సహస్రం
ముగ్గుడ
మనం తీపు మహిళలు
ననున్ మరియు వనస్థలం ఉండేంది వారు మాత్రమే ఉంటారు. రాతను యోస్తాడు వారికి సరిహద్దు ఉంటే బాగా ఉంటే, ఇది మాత్రమే ఉంటే ఉంటారు. దాని మూలం యోగాన్ని వెండులో ఉండాలి. దానికి సహాయం చేసి సమాధానం చేసండు. సమాధానం చేసిన సమయంలో తమ గూడెందుక సమయం ఉంటాయి అని సలహా చేసినంత అంటే ఉంటాయి. ఈ సలహా చేసిన సమయంలో తమ గూడెంలో ఉండాలి.

పిండినా, ఈ ప్రశ్నలు మాత్రమే ఉంటాయి. ఈ ప్రశ్నలను వాటి మూలం యోగాన్ని సరిగ్గేందుక సమాధానం చేసినంత అంటే ఉంటాయి. ఈ సలహా చేసిన సమయంలో తమ గూడెంలో ఉండాలి.

తమ గూడెంలో ఉండాలి, కానీ ఈ ప్రశ్నలు మాత్రమే ఉంటాయి. ఈ ప్రశ్నలు స్థాయిమాత్రమే ఉంటాయి. ఈ ప్రశ్నలను వాటి మూలం యోగాన్ని సరిగ్గేందుక సమాధానం చేసినంత అంటే ఉంటాయి. ఈ సలహా చేసిన సమయంలో తమ గూడెంలో ఉండాలి.
“என்னுடைய அதிகாரம் மறைவு செய்யும்! என்னுடைய மறைவு திருச்சொல், என்னுடைய பாதுகாப்பு செய்யும்! ” என்று குறிப்பிட்டுக்கொண்டது. 

மன அதிகாருடைய எங்குள்ளோ செய்யும் வாழ்க்கை. எந்த கருத்துறையிலும் அது நேரடியான வாழ்க்கையென மதிக்கின்றது. தமிழ்நாடு மற்றும் இலங்கையிலும் தமிழ் பாதுகாப்பாளர்களாக வாழ்க்கை நடத்துகிறது. இவர் வாழ்க்கை நடத்துபவர் என்றும் குறிப்பிட்டுகிறார். 

என்னுடைய வாழ்க்கை நடத்துவதற்கு முன்னேற்கப்பட்டும் ஒரு ஒரு வாழ்க்கையில் நடத்தப்பட்டது. புதிய வாழ்க்கை நடத்தும் வாழ்க்கையென மேட்டும் வாழ்க்கையென குறிப்பிட்டுகிறார். நாம் மனிதனுக்கு உடல் என்றும், மனிதனுக்கு ஆழம் என்றும் குறிப்பிட்டுகிறார். 

என்னுடைய வாழ்க்கை நடத்தும் வாழ்க்கையென மேட்டும் வாழ்க்கையென குறிப்பிட்டுகிறார்.
वासुदेव: सर्वमू
VASUDEVAH SARVAM
मान्यता: राष्ट्रीय
संस्था: विज्ञान, गोविंदपुर, 2008

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సందర్భానించడం

ఐటివియల్ ప్రదేశం మాంటెకుడి యాదాద్రి అంటే కనెంటకు పడినది. అనేకారులు చూసిన మంది నిలిచింది. ప్రపంచ ప్రధాన నాగరిక నాగరిక పరిశీలన విధానాలు ఉండాయి.

ప్రపంచ ప్రదేశం (కార్మికాడి) నాగరిక పరిశీలన పరిశీలించారు. అందా పరిశీలన పరిశీలనం (స్థూలాన్ని) ప్రదేశానిక ప్రతిష్ఠ స్థాపించారని. అది నాగరిక పరిశీలన అంటే విధానాలు ఉండాయి.

