



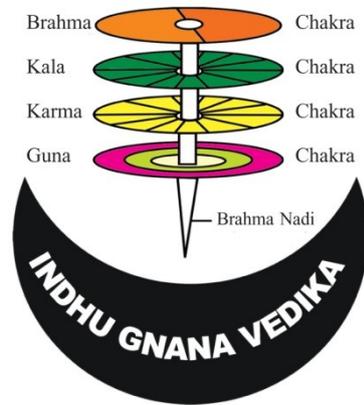
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Which is Dharma Shastra ?

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Which is Dharma Shastra ?

Any living thing in the world which doesn't have discretionary wisdom does not need of Dharma shastra. Man only has discretionary wisdom. So every person must know about Dharma Shastra. Some persons may question whether dharma shastra gives food to man or give any income to him. What is need of Dharma Shastra to man? There is no income and food from Dharma Shastra. But it is not good to think that there is no use with Dharma Shastra which doesn't give means of livelihood. Dharma is directly related to man, but it doesn't give food to man. Dharma is a part in the life of man. Yet it is not known to anyone.

If man lives by knowing wisdom, it can be called rightful life. Else, if he spends his life without knowing about Dharma, it is called defective life. In the life of man, Dharma is like light of vehicle. How light is necessary for vehicle to travel in the darkness, similarly Dharma is necessary for man. The light of vehicle doesn't move the vehicle and doesn't give power to vehicle for moving. Vehicle can be run without having light. But it can be moved into wrong way in the darkness and may meet accident. Similarly even man is rich, life gets on well externally. But in him peace doesn't exist due to lack of dharma. His life gets on with discontent. If he met any major adverse incident in his life he doesn't bear due to he doesn't know about dharma. He may think that death is better than living. Man who doesn't know dharma can't reach destination of life and leave his body in inconceivable state of not knowing the way.

Today so many people have been living in the state of not knowing their dharma and think that all is right. They do not think that light is necessary for vehicle to travel in the night despite light doesn't exist vehicle can travel in day time. As vehicle doesn't know that light is a part in it man doesn't know that dharma is a part in his life. Dharma is like light in our life. Today man doesn't know about meaning of Dharma. As God thought that if man didn't know about Dharma he was not man, so God himself had to say about Dharma to man as an expiatory act of relieving of sin in creation of man. Despite God has come to us for saying Dharma, we are denying that dharma and seek money only. We are again questioning " can we live without having dharma"? How dog gnaw the bone and think how it is tasteful similarly man who experiences karma thinks that his life is good while spending his life without having dharma.

How dog doesn't know about bone that it is essence less , man does not know about his life that it is essence less and meaningless. The person who spends life without having dharma can elude when a person who follows dharma come inward to him. The reason for this is man does not know about either dharma or value of dharma.

On the earth so many persons like from poor to rich, from pundit to ignorant person, from Bavershi to Brahmarshi exists. If we look into those persons on the world by questioning who knows dharma, common man agrees that he doesn't know about Dharma. But even Swamis and lords of Peethas say that they knew dharma and following dharma. Despite we accept their words as true, God doesn't agree. Dharma in the account of God is different than dharma in the account of man. As Swamis think that they knew dharma, they are bravely claiming that they knew dharma. As men think on their own that they knew dharma, in the account of man dharma becomes imaginable and lost its scientific binding.

Some persons imagine that behaving morally is dharma. Some persons think that charities are dharma. Some persons think that doing Yajnas are dharmas. Even thief thinks that plundering is his dharma. Businessman thinks that taking profit on the goods in accordance with the need of buyer is dharma of business. Kshatriyas think that waging war is right and killing the foes in the war is right and it is his own dharma. At last man thinks that what is favorable to him is Swadharma and what is unfavorable to him is Paradharma. At the beginning of creation, God revealed about Dharmas for not taking place of these kinds of problems.

Despite dharmas which were revealed by God is in the form of Grandhas or texts, man didn't look into it interestingly. If anyone looks into it, he does not understand the dharmas in the text due to lack of interest. Despite common man didn't understand the dharmas, it is not astonishing. But those Swamis, teachers who taught wisdom of God and spiritual persons are teaching Adharmas in the name of Dharmas by leaving dharmas which were said by God is astonishing. Owing to writings of men were interpolated in the text of God, Adharmas reached the texts in the guise of Dharmas and said as Dharmas. By leaving Dharma Shastra of God, dharmas which were revealed by man are propagated in the name of man.

First God brought the Dharma Shastra on the earth. No one knows Dharma Shastra except God. So God first told Dharma Shastra. At any time what God said is Dharma Shastra but what man said is not Dharma Shastra. Man can say about dharmas which were said by God, but man doesn't say dharmas on his own. Another distinguished factor is dharmas which are revealed by god are complete and lustrous. Despite man say dharmas as teaching those are incomplete and not lustrous. All persons may not recognize that difference. In the past dharma shastras were written in the side of name of some pravaktas. According to that it is known that those were written by those pravaktas. Some persons may ask us why not believe that those Dharma Shastras were written by Pravaktas ?

Despite man taught dharmas which were revealed by God, those are defective. The reason for defectiveness is man didn't understand the teaching of god completely. Though man felt that he told as it was, some change occurs in the dharmas without his awareness and loses its value. For understanding this matter now I can say an illustration. A Guru has been teaching wisdom of God and doing service of god. He felt that teaching of wisdom is the service of God and he has been serving god in accordance with dharma. In his intention, teaching of wisdom is service of God; so he has been teaching wisdom of God without seeking any kind of income from others. He is doing charity of wisdom in accordance with worthiness and discretion by getting honor of wisdom of God. He is doing charity of wisdom only to the persons who came to him. He said that wisdom is only to the persons who have interest in knowing wisdom. His intention is for knowing wisdom the seeker of wisdom must come to the place where wisdom is being taught and wisdom doesn't go to him. So that Guru didn't go to anywhere for teaching wisdom and taught in the limited time for those persons who came to him for knowing wisdom. Else if Guru went to the houses of disciples for teaching wisdom, it is like dishonoring the wisdom.

If a work is done, it may be service or work for wages. According to this, his intention is if the work such as teaching of wisdom shouldn't give wages. He didn't seek anything from others for his teaching. If others wished to give anything to him, he said to them that it should be useful for service of god. If anyone says " I am thinking to give money to you as repayment for your teaching of wisdom", he usually replies " every rupee of yours money must be useful either directly or indirectly for the propagation of wisdom of God. Yours money shouldn't be used for my own needs". He didn't ask money to others. If anyone gives him money, he uses it

for the propagation of wisdom of God. He usually says to others “ it is best to disseminate wisdom of god by expending one rupee than doing worship by expending hundred rupees. God dislikes worshipping of him. He only likes the propagation of his wisdom. So you must participate in the propagation of wisdom either directly or indirectly”.

That Guru felt that teaching of wisdom is chief dharma and didn't take rest for more than two hours at night time and has been doing service of god by writing books of wisdom and teaching. If anyone wished to give money for the service of God, Guru made him drop money in the Hundi and used that money for propagation of wisdom. Sometimes he takes money for interest and uses it for the propagation of wisdom of God. Two persons who knew wisdom from that guru thought to propagate wisdom of god. They revealed their intention to Guru for getting permission to propagate wisdom of God. Guru became happy after hearing their intention and encouraged them for propagation of Dharmas. They began to propagate wisdom of God due to Guru had given them permission.

