

# The Doctrine Of Traita

## (Traita Siddanta)

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First let us know about the details of the word Siddanta. In the word Siddanta two sounds are immersed. If we look by dividing into two, it is known as Sidda+ Anta. Anta means last. Sidda means to be gained. Siddanta means that is gained at last. If work is done its result comes at last. If a sum is solved answer is found at last. In this way the last result of work or the answer of mathematical sum can be called Siddanta or doctrine. At last when Siddanta shows the result, it will be in any action. The Shastra or science reveals about the details of work. If work is done in accordance with science, result appears in accordance with sayings of Shastra, it is said as having scientific binding. Among the six Shastras, so many doctrines exist.

When Shastra exists, scientific reasoning exists. Similarly when Siddanta exists, result definitely exists. In a Shastra, so many doctrines can exist. In the four Shastras such as Mathematical science, Astronomical science, Chemical science and Physical science, our scientists found so many doctrines. In the astronomical science, Galileo revealed his doctrine that earth was revolving around the Sun, and Sun and earth were planets. It is scientifically bound. Similarly Newton revealed his doctrine that earth had gravitational power. In the mundane related four Shastras such as Mathematical, astronomical, chemical and physical sciences, men found so many doctrines. Because of mankind got progress among the four sciences, man has been experiencing so many comforts through these sciences.

All people must remember that except six Shastras, other Shastras do not exist on the earth. Among them, four Shastras have developed more. We have been experiencing the result of those Shastras. In the mathematics so many principles exist. Those principles are called doctrines of that science. All doctrines in a Shastra were found by different men in different countries. So far, what we said about four Shastras is developed through the doctrines (principles) which are found by many scientists. Among the six Shastras, fifth science is Astrological science and sixth science is Brahma Vidya Shastra. Man can say about principles in the remaining five Shastras, but he cannot say the principles and doctrines in the Brahma Vidya Shastra. God only say about that Shastra.

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The doctrines in the Astrological science which can be said by man, but no one endeavors to reveal the principles, so it remained nominal. Despite Astrology is science, some persons deny its scientific binding. Astrological science is not developed because of anyone doesn't find new principles and research is not done in that science. It is mistaken by denying it as Shastra. Though Astrology is a science, doctrines are not existed in that science. So it comes to discussion whether it is science or not. In the Astrological science though some found some principles and said, those are not known to anyone. Despite some persons were not known the principles in astrology, they had said in accordance their liking resulted in result did not come. Owing to this people have been thinking that Astrological science is untrue. Some T. V. channels are being telecasted that Astrological science is superstitious; so no one tries to recognize its existence and its doctrines.

The sixth science Brahma Vidya Shastra had taken birth before birth of all Shastras. Some persons did not know that Brahma Vidya Shastra was revealed completely. So they told some principles by trying some extent. Those principles do not have either life or strength before wisdom of God because of in those principles scientific binding is not existed. After seeing wisdom of God, the wisdom which is said by man never is tasty to anyone. The wisdom of man appears as good, until wisdom which is said by God is known. After knowing wisdom of God, wisdom of anyone appears as unscientific.

Because of this, in the sixth Shastra what God said was, are only doctrines, but what man said was, are not doctrines. In the other Shastras, different persons said different doctrines. But in the Brahma Vidya Shastra the doctrines which are said by God only exist. Because of this Brahma Vidya Shastra is called Shastra of God. Remaining five Shastras are related to world. We learn that Shastra made result appear at last directly. Man has been experiencing the results of doctrines of mundane related four Shastras by practicing.

Man had done research in many fields and found many doctrines. He had bestowed the results of that research on all people. In 1865 A.D James Clark Macswel found electromagnetic power which travels in the space like water waves all around. Marconi, native of Italy found if the waves of sound is made to enter into the electromagnetic waves, it would travel in the space. By this thesis he found Radio. Electromagnetic waves can travel at the speed of 1, 86,000

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miles per second. It can travel 2, 97 000 miles per second. Because of electromagnetic waves are travelled at the equal speed of ray of light, we are hearing the news which are transmitted from the Radio Station without late. In 1923 A. D, Johnlogi Baird found Television. He converted the vision to electromagnetic waves by dividing it and made the Television.

For knowing about that in any Shastra how men are known the doctrine, first one must know these details. If an action is done in accordance with the principle (doctrine) in that result comes. In 1865 A.D first Macswel found that electromagnetic power can be mixed in the space. Let us see by analyzing it. If we analyze the word Parisodana (research), in that word Pari and Sodana exists. Sodana means searching. Parisodana means searching well. Whosoever search, how far he searches, what exists that only appears. What doesn't exist, that doesn't appear. In our house if we search for things which are hid by our elders, it will be found by anyone. Similarly man is founding the only manners which were made by God at the beginning of creation.

If anything is found by searching it must be there in advance. Man is finding only from the existing by searching for that. Any doctrine that belongs to five Shastras is to be found by man. If we question ourselves how man found the doctrine, it is not found by the senses of perception or the memory of mind. It is not found by the consideration of intellect. Any one may question us if it is not found by either the senses of perception or memory of mind or considerations of intellect how the doctrine which is found by man is revealed? It can be said like this.

Any matter which is outside of body can be found by the senses of perception of man. The matter which is not outside of body can't be found through the senses of perception. It must be searched in the inside of body. The searching of inside of body is two kinds. One is searching for what is known. Second is searching for which is not known. What is known before can be searched by thinking. What is not known before can be seen by consideration. If we think about what exists is known. If we consider about what doesn't exist is known. If we observe about it, here intellect is doing two kinds of work. They are Alochana (thinking) and Yochana (consideration). Lochana means working like magnifying glass for seeing the small matter as big matter. Alochana means a matter is seen in the mirror fully in many kinds. Yochana means for knowing the matter which

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is not known completely by waiting persistently. The mirror like Alochana (thinking) made us see any matter in detail.

In the consideration, Atma on its own gives reply or its details. Though Atma has given the answers to the person who considers about the matter which is not known to him, Atma doesn't appear to either Jeeva or Intellect, and made intellect get answers. Because of Aham told Jeeva that you were known the matter on yours own, Jeeva was under the illusion that he found the matter without knowing the role of Atma. Owing to Atma directly has given suggestions to intellect that by doing like this result comes in this way , next doing like that it can be changed to another wise, resulting in man thinks that in his brain considerations has come which is not known to anyone. Because what he received is not existed anywhere, he makes and sees it experimentally. By doing like that result comes in accordance with his consideration that is received.

When man has seen the matter experimentally which is received newly from his considerations, result comes in accordance with what his intellect is received. This is called Siddanta or doctrine. According to doctrine anyone gets same result. But man is not thinking about who has given to my intellect? How can I receive which is not known to anyone? He is naming the doctrine on his name by thinking that he himself found the matter for knowing the matter to all that in future people would think that such man found this doctrine. What Darwin had found was named after Darwin. Similarly What Newton had found was named after Newton.

But man who doesn't have wisdom of Atma says that he found that doctrine which is given to intellect by Atma. People believe it without knowing details. From Radio to computers from Telephone to Internet from Cycle to Rackets , from cracker to Atom Bomb etc all apparatuses which are need for the comforts of man are disclosed to the considerations of man by Atma and made it as doctrines for getting results , but man doesn't question himself how can I know the matter which is not known to anyone and claims that he found the matter. All scientists in the world do not think that the doctrines which were announced are not belonged to them but those were revealed with the help of others. In the Bhagavad-Gita, in the 15<sup>th</sup> verse of Purushottama Prapti Yoga chapter, God said "*I am living in the brain of all living things. You are getting memory, Uha (Imagining*

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power) and wisdom by me". But man forgets the word of God and saying that memory, Uha and wisdom are belonged to me.

Any doctrine must be within six Shastras. The doctrines of five Shastras such as Mathematical, Astronomical, Chemical, Physical and Astrological sciences are given to the intellect of man by Atma; remaining people receive the doctrines of five sciences through man. These doctrines which are shown by Atma are taught as lessons to the students in the schools. In this way the doctrine of science is known to all. But the doctrine of Brahma Vidya Shastra, which is sixth Shastra, is not found by anyone. At the beginning of creation God revealed his doctrines. So, there is no need for revealing it. The doctrines of Brahma Vidya Shastra can be explained by anyone, but these doctrines are not found newly. Now some ask us a question.