పని వారి విషయంగా మనం భవిత జాతి మాత్రమే ఆధారం ఉంది. ప్రపంచ ప్రదేశం (కార్మికాడి) పరిశీలన పరిశీలన సాధనాలను అంటే విధానాలు ఉండాయి.

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“అరుణ్యం గృహం” ఉండాదని చెప్పిన ప్రత్యేకమైన పరిశీలన పరిశీలన సాధనాలు ఉండాయి. అందా పరిశీలన కొంత నాగరిక పరిశీలన సాధనాలు ఉండాయి.
Oh! Krishna! the son of "Vasudeva", Oh! Lord! who destroyed "Kamsa" and wrestler "Chanoora", Oh! the child who gives immense happiness to "Devaki" Oh! the "Jagadguru" I bow unto thee.

DEDICATION

My "English Prodigy" is negligible. Because of his help only I did this Job satisfactorily. For such a good friend Sri Venkata Swamy I am bowing thousand times.

Dr. BVSR Murthy is the inspiration for this work. Is it possible for me to praise him! Because of the fact he worked so hard this "Vaasudevah Sarvam" is completed. It is my great luck.
Oh! Arjuna! In a sacrifice to seek "Brahma" a great "Agnikarma" is done. The ladle with which "oblation" is poured into the "Fire" as well as "Fire" are Brahma" The oblation is also "Brahma". That "Sacrifice" is also "Brahma". Finally "Brahma" is the "Goal" aimed at, such "Sacrifice".

Arjuna! He who finds "ME" as Universal self in all beings and all beings existing within "Me" is neither lost to "Me", nor I am lost to him. He belongs to "ME" and I belong to him.
3. Oh! Arjuna! other than "Me", there is nothing existing in this entire universe. Like a thread passing through Gemstones in an ornament, every thing in this entire "Universe" is "threaded" on "Me".

4. Oh! Arjuna! In water, I am in the form of "flavour". I am the bright "Radiance" of both the "Moon" and the "Sun". "OM", the sacred syllable in all the "Vedas" is also "Myself". The sound in "Akasa" and "Virility" in all the men is nothing but "Me".
5. Oh! Arjuna! I am the pure "odour" in "Earth". I am the brightness in "Fire". I am the "Life" of all beings. I am the "Austerity" in all the "Acetics" who are called "Tapaswins".

6. Oh! Arjuna! know ME as the eternal "seed" of all beings existing in the Universe. I am "Intelligence" of the Intelligent. I am the "Glory" of glorious people.
Oh! The best of Bharata race! I am "passion free might" of the mighty; and in all living beings I am in the form of sexual desire that does not conflict with "virtue" or "vedic scriptures".

There are three qualities common to all people. They are "sattvika" the quality of "Goodness", "Rajas" the quality of "Action" and finally "Tamas" the quality of "sleepy" which is "Inaction". Arjuna! know that all those qualities evolve from ME. But actually neither I exist in them nor do they exist in 'ME'.
9. Oh! Arjuna! whole of this universe is permeated by My divinity without any manifestation. All beings dwell in Me on My design but in reality I am not present in them.

10. Oh! Arjuna! I am "Vedic Ritual"(Kratu). I am the sacrifice (Yajna) also. I am the offering made to the departed souls. I am the food grains and Herbal Medication. I am the "Sacred Mantra". I am the Ghee used for "Agnikarya" and also sacred "Agni" itself. Verily I am the "Act of offering into the Fire as well."
Oh! Arjuna! I am the commander and supreme Ruler of this universe. I am the Father, Mother and also the Grand Father of it. I am "Om" the sacred symbol and also the three Vedas namely "Ruk", "Yajus" and "Sama".

Oh! Arjuna! I am the ultimate goal, and Lord of every being. Also I am the "witness", "Abode", "Refuge" and "Well-wisher" of every one, without any selfish motive. I am the origin and end of everything. I am the resting place, storehouse of all beings. I am the imperishable seed to which they return at the time of Universal destruction.
Oh! Arjuna! Like "Sun" I radiate heat. I hold back water taken from the sea and give it back as rain, whenever I want. I am the "Immortality" as well as "Death". I am "Being" as well as "Non-being" also.

