

Dharma-Adharma

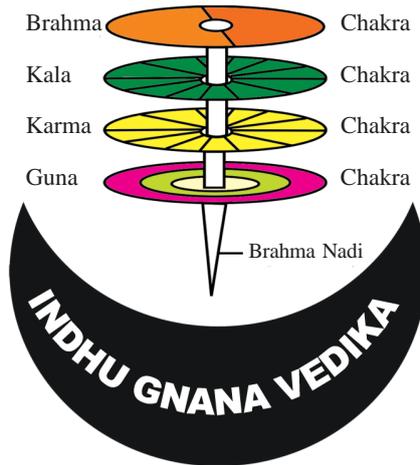
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Dharma – Adharma

Dharma reveals the natural quality of matter. Different matters have different dharmas. If a matter is seen its dharma is known. If Dharma of a matter is known even after long period, that matter is recognized in accordance with its dharma. Once dharma of a thing is not known there is no possibility of recognizing that thing. The natural quality of matter which is not changed permanently is called dharma. The natural quality which permanently exists in a matter, as a statute is dharma. It can be said about that kind of dharma is bound to science.

As dharma in a matter exists in the form of statute and never changed, it can be said that it has scientific properties. Dharma never changes. The thing which is changed is called Adharma. As every matter has each dharma, all things in the universe have different dharmas. In accordance with this method all visible things and body have dharmas. In the same way invisible things also have dharma. In the Universe, crores of invisible things exist like visible things. God (Brahma) is one, who is the biggest among the invisible things. God also has Dharma like others or things.

The lemon fruit has a dharma. Similarly the tamarind fruit has a dharma. We are said that the permanent natural quality of things is called dharma. According to this the sourness in lemon fruit is its dharma. The sourness in the Tamarind fruit is also its dharma. Though both are fruits and sourness is dharma of both fruits, those have different dharmas with slight difference in the sourness. So, taste of both also differently exists with slight difference. Those who knew the dharma of lemon fruit could know the sourness of the lemon fruit. In the universe if a dharma of a thing is known the natural property of that thing is known. Similarly the natural property of a thing is known the dharma of that thing is known.

For example, assuming that lemon fruit might be bitter is adharma by seeing the lemon fruit without grasping its natural property and not perceiving its taste. Bitterness is not the dharma of lemon fruit. Similarly without seeing the lemon fruit or its form and color but after tasting the bitterness, thinking that it is the taste of lemon fruit is Adharma. By seeing the lemon fruit, knowing its dharma is a path, in accordance with the dharma knowing the lemon fruit is another path. Dharma of visible thing can be found easily. If a thing is not known, in accordance with those who have said about the dharma of that thing by seeing previously, one can recognize that thing. According to this without existence of a thing its dharma can't be known. Similarly without knowing the dharmas of thing, that thing can't be known.

Now let us come to the real matter. We can know the dharmas by seeing visible things. Similarly we can grasp the subtle things in accordance with the dharmas of subtle things. Anyone will not be mistaken in the matter of dharmas of visible things. But in the matter of invisible things, first its dharma must be known. Without knowing its dharma the invisible thing is not known. If we compare the white thing with black thing, without knowing the Dharma of invisible white thing but knowing only dharma of invisible black thing, white thing is not known. So, if we keep the dharma of another thing as dharma of a thing that will be adharma of the first thing. Owing to adharma, we do not know even the figure of first thing. There is need to observe keenly about the dharmas, which are known whether true or not in the matter of invisible things than in the matter of visible things. If we keep the Adharmas in the place of Dharmas, without observing it, those things which should be known will not be known.

In the Universe invisible things are many crores. Among it the huge thing can be called Paramatma or God. But God doesn't appear. So, for knowing about God on the basis of God's dharma, God can be known. According to the dictum, in accordance with the dharma of a thing, it can be known. In accordance with the Dharma of God, we can know how God exists, what he is doing and where he is residing. Though all people are trying to know God, only Swamijis, lords of Peethas, lords of Mathas, Maharshis and Worshippers endeavor more for knowing the God. Though no one knows about the dharma of God, they know the need of God's dharma for knowing the God. Though so many people who have much wisdom exist, they do not know about their wisdom whether it relates to whom. They think that their wisdom is related to God.

The followers of Advaita, Dvaita and Visistadvaita doctrines have been quarrelling themselves that their wisdom is greater than others. Besides these, some say that Yajnas are great and only through Yajna one can reach the God. Some Swamijis say that Vedas are great and God is known through the Vedas. Some say that meditation is great. Some say that meditation on breath is the greatest. Some say that meditation on the mind is great. If we question ourselves that through these means whether God is known, it can be said that whose dharmas are belonged to God, only those know the God.

Among these Jnanis, if one person's wisdom is not agreed with the another one and one person's wisdom is right, it means the wisdom of remaining persons is not right. The dharma of God is known through the wisdom. Wisdom is like the sight. Dharma is like the vision. Any dharma can be known through wisdom. As vision is in accordance with the sight, dharma is in accordance with

wisdom. The dharma of God is known only through the wisdom of God. If question arises that among the heads of Peethas and Swamijis whose wisdom is true , to that question God replied like this way in the Bhagavad- Gita. As God told that ***it was not possible to know me through the Yajnas (Sacrifices), Study of Veda, Charities and Penance***, it is learnt that wisdom of all is not belonged to God. Among the swamijis, some have taken refuge in the Vedas, some have taken refuge in the Sacrifices and some have taken refuge in the Charities and their wisdom is not the wisdom of God, so dharma of God is not known with their wisdom. The wisdom of sacrifices, Veda, Charities and meditation (Penance) is adharma. God is known only through the dharma of God.

For knowing the invisible God first his dharma must be known. If we question ourselves that who knows the dharmas of God, it is learnt that God only knows the dharmas of God, and no others know the dharmas of God. It can be said that except God, no one says the dharmas of God. Though God said his dharmas to men one time, after some time again those dharmas have converted to adharmas. In course of time those men who heard the dharmas , have got birth and death and due to lack of interest in the wisdom of God , even the known dharmas are not known and in its place Adharmas has been reaching. According to the three religious texts, God only says about the dharmas of God. This matter is said in the 7th and 8th verse in the Jnana Yoga chapter of Bhagavad-gita , in the 12th and 13th sentence of 16th chapter in the Yohan gospel of Bible and in the 7th Ayat of 3rd Sura called Ali Imaran in the Quran . According to the three texts, God only says about the dharmas of God. As no one sees the God, so anyone doesn't say about the God.

Anyone may ask question that in the previous days when God said his dharmas even a man might know the God in accordance with the dharmas. Why that man has not revealed the dharmas of God? For this question reply is like this. When God said his dharmas in the previous Yuga, some people had known the God in accordance with dharma. Any man if he knew the God, his all karmas were burnt and merged with God. He again won't take birth. So, one who knows the God doesn't exist on the earth. Once God revealed his dharmas, some got liberation in accordance with the dharma, but those who did not understand the dharmas and who didn't have interest in the wisdom of God took refuge in the adharmas some time later in the matter of divine. Then as adharmas were in the place of dharmas, so God was not understood in right manner. They counted the God as demy-god. At that time as adharmas had spread completely, so God must reveal his dharmas again.

As we know, at the end of last Dwapara Yuga age, God descended as Bhagavan and revealed his dharmas in the form of Bhagavad-Gita. When dharmas of God are known, adharms are clearly opened out. Though adharms are not described especially, if dharmas are known, adharms must be known. The 28th verse in the chapter Akshara Parabrahma Yoga in the Bhagavad-Gita is!

*Verse! Vedeshu yajneshu tapassu chaiva daneshu yatpunya phalam pratistitam
Atyeti tatsarvamidam veditva yogi param stana mupaiti chadyam!*

Meaning: One who knows this, will overcome the Punya (Punya), which is attained by practicing Vedas, Yajnas, Charities and Penance, will get liberation called Param by attaining good wisdom.

The 48th verse in Viswaroopa sandarsana Yoga:—

*Verse ! Naveda yajnadyayanairna danairna chakriyabhirna tapobhirugrai ,
Yevamroopa sakyaaham nruloke drastum tvadanyena kurupraveera.*

Meaning: O Arjuna! No one sees my form except you on the earth. It is not possible to see my form through the Vedas, sacrifices, charities and great penance.

The 53rd verse in Viswaroopa Sandarsana Yoga!

*Verse ! Naham vedairna tapasa na danena na chejyaya!
Sakya yevam vidho drastyam drustava nasi mam yadha!*

Meaning: It is not possible to see my form through the Vedas, Penance (Meditation), charities and Yajnas.

Bhagavan Sri Krishna told in the 28th verse of Akshara Parabrahma Yoga chapter, if any man has known the dharmas he could overcome the result of birth and death which come due to adharms and would get liberation without taking birth. According to the word of God (not Bhagavan) in the 48th verse of chapter Viswaroopa sandarsana Yoga, God is not known through the adharms like four actions and it is not possible to know God by doing these four actions. After that in the same chapter Bhagavan Sri Krishna said in the 53rd verse that it is not possible to know the God by practicing the four actions as all were deluded that these four actions were dharmas of God.

The names of adharms and its practices are revealed in the 28th verse of Akshara Para Brahma Yoga and in the 48th and 53rd verse of Viswaroopa sandarsana Yoga. Why do we hear the words of Sri Krishna which are said in Bhagavad-Gita? Was Sri Krishna whether common man or not? Anyone may think like that. Sri Krishna replied in this way to the similar questions of Arjuna in the chapter Jnana Yoga without thinking like that.

Verse: 5 ! Bahuni may vyatitani janmani tava charjuna!
Tanyaham veda sarvani natvam vetta paramtapah!

Verse: 6 ! Ajopi sannavyayatma bhutana meeswaropisan!
Prakrutim swamadhista sambhavamyatma mayaya!

Verse: 7! Yada yadahi dharmasya glanirbhavati bharata!
Abhyuddana madharmasya tadatmanam srujamyaham!

Verse: 8! Pavitranaya sadhunam vinasayacha dushkritam !
Dharma Samstapanardaya Sambhavami Yuge Yuge!

At the end of Dwapara Yuga, god took birth as Bhagavan. As there is no possible for God to take birth as he was, so God takes birth as a man. Like that birth is called Bhagavan. In accordance with the aforesaid fifth verse, Bhagavan told that in the past God took birth as Bhagavan though we do not have remembrance about our past births such as how many times we have taken birth, Bhagavan knew his births. Besides he told in the 6th verse " As I am the lord Eswara of all living things, as I don't have death and birth and being situated in my Prakruti but I am taking birth with the body by associating with Maya ".

In the seventh verse Bhagavan told that when man had not known the dharmas and was caught in adharma by deluding about these were the dharmas, I would certainly take birth". What he will do by taking birth? For this question, he replied like this way in the eighth verse. I am taking birth for revealing dharmas. By revealing like this way, people will practise the dharmas which are pleasing and leave the adharma which are sinful.

According to the essence of these four verses, God should take birth and reveals his dharmas. According to the rule which is discussed earlier, in accordance with the matter its dharma is known or in accordance with dharma of matter, that matter is known. Between the matter and its dharma which are interrelated, if anything remains another thing must be found by the basis of one thing. If two do not exist, any man can't say its existence. Similarly in the matter of Divine, first if any man has seen the God, on the basis of his experience the dharmas of God must be known. If dharmas of God are known, on the basis of dharmas God is known. Here, man doesn't have any basis because of both God and his dharmas do not exist. When God and his dharmas, which are interrelated, do not exist, man doesn't know either God or his dharmas. So, God must say his dharmas and wisdom on the earth.

