

# KALIYUGAM

(There is never an end)

Indu Virtue Principal Donor

Sensational Writer, Thraitha Theorem Originator

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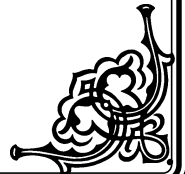
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# KALIYUGAM

(There is never an end)

Everyone knows that there are four Yuga's. Similarly twelve months in a year, seven days in week and sixty years in Kala chakra. Following are names of all the sixty years in order of occurrence

- |                  |                    |                 |                |                   |
|------------------|--------------------|-----------------|----------------|-------------------|
| 1) Prabhava.     | 2) Vibhava.        | 3) Shukla.      | 4) Pramoduta.  | 5) Prajothpathi.  |
| 6) Angeerasa.    | 7) Srimukha.       | 8) Bhava.       | 9) Yuva.       | 10) Dhatha.       |
| 11) Eshwar.      | 12) Bahudhanya.    | 13) Pramadhi.   | 14) Vikrama.   | 15) Vrusha.       |
| 16) Chitrabhanu. | 17) Swabhanyu.     | 18) Tharana.    | 19) Pardhiva.  | 20) Vyaya.        |
| 21) Sarvajit.    | 22) Sarvadhari.    | 23) Virodhi.    | 24) Vikruthi.  | 25) Khara.        |
| 26) Nandana.     | 27) Vijaya.        | 28) Jaya.       | 29) Manmadha.  | 30) Durmukhi.     |
| 31) Hevalambi.   | 32) Vilambi.       | 33) Vikari.     | 34) Sarvari.   | 35) Plava.        |
| 36) Shubhkruth.  | 37) Shobhkruth.    | 38) Krodhi.     | 39) Viswavas.  | 40) Parabhava.    |
| 41) Plavanga.    | 42) Kilaka.        | 43) Sowmya.     | 44) Sadharana. | 45) Viradhikruth. |
| 46) Paridhavi.   | 47) Pramadhicha.   | 48) Anandha.    | 49) Rakshasa.  | 50) Nala.         |
| 51) Dingala.     | 52) Kalayukthi.    | 53) Sidhartha.  | 54) Rodhra.    | 55) Durmathi.     |
| 56) Dudumbhi.    | 57) Rudhirodhgari. | 58) Rakthakshi. | 59) Krodhana.  | 60) Akshaya.      |

These 60 years in kala Chakra will repeat one by one in sequence. Its starts with the year Prabhava and ends with the year Akshaya and again start with Prabhava. In this way, each year is repeated in kala Chakra. Presently we are in the year Khara. I was born in the year Vikruthi, so Vikruthi is completed and now Khara year is going on. According to this, my body has completed 61 years and 62 years is going on. Two more months to complete this year (Khara) and next year (Nandana) will starts with **YUGADI** festival. In next two months, I will be completing 62years and 63<sup>rd</sup> year will start. Similarly any one can calculate their age in this manner.

Earlier, those who were known as **INDU'S** are presently being called as Hindu's, not only this; they forgot their religion name along with the names of the years and months. At present, we are

following the years and months according to the calendar of Christian era. People who call themselves as the protectors of Hindu Religion are following the Christian calendar and celebrating New Year on 1<sup>st</sup> Jan. Some protectors who banned the celebrations of Valentine day stating it is not our culture and not our tradition, then why they are not banning the celebration of New Year on Jan 1<sup>st</sup>. The reason behind for opposing New Year celebration is, present Hindu's don't know the names of 60 years and names of the 12 months of INDU tradition. **INDU a pure word** has changed into HINDU, similarly the word **YUGADI** that reminds creation but **UGADI** does not have any meaning. According to our tradition, we are INDU'S from the beginning but as time passed on Indu has become Hindu, as we told some people are saying that we are trying to protect Hinduism and they are treating us as we belong to other religion. At last, Indu's are unable to recognize Indu's and blindly they are saying that we belong to the other religion called Indu religion and they belong to Hindu religion. We are forgetting our own culture this is such a bad situation, am unable to understand whether to feel sad or happy for such a situation. Human being has to come out from such ignorance, understand divine knowledge, and say YUGADI instead of UGADI. Similarly hope man stop saying Hindu and say Indu, so now I narrate this book "KALIYUGAM (THERE IS NEVER AN END).

Indu culture means it is not a religion but it is a Path, path means a way. If anyone questions what way, is this? You can say confidently INDU path or INDU way. INDU way means a way to divine knowledge. The word INDU is used as an alternative for divine knowledge. Indu means MOON. According to Jothishya Shastra Moon represents divine knowledge (Jnanam). To show that he is a jnani Shiva wore moon on his head like jewel. Similarly, Lord Sri Krishna wore peacock feather on his head to show that he is a Yogi and Yogeshwara. Because now -a- days Hindu's (INDU'S) does not know this meaning, Indu culture became meaningless. Only India is treated as INDU country (Jnana country) among all the countries in the World. Previously INDU country was a motherland for divine knowledge; people were rich with their divine power. That is why some million years ago; India was very famous as Indu country. Now, the people who do not know the history of India say that, they are the protectors of Hinduism and formed various organizations with different names without possessing any divine knowledge and calling themselves as Hindu is by forgetting past Induthavam.

Let anybody say anything i.e. we are Hindu's but not Indu's, by changing the name (itself) we are not forgoing anything. Nevertheless, they forgot all the names of months and years, which are in Indu culture, it is a big wonder. When elders in the family doesn't know the Indu names of months and years then how do children will know, it is not a wonder. These days all are learning foreign languages and not preferring to learn Telugu, so it is natural that they will not know the names of months and years according in the Indu culture. To uplift the Indu culture from worst position to top position everyone must know the names of months and years according to the Indu culture.

Initially we discussed names of 60 years now lets see the names of the Indu months in order

1. Chaitramu    2. Vyshakamu    3. Jaystamu    4. Aashadam    5. Shravanam    6. Badraadam,  
7. Ashwiyujam    8. Karthikamu    9. Margashiram    10. Pushamu    11. Maghamu    12. Falgunam

These days everyone know the English months and there order from January to December but nobody knows even a single name of Telugu months.

Anyhow, to show Indu culture is great even English calendar has 12 months only. Similarly, weekdays are seven days. Another important matter is! Adivaramu (Bhanuday), Somavaramu, these days names are in foreign names also. Aditya means Sun similarly Bhanu also means Sun. It is very proud to say that Sunday i.e. Adivaramu and somavaramu .i.e. Monday are same in both Telugu and English calendar. Now what we are calling as Monday previously it was Moonday. One 'o' has been

disappeared over a period of time and became Monday. In fact, it should call as Moonday. By mistake, it is been called as Monday. Over a passage of time, words are changed and pronounced differently. When we do not know, we pronounced wrongly but now after knowing we should pronounce correctly like Moonday for Monday, Indu for Hindu etc.

Until now, we learnt the names of the Telugu names for months and years. Lets us discuss the names of weekdays. The weekdays are follows

1. Adivaramu
2. Somavaramu
3. Mangalavaramu
4. Budhavaramu
5. Guruvaramu
6. Shukravaramu
7. Shanivaramu

These seven names are the names of the planets present in the space. These seven planets rule all the Karma (deeds) of all the living beings. According to once deed, they are experiencing happiness or sorrows. Therefore, these seven planets belong to all the countries. Other countries know about these planets. The head of the planets is Sun that is why the first day in the week starts with the name Sunday. Sunday and Moonday, are the first and second weekdays everywhere giving a hint that Indu culture is all over the world. All over the world, there are 12 months in a year, 7 days in a week and Sunday & Moonday are in sequence, from this we can know that Indu culture was followed all over. Now Indu culture has changed into meaning less Hindu. Even many have not heard the word Indu culture such people might ask what this Indu culture is. For this our answer is!

When the word Hindu will be replaced by Indu then only they will know about the culture. When they do not know culture itself then how would they know the tradition? Therefore, if we want to know about our culture then first we have to go the past stage .i.e. we have to use the word Indu only. Indu means Jnanam (divine knowledge). There are two types of Jnanam

### **1. Worldly Jnanam                      2. Paramatma Jnanam.**

Out of these two Jnanam, the word Indu used only for Paramatma Jnanam. Induvu means Moon and the word Indu derived from the word 'Induvu'. According to Jyothishya shastra the Adipathi of Jnanam is Moon. Chandrudu (Moon) used for Worldly Jnanam and Induvu (Moon) used for Paramatma Jnanam. In short, they are call Chandu and Indu. There is small base to prove these words are true. Generally, groom accepts or rejects the proposal depending on the looks of bride. If Bride is beautiful, he accepts otherwise rejects. Where as elders in the family prefer an intelligent (chandamu) girl than a beautiful (andamu) girl. Elders used to say that, what is the use of beauty (andamu) without brain (chandamu) and made accept the proposal with the girl with intelligence even thou she is not beautiful (andamu). Now they do not know what Chandamu is. In past most of them used name Chandu and Indu to their child. Even now, we can see names like Chandu for boys and Indu for girls. Indumathi is a common name for girls but not Hindumathi. Hindu does not have any meaning were as Indu means Jnanam. Dharmas are filled with Divine knowledge so we can say that Indu dharma is divine knowledge instead of Indu if we say Hindu dharma, it becomes meaning less. As Bhagvan told in Gita all Dharma's will become Adharmas. Presently the word Indu has changed to Hindu, as we told many times this is fact but Hindus are not in the stage to listen and understand. In past we were Indu's, had divine knowledge and our country was called as Indu country. People who are residing in Indu country are called Indu's. As passage of time British people ruled our country and with their half language they called us as Hindu's and from then onwards we have forgotten our greatness and by not knowing our history, we could not to able identify the changes occurred. We have told this many times but people are not in a stage to listen. Though not listening to my words, they say that the word Hindu has come from river Sindhu, because river Sindhu flows in our country. They say that the word Hindu came from Sindhu and they believe that they follow Sindhu culture and call themselves as

Hindu's. Then we question, that, when you say that you belong to Sindhu culture then why you are being called Hindu's instead of Sindhu.

When we don't know from where we got the word Hindu then its ok but after knowing that the word Hindu came from River Sindhu and yours is Sindhu culture then why are you not calling yourselves as Sindhu's. River Sindhu flows in Pakistan also and they named a state as Sindhu state. In our country, Holy River Ganga is bigger than river Sindhu and River Brahmaputra is bigger than Holy River Ganga. When we questioned the so-called protectors of Hinduism about the reason for naming the culture based on River Sindhu leaving behind important and Holy River like Ganga and Brahmaputra, they could not able to answer. When we asked them that, it is better to name the country as Ganga country because Holy River Ganga flows in many states than the River Sindhu, then they could not able to answer my questions and started blaming us as we belong to other religion. We are preaching pure Indu Dharma's but today's Hindu is not recognizing us as Indu's and treating us like other religious, it is really a wonder. As Bhagvan told in Bhagavad Gita Purushottama prapithi yoga verses 16 and 17, on this base only we told that they are three purusha's Kshara, Akshara and Purushottama. Based on these verses we scientifically declared Doctrine of Traitha Without knowing the fact people blindly saying that Traitha is nothing but Trithavam in Bible and treating us as Christian. Some of them saying that we are Hindu's and you are Indu's both the religious are different. Suppose a hunter catches a rabbit, which has only three legs, and he presumed that all the rabbits would have only three legs that is his mistake. Even if any one says that, all rabbits have four legs he may not agree in that case we have to show him two rabbits and prove that all rabbits have four legs. Why we have to show two rabbits is, if we show only one rabbit he may say that this rabbit is exception and having four legs. If we show two rabbits then he will understand that all rabbits will have four legs not three legs. Similarly we told about the meaning for the names and past history just like showing two rabbits to make them believe but without understanding us they are saying that I belong to other religion and not accepting the facts. It similar to story of rabbits but they are saying that this two rabbits belong different species and not accepting the fact.

We are having Divine Knowledge that no body else possess. Instead of following our path, they are following religious path. Leaving them behind us, we are preaching to the people who want to know what divine knowledge is, we felt this decision is right. Our narrations will be helpful to those people who have interest in gaining the divine knowledge, which they do not have. Now let us discuss the main topic about our Indu culture. If we divide the word Indu Samskruthi (Indu Culture) into two parts, we get Indu and Samskruthi. The word Indu is a special word, which means divine knowledge and the word Samskruthi is again divide into Sam + kruthi. Sam means GOOD, kruthi means, which is done. If we go in further detail, it is understood that the method or way to follow the divine knowledge. Following the way or the method, which is fixed, is known as Tradition. Traditions are formed by culture. For example, going to temple and lighting the camphor in front of the idol, and giving the reason (behind it) called Indu culture and following that called as Tradition. Such culture and tradition are many in Indu method and Indu way. Indu means one who attains divine knowledge, also be called as **Diva Jnani**. The word Indu can be used where divine knowledge is present. In Islam, a person who has trust in God is called as "Muslim". Similarly, a person who has divine knowledge called as "Diva Jnani". Bhakti means Trust/ confidence. If people have Bhakti on God, he is called as Muslim and if the person has God's knowledge, his is called as Induvu. Here we can differentiate Bhakti and Jnanam "**person who has trust in God no matter from where he belong to (country & religion) he will be called as MUSLIM and person with Divine Knowledge is called as INDUVU**" According to this formula, leaving religion behind we can say there are many Muslims in Indu society and many Indu's in Islam society.



Indu culture has been told when Universe was formed. Divine culture is related to every person who tries to know the Divine knowledge. People who possess divine knowledge are called as Indu's. Indu is not a religion it is a path to divinity. The person who understands the divine knowledge told in Holy Bible verses and Bhagavad Gita correctly is called Jnani or Induvu. Any person who don't understand the verses of Bhagavad Gita even thou he call himself as Hindu or protector of Hindu religion or leader in Hindu Association, that person cant become real Indu without knowing the true meaning of verses said by Lord. We say that, these days there are many Hindu's who are not Indu's. According this formula there are some jnani's in Muslim society also and some are faithful. In one way, we can say there are many faithful in Muslim and Christian communities but less number of jnani's. If we see in present Indu society (Hindu society), there are many who do not know that GOD IS ONE and they believe many demi gods, they do not have faith in God and no divine knowledge. The persons who call themselves as Guru's, divine preachers etc, they say that whoever listen and practices our preachers will become Gods even when you are alive. See I became God because of practice, by listening to all this we can clearly understand that this person does not have any divine knowledge but bluffing everyone.

God is nameless, formless and workless without knowing this fact, the person who is having name, form and work calling themselves as God, according to this rule it is clear that they can not be treated as jnani's and they don't have faith in God. All the religions are showing the way to God only and religion believe God is one. Eternal Bhagavad Gita, Holy Bible and Pure Quran say pray to one God and divine knowledge says that creators is one. Whoever follows this message become Jnani and called as Induvu. One who does not follow the divine message given this Great Books and one who does not understand the main message given in Great Book! Will never be a jnani and cannot be called Induvu. One more important thing, Eternal Bhagavad Gita that was born at the time when universe was formed, later came Holy Bible and then came Pure Quran dint mention about any religion. All the three books states, it is for all the human beings but not for any particular religion. When these books dint mentioned any names for the religion then how can one say this is my religion and he belongs to that religion, if any one questions me, for this our answer would be

The one who doesn't have any work and who don't do any work (in other word useless) is called as God. Before creating the Universe, God arranged everything at different places, different times, different person and different methods to preach his divine knowledge. All the preaching's by different persons at different times at different places in different methods are being preached as planned by God. Divine knowledge is been explained in Bhagavad Gita with more explanation, again same matter is repeated in Holy Bible completely but in short. Similarly in Quran the summary of the Gita and Bible is been mentioned but in short. For better understanding, let us take an example: a goldsmith has prepared a big locket (dollar) with 10gms gold and embedded it a logo on it. After some time another goldsmith made a locket with 10gms but smaller than the first one and embedded with same logo on it. If we compare these two lockets except size, weight and logo is same. Again, after few days another goldsmith made a small locket with 10gms gold and embedded the same logo on it. Any intelligent person can understand that only the sizes of the locket are different but the weight and logo is same for all the three lockets. Similarly, the three books Bhagavad Gita, Bible and Quran has same God's message. Therefore, Gita is 100% big in size in explaining the divine knowledge, Bible 60% in size and Quran 5% in Size. Still the summary in all the three books is equal and same.