Oh! Arjuna! There are so many divergent qualities in all beings like Reasoning, Correct Knowledge, Doughtless Understanding, Forbearance, Veracity, Control over Mind and Senses, Happiness and Sorrow, Evolution and Dissolution, Fear and Fearlessness, Non-violence, Equanimity, contentment, Austerity, Charity, Fame and Oblosquy. They do evolve from "Me" only.
16. "Arjuna! I am the universal seed (Atma), in the hearts of all beings. Therefore I only am the "Beginning", the "Middle" and also the End of all beings."

17. "Arjuna! Among the twelve sons of Aditi I am Vishnu; and the brightest sun among all luminaries. Among "Maruths" (Winds numbering forty nine) I am known as "Mareechi". Among the Stars I am Lord of them known as "Moon"."
18. Arjuna! Among Vedas, I am "Sama Veda". Among the GODs I am famous as "Indra". Among the organs of perception (sense) I am known as "Mind". I am the "Chetana" (life energy) in all beings.

19. Oh Arjuna! Among the eleven "Rudras" (Gods of Destruction) I am known as "Sankara". Among the "Yakshas" and "Rakshasas" I am Kubera, the Lord of wealth; among the eight Vasus, I am "Agni" the God of fire and the famous "Meru" among mountains.
Oh Arjuna! I am known as "Brihaspati" among all the chief priests. Among warrior chiefs I am none other than "Skanda", the Generalessimo of the Gods. Among the reservoirs I am known as ocean.

Oh Arjuna! I am known as "Bhrugu" among the great seers and in words I am the sacred syllable "OM" (Aum). Among holy sacrifices I am known as "Japa Yajna". I am the great Himalayas among sacred mountains that are immovable.
Arjuna! Among trees I am the "Aswatha" (Fig tree). I am "Narada" among the celestial sages. Among the Gandharvas, I am "Chitraradha" and among Siddhas I am the sage "Kapila".

Oh Arjuna! know the fact that among the great products emerged from the churning of ocean by "Devas" and "Asuras". Among them, I am Uchchaisravasu the great horse, a coproduct of Nectar (Amruta). Among elephants I am mighty "Iravata", the white elephant of Indra. Among men I am the king.
24. Arjuna! Among the weapons I am the Thunder bolt, famous as Indra's weapon, "Vajra". Among the heavenly cows I am famous as "Kamadhenu". I am sexual desire of people that helps procreation according to "Dharma". Among the serpents I am "Vasuki".

25. Oh Arjuna! among the "Naga" race in serpents I am their God "Ananta" (Adisesha). I am none other than "Varuna" the master of all Aquatics. Among the manes, the gods of "Pitrus", I am known as "Aryama". Among honest rulers I am "Yama", the God of Justice.
26. Arjuna! I am "Prahlaada" in the race of Daityas. Among those who maintain a strict account, I am known as Time. Among the quadrupeds (who walk on Four legs) I am the Lion. Among Birds I am "Garuda" an offspring of "Vinata".

27. Arjuna! Among the purifiers, I am wind. I am known as Ramachandra, son of Dasaratha, among warriors. Among fishes, I am the "Shark". Know Me as "Ganga" (River Ganges), among streams.
28. श्लोकः

Arjuna! I am the beginning, the middle and the end of all creation. I am the knowledge of soul (Atma) among knowledges. I am correct reasoning among the disputants.