When man is not known either God or his dharmas, God descended on earth for revealing his dharmas. Man thinks that these dharmas are revealed by

a man without knowing the fact. No one knows that the person who told the dharmas was Bhagavan who had come from the portion of God. When the practice of adharmas have immersed in men though God has come in the form of man and revealed his dharmas, men think what they have known are only dharmas and what Bhagavan has said is adharma, without knowing the value of person who has revealed the dharmas. They try to obstruct the propagation of dharmas which are said by Bhagavan, and try that anyone should not know the real dharmas by imputing that he has been preaching other religious dharmas intentionally in the name of Indu dharma.

Those who claim that they are Hindus, protectors of Hindu religion, sponsors of Hindu dharma, those who do not know the dharmas of God and those who do not know even meaning of Hindu dharma, are disgracing the Bhagavan who is real God by thinking that he is common man. They abuse the dharmas of God in front of Bhagavan. As God descended on earth as Bhagavan for protecting men, they not only see him as inferior to common man, but also claim themselves that they are protectors of dharma. Some persons try even to kill the Bhagavan as his teachings of dharmas are against their religion.

Bhagavan said in the 11th verse of the chapter Raja Vidya Raja Guhya Yoga in Bhagavad-Gita like this way.

Verse! Avajananti mam mudha manushim tanumasritam
Parambhava majananto mama bhuta maheswaram!

Meaning : As I am the God of all living things comes to the midst of men on the earth by taking the body of man, the ignorant disgraces me without knowing my divinity.

I think in the previous Dwapara Yuga which was better than present Kali Yuga , more foolish persons did not exist than in the present Yuga. Sri Krishna told the dharmas of God which are in Bhagavad- gita, in his 90th year. He told Arjuna only without hearing any other person. Except in the war field, ne never said wisdom to anyone. When we have known the difficulties that even Bhagavan was disgraced by saying the wisdom at one time, you can imagine that how I have been facing because of I am daily saying that these are dharmas and what you practice is adharma. It is disgraceful to me that those who claim themselves as Hindus have burnt the Bhagavad-gita of Traitha doctrine which is written by me, in front of Viswahindu Parishat Office at Guntakal in Anantapur Dt and abused me on the phone. It is also disgraceful to me that the B. J. P party workers have attacked my devotees in the Dilkush nagar, Hydersbad.

We have been teaching the Indu dharmas, but some Hindus dragged me to court by propagating that I have been preaching another religion. As we made the slogans like read the Traitha doctrine Bhagavad-Gita write on the wall at the place which is 1 K.M away from Hampi , some Hindus went to court in the pretext that at Hampi, the historical important place any slogan is not written on any wall by anyone and made my devotees get punishment of 20 days imprisonment by the court. As we have proposed Traitha doctrine like Advaita , Dvaita and Visistadvaita doctrines , those who do not know the doctrines of Hindu, when they hear about the Traitha doctrine, they called it the teaching of Christians by adding to the Trinity a term used in Christian theology.

Those Hindus who had disgraced the Bhagavan who has taught dharmas only one time do not hesitate to kill me because of I am saying daily the dharmas of God. I am saying this for opening the eyes of those who claim themselves as Hindus by taking refuge in adharma. I ask you whether you know the Hindu (INDU) dharmas as you have named yourself as the protector of Hindu (Indu) dharma. This book can be useful to open the eyes of those who have rebuked me as another religious person in disguise of Hindu. The propounder of doctrine must say about wisdom in the Hindu (Indu) religion. Those who do not know about the matter of propounder of doctrine, how can they become Hindu? In the past the three propounders of doctrine has taught wisdom to the Hindus in accordance with their doctrine. Now the doctrine of Traitha is proposed from the Bhagavad-gita through me. Those Hindus who heard the teaching of Adisankaracharya, Ramanujacharya, and Madvacharya, the propounders of three doctrines, have been seeing the Traitha doctrine enviously. The reason for this is!

The teaching of past three doctrines does not obstruct them who claim that they are Jnanis, Swamijis, protectors of Hindu Dharma and Preachers of dharma. The practice of anyone is not appeared against the preaching of three doctrines. But, now the wisdom of Traitha doctrine is not liked to all except very few. The doctrine of Traitha has taken birth from the womb of Bhagavad-gita. Traitha doctrine is the doctrine of three Atmas, which is said on the basis of 16th and 17th verse in the Purushottama Prapti Yoga. As the doctrine of Traitha is the inner part of Bhagavad-gita, so in it only the dharmas of gita are mentioned. All doctrines were taken birth from the Vedas. There is no relation between the doctrine of Traitha and the Veda.

Adi Sankaracharya, the propounder of advaita doctrine, came from the Kerala state. Next Sri Ramanuja charya, the propounder of Visistadvaita doctrine came from the Tamilnadu state. Next Sri Madva charya the propounder of Dvaita doctrine came from the Karnataka state. Adi Sankaracharya lived 32 years only

and preached his doctrine. Sri Ramanuja charya lived 120 years and preached his doctrine. Sri Madva charya lived 79 years and preached his doctrine. But these three doctrines had come from the Vedas. As these three doctrines have come on the basis of Veda, which is written by Vyasa, the three propounders of doctrines had propagated the Veda very well in accordance with their doctrine.

Owing to these three doctrines had taken birth from the Veda, so these are not related to the Bhagavad- gita. As the three propounders had said like that, some people have absorbed the Veda very much. The three propounders of doctrine were the Brahmins. So the Brahmin community has studied Veda very much. As the Brahmins are intelligent from the beginning, so they made the people walk towards the Veda by saying that wisdom and dharma are in the Veda. As they propagated that one who has studied Veda was only Jnani, all the inquisitors of wisdom had leaned towards the Veda.

The doctrine of Traita is born newly. It doesn't have any relation to Veda and even asserted that Veda is adharma. By saying that Yajnas are the practices of adharma, and Ravana Brahma, who had wisdom of Atma, had tried to stop the Yajnas in the last Traita Yuga. But the lovers of Veda have fired. So, all persons had opposed the Traita doctrine. They instigated others against the Traita doctrine. They propagated that Traita doctrine is not the Hindu religion. As the intelligent has propagated like that, the unintelligent blindly believed their words and began to rebuke the Traita doctrine. They began to rebuke and insult even Prabhodanda Yogeeswarlu, the propounder of Traitha doctrine. But Prabhodanda Yogeeswarlu has been propagating the real dharmas of God without stopping his work because of it is the cunning plan of practitioners of adharma.

In the Dwapara Yuga Yajanas and Yagas were done very much. Similarly meditation, Penance, Charities and recitation of Veda mantra were done very much. Some people did Yajna daily and some people did recitation of Veda. Some people did charity daily and some people practiced meditaion daily. Some people did penance at least one or two months in a year uninterruptedly. Now these practices also exist. In the sight of man, those who practise the aforesaid actions are counted as great man, who has Divine wisdom. All people were accustomed to think like that from the previous ages.

In the previous ages, chiefly in the Dwapara Yuga, though people did the Yajnas, penance and charities, Vedas did not exist as such. Though some mantras were read in the auspicious ceremonies, those were not the Veda mantras. In the Dwapara Yuga first Vyasa Maharshi had compiled the four Vedas. After that he wrote 18 Puranas (legendaries). He thought that he was doing good work so he wrote with enthusiasm. All people read Veda and Puranas. After Vedas had

come to the light people were accustomed to do Yajnas more by using Veda mantras. They thought that one who wrote the Veda was Bhagavan and doing the recitation of Veda was the path of Divine. So they called him Bhagavan Veda Vyasa. People extolled him, after seeing this Vyasa felt happy. At the time of Vyasa, so many maharshis had propagated Vedas and did the Yajnas.

Though we have seen this as good, in the sight of God dharmas are obstructed, dharmas are not known and in its place adharms have reached. Dharmas were overcome by lassitude, and adharms have got strength. This is true, though it is astonishment. According to the word of God, when dharmas are overcome by lassitude and adharms burst out, at that time he would incarnate for establishing dharma. Because of in the Dwapara Yuga like that menial state had formed, God took birth as Bhagavan and revealed his dharmas. No one knows the dharmas of God, except himself. So, God had come in the form of man and revealed the dharmas in the form of Bhagavad-gita. Bhagavan Sri Krishna said only to Arjuna because of Arjuna allied himself with Krishna and if he revealed the dharmas which were against the practices of people, to anyone they did not digest his words as they were accustomed to practise the adharms.

After some days the revealed wisdom had reached Vyasa through Arjuna. Vyasa was intelligent, so he grasped the truth and dharmas which were in that preaching. He realized his mistakes though the preaching of Krishna was against his opinions. He felt that he had needed the matter that was taught in the war, more than Arjuna. Vyasa realized that Sri Krishna gave the wisdom, which was to be known intelligently through Arjuna. So Vyasa regretted for his mistake by realizing that he had propagated the adharms.

Vyasa maharshi, who realized his mistakes thought about the solution for his mistakes. At last he decided to disclose dharmas to the people as remedy for his sinful propagation of adharms. He wrote about the entire matter which was heard from the Arjuna as a book. The book which was written like that is the Bhagavad-gita. Vyasa wrote the Bhagavad-gita for rectification of his mistake. As Vyasa wrote the Gita by getting changed mind, those practitioners of adharma who did not give up the Yajnas, Vedas and meditation (penance) became envious on the Vyasa. They did not realize that the practices which were practiced by them were adharms and what Vyasa had wrote second time in the Gita was the Dharma. They thought that Vyasa wrote the Gita against the Veda by misapprehension. But they did not have courage to tell their opinion before Vyasa.

After death of Vyasa, those who had scholarship to write the verses wrote the connected verses of Veda and Yajna and inserted in the Gita. As Vyasa wrote the real Bhagavad-gita, but in the Gita some blemish had ensued through some

selfish persons. From that onwards, Gita has been appearing as combination of dharma and adharma and it can be taught in two kinds. Like this way Hindu dharmas were fallen from virtues. Those who read Bhagavad-Gita which is combination of dharma and adharma are taking the adharmas in the Gita and leaving the dharmas. They did not grasp the aim of either Vyasa who had written or Krishna who had told. Because of Vyasa first wrote about the Yajna and Veda, so some persons understood only those in the Gita. Though Vyasa rectified his mistake, men did not know their mistake and still today they have been behaving obstinately.

In the 2000 A.D, we wrote Bhagavad-Gita by using Traita doctrine. We wrote only the meaning of verses that are written by Vyasa and remaining verses were leaved without writing the meaning because of these were fictitious verses. Some persons did not digest ours attempt by recognizing the fictitious verses. So they made the ignorant persons learn that we were the Christians in disguise of Hindus, and misinterpret the doctrine of Traita as the trinity in the Christian religion. They have been instigating people on me by saying that we are converting the Hindus to Christian religion. Though we have faced some obstruction from those persons, some knew the wisdom of Traita doctrine and changed like Vyasa. Some persons worry that so far we have felt as Jnani by reading others books and by hearing others teaching.

Now after reading the Bhagavad-Gita of Traita doctrine, we understand that so far we have not known the wisdom and wasted the precious time. We delighted more after seeing the persons who have delighted more by knowing our wisdom and hearing from those who got recognition in the society as Jnanis, have said that so far the known wisdom of them is not the wisdom before our wisdom. Though the persons who are afraid of about their existing respect in the people will be faded away if real dharmas of Bhagavad- gita comes out, had obstructed me, and they instigated the people on me , we are not afraid.

Man must eliminate his Punya and sin for getting union with God by coming out from the cycle of birth and death. There are two ways for elimination of Punya and sin. One method is karma must be experienced for expending it. Second method is karma must be burnt by the Jnanagni, which is formed by knowing the divine wisdom. According to the first method, it is impossible to eliminate the karma by experiencing it, because of at one side though karma is expended by experiencing it, at another side new karma is coming. So it can be understood that by experiencing the Karma (Punya and sin), it can't be eliminated. According to second method, by getting divine wisdom, man can easily eliminate the karma through the Jnanagni. Bhagavan said this matter in the 37th verse of Jnana Yoga chapter in Bhagavad- gita.