In this way god has mentioned his divine knowledge in these books. In all the three key books, the divine knowledge is same and it is stated that, this message to all the human beings but not to any particular religion. All the three books show the way to God. Here some may question us, "what ever you told is nice, but everyone talk about their own religion, Hindus, Muslims and Christians!

Hindus apply tilak but other two religions will not apply. Similarly, in dressing, Muslims wear either lungi or pyjama half feet above the foot but Christians and Hindus will not wear like that so they have been telling we have different styles for different religions. From where does this religion and its style took birth". For this our answer is

The word religion is not mentioned any where in Bhagavad Gita or Bible or Quran. Three religions and different life styles has come from the other books which they are following such as Hindus are following Puranas and Vedas, Christian are following 62 Suvarthas and Muslims are following Hadez' because of this, they is the difference in the preaching and religions. Quran dint mentioned to wear short lungi or pyjamas. Hindus follow Vedas, Muslims follow Hadez'. Because of Vedas there have been introduced some traditions and Muslims also introduced some traditions because of Hadez'. **In Bhagavad Gita, only divine knowledge is mentioned but not tradition. Similarly, in Quran also only divine knowledge is mentioned but not mentioned any thing about the tradition.** All the three books show divine path only questions of religion does not arises. However, man has changed the god's divine path into religion. Path means way. Whatever human likes is called as Religion. Religion means accepting or liking. If man accepts any one path, which is told by God, it will become his religion. That means, he is not accepting the remaining two paths. In divine paths, if one path is accepted then we call it as religion. According to this, Hindus are not accepting other two religions. Similarly, Christians are not accepting other two religions. Accepting one path and not accepting other path, accepting path has become the religion. By not understanding the three main books, man started liking one path and disliked other two. What all he accepted has become a religion. Man should understand and accept the divine knowledge and should follow the divine path instead of religion, for this he should accept the realty and become irrespective of religion. In present days everyone follows religion which their liked and treating other paths with envious. Religion will exists until man likes or dislikes the divine paths told by God. When everyone believes that God told all Dharma's and divine knowledge, then we have only one path and believe God is one. If not like that we say our Jnanam, our dharams, our God your God are different and we have different paths. Then religion will exists.

**All the three key books mentioned about the God's path, but the other books mentioned the Religion.** Human being preferred the matter from the other books to the key books and fallen totally in Maya (illusion) and created religion. Therefore, we can say that man himself created religion. Similarly, path is formed by God, one who does not know the difference between path and religion; he is getting struck in religion and going far from Gods path. If they follow God's divine path, they can be closer to God but unknowingly, they are thinking that if they follow religion they get close to God; if this is not imagination then what else? At least now, religious people have to understand that religion will never take them closer to God. They should follow divine path to reach God but not religion. There is no use of backing up their religion and pointing other religions; they should notice the facts in other religion also, then they can understand the divine knowledge in other religion also. That means there is Indu culture in other religion also. It is understood that every person who knows divine knowledge in other religion is also called as Induvu. From this, it is clear that Indu culture is not for one particular religion but it is related to all the religion. When a person follows his birth religion and later when he come to knows about the divine knowledge of other religions then he is called real induvu. Here we are not telling that if one changes religion then he/she is called as Induvu but we are telling that one will call Induvu without changing the religion. Induthavam is present in all the methods where divine dharmas are there. One is called as Induvu when he understands the divine knowledge in his religion. God has told Indu culture, it is in all religions; it is every one's duty to know this divine knowledge.

## *Kaliyugam (there is never an end)*

In Bhagavad Gita, when Bhagvan Sri Krishna showed his universal form (Vishwarupam) to Arjuna, he did not understand anything and asked who are you? Then Bhagvan who was in universal form answered in a word "**KALMOSI**". Kalmosi means time. In one way, it is name but not having any form (formless). Time is in front of us but it does not have any form. If any one questions about form of time, then no one can answer this question. Time is divine form, so nobody can say how its looks. Though time is formless but still time passes on (past), passing, will pass in future (past, present and future) divided into three parts. Already time that has passed on is past, what ever is going on i.e. present. Similarly, whatever has to pass on is future. Hope, God is time, it is understood! Time is in front of us in three forms but we are unable to experience it. In the same way, God is there but in invisible form so it is not possible to feel and experience him. Just we know the time but we cannot experience it, similarly, one can know God's Dharams but no one can see him. From this, it is clear that God can be defined in two ways; he is bounded to Dharams and irrespective to Dharams.

God is Kalaswaroop (time), if one know about time then divine knowledge is known. So let us discuss about time in details, 60seconds makes one minutes, 60minutes makes an hour, 24hours make a day, 30days makes a month and 12 months makes a year in this way time is measured. Originality of time is still unknown. As we already discussed time is divided into three parts past, present and future. Similarly, God is also three forms Ksharudu, Aksharudu and Purushothamudu. In Bhagavad Gita Purushottama prapithi yoga, verses 16, 17 define about three purusha's. When time is said as divine form, it is divided into three parts. Man knows the three forms of God. Traitha Doctrine what we are telling says that God is in three forms. As told in Gita that God is Kshara, Akshara and Purushottama. If we go in details Ksharudu is Jeevatma, one who can be destructed. Because jeeva can be destructed, he is called as Ksharudu. Aksharudu means who cannot be destroyed. In our body, we are Jeevatma, which is destroyable, and Aksharudu is non-destroyable, is along with Jeeva in everybody. Atma is Aksharudu spread all over the body. Jeeva who is Kshara is only at one place in the body. Akshara spread through out the body and the third Purusha is Purushottama he is spread not only in everybody but also spread all over the universe. The three Purusha's are in body, Jeevatma is at one place, Atma spread all over the body and Paramatma who spread inside and outside our body (spread all over the universe).

**Time is divine, that's why in Gita, and God said I am Time, Form this we can say Time & God both are same and divided into three parts.** The three parts of time and three parts of God is the same i.e. three Atma's and three periods (Past, Present and future) are same. That's why we say Time is divine not only that but divinity is Kalaswaroop. In other words, we can say time is Atma swaroota also. In Bhagavad Gita, Jnana yoga verse 6 said, "I am Eshwara (Adipathi/ head)" for all the living beings, he said "Bhuthana Meeshwaram". Similarly, in Raja Vidya Rajyaguhya yoga chapter 11<sup>th</sup> verse says, "I am The Maheshwara for the living beings" he said "Mama Bhutha Maheshwaram". In the both verses, said about the jeevas and Bhuthas. From this it's clear the Bhuthas means Jeevatma. Among the three periods, past period is Bhutha kala similarly among the three Atma's, Jeevatma is Bhuthatma, on this bases we can say Varthamana Kala (present periods) as Atma and Bhavishya kala (future period) as Paramatma.

12 months is equal to one year, 60years makes an Upayuga, and 7200 Upayuga makes one Yuga that is Kaliyugam. Similarly, 14400 Upayuga make's one Dwaparayugam, 21600 Upayuga make one Traithayugam, 28800 Upayugas make a Kruthayugam. They are three Yuga's namely

### **1. Upayugam**

### **2. Yugam**

### **3. Mahayugam**

Four Yuga make one Mahayugam i.e. Kruthayugam, Traithayugam, Dwaparayugam and Kaliyugam together is one Mahayugam. 7200 Upayugas makes one Kaliyugam that means one



## *Kaliyugam (there is never an end)*

Mahayugam is Ten times of Kaliyugam. If we convert yugas into years then a **Kaliyugam = 4, 32,000 years**; **Dwaparayugam = 8, 64,000 years**; **Traithayugam = 12, 96,000 years**; **Kruthayugam = 17, 28,000 years**; **Mahayugam is 10 times more than a Kaliyugam.**

<b>Kaliyugam</b>	=	<b>7200 Upayuga's,</b>	<b>Upayuga = 60 yrs,</b>	<b>Total yrs = 4, 32,000 yrs</b>
<b>Dwaparayugam</b>	=	<b>14400 Upayuga's,</b>	<b>Upayuga = 60yrs,</b>	<b>Total yrs = 8, 64,000 yrs</b>
<b>Traithayugam</b>	=	<b>21,600 Upayuga's,</b>	<b>Upayuga = 60 yrs,</b>	<b>Total yrs = 12, 96,000 yrs</b>
<b>Kruthayugam</b>	=	<b>28,800 Upayuga's,</b>	<b>Upayuga = 60yrs,</b>	<b>Total yrs = 17, 28,000 yrs</b>

<b>Kaliyugam</b>	=	<b>60 x 7200</b>	=	<b>4,32,000</b>
<b>Dwaparayugam</b>	=	<b>60 x 14400</b>	=	<b>8,64,000</b>
<b>Traithayugam</b>	=	<b>60 x 21600</b>	=	<b>12, 96,000</b>
<b>Kruthayugam</b>	=	<b>60 x 28800</b>	=	<b>17, 28,000</b>
<b>Mahayugam</b>	=	<b>60 x 72000</b>	=	<b>43, 20,000</b>

In Bhagavad Gita chapter Akshara Parabrahma Yogam, verses 17 & 18 the Ayishu (age) has been told

**VERSE 17,**

**“Sahasrayuga paryantha maharadbrahmano viduhu,  
Ratrimyuga saharantham thehu rathri vidho janaha”.**

**Explanation:** one thousand yugas is one day for God and One thousand yugas is one night.

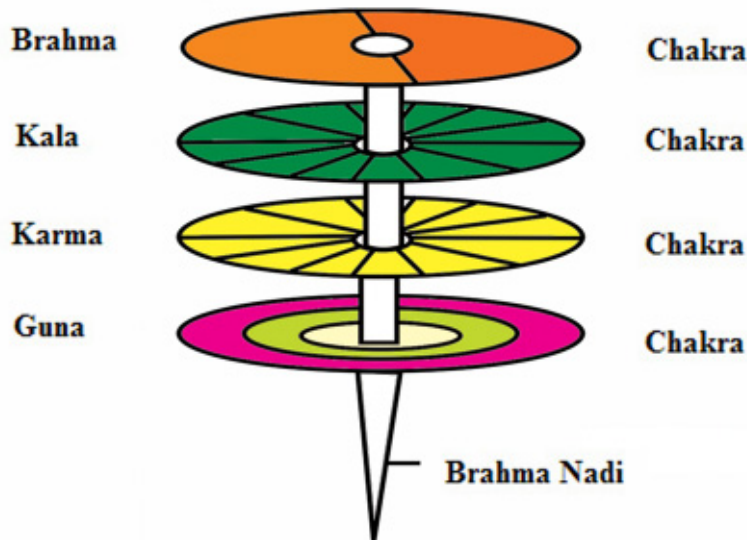
**VERSE 18,**

**“Avyuktha dwakthaya sarvaha prabhavanyantha haragame,  
Rathoyagame pradeyanthe trathivavyakha sangnakee”.**

God's day time is equal to 1000 yugas, during this period life exists, similarly, God's night is also equal to 1000 yugas and during this period no exists of life. The universe is created in God's day time that is why called as **“PRABHAVAMU”**. Similarly God's night is called as **“PRALLAYAM”**. Once Universe is being created and gets destroys then it is one **KALPAMU**. 2000 yugas is equal to Kalpamu i.e. one day and one night of God's full day. One full day (both day & night) of God is Kalpamu i.e. 2000 yugas. It is not a cooked up story, it is scientifically explained. To prove this scientifically what we have in front of eyes is Kaliyugam. God already told I in his Bhagavad Gita, about the Universe prabhava and prallayalam in the 17 & 18 verses. Not only that every living being have Brahma Chakra's in the middle of head which are not visible. This Brahma chakra is divided into two parts. This chakram is rotating along with time. Brahma chakra takes 2000 yugas to complete one round. The two parts of Brahma chakra are God's day and night. To rotate one part of Brahma chakra it takes 1000 yugas. Accordingly 4 yugas make one Mahayugam and 250 repeats of Mahayugam completes one thousand Yuga's .i.e. equal to 108 crores yrs. Scientifically it is proved that universe age (Ayishu) is 108 crores yrs. God's one day means 108 crores yrs and one night means 108 crores yrs, totally 216 crores yrs make one full day for God. It is according to Brahma Vidya Shastra.

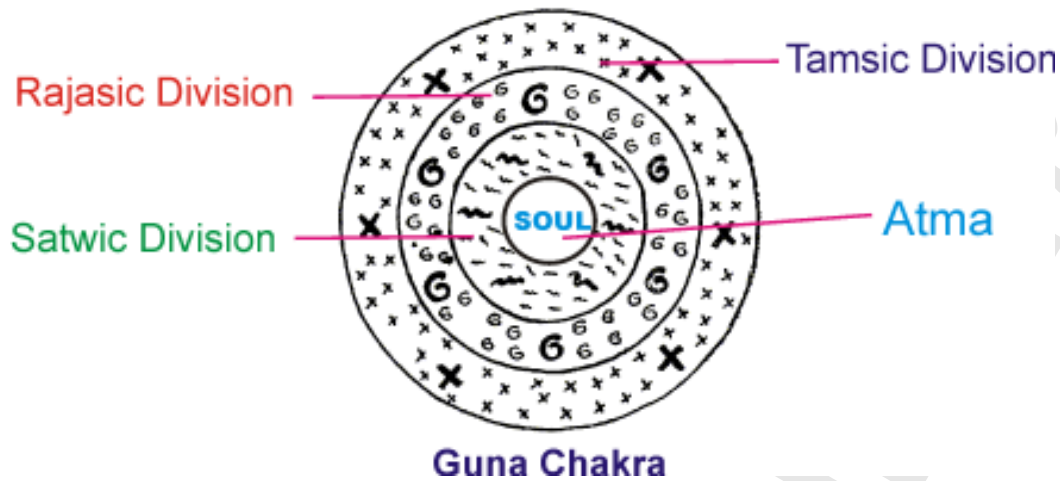
## *Kaliyugam (there is never an end)*

Universe is created for the living beings. Already we discussed, that Universe has been created for living being and has life 108 crores yrs. We already discussed that Brahma Chakra is there to complete the of 108 crores yrs. Not only Universe and its Age but also living being and their Guna's, the living beings Karma's (Deeds) and the kala's (Time) which comes to experience, everything is pre decided. Everyone knows that Jeeva stays in the body. But a great Spiritual person also doesn't know where he stays. If we go in detail, Kala chakra is placed below the Brahma chakra, Karma chakra is below the Kala chakra and Guna chakra is below the Karma chakra. These Brahma, Kala, Karma and Guna chakras are the four chakras which are arranged one after the other taking Atma as base which is in the Brahma nadi (spinal cord). The combination of the 4 chakras is in the middle of the forehead. You can see the picture below.



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

The Guna chakra which is in the last is divided in 4 parts. The three parts from outer side consists of Guna's but in the last one Atma will be present. These 4 parts of Guna chakra can divide in two methods, one is which has Guna's and second which doesn't have Guna's. Guna chakra is also called as Maya Chakra. Bhagavad Gita chapter Vignana yogam, verse 14<sup>th</sup> says "**Gunamayi mama Maya**". According to these words God is saying that my Maya consists of Guna's or Maya in the form of Guna's. That's why the Guna's in the Guna chakra are called Maya. When Guna's are called as Maya then Guna chakra can be called as Maya Chakra. Jeeva stays in the four parts of the Guna's. From the time man wore a body he stays in three parts only. If he tries hard, then he can reach a place where Guna's wont work and reach where the Atma is, he is not trying for it. That's why he is staying only in the three parts of Guna's. As we already discussed, that Guna Chakra is divided into 4 parts. The three parts of Guna's from outer side are 1) Tamasic 2) Rajasic 3) Satwick. The middle part is irrespective of Guna's called as Atma or Yogam. When Jeeva reaches the fourth part called as Yogam.