In these days also, some persons said the doctrines in the divine wisdom called Brahma Vidya. Among them Adisankara proclaimed Advaita Doctrine. Sri Ramanujacharya proclaimed Visistadvaita. Madvacharya proclaimed Dvaita doctrine. Your holiness, Prabhodanda Yogeeswarlu has also become founder of Traita doctrine by writing this book. If God revealed all doctrines in the Brahma Vidya called education of Atma, how do you reveal your doctrine? How do you become founder of Siddanta (Siddanta Karta)? You said that scientists said lies by proclaiming that they found doctrines which are revealed by Atma only, what we can say about you because of you also saying that you found Traita doctrine which was revealed by God. Are you also told lies like remaining scientists? For this question, I can give reply to you.

I met a Swami who belonged to Advaita doctrine and asked him that Sankaracharya had told Advaita doctrine in which year. He told me angrily that why you addressed Sankaracharya as common man. He was world teacher and founder of Advaita philosophy, so he must be addressed as Adi Sankaracharya, founder of Advaita doctrine. He further said about Ramanujacharya founder of Visista dvaita. Lord Siva is the God for the followers of Advaita doctrine and Lord Vishnu is the God for the followers of Visistadvaita doctrine. Now let us come to the matter. By saying that God had said in advance all doctrines in Brahma Vidys Shastra, now if anyone says that we are founders of doctrine, it is untruth. According to this, Advaita doctrine and Visistadvaita doctrine was said by God. So it can be said that these are not founders of doctrine but only teachers of doctrine.



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God descended on earth as Bhagavan and taught Bhagavad-Gita as Brahma Vidya Shastra. In the Bhagavad- Gita the verses related to Advaita doctrine and Visistadvaita doctrine exists. When Adi Sankaracharya proclaimed Advaita philosophy 2000 years back, it is good if he said Advaita doctrine was in such verse in Bhagavad-gita. It is untruth by saying likewise without mentioning that God had said Advaita philosophy in Bhagavad-Gita in advance. Similarly Ramanujacharya said that he found Visistadvaita doctrine without mentioning that God had said in advance. Though some people are displeased by my words, it is right to accept truth before God. Some persons may question me " Are you fair? Are not you saying that you proposed Traitra doctrine? Haven't you told the lies?

For this my answer is! I say bravely that at anytime I did not tell untruth and not try to cheat God. When I have said about Traitra doctrine, I mentioned that it was in the Bhagavad-Gita in 16<sup>th</sup> and 17<sup>th</sup> verse in Purushottama Prapti Yoga. I did not say untruth because of I said where Traitra doctrine took birth. Before my name the wording like Karta of Traitra Siddanta (founder of Traitra siddanta) is not kept. If you observe about that wording, it is Adikarta of Traitra Siddanta. It can be understood from that wording that at the beginning of creation Traitra Siddanta was revealed by Prabhodananda Yogeeswarlu, who was Adi Karta. The person who preaches, the person who is Adi Karta and the person who is lord of Yogees is one. So I was named after three distinctive names such as Adi Karta, Prabhodananda and Yogeeswara in a token of God. I only made to recognize Traitra Siddanta, but not lord of it. Anyone doesn't have possibility of blaming me as cheat in the matter of Siddanta (doctrine).

All doctrines which are related to world are related to five Shastras. The doctrine that is related to Paramatma is related to Brahma Vidya Shastra. Brahma Vidya means big education. God only reveal Brahma Vidya because of he is only big. God had said that at the beginning of creation he had disclosed Brahma Vidya Shastra to the Sun. After Brahma Vidya Shastra was revealed, remaining worldly sciences such as mathematical science, astronomical science, chemical science, physical science and astrological science were revealed by Atma.

As all doctrines of five shastras were revealed by Atma, the three doctrines of Brahma Vidya Shastra were revealed by God through Prakruti. In the five Shastras so many doctrines exist without limitation. Brahma Vidya Shastra was

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revealed completely, so in that only three doctrines exist. So far the five Shastras which are mundane related is not revealed completely. In the chemical and mathematical sciences more doctrines are revealed. In the Astronomical and Physical sciences few doctrines are revealed. In the Astrological science very few doctrines are revealed. In these five shastras, new doctrines are to be revealed. But in the Brahma Vidya Shastra, God had revealed only three doctrines, which were existed.

Among the three doctrines which were revealed by God through Prakruti, one is Advaita, second is Dvaita and third is Traita. Visistadvaita was said distinctively from the Advaita. Despite it was said, it reaches Advaita doctrine. Except these three doctrines, no Shastra exists in Brahma Vidya shastra. In accordance with the three doctrines, the spirituality of man was arranged. Despite man has followed any religion on earth, he must rely on the three doctrines. If anyone or follower of any religion wants to know God, there is no wisdom except wisdom of three doctrines. Now some ask me a question. What you say is sufficient wisdom for Indus only. But Muslim has to follow Quran, which was given by God. How far it is right to say that every person must follow Traita doctrine? For this my reply is!

If God is one who created all men, and if he revealed the dharmas for men only, wisdom of God always is one. At the beginning of creation, one time only God said wisdom in the form of doctrines scientifically. That is Brahma Vidya Shastra. At the beginning of creation, wisdom which was said by God was said in different countries by different prophets; but men had been thinking about it as different religions and practicing it. Though any Prophet had said and wisdom which is in any religious text is same wisdom of God. In those circumstances, if we understood wisdom in any religion, same wisdom related to God exists in every religion. There are no different Gods or different wisdoms for different religions. Those who are narrow-minded say that my God, my religion and my wisdom is different. By saying that God created all men and world is it right to say that yours God is different and my God is different? When we are known that God is one, it is mistaken by saying that another God exists.

God said his wisdom in the form of Traita doctrine. That is Bhagavad-gita which was most sacred holy text before five thousand years. That wisdom came as Holy Bible before 2000 years and also came as Holy Quran before 14 00 years.



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By saying that yours wisdom and religion is different, it would be a shame to the wisdom of God. A Muslim asked me that you said the doctrine of Traita. You are saying that Traita means three Atmas. In my religion Jeeva and Paramatma (God) exist. But Atma doesn't exist. Is it right to attach us to the doctrine of Traita? I replied him like this way.

When religion is crossing your mind my words may appear as wrong. What I am saying is beyond religion. Here there is no scope for saying you and me. But teaching of God only exists. When the teaching of God is not understood that it was equal to all religions it might be appeared differently from one another. At the beginning of creation God said wisdom. All religions must follow that wisdom. The doctrine of Traita which was said by God is in all religious texts. In the Bhagavad-Gita, Purushottama Prapti Yoga in the 16<sup>th</sup> and 17<sup>th</sup> verses it was described about three Purushas. The same matter is in the 21<sup>st</sup> ayat in the 50<sup>th</sup> Sura called Qaf in Quran. **According to Ayat, each one attends along with a soul who drives him and a soul who bears witness.** If we understand this sentence, three Purushas appear in the sentence.

No one knows when this creation was begun by God. It is untrue if anyone says creation started at such time. At the beginning of creation men didn't have capacity to know wisdom of God. So God disclosed his wisdom to the Sun through the Prakruti. After some time, man attained capacity to grasp wisdom. At that time, first Sun taught wisdom to a man called Manu. So Sun was called Adi Guru (teacher). After man was known wisdom from the Sun, he told some persons. Those persons who heard wisdom told some persons. In this way all people were known wisdom of God. Here, we have to observe one matter. Sun was one planet in the rein of God in the space. All living things and men are ruled on the earth. At first Sun told complete wisdom to a man. Here people may get question, how Sun taught wisdom to man and think that it was untrue without knowing answer. Those who think as intellectuals do not believe it. But there is a matter which is not known to anyone exists. That is!

At the beginning Sun revealed wisdom of God. So many crores of Grahas and Bhutas which are parts in the rein of God, some lakhs of Grahas and Bhutas heard wisdom of God through Sun. After that those Grahas and Bhutas which were heard wisdom of God disclosed wisdom to the remaining Grahas and Bhutas. In some places those Bhutas revealed wisdom to the men also. Though Sun

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disclosed 100% of wisdom to man, by saying wisdom each other it reduced to less percent. At last in some places wisdom of divine is gone to opposite meaning. Men had misunderstood the sentences in the Bhagavad-gita, Quran and Bible. What I am said is naked truth.

Now some may ask me question. As you are taken birth in Indu religion, you have an opportunity for saying more wisdom in the Bhagavad-Gita. Can you say that you have understood about the meaning of the sentences in Quran or Bible which are not understood by even the Pundits of Muslim religion and teachers of Bible? For this my reply is!