Verse! Yadhai dhamsi samiddhogni bhasmasatkuru te Arjuna!
Jnanagni sarva karmani bhasma satkuru te tadha!

Meaning: How the sticks are burnt in the fire in the same way all karmas of man are burnt in the fire of wisdom.

When man has known the wisdom in accordance with dharma, all karmas will be destroyed results in he will attain liberation. The wisdom, which is need for destroying the karmas, is revealed in the Bhagavad-gita. We have been teaching this matter more. For attaining liberation of every man, needed wisdom is in the Bhagavad-Gita. So we have been saying that everyone must read Gita, and wrote the **Bhagavad- gita of Traitha doctrine** for easily understanding the matters in the gita. It was printed in 2000 A.D. We distributed the Bhagavad-gita freely to many persons. When I was studying 7th and 8th class in Gorantla high school, a boy of Brahmin community in neighboring village was also studying in our class.

I heard about him in 2000 A.D that he was working as police officer. So I met him and handed over a copy of Bhagavad-gita personally. After one week he told the person who came along with me "in *this Bhagavad -gita Traita doctrine was mentioned. I suspect that it is belonged to Christian religion. So you don't read it*". Man who came along with me once worked as colleague to that police officer, so he said about Bhagavad-Gita of me with that acquaintance.

That police officer knew that I was not Brahmin and took birth in the Kamma caste. As he was envious that only Brahmin should say wisdom, others didn't say the wisdom; he said not to read the Gita that is written by me. As my doctrine is Traita, by seeing the word Traita, he misinterpreted my teaching as Christaian teaching of trinity. In the year 2010, I wrote **Ghosts- Bhutas and its real stories**. It was the 25th book in my writings. I sent a book to him because of some incidents that occurred in the Gorantla was in that book, because of his own village was very near to Gorantla. At that time he is working as D. G. P in the police department. He reacted by seeing my book and said "*I don't read the book which is written by your Swamiji. He doesn't know Sanskrit language. Those who do not learn Sanskrit language do not write the books. In the Hindu religion, there is no control. If one wishes he becomes Swamiji, and writes the books in accordance with his liking. But in the Islam religion, they obstruct not to teach by issuing Fatwa*" (religious mandate).

I have known that he said like because of I am not Brahmin and he has not liked to see me popularize as knower of wisdom. Though he is high ranking police officer, speaking like that discloses his enviousness. Some good Brahmins exist without having enviousness, but more Brahmins have enviousness on other castes not to teach wisdom and not be popularized as Swamijis. So, in many places the

Divine wisdom is obstructed by them. Some bad Brahmins who are envious on me, are in the Viswa Hindu Parishat and have instigated ignorant other caste people on me for attacking physically by rebuking and propagating that Hindu religion is diminishing due to us. As those who do not have wisdom, have been disgracing the propounder of doctrine who teaches the Hindu dharmas, how Hindu religion will be revived? Among the propounders of doctrine, I am only living in the Hindu religion. As we have duty to tell about the dharmas and non-dharmas of Hindus, those who do not have wisdom of Atma have been criticizing me. I am asking, is it right manner?

I am giving reply to those who ask me how they become swami without knowing the Sanskrit language. Language reveals attitude of man. Attitude has value, but language doesn't have value. If it is not revealed the attitude, it is not language. In the attitude, good or bad attitudes exist. But in the language, good or bad languages do not exist. In Telugu language only, more letters exist for pronunciation. So, many intellectuals said that among the country languages Telugu language was excellent. But no one said that Sanskrit was excellent. In that circumstances what is the need to say about the Sanskrit language? There is no relation between the Sanskrit language and wisdom of divine. Sanskrit language doesn't have its own script like Sugali and Erukali (Gypsy tribe). In India only in Karnataka state and in some places, Sanskrit language is spoken as their common language. Some persons who speak Sanskrit language do not know wisdom. As some persons in Hindu religion have showed disparity such as you were different, we were different with enviousness and due to they treated others as untouchables, so many Hindus converted to other religions. There is possibility of diminishing the Hindu religion until those Brahmins exist who are envious.

In the Brahmins, some persons have wisdom of Brahma, but more persons do not have wisdom of Brahma. Those Brahmins who have interest in the Brahma Jnana hear my teaching with devotion and gain much knowledge. They will be transformed like Vyasa maharshi, who grasped wisdom of Krishna as the greatest, and refuge in ours wisdom by knowing that Vedas and sacrifices are adharmas. Some Brahmins are modest and courteous, but so many have misapprehension that they are only great than others. I am saying that they must get great sin. Thus far so many persons, who are envious of Jnanis in the matter of God, are spoiled in many kinds. If we look into the hundred years back, Brahmins were lived happily than others. All lands were under their possession. Today they lost their lands and comforts. So many families are poor. I think the cause of this condition is they are envious of in the matter of either God or Jnani. Anyone, who conspires against the matters of God, must fall.

God created the Universe. Creator is one. From the beginning of creation Hindu (Indu) dharma had been existed. At the beginning of creation, God disclosed Hindu dharma to men. Jagati consists of immovable things and movable things had taken birth so many years back. Gradually so many changes had occurred. At last, man had changed the dharmas, which were revealed by the God. Man had changed even the word Indu which discloses divine wisdom to the word Hindu, which doesn't give any meaning. He not only changed the dharmas and its name but also changed the word "Patham (the way)", to the word "Matam (religion)". After that he created new religions.

In this way though he had changed the dharmas and its name and changed the word Patham to matam, God did not change. Man also did not change. Though man is any religion, appetite and thirstiness is unavoidable. In the same way birth and death are unavoidable. As man is having what he had at the beginning of creation, and any change doesn't exist, what is necessity by naming new names to his religion and his dharma? By questioning like that we can understand man had done like that with his ignorance.

If man leave his ignorance and introspect in accordance with the wisdom , though he belongs to either any religion or any caste or any country , he knows that God is one and his wisdom is one. God has absolute authority over men. In the sight of God Religion and caste do not exist. So, God is one and his dharma which is made to know God is one to men belonging to all caste and all religion. God made the books of all religions having a God, wisdom and a dharma. Nothing happens without knowing of God. Though, man had created different religions by his ignorance, in that also God made them get books without changing the God and his dharma.

When God is one, his wisdom is one and man is one, if one knows the wisdom and dharma of one religion, he knows that it is in all religions. Else any religious book is read without having sight of wisdom, it reveals that God exists differently and that is another religion. The person who doesn't have sight of wisdom doesn't grasp the essence in the book and doesn't reach God. The person who have sight of wisdom, though he has taken birth in any religion when he sees the book of that religion, he can understand the wisdom in all religions easily because of he knows the dharma of God.

I am reputed as Adi karta of Traita doctrine by propounding Traita doctrine in the Indu religion, have read the Bhagavad-gita, Quran and Bible. The existence of birth and death is mentioned in the Bhagavad-Gita. But Muslims have been saying that death exists in the Islam dharma but rebirth doesn't exist. In the Quran also the existence of birth and death was mentioned and the wisdom of

Bhagavad-gita was written in the Quran. This matter is mentioned in the Bible. If we look into the preaching of Muslims who deny rebirth which is mentioned in one religion, I understand that they did not understand it because of they do not have wisdom of eye. For example, a student is learning English language. He has been pronouncing the word Milk slowly as M, I, L, K. After some time he speedily pronounced the letters M,I,L,K, but the neighbors, who are having Telugu language as mother tongue, are heard his pronunciation as Yamma Yalke. In Telugu language, Yamma Yalke means Mother, there is rat.

As the student is learning the word milk, but the hearer has understood that student has been saying to his mother about the rat. Here the opinion of reader is one but the opinion of hearer has changed. Similarly, though the same wisdom is in the different books, it is said in different meanings due to lack of understanding leads to different ways. The theme of Bhagavad-gita is in the Bible and Quran. Though I understood those texts, those who proclaim themselves as Jnanis in their religion have not understood that texts like me. All dharmas I have understood easily because of all dharmas are same. If I ask a question about their religious text, they are unable to give reply to me due to not understanding their text. They have been propagating about that it has different meanings in some places due to not knowing about that all religions have same wisdom.

Men are divided into different caste and religion and refuge in different semi-Gods for worshipping by thinking that every religion has its own God. Though they worshipped like that, it is useless. If any person of any religion has walked in accordance with Dharma of God, he can get liberation. Though God had come as Bhagavan to reveal his dharmas so many times for knowing God, I have known with evidence that in the Dwapara Yuga God had come as Bhagavan Krishna for revealing his dharmas. The sage Vyasa wrote those dharmas in the form of Bhagavad-gita. Though Bhagavad-gita exists in the form of 700 verses, though many descriptions of wisdom exist in the gita, it appears having only three dharmas and four adharma. Some may question us how you have said about that, which is not said by even those intellectuals who read gita about three and four denoting Dharma and adharma respectively. For this reply is!

The Crocodile doesn't have tongue. Though it swallows the meat fully, it doesn't know the taste. Similarly those persons who exist like the Crocodile though they read well, they do not grasp the essence in that reading. Hindus have not known the taste in the Bhagavad-gita, Muslims have not known the taste in the Quran and Christians have not known the taste in the Bible. So they did not grasp the dharmas and adharma in it. Among the men, some exist like the Frog which has tongue. Frog can draw the insects or the flies which are one foot away speedily

through its tongue. When the tongue of frog touches the insect by extending its tongue up to one foot, insect adheres to the greasy surface of tongue. Then, frog contracts its tongue, results in insect comes into the mouth of frog. This work is done speedily without noticing by anyone.

The tongue of frog is useful for drawing its food only but not to taste it. How the crocodile swallows its food without munching, in the same way frog also swallows its food without munching. How the crocodile doesn't know the taste in the same way frog also doesn't know the taste. Crocodile doesn't catch its prey up to it come to near the prey. In the matter of frog though the prey is ten times away from the frog, it can catch the prey speedily. Similarly those persons who have active mind and having more remembering power, read a matter one time they can say about it. How the frog doesn't taste, similarly those who have active mind have capacity to explain the wisdom of any book, they do not know the subtle dharmas in the wisdom.

Cook has known the taste of all cookery. He can explain the taste without tasting it when he was asked about. Like the cook, some persons may explain the dharmas in the three religious books. As cook knows the taste after he made cookery, some knows the dharmas by reading once. Similarly among the men three kinds exist who have much grasping power like the crocodile, frog and the cook. Though crocodile and frog do not know the taste of its food and the cook knows the taste, it can be said that some persons exist who grasps the matters in the books and some persons exist who do not grasps the matters in the books.

On the earth so many exist who think themselves that they are Jnanis. Some persons have much memory and can explain the matters in the books with the page numbers. Some are doing worship sometimes daily with the intention that practice is important. Some persons exist who have much faith in the God. Some persons exist who love God and do not worship other demy gods. In this way though they are searching for the God, they do not know where God is, what he does, how he exists but he is not known to anyone. In one word I say that still no one, who is living, has known the God.

If God is known by anyone, he doesn't entangle in the body without taking the births and merges with the God. So it can be said that anyone who is living is not seen the God. When man is living he can know the dharmas of God, but he can't know the God. First if the dharmas of God are known, on the basis of dharmas, God is known. For knowing the dharmas of God, man must refuge in the wisdom which was said by God only and not refuge in the wisdom which was said by man. Whenever God say the wisdom it must be in the form of man. In that circumstances a question may arise that man told what wisdom is and God told what wisdom is. Though this question is tough, answer is easy.

