



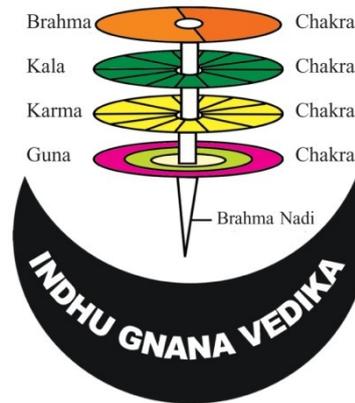
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Mana Pandugalu (our festivals)

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Mana Pandugalu (ourfestivals)

We have heard that in the Universe 100 crore living things exist. It might be the word of previous ages. At present in only India more than 100 crore men are living. If they said about hundred crore living things, probably that number of living things might be lived in Krita Yuga. Even in Krita Yuga ignorance was increased and wisdom was declined despite humans were in small number. Man left attention to inside of body and fell in external attentions. He began to use his entire time for earning food like a proverb crores of educations are for food only. He began to pay his entire attention to the visible results. He didn't pay attention to the invisible results such as sin and Punya. In those circumstances Jnanis of previous Yuga tried to increase consciousness of wisdom in men for improving spiritual sight and fear of sin in so many kinds.

In that part they made every man estimate about his achievements in his passed over period of life and what he achieved in the life by seeing himself into that period of his life. As elders knew that any matter must be compared to another thing for understanding, they bring an external action in the midst of man by showing Pandu or fruit which is result of tree as an example. All know that tree bears the green fruit and converts to Pandu or ripen fruit. Owing to comparing with known matter equally elders made us practice it in the name of "**Panduga**" for understanding. Once upon time human race which was existed by following Hindu religion despite it was divided into several religions, the practice still exists which was kept by elders in the Krita Yuga. At present despite practice exists in the midst of men, meaning is lost. Owing to meaningless practice there is no use. Let us discuss about manner of practice of elders of previous age which remained as useless in the midst of men.

Kala is sacred and divine. God said in Gita "**I am Kala**". Despite Kala is great, it is natural to us. Its value is not appearing. No one thinks about Kala. Some elders grasped about value of time and said time is money. But I am saying that time is more value than the word of elders. We can earn money which is lost, but not earn time which is spent. Every living thing is experiencing time. Every living thing uses time through body in the so many good and bad works. In the time, if good and bad work happens its result and experience reach living things which are doing. But Kala is not related to good and bad. Because of that it is no doubt to say

that Kala is divine. Kala is not confined to a man or a race or a country but it is useful to whole world. For example Kala is same either to Indian or American. But their experiences and works may be different. Kala is same to all people, so it is said as Divine.

Kala (time) starts with birth, ends with death. The time which is between birth and death is called living or living time. In the living time some are getting on their life as good and bad. Despite they live so many kinds in the endless time; they have to merge in the womb of time. In the life time those persons who have specialty are said as Chiranjeevis(long lived). Despite their longevity is very short, their aim of life is very great. They achieved some specialty in the living period. Those kinds of persons are called Chiranjeevis or the persons who take birth for special cause.

So many persons are spending their life wastefully without considering what Kala is like termites in the anthill are taking birth and die. In our body changes occur in every moment. Owing to changes in every moment our body is reaching old age from boyhood. We have to reach death one day as time passes. But no one thinks about Kala that it is nearing us. Despite we think about Kala or not,kala doesn't abstain from getting on and death doesn't abstain from arriving. Elders made us practice a manner called **Panduga** for inculcating value for time which is not having value in the sight of men and make them know about past time that it cannot come again and yours living period is very short, so you have to think about that short time that it is getting on and you have to introspect what have you achieved in the life.Kaya or green fruit is converting to Pandu or ripe fruit for some time. The word **Panduga** is derived from the word Pandu.

It is natural that every tree is flowering annually and bears green fruit that convertsto ripe fruit.So let us take tree as an example. Tree takes usually one year to bear ripen fruits. Similarly if one year time is over in the life of man, it is said as Panduga. How much time takes for converting to ripen fruit from green fruit in the tree similarly that is said as Pakva day or ripen day in the life of man. At present Pakva day (ripenday) is called Parva day. Now let us know in detail about this matter.

Tree is useful for others by giving ripen fruits for a year. A day is kept as Panduga for remembering that how you were useful to others and introspecting what you have achieved in

the period of one year. Man who immerses in daily life had forgotten Kala. For remembering about passed over time of our life, Panduga was kept. For example let us take Ugadi Panduga(festival). Last year we have celebrated Ugadi festival. We are celebrating this festival in this year. It is called New Year's day. In the previous days in the new year day elders had introspected about what wisdom he achieved in the year and thought that already one year was over and new year was to be going on.

In the Ugadi day (NewYear Day) theycounted their behavior about doing bad and good actions in previous year and what he achieved inthe year by considering about matters of passed overdays without involving in daily actions and spent their whole time by taking rest. They spent wholeday by considering about their spiritual life. They stored food and clothes and other needs of house in advance for not remembering it in the Ugadi day and not getting any kind of thinking about needs of world. In that day they only consider about passed over times. They felt that day as wisdom related day because of they considered about their lifein that day. They worshipped God either in the house or in temples by seeking blessings that up to next year Ugadi day , they must spent their life in the activities of knowing wisdom of divine.

In those days elders kept Panduga as a sign for considering that yours life has changed from green fruit to ripen fruit and it would not be possible to say when it would fall. They kept Panduga for revealing about man that some of yours longevity wasover and facilitating to introspect what you have achieved in the previous years. These festivals are in all religions. In a religion one kind of festival is fixed. It is not possible to say that elders of all religions had kept Panduga with same way of thinking. But it can be said that Panduga reveals yours living existence which is like Kaya or green fruit hasripened to fruit.

We know that Kaya is not ripened fruit. It must be ripened as fruit one day. The Kaya which is to be convert as ripen fruit is applicable not only totree butalso applicable to men also. Man has to convert from life called Kaya to liberation called Pandu. Elders said about body as **Kaya** dueto Jeeva has to exist as Kaya upto convert to liberation called Pandu. In Telugu languagethe letter " Mu" is added to so many words. For example if Mu is added to the word Deepa, it becomes Deepamu. Similarly if Mu is added to the word Kaya it becomes **Kayamu**. So you must know that last letter in some words doesn't have meaning. When we say the word Deepakanti, letter mu is omitted. Similarly when we say about color of body we cannot say

Kayamu color. Here the letter mu doesn't have value. So body of man must be counted as Kaya. Some elders wrote a poem that in the anthill of Kaya Chandamama exists. So our body is like Kaya. One day it must be converted to ripen fruit (Panduga). The external action which reveals that manner exists as Panduga in the midst of us.

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

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

Ugadi

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

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

Despite Indus had converted to Hindus by forgetting their culture, and the race of Indus had converted to other religions, men leave Indu culture. Some examples remained for saying that Indu culture did not leave men. Let us discuss an important matter among it. So many countries are on the earth. Similarly so many religions, cultures, languages and traditions exist. Despite men exist in different kinds, day and night are same to all. Besides seven days per week,

thirty days per month and 12 months per year are common to all. The names of week are same to all people in the world. It is distinguished matter that the people of any religion or nationality have same names of days of week such as Adi Vara (Sunday) , Soma VARA(Monday), Mangal Vara(Tuesday), Budha Vara (Wednesday), Guru Vara (Thursday) , Sukra Vara (Friday) and Sani Vara (Saturday). It is the matter of proud that first the names which were formed by Indus, still applicable to the world.

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

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

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

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

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

Even today Indus (Hindus) are celebrating Ugadi festival grandly with highest meaning. They are taking Ugadi pachchadi as prasadam before meals and maintain clean and piousness in the Ugadi day. In the previous days elders revealed that in Ugadiday Pachchadi must be taken. Some persons may ask about meaning of Pachchadi. Its meaning is! **In the previous days Pachchadi was called Prasadam.** Prasadam had converted to Pachchadi. First prasadam was offered to God, after completion of worship they distributed prasadam to all family members. All family members were taken prasadam with highest spiritual feeling. Now let us know the way of thinking of elders of previous age about Prasadam.

We all know that Ugadi is a sign of beginning of creation. So many trees such as Mango and Neem etc are flowering at the time of Ugadi festival indicates that at the time of beginning of creation all living things had taken birth. God created flowering of trees and Kaya (green fruit) as a symbol of new creation. **Kaya (green fruit) has taken birth from Puta or flowering. Kayamu (body) has taken birth from womb.** At the beginning of creation either Kaya or Kayam were created by God. God made trees flower at the time of Ugadiday for revealing that whole Jagati was created at the time of Ugadi. God kept six good Gunas and six bad Gunas in all Jeevas. Jeevas means either men or trees. How men are endowed with six kinds of Gunas, similarly God filled trees with six kinds of flavors.

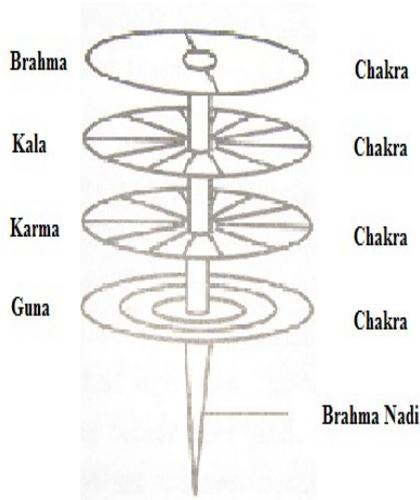
God kept six kinds of flavors in trees such as bitterness in Neem tree, sourness in tamarind tree, astringent in babul tree (Acacia arabika) and pungent in chilies. At the time of Ugadi flowerings of all trees have six kinds of flavors. So elders who endowed with wisdom had kept six kinds of flowering which have six kinds of flavor before God and took it as Prasada in the Ugadi day. By doing like that the way of thinking of Jnani is like this. " I am offering to God about six kinds of flowerings which are symbol of six Gunas in us. We are eating six kinds of flavors and eliminate it ". Jnanis say that we have to eliminate six kinds of Gunas by doing this work and show to all. In this way they thought that they would burn the karmas of six kinds of Gunas with Jnanagni in the head like eating six kinds of flowerings consists of six kinds of flavors as Prasadam and burn it in the gastric acid.

Gradually that prasadam consists of six kinds of flowerings had changed to Ugadi pachchadi or chutney which consists of only neem tree flowering, Jaggery and tamarind fruit. Some are taking this Pachchadi in more quantity by mixing more sugar and Jaggery and mixing flowerings of neem tree nominally for averting bitterness. By doing like that Prasadam was converted to Pachchadi and now it is also converted to Payasam. Ugadi festival is an important festival in the Hindu traditions. In the Hindu traditions every work has more meaning. If any work is done in accordance with our liking by leaving the meaning of way of thinking of elders is not said as traditions. So, from today onwards let us celebrate Ugadi festival in accordance with view of elders. If we know importance of flowering of trees in the time of Ugadi and knowing that birth of Jagati was taken place in the Ugadi day and known about practices with sacred feeling that will be real Ugadi festival. Else Ugadi will change to Vugadi and that Panduga will be wasteful. Let us celebrate Ugadi festival as real festival of Indus by understanding well.

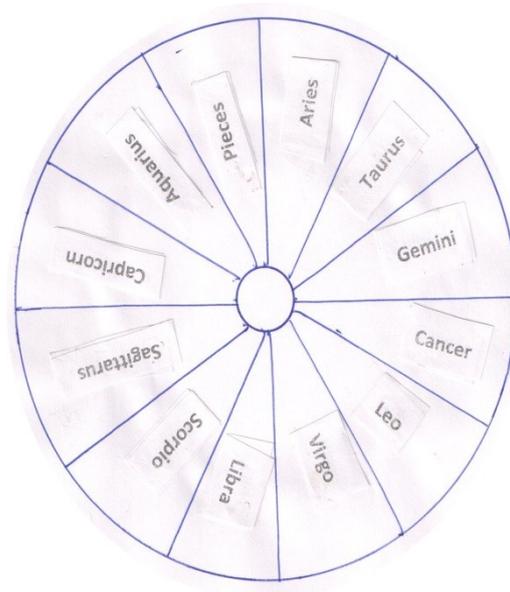
Bhogi Mantalu (Bonfires)

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

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



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



Kala chakra.

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

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

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

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

We have been counting the period of six months that is period of transit of Sun in Capricorn, Aquarius, Pieces, Aries, Taurus and Gemini as Northern solstice. Remaining six months are called Southern Solstice. Northern solstice is counted as excellent and related to divine. But Southern solstice represents enjoyment which is mundane related. It exists as a sign of pleasures of Prakruti. The experiences in the world are said as Bhoga. The experience of Atma which is related to Divine is said as Yoga. In the Bhoga Karmas are experienced. In the Yoga Karmas are burnt. Owing to Bhoga is related to ignorance, so Southern solstice is said as sign of pleasures of worldly related. Northern solstice is said as sign of Yoga which is related to God. Elders not only said like this way but also made us remember it. Every person accustomed to experience Bhogas. Both comforts and distress are Bhogas. Bhoga means which are to be experienced.

