

YAGNAS

(whether true or false)

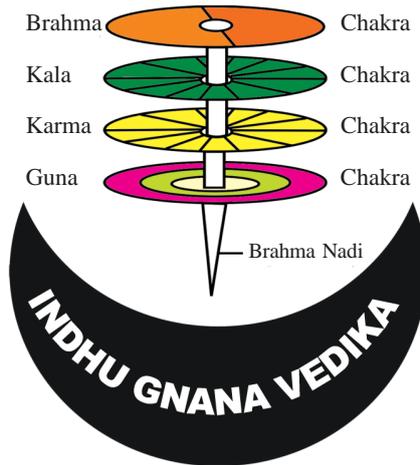
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Yagnas

(Whether true or not)

No one exists who doesn't hear the word Yajna(Sacrifice). Some might have seen the Yajna in either the temple or Asramam or any place. Some persons may not see the Yajna. I saw when Yajna was performed by forming 100 Yajna pits, while Brahmin priests were chanting Veda mantras in a holy place. Brahmins know how Yajna is performed. Those who do Yajna are Brahmins, but doer is anyone. We heard that for fulfilling some desires, so many kinds of Yajnas will be performed. In that background, the parents of daughter consulted an astrologer for knowing her daughter's horoscope because of marriage is being late. Astrologer said *"In the horoscope of your daughter Mars is not in good position. Because of marriage is being late. For removing maladies, Yajna of marriage must be done. Next, propitiation of Mars should be done. For these sacrifices 50, 000 rupees are needed"*.

The parents of that bride agreed for doing that kind of Yajna. I have seen that men are doing many Yajnas for fulfilling their desires. Some Yajnas are performed for fulfilling desires and some are for appeasing the deities. Some Yajnas are performed in the name of Viswa Santi Yajna for welfare of society. Though any kind of Yajna is done in the name of any kind, the pit of Yajna is the same. Rutwicks (a priest appointed to perform particular rites at a sacrifice) are the same. The burning of fire is the same. If the mantras and the materials which are dropped in the pit of Yajna such as ghee and sticks and mantra may be changed lightly, but remaining things are same.

In a village of Kurnool district the idols of Devata have been made. There are not only sculptors belonging to Viswa Brahmin caste, who traditionally made idols, but also men belonging to other castes made the idols for selling. We stayed in that village for two days and made the sculptor who was acquainted with me polish the idol of Krishna. I observed the process of making the idol. There an idol of female deity was ready for sale. When I was there, a person had come and asked for idol of Choudeswari. Then sculptor said that idol was ready for selling and demanded 15 000 rupees for that idol. They accepted to pay 10000 rupees. But the sculptor did not agree for their proposal.

After two hours another man came for the idol of Peddamma, a female deity. The sculptor made him see the idol which was shown to first party and demanded 15000 rupees. That person accepted to pay only 9000 rupees.

Bargain was not settled. So that person went to another sculptor. After some time another person came and asked for Rajarajeswari idol. Then also, sculptor made him see that idol only and said the rate 15000 rupees for that idol. That person asked one thousand rupees reduction for that idol. The sculptor agreed to give the idol for 14000 rupees and had given the idol. This bargain was done in front of me from morning to evening.

At that time I asked the sculptor that from the morning three persons came and asked you three kinds of idols such as Choudeswari, Peddamma and Rajarajeswari. But you made them see one idol and said the price. I questioned him, when they asked three Devatas, without showing different idols, what is meaning by showing single idol. He replied me that male idols have different forms, different weapons and different decorations. For instance, Vigneswara, Veerabhadra and Subrahmanya Swamy have different forms and have different decorations. So, their idols must be made differently. In this way male idols are not compared to another.

In the matter of female idols, an idol can be compared to any devata. No one denies it. The female idol can be named many names. An idol can be shown as any Devata. After hearing his words, I remembered about a performer of Yajna. The same Yajna can be done in the name of different names. I understand that it is not possible for saying either yes or deny it. In front of me though he showed the female idol in the name of three devatas, no one denied it. Similarly, in a pit of Yajna any Yajna can be performed by different names and chant any mantra.

Men had been doing Yajnas since previous Yugas. Those who read Ramayana know that In the Treta Yuga, Dasaratha did a Yajna for sons. Rama was taken to go along with Viswamitra for protecting Yajna. At the same time we hear that Ravana made his followers spoil the Yajna. According to history, so many Maharshis did Yajnas not only in Treta Yuga, but also in Dwapara Yuga. In the Kali Yuga also Brahmins are doing Yajnas and so many persons made Brahmins perform Yajnas. Those who learn Veda mantras are doing Yajnas as Rutviks. But common man doesn't know what Yajna is. The Rationalists and Atheists do not know about Yajnas. Those rich persons who made Rutviks perform Yajnas do not know completely about Yajnas. Because of that, as sculptor had showed an idol by telling three names to three persons, the Rutviks are performing Yajna by telling any name.

For knowing complete information about Yajna, a common man must know the answers for many questions. Those questions are! 1) What is Yajna? 2) Where does perform the Yajna? 3) Who does perform Yajna? 5) How many kinds are Yajnas? 6) Through Yajna whether Karma attaches or not? Whether Yajna needs mantra? 8) In which Lagna Yajnas done? 9) How long Yajnas are performed? 10) What is happening in the Yajna? In the Yajna, Which is fire and which is Samidha (fuel stick)? 12) Whether desires fulfill or not in the Yajna? 13) Why did Ravana Brahma spoil Yajna? Like this way if answers are known to these questions, Yajnas are fully known.

In the Yajna what is appearing is made to disappear. The chief work in the Yajna is burning. Without existence of fire, Yajna doesn't exist. In the Yajna, existing materials are disappeared due to burning. The nature of fire is burning. If we see in accordance with the principle, at any where a thing or a material lost its existence and converted to without existence, there Yajna is remembered. Where destruction occurs, there Yajna is performed. According to this, not only Yajna occurs in which materials are burnt by the visible fire, but also Yajna occurs in which destruction occurs by the invisible fire. The invisible fire is in any form.

For instance, when a bomb is dropped on the 100 soldiers by enemy, the bodies of 100 soldiers lost its original status by breaking into pieces. It can be said about that incident is also one kind of Yajna. It can be named any name. Though this incident appears, fire is not appeared in the massacre. There is no principle that fire must be in the form of burning. It can be any form. Those things which are burnt in the Yajna may be in the form of physical or subtle. Similarly, burning fire must be in the form of physical or subtle. In this way if we look into in accordance with principle, where existing material is destructed, where a thing or material has lost its form and its existence by converting to different manner, there Yajna is occurring.

If Yajna is counted in this manner, it is known that it is bound to science. Where the word Yajna is mentioned, if it is related to this principle, it can be mentioned that it is bound to Shastra. Else, if it is mentioned differently in different places, it cannot be called either bound to principle or bound to Shastra. The matter which is bound to Shastra gives a meaning without changing at anywhere. The usefulness of the bounding of Shastra will be known in the coming writing. Now if we do not say about bounding of Shastra, we must say about visible external Yajnas in a manner and the Yajnas which were said by Bhagavan in the Bhagavad-

Gita in a manner. If we say like that there is no answer for the Rationalism. It will be unscientific. It can't be proved. In the view of my teaching should be bound to science and having life permanently and it should be direct evidence, I said in advance about the principle of Yajna and its scientific bounding.