Man says always adharmas. God in the form of Bhagavan says dharmas. Dharmas are not suitable to the people, but adharmas are suitable. According to the principle, it must be known easily who common man is and who Bhagavan is. Similarly it is known that the person who told Bhagavad- gita was not common man; it was said by Bhagavan only. It was mentioned clearly in the Bhagavad-gita that these were the dharmas and these were the adharmas. ***The three dharmas such as Karma Yoga, Brahma Yoga and Bhakti Yoga which are three dharmas were revealed in the Gita. Besides, it was mentioned about such four actions like Yajnas (sacrifices), Vedas, Charities and Penance as adharmas. It is not possible to know God through practice of adharmas, such as Sacrifices, Vedas, Charities and Penance.***

For knowing God, Karma must be burnt. For burning the karma, it is possible only through the dharmas such as Karma Yoga, Brahma Yoga and devotional Yoga. Some persons who heard this matter has astonished and said " *we think that dharmas of God are many. We astonished by hearing that dharmas were only three. It is painful to say that those practices such as Sacrifices, Vedas, Charities and Penance which are practiced by Jnanis are adharmas.*" For this my reply is! It is not the matter that is told without prejudice against any of them. These were said by Bhagavan Krishna in Gita.

In the external world man can be divided into three categories in the matter of God. They are Atheist, Theist and Rationalists. Atheists mean those who deny the existence of God. These are not related to either dharma or non-dharma. These are not much in the society. In the world Theists are 90%. According to my estimation, Atheists are 2% and Rationalists are 8 %. So both Atheists and Rationalists are 10%, and remaining 90% are having belief in God in any way. Atheists deny the existence of God. Theists believe in the existence of God. But Rationalists question how God exists. They do not support either the Atheists who deny the existence of God or the Theists who believe in the existence of God. They question the Atheist how God doesn't exist and questions Theists how God exists. Rationalist means those who want to know the matter with reason. Hetuvu means reason. Their duty is questioning those who believe in the existence of God on what reason God exists. They can accept anything if their question is answered. Rationalist accepts only scientific bound matter. As God had said scientific bound wisdom, so Rationalists can understand the wisdom of God speedily.

The remaining men other than Atheists and Rationalists are Theists. This manner is applicable not only to Hindu religion but also applicable to all religions. Those Theists who are 90% do not exist in one kind. The followers of Dharma and adharma are in the theists. Among the Theists, those who bind to dharma

are not appearing. But those who do not bind to dharma are appearing frequently. Among the Theists, some persons are ignorant, described as religious bigots. They do not confine themselves to one religion. The people who belong to all religions think that their religion is only near to God and their God is only bigger than any other God. So they dishonor other religions and viewed other religions with dislike. Naturally when one's own religion is seen greatly, other religion is seen lightly.

Those persons who belong to a religion think that other religions are misled and propagate against those religions and boast about their own religion. Each man of a religion behaves like this and blames other religions for developing his own religion due to lack of discretion. It leads ultimately to the religious conflicts. If religious conflict occurs one time it will be like fire burnt the woods. How it is distressful to extinguish fire in the woods, similarly if religious conflict begins one time it takes long time for suppressing it. In the mean time many men must die. As fire spread in the woods and burnt the valuable trees such as sandal wood and teak trees, similarly if religious conflict begins one time men will kill the valuable persons due to lack of discretion.

No one describes about the effect of religious conflict. Ultimately it leads to war between the countries. Man himself converts to bigot by killing even the children with religious hatred. As the religious hatred begins with those persons who do not have wisdom of God are dangerous. Some religious associations which were made to protect their religions from other religious bigots did not think to protect their religion by teaching wisdom of God, but they had misconceptions that their religion would not decrease if other religion was oppressed by the violence. So they made some associations for protecting their religion and made ways of violence.

At these circumstances, some persons other than either the persons who bind to dharma or not bind to adharma are in the society to protect the Hindu dharma, become blind without recognizing me who reveals the dharmas of Hindu (Indu) and propounder of doctrine of Hindu dharma. They scold me that I belong to another religion by keeping the religion as a screen. By this, it is understood that Hindus become blind without understanding their religion. Besides dharma and adharma, religion is leading among the practices of ignorance. As all people of all countries have religion and they are religiously bigoted, so they immersed in the ignorance in the name of development of religion and protection of religion.

Some persons may ask us Bhagavan said only four adharmas, but religious hatred is not said among it. For this my reply is! It is true that religious hatred is

not said among the four adharmas. Let us think that four adharmas are like four big rivers. As big river is joined by small rivulets, behind a big adharma, so many practices of ignorance exist. Similarly the word Patham (way of God) is converted to Matham (religion). Patham leads to the aim at liberation. So it is called wisdom. Matham (religion) leads to get births, so it is called ignorance. Though religion is not in the four adharmas, God is not known through religion. So religion is said as ignorance. As we were revealed the four adharmas by the God, behind adharmas many practices of adharmas exist.

As many practices of ignorance exist behind adharma, in the same way many practices of wisdom exist behind dharma. In the Bhagavad-Gita, though three dharmas are only said, many practices are said in the form of verses. Jnana Yajna and material Yajna is said in the 33rd verse of chapter Jnana Yoga. Though Yajnas (sacrifices) are adharmas according to Gita, the Yajnas which are said in the 33rd verse is subsidiary to the dharmas. Here some may get question. They may question us, so far you said that Yajnas are adharmas, but now why you are saying Yajna which is said in the 33rd verse is related to dharma. For this my reply is!

The Yajnas which are done externally are adharmas. But the above mentioned Yajna according to 33rd verse is not done externally. It must be practiced in inner. In this inner Yajna, karmas are burnt. So it can be said that Jnana yajna is related to dharma. As river has many subsidiary rivulets, dharma has many actions. Those actions can be called actions of wisdom. As the Yajnas which are done externally are related to adharma, but the Yajna which is done in the body, is related to Karma Yoga that is first dharma.

Among people, some think that either they are travelling towards wisdom, or they are in the devotional path, or they are doing the work which is not done by anyone by constructing temples, or no one exists who dear to God than us because of they have been protecting the religion and dharma or some thinks that they are worshipping God by composing songs on God. In this way each one does each kind of action and think that what he do is the real devotion, and that is the real practice and real dharma. Now we have to disentangle those actions from real dharmas, and as a propounder of doctrine I have responsibility to say which are real dharmas and which are adharmas .

What I am saying is about small actions of ignorance only. But God said about four adharmas which are like big rivers. It can be said that four adharmas which are said in the gita, are not swallowed by anyone, because of all men are doing these four adharmas devotionally as good actions and good dharmas. All men may get anger suddenly by hearing that actions which are done with much interest and devotion are the bad actions and the works of adharma.

If the teller is man, he must be slain. But teller was Bhagavan. Now he is not available. As people are not digesting it, again reminding about it by me is like sprinkling of pungency on blister. They will abuse me if I appear to them. Sri Krishna was known that matter. So, he told Arjuna only by taking him aside without hearing by any other. Bhagavan never said about dharma and adharma second time to anybody because of it would be difficult to deal with the stupid. He told Arjuna only as he is modest and most obedient to him. Now we have to say only to new comers. Besides I know that it is very difficult to say to those who do not know my value and not obedient to me.

As a propounder of Indu dharma, I have to say truth. So it is said in the form of book. I did not appear for any new comer but only appear for those who have devotion and modest on me. So many read my books and heard my name. Those are not seen me. Some questioned my devotees why yours Swami did not appear any T.V channel. They do not know that Prabhodanda Yogeeswarlu never appears but he told the wisdom.

Now let us know which dharmas are and which adharmas among the practicing actions of people are. Daily the actions which are done by men can be divided into two kinds such as Divine related or mundane related. The wisdom of divine related actions is associated with dharmas. The mundane related actions are associated with morality and Justice. According to that, it can be understood that the actions which are associated with the dharmas and wisdom are the works of God, the actions which are associated with the Justice and morality are related to men. In accordance with the morality and justice man gets Punyas in the actions. Similarly in the actions in accordance with immorality and injustice, man will get sin. If poor is fed, it is just. By feeding like that leads to get Punya. Either Punya or sin leads man to get another birth for experiencing comforts or distress respectively. Rebirths occur by the actions of Punya and sin. Man gets liberation if the actions of Punya and sin are not existed.

Here some ask a question, whether the action such as feeding the poor when he is hunger is not moral or Just. For this my answer is! The words such as morality, Justice and wisdom, dharma exist as pair. Morality always exists in the form of teaching. But the work which is done in accordance with the morality is called just. In the matter of world, morality teaches goodness and the practices of actions in accordance with the teaching are just. Similarly the teaching about God in the form of good words is called wisdom. The actions which are done in accordance with the wisdom are called dharma. So it is not wrong by using the words of pair such as morality or justice and wisdom or dharma.

Some days back, a Swamiji said in the T.V. Channel if poor people were given charity, it was equal to the charity which was given to God. By giving charity like that, leads to get Punya. By getting like that Punya, one can get liberation. If we consider about the words, the action of charity is related to world. It is not related to the wisdom of God. As it is related to the wisdom of mundane, it is called morality. Though it is true that Punya is obtained through the actions of charity, liberation can't be attained by the Punya. By saying that liberation is attained by Punya is adharma and ignorance. By practicing dharma, man gets power of wisdom. It leads to attainment of liberation is dharma. It is adharma by saying that liberation can be attained with the practices of actions of morality. In this way it can be said by declaring that the practices of man are dharma or not in the way of devotion.

Some serve men in many kinds on the ground that worship of man is the worship of Madhava (Lord). The persons like Mother Teresa and Father Ferrer served poor by building hospitals for free treatment, school buildings for teaching free education and houses for poor people. Some persons fetch the drinking water to the villages by expending crores of rupees. In this way many people serve men in many kinds by considering themselves that they are virtuous, and their worship is the worship of God leads to get liberation from the cycle of birth and death. If we observe about those persons in accordance with the dharma or adharma and wisdom or ignorance, serving of either one person or many is serving of man only not serving of God.

Though the intention of man who serves is any kind and imagines about God in the form of man, it is his imagination only but not truth. It is not truth to think that I caught the legs of horse by holding the legs of donkey. Service for humans is related to world. Service for Madhav (lord) is related to Divine. Punya is obtained by serving to humans. For experiencing Punya, one can get rebirth. As he served men for getting liberation from birth and death, but he is entangled in the cycle of birth and death deeply. In my experience, so many Swamis are getting Punya by doing service for humans. Like this services and charity are adharmas. So, one cannot reach God by doing charity.

Some Swamijis and Babas are teaching love is God. They teach that the chief work of man is he must have affectionate nature towards people. These words are pleasing and appear as great wisdom for hearing. If we observe the word love is God keenly, it is known whether it is dharma or not. In the body of man six good dispositions and six bad dispositions exist. In the actions which are done by the good dispositions Punya comes. In the actions which are done by the bad dispositions sin comes. In this way Punya and sin which are come by good

and bad dispositions reaches the head of man and come to experience in the next births in the form of comfort and distress.

In the head of man six bad dispositions and six good dispositions exist in the Guna chakra. Those six bad dispositions are lust, anger, avarice, passion, pride and envy. Similarly those good dispositions are charity, mercy, benevolence, dispassion, obedience and love. Among the good dispositions, love exists. Love is against the disposition envy. The actions which are done by showing envy on others bring the sin. The actions which are done by showing love on others bring the Punya. This is the true form of love. But saying about love as God is adharma. Love is only a disposition. It makes men attain Punya and leads to next birth.

Now some persons may ask a question. The Christian teachers like fathers and fasters have been saying that Lord said to love your neighbor. Are not they known about love as it is disposition? Is it not right to love your neighbor according to Bible? For this my reply is! It is better to question the Christians about this matter. It can be said that so far Christians did not understand about this matter. Dharmas of God are one and do not exist differently for all religions. Even the Christians have dispositions in their head like all people. If we see in accordance with dharma and adharma they also get Punya by showing love. It is said in the Bible that love your neighbor is true.