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

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

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

Bhagavan said in Gita "*Jnanagni sarva karmanam Bhasmasat*" means all Karmas are burnt in the fire called Wisdom. Burning off karmas of Bhogi by the fire of wisdom is said as Bhogi mantalu (bonfire). In the previous days elders had lighted bonfires for exhibiting its internal meaning that the day before Samkranti must end ignorance and the first day of Samkranti is the beginning day of wisdom. Though that tradition still exists, its meaning is lost. If the tradition of lighting the bonfire is done with the meaning of ancient times, it will be most valuable work. So even today if work is done with the aim of elders it will be fulfilled one day.

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

Samkranti

In the word Samkranti, two parts of meaning exist. Sam means good. Samsara means the thing which has good essence. Sambandham means good relation. Samgeetam means good song. According to that Samkranti means good kranti. Kranti means rebellion or good fight. Kranti Veer means rebel fighters. According to this, it can be said that Samkranti means good fighting. Some persons may ask us as Samkranti is a good festival, why you are saying that it is good fighting and good rebellion. For that my answer is! Its meaning is correct. It is true that in the Samkranti good rebellion exists. But this rebellion is not done against anyone externally. It is not done by associating with some persons. External rebellion may be good or not. But Samkranti is a good rebellion. It is personal rebellion but not group rebellion.

The person who has seen Bhogi mantalu (Bonfires) before Samkranti day or ending day of southern solstice announces his aim in Samkranti day or beginning day of northern solstice that from today onwards he will be as Yogi by eliminating his desires. By announcing rebellion against Ego and Mind is said as Samkranti or good rebellion. **If man rebels against Mind he can change as Brahma Yogi and if he rebels against Ego he can change as Karma Yogi.**

We already said that it is personal rebellion and Jeeva only rebels against Mind and Ego in their bodies. Jeeva hears in accordance with sayings of Mind and Ego in the body. By hearing like that he is in state of ignorance. Elders said that he was not Yogi, but he was Bhogi. The person who hears about words of Mind and Ego, if he doesn't hear the words of it, it is certainly rebellion against Mind and Ego. If Jeeva doesn't hear the words of Mind and Aham despite it made great attempts, not hearing of words of Mind and Ego, is it not rebellion against Mind and Ego?

Existing against Mind and Ego and not hearing those words is great work. So it was said as Samkranti. Converting to Yogi is the essence of Bhagavad- Gita. Bhagavad- Gita revealed about Karma Yogi and Brahma Yogi by dividing Yogis into two kinds. If dharmas of God are practiced anyone becomes Yogi. If the words of Mind and Ego which are Prakruti dharmas are practiced by

hearing, anyone may become Bhogi. In the day of Bhogi Panduga, one must light bonfire for revealing that he is relieving of Bhogas and in the day of Samkranti, one must practise Yoga for some time is the chief practice. In the previous days Bhogi and Samkranti were practiced as pair festivals. Jnanis made these festivals with spiritual meaning. So, all people had practiced these festivals meaningfully.

Every year Bhogi was celebrated by people as a sign of experience of karmas and Samkranti was celebrated as a sign of Yoga means destruction of Karma. In those days Maharshis and Yogis said to people that Bhogas must be left and Yogas must be practised. They made children know the details of festivals such as Bhogi and Samkranti and made them walk in the right way. In this way people lived by knowing some wisdom. In anyone if ignorance began to grow, due to walking meaningfully at the time of festivals, their ignorance was removed. Owing to this they lived peacefully with wisdom.

At present despite the pair festivals such as Bhogi and Samkranti exists; practice and meaning of elders of previous days are not existed. Now Hindu society does not know the meaning of Bhogi and Samkranti. Even so called great men in Hindu society, is not known about meaning of Samkranti. Despite meaning is not known, somewhat practice is remained in the midst of us. Some are lighting the bonfire before break of day of Bhogi. All are lighting bonfires, but they are not having the way of thinking of elders and taking intoxicated drinks and reveling. At that time Bhogas or pleasures must be left, but they are spending by taking drinks and eating. In the day of Samkranti, no one appears who controls the mind even for a while or suppressing ego.

Women are drawing a pattern of diagram made with lines of flour or colored powder on a floor as decoration in front of every house by thinking that it is the day of woman for drawing a pattern of diagram. In the day of Samkranti also we are spending time in pleasures without rebelling against mind and ego. If we look into this, we can understand that the way of thinking of elders of previous days is not existed totally. I wish those people who read this matter must change somewhat. After reading this, if you do not change it is no matter. But do not abuse me that you are teaching gospel of other religion, so you are belonged to other religion and we are only true Hindus. What I am saying is associated with spiritual meaning. Some persons may not understand easily. So, do not abuse me. *****

Dasaraa

First the word Dasaraa was existed as Dasara. In the word Dasara, the letter 'Ra' has changed to long vowel "Raa". So, now it is called **Dasaraa**. Brahma Jnanis of previous age had kept all festivals intentionally. Because of that those are associated with spiritual meaning. Now we have to discuss it with the meaning of elders. The word Dasara had changed to Dasaraa and now it is also changed to Vijayadasami due to effect of fictitious puranas without knowing inner meaning of spirituality. The meaning of Dasara which was decided by elders is completely against the meaning of Vijaya dasami. The words like Dasara or Dasaraa have spiritual meanings. But in the word Vijaya Dasami the meaning had completely changed.

We all know that Sata means hundred and Dasa means ten. In the word Dasara, Ra means destruction. In the utterings of mantras the syllable " Ram " is used instead of using the word destruction. In the word Hara, Ra indicates destruction and Ha indicates doer. So Hara means one who destructs. " Ri" means ruling and Hari means one who is ruling. In the word Dasara, Dasa is associated with a letter Ra. Dasa means ten. Dasara means destruction of ten senses. Anyone may question us what is ten? What is destruction? We already said that all answers must be spiritual for all festivals. Here some persons may get question what is spirituality? Let us know about it somewhat.

Knowing about Atma is called Adyatmikata or spirituality. Studying about Atma is Adyatmikata. Atma is residing in the body with Jeevatma. So Adyatmikata is in the body only. If Atma exists Jeevatma exists. If Jeevatma exists Atma exists. They are interrelated. So Atma and Jeevatma are called pair Atmas. The body has ten external parts. Those are called Dasendriyas. Those can be said as five senses of actions and five senses of perception. The senses of actions are 1) Legs 2) Hands 3) Mouth 4) Anus 5) Genital organs. The senses of perception are 1) Eye 2) Ear 3) Nose 4) Tongue 5) Skin. The senses of action and senses of perception are ten only. These total ten senses must be destructed. Dasara means destruction of ten senses. Here some

persons may ask a question. Elimination of these ten senses means whether removing these senses by cutting. For that my answer is!

Here anyone didn't say about cutting of senses of perception like eye and ear and cutting of senses of action like legs and hands. Elimination of senses means stopping its work. If its work is stopped despite it exists, it is treated as it doesn't exist. Let us say an example about these. In a house 10 electric bulbs consists of small and big exists. These bulbs are lighted only in night but not lighted in day time. This is the natural manner of everyone. But an owner of house doesn't need lights even in night time. Then whether he plucks out the wires and bulbs for not working the bulbs? He made the bulbs no to work by switching off lights without plucking out wires. This is one manner.

Another manner exists for elimination of light. Despite bulbs are lighting, he closes himself his eyes. Then light doesn't appear. In this way one can make himself not to touch light. In accordance with a manner the working of bulbs are stopped by switching off it for eliminating light. In accordance with another manner despite bulbs are working, he himself doesn't see light by closing his eyes. He doesn't break the bulbs and doesn't pluck out the wires and bulbs. Here some persons may ask a question that by breaking the bulbs lighting is removed permanently. For that answer is! Despite light is not needed in the night time due to he is not working, often and then need of light may occur. Owing to this he didn't break the bulbs and didn't pluck out the electric wires.

In the same way in the body called house ten organs are working at outside. At the night these ten organs do not have work like the electric bulbs do not have work in the day time. If Jeeva thinks that he doesn't need the work of ten external organs, he can stop the working of organs of body in accordance with a manner like switching of electric bulbs. In accordance with another manner despite ten organs of body are working, Jeeva should not keep attention to the working of organs of body like the person who doesn't want light, resulting in he closes his eyes. Despite ten electric bulbs are lighting, the person who closes his eyes doesn't see light of ten electric bulbs, in the same way despite ten organs of body is working, if he doesn't have attention to those ten organs, the resultant karma due to working of ten organs doesn't attach to Jeeva. In this way Jeeva may eliminate the need of ten organs of body in accordance

with two manners. There is no need to cut the ten organs of body. If any need arises, Jeeva must work with the organs of body. So, organs of body must be existed to work for body.

Stopping the work of ten organs of body is said as **Brahma Yoga** in Bhagavad- Gita in accordance with a manner. According to second manner, while ten organs are working if Jeeva exists without having relation with organs of body and not having any attention to the results is said as **Karma Yoga**. In these two Yogas, disconnection of relations with ten organs is in two methods. So, elders kept Dasara festival for revealing the essence of Yoga that you must eliminate the result of ten organs of body. Dasara means the ten objects must be eliminated. In the previous days elders said the meaning in this way and kept the festival. Gradually ignorance had increased and Dharmas had changed to Adharmas. Owing to this, today meaning of Dasara is not known. At present no one knows that Dasara exists as symbol of Brahma Yoga and Karma Yoga, and the inner meaning of naming as Dasara by elders is indication of Yogas. Despite they do not know the meaning of letter " Ra ", they know about meaning of Dasa as ten. Then why they didn't consider about ten?

Some employees become happy by hearing Dasara that they can collect money in the name of Dasara. Some persons give money when some employees ask money in the name of Dasara as usual course of procedure. Despite they do not have money they incurred debt forgiving to them. When dasara festival comes, some persons are collecting huge money and repay their debts. Some persons incurred debt for giving money to the collectors of money. In the previous days elders thought that Dasara festival would give excellent message of wisdom, but now it is converted to collecting funds in the name of dasara as usual course of procedure.

Those Hindu organizations which attack against followers of other religions are not grasping that culture of festivals in their religion is ruining. They are not condemning the culture of collecting money in the name of Dasara. In Hindu religion any Swamiji is not condemning this culture either directly or indirectly. But we are condemning this bad culture from some years. Owing to hearing my teachings and seeing my attempts to rescue Hindu culture, some people felt happy, but some persons who named themselves as great didn't endure and propagated against me that I am disseminating about other religions. Despite they disseminated like that, people know truth that what I am doing and who is mine.

Now even the word Dasaraa is also said as **Vijaya Dasami**. In the way of thinking of elders about naming Dasara, ten senses are destructed, but in the name of Vijaya Dasami ten are victorious. Vijaya means victorious. **Either Dasa or Dasami means ten only**. In the war if one is victorious, another is defeated. **In the previous days elders said about the day in which ten senses were destructed as Dasara, but at present the day in which ten are victorious is said as Vijaya Dasami**. Let you consider what is right between these. Some persons created Puranas and said that Vijaya Dasami was the day of victory of Durga Devi against demon Mahishashura. Some persons worship Devi annually for nine days in the month of Aswayuja. In the tenth day due to Durga Devi killed Mahishashura, so that day is said as victorious day or Vijayadasami. Some persons say that Durga Devi had killed the demon Mahishasura with ten weapons which were given by devatas, so that day is said as Vijaya Dasami. Whatever may be, in their stories there is no spirituality for improving men. Owing to this man has not been thinking about himself and think that it is the victorious day of Durga. He has not been thinking about Dasara that it is message of wisdom.

At present weapons are worshipped in the time of Dasara festival. Some persons are worshipping their implements which are used for earning their livelihood, but some faction leaders are worshipping their weapons. It is strange to convert to worship of weapons like this way. Some persons are mentioning some fictitious stories for supporting the worship of weapons. In this way spirituality is completely lost in the dasara festival and stories of tradition of nonsense is predominated. Owing to this now changed form of Dasara is in front of us. In the previous days despite Jnanis kept festivals that people should not sink in ignorance, today festivals are against the way of thinking of elders of previous days. From today onwards, let us celebrate dasara festival in accordance with the way of wisdom of elders. Let us teach the details of Dasara to the persons who do not know about dasara and make them celebrate festival rightly.

Dasara festival usually comes at the end of rainy season and beginning of winter season. In that time all people can remember about ten organs of body. Owing to effect of chill on these organs of body, even learned or common man can remember body. For coming out from bothering of chill, these ten organs are covered with thick cloth. We are doing like that for getting warmth. Similarly Dasara festival comes at the beginning of winter season for revealing

that the work of ten organs must be restrained by covering wisdom called bed sheets and you must try to get liberation. How we are searching for bed sheets to cover the body in the beginning of winter, similarly we have to search for wisdom without having any connections with the working of organs of body. In this way Dasara festival leads to the way of highest wisdom. Dasara festival reveals how bed sheet is need for removing bothering of chill, in the same way wisdom is need for removing bothering of karma. From today onwards, let us try to use wisdom for removing karma like bed sheet is using for removing bothering of chill.