So many people think that Yajnas are part of the worship of God. When some people are respecting the Yajnas, especially we say about Yajna that it is a destructive process, for hearing it is inconvenient to some persons. Though they have inconvenience of any kind, if truth is not revealed without taking them into our sight, it will be inconvenient to all people. If wisdom of Divine is said as untruth, sin accrues more equal to some births. Yajna is not a common matter. It is associated with dharma in one kind, and in another kind it is associated with adharma. Yajna becomes either Dharma or adharma in accordance with practitioner of Yajna or the manner of practice. Yajna is matter of Dharma and Adharma. So, I have to write about Yajna.

If we say about the history of Yajnas from the previous days, Yajnas are two kinds. 1) Visible Yajnas. 2) Invisible Yajnas. The invisible Yajnas can be divided into two kinds. **One Yajna brings Karma and another Yajna eliminates the Karma.** According to this Yajnas are three kinds. First, physical Yajna (Visible Yajna) is one kind. In this so many kinds exist. We have known the meaning of Yajna as destruction. If materials are burnt by the fire, men die due to bombing, grains convert as flour in the flour mill, sheep die due to thunderbolt, insects die due to poisoning and if trees are fell down due to wind, these are all destructive actions and it can be called visible (physical) Yajnas. If a material which has either life or life less is destroyed, that is visible Yajna. But all are thinking that the process of burning of clothes, materials, fruits and oils in the pit by chanting mantras is only Yajna. No one recognizes remaining destructive actions as Yajnas. If no one knows about visible destructive actions as Yajnas, no one expects even in the dream that invisible Yajnas exist. Now the fact which is known to all is in the Yajna fire and Rutvics exist, Veda mantras are read, it is performed for profits only and desires are fulfilled by performing Yajna.

Really some Yajnas are visible and some Yajnas are invisible. But one Yajna is only recognized among the visible Yajnas since ending of Dwapara Yuga age. Even the people, Swamijis and Gurus did not know that visible Yajnas and invisible Yajnas were many. Yajnas are not only existed as physical and subtle, but also exist as two kinds. Those are associated with Dharma and adharma. As

man is in a position by knowing only a physical Yajna without knowing any Yajna, God taught Bhagavad-Gita at the end of Dwapara Yuga and said about the Yajnas.

Some say that they are doing Yaga instead of Yajna. Some may ask us, is there any other meaning by saying like that? We should have heard the words Japa (recitation) and Tapa (penance). What the meaning of Japa is also given by the word Tapa. Similarly dual words such as Vrata, Kratu, and Yajna, Yaga have same meaning. Here noticeable information is! Which is done short time only is Japa and which is done long time is Tapa (Penance). Though the work is same in the Japa and Tapa, in accordance with the length of time it is differentiated into Japa and Tapa.

For instance, if a man has done meditation for an hour, it can be called that he has done Japa. If he has done meditation for the whole day, it can be called that he has done Penance. Similarly if worship is done for some time is called Vrata and if the worship is done for some days is called Kratu. Similarly if the burning process is done in a day is called Yajna and it is done for some days are called Yaga. Though the words of pair such as Japa, Tapa and Vrata, Kratu and Yajna, Yaga exist, it is in accordance with the difference of time in a work.

We heard that in the previous Treta Yuga, Dasaratha had done Yajna of Putrakamesti for getting sons, resulted in he got sons, in accordance with Ramayana epic. In accordance with the word Yaga, it is understood that it was done for some days. We are all known well about Putrakamesti Yaga, which was done by King Dasaratha. Putra kamesti means desiring for sons. According to Ramayana, King Dasaratha had done Putrakamesti Yajna in accordance with the advice of Maharshis and got sons.

According to this, man had done Yajna and Yaga for fulfillment of his desires and these were arranged for fulfillment of mundane desires. Among the matters of Yajnas, though man is not known the matter of dharma and adharma, but it can be understood that desires are fulfilled. God said in Bhagavad-Gita that it was not possible for knowing me through these Yajnas. Here noticeable matter is! God is not known by external Yajna means God is not known through the Yajna which accrues karmas.

First, we divided Yajnas into three kinds. After that we described it as two kinds. One Kind accrues Karma. Another kind ruins karma. Owing to Yajna which burns Karma, God is realized. We can't realize God through the Yajna

which accrues Karma. Those Yajnas which are known to man increase the Karma. So, like that Yajnas are called adharma (unrighteous) Yajnas in Bhagavad- Gita. For fulfilling the desires, what Yajna Dasaratha did, was also associated with adharma. Sri Rama did Asmamedha Yaga for extending more empire. Some kings did Varuna Yajna for more rains. Some did Viswa Santi Yaga for establishing peace.

According to epic stories, at the end of Dwapara Yuga or at the beginning of Kali Yuga, the King Janamejaya did Sarpa Yaga for eliminating snakes because of a snake was caused for the death of his father. Like this way in previous days so many people did so many kinds of Yajnas. Nowadays, so many people are doing Yajnas in many circumstances for fulfilling their mundane desires. In previous days, Yajnas were performed in Bharat only. Nowadays this practice is being done in foreign countries also. Now, even foreigners call for Rut wicks from Bharat for doing Yajnas.

Those who do Yajnas are called by using a special word Rutwicks. Brahma Jnanis do the Yajna which ruins Karma, but the Jnanis who know only worldly matters do the Yajna which accrues Karma. Rutwicks do the Yajna, but Yajna can be performed by anyone. Rutwicks are Brahmins who chant Veda mantras and having purity. Some persons who were accustomed to do Yajnas taught the people about Yajnas that some actions would be fulfilled by performing Yajnas; people began to perform Yajnas for the fulfillment of their desires. In accordance with the desires of people new Yajnas were created and it was named new names. By taking the desires of man as the pretext, Rutwicks made people spend much money. Rutwicks made people spend money lavishly in the Yajna by getting high remuneration.

Because of Rutwicks teach that though it appears as loss by sowing the seed in the earth it gives much profit in the form of grain after three or four months, like that some persons are pouring more ghee in the Yajna for getting more profit. Some persons made Rutwicks burn valuable items such as silk clothes, gold and sandal wood for getting more profit. By doing like that we are losing valuable food materials and valuable cloths.

If we look into the matter by questioning those who spend money lavishly for Yajna get whether profit or not, in the previous days those who did Yajnas may be fulfilled their desires, but now there is no belief forgetting result from the

Yajnas. If Yajna is done on what purpose, that is not fulfilled. In the previous days King Dasaratha had done Yajna for getting sons and got sons. In those days because of the desire of Dasaratha was fulfilled, now why not even small actions do not fulfilled by the Yajnas? There no belief that now Yajna is to be done like Yajna was done in the previous days. If we consider why the desires are not fulfilled like in the previous days, some unknown truths are revealed.

Though Yajnas appear physically, in that so much money, so many things and so much ghee is lost, but result comes without appearing. Here we can observe a principle. If a work is done whether visibly or invisibly, that must be done by a visible person or invisible person. In accordance with the principle, any person must fulfill the desire of the person who made Rutchics perform Yajna. If we keenly observe who does that work, in every place where the chanting of mantra occurs by performing Yajna, there a subtle power reaches that Yajna. If any person hides the gold or any metals in the earth, a subtle power reaches that place. That subtle power might be either Graha or Bhuta. That subtle power guards that money.