In Maya chakra or Guna chakra the each disposition is further divided into 12 parts. Tamasic, Rajasic and Satwic consist of 12 parts each and these 12 dispositions are grouped under 2 heads as Bad disposition and Good disposition. Bad disposition results in demerits (papam) and Good dispositions results in merits (punya) to Jeeva. Maya is representing both Bad as well as Good disposition. The first part of disposition there are 6 bad disposition called as “**ARI SHAT VARGAS**”. **ARI** means enemy, Shat means 6 and Varga means group. Ari Shat Vargas means group of 6 envy dispositions. Similarly the other part of disposition is called “**MITRA SHAT VARGAS**” that means group of affectionate disposition. Here a question may arise to whom this 12 dispositions are friends and envy? Answer to this is, these 6 affectionate and 6 envy dispositions are for Jeeva. The three parts of Guna chakra consists of these 6 affectionate and 6 envy dispositions. The fourth part is irrespective of any dispositions. This is machinery set up by GOD for Jeeva.

As we already discussed the Guna chakra is divided into 3 parts and each part consist of 12 dispositions in it (6 affectionate and 6 envy dispositions). According to these dispositions the merits (punya) and demerits (papam) are attained by Jeeva. This is top secret which is not revealed by any religion. Now we are explaining them listen (read) carefully. The 6 envy dispositions are as follows

1. Lust
2. Anger
3. Avarice
4. Passion
5. Pride
6. Envy

Lets us go in details of each of 6 envy dispositions,

### **Lust**

Lust means Desire don't think it is related to sex and connected to male and female. Desire may be on anything and for anything. If a man needs more and more wealth then it's a desire only! If man wants to be friend with any particular female, even it is a desire. In this way one can identify the lifestyle of person depending on his responsiveness of Gunas and one can be easily identify to which Guna he is connected. The second disposition is Anger.

### **ANGER**

Its not possible to identify where's about the anger in human body but the execution of work results in anger, then one can say he is attached to disposition of anger. The third disposition is Avarice

### **AVARICE**

When Jeeva is attached to Avarice then he becomes greedy. Greediness will increase in that person, we can find many people. And next disposition is Passion.

**PASSION**

When human develops the feeling of me, mine and my people, then we can say it is disposition of Passion. In Bharat war, Arjuna got struck in this Guna and dropped his weapons and said he won't fight and kill his own people. Many misunderstood this as Love. Passion and Love are two different Gunas. Love works in one direction and Passion works in another direction. The next disposition is Pride

**PRIDE**

Pride means Proud. Many think pride means head strong ness in the person. The important point to be noted is Gunas are special and not a part of body. It should be known that Gunas are different and parts of the body are different. Some preachers are getting popular as Guru's and conducting some spiritual courses and organizing classes. In one such class, they have written something on the board about Guna's like this, Guna's are 5 namely Lust, Anger, Avarice, Passion and Ego. Actually Ego is not at all a Gunas. It is one of the subtle parts of the 25 parts. It's really a wonder how could such a famous preachers say that Ego is Guna! Pride means getting a feeling that I am, this feeling is called proud. This is seen in every human, specially the person who is in high position in organization. The person who is in higher designation is filled with proud and forgets themselves and behaves as if he is designation. Most of them won't know that this Guna leads for demerits (papam). The last one is Envy

**ENVY**

Envy means jealousy. Jealousness works in the matters even which are not related to him, like others growth. This disposition troubles others and leads them into losses.

These entire 6 dispositions are like enemy to Jeeva, that's why we call them as bad dispositions. The Gunas which are inside are making enemies not only that there are generating demerits (papam) to Jeevas.

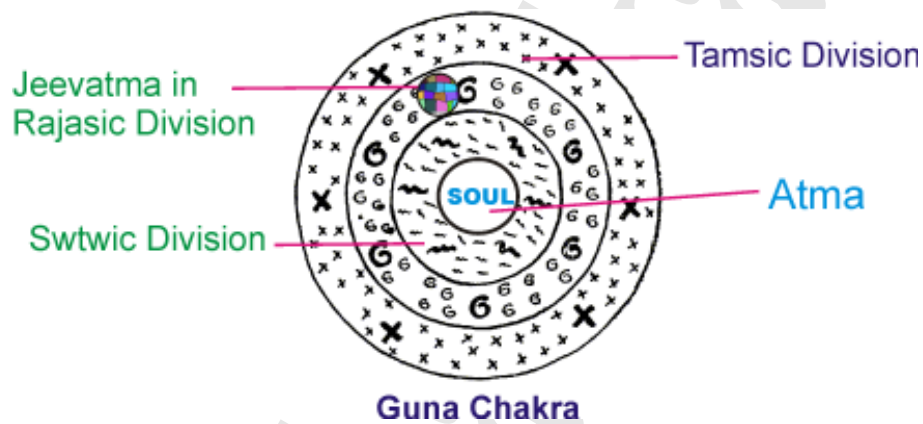
After discussing the 6 bad disposition now let's see 6 affectionate dispositions in details. Till date no one has said about affectionate dispositions, we are telling them for the first time, so listen carefully. The 6 bad dispositions Lust, Anger, Avarice, Passion, Pride and Envy are entirely opposite to affectionate dispositions. In order if we discuss, the opposite of Lust is charity, it stands first in affectionate dispositions. Second is kindness opposite of Anger, Generosity opposite of Avarice, Dispassion opposite of Passion, Humanity opposite of Pride and last is Love opposite of Envy. In this way 6 bad disposition results in demerits to Jeeva, opposite to them are affectionate disposition. The affectionate dispositions are as follows

1. Charity    2. Kindness    3. Generosity    4. Dispassion    5. Humanity    6. Love

We can present all the dispositions are follows

1.	Lust	x	Charity
2.	Anger	x	Kindness
3.	Avarice	x	Generosity
4.	Passion	x	Dispassion
5.	Pride	x	Humanity
6.	Envy	x	Love

In this way the Guna chakra consist 6 envy dispositions and opposite to them are 6 affectionate dispositions. 1) Charity 2) Kindness 3) Generosity 4) Dispassion 5) Humanity 6) Love these dispositions give merits (punya) to Jeeva and envy dispositions gives demerits (papam) to Jeeva. Problems arise due to demerits and merits gives comforts to man. Both the dispositions are considered as Illusions (Maya). We are saying that with Envy and Affectionate dispositions, even good is presented as bad because of presence of Maya, **this Illusion ( Maya) is making Jeeva totally absorbed by dispositions in the form of happiness & sadness and not letting him to think about God.** Jeeva stays in Guna chakra and he mingles with any one of the dispositions. Out of the three parts of Guna chakra, Jeeva stays at one particular Part and visits remaining two parts sometimes and returns back to the first part of the Guna. The effects of the Karma make Jeeva to move other parts of Guna chakra for few minutes. Even that part consist 12 dispositions and leads to added new karma according to that thoughts. Depending on the stay of Jeeva in Guna chakra, one can name Jeeva with that name. Below is a picture of Guna chakra where Jeeva resides



Each part of Guna chakra consist 12 dispositions .i.e. all the three parts has total 36 dispositions. To prove this words are true, God has framed a sentence which human commonly use **“he changes 36 dispositions in one hour”** this words are used for the person who is fickle minded. The persons who are using these words don't know the presence of Guna chakra and parts of Guna chakra in our head and the place where the Jeeva resides, but Atma is making them to use such words as a proof of disposition present in head and make my word true. If we start from outer side of Guna chakra, the first part is called as Tamasic, when Jeeva resides in this part he is called as Tamasudu.

Similarly second part is Rajasic and called as Rajasudu. The third part is Satwic and the fourth part and middle one is Atma, Jeeva in that part is called as Yogi. Jeeva require lots of spiritual knowledge to attain the fourth position, without spiritual knowledge no one can reach or attain that position. Presence of Jeeva in the first three part of the Guna chakra is the effect of his Karma and Atma is irrespective to any karma. That's why one cannot go to fourth position with effects of karma. According to the Jeeva's interest for the spiritual knowledge, he can reach the Atma's place and become Yogi.

Guna chakra is also called as Maya chakra. In this chakra, Maya acts one type in three parts and another type in the fourth part, Maya acts in two different ways in these parts. Maya which is present in the three parts of Guna work is to see that jeeva doesn't think about spiritual knowledge, doesn't think about God and divert him from Divine part. Maya which is present in three part of Guna chakra is also same Maya present in fourth part but works in different way. Maya in three parts of Guna chakra doesn't allow the Jeeva to know about God & his divine Knowledge and challenges the Jeeva to overcome Maya but same Maya in fourth part protects the Yogi and his Yogam. Maya doesn't put any hindrance to the person who is loved by God for reaching the fourth part (ATMA) but those



who are not liked by God will never overcome Maya and fall in depth of Guna chakra. If it is questioned who are loved by God, the answer is those who love God they are loved by God. Not only that, God has same level (percentage) of likeness towards man, which man has towards God. This was told in Bhagavad Gita, chapter Raja Vidya Raja Guhya Yogam 22<sup>nd</sup> verse

“Ananyaschinthayanthlu maam yejanaha paryupasathe,  
Thesham nityabhiyukthanam yoga kshemam vahamyaham”

One who doesn't worship demi-gods and doesn't think about demi-gods, and one who reaches my Atma and gets mix up in it, such person and his Yogam is protected by me. He says I protect his Yogam from all hindrances and unhealthiness, but I (God) won't do this all in person because am workless but what all I said is executed by Prakruti. Prakruti is the one who takes care of his devotee's Yogam from any hindrances. The Jeeva who in fourth part of Guna chakra and always attached to Atma and residing with Atma, Maya will protect such person from all the hindrances and see that his Yogam is not disturbed. Generally Maya is the one which put all the hardship and difficulties to attain Yogam but same Maya protects Yogi from all the difficulties, if God likes the person. From this it is clear that, what is liked by husband (God) is liked and loved by Wife (Maya). The same matter was told by Yogi Vemana in his poems, you can read this poem from the small book written by me “Niguda Thathavardha Bodini”

“Patiyoppina Satiyoppunu  
Pati satulu okatina parama pavanamandun  
Pati sati nyayame moksham  
Batulathe paramatama naykyamagura vema”

**Meaning:** Everyone (Jnani and Ignorant) knows that when couples get married there are called pati means husband and sati means wife. Wife and husband give birth to children. But no one understood that, this is divinely matter and God has kept husband and wife method as a reflection to make everybody to understand directly. Now lets discuss the divinely matter hidden in the poem.

In Bhagavad Gita chapter Gunatraya Vibhaga Yogam, it is said, Paramatma as husband and Prakruti as wife. As Lord Sri Krishna told in Bhagavad Gita that the Prakruti and Paramatma are the wife and husband for the world and they are the mother and father for all the living beings. It is told that, they are not only parents to human being but also to all the living beings like insects, cattle, birds, worms, trees, hills, mountains etc, Prakruti is mother and Paramatma is Father. Though they are the parents for the whole world and husband & wife but still they act oppositely in the world. Though Prakruti is wife of Paramatma and being faithful to her husband, she acts according to the orders given by Paramatma as Maya.

As Maya, she oppose divine path which is Paramatma paths. She distracts and makes the person go back from divine path. Everything is being done as orders given by God and with his knowledge only. The one who is going on divine path is unable to overcome or compete with Maya and returning back. But one in few lakhs is overcoming Maya by facing all the difficulties and trying to reach God. For such person God will make his way easy and remove Maya from his way and receives him. God accepts the person who is overcoming all the difficulties created by Maya without getting distracted. When God accepts, Maya doesn't create any hindrance, God himself take care about their Yogam. Then such person gets united in God.

In the world, God accepts one as his person, who overcomes all the difficulties created by Maya without living the divine path. Even Maya will accept such person and doesn't create any hindrance to him. That's why in the above poem, it is said that when husband accepts even wife accepts. In this way when Paramatma and Prakruti treat him in same manner, he attains liberation (moksham). This is what explained in the first line of the poem "Pati satulu okatina parama pavanamandun". When wife and husband go in same direction or path, is justice, when they go in opposite direction then it is injustice. When Prakruti and Paramatma both accept the justice path then the devotee will attain liberation. That is what said in the third line of the poem, when husband and wife follow justice, then devotee will not have rebirth. That's what is said as "Batulathe paramatama naykyamagura"

Through this poem Vemana told us that "Prakruti and Paramatma are the wife and husband, in the beginning their behave injustices but once the husband accepts even wife accepts and both follow the path of justice. When both follow the path of justice, jeeva will attain liberation (moksham). The person who cannot overcome the hindrances created by Maya and think that I am so devoted still I am facing lot of troubles. God behaves very injustice such people become worthless (brastupadatham) in divine path.

As we already discussed that wife and husband relationship is reflected to the world. When wife opposes husband and makes him follow her path then it is injustice. Similarly, when wife follows husband and accepts his words as her words then it is justice. Any one who experience the justice and injustice and understand about the wife and husband, he will become Jnani. One who follow divine path faces many hindrances but never become impatience and say God is injustice? They face all the troubles and problems thinking that this is the act of their mother (Maya).

God worked and created the world but once the world was created he became workless. The God is creator, ruler and destroyer; still he is only the key person, all his work is executed by Prakruti only. God is invisible and nobody knows where's about him, but Prakruti who executes his orders is seen and heard by all. With this we can understand about to Prakruti to certain extent but not fully. We don't know the sky's limit. We even don't know fully about a small cloud which is in the smoke form and very near to us. The cloud which is in smoke form is hiding many living and non-living beings and carrying water etc. then how it possible to know about such a big Prakruti. The one who is bigger and greater than Prakruti, one who in the position of husband to Prakruti is God. If any one says I had seen God, I became God; this word makes me laugh even Prakruti laugh at that person. Prakruti is in man's body in the form of Maya.

Outside Prakruti is in physical form and Maya which is in the body is subtle form, thinks, one who cannot know about me? How can he know my husband? One who cannot overcome me, how can you say that u have seen God? To such persons Maya will not allow them to think about God and divine knowledge. Maya prepares them in such a way that he thinks he is God and don't require any divine knowledge. Maya is present in subtle form and physical form. This universe is created by God but the ruler is Prakruti (Maya). God will be there every moment but Prakruti will be there only during God's day time and gets united in God during God's night time. When Prakruti is there, then living being and life will exist. All living beings are ruled and looked after by Prakruti only, but when Prakruti is not there then all living beings will get dissolved into Prakruti. God created only Prakruti. Later Prakruti only gave life or birth to all the living and non-living beings. That's why in Bhagavad Gita God said," Paramatma is father and Prakruti is mother for all the living beings". Here some may question us! God is the one who created us, he is everything and creator, he created Prakruti only, later Prakruti has created these living beings, then God dint create anyone expect Prakruti! Is it not a mistake, what you are saying? Our answer for this is.

## *Kaliyugam (there is never an end)*

In outer world we observe wife and husband. When wife and husband mate, wife becomes pregnant and gives birth to children. When they both meet, no one knows but after few days wife becomes pregnant and gives birth to child then everyone will witness it. Father of the child, is husband to child's mother. Women after getting pregnant carry child in her womb and later gives births to child, father is only kartha but he can't carry the child in his womb. Similarly, Paramatma is kartha and husband but the universal work is done by the Prakruti (mother). Prakruti feeds the child because she is mother. Body is formed in mother's womb and she only gives birth but father is only kartha, it has to be known. Similar thing is happening with Prakruti and Paramatma. All the living beings are taken birth from Prakruti (mother) only. They first see mother (Prakruti) only. That's why first, mother is known. Father is God but he is not known. For all the living beings physically seen mother is known, later father will be known. When baby is growing in mother's womb she shares the blood and flesh and getting ready for birth. Similarly, the living being who is taking birth from Prakruti's womb is sharing 5 parts and taking birth with that body. For every new born baby only mother is known, father is unknown. Similarly, for every living being which has been created will first see Prakruti but Paramatma is unseen. All living being first experience womanly nature only, then they know about manly nature. Not only that, everyone has born through womanly nature, later, they experiencing manly nature. To make us understand this fact, everywhere woman is addressed first. One who doesn't know Jnanam also hits his forehead and say it's my karma, similarly, woman name is used first for addressing. For example, Pravathi Parameshwar, if observed this name one can get clear idea that ladies name is used first and then followed by gent's names. Similarly Sita Ram got married; here also female name is used first and later followed male's name.