Christians did not understand about the word neighbor. They understood that the person who had been residing at the side of your house was neighbor. But it was not said in Bible about the person who was neighbor of your body. It was said about the neighbor of yourself. As you are in the body, so you have to see inside of your body, but not see outside of body. If you see yourself, as you are Jeevatma, you know that you have to love Atma who resides at the side of you. Those Christians, who did not have inner knowledge, did not understand the sentence in the Bible. The matter which is outside of body is the matter of world. The matter of Atma which is inside of body is Divine. So love on external things is adharma and love on internal things is dharma. The Christians and Muslims are not known the inner wisdom. They count their wisdom which was said in their religious texts, as physical matter. So they did not know the subtle wisdom which was said by their Prophets.

So many persons, who do not know the subtle meaning, are not only in Christian and Islam religion, but also in Hindu religion. Those do not know about some dharmas which are in Bhagavad-Gita. When they are not known, there is possibility that dharma which was said in the Gita can convert to adharma in man. Men had understood so many dharmas in the Gita as adharmas. Similarly they understood adharmas as dharmas. Bhagavan said about a matter of man's

body, but men had misunderstood that matter. So, aim of Bhagavan is far from its original teaching, aim of man is revealed. The learned had said what they perceived without understanding the Gita. After that all people had been saying what those learned had revealed. As people had misunderstood the wisdom in Gita and saying that it was the great wisdom even today the essence of dharmas in the Gita is not known. For example, 13th verse in Jnana Yoga chapter is given below.

Verse! Chaturvarnam maya srutam gunakarma vibhagachah!
Tasya kartara mapi mam vidyakartara mavayam!

Meaning: Four varnas were created by me. I created four varnas in accordance with the karma of man and his dispositions (Gunas). Like that way, though I am inexhaustible and doer, I am not known to anyone that I am doer.

This is the important verse in Gita. This verse is translated from Sanskrit into Telugu or into other languages by more than 300 Pundits. They described the meaning of this verse that God made four castes such as Brahmin, Vysya, Kshatriya and Sudra. People think that God made the four castes and he himself said about the four castes in the verse because of now also four castes exist among men. Really in that verse, caste was not mentioned. Bhagavan did not say about four castes but only said about four varnas. Many learned believed the writings of Pundits because of Pundits might have revealed by knowing well. No one was known the word of Pundits was adharmas. So, the meaning of that verse which was said by Bhagavan is not known today.

We can see the meaning of above verse by dividing into two parts. In the second part it is quoted " *As I am indestructible, no one knows me that I exist as doer of those*". In the first part Bhagavan said " *I divided the Gunas (dispositions) and Karmas, in accordance with I created the people as four Varnas*". But no one knows how the Creator had divided the Gunas and Karma, according to that division how he said about four varnas. Anyone did not consider why the Pundits had understood the meaning as four castes instead of four Varnas. As anyone did not consider that by telling the meaning of word Varna as caste whether it was true or not, people thought that God said about the caste.

According to the first line of above said verse, God created four Varnas on the basis of sub divisions of Guna and Karma. Karma and Gunas are in the four wheel design which is in the head of man. In the four wheel design Gunas exist in the first wheel from the below and karmas exist in the second wheel. Among the four wheel design such as Brahma, Kala, Karma and Guna chakra, in the downward chakra four parts exist. In the Karma chakra 12 parts exist. In the sub divisions of Karma chakra each division has nine kinds of karmas; total 108 karmas exist in

the karma chakra. In the Guna chakra, among the three divisions from outside, each division has 12 dispositions. Among the dispositions six are good and six are bad. In this way 36 dispositions exist in three divisions. In the fourth division no disposition exists. In this way four divisions exist in the Guna chakra. Jeeva is in the divisions of Guna chakra in every body. Jeeva lives in one division among the four divisions in accordance with karma. Jeeva lives in which division; the name of that disposition is attributed to him.

God said in the verse about the four divisions in the Guna chakra by dividing into four Varnas. In accordance with the above Karma, Jeeva lives in the divisions of disposition. It is said that he is belonged to such Varna in accordance with the name of division of disposition, where Jeeva exists. Varna means the name of division of disposition (Guna). As four divisions have four names, those are said as four varnas. In accordance with the division of disposition, if Jeeva is in first division from outside he is called Tamasa, if he is in second division he is called Rajasa, if he is in third division he is called Satwic, and if he is in fourth division he is called Yogi. In the opinion of God, it is said in the verse that four varnas such as Tamasa, Rajasic, Satwic and Yogi exist. But man said about Varna as caste in accordance with his liking. Here God said about matter of wisdom which is related to dharma. But man said about matter of ignorance which is related to adharma.

God said in accordance with the inner wisdom of man and couldn't form castes. It is unjust by dividing men into four castes such as Brahmana, Kshatriya, Vysya and Sudra, saying that Sudras are untouchables. Internally it is completely adharma. God did not form caste system. In the temple, dropping the Prasada (Food presented to a God and then distributed in a temple) into the hands of Sudras is adharma which is not accepted by God. God said the word Chaturvarna (four varnas) in accordance with the dharma in Bhagavad-gita, but man has changed it to adharma for selfish reasons. I think now you have known the difference between dharma and adharma. Similarly, now let us look into the adharmas which are done by men.

Thirty years back, a man who was known wisdom in the Brahma Kumaris society asked me some questions.

He: Are you read Vedas?

Swami: No.

He: How you became Swami without reading the Vedas?

Swami: So far I did not say to anyone that I am Swami. But some persons are calling me Swami. I am Yogi. As I do not know Sanskrit language, I do not read

Veda. Second reason is God is not known by reading the Veda. Third reason is I do not read Veda because of Veda is adharmas.

He: Are Vedas adharmas? So far no one tells these words in whole Bharat. What is it as you are only saying this matter? So far, so many Swamis and Jnanis are reciting Veda daily. For learning Veda, schools were established. In the worship and in the Sacrifice (Yajna) Veda mantras are chanted. Elders say that Vedas are an illustration of culture of Bharat. Vyasa was renowned as Veda Vyasa by writing Veda. It is strange that you only say Vedas are adharmas, but elders had praised the Vedas. In the mean time have you join in other religions? You are not a common man. I have seen that Ghosts and demy-gods are afraid of your word. What is it by saying like that as you are great person?

Swami: I know that in the men of this country Vedas have penetrated so much. Though you are annoyed by saying that Vedas are adharmas because of it has high esteem in the people, I have to say as seeker of welfare of people. This word is not said by me. I am saying what Bhagavan Krishna said in the Bhagavad-Gita. Some persons say that in the Bharat country spirituality is not known unless Veda is read. Some persons think that unless Veda mantras are chanted, any auspicious function is not done.

In recent time American president took an oath as president after Veda mantras were made to chant by Indian Veda Pundits. According to this we can understand that foreigners are also attracted by the Veda mantras. Even the Christians and Muslims have read the Vedas and saying that their Lord and their Prophet was mentioned in the Veda. I have seen some Muslims who chant Veda mantras uninterruptedly. First we must observe what God say about the matter which is considered great by men. It is no matter though men rejected the matter which is opined as dharma by God. I receive the matter which is said by God as dharma. If God say about the matter which is respected by men, is adharmas, I reject and say that matter to all.

Bhagavan said in his teaching about four adharmas including Vedas. It can be said that God himself declared "*I am not known to anyone through Vedas* ", even after hearing this matter taking refuge in the Vedas is ignorance. God said by which practice people were not known me that must be left. Without leaving that it must be disrespectful to God. Is it turning down the word of God? If we question ourselves why the devotees of God and the Jnanis who claim that they are immersed in the wisdom of God, not leaving the Vedas, it is known that men did not understand the dharmas of God.

He: We can accept your statement that dharmas of God are not understood to some persons. What is the reason for not knowing even to the great Swamijis,

Gurus and Veda Pundits? Though your words are true, it is not possible to believe it. Besides, it seems that you are misleading the men and in the inner of mine I feel someone advises me not to believe yours words. Why have I felt your word is wrong?

He: Listen to me that I can describe why you feel like that. Bhagavan said that he was not known by Veda and revealed real form of Veda in the 45th verse of chapter Sankya Yoga.

Verse! Traigunya vishaya Veda nistraigunyo bhavarjuna!
Nirdvandvo nitya santusto niryoga kshema atmavan!!

Meaning: Vedas mean the matters of three gunas. You must leave three dispositions. You must be Yogi by leaving duals such as love and hatred.

In the chapter Vijnana Yoga, Verse 13th and 14th verses.

Verse! Tribhiringuna mayairbhavai rebhi sarvamidam jagat!
Mohitam nabhi janati mamebhyah paramavyayam!

Verse! Daiveehyesha gunamayee mamamaya duratyaya!
Mameva ye prapadyante mayametam taranti te!!

Meaning: All men in the world are in three dispositions and do not know that I am indestructible and do not know my glory. I made Maya in the form of dispositions. No one crosses that Maya. One who worships me will cross the dispositions called Maya easily.

If we observe keenly above three verses, a big secret is known. God had created Maya which deludes men and makes you believe that you are in right path. She deceives you without going towards God and immerses in the mundane matters. Maya exists in the head of every man in the form of three dispositions in the Guna chakra. It made man does not understand wisdom of God and not knowing dharmas of God. For knowing the wisdom of Divine, any man must conquer Maya and cross it. God said in the verse that it was very difficult task to overcome Maya. The whole world is entangled in the three dispositions such as Satwic, Rajasic and Tamasic dispositions. As man is entangled in the dispositions called Maya, he is not able to know about the God.

According to Veda, if we see by dividing dispositions, it is in the form of so many matters, and three matters of dispositions mean the matters of 36 dispositions are in the Veda. Bhagavan said in the 48th and 53rd verse of chapter Viswaroopa Sandarsana Yoga that Vedas were adharmas because of those were associated with matters of dispositions. Bhagavan said that God was not known through the Vedas. One, who understands the above mentioned five verses,

doesn't go towards Vedas. All people were entangled in the Maya and considered that Vedas were important because of Maya which is in the head of man made him learn internally that Vedas were important than Bhagavad-Gita and Vedas were existed before Bhagavad-gita existence. As Vyasa who wrote Vedas had realized his mistake and had written Bhagavad-gita without entangling in the Maya, but all were forgotten. As Vyasa was a great Jnani, he conquered the Maya which is in the form of Vedas and Gunas.

Among men though many Swamis, Babas and spiritualists exist, they do not come out from the effect of Maya and do not conquer Maya which is in their head in the form of dispositions and not knowing who God is, they are chanting Vedas daily. They are doing worships which are associated with Veda mantras. Usually people who are ignorant follow learned such as Gurus, Swamis and priests advice in the matters of wisdom and in the matters of devotion. As the learned have attention to the Veda and its related actions in their head, so generally they advise others to do sacrifice or do the worship of mantra related actions.

In this way the advisers become Gurus to the people and they know only what they heard. According to this method, due to Gurus who were in the effect of Maya taught people devotion and wisdom, lakhs of people followed them and had satisfied that they were in the good path by practicing the actions of adharmas such as Vedas, sacrifices, charities and penance. They did not know that their practices were adharmas and what he practiced was not right way.

A person has been chanting of Veda daily at early hours since thirty years, as he got initiation from his Guru. On one occasion he talked me that he was not only meditating Mantra but also chanting Veda daily at early hours in accordance with the command of his Guru, as he got initiation from him. Then I asked him "You are meditating mantra. Why you chant Veda additionally ". He replied me "As I am belonged to Brahmin caste, my guru said that you must chant Veda". In this way due to Maya made many persons join her side, Maya entangled lakhs of people under her effect in accordance with the teaching of a Guru. Once if he fell in the net of Maya he won't come out from it. Like that person won't hear if God on his own advises him by descending on the earth.