At any time if the person who hides the treasure, is taken the treasure, that power doesn't harm that person. Else, others try to unearth the treasure, the subtle power which is watching over the treasure obstruct them. No one understands the obstruction of invisible power. Those who endeavor for taking that treasure will be intimidated and are made to leave that attempt by that power. In some incidents, that power had killed some persons.

In which manner a subtle power reaches the place of treasure without informing others, similarly a subtle power reaches the place where Yajna is being done. Where ever external Yajnas are performed either it is small Yajna or big Yajna, a Graha or Bhuta reaches Yajna as lord of it. How that subtle power which guards the treasure thinks as lord of that treasure, similarly that power which comes to the Yajna thinks that it is the lord of that Yajna. Even the Rutchics who perform Yajna do not know that a power has come as the lord of Yajna.

The subtle power which comes to the Yajna has much power. I made you remember that these incidents do not occur without knowledge of God. The subtle Graha or Bhuta which comes to the Yajna try to fulfill the desire of doer of Yajna. Some may question us " You have said that in the space so many Grahas have divine knowledge and are participating as a part in the ruling of God. Like

that subtle powers which have wisdom, what is it by coming to the Yajnas which are adharmas as lord of Yajna? What is it by fulfilling the mundane desires of man who made Rutwics perform Yajna? For this reply is! Bhagavan said in the Bhagavad-gita in the chapter Vijnana Yoga!

Verse! 20. Kamai smirhruta jnanah pravadyante anya devatah!
Tam tam niyama mastaya prakrutya niyata svaya !

Verse! 21. Yo Yo yam yam tanum bhakta sradda yarchitu micchati!
Tasya tasya chaslam sraddam ta meva vidhada myaham!

Verse! 22. Sataya sradda ya yuktasya syaradhana meehate!
Labhate cha tatah Kaman mayaiva vihitan hitan!

If we look into the essence of the verses, reply can be found for the question. The ignorant persons, who gain sin in the works related to world, sink into the desires and worship other devatas and perform Yajnas and Yagas in accordance with the principles for fulfilling their desires. God made the people worship in accordance with their interest. God made the people fulfill their desires in accordance with their desires by the subtle power which is in his ruling. This procedure occurs in accordance with the ruling of God.

There is no wisdom or ignorance on the earth without knowledge of God. **God also fulfills the mundane wishes of ignorant person. God made Jnani relieve of cycle of birth for merging into him.** When the Yajnas are performed, only mundane wishes will be fulfilled but God is not known. If the ignorant person performs Yajna, which is adharma, God send his emissaries such as subtle powers to the Yajna for fulfilling the desires of doer of Yajna. Some may ask for, is God encouraged the adharmas by fulfilling the desires? This is an important question. From the beginning of creation, though God did not work, he had decided in advance and commanded what would be happened. Now though God is not done any work, but we are thinking that God is doing all.

According to the writings that were written before creation, Grahas and Bhutas had been working on the earth without appearing to men since at the beginning of creation. But man think that God is done that work without knowing that such Grahas are doing the work. Similarly, even Rutwics who do Yajna do not know that behind a Yajna some subtle powers are working without appearing. Rutwics think that Devatas will be satisfied by receiving the things such as

cloths, medicinal plants and ghee which are dropped in the pit of Yajna, and fulfill the desires.

In the Treta Yuga, when King Dasaratha did Putrakamesti Yaga, no one knows who was as Adikarta for that Yaga. At that time which Bhuta was the lord of that Putrakamesti Yaga that Bhuta gave children to the King Dasaratha. In not only Yajna which was done for seeking children, but also in any Yajna which is done for seeking anything same process is getting on. Another important thing is, if Rutwick has done Yajna disinterestedly or doer has done disinterestedly, the power of Graha which is lord of that Yajna, become anger. It will harm the Rutwick or doer of Yajna and doesn't fulfill the desire of doer of Yajna. Because of that, Rutwick and doer of Yajna must have interest.

Now some may question me " Though God doesn't do on his own, due to either Graha or Bhuta as lord of that Yajna is fulfilling the desire of doer of Yajna , all men may go towards Yajna for fulfilling their desires. Then no one wants liberation and all people want their desires are to be fulfilled. If we look into statement of Bhagavan that he would protect the dharmas by condemning adharma, we have a suspicion whether God at the side of Dharma or at the side of Adharma. Some persons may question us, as Bhagavan condemned in Bhagavad-Gita that Yajnas are adharma, why did not condemn the Yajnas which are done by Brahmins? ". For that question reply is like this.

Both Dharmas and Adharma exist. By practicing non-dharma and think that these are Dharmas is adharma. **Owing to practise of Dharma, God is known and liberation is attained. Owing to practise of Adharma, God is not known and liberation is not attained. If we look into that, what is not dharma is adharma.** But Adharma is not adversary to Dharma. Similarly, Dharma is not adversary to adharma. Owing to practise of dharma one result comes. Owing to practise of adharma another result comes. Either Dharma or adharma are belonged to one race. Owing to practise of dharma, Karmas are eliminated and liberation is attained. Owing to practise of adharma, meritorious karma is attained and comforts are secured. **Liberation is attained by practicing Dharma, but heaven is attained by practising Adharma. Those persons who have bad dispositions by opposing either Dharma or adharma are called enemies of dharma.**

The ignorant persons do not like either dharma or adharma. They are envious of both dharma and adharma. They earn sin and get hell. Now we can divide men into three kinds. One kind is practising Dharma. Second kind is practising Adharma. Third kind is opposing either dharma or adharma. They get liberation, heaven and hell respectively. God made man get three experiences such as liberation, heaven and hell and explain about it in his wisdom. Man can get liberation by concentrating his interest in dharma. Similarly, he can get heaven by concentrating his interest in adharma. He can get hell by concentrating his interest in the mundane matters. In the matter of these three actions, God leaved them to their interest.

For electing as President of India, some qualifications are needed. One must be citizen of India and he must be crossed 60 years of age. Similarly, man must have some qualifications for converting to God. He must be Yogi. Karma must be eliminated completely. He must die at day time when a ray of sunlight has come. That day should be bright fortnight in the summer solstice. Like that person can convert to God. If he doesn't have citizen of India and doesn't cross 60 years of age though he is good man, he is not qualified for electing as president of India, similarly if he is not Yogi and karma is not expended and not died at appropriate time he is not qualified for getting liberation without taking birth.

If a person practices dharma and having interest for getting liberation, he must be dear to God. God doesn't like the person, who doesn't know the value of God, and doesn't have interest in liberation, doesn't know about dharmas of God and count other demy-gods as God by saying that God is one. God doesn't like about arrival of that person to his proximity. God made him go in his way. God created Maya for obstructing those persons who are not dear to him and without coming towards him. Maya will leave the person who is accepted by God and send them to the God. Sri Vemana, a great Jnani said this matter in his poem.

If husband accepts, wife accepts

If husband and wife are united, it will be sanctimonious!

Liberation is just of husband and wife

O Vema! Merge with Paramatma, who is incomparable!

Here, husband (Pati) means Paramatma. Wife (Sati) means Maya. If husband accepts mean if God likes, Maya accepts and relieves man of her bondages.