By comparing all this lines it is clear that womanly nature is used first and followed by manly nature. Here are few more examples mother and father, Prakruti Paramatma, wife and husband, ladies and gentlemen, Lakshmi Narasimha etc. not that even vegetable vendor shouts out for ladies only, while his conversations. In this way Prakruti is known first ahead of Paramatma for everyone. Now it is understood that, how the concept of ladies first came in exists. At the time of creation (prabhavam), Prakruti only gave life to living beings and at the end (prallayamu) Prakruti only will take life from all living beings. One important point to be noted is, God neither created any one nor he destroyed any one, but he is behind everything. Let's see an example for this

Husband gave full freedom to his wife and she is very sincere and obedient to him. They had children's, among them few are good and few are bad. Husband looks after his wife and she takes care of the children's necessities. One side she has to take care about her husband's likes & dislikes and on other side she has to look after children. Every night before her husband goes to sleep; she manages to make children asleep, so that, they won't disturb her husband and his happy sleep. Similarly Prakruti also is wife of Paramatma and they are residing in a house called universe. Paramatma, the husband is not related to any thing and doesn't take care about any thing. But Prakruti, his wife takes care of all the living being. She helps her children in everything; Paramatma acts as if he is not related to it. Just like mother makes bed for children for sleep before arrival of husband similarly Prakruti also makes all the living being asleep just before God's night time. Prakruti will create Prallayam and destroy everything just before God's night. Living being who die in prallayam will not go for rebirth. The world doesn't exist during God's night. All the living beings which came into existence through Prakruti will get suppressed at prallayam. In prallayam all the living beings are getting suppressed in Prakruti but not getting destroyed fully. Prakruti will turn invisible during God's night, all living being also become invisible in Prakruti. God's day time is equal to one thousand yugas as day completes, as God's night starts Prakruti will become invisible. But don't get destroyed completely. Any living being which gets destroy has to get united in God. The living being, which get destroyed in

prallayam has to take birth again in the prabhavamu. That's, what all visible now is getting invisible but not getting completely destroyed. **This prallayam is a temporary death for Jeeva.**

As we already discussed, God's day is 1000 yugas and night is also 1000 yugas. As God's day comes to an end all the bodies of living being get destroyed in prallayam and Jeeva is getting suppressed in Prakruti. During God's night nothing will exist i.e. sky, earth, water, air and fire will not exist in God's night. It's not possible to express such situation and compare it with anyway. At that time only left out is Paramatma. As God's night completes, prabhavamu starts. Prabhavamu means again Universe will start; the 5 elements (panch Bhuthas) which were invisible becomes visible. Again Prakruti works and Jeeva gets new body for survival, and starts life, this is only at God's day time. Prallayam and prabhavamu are not done in a second or two by Prakruti but it's a process. Prallayam takes time and similarly to start life again, it takes time. This meeting time is called as "**prallaya prabhava sandi kalam**". How a day has dusk similarly prallayamu also have dusk, earlier it was known as **Sandhi Kalamu (dusk)** now at present we are saying a **Sandya Kalamu**. Meeting of the two people is Sandhi. Similarly, meeting of day and night is said as Sandhi kalam (dusk). Commonly in the mornings few get up early and few get up late. Similarly, during the night few will go to bed early and few will go late, in same manner, during the sandhi kalam of Prakruti, the jeeva is getting destroyed early or later. Even at the prabhava sandhi kalam, jeeva is coming to life early or late. Prallaya prabhava sandi kalam is applicable to everyone in Prakruti.

For the first time when universe was created by God was on Sunday. How many kalpas may be over but its starts only on Sunday? There will be no change in that. Similarly, when is universe created, it starts with Krutha Yuga and first day of it is called Yugadhi. Yugadhi means first day of the Yugam. Yugas are calculated in years. The first day of the Yugam is named as Yugadhi means Sunday. Because change of Dharma's into Adharmas, the word Indu changed to Hindu, Yugadhi changed into Ugadhi. The word Hindu doesn't have any meaning. But word Indu has lot of meaning in it, even after explaining everything nobody understands, above that there are saying that we are not Hindu's. Though telling the word Ugadhi doesn't have any meaning still there are using the same word. The people who call themselves as Hindu protectors doesn't have any divine knowledge and doesn't know the Dharma's still they are fighting stubbornly. According to Dharma's, Hindu's were called as Induvu, Ugadhi as Yugadhi.

From the prabhavamu to prallayam all the living beings are under the control of Prakruti. God is the key person for everything. But God is not seen anywhere. In man's life Prakruti is giving everything to him like Jnanam, ajnanam, life, death and even liberation. This may be like a wonder for some people but it's a fact. This duty is given by God, himself to Prakruti. By any means one can't know God but one who follow the God Dharmas perfectly then, he may find God. The one who knows and tries to follow the divine dharmas, then, he may unite with God and get liberation. God came to earth and told that his day time is 1000 yugas and 2000 yugas is his one full day (day & night). But no one knows his Ayishu (age). If we think in-depth, one can understand he doesn't have Ayishu (age). Because he is Kalaswarupudu (he is Time). Time can destroy everything but nothing can effect time. That's why he himself told as Avyayudu. Vyamu means which can be destroyed. Avyayamu means which cannot be destroyed. So in Prakruti point of view his day time is 108 crores years and night is also 108 crores years. This calculation is made from Prakruti point of view but not from Paramatma's view. God is always undestroyed and unexplained.

Now we know that God's day time equals to 108 crores years from Prakruti point of view. Let us examine how this is calculated. Prakruti exists in two parts, movable and immovable nature. Living beings with body, which are prone to changes, are called movable nature (chara Prakruti). The

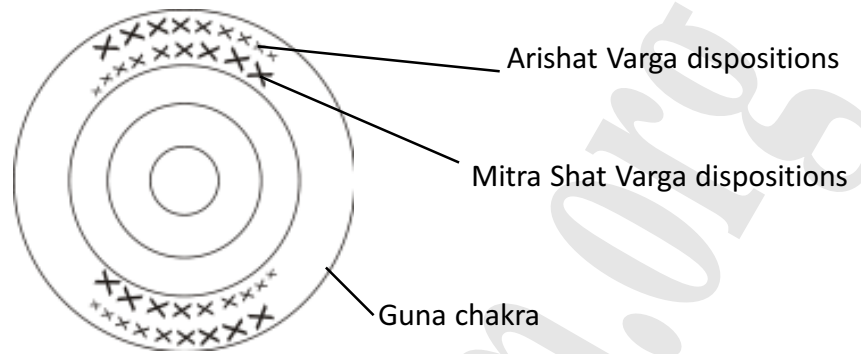


immovable nature (achara Prakruti) means which doesn't change and exist eternally like sky, air, fire, water and earth which are called as 5 elements (panch Bhuthas).the movable nature exist with living being with body. By following immovable nature day and night are formed. Jeeva is able to survive in both day & night in the movable nature. The Jeeva, who is struck in Guna chakra, is being controlled by immovable nature inside in the body and movable nature outside the body. Jeeva needs Jnanam, jeeva needs moksham and for this he should know the divine knowledge. To understand days, months, years, yugas etc jeeva has to get information from inside his body (immovable nature) only. If we divide and see the human body (movable nature) has 5 elements, so it is also immovable nature only. The body is movable nature and consist all the 5 elements in it. Not only the 5 elements even Maya is very close to jeeva as nature. Prakruti which is in the form of Maya is divided into panch Bhuthas (5 elements), again they are divided into 20 parts.

The immovable nature which is in the form of world and movable nature which is in the form of body, so formed nature is called consisting or divided into 12 dispositions. Jeeva resides in these 12 dispositions in the body. Similarly man is living in the 5 elements world. Jeeva permanently resides in the Guna chakra. Even after taking many births jeeva is still not changing his place. Jeeva may change many bodies but he is not leaving the Guna chakra. Similarly, man may die many times and taking birth in the same nature, he cannot leave the nature. From this we can understand the outside world has 108 crores years, the hint is given to us inside world as explained above. In outside world jeeva may live in the form of man or animal or any living being but inside the body he is in Guna chakra or Maya chakra. The outside nature and inside nature both are related. The age of outside nature and age of inside Maya is also related. "Oordhvamoola" is word from Gita, means the age of Prakruti is on the forehead. Already we discussed that **Prakruti's age is 108 crores years which is God's day time**. Now let us discuss about age of Prakruti inside in the body.

In every human, in middle of the forehead 4 chakras are present, out of that the last chakra is Guna chakra. In that Guna chakra, four parts are there. Out of that four parts, 3 parts from outside consist 12 dispositions each, already we discussed. Among the 12 dispositions, six dispositions are good and remaining six dispositions are bad, even this already discussed. We have been telling that God's day time is Prakruti age. Now let's see in detail, the number 9 which is considered as God's number, similarly, if we see from Maya gunamu point of view number 12 is take, because there are 12 dispositions. Now if we multiply 12 with 9 we get 108. In this way, 12 dispositions are multiplied with God's number and got the name Gunas. We need to understand that God's number to be multiplied with Maya number; Maya is divided into 12 dispositions. The single biggest number 9 is taken as God's number. For better understanding why we have taken 9 as God's number, you read book written by me named "**Srusti kartha code 963**". Out of the dispositions, one part of disposition is divided into 9 dispositions but there are not equal, there in ascending order small number to big number .i.e. 1 to 9 similarly 12 dispositions are divided into 9 parts and in ascending order from small to big. In Guna chakra there are 6 envy dispositions and 6 affectionate dispositions. Beside the envy dispositions the opposite is affectionate dispositions will be on other side. You can observe the picture in next page. How the "Arishat Varga disposition" and "Mitra Shat Vargas" are divided in the Guna chakra.





The envy dispositions are 6, each divided into 9 parts and total envy dispositions altogether are 54, similarly, even affectionate dispositions are divided into 9 parts and altogether are 54 dispositions. According to this, each part is consisting of 108 dispositions. Let us take an example of Anger, this anger is divided into 9 levels from little anger to maximum anger. When jeeva is attached to anger disposition, the outside person will be seen in anger. If jeeva is attached to peak or maximum anger then the outside person will be full anger. If jeeva is at normal or medium anger even outside person will be in normal level of anger, similarly, if jeeva is attached to lowest level of anger then the outside person also has low anger. Like this different levels of the anger can be identified for jeeva. In the same manner, jeeva is in 108 types in each disposition and experiencing. All this effects of 108 types of dispositions can be seen in the outside person.

Brahma means 'the greatest' or 'the biggest'. The biggest number in single digit is 9, that's why, 9 is taken as God's number. In multiple digits the biggest number is crores. Even crores can be taken as God's number. If we multiple single biggest number 9 with 12 dispositions we get 108, and again if we multiple this 108 with multiple biggest number crores (10000000) we get 108, 00, 00,000. When attached this 108, 00, 00,000 to the time, it represents the number of years for Atma .i.e. 108 crores years. Year represent Atma already we told it! If any one questions us, how could you tell this? Our answer is, as we already discussed there are 60 years and all names of 60 years have been told. In that each name tells the greatness and methods of Atma. Lets us take an example of 22<sup>nd</sup> year .i.e. '**Sarvadhari**'. Sarvadhari means "sarva shareeramulanu dharinchi yundunadhi", it means one who is wearing all the bodies. The one wore everything is one & only Atma. Hence that name reminds that Atma dharma and Atma method. Similarly all the names define methods, efficiency, caliber and dharmas of the Atma.

At first we got number 108 by multiplying God's single biggest number will Maya's 12 dispositions, later when we multiplied this 108 with multiply biggest number 1, 00, 00, 000 we got 108, 00, 00,000. Then by adding the year's names, which define the efficiency and dharmas of Atma, it becomes 108 crores years. Atma is created by God. So, Atma is "Vatsa" to Paramatma. Vatsa means son. "Sam" means good. Samvatsaramu means good son. In God's creation the first he made female form Prakruti and then created male form Atma. It should be understood that Prakruti and Atma are like brother & sister. Then Jeevatma was born to Prakruti and Paramatma. According to this, Prakruti is mother and Atma is maternal uncle. The one who becomes good son and Akshaya for God is being called as "Samvatsaramu" when years are added to 108 crores then it becomes 108 crores years. Hence 108 crores years are being said as God's day time.

In the present time, the Atma who wears all the bodies makes the Jeevatma to move according to his karma. Atma is wearing a body and making Jeeva to experience the happiness and sorrows

## *Kaliyugam (there is never an end)*

according to his karma. The Atma is making, Jeeva to move according his karma by using Guna's or dispositions. If the question arises how many years Atma can use the Gunas and how many years it should be with Jeeva. Then answer is 108 crores years. Guna's Maya are the representative of God and Atma is working in the body. So, Jeevatma is getting struck between Atma & Maya for his survival. Atma and Maya are related as brother and sister that means Atma is maternal uncle and Maya is mother to jeeva. Jeeva is under control of Maya and Atma for 108 crores years of life. In these 108 crores years man has too many births with different bodies. **Jeeva has to follow the divine path to leave mother and uncle to see Father and to reach him.**

Man has fallen into worldly things and stopped thinking about him, who am I? Where am I in the body? Who is the one who is making me do everything? Till now whatever we discussed the inner matters is not known to man. He is unable to know that he is on earth right form the creation of earth by changing different bodies. Not only that, he even don't know that his struck in dispositions inside the body. Because of this he is unable to come out Maya, again going for re-birth. Jeeva needs divine knowledge to overcome the dispositions. If he doesn't know divine knowledge, he has to live for 108 crores years in one or the other bodies on earth. As we know that age of world is 108 crores years and it is God's day time. If you ask me how many years back universe was created then answer is! Answer for question is, though it is a question but what I feel is, it is useless to think about past and more important matter is remaining years in future. We have taken birth to get rid from karma and to get unite with God, so, coming days should be used for knowing divine knowledge. Thinking about the past is simply waste of time and energy. Even if we try, there is no guarantee that we get correct answer for that question. We are there from the time universe is created. We have been living all these years. After death in that life, one will not remember any thing about that life. The time which is not known cannot be told by anybody. If any one tries to tell, he / she may not be true or correct. Some are giving false information regarding the past time, future time and when the universe is created. Such information is not scientifically proved. That's why it is far from the fact. Lets see one example which has been in discussions then you only decide and tell me whether this is correct or wrong.

**Krutha Yugam = 17, 28,000 years**

**Thraitha Yugam = 12, 96,000 years**

**Dwapara Yugam = 8, 64,000 years**

**Kali Yugam = 4, 32,000 years**

The total of all the 4 Yugas = 43, 20, 000 years

The 4 yugas make one Mahayugam. If Mahayugam repeat 71 times, it is "Manvantara" 43, 20,000 \* 71 = 30, 67,20,000

Till now 6 manvantara's has been completed means 27 Mahayugam's are finished. This is 28<sup>th</sup> Mahayugam and 5145<sup>th</sup> year in the Kaliyuga. So according to this

Past time = 196, 08, 53,145 years

Future time = 235, 91, 46, 855 years

Total universe time = 432, 00, 00, 000 years

## *Kaliyugam (there is never an end)*

Here, time period for 4 yugas told by others are matching, 4 Yugas makes 1 Mahayugam even this is matching. 71 Mahayugam's makes 1 manvantara this is unscientific. In Bhagavad Gita, verse 17<sup>th</sup> of Akshara Prabhrahma yoga chapter, Bhagavan told 1000 yugas is equal to my one day's time. Others say 4 yugas makes 4 Mahayugam and 1000 Mahayugam's is equal to God's day time, which is not correct. It is totally opposite to what Bhagavan told in Bhagavad Gita. From this discuss it is proved that Manvantara is unscientific word. As God told universe total time is 108 crores years, instead of this, their are saying 432 crores years, which is 4 times of what God said, really its unbelievable. It is really surprising to say that we already completed 195, 08, 53,145 years. According to the words of God universe total time is 108 crores years but saying that we already completed 195 crores 8 lakhs 53 thousand and 145 years is totally false statement and unscientific. That's why it is waste to talk or discuss about already completed years. The more important is how to spend coming years in the future, it is better to know about divine dharma and divine knowledge. Here few may question us! It is very good to say about divine dharmas and divine knowledge but why are you telling all this through kaliyugam. Our reply for this is!