29. श्लोकः

Arjuna! Various sounds represent various letters. Out of those letters, I am the first syllable ‘₹ṛ’ of the alphabets. There are different kinds of "Compounds of Words" in grammar. Out of them I am known as "Dwandwa (copulative compound). I am none other than the "Endless Time God" (Akshaya Kala). I am the sustainer of all. I have faces on all sides.
Arjuna! I am in the form of "Death" that annihilates everybody. I am the origin of every one. I am in the form of "Keerti" (Glory), "Sree" (Prosperity), "Vaak" (Speech), "Smruti" (Memory), "Medha" (Intelligence), "Dhruti" (Courage), "Kshama" (Forgiving Nature) in the feminine devatas.

Arjuna! Among the "Srutis" that can be "Sung" I am known as "Bruhatsaama". Among the Vedic meters (chandas), I am "Gayatri". Among the twelve months of the year I am "Margaseersha" (Period between November and December months) Among six seasons that appear in the country in the course of the year, I am the "spring" season.
32. श्लोः

राज्यतामसिः तेजस्विनिमाहम्।
जयोऽसि ववसायोऽसि सत्य सल्लल्यतामसिः।

(10-36)

Arjuna! Among the deceitful practices, know me as "Gambling". I am the "Glory" of glorious people, and "Victory" of the victorious. I am the "Resolve" of the Resolute and Goodness of the good.

33. श्लोः

वृणीषो वासुदेवोऽसि पाण्डवानां धर्मजयः।
पुनिनामपिंय व्यासः कविनामपुजना कविः।

(10-37)

Arjuna! In the clan of "Vrishnis", I am "Vaasudeva". Among Pandavas I am none other than "You" famous as "Dhananjaya". Among sages, I am "Vyasa". I am "Sukracharya" among the Men of wisdom.
34. दलो II

Arjuna! Among the "punishers" who give punishment, I am in the form of their power. In the conquerers I am their "Righteousness". Of the things to be kept "Secret", I am custodium in the form of "Reticense". I am the wisdom in wise people.

35. दलो II

Arjuna! For all the beings in this universe, the "seed" is only Myself. This is because of the fact that there is no creature (moving or unmoving) which can exist without Me.
Arjuna pleads, Oh Bhagavan! You are Vayu (the God of wind) "Yama" the God of Death, Agni (the God of Fire), "Varuna" the "God of water", "Sasanka" the moon-God, "Brahma" the God of creation, and also "Prapitamaha" the father of God Brahma himself. Hail, hail to you one thousand tunes. Salutations and repeated salutations, to you.

Arjuna Pleads, Oh Bhagavan! Oh Lord of infinite power! My salutations to you right before you and even behind you. Oh Viswaatma! (The Soul of all) my obeisence to you, from all sides. Indeed, you who possess infinite might and valour pervade all. Therefore My Lord! you are everything. I, now, knew that "Vasudevah Sarvam"
(Bhagavan said thus to Brahma. This is the first of "Chatusloki Bhagavatam"

Only I was the beginning of this creation. Except Me there is no "Micro object" or "Macro Object" or ignorance responsible for their being. I was there prior to this creation. Every visible shape is Myself. Anything remaining, after pralaya this creation is also Myself.

With mind, speech, eyes and acts of other organs if My worship is done by serving them, it will give correct and direct result. If one does not do this, he can never escape from "Kalapaasam" fetters of time of this unsurmountable "Moha".

(Vrushabhadeva who is the incarnation of God taught this Jnana to his sons in presence of all great sages collected before him to know Brahma Jnana)
2. రాము మాము భ్రమించగో మాము నేని మాము మాము మాము
నేని మాము మాము మాము మాము
వచియు సంపూర్ణుడు గో

(5–5–26)

3. రాము

వచియు సంపూర్ణుడు గో
నేని మాము మాము
నేని మాము మాము మాము

(5–5–27)

4. శత్రును

నమో మహానమయో
నమో సత్తమయో
నమో అబద్ధమయో

(5-13-23)

I bow to "Brahma Jnani" even if they are very old aged, or kids or youngsters or "playful children". I bow to "Avadhootas" who can be identified very easily, even if they are rich arrogantly kings. Doing such act always pays good dividends and brings good luck.