Then he attains liberation by reaching God. According to 14th verse in the Vijnana Yoga chapter of Bhahavad-Gita, no one reaches liberation up to Maya leaves him.

Verse! Daivee hyesha gunamayi mama maya duratyaya !
Mameva ye pravadyante maya metam taranti te!

Meaning: I made the Maya which is associated with the dispositions (Gunas), have much strength. It is impossible for crossing the Maya. But, he who worships me can cross the Maya. It leaves the person who worships me without obstructing him. According to this, it is understood that Maya has a net called Yajna for not going towards God. Maya made man who doesn't know the dharmas of God and doesn't worship God, engross in the Yajna without going towards God. Because of Maya taught that for worshipping God, Yajnas were important, man says that Yajnas are important in the worship of God. God made man get interest in the Yajnas through Maya and made him do Yajna daily. So, God said that Yajnas were adharmas but he did not either condemn or ban the Yajna without doing by man.

God made man believe Yajna as dharma by Maya for not reaching him. He made man worship demi-gods in accordance with his interest for fulfilling his desires. He said that he should not be revealed through Yajna, but due to practise of adharmas such as Yajna merit might come. God did not say anywhere that Yajnas were sinful actions. Though Yajnas are not Dharmas, it is not against Dharma. Now some may ask a question. So far we think that Adharma is against dharma. But you are saying that Adharma is not against dharma. What is against Dharma? For this my reply is!

Dharma gives liberation to man. By basing these, it can be said which is giving birth without getting liberation is against dharma. Man must get birth for experiencing merit because of Yajnas provide merit. So some may ask us, are the adharmas such as Yajnas against the dharmas? In accordance with that, we have to agree that Adharmas are against dharmas. In some circumstances for understanding people, it is no matter for saying that adharmas are against dharmas. But that word is not bound to science. In accordance with Brahma Vidya Shastra, it should not say that adharmas are against dharmas. But, some may question us you are saying contradictory statement that it is true so it must be accepted and same time you are denying that it is not bound to science. For this, I can give an illustration.

In the previous days, usually the great Yogis went to the King's palaces. King invited the Yogi by seating him on high seat and washed the feet of Yogi by putting the feet of Yogi on the plate. They sprinkled the washed water on their heads. They thought by doing like that karmas in their head would be ruined because of the dust of his foot which have power, spread in the water. By knowing this, people sprinkled the washed water of Yogi's foot, on their heads with much liking. This process is good and must be acceptable to all people. One day a Maharshi came to the house of a King. They washed the feet of Maharshi and sprinkled the washed water on their heads. Next day, a king of neighboring country came to the house of King where Maharshi was worshipped yesterday. The servants of king waited for the king at the outside of palace and washed his feet and brought him inside of palace. King of neighboring country felt happy because of he was being respected. After seeing this, some may ask question us.

What is specialty between the washing of feet of one at outside of palace and the washing of feet of another one at inside of palace? Not only previous days, but also now days there is a tradition that anyone must enter into the house after washing his feet at outside of house. In the villages, if relative comes, first he is offered water for washing the feet and towel for wiping things dry. It is treated as honor. But now in the cities, there is no need for giving water because of bathrooms and tap of water is inside of the house.

In accordance with the proverb of previous days, if one enters the house without washing his feet, Saturn enters along with him. In the "*Tale of Nala*", it was described that King Nala though entered the house after washing his feet, at the back of foot small place was not wetted. Owing to this mistake, Saturn entered the house and made king Nala remove from power and made him get distresses. Because of this, in the previous days usually anyone came into the house by washing his feet.

The person, who knew that the dust of feet of Yogi had Yoga power, took him into the house and washed his feet. The feet of any person who did not Yogi, was washed at the outside of house because of they thought that Saturn had attached the dust of foot of Yogi. Though Yogi and king was persons only, but in accordance with the difference between them, the feet of one was washed at inside of palace, and the feet of another was washed at outside of palace. Some may ask us, as all people had been practicing the principle that without washing their feet, they should not enter the house, why that principle was not applied to

the Yogi. In accordance with the difference between them, that principle and tradition was not worked there.

In the same way, though adharmanas accrue rebirths, it can't be said that four adharmanas are against dharma. How the word Saturn comes by attaching dust of feet is given exception for the Yogi, the word adharmanas are against dharmas is given exception. Here another question may arise. Because of the feet of Yogi have power of Yoga, so he is given exception from the principle that washing of one's feet at outside of house. Here, some may ask us what is specialty by saying that adharmanas are not against dharmas. For this reply is like this.

When it is said that Karma is against Dharma, if merit is attained by doing Yajna, by saying about Yajnas are against Dharmas, it can be said that Yajnas are not against Dharma in accordance with science. When it is Dharma x Karma, Karma is against Dharma. Here problem is about Karma. The combination of merit and sin is called Karma. Though merit + sin are in any proportion, it can be called Karma. It is like rice + curry is called meals. Only either rice or curry is not called meals. How only rice is not called meals, only merit is not called Karma. Similarly, only sin is not called karma. If Karma is against Dharma, it can be said that the external Yajnas which gives only merit is not against dharma.

Those works which are not either Dharma or Adharma are said as the works of against Dharma. These works bring mixed karma consist of merit and sin. Except three Dharmas and four adharmanas, remaining actions bring karma and send to rebirth. For instance, let us take agricultural occupation. The actions of agriculture are not belonged to either Dharma or adharma. So, it can be said about those actions as the actions of against Dharma. In this way in so many fields so many actions become the actions of against Dharma. Now there is possible for asking another question by someone. Are the teachers who preach wisdom of God practicing whether Dharma or Adharma? Now let us say about that.

Those who teach wisdom of God learn some teachings like the actor of drama and teach the wisdom which was they learnt. If the teacher teaches wisdom like the teaching in the school, it is not either Dharma or adharma. If he teaches wisdom without keeping his sight on wisdom, but keeping his sight on teaching and felt that his teaching is the profession of money earning is doing actions of not related to dharma and adharma. So, like that person gets mixed

karma consistsof merit and sin. A swami began to teach about Bhagavad-Gita and for knowing others he erected a board by displaying that such a Swamiji would teach 53rd GeetaYajnafrom 16th to 23rd of this month. That Swamiji, without saying that he would teach Bhagavad-Gita, he made someone write that he would do Geeta Yajna.

At the beginning of this book, we have taken the scientific meaning of about the word Yajna. We are told thatYajna means either ruining or burning or eliminating of existing things. At anywhere it is not said that Yajna means worship. All people must know that external Yajnas are made as the sign of wisdom of God. If we look into the Yajna at any way, it is destructing anything. Those Swamijis,who came to teach wisdom, are made to write the number on the displaying board that in the past they had done the program of teaching number of times, and now teaching such a time. It is like 53rd JnanaYajna is to be performed by such a swamiji. It means, that Swamiji says that he had taught Gita 52 times and now he is teaching 53rd time. In the meantime a renowned Swamiji erected a board by displaying that he taught Bhagavad-Gita 149 times by doing Gita Yajna,and now he was to be done Gita Yajna at150th time. After seeing this board, a student asked me that in the 150th Gita Yajna, what things would be burnt and how much ghee should be burnt. It is not mistaken by asking like that. As the student having seen the process of Yajna that by digging a pit and some valuable things such as ghee, cloths and medicinal sticks are dropped, it is not wrong by questioning about the specialty of doing 150thYajna. But they made the mistake of writing about teaching as Yajna.