Siva Ratri

Among the festivals which are having spiritual theme, Siva Ratri is being held as chief festival from the beginning along with Ugadi, Dasara and Samkranti. After Ugadi, Siva Ratri was the oldest festival. The temple which was constructed first on the earth was Eswara temple having Linga. When any other idol was not existed, first idol was Siva Linga. In only Bharat, first Linga was consecrated in Krita Yuga. Eswara linga was made meaningfully with great way of thinking. The way of thinking of elders of previous age about linga is not existed today. According to principles of those days, anyone must salute Linga by offering flowers, but it should not be worshipped and not be bathed. Today worships and Abhishekas (bathing) are being done due to not knowing about olden days principles. Eswara linga should not be kept in the sanctum sanctorum or Garbha gudi. In the previous days in which aim elders kept Siva Linga, today that aim is lost. Above of Siva Linga except dharapatra (vessel in which water is stored) for falling down water as drops on Linga, Simha talatam (a figure of lion head is carved around the idol) should not be kept. Any idol can have Garbha Gudi, Abhisheka and worship except Siva Linga.

But today Siva Lingas are kept in Garbha Gudi and it is being worshiped and Abhishekas are being done. According to this it can be said that specialties of Siva Linga is not known. In the previous days Sivalinga was consecrated in open places. Owing to SivaLinga is kept in Garbha gudi and Abhishekas and worships are being done, the spiritual meaning of Linga is ruining. Those Brahma Jnanis who imagined that in future people might do such kind of ignorance works, kept Siva Ratri deliberately for not doing like that. But those persons who do not know the aim of Siva Ratri are behaving against the way of thinking of elders. In the day of Siva Ratri more Abhishekas and worships are being done. Let us know about aim of elders of previous age, which is not known today.

When any temple was not existed on earth, a stone which didn't have any face and nose was shown for revealing first about existence of Paramatma that he didn't have any form. They kept a linga as a sign of God. In the previous days Eswara linga was in the open place. As Paramatma doesn't have birth, so he doesn't take birth from the womb of woman (Garbha). For revealing that Paramatma doesn't take birth, they should not keep Linga in Garbha Gudi. The formless God doesn't have wife which have human form. Prakruti is the wife of God. So, Prakruti was kept as Panimattam (the base into water which is poured on the top of linga run down and flow to the spout) under Siva Linga. Because of that Parvati was not consecrated at the side of Linga.

Elders of Krita Yuga had consecrated Linga in open place with much wisdom and kept that at first glance the matters of God such as Prakruti and Paramatma and Jeevas which were created by those should be understood. They didn't keep any idol beside Linga. As God doesn't have any vehicle, so in the previous days Nandi (bullock) which is now kept as vehicle didn't exist in the previous days. Gradually due to ignorance has increased by the effect of Maya, Linga was kept in the Garba Gudi, Parvati was consecrated beside Linga and Nandi was consecrated at opposite side of Linga. Some persons fabricated some stories in the name of Puranas for defending it. They propagated that Sankara who had serpent around his neck had converted to stone due to curse of Maharshis and that stone was Linga. The innocent people believed their propagation.

There is no relation between Sankara who is called Nataraja and Eswara who is in the form of linga. Sankara has wife namedas Parvati and children. Eswara doesn't have form and family. So many people think that Sankara, Siva and Eswara are same. It is mistaken opinion. Sankara is

one devata, among three principal devatas but Siva or Eswara is Paramatma who spread all over Universe. Paramatma doesn't have name and form. According to this Eswara and Siva are not the names. These words are associated with the meaning of revealing greatness of Paramatma only, but not the names.

Eswara means lord. Sarveswara means lord of all. In the word Siva, beejaksharas which are sign of Agni (fire) and water exist. The sound **Om Namah Sivaya** must be uttered in front of Linga. It should not be uttered in front of Sankara. There is no relation between Sankara and Om Namah Sivaya which is renowned as Panchakshari mantra. For revealing that Paramatma is not destructed by Prakruti, OmNamah Sivaya is said as Panchakshari. In this sound Om was kept as beejakshara forParamatma who should not be ruined by Prakruti consists of Five Bhutas. Similarly the syllable Na was kept as beejakshara of Akasa, Mahwas beejakshara of Air, Si was beejakshara of Agni, Va was beejakshara of water and Ya was beejakshara of earth. **Pancha Akshari** means which is not destroyed by the five aksharas.

Pancha means five aksharas and those five are Namah Sivaya. Om exists as sixth letter at first. Om exists as sign of God which is beyond Pancha Bhutas. Namah Sivaya exists as sign ofPrakruti consists of Pancha Bhutas. The Jnanis who knew wisdom completely take refuge in Paramatma. Those persons who do not know wisdom take refuse in Prakruti. Even those ignorant persons who take refuge in Prakruti are also uttering God in the name of " Siva" consists of beejaksharas of Agni and water. Owing to this despite Jnanis say Eswara and Ignorant persons say Siva, both are thinking about God. The syllable " Si "is the sign of Agni and syllable " Va " is the sign of water.

Here a question may arise why Agni and water is taken? For that answer is! If water is boiled, water evaporates and disappears. If water is poured over Agni, it is extinguished. Earth and Air donot destruct each other. Invisible Akasa doesn't destruct anything. So, Agni and water have power to destruct each other. For remembering Paramatma by even ignorant persons, elders fixed the word " **Siva** ". So, in the previous days learnedcalled Paramatma Eswara, but ignorant persons called Paramtma Siva. By hearing these words, hearers had understood that these were complete Jnanis and those were not complete Jnanis. But today it is not understood thatwho should utter the name Siva and who should utter the name Eswara. In the Karnataka state even Jnanis and ignorant persons are uttering the word Siva more.

In the previous days Jnanis uttered six syllable mantra Om Namah Sivaya as Panchakshari in the meaning that Prakruti which consists of five bhutas such as Akasa, Air, Agni, Water and Earth should not destruct Paramatma who exist as a sign of first syllable Om. How we did not know the meaning of calling Eswara from the side of Divine or Siva from the side of Prakruti, similarly we did not know that in Panchakshari mantra six syllables were existing and its meaning is Paramatma who exists as one part should not be destructed by Prakruti which consists of five parts. In this way as man is in the state of not knowing the details, how meaning of Siva Ratri and its aim is known. In those circumstances, can man do justice for Siva Ratri festival? Can man practice meaningfully in the festival day? Because of that we have to say meaning of Panchakshari, Siva and Eswara in detail.

We already said that Sankara **and Eswara did not have any relation and Sankara has body and Eswara doesn't have body.** Sankara meditated about Eswara and prayed for liberation. He used skin as seat and Yoga danda (Yoga staff) for the practice of Brahma Yoga. First if we know about these then we can understand easily about Siva Ratri festival. Because of what we said is the newmatter, some persons may not understand this matter. Despite you are not understood this and you are not liked this, if you scold me as ignorant or abuse me badly, I can bear as I am not concerned. **But, second** Atma exists in us. He doesn't bear and made you attach to great sin. As that sin is related to wisdom of Divine, so beware of it, as it will be ferocious to experience.

Jeeva lives in the body due to he has karma consists of sin and Punya. When Karma is totally emptied, Jeeva gets liberation and merges in Paramatma. **For getting liberation we have to know wisdom. For knowing wisdom, festivals must be practiced.** Karma is like sticks for Jeeva. The person who doesn't have sticks only enter the house called liberation. So Jeeva has to burn Karma called sticks with wisdom called fire. They take letter " Si " which is a sign of Agni among five bhutas due to Jeeva is need Jnana called Agni for getting liberation and take letter "Va" which is sign of water that evaporates like burning sticks and called Siva. According to this meaning of Siva is elimination of karma called sticks by Jnanagni. If karma is burnt by Jnanagni, liberation can be attained or God is attained.

God is beyond three Gunas. We said in the book " Suboda " that Pagalu or daytime is the sign of Maya and Ratri or night time is the sign of God due to Pagalu has Gunas and Ratri doesn't have Gunas. In the previous days elders kept Siva Ratri after Ugadi festival in the

meaning that due to Agni called wisdom, Karma called sticks are burnt for attaining God called Ratri which doesn't have three Gunas. The immersed meaning in the Siva Ratri is very great. Elders kept Siva Ratri festival which indicates liberation, but meaning of Siva Ratri is not known due to effect of Maya. Some persons are thinking that Siva Ratri is the day for worshipping Sankara and Om Namah Sivaya is the mantra of Sankara. Anyone didn't remember either liberation or Paramatma.

Rudra and Sankara are the names of one person. Sankara kept himself crescent Moon which is sign of wisdom on his head for revealing that he was Jnani. As he knew wisdom, he immersed his mind on God by using Yoga Danda and skin made seat. In this way as Rudra called Sankara has been trying to attain Eswara, is it not mistaken to think Siva Ratri as the day of Sankara without knowing real meaning of Siva Ratri by following the way of Sankara. Is it not mistaken to think Eswara Linga as Sankara? Is it not mistaken to keep Parvati at the side of linga as wife and keeping Nandi at opposite side of linga as vehicle? Ignorance is the root cause for these unrighteous practices.

Owing to some persons had propagated fictitious stories, despite Linga is in front of us with distinguished meaning, we are thinking that linga was Sankara who changed to stone by curse. Some persons are attaching sheet of metal which is carved into the shape of Sankara to the Linga with ignorance. By attaching the sheet of having face shape, the meaning of linga is spoiled. Thus far we have seen the God who is cause of creation as Sankara with ignorance. From today onwards we have to see Eswara as Linga and Sankara as Rudra who is roaming in burial ground. Siva Ratri must be seen as the night of liberation which ruins Karma.

At present Siva Ratri is the countrywide festival, but it is not practiced in even one place in accordance with previous tradition. In the previous days Indutva was associated with wisdom. But today Indutva is associated with politics. The politics which doesn't have wisdom of God is obstructing us without saying Atma Jnana by covering mask like Hindutva. My object of life is teaching the way of wisdom by condemning the way of ignorance of man. If Hindus are not following the way of Divine, my duty is saying that you are against Bhagavad- Gita which was revealed by God. We have said to so many spiritual persons who are walking against wisdom that Vedas were taken birth from Prakruti and Bhagavad- Gita which was taken birth from god is acceptable to all and it is the real wisdom.

We are teaching right wisdom to those persons who do not walk in accordance with Bhagavad- Gita. According to Jyotishya Shastra and my horoscope, my work is on the earth is saying the wisdom which is not known. As we are saying wisdom in accordance with Shastra without considering Puranas, but some Hindus are intimidating me not to say wisdom without delighting that so many secrets are coming from me, it is understood that Hindus are entangled in ignorance. My intention is inculcation of complete wisdom into Hindus due to I have taken birth as Indu(Hindu).I am doing this due to Atma makes me do. It means we are teaching always wisdom.

Siva Ratri must be sign of attaining liberation and removing Karma. But it should not be sign of earning karma. At present some persons are waking all night of Siva Ratri in the name of Jagarana. But people do not know why do they awake, and what should be done by awakening? In the day of Siva Ratri, some are taking intoxicated drinks and spending with prostitutes. Some are enjoying by seeing cinemas and some are going to picnics. In this way now youth are converting to unrighteous, but their elders are not deprecating their children. They are saying that as they have done Abhisheka of Siva by expending 1000 rupees, resulting in sins might go away. Even the priests who do worship are saying that for atonement of sin worships exist.

Owing to this people do not have fear of sin and even in the day of Siva Ratri, they are doing this festival for enjoyment. According to tradition, in the day of Siva Ratri he has to introspect about his past days and count how much he is ripened. He has to search for wisdom to remove his karma. He has to remain vigilant at all times from Maya and made others remain vigilant in the day, so that night is called **Siva Ratri Jagarana**. But waking all night without going to sleep is not Jagarana.

If uneducated people are following others, it can be accepted. If educated and learned are following others without knowing it in detail, it is meaningless. In the matter of Siva Ratri festival or any festival doing it blindly without asking others about details and not trying to know about details, questions of Rationalists are not answered. Rationalists say that it is superstitious and God doesn't exist due to educated persons are not giving right answers. Some persons who consider about it are not getting answers and take refuge other religions and some are converting to Atheists. Some persons condemn in the name of Praja Vijnana Vedika that God doesn't exist, Bhagavad-Gita is farce and those persons who say wisdom are cheaters. Some

organizations who felt angry against us are saying that our teaching is against Hindu religion due to not understanding wisdom. Haven't they seen such Rationalists and VijnanaVedikas? I request you wake up by not coloring yourself of politics and protect the Hindus who are immersed in ignorance. First you know wisdom and teach wisdom others. Then we will be set right and festivals in our culture will be set right.

Sri Rama Navami

In the Treta Yuga Rama took birth as son of Dasaratha maharaja. The son of Dasaratha was named as " Rama" either in accordance with word of maharshis or in accordance with transit of planets. Some persons added the letter " Sri" honorably and called Sri Rama. The name Rama gives a great meaning. So elders who knew wisdom say usually that the word Rama must be uttered often and then. Some persons accustomed to utter Rama when they sit and stand up. In this way in the previous days so many persons uttered the word Rama. At present no one utters Rama like people uttered Rama in the previous days due to education and science increases.