In this way they began to teach wisdom to others. They began to tell the wisdom not only in the form of words and but also in the form of songs and poems. Listeners felt happy to hear wisdom in the form of songs and poems than in the form of words. Those listeners began to extol disciples that those are saying wisdom well than Guru. Owing to this two disciples began to feel as great themselves. Listeners didn't think that these were saying only wisdom which is revealed by guru only and extolled them that they are saying wisdom on their own. As listeners began to extol them, they themselves began to imagine as great. When they began to teach wisdom, despite it was dharma, it began to change as Adharma at those two disciples. Despite those disciples thought that teaching of wisdom is service of God, gradually dharma began to change as adharmas.

Guru taught wisdom only to the persons who came to him. But disciples went to the houses of listeners and taught wisdom. Though they taught wisdom as service, it began to change as cheap matter for listeners. Listeners of wisdom came to the decision that if they paid money for the to and fro travelling expenses of disciples and offered new garbs, money for service of teaching of wisdom, they would come and teach wisdom. So listeners called them for teaching wisdom when they have leisure time. Then disciples went their houses and began to

tell wisdom by taking teaching as chief dharma. The disciples thought that taking money and new garbs from listeners was only a part of honoring them. Guru didn't know these details. The two disciples kept this matter as secret like taking money and garbs from listeners and didn't disclose to Guru due to Guru might not agree and condemn it. In this way how fox is in search of crabs in the paddy fields, disciples began to go to the houses of listeners for getting profit.

After some time a Graha which is in space began to observe the behavior of these persons. Graha decided to teach an appropriate lesson and waiting for appropriate time due to these were selling the wisdom by going to village to village. In the mean time a disciple talked loosely with ignorance that he had been honored more than Guru by getting respect and new garbs and extolled himself. The graha which was observing the disciple got anger on that disciple due to his behavior like changing service of Dharma to Adharma and killed him. That Graha left another disciple due to thinking that he must realize his mistakes by seeing the punishment of deceased disciple.

After some time, remaining disciples began to hear wisdom from the fellow disciple by bringing him to their house. They began to praise that disciple without thinking that this wisdom was said by guru only. If we observe this, despite teaching of wisdom is chief service of dharma, it began to change as work for wages. Maya illusions them that they are right without realizing that taking requital for work is not service, it is only work for wages.

Despite guru gave them permission for teaching wisdom and teaching of wisdom is chief dharma in the service of god it was dharma at Guru only. But at disciples dharma is another wise. Service became work for wages. By taking remuneration for teaching wisdom, it can be understood that at disciples dharma changes to adharma. In the same way when God had said Dharma it was in complete. But when man said Dharma it is incomplete. Because of, God have to say his wisdom. When God said his wisdom it had respectable completeness. Despite man learned wisdom and told it after revelation of God, in that teaching some defect can be formed and doesn't have respectable completeness. Maya which is in the head of man had done like that and made others unable to reveal dharmas of God.

By taking these illustrations, it is known that God have to say his dharmas only and man shouldn't be able to reveal dharmas of God. If man says dharmas, those are deviated from the real way. God himself came as Bhagavan and revealed Bhagavad- Gita. Owing to Bhagavad- Gita was revealed by God, dharmas are in Bhagavad- Gita. But when those Dharmas came to the head of man, values of those dharmas are changed to another wise. So still today men couldn't achieve consensus on Bhagavad- Gita. Men understood Bhagavad- Gita differently though God revealed it another wise. According to this it can be understood that what God had said is only dharma, but what man had said is not dharma. At anywhere the name of man is before Dharma Shastra like Manu Dharma Shastra, Moses Dharma Shastra, Yoshayo Dharma Shastra in fact those are not Dharma Shastras. Except God, no one reveals Dharma Shastra. If I say that man cannot say Dharma Shastra , they may question me in this way.

Question: According to Bible prophet Moses and Yoshaya had written Moses Dharma Shastra and Yoshya Dharma Shastra respectively. Are those not dharma shastras?

Answer: Prophet Moses and Yoshaya were common men. So it can be said that those writings are not Dharma Shastras. Except God, no one says Dharma Shastra.

Question: In a context you said that Bible which was revealed by Prophet Jesus was Dharma Shastra. Jesus was also a man. When the revelations of Jesus were said as Dharma Shastra, why not revelations of Moses and Yoshaya were not said as Dharma Shastras?

Answer: Despite Jesus was prophet, he was not man. He was Bhagavan who was like man. Jesus was incarnation of God. So his teachings were said as Dharma Shastra. Prophet can be common man or Bhagavan. All are not Bhagavans though they are prophets. Similarly all are not common men.

Question : When any writing about God is Dharma Shastra and Jesus is called Bhagavan, Jesus said in 46th sentence in the 5th chapter in Yohan gospel " Moses had written about me." Isn't that writing Dharma Shastra?

Answer: Despite Moses had written about Jesus, it is not Dharma Shastra. Moses didn't write about Dharmas. Moses had written about life history of Jesus. So it was the predictions of Jyotishya Shastra only, but not dharma shastra. The shastra which has dharmas of God is said as Dharma Shatra or Brahma Vidya Shastra. Six shastras are on the earth. The big shastra among six shastras such as mathematical science, Astronomical science, Chemical science, Physical science and Jyotishya Shastra is said as Brahma Vidya Shastra or Dharma Shastra. What Moses had said was about incidents which would be happened in the life of Jesus is the part of predictions of Jyotishya Shastra. It should not be called Dharma Shastra. The manners of God are in the dharma Shastra. God only can say Dharma Shastra. Men cannot say it. According to the word of Jesus " I came here to follow in accordance with Dharma Shastra which was revealed by God, but not come to follow in accordance with the words of men". In the sixth chapter in 32nd and 33rd sentence in Yohan gospel it is stated that what Moses had said was not Dharma Shastra and he was not blessed with dharma shastra. According to those sentences

32) Then Jesus said to them " most assuredly I say to you, Moses didn't give you the bread from heaven, but my father give you the true bread from heaven.

33)" For the bread of God is which comes down from heaven and gives life to the world ".

In this sentence some words may not be understood. So I wish to tell the meaning of those sentences. If we say about food from heaven, it means from God. Food means dharmas of god which are in the form of wisdom. It can be understood from the above sentence that Moses didn't give you dharmas of God. According to the word of Jesus, what Moses said was not Dharma shastra. According to the 33rd sentence, the blessed food of God gives life to the world. Its meaning is dharmas which are revealed by God gives liberation to men in the world. Here, life for world means eternal or liberation. In these two sentences Moses didn't say dharmas which give liberation. God only said about Dharmas. According to the above sentence, it can be understood that men can get eternal and destruction less liberation due to Dharmas which are revealed by God.

The above stated matter is an evidence for saying that what Moses said was not Dharma Shastra. If some persons say that what Moses said was Dharma Shastra or all persons say that what Moses said was Dharma Shastra, it can be understood that God alone can say Dharma Shastra and others cannot say Dharma Shastra and what Moses had said was the part of prediction of Jyotishya Shastra.