I said to the student that in the Gita Yajna ghee and things would not dropped, but itwas writtenfor teaching Bhagavat-Gita. Immediately that student asked me whether 150 books of Bhagavad- Gita would be dropped in the pit of Yajna or it was 150th time of burning the Bhagavad-gita. Then I said to him "*Swamiji taught Bhagavad-Gita 149 times in many places, now he is teaching 150th time. For revealing this information, it was written that it is 150th Gita Yajna.*" That student surprised and questioned me, why does write 150thYajna instead of 150thteaching of wisdom of Gita? If what is to be said is teaching only why the name of Yajna is written?

By saying 150th GitaYajna, is its meaning 150th time of burning of wisdom of Gita? If Swamis write like that, how we can understand because of we do not know anything. When we know about the meaning of Yajna is burning, and it

has been doing for burning, when you have written that it is 150th GitaYajna, we also understood that Gita is burnt 150th time. Have they any basis for knowing in your writing that you teach Gita at 150th time? After hearing about his questions I replied him that it was wrong either by writing like that or by saying like that. By writing like that its meaning is burning of Gita only, but teaching of Gita is not come.

In between the two Yajnas such as invisible Yajna and visible Yajna, so far we said about external Yajna, usually which is done by all. Though Bhagavan said about the material Yajna and Jnana Yajna which are two invisible Yajnas in the Gita, he said that between the two Yajnas, JnanaYajna is distinguished than material Yajna. These two Yajnas occur in the body without appearing. No one knows about those invisibleYajnas. So, some elders had known the invisible Yajnas which were revealed by Bhagavan, through their sight of wisdom, and made people burn many kinds of things, medicinal plants, cloths and ghee in the pit of Yajna for showing about Yajna to the common man.

By showing like that man knows about the model of Yajna. First, if he sees the model of Yajna, he can know complete wisdom of external Yajna by questioning what is Yajna, for which fire exists as a symbol, for which the things which are dropped in the fire is a symbol, and for which Rutwick who does Yajna is a symbol, then he can know inner Yajna which occurs in the body. As God said descriptively about wisdom of Yajna in the Bhagavad-gita, so many did not recognize it. Very little persons only had interest in wisdom and grasped that God said about Jnana Yajna in the body. The Jnanis who grasped the wisdom of sacrifice in the body had made external Yajna which resembles Jnana Yajna, for teaching others.

They thought that by comparing every matter of external sacrifice with inner Yajna, men could understand about wisdom of sacrifice which was said in the Gita. They made people know external Yajnas by uttering mantra and dropping things such as fuel wood and ghee and valuable things in the pit of fire. It can be said that Yajna which is subtle was made to see physically. Today though externalYajna exists, which was made with good opinion, but anyone do not know that it was made as sign of inner wisdom of sacrifice which occurs in the body. The Jnana Yajna which is essence of three dharmas had converted to external Yajna in the previous Treta Yuga and became one adharma among four adharmas.

The Jnanis who grasped about inner wisdom of sacrifice which was described in the Gita thought to reveal about Jnana Yajna by showing external Yajna as a model for internal Yajna, but that attempt had failed. The dharma of inside body became adharma at outside of body. If we consider why their attempt had failed, we know about a matter which was not known even to Jnanis.

When Bhagavan revealed about Jnana Yajna which is occurred in the body without appearing, he said about Dravya Yajna (material Yajna) which is not related to dharma, as a model of Jnana Yajna. According to the model of material Yajna, anyone can do Jnana Yajna, and it was mentioned in the Gita. The Jnanis, who did not understand that God made the material Yajna as the model of Jnana Yajna made the external Yajnas on their own attempt. Because of external Yajnas were made by the effort of men, people did not understand its meaning and it became adharma. God said about material Yajna as a model of Jnana Yajna. But man did not recognize the material Yajna. Though he had recognized the external Yajna, he did not grasp the material Yajna as model of Jnana Yajna.

If we look into this matter by considering with intellect, we can understand that real Jnana Yajna is one only and the model of Jnana Yajna which was said by God is one only. Another Yajna which is said by man is one. Now let us observe the resemblances of model Yajnas which were said by God and man by leaving the real Jnana Yajna. The material Yajna was mentioned in the chapter Jnana Yoga of 33rd verse.

Verse! *Sreyan dravyamaya dyajnat jnanayajnah paramtapah!*
 Sarvam karmakhilam Parada! Jnane parisamapyate!

In this verse the names like material Yajna and Jnana Yajna are mentioned. It is said that Jnana Yajna is distinguished than material Yajna. Why God said about one Yajna is distinguished than another. As man did not know about the Yajnas and its names, what is the secret by saying that one is great? If we look into this by questioning what is needed to say about material Yajna, we can understand like this.

If twins exist there is no possibility to recognize who is elder. If two diamonds exist with same resemblances, it is not possible for saying which is in duplicate and which is original. No one tells about which is distinguished when two things are similar. But the person who made these two things can know about difference between it. For understanding why God mentioned about two Yajnas, let us say an example.

In a remote village a Goldsmith had made a golden necklace which was not made by anyone. He studded the golden necklace with nine kinds of gems. He studded the necklace with nine kinds of gems in accordance with astrological science and Brahma Vidya Shastra. Because of nine kinds of gems are studded to golden necklace by uniting two sciences, that necklace had got power. Because of he made the necklace by bringing about sticks called Karmas on the basis of astrological science and the fire of wisdom which ruins karmas on the basis of Brahma Vidya Shastra, that necklace becomes special necklace.

As goldsmith made the necklace skillfully, those who wore that necklace were healthy by curing the diseases. Goldsmith knew that in the necklace power exists. He thought to sell the necklace. He revealed about the power of necklace to all people. Necklace had a principle. According to the principle, necklace should be in the house of goldsmith or it should be on the body of purchaser. Else, it should not be turned in the villages. The hands of people should not touch it. Because of like that principles, he made a duplicate necklace and studded duplicate gems in the necklace. Though it was not gold, it was like original necklace. The duplicate necklace didn't have power. So it can be turned in the villages and anyone can touch it.

Goldsmith kept the original necklace in his house and made the people see the duplicate necklace by explaining its power. But anyone did not buy the necklace. Some persons who saw the effort of goldsmith also advised the people to buy the necklace. Goldsmith used the word Danda for necklace in regional language, but it was understood as Dandam by the persons, who tried to sell the necklace. Dandam means stick. So anyone did not come forward to buy the necklace. Similarly God made Jnana Yajna in the body for eliminating karma like Goldsmith who made necklace for removing diseases.

God made duplicate material Yajna in the body for revealing about Jnana Yajna like goldsmith made duplicate necklace. How some persons used the word Dandam (stick) instead of Danda (necklace) for selling the necklace, similarly man made external Yajna for trying to disseminate the Jnana Yajna which was revealed by God. In this way gradually Jnana Yajna becomes external Yajna by the teaching of Jnanis. Our teachers leaved material Yajna which was said as token of Jnana Yajna, and made people do external Yajna by burning things. Now all people are doing external Yajna by burning things.