If anyone exists who utter in accordance with previous system, they only utter two letters Rama mantra, but not utter three letters Sri Rama. In north India some persons say Ram Ram when they met their acquainted person. Instead of telling Namaste respectively, in some places they are saying Ram Ram. This habit appears more in the people of Gujarat and Rajasthan state. Our elders made us practise this good method. The distinctiveness in the word Rama is like that. Jnanis like Kabirdas uttered Rama mantra incessantly.

At present some Rationalists are questioning that what greatness was existed in Rama. Rama, as son of Dasaradha went to forest inthe matters of ruling of kingdom and met many distresses. He lost Sita and wept for her without tracing her whereabouts. After he came to Ayodhya from exile, heleft Sita in forest despite she was pregnant. The sons of Rama abused

him without knowing him as their father. Rama realized his mistake and invited Sita to return to his palace, but she refused to come to Rama. Rama who faced so many difficulties in his own life in which field he was great? As he didn't have distinctiveness, how distinctiveness had come to his name? In this matter Rationalists are questioning. In the life time those persons who didn't live together at least one year, are ideal couple? Was he great person who made her wife who was woman of good conduct sent to forest by doubting about her character? Atheists can say that Rama was not God. South Indian Dravidas say that Ravana was greater than Rama. We cannot say reply to those kinds of persons because of no one says answer to those persons who talk without hearing despite we say them.

In every person three kinds of way of feelings exist in saying about others. These three are called worldly related way of feelings. One is neutral disposition. Second is criticizing disposition and third is faithful disposition. Any person counts another person in accordance with these three kinds of natural dispositions. Some persons criticize either Rama or Krishna, but some persons believe them. Some persons do not criticize or believe but exist as neutral. The implied meaning of every person is great to him. So, our thinking may be liked by them or not. Because of I am saying my feelings in accordance with spiritual meaning without touching three kinds of mundane related way of dispositions. In the spiritual way of dispositions, there is no criticism, faith or neutrality. The spiritual theme is equal to all. As it exists equal to all persons, so, those persons who have interest will be understood it. But those persons who do not have interest do not understand it. I am saying with the aim that all people will understand this spiritual meaning interestingly.

There is a secret which is not known even to devotees of Rama, Atheists and Rationalists. The word " Rama " was existed in Krita Yuga, before existence of Dasaradha Rama in Treta Yuga. Existence of word Rama before Rama in Treta Yuga is strange. The Jnanis of Krita Yuga made people get acquaintance with two letter mantra Rama. The word Rama had distinguished meaning in that age. Ra means destruction. We learned when describing about Dasara festival that either Ra or Raa give same meaning. Ma means I am or myself. In Suboda book, when describing about word Mama we said about the meaning Mama as belongs to me. According to this in the word Rama, I ness must be destructed. I ness means Jeeva must be destructed. If Jeeva is destructed, he can convert to God.

In the word Rama, meaning of merging of Jeeva with God is immersed. According to Brahma Jnana, every Jeeva must wish to merge with God. He has to behave in that way. Jeeva must be merged with God at any time. The word Jeeva must be converted to the word God. Because of Jeeva was said as Kshara in Purushottama prapti Yoga chapter in Bhagavad- Gita. Kshara means one who is destructed. Man habituated to utter the word Rama always by elders for remembering “ one day I would be destructed “. In the previous days all people knew the meaning of Rama. In the Krita Yuga the word Rama was ideal for spirituality. King Dasaradha kept the name Rama for his son. Owing to wisdom was decreased in men; they thought that the word Rama had come from the son of Dasaradha and Rama means son of Dasaradha, resulted in the two letter Rama was converted to three letters Sri Rama. Even today that way of feeling is remained.

Ramdas thought that Rama was son of Dasaradha. But Kabirdas thought that Rama was not son of Dasaradha. In an instance, despite Dasaradha Rama appeared, Kabirdas said that you were not my Rama and requested to go away from him. If Kabirdas said like that, it can be construed that he knew wisdom completely. But Ramdas didn't know spirituality and thought that the word Rama was the name of Sri Rama. Not only Ramdas, but also so many persons thought from Treta Yuga that Dasaradha Rama was real Rama. Those kinds of persons are celebrating Sri Rama navami festival with devotion. Now the festival of Sri Rama navami is being celebrated in whole Bharat. For reaching God, first step is devotion. Owing to celebrating festival of Sri Rama navami by increasing devotion to Sri Rama, devotees will be ripened and know the meaning of word Rama. Because of that it is better to utter the word Rama at least with the devotion to Sri Rama. By uttering Rama mantra, there is possibility to know the meaning about Rama mantra. If Rama mantra is not uttered in any form, there is no possibility of knowing the meaning of Rama mantra. So, elders say that it is better to utter Rama mantra day and night either with devotion to Rama or with anger.

If Rama is uttered or that word is turned and uttered Mara, meaning is same. So Narada Maharshi first taught Mara as mantra to Valmiki. Narada initiated Mara as mantra to Valmiki before birth of Dasaradha Rama. Owing to Valmiki had done penance by uttering Rama mantra for many years, in the place where he sat an anthill grew up. Anthill is called Valmikam. As he came out from Valmikam after so many years, he was called Valmiki. Let you consider

about time of Valmiki, as he was called Adi Kavi (primevalpoet). As Valmiki had known the meaning of word Rama, he was able to write the story of son of Dasaradha who was named as Rama. Before Ramayana, some histories were written by poets. As Valmiki was primeval poet, it is easily understood that Valmiki was belonged to previous age than Rama. As Valmiki had lived thousands of years, he wrote history of Sri Rama as Ramayana in his old age.

By practicing Sri Rama Navami which came to light from Treta Yuga as festival and due to uttering of Rama mantra, those persons who do not know about spirituality may get an opportunity for knowing about spirituality at any time. It is known that the word Rama is sacred. Because of those persons who celebrate Sri Rama Navami as festival must try to wear new dress and eat new food. They must try to earn new wisdom. In the day of Sri Rama navami they must say wisdom and Yoga to others and Vada Pappu (a dish of green gram split and soaked in water with salt and pepper) and Panakam (a beverage made of Jaggery and water and drunk as sherbet) must be distributed as Prasadam. In this way despite worshipping Dasaradha Rama externally, you must try to know Atma Rama who is inside. I am revealing that Sri Rama navami must be practiced meaningfully from today onwards and attain right result of wisdom.

Sri Krishna Janmastami

Sri Krishna was born in Taurus ascendant (Vrishabhalagna) bahula Astami in July 19th in B. C 3228 year. According to this Krishna was born 5228 years back. If we understood his life, it is a great message of wisdom. It can be said that in his birth great wisdom is immersed. Taking birth with first coming of legs instead of head is distinctiveness in his birth and taking birth in Astami day or eight day is also distinctiveness. If we see about specialty of Astami day, it can be understood in this way. In general even common people also do not work in Astami day and Navami day by saying that “ **Astami leads to distress and Navami leads to loss**”. Generally both Astami and Navami days are averted for commencement of some works. Some persons say that

if any work is commenced in Astami day that work is associated with distress. Similarly if any work is commenced in Navami day that work is associated with loss. But this is not correct in accordance with Jyotishya Shastra.

In Jyotishya Shastra (Astrological science) that kind of principle doesn't exist. In the previous days this word was propagated very much. Before 50 years back people used these words very much. But today those words become scarcity. In the education of present days, pupils are not taught about Tidhi. Even today in the villages people say that it is not auspicious to start any work in either Astami day or navami day. As time passes so many practices are disappeared. I desire that the words which give value for the wisdom do not disappear. Let us search answers for the questions like why elders had implemented the words such as "Astami leads to distress and Navami leads to loss" and from which time these words came to prominence?

The word like "Astami leads to distress and navami leads to loss" didn't exist before birth of Sri Krishna. Krishna revealed Bhagavad – Gita in his 90th year. After Krishna said Bhagavad-gita, some persons had understood that Krishna was great. From that day onwards, the birth day of Krishna was celebrated as festival in Gokulam (residence of herdsmen) and Madhura. In the war field Krishna revealed Bhagavad-gita. The war of Bharat was taken place in 3138 B.C. According to this Bhagavad-gita was brought forth 51 51 years back. After Krishna revealed Bhagavad-Gita, some Jnanis grasped that Krishna was not a common man. From that day onwards people came forward to celebrate the birth day of Sri Krishna. In that way Sri Krishna Janmastami was formed. From that day onwards people began to celebrate Sri Krishna Janmastami in the Sravana month Bahula Astami day as a big festival. In that way Jnanis began to celebrate Sri Krishnajanmastami as festival, after some time all people began to celebrate Sri Krishna Janmastami countrywide. After Sri Krishna taught Bhagavad-Gita, 36 years later he died. When Krishna was alive, the birth day of Krishna was celebrated as Krishnastami. In the Dwapara Yuga the festival Krishnastami was formed.

Kali Yuga began after death of Krishna. At the beginning of Kali Yuga Sri Krishnastami was celebrated countrywide as big festival. In the Kali Yuga up to five or six hundred years, Krishnastami was celebrated as big festival. From that day onwards, one by one abstained from celebration of Krishnastami due to effect of Maya. In this way 90% of people abstained from

celebration of Krishnastami. At last only 5 % of people have been celebrating Krishnastami in Madhura and Nandagam areas. Now Gollavaru orherdsmen are celebrating Krishnastami and it exists as token that in the previous days, people celebrated it grandly. In the festival breakingthe Utti (sling) is being done for remembering about theft of cheese of Krishna in his child hood in the residence of herdsmen. Now Krishnastami, which was celebrated grandly in the beginning of Kali Yuga, is remained as sign. Elders of thatage introduced an experiment for not coming like this kind of state. That experiment is the word “ **Astami leads to distress and Navami leads to loss**”.Some persons do not understand about experiment of these words. Let us observe about the aim of elders in using these words.

Krishna was born in Astami day in Madhura.He appeared in Nandagam village in the next day. In the night time in which Krishna was taken birth, Vasudeva father of Krishna changed him to Nandagam village from Madhura secretly. So next day morning, residents of Nandagam knew that Krishna was taken birth to Yasodha. Krishna was taken birth in the night time of Astami day. Next day morning tidhi Navami came. Herdsmen of Gokulam had known about birth of Krishna in Navami day. Owing to Krishna had taken birth in Astami day, so those persons who knew Atma Jnana celebrated Krishnastami in Sravana Masa bahula Astami day.

The herdsmen inNandagam village celebrated this function in Navami day in the name of Gokulastami due to he appeared in Navami day in Nandagam village. They celebrated it by keeping their name such as the word Gokula before Astami with the affection of their caste. Even today in the name of Krishnastami and Gokulastami festivals are being done in Astami day and Navami day respectively. Jnanis and learned are celebrating Krishnastami in the Astami day, but those people belonged to herdsmen caste which are called Yadavas are celebrating specially Gokulastami in Navami day.

Despite Krishnastami is celebratedin Navami day, it is showing Astamitidhi in the name of Gokulastami. So the celebration of birth day of Krishna is being celebrated in Astami and navami days are delightful work. In the beginning of Kali Yuga both Krishnastami and Gokulastami were celebrated countrywide. In those two days all people abstained from working and celebrated the festival. In those two days anyone was not sent to work. If any work was performed people didn't participate in the celebration of Krishnastami due to they went to do work. So they stopped all works in Krishnastami. So elders put the fear of God into people that despite any

good Muhurta is available in that day, they made people abstain from that work and not to engage in works.

They said any work was commenced in Astami day, in that work distress might be occurred. Similarly if any work is commenced in Navamiday in that work loses might be happened. Elders put the fear of God into people in that way for getting opportunity to celebrate both Krishnastami and Gokulastami and made people abstain from not working in those two days. For propagating about fear they experimented by using the word Astami leads to distress and Navami leads to lose for knowing to all. In those days despite they said with the good aim, that saying is not understood. Those persons who celebrate Krishnastami are only 10%.

Despite we have celebrated birth day of Krishna or not, if we consider why he had taken birth on Astami day, there is much wisdom. Now let us know about his birth day Sri Krishnastami. We know that from New moon day to Full moon day is fifteen days and from Full moon day to New moon day is fifteen days. Sri Krishna took birth in the eighth day (astami day) which is middle day between Full moon day and New moon day. In the period of fifteen days from Padyami to Saptami is seven days. Astami (eighth) is in the middle and from Navami to new moon day is seven days. $7 + 1 + 7 = 15$. So, there is distinguished meaning for taking birth on Astami day.

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

Those persons, who have known what Krishna told, what he did and what Krishna made others do, can go towards wisdom. By seeing him, some persons are going towards wisdom and

some persons are going towards ignorance. So Sri Krishna took birth on Astami day to reveal that he is in the middle between wisdom and ignorance. Some persons may get doubt why Krishna took birth on Bahula Paksha Astami day (dark fort night) instead of Sukla Paksha Astami day (bright fort night). For that doubt our reply is!