In this way the effects of Maya has increased and due to adharmas exist as dharmas in the sight of all people, the existence of dharmas are endangered. The word Karma Yoga and Brahma Yoga is not known. Like that occasions, God descend as Bhagavan and teach dharmas and the actions which are affiliated to dharmas. Even with the word of God is not counted before the word of Maya. External teaching doesn't enter into ears than internal teaching in the head. Because of, the teaching of God is not understood to anybody. Among the

practices of Veda, if men do not understand that these are dharmas, these are not adharmas, in the matter of three adharmas more people may be misled and may go far away from the God.

In the previous Dwapara Yuga Maharshis were used to practice Veda and Yajna. People thought what works Maharshis did; those were the good works and dharmas. Nowadays Maharshis do not exist. In the place of them Brahmins exist. Among the Brahmins good Brahmins and bad Brahmins exist. Though some persons are bad Brahmins without knowing wisdom, after knowing their mistakes, some are converted to good Brahmins. Some persons argue that their way is the real dharma though they know that they are in adharmas. Like that persons will get higher punishment in the next birth due to talking against dharmas of God.

Among adharmas which are said by God in the Bhagavad-Gita, Sacrifices and chanting of Veda are inseparable. In the Krita Yuga and Treta Yuga though Yajnas had existed, Mantras of devatas were read. From the Dwapara Yuga, for any Yajna Veda mantras were used. Now Vedas and Yajnas appear as good actions, but according to the wisdom of God, both are adharmas. Those who practise Veda and Yajna may appear as good Brahmin, but they are practitioners of adharma in the path of God. They themselves convert to good Brahmin by knowing divine wisdom. I have seen so many persons who has known wisdom of divine and converted to good Brahmin by proving the word Brahmin means who knows divine wisdom. Like that good Brahmins can be saluted. One who salutes those bad Brahmins who chant Veda and perform Yajnas will get some sin. If sin of anyone is ruined by seeing or saluting to whom, that Brahmin must be saluted.

Among the Brahmins two kinds such as good and bad Brahmin exist, similarly in the Yajnas two kinds exist. Some Yajnas associate with the dharmas and some Yajnas associate with adharmas. According to Bhagavad-Gita, God is not known by performing Yajnas. The bad Brahmins are doing external Yajna which is adharma. Arya Samaj and some organizations are doing external Yajnas as daily rite. Though the elders have performed external Yajna, if we see in accordance with dharma and adharma, those are associated with adharmas. In the chapter Karma Yoga of Bhagavad-Gita from 10th verse to 16th verse total 7 verses and in the chapter Jnana Yoga from 24th verse to 32nd verse total 9 verses were made to join in the Gita. These 16 verses of Karma Yoga and Jnana Yoga, said about external Yajna. The wicked persons interpolated some verses which are associated with external Yajnas when the word Yajna was mentioned in the 9th verse in the Karma Yoga chapter. But still no one recognizes these verses.

Vyasa did not have any relation to these verses. After death of Vyasa, some selfish persons fabricated some verses about external sacrifices and interpolated in the Gita. But those Jnanis who came after this interpolation did not recognize those verses because of they didn't have complete wisdom about dharmas. Some persons who exercise authority as Gurus do not have discretion and made men blind like tying blindfold round the head and advise them to follow in their steps by promising that we have taken responsibility for your progress.

Like this way they made people blind without having discretion and made couple sit at the sacrificial pit by dropping wood and ghee for sacrificial fire when they said to drop. They made people play as a game by forming 100 pits for 100 couples and made them drop ghee and wood for fire. The participants are not thinking, why we are doing? Is it action of dharma or adharma? Is it true that result will come due to doing sacrifice? But these are blindly following without thinking the words of doers of sacrifice. Some selfish persons made people walk in the way of ignorance.

External Yajnas are adharmas and those who perform Yajnas are associated with adharma. Bhagavan mentioned about Yajnas. But those Yajnas are not happened externally and are not performed with the mantras. Those Yajnas occurred in the body of man and associated with the dharmas and burnt the karmas. But external Yajnas create the Karmas. External Yajnas are so many. But internal Yajna which occurs inside of body is one. It is Jnana Yajna. This Yajna is described in the 33rd verse of chapter Jnana Yoga in Bhagavad- Gita

Verse! Sreyan dravyamaya drujnat jnana yajnah paramtapa!
Sarvam karmakhilam Parda! Jnane parisamapyate !

Meaning: Jnana Yajna is distinguished than material Yajna, because of all karmas will burn in the Jnana Yajna.

In this verse Bhagavan said about a Yajna which burns all karmas. That is Jnana Yajna. Man merges with God when all karmas are burnt. What does man need for reaching God that is said by the God. Burning of all karmas is the method of Yoga. So, Jnana Yajna is Yoga among the three Yogas which were said by Bhagavan. So it can be said that actions which bring karmas are adharmas, due to these actions man doesn't reach God. External Yajnas bring karmas and associate with karmas. In the Treta Yuga a king renowned as knower of wisdom and knower of three times such as past, present and future, had banned Yajnas in his country.

As people of that country had known that external Yajnas were adharmas, tried to their best to spoil the Yajnas which were done in the neighboring countries. We had counted those persons who had done Yajnas as practitioners of Dharma by knowing that history. By knowing wisdom of God, one who obstructed the Yajnas was counted as practitioner of Adharma. Now we know wisdom, so we consider that those who are considered practitioner of dharma are practitioner of adharma, similarly those who are considered practitioner of adharma are practitioner of dharma. Those who do not know wisdom consider about dharma as adharma and adharma as dharma.

Now we knew about Yajnas and Vedas which are two adharmas among four adharmas in Gita to a certain extent. Among the remaining two adharmas, one is practiced by so many persons. That is Penance or Meditation (Dhyana). Some may ask, is practice of meditation adharma? Any one may question me, who is good one? Those who has meditated may ask me, so far what we effort is whether fruitless or not. Though they did meditation with so much interest, in accordance with the dharma and adharma of God, meditation is adharma like a proverb when a bride belonging to potters family is brought to the mound, fact is known.

From previous days so many elders practise meditation and even today also where the word wisdom of God is heard there all are doing meditation. Among the practices of man, meditation is so many kinds. Though elders defined which is having fixed undivided attention (Dhyasa) is meditation and having burnt with single thought (Tapana) is Penance (Tapassu), both Dhyasa and Tapana are same. In the previous days Maharshis did Penance, today men are doing meditation, but both actions are same and both actions are adharmas. Today some daily do meditation and some made aspirants meditate as a group by constructing meditation halls.

Now some Gurus teach meditation (Tapassu) in the name of classes and courses and award a certificate . Some gurus show newness in their teaching by advising people to pay undivided attention on the parts of body instead of mantra. Some gurus advise to put the attention on nose and some advice to put the attention on the breath. Different Gurus say differently such as fixing undivided attention on either head or beginning of nose or the end of nose or the place between eye brows. Some Gurus advise to do meditation by initiating different mantras. All are doing meditation for getting recognition that they are searching for spirituality. Some asked me what practice you have done. We replied that we did not practice anything. They showed a pitying look on me and said you were far behind.

One day a person met me in Tirupati. He said that he had been meditating a mantra which was initiated by a guru for some years and now his mind was fixed on one thing. He further asked me, whether my practice was completed or not, whether I would get liberation or not. Then I said to him ask your Guru about this word. He replied me that his guru was dead by snake bite. Then I said to him "You have been reciting a mantra so many times. After some time your mind is fixed on mantra without going on other attentions. By this you are satisfied and think that you have conquered mind, led to attain liberation. But God said that he was not known by the severe penance.

One who keeps his attention on something without standing up for years is called the person who did severe Penance. He is only burning (tapana) himself by holding something for some years but he did not try for God. So any kind of Penance doesn't give liberation. God is not known due to this Penance. If liberation is not attained by those who did penance for years, God is not known to the persons who do meditation for one or two hours.

Some persons go to Himalayas for doing meditation. Some persons sit in a pit for reciting mantra. Some persons stand in the water up to throat and do meditation. Some persons meditate by sitting amidst blazing fire. Some persons sit on the summit of hill for doing penance. In this way so many are doing so many kinds of practices. In those works also Mind is doing one kind of work. So, those actions are not bound to dharma. It is like lighting a lamp where wind doesn't exist; whose mind ceases that person accomplishes Brahma Yoga, according to Bhagavad-gita. ***If Mind ceases it is Yoga. If Mind has a work it is Dhyana (meditation).*** God is not known by meditation. So, Penance is said as adharma in the Bhagavad-Gita. Owing to practice of adharma, rebirths occur. But liberation can't be attained.

Any person, due to doing meditation by paying his undivided attention on any matter or due to recitation of any mantra or due to burning with one thought about a matter, he gets power and karmas grow. The manner of diminishing karmas is not in the method of Mantra recitation, Penance and Meditation. So, I say that without wasting time leave adharmas and practise Yogas that are dharmas. Vedas, Yajnas, Penance and Charities are distressful for practice. If the three dharmas and its related wisdom are known, it can be said that it is very easy to practise. The king Janaka in Treta Yuga got liberation only through Karma Yoga, without practicing Veda, Yajna, Penance and charities.

Do not think what dharmas are, can we know dharmas when so many swamis and gurus are not known. Dharmas are very easy. These numbers are less than the numbers of adharmas. If one has interest, it can be understood

very easily even to ignorant or illiterate. Bhagavan said in the Bhagavad-gita, Jnana Yoga chapter that when dharmas would be endangered and would not be known, he would descend for revealing the dharmas. In accordance with the word, at the end of Dwapara Yuga, at the time of elders such as Vyasa, Bhishma, Drona and many Maharshis were existed, due to practices of adharmas had increased, God had taken birth as Bhagavan and revealed his dharmas in the form of Bhagavad-Gita.

In the universe God was divided into three parts. As God is as Kshara Purusha, Akshara Purusha and Purushottama, if he descend on earth three times, it will be one complete incarnation of God. According to his method first God had descended as Sri Krishna at the end of Dwapara Yuga. God have to reveal his dharmas completely by taking three incarnations. Owing to reveal of adharmas which are practiced mistakenly as dharmas in the three incarnations, Dharmas will get complete value. So God reveal his dharmas and adharmas in the three incarnations. By revealing like that so many persons among men get refuge in the dharmas by leaving the adharmas. Then Dharmas again come to practise.

God came as Bhagavan in the form of Sri Krishna by completing his first incarnation. We understand that he had completed his second incarnation also. His third incarnation is to be completed. In his first incarnation, he said Bhagavad-Gita, but he only said to Arjuna only. At the age of 90 years, he said Gita. Krishna revealed wisdom one time only in the war field, but he never revealed second time. We can understand from this information that at the first incarnation he said the wisdom in the form of Gita as evidence, and he might think to say elaborately in the next incarnations. In his first incarnation though he said dharmas, he did not reveal again. He said to Arjuna only for proving ground. It is understood that Krishna made Arjuna say the wisdom to Vyasa by inspiring him because of Vedas and 18 Puranas (epic stories) already was written by Vyasa.

Arjuna told what he heard and saw from Krishna. In this way Krishna made Vyasa get wisdom through Arjuna. Vyasa thought about this wisdom as great, though it was against his writings and wrote the wisdom in the form of Bhagavad-Gita. God in his first incarnation revealed not only his dharmas, but also proved that he was real God by showing his Universal form as evidence and said that he would take incarnations for revealing his dharmas. The real form of God is not known to anyone. Krishna made Arjuna understand his divine form by giving sight of wisdom for seeing that form. He said to Arjuna only by taking the wisdom as the basis for revealing more wisdom in the future incarnations.