Man used to perform external Yajnas from the Treta Yuga by forgetting the wisdom of God. By seeing this, a person who was renowned as Brahma Jnani and knower of present, past and future, opposed the external Yajnas. But he was called Demon. If a person who told not to do external Yajnas by leaving Jnana Yajna which was said by God is demon, the persons who do external Yajna which is associated with ignorance are Devatas ? Let you consider about it. Bhagavan said in the Bhagavad- Gita about the manners of burning Karma in the form of three Yogas. Those are Brahma Yoga, Karma Yoga and Bhakti Yoga. In the three Yogas, karma of Jeeva is ruined. The three manners of ruining of Karma are called Jnana Yajna. Let us think that at three places three persons have burned the sticks. The three are done same work. So it can be called that they have burned the sticks. Similarly God said about the manner of burning of karmas in three Yogas as Jnana Yajna.

If a man practices Yoga or practices two Yogas, it is said as Jnana Yajna. **Like fire burns all things, where the manner of burning of karma exists there karmas called sticks are burned by the wisdom called fire. If wisdom becomes fire and karmas become sticks it can be called Jnana Yajna.** It can be understood that in the pit called Yoga, the fire called wisdom and the sticks called Karmas are burnt without its existence is called Jnana Yajna. This matter is said in the chapter Jnana Yoga in the 37th verse.

Verse! *Yadhaidhamsi samidhogni bhasmasatkurute Arjuna !
Jnanagni sarva Karmani bhasma satkurute te tadha!*

Meaning: How the sticks are burnt in the fire, similarly all karmas are burnt in the wisdom called fire. If we look into this meaning, we can understand that it is related Jnana Yajna. In the same chapter in the 33rd verse it is said that Jnana Yajna is distinguished than material Yajna (Dravya Yajna). God said about these two Yajnas and named it. These two Yajnas occur in the body. The lord of the two Yajnas is Atma who is lord of body. This matter is also in the 4th verse of Akshara Parabrahma Yoga in the Bhagavad-Gita.

Verse! *Adhibhutam Ksharo bhavah purushaschadhi daivatam!
Adhi Yajnohame vatradehedeha Bhritamvara!!*

Verse! In this verse it is said that I am Atma who existed as lord of the body, exist as lord of internal Yajna which occurs in the body. According to this Atma is the lord of Yajna and Yajnas are occurring in the body. Every action which occurs

in the body is not occurred by the Jeeva. Atma which is lord of the body is doing the work of either external senses or internal senses in the body. Jeeva is not doing any work. In the body material Yajna and Jnana Yajna are occurring. But external Yajna in which materials are burnt is occurring at the out of body. In the two Yajnas which were said by Bhagavan, the material Yajna occurs in the stomach. But Jnana Yajna occurs in the Guna Chakra which is in the head.

One Yajna exists in the world which is powerful. How the Goldsmith has powerful necklace, similarly one Yajna exists which has power of wisdom. That is Jnana Yajna. How Goldsmith has duplicate necklace similarly another Yajna exists which was made by God. So it can be said that material Yajna is the duplicate Yajna. In the world only two Yajnas exist. One is original and second is in duplicate. The real Yajna is Jnana Yajna. In the two Yajnas which occur in the body duplicate Yajna that is Dravya Yajna (material Yajna) is doing by Atma. But the original Yajna is to be done by Jeeva in the body, but he is not doing.

Jnana Yajna was made to do by Jeeva, but he is not doing. In the body at the altar of Jnana Yajna in the head, Samidhas which are to be dropped in the pit of Yajna, are heaped up. But Jeeva who is Rutwick is sleeping without paying attention to the Yajna, and in the pit of Yajna, fire doesn't exist. The Jeeva who is Rutwick is to be burn the sticks by practicing Yoga and light the fire called wisdom for burning the sticks, but Jeeva is sleeping. In this manner the Jnana Yajna which is only one in the world is extinguishing because of doer of Jnana Yajna doesn't exist.

Atma is doing dravya Yajna (material Yajna) daily for knowing Jnana Yajna. But men did not notice the Dravya Yajna which is done by Atma as lord of body. They meant that Dravya Yajna was natural process. Man has not been considering who is doing the Dravya Yajna in the body. Atma has been doing the Dravya Yajna since his childhood without having any connection with Jeevatma. In the body the Dravya Yajna which is model of Jnana Yajna is getting on, but man did not think about that Yajna. Not only common man, even heads of peethas and Swamijis did not observe the Dravya Yajna in the body.

Though man is any religion Dravya Yajna is getting on daily in his body. We learned that burning process was Yajna. Dravya Yajna means burning of materials. It is occurring in the Jeernasaya (stomach) of body. Jeerna means destruction. Jeernasaya means having the aim at destruction. If anything is dropped in the Jeernasaya, it will be digested. In the stomach Jatharagni exists which destructs

anything. Jatha means stomach. Jatharagni means the fire in stomach. It burns all things in the stomach. The fluids are secreted by the Atma from the glands and joins in the stomach for burning the materials. The fluids digest four kinds of food materials in the stomach. They are 1) Carbohydrates 2) Proteins 3) Minerals 4) Fats. It can be said that daily in the stomach of man Dravya Yajna occurs three or four times. This matter is said in the 14th verse of Purushottama Prapti Yoga chapter in the Bhagavad-Gita.

Verse! Aham Vysyanaro Bhutva praninam deha masritam
Pranapana samayuktah pachamyannam chaturvidam!

Meaning: Atma in the body says "I exist as fire in the bodies of all living things and digest four kinds of food materials". Atma has capacity to digest anything by its fluids and burns the food materials by dividing into four kinds. Every day the work which is getting on in the stomach is DravyaYajna. The manner of DravyaYajna exists as comparable to Jnana Yajna which occurs in the head. But work is not done in accordance with the comparison.

Jnana Yajna is getting on in the Guna chakra which is in the four wheel structure in the head. Jeeva lives in the Guna chakra. Because of Jeeva is doing the works by connecting with dispositions (gunas), Karma consists of merit and sin accrues. Karma comes through the knowledge of five senses. Because of Karma comes in five kinds through the actions of man, it can be said that in the Jnana Yajna the mundane knowledge of five senses are burned. In the Dravya Yajna four kinds of food materials are burned but in the Jnana Yajna five kinds of mundane knowledges are burnt.

In the Dravya Yajna carbohydrates, proteins, minerals, and fats are digested or burnt. But in the Jnana Yajna the wisdom of senses such as vision, hearing, taste and smell are burnt. The process of burning of merit and sin which comes through the five senses of wisdom by the fire called divine wisdom is called JnanaYajna. Atma is the Rutwick for the Dravya Yajna which occurs in the stomach but Jeeva is the Rutwick for the Jnana Yajna which occurs in the head. In the man divine wisdom called fire doesn't exist at the place Jnana Yajna is to be done. Jnanagni doesn't exist in the Guna chakra. Jeeva, who is to be earned fire, did not consider about Jnanagni and did not try for Jnanagni. Jeeva, who is to be done Jnana Yajna, heaped up sticks called karmas? But he is not thinking to burn the sticks by the Jnanagni. Because of this, in any body Jnanagni doesn't occur.