(The king of Sindh by name "Rahoogana" recognises "Jadabharata" as a great avadoota, the "Jnana" personified. With the vision of Jnana he speaks like thus).
"Five" basic elements (Earth, Water, Fire, Air and Ether), "Five" senses (Hearing, Taste, Vision, Smell and Touch); "Five" denominations of "Prana" famously known as "Pancha Pranas"; Ten organs (karmendriyas and Jnanendriyas) like hands, legs, mouth etc; mind; reasoning; ego; complete universe; The qualities of Saguna and Nirguna; are all nothing but "you" the Paramatma. Whatever that is proved by "Mind" (Manas) and "Speach" is also "You", the Paramatma and nothing but, that.
Things belonging to the Past Present and Future, whether they are movable or immovable, whether they are superior or inferior, they are all the Almighty, Lord Sri Krishna only. Any thing we either heard or seen about those things is also that "Paramatma". There is nothing different or other than "Vaasudeva". He is the Universal Truth. Uddhava, Sri Krishna's close associate comes to Yasoda and Nanda Gopa, and explains to them that Krishna is Paramatma Himself.

Sky, Air, Fire, Water, Earth, Planets, Stars, Prana (Life), Sides like East, West, North, South etc., Trees, Tree products and Rivers are all nothing but the "Body" of the Almighty God. In all these forms the Lord Himself is existing and showing Himself. The person who understands this concept knows that all the beings in front of him with or without life are nothing other than "Vaasudeva" and with this feeling he bows to all of them. (A noble sage called "Kavi" comes to king of "Videha" by name "Nimi" and explains the nature of "Paramatma" (The God Almighty).
9. श्लोकः

He who can visualize the God Almighty as "Atmaswaroopa" and experiences Him in all the living beings, in all material things without bothering about their greatness or meanness, is noble and real "Bhagavat bhakta". He only can know and have the Paramatma's vision. He is the favourite choice of the Lord Almighty.

(A great sage called "Hari" comes to king of "Videha" named "NIMI" and explains the philosophy (Tattava) of Paramatma.)

10. श्लोकः

Whatever a man conceives by Mind or Speech or Vision or other organs, all "that" is Myself, indeed. There is nothing different from Me. You people can understand this only by "Tattva" Analysis. So, know Me in that way "Vaasudeva" is "Sarvam" (everything).

(The "Lord" Almighty, appears as "HAMSA" (Swan) before the Four great sages called Sanaka, Sanandana, Sanatkumara and gave this superior knowledge (Gnana bodha).
The Ether (Sky) is spread in all the things both in and out. Similarly "Vaasudeva" (The God Almighty) is present in all the things spreading both inside and outside. But people with pure and untainted consciousness only can visualise "Paramatma" like wise. ("Sri Krishna' taught like this to "Uddhava")

In the following four "Slokas" Lord Sri Krishna explains to his friend "Uddhava" the result of understanding the concept that explains "Vaasudeva Sarvam" Uddhava o! man of Pure heart!, he who understands that "Vaasudeva" is everything, can see in all beings and things only the Almighty. He knows that all their forms are actually God's forms. That is why he respects everyone as he respects the God. For him a Braahmin, an untouchable, a thief, a devotee, a kind hearted man, a cruel man, sun or fragments of fire are all equal and each is respected as he respects God himself. Such a person is a "Jnaani". This is the result of knowing "Vaasudeva Sarvam"
In all the Men and Women, I (Paramatma) am existing always as "Antaryami". With this concept in mind, a devotee can get rid of the ideas of Revenge, Jealousy, hatred, repulsion, wickedness in his heart, that too very quickly.

This is the benefit of resolving to the idea, that "Vasudeva" is everything.

The "Bhakta" who understands the "Vasudevah Sarvam" concept, will not bother whether a particular person is good or bad (He does not look at the person with the concept of body or social status.

He does not feel "shy" to bow down with humility even to an untouchable, a cow, a dog and a donkey.