We don't tell / can't tell anything other than divine knowledge or divine dharmas. Even this small book Kaliyugam is also a divine message only. Instead of thinking about already completed past we are saying to think about future and concentrate on knowing the divine knowledge. **God is Kalaswarupudu, it is important to know about the time.** As we already said, question regarding past is waste. Everyone knows that this is kaliyugam and its time span is 4, 32,000 years; similarly, there are 3 other yugas also. The names of the three yugas are Krutha, Thraitha and Dwapara yugas. Kaliyugam is the fourth Yugam. Each of this yugas is independent yugas: it is not that all four together called as Yugam. Let us discuss in logical way, if Yugam is divided into 4 parts, then each part should be equal to another part. It is similar to, when one rupee is divided into four equal parts; each part is called with name as 25 paisa. When Yugam is also divided the same rule should apply but when we observe that there are not same. That means they are not a part of one Yuga but they are independent Yugas and have different names for each Yuga.

The first everything started with Krutha yugam, next came Thraitha yugam, Thraitha yugam is followed by Dwapara yugam and the fourth one is kaliyugam. When the four yugas finish one by one; again it repeats from the first one Krutha yugam, followed by Thraitha, Dwapara and kaliyugam. One round completion of all four yugas is denoted as Mahayugam and 250 repeats of Mahayugam makes 1000 yugas. It has been told in Gita, that these 1000 yugas are being recognised as universe age and God's day time. But it is not told one yugam is divided into four parts. Thousand yugas is equal to 108 crores years. This number 108 has as special importance, that's why, when we gift any body we give 108 rupees or 108 things, it has been suggested by our ancestors. Even at the time of marriage ceremony bride or groom will gift any thing which results in the number 108, it has became tradition. Not only that, to indicate the life span of universe is 108 crores years even japamala has 108 beads, our ancestors decided like that. We are taking birth in Maya, living in Maya and dying in Maya. We know that Maya is divided into 12 dispositions, and this each disposition is sub-divided into 9 each. Total disposition are 108 in which jeeva is surviving. Jeeva is living for 108 crores years with 108 dispositions in his head. Like this there are many thinks which specify the importance of number 108, if we add up 108 we single digit biggest number or God's number 9.

The total life time of universe is 108 crores only, but not, four time of it (432 crores years), is clearly understood now. But to prove they are correct, few are using the Vedas as defensive and saying it is mentioned in Vedas that we already completed 196 crores 8 lakhs 53thousand and 145 years. To prove these words are wrong I have strong base .i.e. Vyasa Maharshi was in the Dwaparayugam. He wrote Astadasha purana's (18 purana's) and Chathur Veda's (4 Vedas). The kartha

for the 4 Veda's is Vyasa. That's why he is called Veda Vyasa. Vedas are written at the end of the Dwapara yugam by Vyasa. It means this Veda's were written 6000 years back. But they are telling that Veda's were born 196 crores years back, is it not surprising! Veda's are written first by Vyasa, later he made up Puranas to show that Vedas are present from the beginning of universe. All this purana's are cooked up stories but not really stories. In Bhagavada purana, it is told that to protect vedas from the Hiranyakshaka a demon, Vishnu took an avatar as Varaha (pig). It is said that, this has happened at time of creation of universe. That is in Krutha yugam and narrated as God only made vedas. Nobody knows that Vyasa has written vedas in Dwapara yugam.

Here few many question us! God told Bhagavad Gita to Sun at the time of creation, and he told Gita will be known on the earth through Sun. In Gita, God told about the disposition, which is Guna Maya. It is there in Bhagavad Gita that God told about vedas, Gunas and Guna Maya. That means, the matter of vedas came at the time of creations only; it indicates vedas were born at the time of creations only? Our answer for this question is, it is true that God told Gita to sun at the time of creation only, even it fact that he mentioned about dispositions and dispositions as Maya but nothing was told about vedas on that day. At the end of the Dwapara yugam at Bharata war, Lord Krishna told same Gita to Arjuna. After the war, one day Arjuna told every matter what he heard in the form of Gita from Shri Krishna to Vyasa Maharshi.

Vyasa understood his mistake after listening Gita from Arjuna. Vedas and Puranas written by him are the big mistake; he realized that he encouraged adharmas by his writings. Then he decided to author the book for detailing about God's dharmas, in order to purify himself from the sin which he got by encouraging adharmas. Immediately he wrote Gita detailing God's dharmas. The people who were well versed with knowledge of Vedas dint accepted Gita written by Vyasa because it was quite opposite to vedas. They decided to add few verses in Gita for their professional comfort ness. And after the death of Vyasa, they added few verse at some places in Gita, before it reached to common man. In those days only few pundits only read Gita. These pundits only inserted some verses in Gita for their future comfort. In this way few adharmas verses were added in Bhagavad Gita, which are opposite to the dharmas said by God. By identifying them, we have narrated "Thraitha Doctrine Bhagavad Gita" by eliminating those adharmas verses. We told that these verses were added in middle by pundits for their comforts. This work is not done in any of other Bhagavad Gita but we corrected in "Thraitha Doctrine Bhagavad Gita".

Our perception and duty is to provide pure divine knowledge to people. In Bhagavad Gita chapter "Akshara Parabrahma yogam" there are few verses on time. In that 17<sup>th</sup> and 18<sup>th</sup> verses are about Yuga's., similarly, 24<sup>th</sup> and 25<sup>th</sup> verses are about day, night, Krishna paksha, Shukla paksha, uttarayam and dakshinayam. All this names represent time. Time is divine, that's why we want to give time related divine knowledge to people. Now we are going to reveal sensational news which is never told by any one, listen carefully. Time is God, it known to all now. Though the divine form of God is Time, it is not possible to know the future. To know the future time you need to get united with time and become Kalaswaroop, our ancestors told this. As we already discussed time is God! To make clear Time is God, the names of the yugas are decided in such away that they reflect the position of God. Though we know the four yugas name but in those two names have been changed. Now let us discuss how important are the yugas names and how the two names are changed.

All the four yugas are known to all and still in use. Out of these, first one is Kruthayugam, second is Traithayugam, third is Dwaparayugam and fourth is kaliyugam. Even the names of all the four yugas are different but there are ending with only one word yugam. If we remove the word yugam form all then, only krutha, Thraitha, Dwapara and kali will be remaining. The last names Dwapara and Kali are same as fixed by our ancestors, but first two names have changed a little. The first name



'Krutha' was 'Kruth' in olden days. Kruth means 'one that creates' krutha means which is created. Here kruth is named as to represent that the God is creator of universe. The one who creates the universe is known as kruth and the created things are known as krutha. Here name has been fixed to represent time but not universe. So the original name is kruth. The people who don't know the meaning and importance are calling as Kruthayugam. Not only common man even the pundits are using same meaningless names. In this way, Maya has kept everyone in shade. The actual name for time is kruth yugam but not Kruthayugam, even pundits dint recognised.

Even the second name also became meaningless, as God told in Bhagavad Gita, "Purushottama prapithi yogam" verse 16<sup>th</sup> and 17<sup>th</sup>, God is in three parts. They are Kshara Purusha, Akshara Purusha and Purushottama. Purushottama means the best man than the other two i.e. Kshara and Akshara. That three Purusha's are Jeevatma, Atma and Paramatma. In those days, our ancestors used a name which resembles the Gods divine knowledge, just like Kruth is one example to indicate or represent the position of God as a creator. Actually God doesn't have any name but depending on his deeds and actions our ancestors named him. Purushottama means the best man among other Kshara and Akshara. Similarly, Paramatma is used to say that he is different from other two atmas i.e. Jeevatma and Atma. Purushottama or Paramatma are not a name it is meaning to resemble God. Similarly Devudu (God) means devulada badevadu (one who has to searched) it only gives meaning but it is not a name. Similarly the second Yuga is named to represent the three parts of Gods i.e. (Purushottama, Kshara and Akshara.) and fixed as Thraitha yugam. Thraitha means three. Thraitha means three Purusha's or three Atma's. That's why it is named as Thraitha yugam. This Traithayugam has changed into Tretayugam. Treta doesn't have any meaning but Thraitha means three. Today's jyothishya pundits, Swamijis are using Tretayugam only. Everyone using the word Tretayugam but we are correcting it and said it not Tretayugam but the actual name is Traithayugam, this brainless people are not listening to us. It is like whole village saying it is south direction but we are saying it north direction and what we are is correct. Atleast from now onwards understand the greatness of God and without putting any hindrances in divine knowledge. Use Kruth yugam for Kruthayugam and Traithayugam for Tretayugam. Now it understood the words Kruth and Thraitha represent the correct meaning for time. As time passed, ignorance has been increased and few things became unknown, if any one comes out to tell the correct meaning one has to observe the summary and has to think about the fact in the matter. Accordingly the person turns jnani or it is a quality of jnani.

The third is Dwaparayugam. As previously discussed, that God is called as Paramatma. He is different from other Atma's that's why we call him as Paramatma. Paramatma is not Jeevatma and Atma. Similarly, Purushottama is not Kshara Purusha and Akshara Purusha. The third Atma in the three Atma's is called as Thraithatma and second Atma is called Dwapara. Dwa means two, para means it is different. Dwapara means its different from other two. The word Dwapara is exactly matching to resemble Gods position. That's why in those days, they called as Dwapara yugam. This name is given by our ancestors accordingly. It is lucky that the word Dwapara has not changed. It is standing as proof for our preaching; it is representing God. The next and the fourth is Kaliyugam. Even kaliyugam dint under go any changes; it is same as named by our ancestors. In Bhagavad Gita, when Arjuna asked God who are you? God replied am "Kalmosi Lokakshaya". It means "time which destroys everything in the universe". From this we can understand that Time is the one which destroys everything in the universe. God is not only the one who creates everything but he is destroyer of everything. That's why he called himself as Lokakshaya. Kshayam means to destroy. God has to be named according to his actions or deeds. Form this perception Time is named as Kaliyugam. Kali means the war for destruction. War means destruction. Hence, God is called as Kali Purusha and time is named as kaliyugam. In those days, all jnani's used to assemble at one place and discuss the names or words which suits. They have decided following names to time according to God's dharams



## *Kaliyugam (there is never an end)*

1) kruth yugam 2) Thraitha yugam 3) Dwapara yugam and 4) kali yugam. The first two big names under gone little changes and became Kruthayugam and Tretayugam.

Now we came to know some sensational news regarding the names of Yuga's. The fact which is told now, few may understand and for some it may not digest even their feel all this trash. The facts which we are telling is very good food or diet to satya aniveshi's, but for those who don't have any divinely goal may not digest our preaching's. The spiritual books give the spiritual knowledge and explain how to get united with God. Unite with God means getting Moksham or Mukthi or liberation. Wherever you find God's knowledge, Jnanam, Dharma's there you will find the methods of Jeeva Brahma Aikya method. In Brahma Vidya shastra the most important book is Bhagavad Gita, explains the methods to get united with God. The way to reach God is Yogam, it is told in Gita. Such yogam are only two, they are 1) Brahma yogam and 2) karma yogam. A part from this two one yogam is there which is irrespective of dharmas i.e. Bhakti yogam, it very great yogam. It is not so easy to understand Bhakti yogam by every one. If man understands Brahma yogam and karma yogam then only he/she can understand Bhakti yogam. In Bhagavad Gita the whole details methods of all dharmas are explained clearly. Why we are telling all this is, to make you understand that whichever divine form is there, they will be a method to unite in that form, that's why we are all this.

Yogam means meeting. Viyogam means getting separated. As already told the word yogam is defined where there is divinity and also we told that time is divine form of God. That's why the time has been named as Kruth, Thraitha, Dwapara and Kali. So, for that divine form of Time, the word yogam is added by our ancestors. At present what we are calling as yugas were previously named as Yogam. The real names are Kruth yogam, Thraitha yogam, Dwapara yogam and kali yogam. In Bhagavad Gita it already told that, Dharma will change to adharmas that what happened yogam has changed to Yuga. Yogam means meeting or getting united with God and the word Yuga is not having any meaning. The names which define God's position are Kruth, Thraitha, Dwapara and Kali, when word yogam is added; it becomes more meaningful and also explains importance. Similarly, it is not good to keep a small word Yuga to such meaningful and divinely names of God. If we add meaningless word like this it looks like keeping a dry bone beside The Moon or comparing the beggar will the wealthy person. That's why, understand the fact which is told by us, and replace the word yugam with yogam in your usage. By now you all got clear idea about the drawbacks in naming the time.

On earth there are many religions. Out of them only two are bigger they are Christianity and Islam. We can say Hinduism is smaller than these religions. Once up on a time Induism (Hinduism) was across the world. Later many religions have take birth and Indu's also stopped knowing the divine knowledge, it resulted in decreasing in number and became small religion named as Hinduism. Christianity came into existence 2000 years back and Islam came 1400 years ago but there emerged as big religions than Hinduism; which is present before these two religions. Indu padham which is present from the creation, but because of ignorance it changed to Hinduism, resulting into a smaller religion in the world. **Once upon a time Indu padham was through out world but many religions came up because of ignorance. For any religion the organs is Indu padham.** That's why words like heaven and hell are used by all religions which are mentioned by our ancestors in Indu padham. Similarly, Sunday is there and it is declared as holiday in every religion. Induthavam a spiritual study is present in all the religions. All the religions discussed about prallayam and prabhavam; all religions believe creator is only one. Everyone agree that everything will come to an end at prallayam. All religion people also have knowledge about the prallayam which is going to be happen in future. Lets us discuss about prallayam, which was discussed in past by few experts.

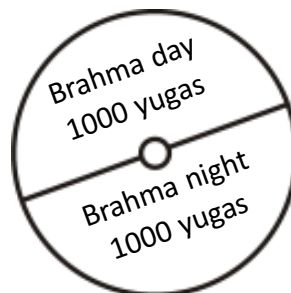
In 1994 A.D. we were returning back to Secunderbad station from Delhi after taking Gun license. Around 9 P.M. I went to a known person's residence, who was railway magistrate. That person

## *Kaliyugam (there is never an end)*

was a great devotee of Brahma Kumari Samaj. When I told about the gun license, he said what is the use of all this, world will end due to prallayam by year end. Then I asked him, how can u say that world will end? He replied, am a member in Brahma Kumari Samaj, I came to know about prallayam will occur by end of 1994. That's why I even stopped my house construction work. When everything will get destroyed in prallayam what is the use of constructing the house or taking gun license. He knows me only as common man but not as spiritual person. Normally my appearances will be like a common man. Though we are known to each other for long time, he feels that he is learning or knowing divine knowledge through the organization. That's why he told what all heard in the Brahma Kumari Samaj to me. Even thou I know that 1994 years it is not an end I was silent and later the year 1994 was completed, he understood what all he saying was false.