Man, who didn't have attention to the inner of body, did not think about the Yajnas of inside of body. Man is learning only education for living from the childhood. In this way man has been thinking from the beginning of life that learning of education is for job, job is for livelihood, life is for wife and children and children are for telling his name. By thinking like that he is working life long. Life is getting on by striving for completing his education for 25 years then he searches for job, after getting job he tries for getting promotion. After getting promotion he immerses for earning money, after retirement he wants to see his children in high position, in this way he always searches for and one day he will die.

In this way every man is striving for anything without leisure from his birth to death. It is getting on that man searches for means of subsistence to lead his life and spend his whole life in it. Some persons daily search for works and do that works. By getting remuneration from those works, they drag their carriage of life. In this way so many persons are working without having leisure for living comfortably. They engross their sight in the mundane matters for their livelihood. Man is not in a position to consider about Dravya Yajna or Jnana Yajna. If the matter of Dravya Yajna and Jnana Yajna is not known, no one tries for it. If anyone tells about Yajna, because of his aim is at earning of money, he won't take it into his head.

The intellectuals like Rutwicks said that Yajnas are made to fulfill your desires and encouraged the people to do Yajna and made Rutwick perform Yajna for fulfilling their desires. In this way men accustomed to perform external Yajna from the Treata Yuga. In those days Kings called for Maharshis and made them do the Yajnas for fulfilling their desires. Some Maharshis encouraged the king to do Yajna for the welfare of country and performed the Yajna. In this way Yajnas began to convert as profession of livelihood to the Rutwicks and it remained as worship for the doer of Yajna.

Even the worships of God which is to be done without having desires have converted to the worships which are associated with desires. Man is waiting for getting such income by doing such work. Because of this, like the necklace which is to be sold by the goldsmith had converted to Dandam (stick), the Jnana Yajna which was said for ruining the karma by God had converted to external Yajna which creates the karmas. For revealing about that Jnana Yajna ruins Karma, God arranged the stomach which digests or destructs the materials

in the body as a model. He revealed in Bhagavad-gita that it was the Dravya Yajna and there was a distinguished Yajna called Jnana Yajna which ruins the karmas. But the teachers who teach Gita do not understand about Dravya Yajna or Jnana Yajna. In their sight external Yajnas appear as great and internal Yajnas in the body are not appeared, so Dravya Yajna and Jnana Yajna are not known to them.

External Yajnas are done for either fulfilling desires or for the gain relating to society or country or their family. We are known that their desires are fulfilled by doing Yajna. We have been hearing that Rama took birth in the Treta Yuga by doing Yajna. Recently Govt made Rutwicks perform Varuna Yajna for rains. We are seen that Tirumala Tirupati temple authority has been doing Yajnas often and then. In so many temples Yajnas are performed. They did the Yajnas by seeking that it must be good, some desires only fulfilled. Some Yajnas fulfill the desires. If Yajna is done where Karma is totally opposite, result is not coming.

In the ninety percent Yajnas, desires are fulfilled. The Atheists and Rationalists ask for me that by doing Yajna whether desires are fulfilled or not. By doing Varuna Yajna whether it rains or not. For the question of Rationalist I can give reply. But the question of Atheists, I do not give reply to them because of Atheists talk without scientific reasoning. Rationalists have the binding of science and accept the answers which are bound to science. We can give reply any question which is bound to reasoning.

Though we say about external Yajnas are adharmas because of I know what is happening in those Yajnas, what man attains from those, how he attains, about that we can give answer. Behind every external Yajna, either invisible Graha or Bhuta exist. Bhuta or Graha means powers in the space. It is the lord of Yajna. Though Rutwick who performs Yajna chants the mantras of devatas and offers things by dropping it in the pit of Yajna, it is differently happened. Devata doesn't come. Either the power of Graha or Bhuta comes from the space and grasps the subtleness of things which are dropped in the pit of Yajna. When a silk cloth is dropped in the Yajna, though the process of burning appears us, the subtleness of cloth reaches the power of Graha. Here all should grasp a matter.

Anything which is living or not living in the world has physical and subtle forms. Ghee is liquid matter. In that only Paramatma exists without Jeevatma and Atma. In any living thing three Atmas exist. Paramatma spreads in every atom of anything. If we divide the word Padarda (matter), Pada + Arda =

Padarda arrives. Pada means anything which is having name. Arda means money or essence. The essence of Padarda(matter) is Paramatma. In the visible matters which do not have life, subtle and physical forms exist. Now in the external Yajna the liquid material like Ghee is dropped, the ghee which appears physically burns in the fire. But its subtleform remains. When ghee is burned, its subtle form converts to air and reaches the power which exists as lord of Yajna.

Everything which is burned in the Yajna reaches the power of Graha. The doers of Yajna think that as much good things are dropped in the Yajna somuch good result quicklycomes and everything which is dropped in the Yajna, reaches the Devata. When Rutwicks are doing Yajna for raining, they chant Veda mantras and dropped samidhas(sticks) into the pit of Yajna, but for receiving that, Varuna Deva doesn't come. The power of Graha only comes for receiving the subtle things which are burned. That graham may give rain or may not give rain in accordance with the desire of doer of Yajna. This process is getting on in all Yajnas.

Every desire of man is not acceptable to God. Some persons seek desires which are not acceptable even to men. Plunder of propertyof others is not acceptable to God. The desire on other's wife is not acceptable to men. The power of Grahas does not fulfill such desires. If Yajna is done with the desire which is not acceptable to the power of Graha, those desires are not fulfilled. Some desires of man make the Graha get anger. In those circumstances Yajnas are not fulfilled and those who made priests do Yajna willget harm. Those who do Yajna also face problems. As Rutwicks think, there is no lord to the Yajna. So, there is no relation between Yajnas and Devatas (demy-Gods). Because of external Yajnas are done in different names, with so many desires, the subtle powers which are lords of Yajnas made people get either good or bad in accordance with their opinion.

The powers of Grahas won'tsupport the actions which are done for the worship of devatas. Those powers do not accept the worship of Devatas byleaving the God. The powers of Grahas and powers of Bhutas are fully known the wisdom of God. Grahas and Bhutas are participating in the ruling of God. So they are greater than Devataswho is worshipped by men. Though some worships belong to Devatas, and some Yajnas belong to Devatas , though Grahas and Bhutas had given the result for doing the Yajna, in some cases it opposed to Yajnas and made those men who do Yajna get harm and distress by getting anger. According

to this we can understand that by doing Yajnas one can not only receive advantages but also get loses.

In Treta Yuga the followers of Ravana Brahma had spoiled the Yajnas, when some persons who were called devotees and Jnanis had done Yajnas for fulfilling their desires. The powers of Grahas which are lords of Grahas had supported the followers of Ravana Brahma without obstructing the followers of Ravana. In those days Ravana Brahma disseminated in not only his country but also in Bharat which was neighboring country that doing of Yajna was adharmas. Those who had obstructed his dissemination were punished. In those days the powers which were in the space had supported Ravana Brahma. The people of north Bharat were displeased because of in those days the effect of Ravana Brahma was more in south Bharat, and Ravana had obstructed the persons who were doing the Yajna and saying that Yajnas were adharmas.