Question: You are saying that what Moses had said is not Dharma Shastra due to he was man despite he was prophet. Despite first Bhagavan revealed Bhagavad- Gita and Bible, next those were written by men only. Those Texts were called Divine texts. Divine texts mean Dharma Shastra. If the text which was written by men is Dharma Shastra, is it wrong to say about the text which was written by Moses is Dharma Shatra?

Answer: This question must be asked before remembering 32nd, 33rd sentences in the sixth chapter in Yohan gospel. It is meaningless to ask this question after Jesus told that Moses didn't tell you dharma shastra. It is like asking the question what the relation of Sita with Ravana is after listening to Ramayana. I am saying that God alone can say Dharma Shastra, others can say any Shastra but it is not Dharma Shastra. Despite man had written the Dharma Shastra which was revealed by God, it is treated that God only said dharma shastra but men didn't say it.

Question: You had said that even Divine texts were polluted. Is it true?

Answer. Yes. Now I have written the same word in the book " First divine text is Bhagavad-Gita ".

Despite first God had said the matter and it was true Dharma Shastra, it is polluted due to indulgence of man. Not only I had disclosed the pollution but also made Bhagavad-Gita as Parama Pavitra and Parisudda Bhagavad- Gita by removing pollution. I have been saying that Bible and Quran is also divine texts and trying to remove the pollution in that texts for making those texts as Parama, Pavitra and Parisudda Texts.

Question: What God had disclosed is called divine texts. Those texts are called Dharma Shastras. According to principle what God had said was known by God only, God is only known what is true and what is untrue in those texts. As a man how can you show the pollution in the texts by discriminating that it is dharma and it is not dharma? How can you know the pollution in those texts?

Answer: You asked me a good question. I said this matter descriptively in the book called “First divine text is Bhagavad- gita”. At the beginning God introduced wisdom on the earth through three ways. Now God is rectifying the mistakes in the wisdom. Atma made men know mistakes which are mingled in dharma shastra by disclosing from man. As God made man know dharmas by three methods such as voice from Akasa and by the Graha which is behind of screen and by the Bhagavan also made man know dharmas through another method such as elimination of mistakes by Atma of man. God taught Dharmas as Shastra through three methods and made a method by rectifying the mistakes.

Here teaching of Dharma is in three methods and purifying the dharmas by eliminating mistakes is a method. How a house owner has responsibility to clean the house after constructing the house, similarly God has responsibility to clean the house after constructing the Dharma Shastra called house. Because of God has been cleaning the Dharmas by eliminating pollution in the Dharmas. He has been cleaning the dharmas by eliminating dust in those Dharmas through another manner. That manner must be implemented through a man. Now, why not you think that he had done through that manner?

Question : According to your word, Bhagavan revealed Dharmas in the third manner among three manners. Whether man can only eliminate pollution in the Dharmas or Bhagavan who was like man can only eliminate pollution in the Dharmas?

Answer : If we say about Bhagavan who was like man, it is believed that Bhagavan worked in two kinds. Then Bhagavan worked not only in the third manner but also in fourth manner contrary to the word of God. Now I am saying that Bhagavan said wisdom not only in the third manner, but also in the fourth manner like revealing wisdom by Atma in man. In the third manner Paramatma works like Atma. In the fourth manner Atma works like Paramatma. But

Paramatma and Atma don't appear. So, no one understands that where Paramatma says as Atma and Atma says as Paramatma and who says in third manner and who says in fourth manner and who Bhagavan in the body of man was and who man in the form of Bhagavan was.

Question : Whether the person who told fourth manner is man or Bhagavan, tell me truth?

Answer: Tell me first that where teaching of wisdom is taking place in the third manner on earth and Dharmas are cleaned in the fourth manner. Then I can say that who told there by seeing it.

Question: Bhagavan said in Bhagavad- Gita that he would come again and reveal Dharmas when Dharmas are fatigued. Whether he come for revealing dharmas newly or whether he can show existing dharmas by cleaning it.

Answer: In the ninth verse in Jnana Yoga chapter in Bhagavad- Gita, Bhagavan said

Verse : *Janma Karma cha me divyam Yevam yo vetti Tatwatah!*
Tvakta Deham Punarjanma naiti mameti so Arjuna !!

Meaning : The person who knew my birth and work like where I had taken birth and what I had done cannot again take birth after his death. He can merge into me.

If we observe this matter the first manner like revealing wisdom through Akasa and second matter like revealing wisdom through Graha can be known. But which is third manner and which is fourth manner cannot be observed. So God said only up to third manner.

Question: How you are saying about fourth manner which is not revealed even by God?

Answer: I told in advance that anyone couldn't say about fourth manner and couldn't find fourth manner. So I do not know about fourth manner. But Atma in my body know everything.

So Paramatma made Atma say about the fourth manner. Atma can say anything, but Jeeva doesn't know anything.

Question: How your Atma know without knowing yourself?

Answer: I don't have connections with Paramatma. Atma only have connections with Paramatma. Owing to this Atma can only reveal the matters which were revealed by Paramatma.

Question: You are saying without understanding. It is confusing us.

Answer: I also didn't understand it. God said likewise for not understanding.

Question: Why God intends that anyone doesn't understand him?

Answer: If anyone understands about the birth of God and his work, he can attain liberation easily. God doesn't have liking to give liberation easily as it is not attainable unless one practices Yoga by knowing wisdom. Owing to this God made men not understand the third and fourth manner which must be known by practicing Yoga and wisdom.

Question: In the 51st Ayat in 42nd Sura in the last divine text " Quran ", God said that he could reveal his Dharmas in the three manners. Because of it can be known that it was revealed in accordance with Brahma Vidya Shastra. Whether fourth manner have any scientific binding? Whether information about fourth manner is in any divine text?

Answer: The manner of God is always scientific binding. See the seventh verse in Jnana Yoga chapter in Bhagavad- Gita.

*Verse! Yada Yada hi dharmasya Glanirbhavati Bharata !
Abhuttana madharmasya tadatmanam srujamyaham !*

Meaning: When dharmas are polluted, I can take birth and make dharmas splendor by eliminating adharmas.

By saying like this way, its meaning is God is eliminating pollution in the dharmas . This verse is the basis of fourth verse.

Question! If this verse is related to fourth manner, third manner may not have any basis. Thus far we have been thinking that this verse is the basis for revealing wisdom by God by taking birth on earth. Now what is the basis for the third manner?

Answer! God said in seventh verse in Jnana Yoga Chapter that when Dharmas are polluted he would come for eliminating pollution called " Glani " He said in eighth verse in Jnana Yoga chapter that he would come for reestablishing dharmas when Dharmas are not known completely.

(In the body naturally Glani (weakness) can be taken place. Forming weakness in the body due to forming of pollution is called Glani. Decreasing of strength in the body is said as Glani. Pollution in the body can go out in the form of sweat, urine and exhalation. If fatigued man takes rest for some time, he can regain strength. If existing dharmas become weak due to pollution, by getting rest like by getting teaching of wisdom weakness can be eliminated. Decreasing of existing strength is said in the name of word " Glani ". We must know that the word Glani is used in decreasing of strength of dharmas only, but it must not be used when dharmas are completely rooted out.