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

He who is basis for the creation and he who was worshipped by Devatas as God, which power exists invisibly by spreading over every atom and he who exists as time, longevity, health and death, that God had taken birth as Krishna and moved as man. If this matter is said to anyone whether anyone believe or not? A question may arise what is it by taking that great God as man? Here let us say about a simile. Ocean has touched whole earth. It is most extensive. In that ocean innumerable uncountable living things exist. If anyone says that ocean is in your house called body, whether anyone believes these word or not. If anyone says about God that he exists as Krishna then how people do not believe similarly anyone says that if ocean is in your house then people do not believe that words. How we do not believe that whether so much great God is a little man, similarly we do not believe whether so much Great Ocean is in a little house. If we look into it, it is true that God is in man and ocean is in house. The details about these are like this way.

Water is in ocean. Water which is filled in ocean has some Dharmas. Similarly God exists in Universe. God who exists in Universe has some dharmas. Water in the ocean is unification of

innumerable countless water drops. Similarly God is unification of so many portions of divine. What dharma water in the ocean has, that same Dharma is also in the drop of water. Similarly what dharma God who is filled in the Universe has, similarly that same dharma is in the portion of God. Here noticeable matter is! Water which is undivided is called ocean. How the small quantity of water which is divided from the ocean is called water drop, similarly power of God which pervades undivided is said as God. Similarly the portion of God which is divided from God is said as Bhagavan.

How a water drop and ocean have same Dharma, in the same way God and Bhagavan have same Dharma. According to Dharma, God only knows his Dharmas, so he must disclose Dharmas to men. The dharmas of God are also known to Bhagavan. Similarly Bhagavan must disclose his dharmas to men like God discloses. According to this simile, God comes in the form of man called Bhagavan. Despite God and Bhagavan is one, we say usually that **he is god when he is unlimited and he is Bhagavan when he is limited.**

When God who is unlimited comes to the limited body, formless God comes to the body, nameless God comes to the body which is named and God who doesn't work comes to the body which is working, that body is called Bhagavan. The portion of God has taken the body as Sri Krishna. He is Bhagavan Sri Krishna. We are celebrating the birth day of Bhagavan as festival due to birth time of God who has taken the form of man is sacred. Some persons are celebrating it as Krishnastami and some persons are celebrating it as Gokulastami. In the beginning of Kali Yuga, the celebration of Krishnastami which was done by all is now disappeared. Maya is against God. Maya exists in man and made people go away from God. It always does like that and made alternative arrangements for doing like that. Among the works, elimination of Krishnastami is one work.

Because of that the adage such as "Astami leads to distress and navami leads to loss" which was introduced by elders in the previous days is not known. Owing to that word is not known, so many persons do not have remembrance about birth of Krishna. Owing to effect of Maya, men didn't recognize Bhagavan. They compared him to common man. Maya is being existed in the form of Gunas in man and made man go away from the way of God. For doing like that, the plan of Maya is first it made man believe that he is going towards God by diverting to side way. As a part of that plan, Maya brought a festival in the place of Krishnastami and diverted

the sight of all to that festival. Maya is mightier than God. Because of that it brought her festival by eliminating Krishnastami and made elders and children participate in the festival.

In the Previous days Krishnastami was celebrated for 11 days. Krishnastami is not celebrated in the house. In the previous days all celebrated Krishnastami in the streets. In the streets all played the game of sling. Male was being disguised as women and came as thief for cheese, women struck them with winnowing baskets and sticks were also part in the celebration. In the street a Pandiri (a shed made of leaves or porch) was constructed and Pratima of Krishna was kept. They worshipped the Pratima for eleven days. They exhibited plays of miracles of Krishna and played happily game of sling and theft of cheese in front of Pratima of Krishna. In this way they celebrated for eleven days and eleventh day that is Chaviti day, they carried the Pratima of Krishna through the town as procession and ended it by keeping the Pratima in the house. In the country first celebration in the street is Krishnastami. Before Krishnasami celebration, no celebration in street was existed. Owing to effect of Maya, festivals were made one by one. Among it, Vinayaka Chaviti is one and Durgastami is second. Here distinguished matter is Krishnastami is being celebrated in the name Astami tidhi, the street festivals like Vinayaka chaviti and Durgastami were also formed in the name of tidhis or lunar days.

Vinayaka Chaviti was first festival which was made in lieu of Krishnastami. In recent times festival of Durga is formed as street festival. The festival of Durga was celebrated in the house with devotion for nine days. In each day Durga Devi is worshipped in each decoration traditionally. The festival of Durga is associated with Dasara traditions. But Vinayaka Chaviti, festival doesn't have any tradition. If we consider how this festival which is not our tradition comes amidst us for that some matter exists. We already said that Astami and Chaviti are tidhis or lunar days. In the previous days elders who had known Indu dharmas had taken tidhis which are in Jyotishya Shastra and made each tidhi allot each matter and that matter must be given importance in that tidhi or lunar day. According to that in the Chaviti day, they gave importance to the matters of society. Similarly they decided that they give importance for Yoga in Saptami day, for liberation in Astami day, for devotion and wisdom in Dasami and Ekadasi days respectively, and for matters of Paramatma in both new moon day and full moon day.

So the festivals which occur in Chaviti day such as Nagula Chaviti and Vinayaka Chaviti were formed for revealing the matter of welfare of society. First if we say about Nagula Chaviti, then Vinayaka Chaviti can be understood in that same matter. Vinayaka Chaviti must be discussed for knowing about difference in between Maya and wisdom. Despite anyone say truth about Vinayaka Chaviti due to effect of Maya, men may be misunderstood. So, first Nagula Chaviti must be said for knowing how it is related to society. Let us see why elders kept Nagula Chaviti in the midst of people. Before revealing about Nagula Chaviti, I must say another word in advance. Despite Nagula Chaviti was arranged for welfare of people that welfare didn't pass on to people. Similarly despite Vinayaka Chaviti was arranged and showed the people by practicing, men not only didn't get the result of that welfare, but also they were deviated to wrong way. The value of Krishnastami is not known, until the matters of both Chavitis are revealed. Because of, here need raised for saying about Nagula Chaviti and Vinayaka Chaviti.

Nagula Chaviti

Nagula Chaviti was arranged for welfare of society. So it is also useful to you. Nagula means serpents. Chaviti means four. Nagula Chaviti means getting protection from serpents. It can be said that coming out from danger is said as welfare. If anyone gets protection from the snake bite, he gets out from the danger. There is a manner for getting out from danger. So I am saying that Nagula Chaviti reveals about welfare of society. On the earth 80 kinds of snakes exist. So many kinds of snakes do not have poison. Only 15 kinds of serpents have poison. Among it, Cobra species is one.

The poison of Cobra is more effective in killing man than any other poison. So in the previous days physicians thought that if they said about medicine of anti dot for Cobra poison, it was equal to reveal the medicine for the poison of all kinds of snakes. In the previous days medicine of nature born roots of plants was popular. They decided to grow roots which are anti

dot for poison. In the part of that plan, they planted Neem and Ravi (Ficus religiosa) tree side by side in every village. In front of those trees, images of serpents were kept. In the previous days in every village Neem and Ravi trees were planted in one place and a raised platform was constructed around the trees in which people took rest. On the raised platform, the images of serpents were kept at the base of trees. In this way the constructed portion was called Nagula Katta. Even today in some villages Nagula Katta is appearing. In some villages which are formed in recent times Nagula Kattas do not appear. Let us know that in some villages why Nagula Kattas do not appear.

If a snake bites and poison rises to the head, first taste is not known. Among the six tastes, first bitterness is not known. For knowing the state of a man who is bitten by a snake, a neem tree which has bitterness was planted in Nagula Katta. They made him who was bitten by a snake chew a leaf of a neem tree for knowing that whether poison is raised to the head or not. When poison has risen to the head, bitterness is not known. Then one must try to remove poison from the head. For removing poison they used leaves of Ravi tree. The stalks of leaves of Ravi are put into the ear of a person who is bitten by a snake, the leaves of Ravi tree will draw the poison through the stalks. In this way poison of a snake will be eliminated by the two or three pairs of leaves. After this procedure, if we make him chew a leaf of a neem tree, due to the leaf is bitter; we can know that poison has come down.

The leaf of Ravi tree is like the hood of a snake and the end of the leaf is like the tail of a snake. According to this it can be known that every leaf is equal to a snake and the leaf of Ravi tree is drawing the poison like the poison of a snake is drawn by a snake. In the previous days elders grew neem tree and Ravi tree in the Nagula Katta for revealing about this manner of treatment for poison of a snake. They kept images of a snake in the beginning of the tree for revealing that if a snake bites us the leaves of trees is the medicine. There was an adage " **every leaf is medicine** ". Elders thought that in every village if people knew this method, they must come out from the snake bite.

At present the aim of elders is not known. In some villages despite Nagula Kattas exist along with Ravi tree and neem tree, no one knows that these are kept for treatment purpose and it is medicine for snake bite. Now people are worshipping the images of a snake as Nagadevatas and neem and Ravi tree as Lakshmi and Narayana respectively. In this way manner of treatment has changed to devotion to devatas. As time passes, people thought that Neem and Ravi trees were planted for the purpose of shade of images of a serpent began to consecrate in the temples.

Because of that at present images of serpents are appearing in the temples. Neem and Ravi trees which exist as pair are disappearing in the villages. Now the serpents which kill removes Prana are in the place of Devatas and the medicinal trees which give Prana are in the invisible state.

In the previous days elders fixed Nagula Chaviti in Chaviti day of bright fort night in Sravana month for revealing people about snakes and medicinal plants by arranging discourses on Nagula Katta. As time passes, the aim of learned in medicine had changed, at last Nagula Chaviti was transformed as devotional festival. Despite our elders had disclosed medicine to us for welfare of society, we made their aim put into grave without understanding. Even today some persons do not understand despite we said to them about elders view, they are speaking against it. We have to be grateful for the manner which was revealed by elders for welfare of society. But we left their manner for air. Despite the manner, which was not known, is known today, we are not thinking that it is for our welfare.

Today the person who revealed this wisdom which is not known to anyone and in those days those persons who revealed this wisdom by doing much research, didn't desire any result, and his main intention is to stop the worship of serpents. In these circumstances, if anyone says that he is not Hindu why not you consider whether it is right manner. Even today some persons are there who abuse the persons who wish welfare of society without knowing what good is and what bad is. So, I wish you who read now know the truth.

Vinayaka Chaviti

Thus far we said about Nagula Chaviti. Now I am saying about Vinayaka Chaviti. There is scope for misunderstanding in this matter also. So I request you to observe every matter keenly in the reading. Elders who said that a man is needed bloom in spirituality, bloom in his own

personality and bloom in society for walking in right path, revealed these three manners in the form of festivals, but gave more priority for spirituality. Now which festivals are we said and which festivals are to be revealed are in Hindu (Indu) religion only. In the previous days Hindu culture was great. In recent times some Hindus are imagining that Hindu culture is another culture and another culture is Hindu culture. If you do not believe my words, you can believe my words after seeing the direct evidence, which is to be revealed.

T. V. 9 had arranged a discourse in their studio by inviting experts in Jyotishya Shastra and numerology in 8th morning at 8 A.M in August 2008 and telecasted that programme. According to programme, there is an auspicious Muhurta exists at 8-08 A.M in 8-08 - 2008, and there is great distinctiveness exists due to year, month and day are becoming the numeral 8th, resulting in so many countries are taking this day as auspicious day. In all over world so many marriages are taking place in this day, and in China Olympic functions also commence in this day. During discussions some learned persons said that Kali Yuga is 4, 32,000 years and in that Yuga only 2000 years had elapsed.

Another person who participated in the discourses and expert in Jyotishya Shastra didn't condemn it. Even T.V. 9 anchors didn't condemn that statement. Kali Yuga began 5109 years back. The epoch of Jesus started before 2007 years seven months and eight days. According to Hindu dharma, Kali Yuga measurement is 4, 32,000 years. Now in the epoch of Kali Yuga, 5109th year is getting on. Is it right to say about Kali Yuga that it commenced only 2000 years back by remembering epoch of Jesus? Aren't say about Christian culture by leaving Hindu culture? Those three persons who participated in the discourses whether they aren't see Christian culture?

Let you see, I say another instance of truth. I made a calendar according to Hindu culture that new Year starts from Ugadi. In that calendar it was printed as Epoch of Traitha – 30 years, Kali Yuga epoch --5109 years, Sarvadhari year no-22, Chaitramasa – 1, Vasanta Rutuvu. We distributed freely some calendars by exhorting people that New Year calendar which commences from Ugadi must be used and calendar which commences from January should not be used. But T.V.9 telecasted that we are propagating other religion in Mahanandi, and showed the calendar for three days. If my calendar appears T. V. 9 as Christianity, whether those persons who say epoch of Jesus 2000 A. D as passed over years of Kali Yuga are appeared as

Hindus? You must consider about T.V.9 that it is disseminating about revealers of Hindu Dharma as Christians and those persons who teach Christianity are Hindus. Some Hindus, who didn't consider about truth in the telecast of T.V.9, had burnt my calendars in Guntakal, Anantapur (DT). Can T.V.9 telecast untruth for development of society? By seeing this, you must consider whether Hindus are in a position to recognize the Hindutva or not?