In 1996A.D. I saw a book named "kaliyuganthamu 1999" in a book stall. I came know that book was written by Veda Vyas (IAS officer) and lakhs of copies were sold off. I too read the book. Year 1999 is not an end to kaliyugam, I know that. Later year 1999 is completed but nothing happened and kaliyugam is still continuing. After happening, all this also, one spiritual society came up to say kaliyugam will end 21<sup>st</sup> December 2012, it is like proverb in Telugu "coming in the way without any shy". Not only the spiritual society but also jyothishya pundits are also saying, kaliyugam will end and even scientists are accepting that, it will end in 2012. Prallayam will occur. Recently on 20<sup>th</sup> December 2011, there was a press meet in channel TV 9 named "yuganthamu 365 days". In that meeting, debate was going on yuganthamu, some where favouring it and others where against. After seeing the program I felt wonder, the person who don't know the correct names of yogam, they don't know how these name came and who named them it and reason for naming yogams; and when this yogam started and what is it age. But their all argue that world will end and prallayam will occur in 2012. Even movies have been released about 2012 prallayam.

This book is narrated to make people understand and bring them out of the confusion, by revealing the secrets of nature which are unknown till now. Every matter in this book is related to spiritual. Time and Jeevatma in man, both are related to each other. That is why; we started our discussion with dispositions in man to yogam (yugam). Now let's discuss about the Yuganthamu, which also starts with man only. Yuganthamu is for Jeeva's only. For that reason we start with man who has Jeeva. In the central part of head, man has Brahma, kala, karma and guna chakra's. Brahma chakra is divided into two parts. This chakra is related to world's age. It takes 1000 years to complete one round of Brahma chakra's one part i.e. 2000 years for 2 parts of Brahma chakra. Once universe is created, it will be there for few years and won't be for few years. Again the universe is created, it is called as Kalpamu. The time which Brahma chakra takes to complete one full round is called as Kalpamu. Below is the picture of Brahma chakra.



Brahma chakra

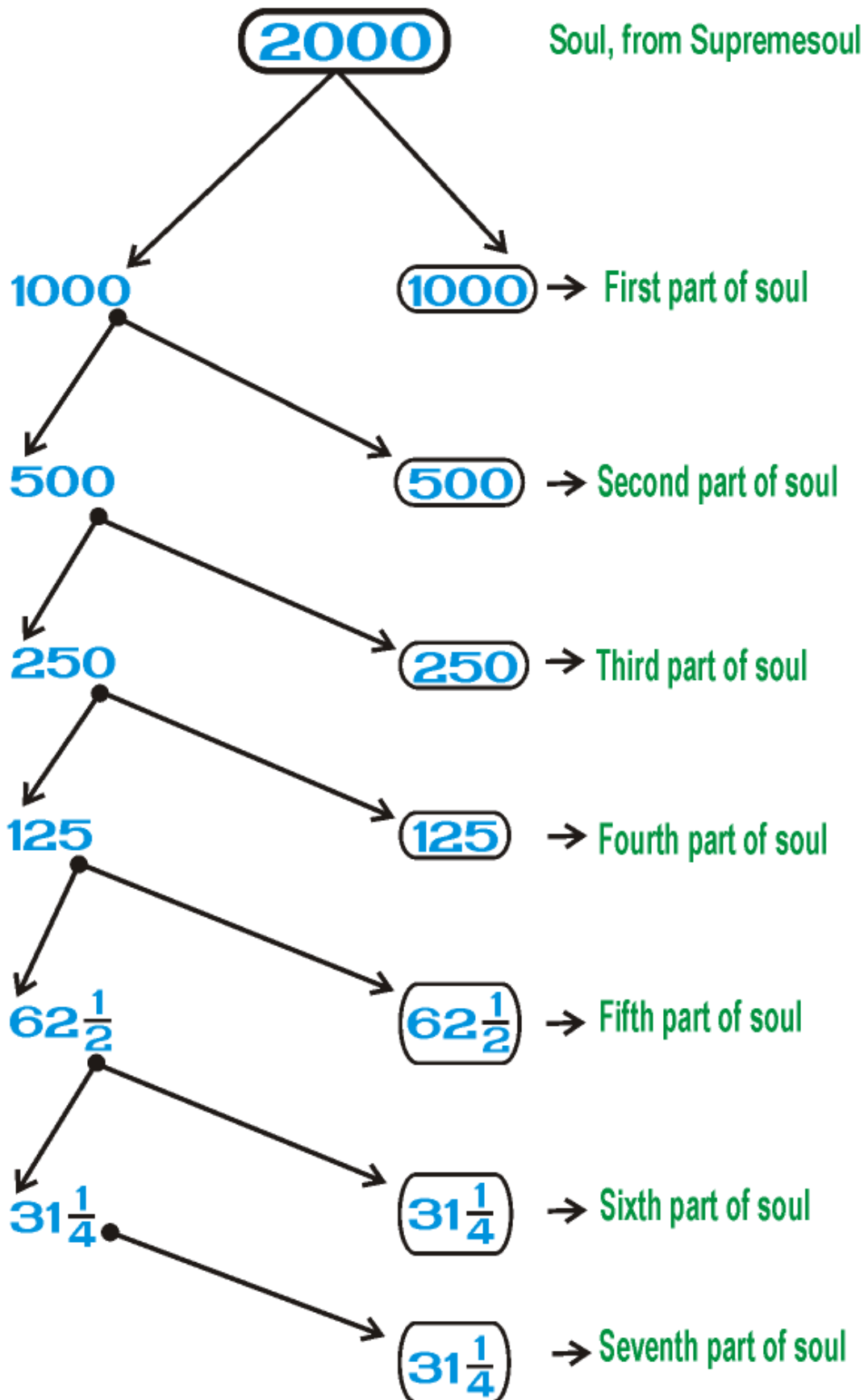
## *Kaliyugam (there is never an end)*

In this way 1000 yugas the universe will exist and 1000 yugas universe will exit. Totally the 2000 yugas is a Kalpamu, the key for this is at man's head only. The Brahma, kala, karma and guna chakras are rotating with the power of Brahma nadi (spinal cord). If we keenly observe the Brahma nadi then you will understand the power of Atma, present in it. Even Paramatma power is present in it. Now let's discuss the positions of three Atma's. Jeevatma place is in three parts of Guna chakra, he will be moving in these three parts only. His presence is in the form of a small dot in Guna chakra. The second is Atma; Atma takes centre place in Brahma nadi and spread through out the body along with the nerves system. Atma is present inside whole body but not present outside the body, remember. The next is Paramatma; Paramatma is present every where inside the body and also outside the body. Paramatma power is divided into 2000 central parts and spread in every body. From this 2000 central power (units), 500 units will reach Jeevatma. The seven parts of Brahma nadi is occupied by Atma, the first part of the nerve system is brain (sahasrara) will receive 500units. The 2<sup>nd</sup> part of nerve system Agneya is receiving 500units. The 3<sup>rd</sup> part Visuddha is receiving 250 units. The 4<sup>th</sup> part Anahatha is receiving 125 units. The 5<sup>th</sup> part Manipuraka is receiving 62 ½ units. The 6<sup>th</sup> part Swadista is receiving 31 ¼ units and the last part Adhara is receiving 31 ¼ units.

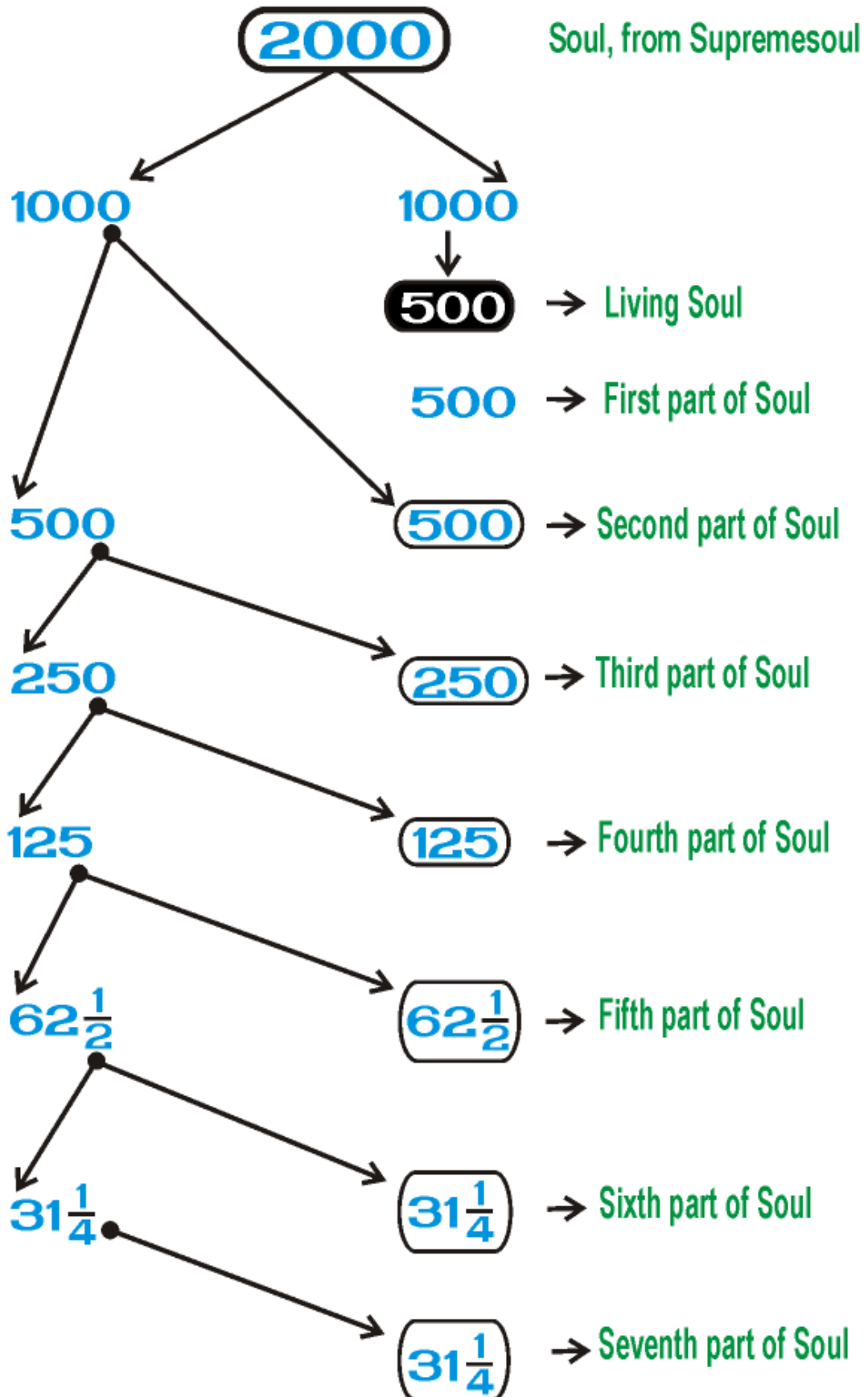
In this way the Paramatma power is divided into 7 power centers in a live body. The picture can be seen in the next page how the Paramatma power is divided into power centers.

**Power distribution from Paramatma to Atma 2000**

## Seperation Sketch of Soul from Supreme Soul

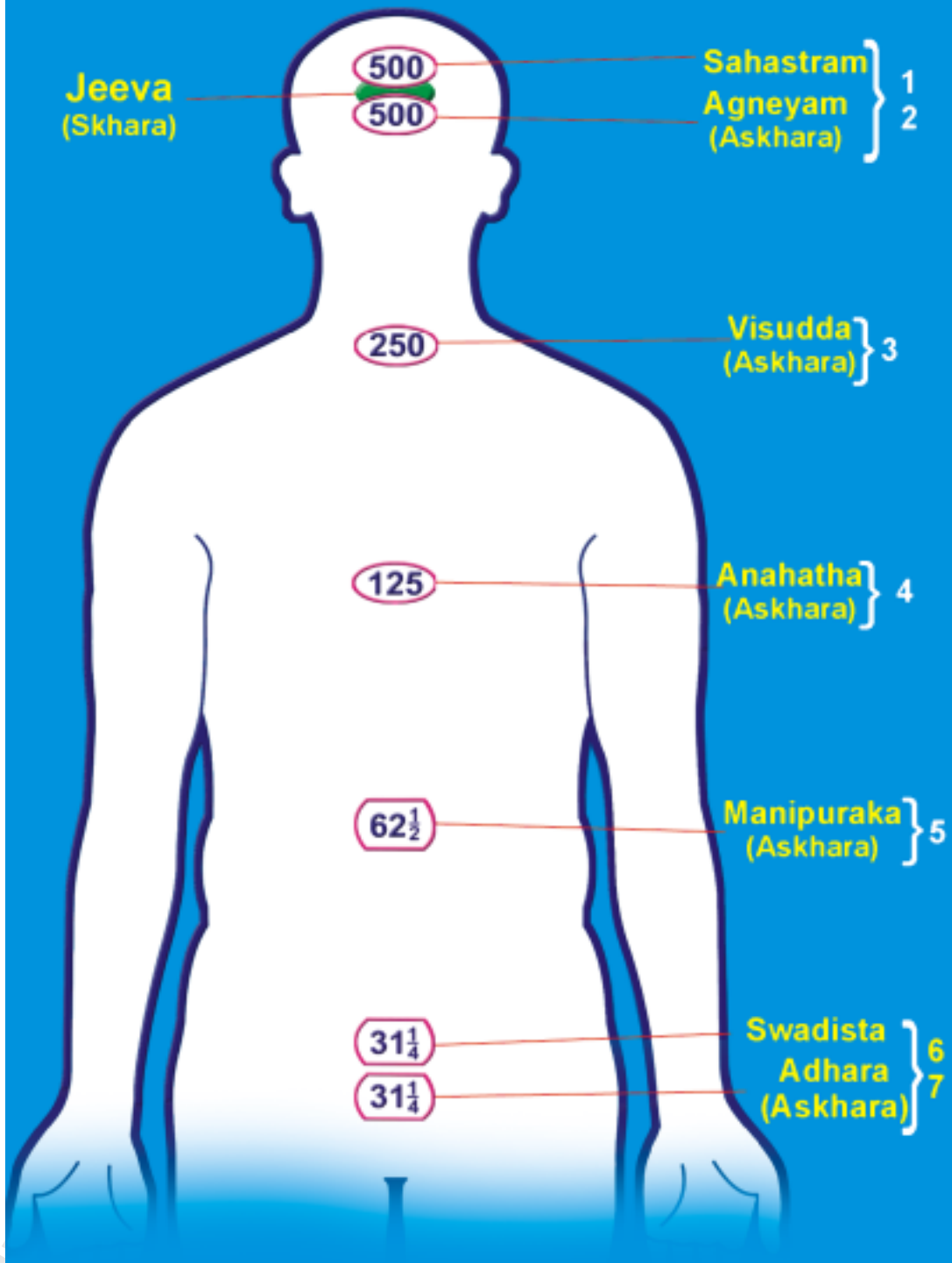


## Seperation Sketch of Soul from Supreme Soul





## PROCEDURE OF SOUL PARTS IN TH BODY



## *Kaliyugam (there is never an end)*

Paramatma power is changed to spiritual power. We have seen the method how the Atma power is divided to Jeevatma. The Paramatma's microscopic part of power is divided into 2000 units, from this 500 power units are occupied as Jeevatma and remaining 1500 units are in the body in the form of nerve centers which are spread all over the body. In this way in a Jeeva's body 2000 power units are present so 2000 Yuga's are taken as God's one day (Day and Night). According to this after 1000 yugas prabhavam occurs and later 1000 yugas prallayam occurs. One prabhavam (creation) and one prallayam (destruction) means one full day to God. God is immense powerful and immense strong. It is not possible to know, who is he? How is he? What is his age? **In reality God is not there but he is present in illusion.** According to this, he doesn't have any form, name or work and even age is not there. He is the one who creates everything (creator) and he only destroys everything. He is creator as well as destroyer. Creation and destruction is done by God, that's why, the first chakra is called as Brahma chakra. Not only that, Brahma chakra divided into two parts which represent creation and destruction.