Stapana or establishing a thing means newly setting up a thing which is not existed. Let us think that already ten political parties are there. After some time a new political party was found. Then we can usually say that such political leader found that party. Here establishing means construction of a new thing which is not existing. In the eighth verse Bhagavan used the word " Dharma Samstapanardaya ". Here we must understand that creation of new dharmas which do not exist. In the seventh verse the word " Glani" was used. So, it must be recognized that this word was used when existing dharmas are weakened. According to seventh verse, when weakness is formed in the dharmas god eliminates weakness called adharmas in the

dharmas. According to eighth verse, when dharmas are completely rooted out, God again establishes dharmas).

*Verse: Paritranya Sadhunam Vinasayacha Duskrutam !
Dharma Samstapanaya Sambhavami Yuge Yuge !*

Meaning : I am taking birth in every Yuga for changing men as good and eliminating the bad people. I am reestablishing dharmas which were rooted out and change the ignorant persons as Jnanis.

In the first, second and third verses in this chapter Bhagavan said " in the beginning Sun was taught wisdom by God and that wisdom had spread out in men through Sun. After some lakhs of years mankind had forgotten that wisdom. Now I am saying that secretive wisdom. Listen to me cautiously". In the eighth verse Bhagavan said that he would again reveal his dharmas by taking birth. In the seventh verse Bhagavan said he would come for eliminating Gani called pollution in the dharmas. If we observe keenly, it can be said that seventh verse is the basis for fourth manner and eighth verse is the basis for the third manner.

Question: Thus far no one said that seventh verse in Bhagavad- Gita is the basis for fourth manner and eighth verse is the basis for third manner. So many Swamis had explained the meaning of every word in Bhagavad- Gita. But why not they explained the inner meaning of seventh and eighth verse?

Answer: We have to ask them why they didn't give explanation. Let you see whether my sayings are true or not. Though I appear as I am saying, I said that Atma made me say and Atma said to me. God said in third divine Text Quran that he revealed his dharmas in the three manners, but he didn't say in Bhagavad- Gita. The three manners are in Bhagavad- Gita. But no one recognized the three manners in the Gita. God made Atma say these manners. That opportunity has given to my Atma and made Atma say these manners. So first I have known that information which is not known to anybody.

Question: Now I am asking an important question. You said that there were third and fourth manner in seventh and eighth verses in Jnana Yoga Chapter in Bhagavad- Gita. Whether Krishna took birth for revealing dharmas which didn't exist through the third manner or removing pollution in the dharmas through the fourth manner?

Answer: We are said that despite Bhagavan came to earth, no one recognized him. When Krishna was on earth, except Bhishma no one recognized him that he was Bhagavan. God made Bhishma know him due to in future Bhishma must be remained as evidence that he had recognized God. So Bhishma had known about Bhagavan. Krishna said in the two verses that he would come to reveal wisdom in the third and fourth manner. As Krishna said that he came to reveal wisdom which was not known to anybody and spread out that wisdom by Sun at the beginning of creation, it is known that he came to reveal dharmas in accordance with third manner. He didn't say that he revealed wisdom in accordance with fourth manner.

Question: The person who came to reveal dharmas is said as Bhagavan. Owing to Krishna said in the seventh verse in Jnana Yoga chapter that he would come to eliminate pollution in the Dharmas, we are getting a basis for coming of Bhagavan to fulfill the fourth manner. What do you say about this?

Answer: Now I am saying the important principle. According to that principle you can know answer. If Paramatma in the body had revealed dharmas by acting as Atma, that manner is said as third manner. If Atma in the body had revealed wisdom by acting as Paramatma, that manner is said as fourth manner. As we are not able to recognize which is Atma and which is Paramatma in the body of opposite person, we do not understand that when God says and when Jeeva says from the body. Because of no one says definitely in this matter.

Question: Hindus named their text as Brahma Vidya Shastra and Christians named their text as Dharma Shastra and Muslims named their text as Divine text. Is there any difference between those texts by calling likewise?

Answer: It is true that people of three religions are calling their texts in three names. Despite the names of three texts are appearing differently, meaning in those texts is one. Despite those

three texts are in different sizes, due to same matter of about one god is said in those texts and three texts had preached necessity principles which are needed for men, I am saying that there is no difference in those texts.

Question: When three texts are equal why people were divided into three religions and have different practices?

Answer! Those persons who do not know about the writer of those texts is one and those persons who do not know that same God gave the three texts in different times and those persons who do not grasp the matter of wisdom which is applicable to men is in those texts and those persons who do not know that same meaning is in the three texts and teaching the same wisdom had divided into three groups and have been claiming as three religions and each religious person has been following each text as their religious text. In this way if men are dividing into three groups is said as ignorance and stupidity.

Question: In the three religions some Jnanis exist who are experts in their texts. They can quote verses and sentences uninterruptedly in their texts. They have been practicing their religious duties interestingly despite those are difficulty. Some devotees are there who renowned in the devotion of God. Those kind of great devotees are in the three religions. Aren't they known that the matters in the three texts are one?

Answer! Now I am questioning you that if they have known truth, have they different kinds of practices like three religions? Despite they have earned much name and renowned, those are mundane related only but not divine related. Every person has been saying " my religion, my religion " and he is not thinking that all people's religion is one, wisdom of all people is one and destination of all is reaching the God. It is wrong to say about them as great Jnanis who do not know that only one god had said in three texts and what was said in those three texts is same. The person who claims that he belongs to such religion despite he is said as great Jnani, in my counting he is ignorant person.

Despite that person has capacity to quote the sentences and verses uninterruptedly it can be said that he has power of memory only but he doesn't have power of wisdom. The

person, who knew true wisdom of god, cannot say that he belongs to a religion. Those persons who act in the name of religion never be near to God. By saying that I belongs to such religion is against the aim of God. God bestowed three texts in three languages on men in the intention that all people must come to one way and take refuge him by worshipping, but men have been dividing into religions. Is it not wrong?

So many Swamis, teachers and Jnanis are in the three religions. There is a reason for not knowing wisdom which is beyond religion by men. Despite he is great in the external society, he (Jeeva) is entangled in Guna Chakra. Gunas made him get effect of it. Each guna has its own effect. The twelve Gunas in each part of Guna chakra have twelve effects. These twelve different gunas which have twelve different effects were called Maya in Bhagavad- Gita. Jeeva who is entangled in Gunas is said as person who is entangled in Maya. According to this account it can be said that no one is there who doesn't entangle in Maya. Every person who wears body is in the midst of gunas in Guna chakra. So it can be said that every person is in Maya.

Either a Pope or Muslim Pundit or Ascetic in Hinduism internally is in Gunas called Maya. Though they said that they conquered Maya, God said in 14th verse in Vijnana Yoga in Bhagavad- Gita " Guna mayi mama Maya Duratyaya mean it is not possible to cross my Maya which is associated with Gunas". Some persons may not only claim that they are great Jnanis but also move that they themselves are God. Though they are great, internally their place in the body is same. It can be said that all are not able to come out from the well in which they are sunken. Because of God said in Bhagavad- gita that it was not possible to cross my Maya. If we think over why God said like that, we can get some information about Gunas. It is known that no one comes out from the Gunas which were made by God due to Gunas are so much strong. Except the person who takes refuge at the feet of god by knowing dharmas of real God and worships him, no one comes out by crossing Maya.