Now I say another illustration. Hindus found Panchanga, NavaGrahas and Jyotishya in the previous Yuga. We already said in spirituality that misfortune occurs in accordance with doctrine of Karma. In those circumstances how 8th day in the month of August in 2008 becomes auspicious day? Despite Christians may feel that that day is auspicious due to three times number 8 has come in that day, how that is auspicious for Hindus? According to Jyotishya Shastra, that day doesn't have any specialty. By propagating about that day especially in T. V, is it not extolling about epoch of Jesus A. D 2008? According to Panchanga of Hindus, it is not 8th year, 8th month and 8th day. If those persons who talk about three eight numerals of Christians are Hindus, are we belonged to other religions as I am telling wisdom in accordance with Bhagavad-Gita and made calendar from Ugadi instead of January?

Those persons who tear my calendar which started from Ugadi festival, and management of T.V 9 who showed my calendar that it is belonged to Christians, is it right to keep calendar which started from January in their house? Those persons who are delightful on the eve of January 1st as new year and those persons who telecast about January as new year aren't following other religion? If we discuss about it, it is understood that Hindus are not in a state of recognizing their culture and wisdom? We have been revealing Hindus in detail about festivals for coming out from the state. We said even about in the day of Nagula Chaviti which facilitates occurrence of social awareness to improve devotion to God. In the same manner in the day of Vinayaka Chaviti which reveals about social justice and morals, we are saying to you to improve devotion to God in doing the festival. Nagula Chaviti reveals about principle which gives health to society but Vinayaka Chaviti reveals the matter which facilitates to establish social equality. Now let us know about Vinayaka Chaviti which gives message to society.

Every year we are celebrating Vinayaka festival which comes in August or September months. Today we are facing so many criticisms of this festival by the people of other religions. Some critics came to me and asked "you are revealing the matters very accurately. So

can you give replies to our questions? ". I replied them " we are intending to lead life in spirituality by revealing the matters of wisdom. If I know answers of about your questions, I can reveal it. If I do not know answers, I can say that I do not know answers. Let you ask me ". Their questions are like this way.

- 1) In Hindu religion Vigneswara festival is being celebrated. Vigneswara festival means lord of Vignas or obstacles. One who provides obstacles must be treated as enemy but why was he worshipped? You are worshipping Vigneswara due to fear that Vigneswara may provide obstacles unless he is not worshipped like some persons praise a person whom they may inflict bad due to he is stronger, but not with devotion. What do you say about it?
- 2) The images of Vigneswara which were made with devotion are worshipped devotionally. Next day whether throwing the Vigneswara into water is good or not. Is it devotion to clean the hands by throwing Vigneswara into water like saying that your friendship is enough?
- 3) You may be seen so many persons who don't like to buy a book which reveals divine wisdom. Those kinds of people also made images of Vinayaka and broke the images for submerging in to water by wasting their money. Some persons are collecting money forcibly from others for the expenses of images of Vinayaka. Collecting money forcibly in this way, is it devotion?
- 4) As we had taken birth uniformly having same kind of organs, have forgotten that we are children of one God and using Vinayaka festival for enhancing religious hatred. What do you say in this matter as a Yogi?

We have to say to those persons who questioned me in this way about the secret of festival of Vinayaka Chaviti. If we are not able to give answers for their questions, we cannot change their opinion on Vinayaka Chaviti. So, I said answer like this way. Religions did not exist in the time of creation of world. Devatas didn't exist. All people knew that God was one. After some time, that kind of understanding began to decrease in men. In that time some great Jnanis considered about it and began to disseminate about divinity and remove the seed of ignorance. They taught that God didn't have form, so they kept a stone (linga) as a sign of God. As he (God) didn't have name, so he was called Eswara. Eswara means lord, but it is not a name.

Elders of those days tried and made man walk not only in accordance with wisdom but also in accordance with society. Today the word "Sameta" which we are using, was called "Samata

“. Even today the adage “ **elders word is bundle of curd rice**” is used in the meaning that elder’s word cannot be changed, it is true word and it cannot be spoiled. They used bundle of curd rice as samata for the word of elders. Samata means equality. Similarly there is an adage “ **Chinta lenammaku Santalo nidravachche means the woman who doesn’t have bothering got sleep in the market** ”.

Here the woman who doesn’t have bothering is compared equally to sleep. Gradually the word Samata had changed to Saamata. After some time the word Saamata had changed to **Sameta**. In the previous days elders kept so many Sametas(adages) in the society for moving man in right way. In accordance with that manner they compared weak man to a rat in society and strong man is compared to an elephant. They used a Sameta like “ **aselephant is riding on rat**” in the meaning that strong man is exercising authority over weak man. As it was an action of sabotage in society , they not only said about it verbally but also showed it as visible programme to the eye for knowing to all that this manner of exercising authority over weak man was not good.

They kept an image of elephant over the image of rat and got through the streets of village for knowing to all and destroyed those images which were made of mud by submerging into water for revealing that exercising authority over weak persons was not good manner. They broke the mud made images and submerged it into water due to mud was dissolved easily in water. In the previous days this practice was introduced for the sake of reforms in society. This action is being done every year as practice is remained today. But meaning is not known. At present, if a man is doing another is following him, but not thinking about meaning. If some religious persons do not know about their practice that it was done with high thinking in the previous days, there is no wrong if people of other religions are misunderstood. But real meaning and practice is taken in that, there is no criticism. No one criticizes it. If real meaning is known, the support of other religious persons is obtained.

We already said that in the previous days people didn’t have any identification called religion and had an opinion that God was one. They knew that a stone Linga was kept as a sign of God due to God didn’t have any form and name. According to Gita, Dharmas would change to Adharmas, gradually unity in men was lost due to ignorance and men had divided into groups. Those groups were named as Vishnavites and Saivites. In the previous days Saivites and

Vaishnavites made their traditions and wrote some puranas for protecting their traditions. They protected their traditions by revealing people about it. Among Puranas, Siva purana which is related to Saivites had taken birth.

This practice like merging the images of elephant and rat into water for showing bad in the society was existed since two thousand years back before formation of Saivism. As time passes children followed the elders after their death and at last they didn't know why they were practicing this program. So many persons carried elephant and rat through the streets delightfully without knowing the meaning. They thought this action was great devotional action and began to prostrate the image of elephant. In this way some persons were existed who prostrated before elephant and rat in the days of Saivism was taken birth. Saivas fabricated Siva Purana by creating distinctiveness for elephant and rat and made people get increased devotion by preaching that the person who had elephant head was Vinayaka and he was son of Parvati.

From that onwards the image of elephant had gone, and image of Vinayaka which had elephant head had come to existence. The makers of Vinayaka images are increased. Those persons who worship Vinayaka by expending money are more. But they didn't able to stop the previous practice of submerging into water by breaking and treading it. Now even elders are celebrating this festival in the name of Vinayaka nimajjana. Nimajjana means bathing but not either breaking or not kicking. Vigneswara didn't harm us for chiding him. There is need for chiding him. It is not wrong to worship him with devotion. But it is better to keep Vinayaka without submerging into water. It is wrong to throw away in the water. All must be known that the manner of carrying through the streets is for revealing out about injustice in society and the aim of destructing the image by submerging into water is for eliminating injustice.

According to another question of you, it is not good to collect money forcibly for celebrating feast. It will be forcible devotion. There is possibility that donors may blame not only collectors of money but also Vigneswara. So, collecting money forcibly is not good. In the previous days how the word Samata had changed to Sameta, carrying the elephant and rat through the streets had changed to devotional form. Despite the form of elephant had changed to Vigneswara due to effect of Puranas, previous practice is being followed without changing, it is criticized by other religious persons. It is no matter if practice is changed to devotional feeling or if it is practiced for social equality in accordance with previous days, it is no matter. Owing to not

knowing meaning about the action which is being done, it is being criticized by other religious persons.

Celebrating Vinayaka Chaviti appears as the work which is being done fondly, but not appears as devotion. If we take carrying through streets as procession, it appears that reveling by dancing like the festival of peers and feasting with sticks is a commotional tradition but not meaningful tradition. Now we are celebrating Vinayaka Chaviti festival in accordance with our liking without understanding what elders made and showed to society by establishing equality in society. Those persons who are educated and uneducated persons also are celebrating Vinayaka Chaviti festival meaninglessly.

Krishna was Bhagavan and said Bhagavad-Gita, at present men are celebrating Vinayaka Chaviti without celebrating Krishnastami due to not seeing Bhagavan or Bhagavad-Gita as greatest. They brought Vinayaka Chaviti in the place of Krishnastami which was birth day of Bhagavan. We already discussed about Krishnastami that it was celebrated for 11 days. It was celebrated as street festival greatly at the beginning of Kali Yuga. Owing to effect of Maya, Vinayaka Chaviti which was celebrated one day, now it is celebrated for 11 days. Similarly Krishnastami is confined to one day festival instead of 11 day festival. The ending day of Krishnastami festival of 11 days is taking place in the day of Chaviti in Bhadrapada masa bright fortnight. As that day was counted as Vinayaka Chaviti, in the previous days obstruction was formed for last day celebration in the 11 day celebration of Krishnastami.

Owing to this reason, some persons began to celebrate Vinayaka Chaviti by contracting 11 day celebration of Krishnastami festival for one day in Sravana bahula Astami. By celebrating like that it is like we left our chief tradition without knowing fact. At present we have come to the state not knowing even about Krishnastami festival. In some places the people of Yadava (golla) caste who brought up Krishna didn't know about Krishna. The matter of social justice which is not divinity had occupied the place of divinity in the name of Vinayaka Chaviti by the effect of Maya and it is respected by all and is practiced, but today Krishnastami which was birth day of Bhagavan, is not respected by all and become meaningless. This matter bothers me very much. Not only I am, but also every Hindu must bother about this matter. Everyone must see about this matter.

The attainment of previous grandeur for Indu Dharmas, and attainment of consent of all for Indutva, previous traditions must be implemented and traditions of today must be left. But some persons are stubbornly arguing that Vinayaka Chaviti is also belonged to Hindu Dharma by quoting from Puranas that Vinayaka was son of Siva and Parvati. From the beginning, I am saying that Shastra is the basis for all. Parvati and Vinayaka came from puranic story which was written by Vyasa before Bhagavad-Gita was written by him. The birth of Vinayaka was unscientific and against Prakruti. If anyone asks us how son is taking birth without having connection with father, we do not explain scientifically.

He who takes birth like that is called son of mother but not son of father. The stories of Vinayaka and Narasimha which have different heads and different bodies are Puranic stories but not scientifically bound stories. We must receive real stories by leaving Puranic stories which were created by poets. Both Nagula Chaviti and Vinayaka Chaviti have scientific reasoning. As both these two festivals are related to welfare of society, we should not attach unscientific reasoning to Nagula Chaviti and Vinayaka Chaviti by leaving scientific reasoning.

Some persons are formed as society in the slogan of protection of Hindu Dharma and ruining the Hindu dharmas for their supremacy. They do not know even about Hindu Dharmas and its existence. Can such persons protect Hindu Dharmas? That kind of organizations are attacking violently on the other religious persons and acting as Hindutva is not peaceful path. Those kinds of people are daring to insult me for their recognition. The knowers of wisdom should not count those persons and act in accordance with Indu dharma. After knowing Bhagavad- Gita, Vyasa repented as he had done mistake by writing the Puranas.

If we celebrate Nagula Chaviti and Vinayaka Chaviti on the basis of Puranas, due to not knowing this matter that Vyasa also regretted for his mistake, it is like doing the betrayal of God and insulting the real Hindu Dharmas. Because of we have to practise only dharmas and leave Adharmas. In that attempt, let us practice Krishnastami by leaving Vinayaka Chaviti. If we celebrate Krishnastami for eleven days, there is no possibility for celebrating Vinayaka Chaviti. Vinayaka Chaviti comes in the eleventh day of Krishnastami. In that eleventh day due to Krishna pratima will be in the porch, Vinayaka will not have porch. There is no wrong to leave the festival of Vinayaka for celebrating the festival of Bhagavan.

There is a secret which is not known to all on the earth. That is reining of God. In the reign of God, Mahabhutas, Bhutas, and Upabhutas are playing their roles and ruling on earth. This matter is explained in Bhagavad- Gita scientifically. God doesn't do anything. But three kinds of Mahabhutas are doing all work. We said in a book that Bhutas keep its eye on the persons who do the works which are against God. We said that Bhutas are the cause for occurring accidents when people are going to see Devatas in temples or while coming from temples of Devatas, while going to marriages or coming from marriages.

In every year in so many places at the time of celebration of Vinayaka chaviti or at the time of Nimajjana of image of Vinayaka, some persons are usually dying due to accidents. But noone understands the reason for these accidents. No one knows that Bhutas are cause for this work. In the celebration of Vinayaka Chaviti festival, thousands of people are dying in the whole country. For averting like that accidents which come from Bhutas, we must abstain from celebrating Vinayaka Chaviti festival which is disliked by Bhutas. It is better to celebrate the birth day of Bhagavan as worship of God due to Bhutas are also having interest to worship the God.