Even though I have taken birth in any religion, wisdom of God is equal to all. In accordance with that manner if wisdom belongs to me and wisdom of mine is in all religions, though mistakes are in any religion, I have responsibility to send the persons in the right way. In the mundane matters, I didn't have any relations. Only in the matter of divine I can say any matter about any religion. I can say easily because of any religion becomes my religion by connecting with wisdom. According to the 21<sup>st</sup> sentence in the 50<sup>th</sup> Sura called Quaf in the Holy Quran, each person comes along with one who drives and another one bear witness. According to the 22<sup>nd</sup> sentence, "you are disinterested in this matter. We removed veil which is in front of you. Now your sight is sharp".

Here noticeable matter in these sentences is! Each person is counted as one person. He who comes along with him is counted as second person. One who bears witness is counted as third person. If we count in this way it is known that two persons exist along with one person. Jeeva exists in the body along with Atma who drives him. God exists as spectator in the body by observing what Jeeva is experiencing and how Atma drives. In this way Jeevatma, Atma and Paramatma exists in the body. Some may question us, how this matter which was said by God at the beginning of creation had come to the Quran. For this question answer is!

When Sun taught Manu about wisdom of God, lakhs of Grahas and Bhutas had heard wisdom. Gibrayel who is a Graha working under the reign of God had heard the teaching of Sun. Gibrayel said that matter to Muhammad. The matter of three Atmas is not known to any man. Gabriel said that in this matter you were disinterested. Now we removed the veil, so your sight is sharp, according to

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22<sup>nd</sup> ayat. It can be understood from this Sura that so far the matter of three Atmas which was not known to man was revealed by Gibrayel and he made Muhammad see truth by removing the ignorance of Muhammad. By knowing truth the wisdom of sight of man has converted to sharpness.

Five thousand years back, Krishna told Arjuna about wisdom of three Atmas which was said by God at the beginning of creation. Fourteen hundred years back, Gibrael said about the matter of three Atmas in the 17<sup>th</sup>, 21<sup>st</sup> ayat of 50<sup>th</sup> Sura. About second Atma it was said in the 18, 23 and 27<sup>th</sup> ayat. According to divine voice, Muhammad was given wisdom of sight by removing the ignorance. Now Muslims, Hindus and Christians do not know about wisdom of sight and what ignorance Gabriel removed from Muhammad. Now people do not know about matter of three Atmas and doctrine of Traita. Though Christians told about Trinity it is not connected with doctrine of Traita. In that there is no matter of three Atmas and its details. In the Christianity it was named trinity by naming Son, father and Holy Spirit. The Father and Holy Spirit is one. Holy Spirit means God. Father means God. Jeeva is said as son. So there is no trinity, only two exists. Jeeva is said as son. Jeeva and God denote only two, but not trinity.

In the Bible also the details of three Atmas exist. But that is not in one sentence. It is in the essence of many sentences. When man did not understand though it was specially said in one sentence in Quran and in a verse in Bhagavad-gita, how can Christians understand by saying the matter of three Atmas in some sentences? So they do not understand the Traita doctrine. In the Christianity the word trinity exists but it is not Traita doctrine. In this way though the doctrine of Traita is in the texts of all religions, people do not know that matter. When we said about Traita doctrine, Hindus described us as Christians. Because of they thought that the word Traita doctrine was Trinity in Christianity. They attacked my devotees with the religious enviousness.

Hindus had become blinded without recognizing the persons who belonged to their religion because of they didn't have wisdom. Christians are going away by seeing me because of they thought Hindus were trying to convert us to their religion by saying about Traita doctrine. They do not read my books or hear my teaching. But they do not attack my devotees like Hindus. Muslims heard my

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teaching interestingly. They had a lot of respect for my wisdom. By hearing my word God is one, they felt happy.

When Universe was created God was divided into three parts. God revealed if three parts were known completely God was known. Traita doctrine was revealed by God like this. For knowing Traita doctrine first one must know Advaita and Dvaita doctrines. Some people do not know Advaita. Though it is appeared in their books, some persons are unable to observe because of they do not have keen sight. Though Traita was existed from the beginning of creation and Bhagavan Krishna said Traita in the Bhagavad -gita in the Purushottama prapti Yoga chapter 5000 years back, Hindus did not understand it. In this way all people of all religions are not known the Traita, God is not known to them. God revealed his wisdom in the form of books in the three religions.

The people of Islam and Christian religions told bravely that God revealed his wisdom in the form of Quran and Bible respectively. Hindus do not say bravely but some persons say about Veda and some persons say about Bhagavad-Gita. In the Islam and in the Christianity the system of teacher exists. But in the Hindu religion both teacher and system of Guru exists. Because of system of Guru was existed in the Hindu religion, they disseminated their own wisdom for establishing their supremacy by leaving wisdom of God. In this back ground, they told that Vedas as standard texts. Those who wished to tell wisdom which God revealed preached Bhagavad-Gita only as a teacher. Those who wanted to exercise authority as Gurus keep the Vedas as screen and made their own Peethas and made different traditions. They told that Vedas were standard texts because of Vedas were written in accordance with their need.

If they taught Bhagavad-Gita, he must tell what God said as a teacher. He must accept real God and tell about him. There is no scope to say about him that he belonged to separate Peetha (religious institution) and his teaching is separate lesson. Because of in Hindu religion so many Swamis established different Peethas and said that their teaching belonged to such Peetha. So Swamis belong to one Peetha teach only lesson about their God. Because of Peethas differently exist, they say greatly about different Devatas and wisdom of Devatas. In this way people have forgotten the creator and lord of all and each sect keep their own God in the place of God. In Hindu religion so many traditions, so many worships and so many Gods entered. These are all totally against wisdom of God. Some

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arguing that their way is the right way though in their way the Dharmas which are against Bhagavad-Gita exist. Some people get refuge in the feet of a Guru and say that their tradition and practice is different. It appears that they belonged to rein of that Peetha.

In this way among men so many religions, divisions and sects had formed, ultimately wisdom of God is not known to man. I can say about an incident as example for this. Five years back we made some devotees write the word Creator on the wall for disseminating wisdom of God. By seeing this, the so called organization for protecting the Hindus had rebuked me because of they thought that the word creator was belonged to Christian theology. In the Dwapara Yuga in which any religion did not exist, Bhagavan said about his creation and declared that he was creator. By denying that the word creator is not belonged to us, but only belonged to Christian, I am questioning whether Hindus had given the word creator to the Christians whose religion established 2000 years back as lease.

Because of in Hindu religion ignorant persons and some Gurus who encourage the ignorant persons are being existed, though I have been teaching the Indu religion and Traita doctrine by taking from Purushottama Prapti Yoga chapter in Bhagavad-gita, the organization for protecting the Hindus had attacked my devotees by thinking that Traita doctrine is belonged to Christians. Three months back they attacked my press and my devotees were struck by the members of Hindu protective organization. Reason for that is we told Traita doctrine. In this way, those Hindus who were in the first place in the matter of wisdom of God, has come to last place. Some Swamijis who have separate Peethas are not agreeing with my teaching of Bhagavad-Gita. So they try to their best for suppressing the real wisdom not to come up. But their attempts and their strategies do not stand in front of wisdom of God.

In the Kali Yuga so many Peethas and Mathas had come in the Hindu religion. At the end of Dwapara Yuga God said his wisdom in the form of Bhagavad-Gita. In the Kali Yuga, ignorance was increased in the Hindu religion; other religions were made in the same manner. Indu religion which was once single religion has stand at the side of some religions as a religion. If it exists as it is, those who have said that they would protect the Hindu religion would ruin the Hindu religion. First Hindus must grasp what manner they followed for protecting



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their own religion lead to elimination of their religion and do much harm to their own religion. No one protects their own religion by attacking others. We can convert anyone to the side of divine by saying wisdom of God. At the beginning Indu dharma took birth. Now Indu dharma is converted to Hindu religion. If men are known the greatness of Indu Dharma, then people can say about them as Indus.

One who knows wisdom of God is said as Jnani. Jnani can be named as Indu. Indu means one who knows wisdom of God. Wisdom is two kinds in the world. One kind is mundane knowledge. Second kind is wisdom of Paramatma. The wisdom of Paramatma is greater than wisdom of world. For recognizing wisdom of Paramatma, elders used a special word. That word is Indu. Those who know about wisdom of Paramatma is also called Indu. Elders used a special word " Indu " for the wisdom of Paramatma because of if the word Jnani (knower of wisdom) is used one may confuse which wisdom that was. Elders also used the word wisdom of Ingita for the mundane knowledge.