Question: Some persons say that they have been worshipping only God without worshipping other Devatas. Muslims have been saying that they are worshipping only Allah and not thinking other than Allah. Whether they are in Maya? Are they near to God?

Answer: Every person in Islam knew that another God doesn't exist except Allah and one must worship Allah. It can be said that yet they do not come out from Maya. Despite they say that man cannot take refuge other than God and God is great, they do not know about dharmas of God. Owing to this even a great Muslim Pundit has been entangling in the religion and claiming that it is my religion. When religion is in the mind of man, it can be said that he is in Maya. It can be understood that he is entangled in Gunas. In this way if the people of all religions are not able to conquer primary ignorance called religion, it can be counted that they are not able to conquer Maya. This principle is applicable to all people.

Question: How Maya has strength as it is oppressing Jeeva with more strength? How it is working on Jeeva?

Maya doesn't exist directly. It exists indirectly. Gunas exist directly. I am saying that Gunas exist directly for yours understanding. In fact Gunas do not exist directly. Gunas do not appear. It can be known by seeing wisdom of Eye. The essence of twelve Gunas is said as Maya. We learnt that 12 Gunas are in the each part of Guna Chakra which consists of three parts. Among 12 Gunas, six gunas are good and six Gunas are bad. The bad Gunas are Kama (desire), Kroda (Anger), Lobha (avarice), Moha (Passion) Mada (Pride) and Matsarya (Envy). The good gunas are Dana (Charity), Daya (Mercy), Oudarya (Benevolence), Vyragya (Dispassion), Vinaya (Modest) and Prema (Love). These good and bad Gunas are in an order and opposite to each other. Kama is against Dana (Charity), Anger is against mercy, Oudarya is against Avarice, Passion is against dispassion, Modest is against Pride and Envy is against Love. As the result of these Gunas are good and bad and exist as Punya and Sin respectively, it is said by dividing as good and bad gunas.

We already said that 12 Gunas have different kinds of effects. According to that method the first Guna Kama has special effect. Similarly Dana which is against Kama has also special effect. In this way each Guna has a special effect. Guna is not gross, but it is subtle. So it can be said that Gunas do not appear. These can be known by wisdom of eye only. As those were subtle, god created a limited form and limited effect for Gunas. The figure of Gunas and its effect can be known by the wisdom of eye. Despite a Guna is in the part of Guna Chakra, its effect spreads out whole Guna Chakra. The twelve effects of twelve Gunas differently filled in whole

Guna Chakra. Despite more than hundred telephone messages transmitted through a cable and the messages travel without mingling due to their codes (number) are different, similarly despite the twelve effects of Gunas are in a part of Guna , they do not merge with other Gunas and having different kinds of effects.

Bhava means the meaning in language. Despite language is heard and appeared, Bhava doesn't appear. Bhava can change the Intellect in man. If we use the word in Telugu Language, let us look into how its meaning works.

Let us think that three persons are in a place. One person has honey in his hand. That person has poured money into the hand of second person. Third person said to second person to lick (Naku) the honey . Immediately, second person licked the honey. Again third person uttered the word naku. Then second person told that he licked the honey. First person understood that third person also wished to lick honey and poured money into the hand of third person. Here the meaning of word Naku is understood differently by second and first person. Up to third person asked again for honey, first person didn't understand the rightful meaning of the word " Naku". Second person understood that he had to taste it with tongue. The intention of third person is honey should be given to him. Two kinds of meanings are in that word " Naku" in Telugu language. In this way three to four kinds of meanings are also in some words. Despite language appears in writing and heard through sound, its implied meaning cannot be grasped by external senses. But intellect can grasp its implied meaning. As three persons had understood the word " Naku" differently, but intellect can grasp one meaning and passes on to Jeeva. In the matter of honey, third person asked in his meaning that honey must be given to me, but the intellect of second person understood differently that he had to lick it for tasting. According to this it is known that each person had understood differently.

In this way intellect can grasp one kind of implied meaning. Jeeva exists in the meaning of Intellect. Owing to each person has understood the wisdom of God differently; men have different implied meanings on one God. As one person says that God is in every atom, but another person says that he is in the seventh Akasa. His intellect had understood likewise. So he says that it is true. As Intellect grasps one implied meaning (Bhava), but that Bhava doesn't

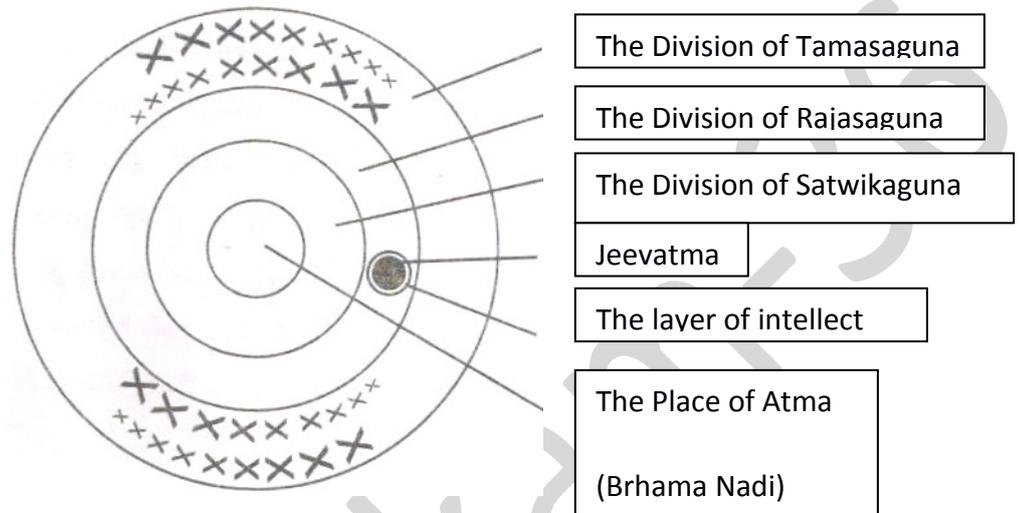
appear externally. That bhava makes man get effect of it. If a person says about another person that you are not a man, you are only God, then he grasps that meaning and get happy that he is extolled by another person.

When intellect of man grasps Bhava in the language, effect takes birth from that Bhava. When a person said to you that you were not man but you were god, Jeeva is brought over under the effect of Bhava and felt happy that he is extolled. Let us think that in another occasion the word "you were not man" only is heard and the word "you are god" is not heard. Then he grasps that another person only abuses him due to grasping of intellect. Owing to effect of that word, he felt hatred for his words. Despite a language gives a meaning due to difference in the hearing and due to effect of Bhava, man is changed.