I hope everyone who read this book must come forward to celebrate Krishnastami, after observing these details. In the Krishnastami there is no expenditure like Vinayaka Chaviti. Every year there is no need to buy Krishna Pratima. The Pratima of Krishna which is in the house must be kept in the street under the porch and celebration of festival should be done for 11 days. In the 11th day KrishnaPratima must be carried through the streets. After completion of 11days festival, Krishna Pratima again must be kept in the house. In the time of Vinayaka Chaviti festival, collection of funds is being done. In that festival, collection of funds is playing prominent role than devotion to Vinayaka. Some persons are collecting money forcibly from the persons who do not afford to pay money. In the Krishnastami there is no method like that.

Krishna Pratima shouldbe keptunder porch for not wetting from rain. It is enough to break coconut for worshipping. It is not good to sing songs of cinemas andspending time in gambling in the porch like gambling in the porch of Vinayaka. In the Karnataka state, in every porch of Vinayaka gambling is usually done. Those kinds of works should not be done in front of Krishna Pratima. In the porch of Krishna Gita must be readespecially for 11 days. Bhagavad- Gita L. P records sung by singers should not be played. Anyone must read Gita at morning and evening

with purity. In the porch of Krishna Veda mantras are prohibited. Veda mantras should not be used in the worship of Krishna. It is better to worship without reciting mantras.

Those persons, who have taken intoxicated drinks, should not go the place where Krishna Pratima is kept. If he goes, at that time any bad doesn't occur. But, sometime later in his health much difference might come. Incurable Rogas or diseases may attack him. As Rogas are Bhutas, so they do not leave the person who insulted Krishna. Now Bhutas are inflicting the persons who worship other Devatas and made them get disorder in their health. If they celebrated Krishnastami by leaving the worship of other Devatas, Bhutas which are playing main role in the rein of god may cooperate with you. If wisdom of Bhagavan is known, the Bhutas which are in the body of Jeeves as Rogas will leave the body with respect. All natural disasters on the earth are taking place through the Bhutas. By celebrating Krishnastami devotionally, in that area happening of natural disasters will be lessened. In the area where people have devotion to Bhagavan, Meghas (clouds) rain in right time due to Megha is also Bhuta. It is not poetic imagination but it is naked truth. For knowing about Bhutas and rein of God, one must read "**Real stories of Ghosts and Bhutas**".

You are not unintelligent. Owing to not thinking rationally, you are behaving like unintelligent. For instance let us discuss about a matter. Krishna had history. He had taken birth like us. We know his date of birth and his death. But Vigneswara had not taken birth. So he didn't have history. He was fabricated in Puranas. Now he has been worshipped as real Bhagavan due to fabrication of Maya. Owing to no one considers whether the existence of Vinayaka is real or not and behaved blindly, Atheists are not only denying the existence of Vinayaka, but also denying the existence of God. Vyasa wrote Puranas and fabricated Vinayaka role in it when he was in the state of ignorance. All Puranas were written by Vyasa for passing time but not ruining of Karma. Those men who do not know about life of Vinayaka are in forefront for celebrating Vinayaka festivals.

Those men who do not celebrate Krishnastami despite they knew about life of Krishna and his wisdom which is for relieving of karmas in the life of man and they didn't know about life of Vinayaka and Vinayaka didn't say wisdom which is need for men, they are celebrating Vinayaka Chaviti festival. I am not saying to you that leave Hindu religion for coming to other religion. I am revealing that let you know the greatness in the Hindu Patham (Indu way) and recognize

Krishna who knew Indu Dharmas as Bhagavan and every year let you celebrate Krishnastami festival. By celebrating like that your entire Karmas will be burnt.

We neglected Krishna because of we have not recognized Krishna as Bhagavan. We counted Krishna as insignificant person due to poets depicted him as a man of romance. Potana a great poet in Telugu language wrote in Bhagavata Purana about Krishna that he had amorous activities with Gopikas (a woman of herdsmen caste in Gokulam village in which Krishna spent his childhood) before he went to Madhura for killing Kamsa. Vyasa wrote in Sanskrit unnaturally to some extent, but Potana who translated Bhagavad Purana had fabricated more. Krishna went to Madhura and Killed Kamsa in his 11th year. Can any person have sexual union with woman in his 11th year? Are these words unnatural? In this way due to poets depicted about Krishna as amorous person, men counted Krishna as insignificant person by the effect of Maya. Because of so many persons didn't think about him.

After Krishna revealed Bhagavad-gita in his 90th year, Vyasa who wrote Puranas had realized his mistake and wrote Bhagavad-gita in Sanskrit verses. That great Vyasa realized his mistakes and revealed Dharmas which were said by Krishna in the verses in Gita. Studying of Veda, Penance, Yajnas and Charities are Adharmas, according to Gita. When such great actions are Adharmas, Vinayaka Chaviti festival is also Adharma. Because of that from today onwards let us know real matters that God had come as Bhagavan and said the wisdom of Gita and try to near him by worshipping him. We do not know the address of God for nearing to him. The person who said the address of God is Bhagavan. That Bhagavan was Krishna. When Krishna was amidst of us, it can be said that he was Bhagavan and when he didn't exist amidst of us it can be said that he is God. It means when Krishna was alive in Dwapara Yuga he was Bhagavan. Now in this Kaliyuga as Krishna is not alive, he is God. Thus far so many Swamis and teachers had not said any difference between God and Bhagavan. Now we must say differently about who God is and who Bhagavan is!

From today onwards let us know about Bhagavan Krishna by eliminating false notions about him. Now let us learn essence of Bhagavan's wisdom as we do not know wisdom that was revealed by Bhagavan. Let us prove that Gopi and Gopikas who have devotion to Krishna were not only existed in those days but also exist even today. Let us enhance devotional disposition on Krishna and eliminate misconceptions. Let us reveal that Krishna was only Bhagavan on earth.

Let us celebrate Krishnastami by leaving Vinayaka Chaviti festival. Besides we celebrate Krishnastami, let us make others celebrate Krishnastami. Let us reveal that Hindutva is not religion, but only Patham (way). Any person who belonged to any religion on earth must come to this Patham. Let us make others understand that which God exists in your religion that God is this Bhagavan. First we have to change for changing others. If we change, others follow us. So first let us start Krishnastami festival for changing.

Parana (Kanuma) festival

In reality, the festival Parana is not the festival. But this festival is got importance than all festivals among people. It has so many names in so many places. In some places it is called Kanuma festival or Parana festival. Parana is not an especially festival, but it got importance in society. So people used to celebrate this festival after every festival. All people except Vysya community (merchandise caste) have been practicing this festival in the next day of either **Yugadi or Samkranti or Dasara**. In that day people take food consists of meat associated with spices. In the festival of Parana men also participate in the festival interestingly along women. In the Parana festival people are jubilant than any festival. Let us know how Parana festival began.

Festivals can be divided into two kinds. At the beginning, two kinds of festivals didn't exist. After some time due to effect of Maya, the festivals which were associated with spiritual meaning had changed to festivals of Devatas. So, those festivals were said as two kinds. Those are Kshudra Devata festivals and Maha Devata festivals. Those festivals which were discussed by us are festivals of Maha Devatas. Worshipping the village Goddesses in the festivals is said as Kshudra devata festivals. In the festivals of village Goddess called Kshudra devatas, usually sacrifice of animals are taken place in the name of worship. Those Devatas want animal sacrifice. We know that generally people eat the meat of animal which is sacrificed. These worships of Kshudra devatas and animal sacrifice were not existed in the last three Yugas. These worships

and animal sacrifices were begun from the beginning of Kali Yuga. Let us know how these Kshudra devata worships began.

All people began to celebrate Yugadi festival as a sign of origin of Universe. We all know that Yugadi comes in Chaitra Masa in summer. In Krita Yuga population was very less on the earth. So in those days big towns and transport facilities were not existed like today. Small villages were existed here and there. In those days employment was not existed. All people lived in the profession of agriculture. Agriculture fields were very less and forest area was more. Forest was filled with animals and birds. In the summer season when people do not have work after agricultural works were completed, Ugadi festival comes. Next day night of Ugadi, people went to forest for hunting. All people jointly hunted the animals in that night. They brought the deer, forest pigs, rabbits and other animals which are captured to the village and distributed themselves equally meat of those animals. That day they ate the meat. So next day of Ugadi was called **huntingday**. As animals were running by seeing arrival of men, due to men run after animals for hunting that day was also called Paru veta day. The word Paru Veta gradually changed to Pareta. Even the word Pareta was also changed to Parana.

The word Parana is used more in Rayala seema region in Andhra Pradesh. Hills are also called Kanuma. Nallamala Kanuma means hills of Nallamala. Mala means forest. In some areas in the night of Yugadi some persons went to nearest hills and hunted the animals for meat. So in some areas next day of Ugadi was called **Kanuma festival**. In this way, Kanuma festival or Parana festival had started in the next day of Ugadi. But today Kanuma festival is celebrated in the next day of every festival. In the previous days people went to forest to hunt the animals for meat and celebrated the festivals, but today they brought up the animals in the village and killed it for meat. There is no need to go to forest. There is no need to hunt. If money exists meat of any animal is available. This manner had begun in the Dwapara Yuga. In the beginning of Kali Yuga another manner began.

Devas who didn't exist in Krita Yuga had got place in men from Treta Yuga. Spirituality was completely lost in the festivals up to end of Dwapara Yuga and festivals were converted to worship of Devas. In each festival each Devata was being worshipped. All festivals had converted to worship of Devas such as Dasara festival is existed for only worship of Durga and Siva Ratri is existed for only worship of Siva and Parvati. At the beginning of Kali Yuga,

village Goddess such as Peddamma, Poleramma, Sunkulamma and Ellamma were introduced in different names in different places. At that time those festivals which were existed from previous days were said as festivals of Mahadevatas and the festivals which come later were said as Kshudra Devata festivals. At the end of Dwapara Yuga Parana or Kanuma festival was made to associate with Ugadi, Sivaratri and Samkranti festivals etc.

At the beginning of Kali Yuga, meat eaters were increased and they thought to make festivals which give importance to eat meat. So they specially created the festivals in which animal sacrifice was done. Those festivals are celebrated today in the name of Kshudra devata festival or village Goddess festival. In the Krita Yuga spiritual oriented festivals were existed. But from Treta Yuga importance of Devatas was introduced in the festivals and at the end of Dwapara Yuga every festival was attached to Parana festival and its meaning was lost. At the beginning of Kali Yuga the festival of village Goddess began and meat eating was played main role in those festivals. In those festivals not only meat eating but also intoxicated drinks is also used. In the previous days festivals began with much wisdom of Atma, but today those are entangled in ignorance. Men are not considering what all people are doing and what are its details but blindly following others. Those intelligent in many fields are walking in superstitious beliefs in the matter of devotion. Some persons came to the conclusion that God didn't exist due to they didn't understand by seeing those people.

At the beginning, festivals were commenced with spirituality; gradually it was converted to devotion. It ultimately converted to Atheism from devotion. Some persons are saying that he doesn't have belief in the festivals but my wife is celebrating the festival in the house. If people think to leave the practice of Kshudra devata festivals, but village Goddesses do not leave them. If men enter into Mafia gang, they have to live up to their death in that gang. If they think to come out, leaders of Mafia do not allow them. Similarly if any person fell in the devotion of village Goddess, he can't come out from that village Goddess. If he wishes to come out from his devotion, that Goddess does not allow him. If he leaves devotion completely to that Goddess, he has to face danger from that Goddess. We have seen so many people who are suffering from the wrath of village Goddess. How mafia gang doesn't dare to harm the person who is in the protection of Police, similarly any Kshudra devata doesn't dare to harm any person who knew wisdom of Atma.

Because of that if any person is entangled in the devotion to Kshudra Devatas, from today onwards he must try to know wisdom of Atma and after knowing wisdom he must leave devotion to Kshudra devatas. Not only village Goddess but also small graha or devils also tease the persons who do not know wisdom. Maha devatas, village devatas and even small devils honor the persons who have wisdom of Atma with fear. They behave with obedience in front of persons who have wisdom. In the previous days our elders kept festivals amidst of us for revealing wisdom of Atma. Let us celebrate festivals in the atmosphere of wisdom by changing the meaning of festivals in the atmosphere of ignorance. Let us change as learned in wisdom by getting wisdom in our life.

Deepavali

In the world thus far Paramatma is not known by anyone in the world. Paramatma is called God. God means who is not known by anyone. If we say about him descriptively, God means who is searched for. No one knows who is God, how he is, what is his name and his place. There is no possibility of saying that we do not have work with him. Every man and every living thing in the world need power. Every living thing needs Power for taking breath in the body and digesting food. Every part needs Power for moving the body. In which part power doesn't exist in the body there disease is formed. All knew that if disease is formed power doesn't exist in the body and he will be weak.