In the north Bharat, Aryas had more authority over the government. They kept the kings in their control and made the kings do Yajnas and worships in accordance with their liking. Because of Ravana Brahma opposed the Yajnas, Ravana Brahma became enemy of the Aryas. In those days Sri Lanka was also part of Bharat, and the kingdom of Sri Lanka was extended to southern Bharat. So, Aryas of northern Bharat called southern Bharat Dravida country. Dravidas called Aryans ignorant persons, but Aryas called Dravidans ignorant persons. After end of Ravana Brahma era, Sri Lanka had separated from the Bharat main land due to cyclones. Then Aryans thought to enhance their influence on the province of Dravida.

In those days the Brahmins of south Bharat got skillfulness in the wisdom of Atma. They had power of wisdom and power of voice. If they said anything it should be materialized. Ravana Brahma, who was king of Sri Lanka, was Brahmin and his relatives were more powerful. The Brahmins of northern Bharat didn't have wisdom of Atma, but nominally they were Brahmins. In those days they were called Aryans. The name of Brahmin was only to the persons of south Bharat. After end of Treta Yuga, at the beginning of Dwapara Yuga, Aryas had arrived Southern Bharat. Aryas who came here established relations with the Brahmins of Southern Bharat. The effect of Aryans had increased in Bharat for 80,000 years and even Dravida Brahmins were accustomed to practice adharmas by the influence of Maya and used to practise Yajnas.

The dravida Brahmins heard the word of Arya Brahmins and called Ravana Brahma who belonged to their lineage, demon. Aryans constructed a temple of Rama in the southern Bharat for enhancing their influence before 70000 years were to be completed to the end of Dwapara Yuga. By regional enviousness though Ravana Brahma was Brahmin, Aryans disseminated that Rama was great by denouncing Ravana Brahma. They taught that in every village the temple of Rama must be erected. In every place where the temple of Rama was constructed, at the time of consecration of Rama statue, they imposed instructions that Yajna must be done because of Rama was protector of Yajna.

Because Arya Brahmins had converted the Dravida Brahmins to their path, at the end of Dwapara Yuga Yagnas were rooted in the culture of Bharat. The wisdom of Atma was suppressed and dharmas were ruined. When dharmas were endangered the need for establishing dharma rose. So God descended as Bhagavan Krishna on earth. He took birth in northern India which was abode of Adharmas. He taught dharmas in the form of Bhagavad-Gita. After that Veda Vyasa wrote Bhagavad-Gita in Sanskrit language in the form of verses. In those days Aryans spoke in Sanskrit language. Sanskrit language didn't have script. But Aryans spoke themselves without understanding to others. It is like tribal language. But tribes spoke themselves in their language without understanding to others.

Aryans disseminated their language as language of Devas. It was the intelligence of Aryans. Because of Veda Vyasa was Aryan, he wrote Bhagavad-Gita in the Sanskrit language by using Hindi script. Aryans only know Sanskrit language. Their aim was for knowing details of Gita; one must rely on knower of Sanskrit language. Aryans wrote anything in the Sanskrit language only for not understandings to others. In those days though they were Pundits in the Hindi language, they wrote in the Sanskrit and disseminating that Sanskrit language was language of Devas, it is understood that they were intelligent persons.

Because of Aryans were intelligent, they came to Dravida province and converted Dravida Brahmins to their path. They made Dravida Brahmins rebuke Ravana who belonged to their lineage without having attention to that they were Dravidians. They made Dravida Brahmins do the Yajna which were opposed by Ravana. In the name of Arya Samaj, they encouraged that one must do Yajna. Now, not only south Indian Brahmins, but also people of other castes are saying that they belonged to Arya Samaj. The culture of Bharat is entangled in the writings of Aryans.

Even Bhagavad-gita was entangled in the Sanskrit language, and a concept was established that knower of Sanskrit language was only Swami or Guru. Language reveals way of thinking. I am questioning that Telugu language of southern India is the great among the country languages and biggest language having script, but what is need for saying as great about Sanskrit which doesn't have script like tribal language. My words may stab some persons. Tell me truth by putting your hand on your heart that I am saying whether truth or not. Don't be envious, consider about it.

Though we have taken birth in the Dravida country (southern India), we do not know about Ravana that he was Brahmin. No one knows that he was Brahma Jnani and knower of three times such as past, present and future. All people know that he was demon and was lustful who took Seeta, consort of Rama. But Seeta, who was in the custody of Ravana in the Lanka for ten months, did not say that Ravana was tyrant. Ravana looked after Seeta as her father for ten months, but he was bad man in the writings of Aryans. Aryans disseminated Ravana as badman because of Ravana opposed the Yajnas as adharmas. Though Bhagavan Krishna said Bhagavad-gita at the end of Dwapara Yuga, Aryans made people doesn't understand it.

They inserted some Sanskrit verses which are against theme of God in the Bhagavad-Gita. They made people without understanding the wisdom of God by saying that all people were Sudras (who are prohibited to get wisdom), and giving the Prasada and Teerda (food presented to God in the temple and then distributed along with sacred water) in the temple to the Sudras by keeping away from them, resulted in Sudras began to take Christianity in which untouchability is not existed. By this, Hindu religion began to diminish. The intelligent Aryans thought that Hindu religion was diminishing and made people establish Hindu protective organization and encouraged them against us who are founder of doctrine of Hindu dharma by teaching that we were teaching other religion. The Hindus who do not know history, without knowing the fact that who are responsible for diminishing Hindu religion, are made to diminish Hindu religion.

For wellbeing of Hindu religion, equality must come. For getting equality every one must read Bhagavad-Gita. First Brahmins must teach Bhagavad-Gita in the right way for reading Bhagavad-gita. They must know that they are Dravida Brahmins. Before knowing this they must know who Aryans are. In this way

how we are converted from Aryans to present society must be known. One must read Bhagavad-Gita by knowing that it was taught in the province of Aryans for reducing adharma of them. If we know the theme of God in the Gita then we can recognize dharmas. If dharmas are followed by recognizing it then man gets peace. Any person doesn't get peace unless he is not known dharmas. Unless man is not known dharmas he entangles in the net of desires and do Yajnas for getting profit. If he converts to other religion by thinking that sin might be removed in that religion and he might get good, it is going away from the God only and nothing happens.

Let us glow with pride for taking birth in the Indu country (Hindu country). Bharat was renowned as having much wisdom among the countries and having divine power. This country has an honorary distinctive mark as Indu. In this country at the beginning of creation dharmas were revealed by the God. After that, at the end of Dwapara Yuga dharmas and adharma were revealed by Bhagavan. In the Kali Yuga he took birth in other country. His third birth is to be taken place in the triangular place. So if God takes birth, he must take birth in the Bharat. Every man who takes birth in Bharat must pride as Indu.

If we go to the other religions there is no possibility for hearing the words of God but only hear the words of man. In those circumstances, if we are in the Indu religion, at any time there is possibility for hearing the words of God. You must read Bhagavad-gita, which says that God takes birth for establishing dharmas than those persons who say that God doesn't take birth in our religion, and know the Dharmas and adharmas. Owing to this, whenever God takes birth, we can see God. Today let us know about Jnana Yajna for seeing God tomorrow. If Jnana Yajna is known, we can convert to God by burning the five kinds of mundane knowledge's with the Jnanagni and leaving the Prakruti which is five parts. So let us consider about it.

It is closed



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



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

Yours

Indu Dharma Pradata

The sensational writer, Adi karta of Traita doctrine.

Sri Sri Sri Acharya Prabhodanda Yogeeswarlu.