In the Kurukshetra war Dharmaraja told Dronacharya "Aswathama Hatah Kunjarah". Owing to the word "Kunjarah" was uttered by Dronacharya with slow noise intentionally, Dronacharya didn't hear that word and only heard the word "Aswathama Hatah". Dronacharya grasped that his son Aswathama was killed in war. Dronacharya shocked after hearing the word about death of his son and became standstill. As Draonacharya became stand still without doing war in the war field, foes easily killed him. Dharma Raja told that the elephant named Aswathama was killed in war field, but due to word Kunjarah (elephant) was not heard by Dronacharya, he felt that his son Aswathama was killed in war. As ear heard the external sound, mind passes on that information to intellect. Intellect which grasped that information passes on to Jeeva. When intellect grasped the external Bhava through mind, Prabhava (effect) generates. The Bhava which generates newly is said as Prabhava. One meaning of Pra is which is taken birth. Another meaning of Pra is important. Prabhava is taking birth from the Bhava which is grasped by Intellect. Prabhava brings change in man and made man get comfort and distresses.

It is known that Bhava and Prabhava are different. Prabhava is greater than Bhava. Now let us see the Gunas in the body. Only Prabhava is in Gunas. As external matters reached intellect through mind and ear, Gunas which are at the side of intellect make that Bhava get its effect. Intellect exists as layer at the side of Jeeva in the body. Jeeva exists as empty in the round shaped and surrounded by three layers. Jeeva who is round shaped is in the Gunas in

the Guna Chakra. If we see the state of Jeeva in the form of picture, it is like in the picture which is below.



In the above picture Jeeva is in Rajasa Guna division. In each division among Rajasa, Tamasa and Satwic divisions 12 gunas exist. The 12 gunas have different effects. When external matter of bhava reaches the layer of Intellect which surrounds Jeeva, appropriate Guna can change that bhava as its prabhava. As the Prabhavas of 12 Gunas have been filled in the Guna division, Jeeva is in that Guna division. Despite Jeeva is in the circle of effects of Gunas, up to bhava of external matters reaches Jeeva, any effect of Guna do not attach to Jeeva. When bhava of any matter reaches intellect through the mind, immediately the effect of appropriate Guna reaches intellect and changes that bhava as its Prabhava. Owing to Prabhava actions have been done and Jeeva attains comforts and distresses.

We already said that Bhava doesn't appear. Similarly Prabhava doesn't appear and presses on Jeeva and his intellect. That pressure is very strong. That strength of pressure of guna can be in accordance with the karma in karma chakra. As same matter reached two persons, the pressure of Gunas on them is in accordance with their karma. Both can be pressured by different effects and have been experiencing different agonies in the same matter. The reason for not experiencing equal pains in the same matter is different karmas in them. In this way if man experiences a pain or experiences a comfort, it must be reached Intellect through the mind of him. The reached matter must be affected by the Guna at the Intellect. The effect of Guna can be strengthened in accordance with the karma and the pressure on Jeeva.

How much pressure of Karma is working on guna, so much Jeeva must experience. I am disclosing that this manner is getting on in the body without knowing to anybody.

Question: As so many renowned Swamis, Pravaktas, Preachers and religious heads exist, how can we believe your words that they didn't know the matters?

Answer: Anywhere I didn't say that all must believe my words. Here I say that I am revealing the matter which is not known by anyone, but not say that my word is only true, so you must believe my word. We know that a manner is in their body for believing my word or not believing my word. Some persons may believe my words and some persons may not believe my words in accordance with the inside manner.

Now let me disclose that manner for your understanding. We already disclosed you that external matters reaches intellect which is surrounded Jeeva. Similarly the matters which are described in the Grandha (Text) can also be reached intellect of readers of that text. We have to divide the external matters which reach inside Intellect as mundane matters and matters of Paramatma. We already said that if mundane matters reach Intellect, it can be changed to effects of Guna and it is submitted to karma. The decision to believe the mundane matters which reaches intellect is in accordance with your Karma. Any matter can be believed or not be believed is in accordance with karma. We cannot say that he might believe or not believe. It is in accordance with his karma.

If we take the matters of divine, spiritual matters must be reached Intellect through the mind. How mundane matters reach Intellect through mind similarly matters of Paramatma reach Intellect through mind. If any matters reach Intellect through mind it can be said that it is reached Jeeva. Owing to reached matter is divine related wisdom; there Karma doesn't work on the matters of wisdom. So an effect of Guna doesn't work on the matters of wisdom. If those matters are mundane related, they must be under effect of karma and be sunken in the effect of gunas. One can believe the mundane matters in accordance with karma only.

Wisdom is beyond Karma. Owing to Karma doesn't work on the matters of wisdom; Gunas which are following Karma do not work. Because of only interest in man can work on

the matters of wisdom. One can believe the matters of wisdom in accordance with his Interest. In accordance with the sentence in Bhagavad- Gita “ Sraddavan labhate Jnanam ”, if a man has interest in knowing the wisdom of divine, he can have faith in accordance with his interest. If a person has more interest, he can have complete faith on the known matter. If he has less Interest, he can have less faith. If he doesn't have complete interest, he can leave the matter of wisdom without believing. Because of, elders say that those persons, who do not have interest, cannot attain wisdom. Despite now what matter we said reaches you, believing it or not is in accordance with your interest. As we know this, how can I say to you to believe my words? So you can believe my wisdom in accordance with your interest only.

Question: Whether pressure of Guna is taking place on Jeeva or pressure of Karma is taking place on Jeeva?

Answer: Man has to experience anything due to reason of Karma. That experience is due to pressure of Gunas. Karma doesn't press on anyone directly, but the pressure of Guna works on man. Despite Karma is the cause for the distress, but no one knows that which karma is and what karma is. He can say that every distress is taking place due to such Guna. Because of Karma is the cause for every work, that karma doesn't work directly on anyone and teases man by using the effect of Gunas. This manner is taking place in every man. So it is known that the pressure of karma doesn't work directly but pressure of guna works directly on man. But effects of Guna are getting strength due to karma only. How much strong Karma is, the effect of guna also increases with so much strength.

Question: There is saying that effect of Guna increases in accordance with Karma. Is there any evidence of Shastra for saying that if such quantity of karma exists that much Guna increases?

Answer: Despite Karma is the cause for experiencing comfort and distress, no one knows what Karma is. Some persons do not know that karma is the cause for every work. Despite some persons know that karma is the cause for every work, Gunas only appear, but karma doesn't appear in that work. Because of the word “ how much karma is for comfort and distress ” is not known. So many men had understood that works, comforts and distresses are in accordance with Gunas. According to principle “ a Karma is for a Guna ” in Brahma Vidya

Shastra (dharma Shastra), Karma is behind Guna. For knowing the details of Karma, Karma Chakra must be known. Karmas in Karma chakra are formed in accordance with Gunas. The good Karma like Punya is formed due to doing of good deeds and bad Karma like sin is formed due to doing bad deeds and stored in Karma Chakra. Owing to storing of Karma in Karma Chakra, the effect of Gunas is increasing. Because of It can be said that Karmas are in accordance with Gunas and Gunas are in accordance with Karma and those are interrelated

It is not possible to say about the manner that whether Karma is before and Gunas are before. For knowing this manner, first we have to take karma and have to begin exploration from karma chakra. If we see Karma chakra with the wisdom of Eye, it is twelve Parts. In the Karma Chakra important Karmas are twelve kinds. In the life of man from the beginning of taking birth and death, 12 kinds of karmas are commanding and made him walk. The twelve kinds Karmas are stored in the 12 parts of Karma Chakra. Every kind of Karma in the twelve parts is divided into nine parts. So, Karma exists as $12 \times 9 = 108$ Karmas in the twelve parts.