If power exists then disease doesn't exist. If man questions himself that from where body is gaining power, it can be said that any living thing in the world is gaining power from Prakruti. If anyone asked whether Prakruti is the store of house of power, it can be said that power is not belonged to Prakruti. The body of every living thing is made by Prakruti. But the power which is need for functioning of body is not in Prakruti. Some persons may question me that in above

sentence you said alliving things are gaining power from Prakruti, but here you are saying untruththat power doesn't exist in Prakruti. For that answer is!

It is true that power is available from Prakruti, but power is not beloged to Prakruti. Power is beloged to Paramatma. Here noticeable informationis! Paramatma doesn't have address and he is not known to anyone. Despite Power is beloged to him, he made Prakruti give power by not revealing about him. Those persons who deny the existence of God say that all power is beloged to Prakruti. God kept Prakruti in between him and man for not knowing about him. He doesn't do anything and made Prakruti does all things. God exists behind Prakruti. God is not known to anyone, but what is known is Prakruti.

All Universes are moving by the power, but no one knows about power that it is beloged to God. Maya which is in us made us get the illusion that Power is beloged to the Devata (Prakruti) which is feminine. God has power. The Devata (Prakruti) givespower which she gains. The word Devata derived from the word Devudu (God). Now let us see a pair of words like the words Paramatma and Prakruti. We all know that Deepam (lamp) gives light to others. Anything that gives light glitters and it is giving light through its glitter. It can be said that where light exists there lamp exists. Anything which gives light is lamp, it can be said that a small piece of light is said as lamp.

Here some persons may ask a question. A spark of fire also gives light. Then it can be questioned that not only lamp, but also burning coal gives light. For that my answer is! It is true that either lamp or burning coal gives light. Everyone naturally thinks that light is beloged to lamp. Despite all men thinkthat poweris available from Prakruti; in fact power is available from God only. Similarly if light comes from lamp, in fact light is not beloged to lamp. It is beloged to Agni (Fire) which is behind of lamp without knowing to others. Agni and lamp are different. Which is blazing is said as lamp, similarly which is cause for lamp is said as Agni. As spark of fire is giving light in accordance with principle, so it can be said as Agni. It can be called lamp which is giving light.

God pervades everywhere, but power comes through Prakruti. Similarly Agni exists everywhere, but lighting comes from lamp or spark of fire. Despite ray of light is beloged to Agni that comes from lamp. Despite power belongs to God, how God kept Prakruti in front of

himself without knowing to others, similarly despite light belongs to Agni, it kept lighting in front of itself without appearing. How Prakruti is placed across the God, similarly anything which is blazing is placed across the Agni. If that is in small size, it is said as lamp and if it is in very big it is said as blazing fire. Though we use the word Devudu or God daily, how God is not known to anyone similarly though we think that we have seen Agni and used that word every day, in fact we do not know how Agni exists. Thus far how God is not known, similarly Agni is not known to anyone.

If anyone says that God created all living things and at last he will destroy all, despite this word is true God is not known to all. But it appears that Prakruti creates all and destroys all. Anyone says that Agni burns all and giving light to all, despite this word is true no one knows about Agni. Despite we talk that we have known about all, it can be said that we do not know about the complete details of those things. Here some persons may express astonishment and question us have you mistaken in this matter or have you made me lead to wrong way? For that my answer is!

It is wrong to say like that. Anyone may get doubts either on him-self or me. In fact, despite I said much information about God, I didn't know about God. Similarly, if we do not talk about a Shastra in accordance with a principle that word will be superstitious. In accordance with principle which is blazing is lamp, thus far I had seen only lamp but not see Agni. Once I thought that I had seen Agni by seeing half burn coal which appears as red. Now I have understood that I didn't see Agni. In this way we are thinking that we have known many matters, which are not known to us.

Here some persons may ask me a question; you said many times that Prakruti and God were different. God doesn't appear and Prakruti appears. What is it; you are saying that even Agni which is part of Prakruti is not appearing? For that my answer is! Paramatma doesn't appear. Similarly the three parts in Prakruti such as Akasa, Air and Agni do not appear. No one has seen Akasa, Air and Agni. So many persons mistakenly thought that they had seen Agni. In fact, Akasa, Air and Agni do not appear. But water and earth only appears. If you ask me why you should not revealed this word before, I am revealing that it is to be revealed this time so then I didn't reveal about it.

The budding leaf can be eaten. But the green fruit cannot be eaten. Similarly in spirituality if we say about some matters, it can be understood. But some matters can be understood only after some time. If we say that Akasa and Air do not appear, immediately anyone may accept it. If we say that Agni doesn't appear, men count this word as untruth. So now we are saying about this matter. As the matter of God is first and the matter of Agni is second, third matter exists. It can be said that all men are mistaken in this matter. Now let us see about this matter.

Comfort and Ananda or bliss related words to happiness. It can be said that comfort and bliss are different. Comfort comes from the senses. Bliss comes from the mental impressions. Despite Jeeva experiences comfort by taking good food through tongue, getting comfort by inhaling good smell and getting experience of comfort by seeing a good vision through eye, he doesn't get tears of joy. If he gets bliss mentally, he may get tears. According to this it can be understood that mental happiness and comfort of senses are different. Despite man experiences much comfort from the senses, tears of joy doesn't come. Similarly when man hears wisdom through his senses or read it, due to getting bliss in the mind, he gets tears of Joy. When Cinema is seen, the person who looks at is being unified with the theme of distressful incidents; he gets tears in the eye. According to this, it can be said that when man gets mental impressions whether that impressions are blissful or distressful, he gets tears in the eye. No one gets tears in the comfort and distress of senses. But man gets tears in the eye in the bliss and distress of mental impressions.

Thus far what we told are known to all. All men may be experienced about the comforts and distress of senses and bliss and distress of mental impressions. But it can be said that there is no big difference between bliss of mental impressions and comforts of senses. Both comfort and bliss are experiences. But there is some slight difference between comfort and bliss like thickest milk and diluted milk. In the comfort tears of eye doesn't come. But in the bliss tears of eye come. Here especially the matter which is to be said exists. There is bliss which is higher than the bliss of mundane matters. That kind of bliss is only available in the matter of divine wisdom.

Despite he got bliss in the matters of mundane matters, once he gets bliss of Atma then he knows the greatness of that bliss of Atma. It doesn't have boundaries. As much as time man gets bliss of Atma, so much time he gets tears of joy. Man never sees that kind of bliss in his

life. Despite bliss is experienced in the matters of mundane matters, there is much difference between bliss of Atma and bliss of mundane matters. Man gets satisfaction that he attained bliss which is not attainable anywhere. One who got experience of that kind of bliss of Atma knows that despite even crores of rupees are expended that kind of bliss is not attainable.

If anyone asks me where that kind of bliss is available, it can be said that it is available in the wisdom of Atma. Some persons may ask me a question against this word “ *we heard so many spiritual discourses. We visited so many holy places. We served many Babas and Maharshis. We think that we have known some wisdom. But still we didn't get that kind of bliss*”. For that answer is! We said especially that the person who sank in water only got wet over the body. If some persons asked me that they didn't get wet over the body by sinking in the oil, I can say that you sank in oil, but I said about water.

So, first you must see what you read is spiritual book or not. You must observe that whether you heard the matters of wisdom or not. You must observe cautiously that those persons who were served by you are Jnani or the person who is in disguise of Jnani. If you do not get bliss of Atma, you must know that what you read and hear is not wisdom of Atma. You must search for getting real wisdom of divine. If you strive hard spiritual wisdom must be attained. By getting Atma Jnana, bliss of Atma can be attained. That is great bliss. So it can be called Brahmananda.

Let us come to real matter. Man must be known wisdom of Atma for attaining bliss. Man can know wisdom of Atma, when Guru revealed it. Divine wisdom (Atma Jnana) must be known only through Guru. At present gaining of Guru is not big task. So many Gurus are in different names. Among them, those persons who wear saffron color robes, nude ascetics, those persons who had grown hair and beards, those persons who tonsured their heads, the heads of Adi Sankaracharya peethas, teachers of Achala doctrine, those swamis who initiate mantra in the ear and the Maharshis who made men put attention to nose are existing. So many persons may think that if they know wisdom by taking refuge from a Guru among these Gurus, bliss can be attained. Despite so many persons exist who named as Gurus, wisdom can be attained through Guru and bliss can be attained through wisdom.

If you select a good teacher who have good name among these and accept him as Guru, it is no matter. But you have to observe first that whether he is Guru or not. You should be

cautious in the matter of Guru. If some persons think that every Guru says only divine wisdom, it is like thinking that anything which is burning is Agni. How some persons think that they have seen Agni in the same way so many persons think that they have seen Guru and they have a Guru. In fact, God, Agni and Guru are not known to anybody. Some persons may astonish that they have known many Gurus and usually say that in their village four Gurus exist and in their neighboring village ten Gurus exist.

Despite so many persons taught wisdom, they are only teachers but not Gurus. At present whosoever taught anything on the earth, remaining persons are treating him as Guru. They must know that his teaching was revealed before and the person who teaches about existing matter is said as teacher only, but not Guru. Guru exists specially and cannot be recognized. Despite anyone taught wisdom, first it might be come out from Guru. Despite power is belonged to God, it comes out from Prakruti, despite lighting is belonged to Agni, it comes out from lamp and despite wisdom is belonged to God, it comes out from teacher. Because of I am saying that the person who teaches wisdom is not Guru. According to this, man doesn't know Guru forever.

Some time or other Guru comes as man and teaches wisdom on earth. It cannot be possible to know about who Guru is. According to principle, one who teaches is teacher. So when Guru teaches he must be counted as teacher. Because of it can be said that no one recognizes Guru on the earth. Except Guru, any man didn't know wisdom of God is another principle. According to a principle God only knows about wisdom of God. When we know that both Guru and God is one, these two principles are tallied. God is not known to anyone. So Guru also is not known to anyone. If Guru is known, God is known. I had written about this matter in the book called "Guru". If anyone tells about him as Guru, in fact he is teacher only. Thus far we have known about how power, lighting and bliss are attained.

1) Paramatma ----- Prakruti ----- Power x Disease.

2) Agni-----Lamp ----- Lighting x Darkness.

3) Guru -----Wisdom ----- Bliss x Distress.

These three manners which were known in the previous three Yugas were not known from the beginning of Kali Yuga. Owing to not knowing, some elders showed a lamp as

recognition for understanding about God and Guru, for knowing what Prakruti and divine wisdom is and knowing about from where power and bliss come. They selected a day in a year for lighting a lamp in the house and lighting another lamp at outside of house and said about its meaning. In that day people lighted a lamp in the house and lighted another lamp at outside of house and heard its meaning when elders said about it. As it is an action for removing ignorance in man, so that action was celebrated as festival. Ignorance is the symbol of darkness. Wisdom is the symbol of lighting. So elders made people light a lamp in the day of new moon day which is darkest day. In every year in the new moon day of Aswija month, this manner has been done as Deepavali festival.

Elders made us keep lamp in the house and outside of house with the aim of having wisdom in the body and outside of body and comparing the body as our living house. In the previous days a lamp was kept inside of house and another lamp was kept at outside of house as it is traditional festival for revealing wisdom. At present the tradition and its meaning is not known and men used to light many lamps for decoration. No one thinks that lighting is coming through lamp and Agni is the cause for the lamp, but it is not known to anyone. Similarly anyone doesn't know about God who is cause for power and Guru who is cause for wisdom and Deepavali festival is being done for knowing about either God or Guru.

We should not forget that Deepavali festival was made by elders with good opinion for revealing how light drives out darkness, similarly bliss which is attained through wisdom drives out distress. But how Nagula Chaviti and Vinayaka Chaviti were transformed, similarly Deepavali Amavasya was changed to epic story and it is said as assassination day of Narakasura who was demon. In the previous days Deepavali which was celebrated with the theme of wisdom and perfect peace of mind had changed to Naraka Chaturdasi and now peace of mind and theme of wisdom is completely lacked due to sounds of firecrackers. From today onwards let us celebrate Deepavali festival meaningfully with peace of mind without using firecrackers.

My last words

It can be said that all writings of mine are sensational matters. Every book which is written by me reveals unknown matters and associated with newness. My books made us walk towards spirituality and reach us divinity. The book “**Mana Pandugalu**” has said about festivals descriptively. Some persons may have some opinions about festivals. Those opinions may not agree with my way of thinking. In those circumstances we are not saying that you must hear my words. It is no matter despite they have any kind of opinion, I am saying that their opinion must be led to their life towards divinity.

In this book despite festivals exist eventoday; I am saying that the way of thinking in the festivals must be changed. I didn't tell not to celebrate the festival. In some areas, the festivals which are said by me may exist or not exist. In some areas some festivals which are not said by me may exist. We said about the festivals which are known by me. The festivals which are said by me are related to Indu traditions. So the people of other religions cancelebrate the festivals in accordance with their traditions. I am concluding by revealing that the person who see “**Pandu**” in the Panduga (festivals), can become “**Pandina Panditudu (learned)**”.

Yours

Indu Virtue Principal Donor
Sensational Writer, Thraitha Theorem Originator
Sri Acharya Prabhodhananda Yogeeswarlu

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

The End...