If anyone may question me " *if God comes to earth three times, have you any basis for counting that he has come to earth one time completely?* ". It can be said that I have no reply to that question. In the matter of God, he has to say, but we can't say in advance. He has to say about himself that he is such person. He came one time and disclosed his dharma only to Arjuna, means he would disclose it elaborately to all people. Though Krishna said about dharmas and adharms, those dharmas were not understood to anyone. But he did not say elaborately about dharmas in that birth. One who came to establish dharmas, if he chatted to Arjuna about dharmas confidentially, were the dharmas established? Those who are used to practice adharmas can only know if the adharms are explained. It is not enough to say one time, that was only to Arjuna by thinking that my work is completed. His work is not completed.

Now we are saying directly what Krishna had said, but some persons have been deprecating me that you are belonged to another religion. Like that persons existed, whether people hear if he said only one time without made to public. Could people accept that wisdom? As the gurus who teach adharms are planted like roots of Banyan tree, if they are taught the wisdom which is not acceptable to them, without thinking about truth, they instigate people about it as another religion and impute that he is another man who is in the mask of Hindu Religion for protecting their own existence. Though I revealed only the matter which is in Gita, those who are in the name of Hindu society for their protection attacked us many times by losing discretion.

Though any religion is on the earth, among it dharmas of God is one. If God is one to all religions, dharmas of God uniformly exist in all religions. Though men are living with the difference of religion without knowing the manner of divine and wisdom, but difference does not exist in the God and in his dharma. Here noticeable information is though God and his dharmas exist without changing, but adharms spread in many kinds in different religions without recognizing by men. For instance, in Hindu religion four adharms are in the four kinds of practices of actions, the same four adharms have another kinds of practices and mingled with another religion without recognizing by men.

In the Islam religion adharms are called Ibliss (Sytan) , in the Christian religion it is called Satan, but in the Hindu religion it is called Maya. It can be said that because of Maya has different behavior in all religions; adharms are not recognized by anyone easily. The work of adharmas is it makes people not know the God and send men away from God. Similarly the work of dharma is it makes people know the God and bring men near to God.

It can be said that four adharmas are like the four beasts roaming over the earth called forest freely. If we send three cows to the forest which is ruled by four beasts, it is very dangerous. For example a person thought that by sending his three cows into the forest for grazing the growing grass, it might be emptied. In the forest small animals which graze on forest such as deer, rabbits do not live because of cruel beasts attack them. So, the grass in the forest grows more. If a person goes to the forest by taking his three cows, he must take care by not attacking either cows or him. Else cows do not live and grass will not be expended.

As Bhagavan knew if the cows or Cowherd came to the forest how it was dangerous, in his first birth he came to the forest one time only for making cows see the grass and returned immediately. But he was only called one who made cows graze on forest. He did not either cut the grass or made cows graze on forest. So grass had existed how it was before cows came to the forest. In accordance with the plan of Cowherd, entire grass should be grazed by cows in three times. At first time no more than this was happened. After some time Cowherd thought to graze the grass on forest by the cows second time.

In his second attempt, he began to graze the grass on forest by his cows. Only three days he uninterruptedly grazed the grass by his cows. Though three cows grazed grass on forest fully only little grass emptied. For emptying grass at least six months time is necessary. In the mean time the four beasts in the forest scented the cows and the Cowherd. As the Cowherd was watching the cows, so beasts didn't have opportunity for attacking the cows. The beasts first attacked the Cowherd. The Cowherd was dead by injuring somewhat. In the mean time cows escaped from the forest and returned to home. Though the death of Cowherd was true, it was temporary death among the three deaths. In the third day Cowherd raised alive after two days. In the second time though he came to the forest with a plan, beasts attacked him. After some time, in the third time Cowherd thought to graze the grass by his cows with a good plan.

In the third time the Cowherd went to the forest along with the three cows for grazing the grass by the cows. This time he went with a big plan. According to his plan Cows are not tame animals, but those are cruel animals. Cows were made to cover the skin of tiger for appearing as tiger. The remaining cruel animals in the forest were afraid by seeing the Cows which were in disguise of tiger. So cows were grazing the grass without fear. As cruel animals were afraid by seeing the cows, cows began to graze easily without fear.

Now the Cowherd does not need to watch the cows, so he is away from the cows. Though he is away from the cows and watching the cows, he wears the branches of tree having leaves over his body without recognizing by the cruel

animals. As he wears the branches of tree having leaves, he appears as small tree. Any where if any cruel animal sees the Cowherd, it thinks that it is a small tree and not recognizing him. Like this way he executed his plan. In the third time, as cows grazed the grass uninterruptedly for some time, grass in the forest is reduced.

The plan of Cowherd for grazing the grass by the cows in three times is fulfilled. At first time Bhagavan had descended on earth in Dwapara Yuga age as Cowherd for establishing his dharmas, and said wisdom to Arjuna only. This fact is known to all. But his second arrival is not accepted by all but we know it. In his second arrival, Cowherd was attacked by cruel animals, so we understand that in his second incarnation he was teased by the practitioners of adharma. Let us think that Bhagavan in his third incarnation will descend on earth with new plan for establishing his dharmas. We think that in his third arrival he will protect himself like the Cowherd from the ignorant beasts and eliminate the grass called adharma by his dharma.

God had descended on earth three times in accordance with the doctrine of Traitha for eliminating adharmas and established his dharmas. As God endeavored for revealing his dharmas, when we think about God as father, doesn't son do the work of father? We have to take responsibility to disseminate the dharmas of God who is father of us because of he created us. As a responsible son we have to do the work of father, so we think earnestly to disclose the dharmas to men. How it is difficult to graze the grass by the cows in the forest, I endeavor to do such tedious work. So far I revealed some dharmas. By revealing like that though I faced with difficulties from the ignorant, I think to stand in the way of God for doing his work. So let us see remaining adharmas in the external society.

No one thinks that charity is bad work on the earth. Charity appears as good work. If Charity is done Punya comes. But liberation can't be attained. So it is in the mundane matters. Bhagavan mentioned in Gita that it is action of adharma. Among men, 90% of people neither chant Veda nor perform Yajna nor do Penance. Those who think themselves that they are Jnanis are practicing Vedas and performing Yajnas and Penance. Those who do not have wisdom are doing charities by thinking that it is dharma. Though Veda, Yajna and Penance are not in other religions, but charity had spread in other religions. In every religion, men practise that charity is given to the poor is their prime duty. Except in Hindu religion, in any religion no one tells about charity that it is adharma. In only Bhagavad-Gita, charity is mentioned as fourth adharma among adharmas. Though it is said in the Gita, this matter is not known to anybody.

Even great Swamijis and common man are doing charities. Some persons compared the Charity to Dharma, and asking to do dharma instead of to do charity. As I have said the real wisdom that by doing Charity Punya comes and due to Punya comforts come, but without hearing my words some are saying that by doing charity liberation can be attained. Charity is not the path of worship like Veda, Yajna and Penance. Those who knew wisdom somewhat has selected the practices of Veda, Yajna and Penance for them and advised others that charity should be made to those who did three kinds of worship.

Those who practice Veda, Yajna and Charity are 10 % only and remaining 90 % are advised to do charity. Those who know wisdom are doing the practices of Veda, Yajna and Penance. They did not work for earning. The majority people were classified as Sudras who did not follow three kinds of worship, were advised to provide help to those in need, chiefly to the Brahmins. By disseminating like this, some persons said Sudras must provide help to the Brahmins who practice Veda, Yajna, and Penance.

Those who have excessive money are doing many kinds of charities in the name of social service. Those who practice Veda, Yajna and Penance are financially backward, but remaining are financially well and expending their money in the form of charity. Any work which is to be done in the name of Charity gives Punya. Charity is a disposition of man among his 12 dispositions. It is against the disposition Desire. Desire facilitates to get sin but charity facilitates to get Punya. It can be said that as Charity is disposition, so it is not dharma. So far we have known about charity which is last among adharmas.

Some may ask me that some people are dropping their money in the Hundi of Lord Venkateswara Swamy or the Hundi of any Devata. What result will come by doing like that Charity? For this I can give reply. If money is given to either men or Devata (Demi-God) is classified as Charity. Owing to this action Punya comes. Most of the temples are Devata temples but not temples of God. So, by doing Charity either wisdom or liberation can't be attained. Among the four adharmas, three are related to one group. But Charity exists separately. Among men, one section have been practicing Veda, Yajna and Penance since long time, all sections of people have been practicing charity.

So far we are said about Dharmas many times, but those details are not known. Now let us explain about it. Among the four adharmas, three exist as one part and one exist as separate part. Similarly among the three Dharmas, the first two exist as one part and third exist as separate part. In Bhagavad- Gita God said about three kinds of Dharmas. Those are Karma Yoga, Brahma Yoga and devotional Yoga (Bhakti Yoga). The first two Yogas are associated with the

dharmas. The third Bhakti Yoga is beyond to Dharma. Bhakti Yoga is very difficult than Brahma Yoga and Karma Yoga. Don't think otherwise because of so far I have said about dharma but now I am saying about Yoga. Yogas are happened to form from the Dharmas. So by saying about Yoga or Dharma, meaning is same. Now let us say elaborately about the three Yogas which are dharmas of God.

If any man wants to reach God, except these three ways, any other way doesn't exist. Though man is any religion, these dharmas are said in those religious texts. It can be said that those who practise other religion did not understand the wisdom in their religious texts. I have read other religious texts and understand that there is no difference between the wisdom of Bhagavad-Gita and the wisdom of their religious texts. So any religious person must know about three dharmas for knowing God. For attaining liberation man must practice any dharma among three dharmas. There is no need to follow three dharmas. In accordance with same God and same Dharma for all religions, the dharmas of God are applicable to all religions. The people of all religions have same body and same parts in the body. If Dharma of God is related to a part of body, it will be existed uniformly to those persons of all religions.

In some religions, some do not have power to understand wisdom subtly except physically. So, like that persons are away from the wisdom which is said in their religious texts. They say that yours wisdom is different from ours wisdom without understanding the wisdom of God. It seems that wisdom of God exists as one in any religion; because of lack of understanding they see wisdom of God as different. At the beginning of creation God said wisdom of Bhagavad-Gita. At that time any religion did not exist. So, God said about the wisdom which was applicable to man only and not to the religions.

As one dharma is named as Karma Yoga; another dharma is named as Brahma Yoga. God is known through these two Yogas. These two Yogas were mentioned in Bhagavad-gita as Indu dharmas. Though these two Yogas are in other religions, these names are not in those religions. Because of this, the persons who are in other religions think that those are other worships. Third is Bhakti Yoga (devotional Yoga). It is beyond the dharmas. This Yoga is also said in other religious texts.

In some religious texts, Karma Yoga was mentioned more but Brahma Yoga was said little. In some religious texts devotional Yoga was mentioned more than Karma Yoga and Brahma Yoga. In one religion Karma Yoga and Bhakti Yoga were mentioned, but Brahma Yoga was not mentioned. In this way three Dharmas which were mentioned in Gita, were mentioned in other religions more or less.

In some religions, only one dharma exists. One can attain liberation by practicing one dharma. So, it can't be said about that it was inferior to other religions. Though many religions exist on the earth, in those religions either one or two or three dharmas exist. It can be said that perhaps the three dharmas are in only Hindu (Indu) religion.

In Indu religion study of Atma is more. Atma is in the body. Nowadays Hindus are in the state of not knowing what Atma is and what the study of Atma is. Though the word Atma is used many occasions, those who do not know about its real form, are understanding that Atma means either devil or God. Really, Atma is not either devil or God. In the body, very important doer of works is Atma. Next Jeevatma, intellect, Mind, Chittam and Aham comes respectively. In the body of man 26 parts exist. If we exclude Atma, 25 parts exist in the body. Every man must know the parts of body for practicing Dharmas which are mentioned in Bhagavad-Gita or in other religious texts.