One who doesn't have wisdom of Ingita means he doesn't have mundane wisdom. Now all people have knowledge of Ingita. But no one have wisdom of Indu. All people must have mundane knowledge and wisdom of Paramatma. Because of this in every religion those who have knowledge of Ingita and those who have wisdom of Indu exist. It must be known that the words like Indu and Ingita are related to all religions. Now Indus do not exist in every religion. Though anyone says that he has wisdom of God, he is under the illusion that he is Jnani by effect of Maya. Let us discuss a real story that those persons who think that they are great Jnanis, are not able to recognize the ignorance which hides in him.

In Islam religion I have acquaintance with two persons. They are intellectuals. They quote any sentence and explain it uninterruptedly not only in Quran but also in Bible, Bhagavad-Gita, Upanishad and Vedas. Here I am not extolling anyone. But I am saying truth. They found Universal Islamic research centre in Hyderabad and explaining about wisdom which is known from their research in the form of lectures. As far my knowledge, they are servants of God. The president of U.I.R.C, Shafi, vice president Siraj Rehman and secretary Sayyad Ahmed are known to me. So far I heard what they told, but I did not say anything.



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Shafi, the president of U.I.R.C knew me as the founder of Praboda Seva Samiti and Indu Jnana Vedika. Once I went Visakhapatnam to talk to P.D Sunder Rao, the founder of Bible Open University of India, and talked to him. I gave him 1000 rupees for serving God. He and his son Prasanna Babu are great orators. They tell about the matters in the Bible only and but they did not explore in other religious texts. Their teachings appear distinctively from the teaching of other Christians. It can be said that their service and the manner of teaching is great.

We already said that they were not only great, but also had somewhat ignorance. In accordance with that if ignorance is immersed in their wisdom, it won't be stand in the veracity of scientific binding. If scientific binding doesn't exist in their wisdom what they told is not Shastra or Doctrine. All people have right to talk about matter of God. It is Dharma which is universally accepted.

Recently U.I.R.C disputed with B.O.U.I in the matter of Jesus death. Shafi, the president of U.I.R.C said "Jesus was not dead on the cross. It is not correct to say that Jesus was crucified and raised". P.D. sunder Rao reacted against the speech of Shafi and said " We know only about the Bible. We can prove that Jesus was crucified. You are telling lies". In this way the death of Jesus was a challenge between them. We heard their arguments in internet. The both research organizations have taken up the death of Jesus as a problem. But Indu Jnana Vedika (organization for wisdom of Indu) has observed their challenge.

Here the members of U.I.R.I are Muslims. The members of B.O.U.I are Christians. But the members of I.G.V are Indus (Hindus). U.I.R.I teaches Quran, Bible, Veda and Bhagavad-Gita. B.O.U.I only teaches Bible. But I.G.V only teaches Bhagavad-Gita. They do not speak against other religions. They have a lot of respect for the texts of other religions. If the people of other religions such as Muslims and Christians grasp wisdom wrongly in their texts, then they reveal right meaning to the sentences. They feel that their chief work is to see the meaning of God and his word should not be disgraced. We are supervising the Indu Jnana Vedika.

Both organizations are arguing that their argument is true. Indu Jnana Vedika has to think whose argument is true. In one kind it can be said that Jesus was not dead on Cross is true in accordance with the argument of U.I.R.I. Similarly

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it can be said that Jesus was dead on Cross is true in accordance with the argument of B.O.U.I. One who hears my statement will be perplexed and say that how far it is true by saying both are true? What you say is not the decision of truth and untruth. Yours saying is like a proverb, stick can't be broken and snake can't be dead. For this my reply is! We said both arguments are true in one kind. But we did not say that in all aspects both arguments are correct. Both believe that their argument is correct.

The presidents of both organizations are intellectuals in their thinking but they did not know that they are behind in the considerations. Thinking is in accordance with their intellect. There is no doubt that their intellect is greatest. Their mind is also greatest because of it remembers any matter which is in the book. The considerations which are given to their intellect are not belonged to them, but those are belonged to Atma. It can be understand that in this matter, Atma did not give any consideration. So they say what they think is true. Anyone may say in accordance with his thinking. In accordance with that they argue that their statement is true. But both are not seeing whether their statement is bound to science or doctrine. If they are able to see, it can be understood that both arguments are not bound to science or doctrine.

If we compare the death of Jesus with an incident that occurs in Tamilnadu state we can know truth. Recently in Karur DT in Tamil nadu state Muthu swamy died. Muthuswamy was raised before lighten to burn the dead body on pyre after completing funeral procedures. For knowing details, the news in the Enadu daily paper is included.

### *A man was raised from pyre by crying out of his sister*

(Enadu. Wednesday, July 11, 2011)

**Chennai** : News today: It is a strange incident that happened in the Kattalai village in Karur DT, Tamil nadu state. The person who would be burnt within a little while had come out with life. Muthuswamy who was seriously ill had joined in the hospital. So he did not attend his daughter's marriage which was happened on Sunday. Next day morning doctors declared that Muthuswamy was dead. The dead body of Muthuswamy was taken to crematorium directly without bringing the dead body to his house, because of some elders advised that it was not auspicious to bring the dead body into the house of marriage.

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The ceremonial rites began. Meanwhile his sister Papparti had come from Coimbatore D.T for seeing the dead body of his brother. She began to cry out loudly by seeing the dead body of her brother. For a little while, his hands and legs began to move. He opened his eyes. The people who surrounded him called him loudly. Muthuswamy responded to their call and asked what happened to me. By seeing this event, villagers had come to decision that he was alive and brought him home. Now he is convalescing in Govt Hospital, Puliur.

We wrote the secret of death in 2011 A.D. We wrote the doctrine of birth and death in 1980 A. D. In the secret of death we revealed about three kinds of deaths. They are timely death, untimely death and temporary death. In accordance with the doctrine of secret of death, Muthuswamy got temporary death only. In the past so many persons got temporary death and rose from death after 10 – 15 days later. Recently in Vizayanagaram district, an old woman died and rose from death after three days.

Now let us come to the point. It is true that Jesus was dead. He got temporary death only. So it can be said that he was not dead on the cross. Because of this, the teaching of B.O.U.I that Jesus was dead is untrue. It is mistaken by saying that Jesus was dead because of Jesus had appeared to his eleven disciples three days after his crucifixion and said that he was not dead. Those who were there at the crucifixion of Jesus had heard the last words of Jesus and seen his death. When Jesus was stabbed breath did not exist in his body. He was in the state of death when his body was brought down from the cross. When Jesus body was put in the tomb, his disciples saw that he did not have either life or breath or any movement. His disciples were the witness for the death of Jesus. According to this, the word of U.I.R.C that Lord was not dead is untrue. It can be said that both are gone to some distance from the truth because of lack of understanding and little ignorance stand in them though they appear as great in the wisdom of God.

A man who is dead has symptoms that the joints in the body do not move, blood is clotted and breath is stopped. By seeing these symptoms one can recognize the dead easily. Here all people do not know the fact. Though breath is stopped, blood circulation is stopped, consciousness in the body is stopped, there is possibility of Jeeva is in the head and he is living. Though breath is stopped by getting temporary death and Jeeva exists in the body, he is not known to any

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scanner. In that body two symptoms appear, such as blood doesn't clot in his body and his joints easily move. Because of Jesus had got temporary death on the cross, blood in his body did not clot. Owing to this U.I.R.C, are mistaken that Jesus was not dead and he was living like all people. They thought that Jesus was alive by taking breath. Regarding the word of B.O.U.I, it can be said that it is partially truth because of Jesus didn't have life, so he might be died.

If a man dies, by declaring that he is dead in accordance with the external symptoms is not right. It may be true or untrue. When Jesus was alive, a girl was dead. While some persons were playing the flute and drummers were beating the drums for carrying the dead body of girl to the burial ground, Jesus asked why you were beating the drums. They replied that girl was dead, so we were trying to carry the dead. Then Jesus patted the dead and said that she was alive, immediately she was raised. Here we can understand that Jesus recognized her temporary death. According to the 23, 24 and 25<sup>th</sup> sentences of the 9<sup>th</sup> chapter of Matthew gospel in the Bible,

23) When Jesus came into the rulers' house and saw the flute players and the noisy crowd wailing.

24) He said to them, "Make room, for the girl is not dead, but sleeping." They ridiculed him.

25) When the crowd was put aside, he went in and took her by the hand and the girl rose.