Some jyothishya pundits, Vedanta pundits have been saying that from the time of creation, we have completed this many years and this many manvantara's have been completed and this many manvantara's yet to be complete. There are saying 196crores 8 lakhs 53 thousands and 145 years have been completed and remaining years are 235 crores 91 lakhs 46 thousands and 855 years and on the other hand they say that this year end prallayam will occur and everything will get destroyed. After started thinking about what all heard is true! Then I could realize one thing that! The four Yogam's (yugas) are repeating one after the other, it's a fact. God said in Bhagavad Gita, 1000 yugas is day time and 1000 yugas is one night, this is also fact. As God has day and night even man also has day & night. In God's day time, life will exist and in God's night time universe will not be there. Similarly, when man's day start's, he will get up from sleep and realize what is happening around him. During his night time he goes to sleep he won't know what is happening around him. As man's day time passes away even the night time passes in similar way only. If go in depth, sleep is like a death to man, waking up is like a birth. Person who wakes up has to sleep and similarly the person who sleeps has to wake up. As God told in Gita, the person takes birth have to die and the person who dies have to go for birth. Man's birth and death are same a sleep & awaken stages. Man is experiencing that through sleep & death.

Time is being passed in second by second. As man is leading his life, similarly time is also passing on. It should be understood that, each passing on second is making man closer to death. As man is growing, days are decreasing and getting nearer to death. When time is measured in seconds, sixty seconds make a minute and sixty minutes makes one hour; 12 hours make day and 12 hours make night. When this is showed in seconds, it follows like this

One hour	60 minutes	=	3,600 seconds	-	60 x 60=3600
12 hours	Day time	=	43,200 seconds	-	3,600 x12=43,200
10 days time	120 hours	=	4,32,000 seconds	-	43,200x10=4,32,000
20 days time	240 hours	=	8,64,000 seconds	-	43,200x20=8,64,000
30 days time	360 hours	=	12,96,000 seconds	-	43,200x30=12,96,000
40 days time	480 hours	=	17,28,000 seconds	-	43,200x40=17,28,000
100 days time	1200 hours	=	43,20,000 seconds	-	43,200x100=43,20,000
25000 days time	3,00,000 hours	=	108,00,00,000 seconds	-	43,200x25,000=108,00,00,000

## *Kaliyugam (there is never an end)*

In time, the biggest is a year and smallest is second. God is greatest so his day time is being said as 108 crores years. Man is small so 108 crores seconds are said as karma's day. God is not having starting or ending. So he doesn't have any age limit. 108 crores years is one day time is said, it doesn't mean that is God's age is completed. But for man 69 years, 5 months and 10 days (108 crores seconds) are said as karma's day. But nobody can say the life span of jeeva. God doesn't have karma that is why 108 crores years equal to his day time. Man has karma, so 108 crores seconds means a karma day for jeeva. God doesn't have life span and no ending. Similarly jeeva doesn't have life span but has an end. Jeeva's end will be according to the karmas (deeds). If karma is over then jeeva has an end. That's why jeeva is called as Kshara in Bhagavad Gita, chapter "Purushottama prapithi yogam" as far as karma is there, no destruction for jeeva, and he has to spend life. If the body of jeeva gets destroyed, it is only the body which is destroyed but not jeeva.

Jeeva can be measured with the smallest second and God is measured with the biggest year. So, crores of years are said as God's day time and crores of seconds are said as Jeeva's karma day. Now few may question, what is karma day? The answer for this is, jeeva is experiencing karma every moment, and he is earning karma. What ever he is experiencing at present is called Prarabdha karma; what ever karma he is generating in birth is called as Agami karma. Not only the new karma which is earned but also the Prarabdha karma which we are experiencing now; what all the left out karma after experiencing is called as Sanchitha karma. The new earned Agami karma is changed to Sanchitha karma. At the time of birth, the Prarabdha karma is allotted from Sanchitha karma. This is the information regarding Prarabdha, Agami and Sanchitha karma's. Here an important point to be noted is! Once in 108 crores seconds (69years, 5months and 10days) the Agami karma is becoming Sanchitha karma. Once, Agami karma is united with Sanchitha, from then the newly earned karma will remain as Agami karma till 108 crores seconds and later becomes Sanchitha karma, this process is said as karma day. The time period when Agami karma is changed to Sanchitha karma is known as karma's day (karma pagalu). This will come once for every jeeva (69 years, 5 months and 10 days).

God is representing male nature and Prakruti is representing female nature. Similarly the jeeva is the one who is born with male and female organs is representing as Eunuch (napunsakudu). To show this methodology in the world there are male body, with female body as a Eunuch. As we told God has day and night to show that as proof, man is also having day and night. Karma is the one which man has and God don't have. Karma is the main reason behind everything. Agami karma is changed to Sanchitha karma and Prarabdha karma is coming from Sanchitha karma. When body is changed the Prarabdha karma is coming, Agami karma is becoming Sanchitha karma once in 69 years, 5 months and 10 days. The time period when Agami karma is changed to Sanchitha karma is called as karma day. As told in Gita, that Brahma chakra represents the 1000 yugas as God's day and 1000 yugas as God's night. As we discussed, world exist in God's day time and doesn't exist in god's night time. We have already seen that Brahma chakra is divided into two parts, and we discussed previously about Brahma chakra and its journey, there is lot of divine knowledge which has to be understood. What all we have known till now is truth but we have to realize that what we learnt is a very small part only. Till now we discussed about kali yogam, prallayam, prabhavam and other unknown things.

The universe will get destroyed in the prallayam. When universe is not there, the 5 elements also will not be there. Nobody can analyze such situation because no one has seen that situation. Though nothing will exist but still God will exist even when universe is not there i.e. is God's night time. In this way 1000 yugas are being passed and later prabhavam occurs i.e. universe is formed and life starts again, called as God's day time. All this information is cent percent scientifically true. Here some may ask a question that is! When God's day is 1000 yugas and god's night is 1000 yugas, so 2000 yugas are one day for God, he is bonded to a calculation. So his life span can be calculated, is it,

because in his life 2000 yugas is equal to one day? This question is asked by many rationalists. So carefully listen/ notice my answer for this question.

When one day is spent in God's life, it is considered that he has a life span. According to this we are saying that is having life span which is a rationalist thinking only. God is not responsible (badhudu) for anything that's why he is called as abadhudu. God cannot be proved scientifically but his divine knowledge, dharmas all are scientific. When his dharmas are scientific then, if you think he is also scientific then it is a mistake. God is bonded to dharmas up to some extent late he is irrespective of dharmas. God has revealed his dharmas. According to his dharmas, his greatness can be known but he is not known. So from this it is clear, that till now no one has seen God. When no one has seen God, then can't we say that God is not there? We cannot say like that, because can prove God is there, scientifically. God's dharmas prove that he is there but we can't see him. That's why we have said about God like this: "In reality God is not present but his presence is there in illusions". When words reality and illusion is removed the sentence is "God is not present but his presence is there". These words are fact, these words belong to both groups who say "God is there" and "God is not there". When it is said God is there or not there? Then which is fact in this, if question come, then the two important words should be added to sentence i.e. reality (nija) and illusion (abadha). Ja means taking birth and Ni means not there. Nija means one who doesn't take birth. These words are said in Bhagavad Gita, chapter Jnana yoga 6<sup>th</sup> verse as "ajopi" the one who doesn't have birth. Similarly in the word Abadha, badha means he is responsible. Abadha means he is not responsible for anything, cannot be roped with anything. From this we can say that God is not taking birth and not related to any thing. When God is not taking birth so how can we say about his life span, it is not reality. Similarly the verse "Navygatma" it is said that he doesn't have death. So, when God's birth and death are not there, his life span can not be said by day & night. Its clear that day & night is for man but not for God. The matters which have been told physically to jeeva have been told to God subtle. For example: Prakruti, Paramatma are wife and husband as we already discussed. So in this matter there is subtle divine knowledge. This is proved physically when male and female are seen as wife & husband. Jeeva's are the children of Prakruti and Purusha (Paramatma) this is the subtle divine knowledge, this information is proved on earth physically. Prakruti is one and God is one but their children's are many. Similarly mother is one and father is one but their children are many to whom they have given birth. This is physically seen. Some points from divine knowledge are physically present, no one can say no to them. It is said by Bhagavan that 1000 yugas are one day time and 1000 yugas are one night for him. Even he told that universe exists in his day time and universe doesn't exists in his night time.

As told about God's day & night jeeva also have day & night for him. As discussed the world exists in the God's day time and world exist for jeeva in his day time. World doesn't exist in God's night time for jeeva. Jeeva also doesn't exist in his night time because he sleeps. The day time jeeva is awoken so he is with world and in the night time he will be in the sleep, so he is not with the world. In the jeeva night time everything will be there as usual but he will not know anything. World, jeeva, Atma everything will be there but he won't be known Jeeva & world in the night. Because he does not know these it can be said as prallayam for jeeva. Prallayam means all the things which are taken birth will not be there. Even night to jeeva is also a prallayam only. Don't think that prallayam means earth will break into pieces, fire and water destroys everything on earth, like volcano and tsunami, tornado etc to kill every one. All this doesn't mean prallayam. The disaster which occurs when man is in an awoken stage, are not prallayam. For man, when Prakruti is destroyed and he himself is destroyed i.e. prallayam. The Prakruti which is known to jeeva if gets destroyed, then it is called as prallayam. When known thing to jeeva which departed and again if they returns, then it called as prabhavamu. Everybody is thinking that prallayam is natural disaster and occurs when man is awakening stage. The disasters

which are occurred by Prakruti like earthquakes, tsunami, volcano, tornado etc all occur just to trouble man but with this earth will not get totally destroyed. **From man's point of view when Prakruti doesn't exist that is prallayam and when Prakruti comes back to life is prabhavamu.** The important thing to be noted here is, when man (jeeva) is in such a stage that he doesn't know anything even himself, that we as calling prallayam. When man starts knowing again about all the things, which, he dint know previously is called as prabhavamu.

Here human being dint understood about prallayam and prabhavamu correctly. If we know the fact all the time day or night, something or other things are happening. It is already decided that day time is awaken stage and night time is sleeping stage. Sleep and awaken stages are depending on the mind. It can be said that, when mind gets suppressed that is day time. When mind in a body realizes the worldly things outside then the 5 elements in the world will be known. Jeeva, who is in the body with the help of the mind, will know the 5 elements namely earth, air, fire, water and sky. The five elements in the world and in the jeeva are both different. The jeeva who is in the body will know the world during the day time only, it is not known during night time, and it should be understood. For jeeva, how the Prakruti will be there in the day time similarly it will be there in the night time also but he does not know. Day and night are only for the jeeva but doesn't belong to Prakruti. The memory which man has in the day time is not there in the night time (i.e. is during the sleep) he is forgetting himself. Because jeeva will be in sleep and doesn't remember any thing, even he doesn't know his own presence in the world. Then what all were in his awaken stage, he is thinking they are not there. So, in this way when world doesn't exist in the jeevas point of view then it is called as prallayam. When he remembers what all there or present, it is called as prabhavamu. World will be as it is in both prallayam and prabhavamu. It is not that Prakruti which exists in prabhavamu and gets destroyed and again gets created by God, don't think in this way.

As we discussed, the awaken stage of jeeva is day and sleep time is night. Similarly the world is visible in day time and invisible during night time. The visibility is prabhavamu and invisibility is prallayam. At the time of prallayam jeeva does not know anything but physically nothing happens to world. As we are seeing tsunami in the oceans, earthquakes, tornado, volcano bursting may take place but nothing is getting destroyed. **The 5 elements may trouble man in many ways but nothing will be destroyed, this point should be noted.** There are no destructions for Prakruti. After finishing 2000 yugas or if not kali yogam repeats 250 times, then the 250<sup>th</sup> time kali yogam which comes, it cannot be said that prallayam will occur at the end of 250<sup>th</sup> kali yogam. If we think like this, then it is mistake or ignorance. The destruction of Prakruti physically is not possible. It is only possible that Prakruti will be invisible during prallayam and visible during the prabhavamu. These things have been told in Bhagavad Gita, Akshara Parabrahma yoga chapter verses 17<sup>th</sup>, 18<sup>th</sup> and 19<sup>th</sup> in this way



- 17) II Sahasra yuga paryantha maharya d brahmano vidhuhu I  
Ratrim yuga sahasrantham thehu Ratrividho Janaha II
- 18) II Avyaktha dwakthaya ssarvaha prabhavanthya ragame I  
Ratrayagame prallayanthe thatraiva vyaktha sangnake II
- 19) II Bhuttragramassa Arayum Bhuttiva Bhuthva prallayathe I  
Ratryagama vashaha partha! Prabhava thyaha ragame II

**17<sup>th</sup> verse meaning :** The people who understands the greatest God's day is thousand yugas and nights is thousand yugas they will know this day and night.

**18<sup>th</sup> verse meaning :** One who knows about the day and night, the whole world will be visible for him. Similarly, the world which is visible will become invisible in the night time. The visibility and invisibility of world depends on the jeeva's night.

The one who knows about god's day and night know his day and night in this chapter.

**19<sup>th</sup> verse meaning :** All the living beings are in the day time and as night occurs they are getting prallayam and prabhavam. Similarly all the living beings are getting day, night, prallayam and prabhavam according to their Karma(deeds).

Now here a question may arise! Normally man awakens in the day time and sleeps in the night time but some are awaken more time in the night and they are working. Then they are awaken in the night so should it be counted as night or day time? for this the reply is, As it is told in the above 17 and 18 verses it is said that in the day time the world is visible and invisible in night time. When awaken it is visible stage and when it is invisible stage then it is sleeping stage . According to this the time a man is awaken in visible stage. Similarly when man is sleeping then the world is invisible for him. So, the time he is sleeping is considered as night time only. A person when he is awake according to the world it is night for him it is considered as night time. By knowing god's day and night man's day and night can be calculated it is told by bhagvan in Akshara parabrahma yoga 17<sup>th</sup> verse.

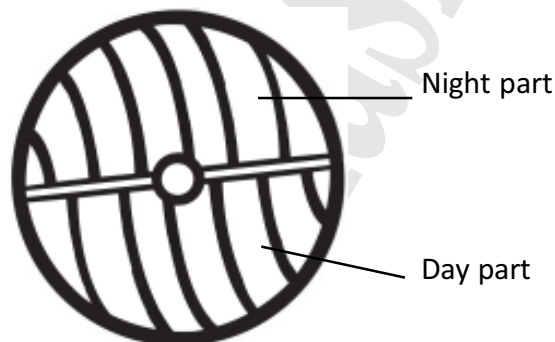
Now you may get a doubt here! The Brahma, kala, karma, guna chakra's which are in our inner forehead the first chakra i.e., brahma chakra is divided into two equal parts each part takes thousand yugas to finish a rotation and the complete circle to finish its rotation takes two thousand yugas. The one part is thousand yugas which is god's day time and the other part is thousand yugas which is god's night time. As you told these, not only that but the thousand yuga's which is god's day time the world exists and the thousand yugas which are god's night time the world doesn't exists. You are saying in that time also world doesn't get destroyed and jeeva's will stay as they are it is not possible that man doesn't exist so the words what you are saying doesn't match to Brahma chakra the world doesn't exist. It is not a mistake that you are saying in those times also world is not destroyed and it exists? For this the reply is like this Brahma chakra is in man's head. In Brahma chakra there are two parts which are god's day and night. As we discussed that when man has memory it is day and when man doesn't remember anything and he is in sleeping stage that is night. The thousand yuga's day and thousand yuga's night have been calculated for man in Brahma chakra. As we already told that the thousand yuga's day is considered as man's karma day. Jeeva is surviving according to god's plan only. According to that only the jeeva(man) is having day and night.

## *Kaliyugam (there is never an end)*

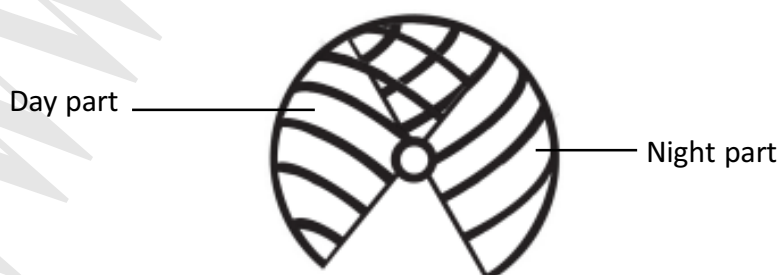
As we already told world exists in god's day time, similarly in jeeva's day time also world exists. The important thing to be noted is when man's day is being occurred the brahma chakra in his head complete half round i.e., are part of the chakra is only being rotated. Similarly when man's night is occurring the brahma chakra's other part also has motion it rotates. In the body it is happening all these according what all god has told so in man's day time the Brahma chakra is rotating the other part which is night time remains motionless. Similarly when the night time of brahma chakra rotates the other part of chakra which is the day time remains motionless.