The aforesaid Atma, Jeevatma, Intellect, Chittam and Aham are working in the body without appearing. The dharmas are connected to the subtle parts of body. At first, one must know that he is Jeeva for practicing Dharma called Karma Yoga. After that he must know that some parts are in the body along with him and know that in his body what work is being done by which part. Chiefly he must know the role of Atma in the body.

The three dharmas are coming to practise in the body only. So without knowing the matter of parts of body, Practice of dharma is not known. One, who doesn't know what happens in the body, can't practise any Yoga with the body. If any man wants to become Jnani, first he must know that the inner parts of body and its actions. One who doesn't know about inner parts, though he is any religion, he doesn't practise dharma of that religion. Owing to this, elders who are known wisdom, said in the form of poem like this way.

*Without dividing five Tatwas into five times
By asserting themselves as good saints
It is like in the manner of elephant has laid egg in the basket
Akhila Jeeva sanga Atma Linga !*

Meaning: Without knowing which parts are doing which works by dividing the body that is made by the five elements like Air, Wind, Fire, Water and Earth into 25 parts and think himself that he is Jnani, it is like an Elephant laid egg in the basket. It means how far it is true by saying that elephant laid egg in the basket, it is same true by thinking that he is Jnani.

For knowing God who is subtle, first one must know that he is subtle in the body. After that he should know about Mind, Intellect, Chittam and Aham. For practicing Karma Yoga first one has to know about complete details of Aham (Ego). One must know the details, such as in the body where aham is, what it does and what the shape is. No one practices Karma Yoga without knowing about Aham. One, who knows about aham and Atma, will easily practise Karma Yoga. For practicing Brahma Yoga, the information of Mind must be known. One has to know the details such as in the body where mind is, what it does and what the shape is. No one practices Brahma Yoga without knowing about Mind. One who knows about Mind and Atma in the body easily can accomplish Brahma Yoga. Now let us know about Bhakti (devotional Yoga) Yoga which is beyond Dharma.

Devotional Yoga is greater than Brahma Yoga and Karma Yoga. The Karma Yoga and Brahma Yoga are associated with Dharmas. But devotional Yoga is beyond the Dharma. It comes after leaving the Brahma Yoga and Karma Yoga. Devotional Yoga is not understood until Karma Yoga and Brahma Yoga is not known. Liberation can be attained speedily by practicing devotional Yoga than Karma Yoga and Brahma Yoga. For accomplishing devotional Yoga one must know completely about intellect in the body.

It is easy for saying about three Dharmas which are said in the Gita. It can be said that for practicing it is very difficult. For practicing any Yoga, each subtle organ in the body must be known. As man is able to say about the 10 external senses easily, but he is not known subtle organs in the body such as mind, intellect, aham and Atma. For knowing about it, inner wisdom of body working must be known. Nowadays all are having external knowledge only but no one knows inner wisdom of body working. All are facing difficulty in practicing Yogas, because of Yogas are attached to the inner organs of body.

Now some may ask a question. That is! You say that the three practices which are done in the body are dharmas and you say about four adharmas. Some works exist which are not either dharma or adharma. What you say about those? For example a person has constructed a temple. In that temple daily 100 devotees get darsan of deity and worship the deity. Here a man exists who construct a temple, and worshippers are 100 persons. Both are doing work which is related to God. They asked me, can we say about their practice as dharma or not? For this my reply is! These two actions are not in either Dharma or Adharma. It can be said that these two actions are meritorious works. It gives Punya. For experiencing that Punya one must take rebirth.

When the actions of adharmas such as Veda, Yajna, Penance and Charity are done, Punya comes in accordance with the 28th verse in the chapter Akshara Para Brahma Yoga. By doing the actions of four adharmas Punya comes. Similarly by constructing a temple and worshipping the deity Punya comes. Those both actions give same result. Though those are meritorious actions, God is not known from these actions. So those actions are classified as adharma. The four adharmas which were said by God are meritorious works. Though the actions of Dharma are good, from these actions Punya doesn't come. But liberation which is beyond Karma is attained from the actions of Dharma. The four actions of adharma are mingled with the meritorious works in the world. But the three Yogas which are actions of Dharma do not mingle with the mundane works, and give special result by existing separately.

Men are behaving in accordance with their will and thinks that their conduct is bound to dharma. On the earth so many religions exist. For its identity and for knowing others that this is such religion, some traditions are made to follow in those religions. Some think that those religious traditions are dharmas. It is mistaken impression by behaving in accordance with their will and thinking that their conduct is bound to dharma, religious traditions are dharmas and the protectors of religion as protectors of dharma.

Dharma is not belonged to tradition of religion. Similarly it doesn't relate to their practise. Wearing the saffron color dress may be tradition of a recluse. But it is not Dharma. Dharma never changes in accordance with time. Man can't decide dharma. God creates the dharma and reveals it. It is in the matter of Divine only and not in the matter of mundane matters. Anything has its nature. But it can't be called Dharma. If the word Dharma is used in the matter of Divine, it can be said that Dharma is recognized and respected.

Some persons said themselves that they are protectors of Dharma. Some persons ask for protect the dharma. So far without knowing what dharma is, and without knowing such dharma is, how can anyone protect the dharma. Those who ask for protect the Dharma are not knowing dharma, how can one, who doesn't know at least about dharma, protect the dharma. If man is able to protect the dharma on the earth, God didn't need to say that he would descend on earth for protecting dharmas.

As God had come as man and said his dharmas 5000 years back , so far who do not understand his dharmas are saying that they will protect the dharmas and ask for protect the dharmas are like a proverb, proclaiming that though she doesn't climb even the sling, she claims that she climbs the heaven. Dharmas of God must be said by God only, but no one knows it. Because of that, God himself came as Bhagavan in Dwapara Yuga, and said the dharmas.

Those who do not know the difference between either God and Bhagavan or Penance and Yoga or Religion and Patham (Way) or Tradition and Dharma are blinded without knowing what is ignorance and spirituality , and in the matter of Divine they have been behaving in accordance with their will. Without knowing their conduct is associated with ignorance and thinking that those who follow dharmas are following adharmas only by imagining that they are Jnanis. By thinking like that anyone doesn't come forward to know which is not known. Gradually Man will not be known the wisdom of God. When the wisdom of God is not known, the divine dharmas are not known completely. At that circumstances, Man thinks what are known by the effect of Gunas (effect of Maya), which are in the head, are only dharmas and practicing adharmas.

Some are practicing some works of Adharmas, without practicing Vedas, Yajnas, Penance and Charity. If those persons who practise dharmas of God, are only dear to God, those persons who practise adharmas do not dear to God. But God doesn't harm those people who are not dear to him. But Bhutas have highest anger at those persons who practise adharmas. At an opportune time, they show anger at Ignorant person who practices adharmas. It will be highest punishment for men. Let us discuss who those are by giving punishment at an opportune time.

How Government exists between people and ruler, similarly between men and God, divinity exists. Govt rules the people. Govt gets that power from the ruler. Similarly the Divinity made people walk. Divinity gets that power from the God. Govt appears externally. Divinity doesn't appear. As police department and revenue department exists in the Govt for ruling the people, similarly in the divinity from Upagrahas to Grahas and from Upabhutas to Bhutas exist by making people to walk.

In the Universe between living things and God crores of species of Grahas and crores of species of Bhutas exist. Among it some have physical body, some have subtle body. Some Grahas and some Bhutas have a figure for a while and wear a figure for a while. So far no one knows about the matter of these. These are under control of Prakruti, which is next to God. God doesn't work. Prakruti made the universe work. It exists as second power after God. Bhagavan said in the 3rd and 4th verse of chapter Guna Traya Vibhaga Yoga in Bhagavad- Gita that Prakruti was his wife.

Verse 3! Mama Yonir mahadbrahma tasmin garbham dadhamyham!
Sambhava sarvabhutanam tato bhavati Bharata!

Verse 4! Sarva yoneshu Kaunteya ! Murtayah sambhavanti yah!
Tasam brahma mahadyonih aham beeja pradam pitah!

Meaning: Prakruti is my wife and wears pregnancy by me. All Bhutas are taking birth from the womb of Prakruti.

As Prakruti is the mother of all living things which have so many figures are taking birth in all vaginas, I am the father by giving seed to those living things.

As mother looks after her children, Prakruti made all living things work in many kinds and made them get on their life. Prakruti made all living things walk universally by existing behind them. From the above verse, we can understand that Prakruti is mother of all and Paramatma is father of all. Prakruti doesn't exist as one. Prakruti exists as five parts and the powers which are produced from the five parts are used by the Prakruti for her work.

In a house as family members exist along with servants, in a house of Paramatma and Prakruti called Universe, all living things exist along with so many Grahas and Bhutas, which are working as servants for living things. According to this we can understand that all living things are ruled by Prakruti and Prakruti and the powers in the Prakruti rules over the universe. Those Grahas and Bhutas will show anger at either those who practise adharmas or those who rebuke God or those who harm the propagator of wisdom of God. At an opportune time, Bhutas tease them.

If earthquake occurs, it means the power of Bhuta called Earth has worked. Similarly If Tsunami occurs; the power of Bhuta called Water has worked. If earth quake or Tsunami occurs, Men and some living things will die and loss everything. Is it happened without knowing God? It is known that all events are happening in accordance with the knowledge of God. Without knowing of God, even the hair of anyone is not rooted out. So, such ferocious incidents must be happened in accordance with the knowledge of God.

Man has been earning so many kinds of sin on earth. He is teasing physically even those persons who teach dharmas of God. He is doing so many works which are either against the God or disliked by God. Those, who did like that sinful works, attained sin. In the reign of God, Man has been teased by the Grahas and Bhutas, in accordance with his sin on earth only. It is absurd by thinking that man will experience his sin in the hell. Man has been experiencing his Punya and sin in the form of comfort and distress on the earth only. Nowadays on earth, heavy death toll occurs due to natural disasters such as either accidents or whirl winds or heavy torrential rains or floods. These are all distresses of hell and the outcome of sin.

No one knows that behind of these disasters, the powers of Grahas and Bhutas exist. But the people of all religions think that the result of sin is in the

hell and experience of Punya is in the heaven. It is not either Dharma or Adharma by thinking like that. We talked about before that so many works exist which are not either Dharma or Adharma and due to this Punya or sin may come. Anything which is against the wisdom of God is great sin. Adharma is which not Dharma of God is. Which is against either wisdom of God or Dharma is enemy of Dharma. God said that due to practice of Adharmas, Punya can be attained. If liberation is attained by practice of Dharma and Punya is attained by practice of Adharma, due to practice of actions which are against dharma or due to enemy of Dharma, ferocious sin comes. Owing to like that sin, Grahas and Bhutas create ferocious incidents for killing lakhs of people.

If Hindus in Bhagavad-Gita or Christians in the Bible or Muslims in the Khuran are misunderstood without knowing truth, it will be opposite meaning. So many ferocious incidents may occur as punishment. At that time, if he prays for God, God won't hear because of he is against the meaning of God. Besides four Adharmas and three Dharmas, in the remaining works so many works are caused for Karmas. Among that works, some actions are against God and his teaching. It must be known that those actions are enemies of God. I conclude this book by saying that three kinds of actions such as Dharmas, Adharmas and enemies of dharmas are in all religions, and it is good to observe whether they are in right meaning to their sentences of God.

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



***Even if a thousand persons say - a lie cannot become a truth
Even if a thousand persons say – A truth cannot become a lie***

Yours

Indu Virtue Principal Donor

Sensational Writer, Thraitha Theorem Originator

Sri Acharya Prabhodhananda Yogeeswarlu