Jesus said that girl was not dead. But teachers of Christianity did not understand that matter. Apart from this though Jesus came back after three days and said that I was not dead by showing his injuries on his body, they did not understand the matter. From this we can understand that they are lacking the grasping power.

Without regretting how much ignorance we have, if he thinks that he is lion and no one equals to me, God may think that though he might not get wisdom in this Yuga, there is no belief for getting wisdom in the coming Yuga. Though God descended as a man for disclosing wisdom to them, they may say that we know all matters and we should not hear the words of man. God doesn't have any form for descending as God. How God has said wisdom to those persons.

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Men only said Bhagavad-gita, Bible and Quran. We sent the book **Secret of death** to Sunder Rao for knowing the death information of Jesus. But he rejected to read by saying that he would not read the books which were written by man. Now we are asking you a question. You have written some books. If people say that we should not read the books which were written by men like you, no one reads your book. In those circumstances why you have written the books? We purchased your books with the intention that God should disclose his wisdom to men at anywhere in any manner or in any form. Why not you have same intention like me? If Jesus sent the message of wisdom to you or if he himself comes for saying to you, if you are not heard his message, haven't you lost wisdom? Though you think that we are Jnanis of Atma, you do not know either about Atma or the working of Atma or its location in the body. You do not know what is doing Atma in the death. Without knowing about wisdom of Atma, claiming that we are Jnanis (knower of Self-wisdom), it is the work of ego which is in your body.

In the body some parts appear but some parts do not appear. Among them Mind, Aham and intellect do not appear. But their work appears outwardly. The essence of Bible is leaving the ego (aham). Saying that I am such a person is the work of ego. He, who is Jeevatma, does not know about himself. If he knows about him, he knows about Atma. After knowing Atma, he can know about God. This is the way. One who doesn't know about himself is saying greatly. If one knows about him, doesn't talk by connecting with ego. But some persons talk by exceeding the principles in the religious texts for getting recognition in the sight of others.

Though we are saying that Jesus was not dead, those who do not know about three kinds of deaths are propagating that Jesus was dead on the cross, it can be said that they are dishonoring the word of God. Some persons are saying that my lord is great and he is God because of he rose from death after three days. Some persons say that one exists who rises from the death like Jesus. If we think like that, Muthuswamy also is a great person. If we talk without knowing the death of Jesus, we are reducing his honor. So I am saying that if you talk any kind it is no matter, but in the matter of God, it is better to talk by leaving your ego.



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If a man of any religion is mistaken in the matter of God, it is my duty to reveal the truth. Those who made challenges in the matter of death of lord were sent the book "**Secret of death**" by my followers. But they won't take the book and read. Owing to feel that we knew all matters, they did not read the book. What we said is the basis for knowing the truth. If anyone questions me that your teaching is related to whether God or not, I again question him, if truth is known what is wrong by thinking that it is teaching of God. I am saying this matter as an evidence because of even in the so called Jnanis ego is hiding and they are not able to recognize that ego. By knowing this matter some persons may reduce their ego and eliminate the ignorance.

In between Prakruti and Paramatma, Prakruti appears but God doesn't appears. Prakruti is physical. Paramatma is subtle. The subtle God exists in the physical body is the essence of any religious texts. When God created the Universe, first he made Prakruti as a part from him. Next he was divided into three parts. In the Prakruti which is one part, God exists as three Atmas which are three parts. The three parts of God and Prakruti is called Universe. Prakruti is endless. Traita doctrine can make the details of three Atmas as scientific binding. God said the doctrine of Traita at the beginning of creation. Because of it was not known to anyone, God descended as Bhagavan and said the doctrine in the form of Bhagavad-Gita.

Though Bhagavad-gita was said by Krishna 5000 years back, but details of three Atmas is not known to anybody. Now from the considerations which are received by us, I have known Traita doctrine. I am saying if it is heard without feeling envious, it can be understood. If the doctrine of Traita is not known no one becomes complete Jnani. For knowing about wisdom of God, one must know Paramatma. For knowing about Paramatma, first one must know Atma. For knowing about Atma, first one must know about Jeevatma. Those who claim that they are great Jnanis do not know that they are Jeevas. Though they know that they are Jeevas, they do not know where he is in the body, what he is doing, how he lives. Though they know that Jeeva is in the body, they do not know about second Atma.

So many, so called Jnanis read the books and by hearted the verses without going about the Atmas in the body and explain the verses. They get recognition as knower of wisdom in the sight of others. Like that persons exist in all religions



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and got recognition as Gurus and Jnanis. Some persons learnt not only their religious texts but also other religious texts and told again by the power of their memory of mind. Though they are distinguished by telling the sentences in the book in accordance with circumstances, they appear as great orators in the sight of man and they get honour in the society, their knowledge is physical only not subtle. Power doesn't exist in the physical wisdom. But in the subtle wisdom power of wisdom exists. If a student goes to school daily is not much useful. In the examinations getting high marks is important though he is absent from school for some days. Reading the physical knowledge and again revealing it is like the attendance in the school. High marks in the examinations are like the details of Atmas which is subtle wisdom.

Some may ask me a question, in the earliest religious texts what is physical and subtle wisdom? How much physical and subtle wisdom exists? For this reply is! When universe was created, one part was divided as Prakruti from God, but God was divided into three parts. From this we can understand that at the beginning God was divided into four parts. Prakruti which is one part appears. But three Atmas which are three parts exist as subtle do not appear. In accordance with that if any book is made in any religion it consists of four parts. Among them one part is physical and three parts are subtle. For example, if we take Bhagavad-Gita which is earliest text of Indus, in that one part is about the body which is made by Prakruti or about Prakruti and three parts are about Kshara Purusha, Akshara Purusha and Purushottama.

Similarly in the four gospels of Bible and in the Quran also three parts are subtle wisdom and one part is physical wisdom. In my view God said only four gospels such as Mathew, Mark, Luka and Yohan only. We are only saying four lessons among 66 lessons. Christians may not question me about physical and subtle wisdom. Muslims may question me where the subtle wisdom in the Quran is? For this my answer is!

According to the 7<sup>th</sup> Ayat of 3<sup>rd</sup> Sura called Ali Imran in the Quran, "God sent down this book. In this text two kinds of Ayats exist. First kinds are Muhkamat (clear) sentences. These are foundations to the text. Second kind is Mutashabihat (unclear) sentences. Wicked persons try to incite feuds and try to say misinterpretations. But no one knows its true meaning except Allah. Those

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who are firmly grounded in knowledge say that we believe in it. The whole of it is from our God". Those who have grasping power only grasp the teaching.

In the Quran, the sentences which describe physical matters are called Muhkamat and the sentences which describe subtle matters are called Mutashibat. First, Prakruti was made from the God. That is Muhkamat. It is like foundation. How the structure is built on the foundation, similarly by basing the body which is made by Prakruti, three Atmas were kept in everyone. According to this above mentioned Ayat, in Quran also physical and subtle matters exist. In this way the three earliest books had said about God. Because of God exists one part physically and three parts subtly, in those books also 1: 3 ratio physical and subtle matters exist. It is said in Quran that subtle matters are known only to God.

The wicked persons try to explain the subtle matters. By doing like that misinterpretation comes out and it only incites feuds such as yours God, my God and yours religion, my religion. People did not know wisdom. Those who are firmly grounded in wisdom do not come forward to explain subtle matters. But those who have wisdom can grasp it. Here a question may arise. When three fourth subtle sentences are not known to anyone except God, if anyone tries to explain those sentences, there is possibility of saying misinterpretation. How can they, who are perfect in the intellect and in wisdom, grasp the subtle matters? Some may ask us, for grasping wisdom of subtle sentences by those persons who have good intellect; God must say the meaning of those sentences. For this reply is!

This question is appropriate in accordance with the context. Anyone who has discriminative intellect can ask this question. We are saying if God said wisdom then man only knows the subtle wisdom. God only knows the subtle wisdom and can say wisdom. In the Muslim society there a argument that God doesn't come to the earth, and one who appears and talks is not God. Anyone should not be compared with God as equal. We also agree with their argument.

If we analyze the sentence in the 7<sup>th</sup> ayat of 3<sup>rd</sup> Sura in the Quran that three persons exist. They are one who says the sentence, one who hears and grasps the sentence and one who knows the sentence. One who knows the sentence is God. One who hears the sentence and knows the sentence is a person who is having good intellect. One who tries to say the sentence is a wicked person. We

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have been seeing Quran consisting of 114 suras and its interpretation. Though the sentences in the book are belonged to God but man wrote interpretations. So, it is said that first see the sentence of God. If it is not understood it is no matter. Don't see the interpretation because of interpretation of sentence is only known to God but man doesn't know interpretation. Those who try to say are wicked persons only. It is said in advance that by trying to say misinterpretation of sentence there is possibility of inciting disorder in the people.