In the Guna Chakra also, 12 Gunas exist in each part. Each Guna among 12 Gunas are divided into nine parts. In this way 12 Gunas ($12 \times 9 = 108$) are divided into 108 gunas. As Karma is divided into 108 parts in the above Karma Chakra, in the same way 12 Gunas are divided into 108 Gunas in the below Chakra. From this we have known that karmas in the above Karma Chakra and Gunas in the below Guna Chakra are divided equally. If the external matter like sound enters inside of body through hearing or by reading a matter, mind which spreads up to senses of perception grasps that matter and passes to intellect. Immediately the effect of appropriate Guna reaches Intellect in accordance with Karma.

For example when we heard a business matter, Mind passes that matter to Intellect. Immediately the big Guna in the nine parts of Guna (Kama) begins to press the Intellect due to it is related to money matter. Here noticeable matter is any matter which is passed to Intellect is multiplied up to 12 times by the Guna and pressed the intellect. If Intellect is pressed, it is considered that Jeeva who is attached to intellect is also pressed. As big Kama among nine Kamas made the matter get the effect and that effect is multiplied 12 times and presses on Jeeva. As that Bhava called Kama is multiplied (Gunitam) 12 times, so that is called Kama

Guna. As it is multiplied (Gunitam), it is called Guna. Every Bhava is called Guna due to Gunas which are divided into 108 parts reach Intellect, its effect is multiplied 12 times.

Despite every Guna has multiplied its effect 12 times and made Jeeva get pressure, Punya and sin which arises from any Guna among 108 gunas can change 108 karmas and reach karma chakra. It is known that 108 karmas in Karma Chakra are formed due to 108 gunas in Guna chakra. The Guna like Kama has divided into nine parts and have different sizes from big guna to small guna. The eighth guna is double in size than the ninth small guna and seventh guna is double in size than eighth guna. Similarly each guna is double in size than later guna and at last big guna is made.

For your understanding I can describe it in the form of mathematics. How a big Guna from small Guna is made in the size, I can describe it in the numbers. It is for an example only. If a piece of split Bamboo is bended, with how much strength it can come back is said as strength of split bamboo. As small Kama Guna has strength and size of a split bamboo, second Kama Guna has strength and size of two split bamboos. The third Kama Guna has strength and size of 4 split bamboos. The fourth Kama Guna has strength and size of 8 split bamboos. The fifth Kama Guna has strength and size of 16 split Bamboos. The sixth Kama Guna has strength and size of 32 split bamboos. The seventh Kama Guna has strength and size of 64 split bamboos. The eighth Kama Guna has strength and size of 128 split bamboos. The ninth Kama Guna has strength and size of 256 split bamboos. How Kama Guna is divided into nine part of Gunas and have different sizes and strength. remaining 11 gunas also divided into nine parts and have different sizes and strength like Kama guna. In this way 12 Gunas are divided into 108 parts of Gunas.

The Bhava of any matter reaches Intellect; it can change the effect of Guna. That change is in accordance with Karma. The karma is in which part that part of appropriate Guna attaches to Intellect and changes as effect of Guna after 12 times of multiplication. In this way Guna gives the meaning " Guninchuta " (multiplication). In every day and in every matter the part of guna comes out in accordance with part of karma and attached to intellect after 12 times of multiplication and gives pressure on Jeeva. Either Punya or sin in the body made man get pressure through gunas only.

Punya Karma made a part of Guna among 54 parts of good gunas inspires to attach to intellect. At Intellect, the reached Punya Karma is multiplied 12 times and made Jeeva get pressure of comfort. Then Jeeva experiences the pressure of comfort happily. Similarly in some matters, as sinful karma is multiplied 12 times at intellect and made Jeeva experiences the pressure of sin in the form of distresses. In this way the play of Gunas are more in the experience of Karmas. As 12 Gunas which exist as 108 parts are multiplied by 12 and show its effect of guna and made Jeevas get experience of karmas.

12 Gunas are in a part of Guna Chakra. 36 Gunas are in the three parts of Guna Chakra. The total effect of these 36 Gunas is called Maya. Bhagavan says in Gita "Mama Maya duratyaya. It means no one conquers Maya". Despite God took birth as Bhagavan, Gunas are in his body also. For revealing that the effect of guna or Maya is also on the body of Bhagavan, elders kept Simha Talata around Sakara idol in the temple. Simha Talata is also called in the name of Prabhavali. Owing to Maya reveals the effect of Gunas, Simha Talata is said as Prabhavali. Maya doesn't leave anyone with the effect of Gunas.

As Simha Talata appears in the name of Prabhavali in the temple, it reveals that despite God came as man (Bhagavan), Maya made him get the effect of her. It also sends even the Swamis and the persons to the way of ignorance and made them not know God. If a person who takes refuge at the feet of real God and believe in him righteously, Maya doesn't harm him. If he acts as unrighteous, she sends him to the side of ignorance by getting effect of gunas.

Maya which is in the form of Guna made any man not go towards God. During the period of education man has to learn lessons in 12 classes and has to pass the classes for getting admission to learn a course. For getting degrees as educationalist he has pass exams. Similarly for knowing wisdom as Jnani he has to pass the exam called Maya. The person who doesn't have faith in God and the person who doesn't walk in accordance with Dharma will undergo the effect of Maya and doesn't conquer Maya, Gunas and entangle in Maya. He who behaves by leaving Brahma Vidya Shastra and he who behaves in accordance with his liking without knowing about dharma shastra and he who uses Brahma Vidya Shastra for worldly gains never crosses Maya.

Maya doesn't leave even a man who got fame as Jnani. In the sight of divine, the person who doesn't cross the dharmas of god and practices the dharmas can only reach God. As the power of Prakruti exists as power of Maya and power of Maya exists as power of Gunas. The power of 12 Gunas made man not go towards God. If we think Maya is against God, it is not against God. Maya was made by God. Bhagavan said in Bhagavad- Gita " Mama Maya duratyaya means my Maya ". The person who is liked by God is made to go forward in the way of god uninterruptedly by Maya. Similarly the person who does the works which are not liked by God is made to get illusion that he is in wisdom and send him away from God by Maya. No one said about Maya and its manners and how she made men get illusion. No one knows about Maya completely. Because of Maya can obstruct men and makes men not go towards Maya. Maya can made men get illusion that they are going towards the way of God and send them away from God. If I am not aware in the way of divine, Maya doesn't leave even me. Because of I am trying always to be cautious.

Thus far I have said about Maya that it is in the form of Gunas. Maya which is in the form of 12 Gunas makes man walk by her gunas. Whole Maya doesn't show its effect on man. Maya makes man experience karma on appropriate occasion in one matter with a part of Guna and made him entangle in karma. It made man entangle in karma without going towards God by increasing its strength 12 times due to a part of Guna works among parts of 108 gunas on one occasion.

Question: Is there any way for conquering Maya which is very strong? If man practices which way, can man go to God by crossing the Maya?