Now another question may arise for some of you ! As you told that brahma chakra has two parts so when that wheel rotates automatically the whole thing will rotate. Is it not a mistake that you are saying when one part rotates the other part remains motionless and remains stable? You can ask me this. For this our reply is when one cannot understand my words properly this doubt is a common one. If you know the details of brahma chakra then you won't find mistake in my words. You will understand that my words are fact. Brahma chakra is divided into two parts and they both are not related to each other. they both parts are different because the day and night are two different in Brahma chakra in man's life it is not exact day and night properly. The one who is experiencing day more experience day little. In nobody's life day and night are equal. The reason behind this is the two parts of brahma chakra are not relates with each other. If can be seen in the below picture how the day and night both are different in brahma chakra.

In this picture the day time is overlapping the day time.



Brahma chakra (1)



Brahma chakra (2)

So the person who is more awoken and sleeps less, his brahma chakra will be in this way.



In this picture the night time is overlapped with the day time so this is the brahma chakra of such a person who sleeps more and awakens less.

To rotate the half part of the brahma chakra it takes thousand yuga's. The greatest brahma chakra can be changed to man's method and calculate his day and night time. When one year is equal to one second how small it looks Brahma chakra can be calculated in this way. In the above picture we have shown if one year is equal to one second how the brahma chakra looks it has been picturised. It has to be understood that the above pictures daytime when man sleeps more and awakens less and when man awakens more and sleeps less have been shown in the form of diagrams. Man in his life is experiencing day and night as more or less according to his karma. So, man is experiencing his prarabdha karma which is allotted to him, as prarabdha is finished he is leaving that particular body and again takes birth with new body and taking a part of prarabdha karma from sanchitha and experiencing it. In this way jeeva is changing lives. At last when the sanchitha karma finishes to change as prarabdha then he will get united with god. He will get released from births and get mukthi from karma. The god who is not known till then will be known at that time. Till then the persons taking birth doesn't know how god is and nobody has seen god. The jeeva who gets mukthi from karma gets united with god. Then there won't be any difference in jeeva and god. Till then the jeeva has to take birth on earth and experience the karma. The one whose karma is not completed how many times he has to take birth and live? Is there no end for births? Doesn't this kalachakra stop for sometime atleast? Is it not fact that in prallayam everything will get destroyed and later after 108 crores years again takes rebirth? How much time should we live? What about the scientists words they are saying that Asteroids are going to hit earth and it becomes into dust particles. Is it wrong? Are prallayan and prabhavam untrue? Some may ask these question? for this the reply would be like this! I will answer to your questions later. Before that I would like to give some information please concentrate. In the years 1994 A.D. I was returning from Delhi and reached Hyderabad and went to a railway magistrate's home for stay. I know him very well. Because my car was at his residence I had to go there. That magistrate was a devotee of Brahma kumari and was learning some divine knowledge when he came to know that I have taken gun license he said "is it necessary"? In 1994 prallayam is going to occur and everything will be destroyed, our brahma kumari's samaj heads have uniformed us. This message is got to them from god. So, nearly 6 to 7 months everything will be destroyed. However, everyone will be dying why do you want gun license now? He is a well experiences person and that too a big organization brahma kumara samaj has been revealed the information so for some extent we thought that this information might be correct. The same matter we too told for some of our close ones. At last in that years December came and went off also. Later the year 1995 started so their words also

became untrue because no prallayam occurred in the year 1994. Later, In the year 1996 A.D. we saw a book named "kaliyugantham 1999" which was narrated by I.A.S officer veda vyas. He is an educationalist and great swami and he is very famous person so I thought what he told might be the fact so I purchased the book and read it. He has given many evidences in that book as saying in 1999 there will be an end for the world. After reading all those I felt it is not fact on one hand and other hand I thought universe may end. Later the year 1999 also completed and year 2000 A.D. started the mater which veda vyas wrote in his book became thrash. In this way the yugantham (the end of universe) became untrue. Recently from two years the rumor is that in 2012 the yugantham will occur. This time the date and month is also being told i.e., 2012 December 21<sup>st</sup> the universe is going to end. Now the Jyothishya scientists, Geographic scientists and famous spiritual societies have been saying that with 2012 December the universe will end and didn't prepare the next calendar. So, definitely the universe is going to end they have been saying. Not only this on 2011 December 20<sup>th</sup> the channel tv9 has organized a meet saying "yuganthamu 365 days". The persons who participated in this meet were saying that the universe is definitely going to end but a person who came from veera Brahma society, has been saying that only some things happened of which brahmam garu said in his kalagyanam(the future reading) there are many things yet to be happened, so he argued that 2012 December 21<sup>st</sup> it is not going to end. This time we also accept that the world is not going to end. Let my words be aside but common man is thinking in many ways regarding kaliyugantham either in 1994 or 1999 it was not predicted on the base of brahma vidya shastra at present whatever the people are thinking about yuganthamu we wanted to clear it whether true or not according to brahma vidya shastra. The shastra which I like and which tells the facts regarding the jeeva's matter's if it is applied and then it is understood whether prallayam, yuganthamu are true or not is known. Hence this book is written on this basis. If we are trying to answer the question like is there no end for these birth? At last for some time period do the jeeva's doesn't have relief? Then the answers are : In all the religions it is said about prallayam, but nobody knows what is prallayam means everything getting destroyed. As per our sensational news there is prallayam. But its form is different everybody thinks prabhavam means creating newly but it is a mistake. In prallayam all the jeeva's die and take birth again in prabhavam, thinking in this way is opposite to dharma's. according to divine dharma's god created the universe only once. Before creating the universe he completed all the work nobody knows how god worked when universe was not there. Though he worked when we are not there so we cannot say how he worked. After we created according to divine dharma's god doesn't work. That is why he is said workless. As we previously said that he is workless and useless.

Thousand yugas are god's day and thousand yuga's are god's night is a prallayam and day is a prabhavam as we discussed then it means in every prabhavam god is creating newly means he is working every day. If it is said that god is working everyday it would be opposite to divine dharma's. so we should not use the words which are Adharma when god's dharma's and divine knowledge are discussed it should be done carefully. If not like that and we are discussing the thing opposing divine dharma's then we are earning demerits(sin) as if we are obedient to god then we have to say that god has created only once. So we can say that nobody knows how it was created because at that moment we are not present so we should not consider that matter. After we are created from then till now god has not done any work. So saying he is workless is dharma. According to divine dharma's time won't stop forever after finishing the four yuga's again it is started from kruth yuga. The one who dies is again born according to his karma(deed). The birth and deaths are an endless work which is happening god is kalaswarupa(timely form) so he is endless. Similarly there is no end for time according to this formula and brahma vidya shastra there is no end for kaliyugam if kaliyugam repeats 250 times i.e., 108 crores years again immediately kruth yuga starts. Like this not only for kaliyugam but there is no end for any Yuga. The universe is not going to end and god is not going to create it again. The creation which is created once by god is not going to get destroyed if it is getting destroyed then it can be done

only in liberation (moksham). Till then destruction is not possible. **[Any living being should either in prakruthi or should get united in god]** . Any jeeva will not attain any stage this is shasanam. so, god when created the universe he also told the divine knowledge for man to come out of the birth and death cycle.

The living beings which is created is just chasing births from the time created. We are also created at the time of creation itself. Later we are attaining births and deaths. Now we are in this stage this birth is also not forever. In the past as we have changed so many births now also we have to change the birth. The exact calculation when the universe is being created, nobody has it. Some have been saying that some number of years has been passed but they are not scientific. Hence, it is not true nobody can understand anything leaving the past at least the future is also not understood this world will exist until jeeva attains liberation (moksham). There is no end for universe the end can be seen only in liberation (moksha) it is not done in prallayam. Liberation is attained by knowing divine knowledge which is said by god. Presently they are very less who are interested in divine knowledge. Not only that but nobody knows what is divine knowledge. That is why nobody is getting united in god, so the living beings in the universe have to just change the births and continue the man who is attaining birth and death has to live in time. So, in time there is no end for any yuga kaliyugam cannot end. It is strictly said that "kaliyugam doesn't have end".

Man heard the words prallayam and prabhavam but he doesn't know how they are and great Swamijis also doesn't know its real form. Man knows only death man is considering prallayam as death. Prallayam means it is like death but not exactly death. There is some difference between prallayam and death.

1. In death jeeva changes the body where as in prallayam he doesn't change body.
2. The jeeva who attains death within fraction of seconds he is taking birth in another body. The jeeva who is attaining prallayam cannot immediately have prabhavam. There is some time gap in between.
3. In death jeeva is loosing physical and subtle both the bodies. In prallayam he is not having both physical and subtle. Later in prabhavam he is having physical and subtle body.
4. In death man is loosing his memories the memories which man is looking in prallayam is remembering again in prabhavam.
5. By death man's prarabdha karma is finishing and starting new prarabdha karma with new birth. In prallayam the old prarabdha is finishing and by prabhavam new prarabdha doesn't attain.
6. The sanchitha karma which is there at the time of man's death, immediately when taking birth again prarabdha is formed.
7. In prallayam there is no change in karma. There is no guarantee that man will take birth at the same place. where he is dead(locality). But in prallayam where he attains prallayam at the same place he will get prabhavam also.
8. In death there is a possibility to attain liberation for jeeva. In prallayam there is no such possibility.

In this way if we go on we can find many differences.



<b><u>Death- Birth</u></b>	<b><u>Prallayam-Prabhavam</u></b>
1. By death jeeva is leaving old body and by birth getting new body.	1. Jeeva is not losing old body in prallayam and doesn't get new body in prabhavam.
2. Without wasting even a single second after death he is getting immediate birth. There is not even a single second gap between death and birth.	2. Jeeva when attains prallayam doesn't get immediate prabhavam there is time gap between prallayam and prabhavam.
3. By death Jeeva has to leave physical and subtle body also by birth he is getting new ones again.	3. In prallayam the physical and subtle both the bodies will not be there later in prabhavam he is getting the same physical and subtle body.
4. In death man is losing his memories.	4. The memories which man is losing by prallayam is remembering again through prabhavam.
5. By death the old prarabdha karma is finishing and new prarabdha karma is starting.	5. The old prarabdha karma is not finished in prallayam. In prabhavam new karma is not coming.
6. The sanchitha karma which is at the time of death from that in rebirth the prarabdha is attached.	6. The sanchitha karma which is at the time of prallayam the prarabdha is attached from it.
7. It cannot be said that when man is dying again he will take birth at the same place and area.	7. In prallayam where man will be there again in prabhavam man will be in same place.
8. There is possibility of attaining liberation for jeeva in death.	8. There is no possibility of attaining liberation for jeeva in prallayam.
9. The one who dies has to take birth again.	9. The one who attains prallayam has to attain prabhavam again.

If we go in details like this it is understood that birth and death are different and prallayam prabhavam are different. The one who is alive now for him in the birth and death cycle birth is ones, the remaining one is death. Similarly in prallayam and prabhavam, prabhavam is over and prallayam is remaining. The death and prallayam which man is facing might be different but jeeva is experiencing both similarly. If it is known what is happening in prallayam and death then he will be experiencing till death. But at the time of death jeeva is not experiencing anything. Similarly till prallayam jeeva might be experiencing but at the time of prallayam jeeva doesn't have any experience . so, death and prallayam both are similar to jeeva which cannot be experienced by jeeva. Similarly birth and prabhavam also cannot be experienced by anybody. The reason behind unable to experience birth and death and prallayam and prabhavam is both birth, death and prallayam, prabhavam are irrespective to karma. Jeeva will experience the karma only. but the one which is not karma cannot be experienced by jeeva. Hence in this universe no living being can experience birth, death, prallayam and prabhavam.

The one which is experienced only knows to jeeva. The situation which is not experienced by jeeva he cannot express it.

Now some intelligent people may ask a question here! “ In this world like other living beings you are one then birth, death, prallayam and prabhavam are also not experienced by you also then the things which you are not experiencing how can you write about these”, for this the reply would be!

If I accept that I'm also similar to other Jeeva's then the books which are narrated by me in 1980 “Janna marana Siddhantham” recently narrated “marina rahasyam”, “punarjanma rahasyam”, “Traithakara Rahasyam”, “Samadhi” and the present book “kaliyugam there is no end “the divine knowledge narrated in these 6 books will be no more fact. It would be as if though I'm not experiencing all these I'm writing to bluff you people. If I say I'm telling truth then I have to say I'm also jeeva similar to you. If I accept that I'm normal jeeva then it looks like secrets which all I revealed will become untrue. The divine knowledge which I revealed is true so I have to accept that I'm not jeeva. In such a troublesome situation by not knowing the way though for some minutes I might be late but my reply is! In every person there are two i.e., jeevatma and Atma. Jeevatma is the one who is experiencing everything and the Atma is the one who is making to experience everything. Jeeva will know only the thing which he is experiencing but Atma knows the things which are not experienced also.

If we go in depth Atma in my body knows everything i.e., birth, death, prallayam, prabhavam. The divine knowledge till now what has been told by us is not told by me. I myself don't know anything my Atma reveals to me everything so know that the divine knowledge in these books is not told by me but told by my Atma. In your body also Atma is present , which knows everything . you are not asking your Atma anything you just know that in your body along with you there is a Atma. If you know in your body where is Atma present, how it is, what is its work, and how to speak to it then as my Atma tells me these things, your Atma also will tell you. You doesn't know who you are ? then how will you know your Atma beside you? If you want to know spiritual secrets like me then first try to know where are you in the body, what is your work there, later you will know your Atma. Then you also can become like me.

In present days all are human beings, though god is only one for everybody, with ignorance human beings are divided into religions, the same nation people are referred with different religion. Similarly according to their religion. Though god is one they are differentiating as your god and our god with ignorance man is creating differentiation in religion and god but birth and death are same for everybody. Prallayam and prabhavam are also same for everybody but they understood differently as per their religion. In some religion they have understood that death is prallayam. It is believed in some religion that, the one who takes birth attains prallayam only once and he doesn't take rebirth again. Though it is not written in their religion book but the difference is their understanding is mistake. When it is told that the one who take, birth attains prallayam and doesn't take rebirth, it is understood that they have considered the death as prallayam. In this way they have understood by mistake that death is prallayam and they are referring as paraloka for heaven. They do not think that death and prallayam are different.

## *Kaliyugam (there is never an end)*

**Death is ending a life but not Jeeva similarly one prallayam is ending a day time but not a life time.**

The one who doesn't know the difference between Jeeva and life, life and day he is not eligible to call as gyani.

It should not be considered as death as the Jeeva's last stage death is the last stage for life. Similarly prallayam is not destroying Jeeva. Prallayam means not a day of decision. Death means it is a decision day which shows how to be in next birth. Death is a decision and a change day. Prallayam is not a decision or a change day for anybody. Death is irrespective to karma. So if man understands properly the death, and prallayam then he will first overcome the prallayam. Later he will overcome death.

**If not known about prallayam, then death cannot be known, if not known about death then the last one liberation (moksha) as paraloka is not known.**

Any person who is born he might belong to any religion but he has to get united in god. If he is not reaching god then there is no other choice but he has to face birth, death, prallayam and prabhavam. So **man should not take birth to die he has to take birth to know god. God is kalaswarupa irrespective of religion.** So we have started the topic with time and known about the endless stage of kaliyugam. Kaliyugam means getting united in the destroyer. We have to know that there is no destruction for kaliyugam.

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

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*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**