Owing to above mentioned precaution, it is advised that first see the sentence and take care in seeing the meaning of sentence. This indication is not only said to Quran only. It is equally applicable to all books. According to this when Indus read Bhagavad-gita, they must recollect the 7<sup>th</sup> ayat in the 3<sup>rd</sup> sura of Quran. The verse of God is true, but the meaning which is written by man is not belonged to God. Similarly see the sentence in the Bible which was said by Jesus, but not hear the interpretation which was said by men. Now some persons may question me.

If we see only the sentences and not believing in its meaning, how can we know hidden wisdom which is in the sentence? Men had interpreted all sentences of God in the earliest books. If we think what they had interpreted is not have right meaning, in the book 75 % is untrue. In those circumstances, how can we know wisdom of God? For this my reply is! I am a mediator for the sentence of God. I said the matter which was said by God, but I did not say on my own. If anyone questions, how can we know the meaning, if God only knows the meaning of his sentence? For this question, God must say reply. If we said reply, it will not be right answer.

In the 7<sup>th</sup> ayat, at the end a word exists. Those who have got perfection in the intellect have interest in wisdom of God and believe that sentences of God have come from God and can grasp it. When the interpretations of men are not proper, a question may raise how we know the real meaning of verses. We can say that God must come and tell the meaning. In the 6<sup>th</sup>, 7<sup>th</sup>, 8<sup>th</sup> verses of Jnana Yoga chapter in Bhagavad-Gita, God said that he would descend as man for revealing Dharmas. In the 22<sup>nd</sup>, 23<sup>rd</sup>, 24<sup>th</sup> Ayats of 89<sup>th</sup> Sura called Al-fajr, it is written like this.

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- 22) Lord descends on earth while angels rank upon rank.
- 23) On the day if hell is brought, that day man will get wisdom, but how will that wisdom give profit him?
- 24) It is better if I did good deeds in advance for my future life.

Its meaning is, when God descends on earth, man will know the real wisdom. Man regrets for his walking in the way of ignorance and thinks that it would be better if he walked in this way in advance. Similarly in the 12, 13, and 14<sup>th</sup> sentences in the 16<sup>th</sup> chapter of gospel of Yohan in the Bible, it is revealed that God descend on earth and tell wisdom. In this way God comes in the form of man for revealing the subtle wisdom. Those who have interest and who have good intellect can grasp the wisdom. In this way God reveals the wisdom and made it complete. Though anyone may believe this system or not, truth is one. In all religions this system is followed.

At the beginning of creation, the power which is called God had divided a part from him called Prakruti and he was divided into three parts. Because of that division, in the Universe two kinds such as Prakruti part and Paramatma part exist. Prakruti appears physically. So there is no need for knowing about it. Man must know about three Atmas which are invisible. For knowing God, wisdom of God is the basis. God revealed his matter in the form of three doctrines. First is Advaita, second is Dvaita, and third is Traita doctrine. Advaita doctrine reveals about Paramatma. Dvaita doctrine reveals about two Atmas. Traita doctrine reveals about three Atmas.

Until man knows Traita doctrine, he doesn't know about God who exists as three Atmas. In the world there is no way except this way. Man doesn't know about God by doing worships, Bhajans and devotion. Those practices made you devotee of God. Man must know about wisdom of Traita doctrine for merging with God and convert to God. If man walks in accordance with the wisdom, though he is sinner and ignorant can convert to Jnani, and reaches God by eliminating his entire karmas.

God kept some indications on the earth for revealing wisdom of Traita doctrine as it is great in the spiritual education. If we try to know that indications it is understood like this. Universe consists of four parts such as Prakruti which is

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visible and three Atmas which are invisible. According to this, time was divided into four Yugas as a sign. Kala (time) is God. For knowing man that God who is Kala was divided into four parts, Kala was said as four Yugas. These four Yugas were named in the changed name of God. These details are written in my book **Kali Yuga**. Some matter about Kali Yuga is disclosed here.

So many people are known about four Yugas. First is Krita Yuga, second is Treta Yuga, third is Dwapara Yuga and fourth is Kali Yuga. Though the names of these four Yugas are different, at the end commonly Yuga is used. Among the four names, the names of Dwapara and Kali exist as previously elders decided. The name of Krita and Treta slightly had changed. The name Krita was existed as Krit. Krit means one who does. Krita means that is made. Here the name Krit was named aiming at the creator who made Universe. One who creates all is called Krit. The Universe which was created is called Krita. Here elders named Kala only but not aimed at Universe. So the name Krit is true. Those people who do not know the meaning are calling Krita Yuga. Even Astrological Pundits are also using meaningless name. In this way Maya deluded all people.

It can be said that second name of Yuga is also meaningless. In the 16<sup>th</sup> and 17<sup>th</sup> verse in Purushottama prapti Yoga chapter of Bhagavad-Gita, it was said that God was divided into three parts. Those are Kshara Purusha, Akshara Purusha and Purushottama. Those are said as Jeevatma, Atma and Paramatma. In accordance with wisdom of God, elders used the words as a sign of God and in obedience to the status of God. Krit means it is a word of indication that he is doer, but not name. God doesn't have names. He is superior to Kshara Purusha and Akshara Purusha, so he is called Purushattama as a sign. Similarly he is called Paramatma because of he is other than Jeevatma and Atma. If we called Purushottama or Paramatma, it gives only meaning, but not the names of God. If we call Deva (god), it is not name but its meaning is, one who is searched.

Similarly, before the second Yuga the word Traita was used for denoting the manner of God. Traita means third. Because of God is third Purusha and third Atma, Kala was named as Traita Yuga. Gradually, ignorance has increased resulted in some matters are not known to people. If some members come for revealing the details of those, it is a sign of intellectuals that they must grasp the matter by thinking whether it is true or not and walk in accordance with that teaching.



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Third is Dwapara. God is called Paramatma. It means he is other than Jeevatma and Atma. Dwa means two. Para means other. God is other than two such as Kshara Purusha and Akshara Purusha, so he is called Dwapara or Paramatma or Purushottama or Traita. In the previous days elders named the Kala as Dwapara as the sign of God. That is Dwapara Yuga. Fortunately that name is not changed. It remains as evidence for a sign of God. Fourth is Kali Yuga. It is not changed and exists as decided by elders. In the Bhagavad-Gita, God asked Krishna who you were you. He replied that he was Kalosmi loka Kshaya. Its meaning is I am the Kala who ruins the world.

According to this it can be understood that Kala is ruining all. God not only had created all but all so ruins all. So he was called Loka kshaya. Kshaya means destruction. If God is called in accordance with his status, it is dharma. So in that view, elders indicated the name Kali Yuga to the Kala. Kali means war, which destructs all. So God was called Kali Purusha. In the same view, Kala was named as Kali Yuga. In the previous days elders assembled in a place and decided some words which were not name for the Kala, in accordance with the Dharma of God. Those were, Krit Yuga, Traita Yuga, Dwapara Yuga and Kali Yuga. But first two names were changed to Krita Yuga and Treta Yuga.

Now we are known sensational news about the name of Yuga. Some persons may understand this truth but some persons may not digest this matter. The truths which are said by me are a good food for those persons who search for truth. But those who do not search for truth will not digest this matter. Ours spiritual education in spiritual books showed the way for merging Jeeva into the Paramatma. Merging into Paramatma is also called liberation. Where the information of God, his wisdom and Dharmas exist, there the process of unification of Jeeva and Paramatma exist. In the Bhagavad-gita which is chief book among the Brahma Vidya shastra, the manners of unification with Paramatma only were said.

The manner of reaching God is Yoga. Yogas are two kinds in accordance with Dharma. One is Brahma Yoga. Second is Karma Yoga. Another Yoga exists which is beyond Dharmas. That is Bhakti (devotional) Yoga. Bhakti Yoga is great. It is not easily understood to anyone. If man has understood Brahma Yoga and Karma Yoga, then he will understand Bhakti Yoga. In the Bhagavad-Gita the manner of God and the details of Yogas exist completely. Why I am



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saying this information is! For understanding that I am saying, where the manner of God exists there the manner of merging with God exists.