Answer: We already said the answer somewhat. He who tries to walk by overcoming Brahma Vidya Shastra , he who thinks that we are worshipping God without knowing Dharma Shastra, he who uses Brahma Vidya Shastra for his own worldly profits cannot conquer Maya. Gunas made men get illusion that they are in rightful manner and made them not reach God. God also revealed some expedients to conquer the strong Maya. Those expedients are in divine texts such as Bhagavad- Gita, Bible and In Quran.

Question: Those persons who have reverence on the three texts are also under the effect of Maya due to saying that their religions are great. Despite we read those texts and in those texts there is expedient for conquering Maya, we do not understand it. When we asked some elders to tell me some expedients for conquering Maya, they are encouraging to do some actions which are not encouraged for doing and quoted in 48th and 53rd verses in Bhagavad- Gita in Viswa Roopa Sandarsana Yoga chapter that by doing these actions God is not known. God said about those dharmas which are not belonged to him are taught by some persons. If we see these matters, we are getting doubt that can we get the way for reaching God. We hope that you can show us expedient for knowing God as you told us about many matters.

Answer: Your desire is good. I am not thinking that I have capacity to fulfill your desire. I didn't know wisdom of God. My entire time in my life was used for livelihood. As I was taken birth in the poor family, I spent my life to earn food. Because of if anyone asks me whether you read Vedas and Upanishads, I have to say that I didn't read those texts. So many pundits deprecated me that the wisdom which is preached by me is not right due to I didn't read Vedas. So many persons didn't believe in my wisdom. But I have complete faith in my wisdom. I am saying bravely that Atma which is in my body doesn't preach untruth. Despite I felt as great about my wisdom, I do not know that whether it is great to you or not? I can say to you if you have faith in my wisdom.

Question: So many persons are preaching divine wisdom on the earth. They have been saying about their God, their religion, their text and their worship. Because of a religion condemns another religion and a wisdom condemns another wisdom. In those circumstances, it is known that if one is right another is defective. Because of we have not understood which is believable or which is not believable? After looking into these different preachings, I hope that I can gain pure wisdom and pure expedient at you due to your preaching is different to preachings of all and your wisdom is equally away from all religions and you are supporting the Dharma shastra which was revealed by God. Because of I seek you reveal me expedient for conquering Maya, as I have believed your teaching.

Answer: What wisdom I am saying to you is given to me by my Atma freely. Because of I can give you freely. Do not see this preaching as cheap. Know that it is so valuable. We have

understood that Maya is effect of Gunas. It is said in Bhagavad- Gita " Guna mayi Mama Maya " as witness for this statement that Maya is effect of Gunas. Because of the word Maya is heard, Gunas in the body can be remembered. If Gunas are conquered, Maya can be conquered. If Gunas are to be conquered, we have to know about complete information about Gunas. We already said that Gunas were divided into 108 parts and if a Guna touches intellect, it can be multiplied 12 times. Gunas are playing chief role in the movement of man. The three divine texts are revealing same manner for conquering Maya. By knowing Dharma Shastra in the three divine texts , Maya can be conquered easily.

God made Dharma Shastra. So God has to say expedient for conquering Maya. We have to know that what God had said is the real expedient. First God created Maya called Gunas for men. Next he gave wisdom to men as medicine for Maya. We already said the meaning of Guna as multiplication. Despite Guna is one, it makes any small thing get bigger and fabricate anything which doesn't exist in accordance with its nature. If any matter joins with Guna, it begins to increase, but not decrease. The twelve kinds of Gunas are giving 12 kinds of activities in man. The life of man is immersed in the 12 kinds of activities. In this way the meaning of Guna is known as Guninchuta or multiplication.

Dharma is against Maya. Maya can make anything spread extensively but Dharma can destruct the existence of anything. Dham is taken birth from the word Dharmam. Dham means destruction. It can destruct karma. If Guna exists, karma exists as supplement. If Guna doesn't exist, it means Karma doesn't exist. Making Gunas decrease is said as Dharma. Bhagavan said about himself in Viswaroopa Sandarsana Yoga chapter in Bhagavad- Gita " Kalosmi loka kshaya means I can destruct the lokas ". God said about himself that he would destruct the lokas. His dharma also destructs the lokas. Because of the meaning of Dharma is said as destruction. If we say about loka descriptively, loka means part of Guna. Mulloka (three lokas) mean three parts of Guna. The Tamasic, Rajasic and Satwic parts of Guna are called Mulloka in the spiritual education. The manner of destruction of 108 gunas in three guna parts is said as Dharma. The chief aim of manner of God is destruction of existing things. That is said as Dharma. The manner of destruction of Karma and Gunas of man is said as Dharma of God.

Dharma shastra is associated with Shashanas (statutes) which destruct you, me and all. Maya increases Karmas and makes Jagati grow. Dharma shastra is formed against Maya. The manner of destruction of your existence is in Dharma Shastra. You may astonish after hearing these words. Some persons may think that he is saying about manner of destruction of existence instead of preaching any kind of wisdom, Yoga, devotional way and worship for conquering Maya. The whole manner of God is in accordance with Dharmas. As Gunas multiply the matters, but manner of Dharma is decreasing the matters against the Gunas.

Ayudham means which is destructing the longevity of man. In this word Ayu means Ayussu (longevity), Dham means ruin. The sword which destructs Ayussu is said as Ayudham. The word Ayudham is used due to sword kills man by destructing his Ayussu. In the word "Ayudham" dham indicates destruction. Owing to manner of God is destructing the whole, it can be said that he is associated with Dharmas. Dharmas must be known for knowing such God. If Dharmas are known, we can know about existence of God who destructs all. Because of Dharmas must be known for knowing God. In this way Dharma shastra is associated with Shashanas (statutes) of God.

Maya made the world increase by giving births to men and made the big world by increasing the population of men. We are in that world. We must know the dharmas of God for elimination of our births and getting liberation. Dharmas of God are in the Dharma Shastra. Dharma shastra is immersed in Bhagavad- Gita, Bible and Quran. So these three texts are called divine texts. The manner of elimination of karma is in the three texts. If karma which is root of all is eliminated, Gunas are also eliminated. If Gunas do not exist, Maya which is associated with Gunas also doesn't exist. When Maya doesn't exist, God only remains. When Maya doesn't exist in man, man can know about God who is in his body. That kind of person can join in Param without existing in the Jagati. It means he gets liberation.

Dharmas are in the form of texts for knowing by all up to creation exists. Dharma shastra is in the form of three texts. Because of the three texts can be said as related texts of Dharma Shastra. Shastra means which is associated with statutes. Here Shastra and text are separately said. The text which inspires Grandhi (gland) is said as Grandham (text). The shastra which reveals about God in the body is said as Dharma Shastra. The book which

inspires the gland of tears is said as Grantham. If we read that kind of Grantham, eyes can shed tears of joy. Any book which is having Dharma Shashanas is said as Grandha. That Grandha can fill new inspiration in man and assist for knowing God. Owing to my writings are related to Dharma, all my writings are Grandhas. As chief Dharmas are in this small book, it is said as Grandha or Dharma Shastra.

Yours

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Sri Acharya Prabhodhananda Yogeeswarlu*

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

The End...