Yoga means unification. Viyoga means separation. The word Yoga is mentioned where divinity exists. Kala is in the form of God. We are calling Kala by naming Krit, Traita, Dwapara and Kali as a sign of God. Elders added the word Yoga at the side of Kala which is Divine form. So far the word Yuga, which we are calling, was named as Yoga in previous days. The names such as Krit Yoga, Traita Yoga, Dwapara Yoga and Kali Yoga are true. The names of Yogas had converted to Yugas. In accordance with the word of God Dharmas would convert to adharma. Yoga means unification with God, but Yuga means there is no meaning. At the side of words such as Krit, Traita, Dwapara, and Kali, which denote the state of God, if the word Yoga exists, it will be meaningful and beautiful. Else by keeping meaningless small words is not good. It is like keeping the beggar at the side of wealthiest person. So I hope that you must know the truth by calling Yoga instead of Yuga and make people know the truth.

Among the four Yugas Traita Yuga and Dwapara Yuga is in the middle. Traita means third and Dwapara means other than two. The meaning of other than two is Third. So Traita and Dwapara give same meaning. In this way among four Yugas, the two Yugas which are in the middle give the meanings of third, have a distinguished meaning. That is! In the life of man four stages exist. Those are childhood, youth, middle age and old age.

Among the four stages, in the childhood and old age, there is no possibility of knowing about wisdom of God. In the childhood, intellect doesn't have capacity for grasping the wisdom of God. In the old age intellect becomes weak and lost the capacity for grasping the wisdom. So in the old age either body or intellect is not suitable to grasp wisdom. In this way in the stages of childhood and old age, there is no possibility of knowing wisdom of three Atmas. One must know about wisdom of God in the youth and middle age only. Because of one must know about wisdom of Traita in the stages of youth and middle age, elders named the Yugas which are in the middle among four Yugas as Traita Yuga and Dwapara Yuga.

Every man is created by God. Man is either atheist or theist or king or poor or Indu or Islami, living in the four ages. Man must know wisdom consists

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of Traita or Dwapara wisdom in the Youth or middle age. By knowing like that he must reach God. This Traita wisdom is in all religious earliest books. Some may ask me by reading Bible that in my book the name of Traita doesn't exist. Some may ask me by reading Quran that in my book the name of Traita or about three Atmas do not exist. Similarly Swamijis who wrote commentary on Bhagavad-Gita can ask me as far my knowledge at anywhere the word Traita or its meaning does not exist in Gita. Though they cry out that in their books doctrine of Traita doesn't exist, it exists as essence of all religions without appearing.

If all persons grasp the matter easily, God who said that in the 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> verses of Jnana Yoga in the Gita, in the 22<sup>nd</sup>, 23<sup>rd</sup> and 24<sup>th</sup> ayats in Quran, in 12<sup>th</sup>, 13<sup>th</sup> and 14<sup>th</sup> sentences in 16<sup>th</sup> chapter in Bible, he would descend on earth, doesn't need for descending on earth. At the beginning of creation though the wisdom which was said by God, was given as book by God, man is not able to know the essence. Any person doesn't able to say bravely that he knows wisdom of God completely in his religion. If any person tells like that it is treason against God.

Listen to me, now I am saying new matter. My word is beyond religions. I had taken birth in Indu religion on the day any religion did not exist on the earth. So I am always Indu. Yogi Vemana is greatest among the Indus. He composed 3002 poems, consisting of wisdom of God. Among it, I like very much about a poem.

**Verse!** *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!*

**Meaning :** We all know that if marriage is done husband and wife become one. Children will be born to husband and wife. Though this manner is known to all persons including Jnanis and ignorant persons, so many persons do not know that this manner is related to divine, and that divine matter is reflected in the world as a pair of husband and wife. God kept this manner which is visible in this world for understanding the manner of divine which is invisible. Let us know the Divine manner of husband and wife.

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Bhagavan said in the Gunatraya Vighaga Yoga chapter that Paramatma was husband and Prakruti was mother. According to Bhagavad-Gita, Paramatma and Prakruti are the husband and wife respectively for the universe and they are parents for of all living things. Paramatma and Prakruti are father and mother respectively for all living things including trees, birds, animals and creatures. The Paramatma and Prakruti which are parents of whole universe are behaving differently in the world. Though Prakruti which is wife is obedient to her husband Paramatma, it is behaving against the way of Paramatma in the world in accordance with command of Paramatma.

Those who want to follow the way of Divine is obstructed by the Maya or Prakruti and made him abstain from endeavoring. This process is being done with the knowledge of God. In an effort to know the God, so many persons are returning by the effect of Maya. One person among lakhs of people may oppose the Maya and try to reach God by enduring so many distresses. God made him relieve of the obstacles of Maya by eliminating the obstructions in his way for merging into him. One, who endeavors to know God by experiencing distresses which are made by the Maya without leaving persistence, is accepted by God. When God accepts, Maya doesn't obstruct him. Like that person's welfare of Yoga is protected by God. Then he will merge with God.

He who doesn't leave the way of God by overcoming distresses which are occurred through the Maya is accepted by God as his person. Immediately Maya which is Prakruti accepts him and doesn't obstruct him. So in the above verse it is said if husband accepts wife accepts. In this way if Paramatma and Prakruti did not behave differently, he can attain liberation. This matter is mentioned in the poem if husband and wife become one it will be sanctimonious. If husband and wife walk in a way it is just. If wife walks against husband it is unjust. If Paramatma and Prakruti behave justifiably or affectionately towards devotee, he can get liberation. So in the above verse it is mentioned that liberation is just of husband and wife.

Vemana revealed us through his poem that first Paramatma and Prakruti behave as unjust in respect of devotee. He who doesn't able to endure the distresses think that due to God doesn't have justice though I am devotee, I am getting distresses will be fallen from the way of God. One who tolerates all

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obstacles without thinking negatively about God will get liberation because of Paramatma accepts him and Paramatma and Prakruti behave fairly.

The manner of husband and wife is reflected in the world. The unjust manners such as wife behaves against the wishes of husband or she makes husband obey her word exist in the world. Similarly justifiably manner such as wife follows the word of husband also exists on the earth. Anyone becomes Jnani if he knows the manner of husband and wife and justice and injustice. Those who walk in the way of God though obstructions arise; they do not talk whether God has justice without losing patience. They are aware of that it is the work of mother which is Maya though he had difficulties.

This poem is said about Paramatma and Prakruti. These are father and mother of all living things. Mother always behaves obediently to the father and do herself all works of father. I have a liking for the verse which was said about primeval pair by Vemana. Similarly I like the sixth verse in the Jnana Yoga chapter.

**Verse!** *Ajopi Sannvyayatma bhutana meeswaropisan,  
Prakruti sawmadhista sambhava myatmamayaya!*

In this verse also Paramatma and Prakruti which are father and mother of all exist. This verse is said how God descend for men. So, I like this verse very much. Similarly I like very much the 12<sup>th</sup>, 13<sup>th</sup> 14<sup>th</sup> and 15<sup>th</sup> sentences in the 16<sup>th</sup> chapter in the gospel of Yohan. According to that " *I still have many things to say to you. But you cannot bear them now. However when he, the spirit of truth has come, he will guide you into all truth. He will not speak on his own authority, but whatever he hears he will speak and he will tell you things to come. He will glorify me, for he will take of what is mine and declare it to you. All things which father has are mine. Therefore I said that he would take of mine and declare it to you* ".

In the Quran also I have a liking for some Ayats. I like four sentences in the 112 Sura called All Ikhlas. Those are! 1) God is one 2) God is eternal and absolute. 3) God is neither begotten nor made anyone beget. 4) There is none like unto him.

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Here some persons may ask me, it is acceptable by saying that you have a liking for the poem of Vemana and a verse in Bhagavad- Gita, because of you have taken birth in Hindu society. What it is by saying that you have a liking for four verse sentences in Bible and four Ayats in Quran. Are you supporting the Christians and the Muslims? I am giving reply to this question that I have taken birth in the Indu Dharma not Indu society. I feel Indu Dharma is greatest. I am teaching others Indu Dharma. So I am declaring that I am pure Indu. Indu Dharma teaches only about God.

If the teaching of God exists anywhere on the earth, that should be in pure teaching of Indu. If wisdom of God exists in any religion or in any book, though it is either Bhagavad-Gita or Bible or Quran, wisdom of Indu exists in that. Wisdom of Indu is the wisdom of God. The wisdom of Indu exists in the Bible and Quran also. God revealed his wisdom when any religion did not exist on earth. The name of wisdom which was revealed by God is Indu wisdom. At the beginning, wisdom of divine was revealed by Sun and spread over earth. That wisdom gradually converted to ignorance through the effect of Maya which is in the head of men as Gunas.

The wisdom which is to come one after another has converted to Adharma by the change of meaning. God again told in different countries in different timings in different languages by appearing as different persons. Those who heard that teaching told about that as different religions. In this way religions took births which were not existed in 5000 years back. Christianity took birth 2000 years back. Islam took birth 1400 years back. Some people converted to Islam and Christianity, remaining is in the Hindu.

The word Hindu was not existed before advent of Islam. 1000 years back the word Indu had converted to Hindu. Gradually as so many words have changed in the pronunciation, the word Indu had converted to Hindu. But no one recognizes it because of it was a slight change. In the previous days literates were 10 % only. Among them one person wrote the Hindu instead of Indu mistakenly. Gradually that word was used to write resulted in Indus became Hindus. Some selfish persons told that they were belonged to one religion like the followers of other religions. It can be said that the name of Hindu religion came after Islam only.



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At the beginning of Kali Yuga, 5000 years back any religion did not exist. At the end of Dwapara Yuga Krishna taught wisdom of God in the form of Bhagavad-Gita. Krishna did not tell that ignorance was in the form of religion though he said that when dharmas were endangered he would descend on earth for protecting the dharmas. Religions were not existed 5000 years back. So, religion was not mentioned in the Bhagavad-Gia. People converted to other religions and divided into groups because of they did not grasp wisdom in Bhagavad -Gita. According to my word, religion increases the groups of men and made men divide into groups and sects. Owing to this in Bharat men divided into three groups such as Muslims and Christians and Hindus. If a Muslim was treated unjustly, all Muslims are exciting.

In this way by seeing the people are entangled in the religious madness, some provoke the people in the matters of religion. They try to incite the people for getting recognition as leaders. Like that persons talk more about religion and hate other religions by trying to get recognition as either Swamiji or leader or head of religion. People must grasp that they are dangerous and made the foolish persons involve in violence. **Those who incite men and differentiate from one another by comparing the religion to the devotion are not excused in the sight of God though they are great.**

Those who do not know wisdom of God are envious of other religion and have self-esteem on his own religion. But those who have wisdom of God regard other religion as his own religion. Anyone who has wisdom of God can see wisdom of Indu in all religions. They tell that in all religions, God is one and the books of all religions teach about one God. In accordance with that matter, I am not envious of other religions and self-esteem on my own religion. So in my teaching religion is not mentioned. I said in advance that all religious books are same to me because of Traita doctrine is in all religious books. In accordance with I say that in all books some sentences exist which are liked by me.

Though I say so much, some persons may exist in all religions without believing me. I am saying another word for opening their eye. When I think where my Traita doctrine exist , those are all belonged to mine , results in I do not talk against those. So I am respecting all books which are having Traita doctrine. If people practise my manners, again Bharat can change into country which has wisdom. Then real Indu country will be established. Though I have

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taken birth in Indu (Hindu) society, I am saying that I have grasped more wisdom than the persons who know wisdom from their religions. They do not know that in their books Traita doctrine exists. Because of, I say that I have little greater than those. In any religion Traita doctrine is not known. By hearing Traita doctrine, so many persons of Hindu religion thought that the meaning of Traita was Christianity, and I was Christian. If Hindus are not understood the Gita which is described more about Traita, it can be said that other religious people do not know about Traita.

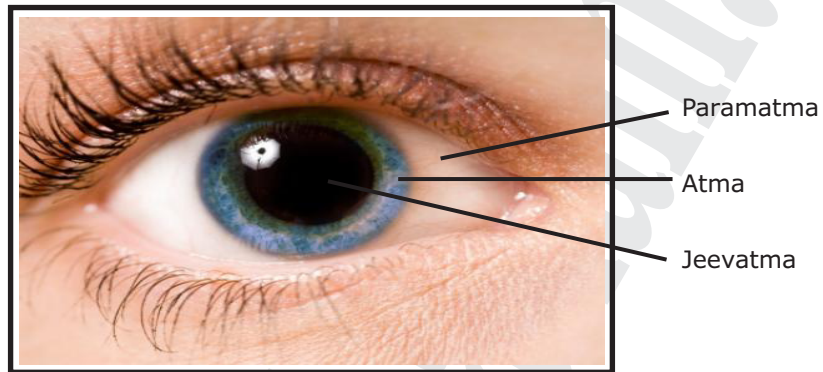
At the time Traita doctrine was not known, Traita existed in the wisdom which was said by God. That same matter was said in the Bhagavad-Gita 5000 years back and in the remaining religious books also that matter was said. By illustrating about that matter of Traita, the 21st Ayat in the 50th Sura called Khaf in the Quran is quoted. Besides I told 112<sup>th</sup> sura which is liked by me very much. Now I am saying about the importance of number 112.

In the Traita three Atmas exist. If the doctrine is said as binding to science, it is called Shastra or science. In accordance with the doctrine of Traita, among the three Atmas, Jeevatma and Atma are existed as pair. Paramatma (God) exists differently from the Jeevatma and Atma. In every man Atma associated with Jeevatma. Because of this, in the hand of man below two lines are united and above one line exist separately. The two lines which are united can be said as a sign of Jeevatma and Atma. The above line which exists separately can be said as a sign of Paramatma. In the hand three lines are prominent. Similarly 112<sup>th</sup> Sura called All Ikhlas, three numbers exist. The name of 112<sup>th</sup> sura is All Ikhlas. It has distinctiveness. As God is distinctive, so in the name of 112 Sura, distinctiveness exists. God cannot be compared to anything and kept him distinctively. In the Arabic language it is called All Ikhlas. So it can be counted that in the whole Quran, the chapter All Ikhlas gives distinctive wisdom of God. In the 112 sura, the wisdom of God was said in only four sentences.

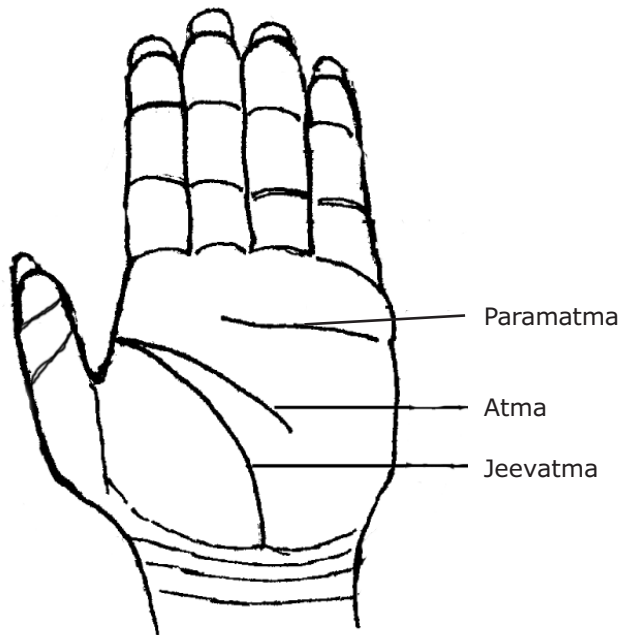
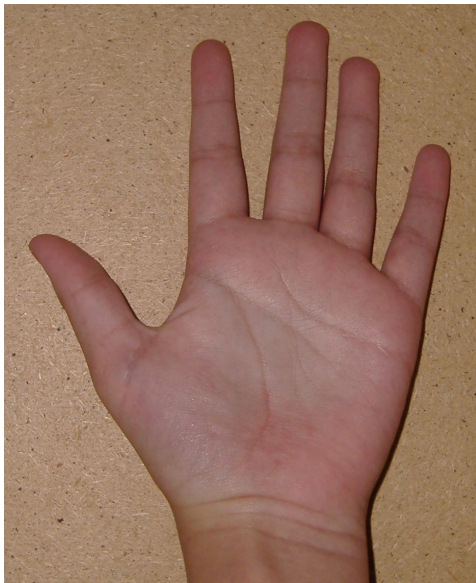
In the number 112, importance exists. Man though belongs to any country and belongs to any religion, he is living in the body only. In the body of man five senses of actions and five senses of perception exist. In the senses of actions Hand is important. In the senses of perception Eye is important. The eye and hand are important to all men in the world. If a question arises why the hand and eye is important than other external senses, reply can be given like this. In the

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hand and eye the principle of Thraitha is immersed. So it can be said that hand and eye is important. In the below pictures the doctrine of three Atmas can be seen in the hand and eye.



Thraitha in the eye



Thraitha in Hand

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In this way in the hand of every man God kept three lines as a sign of three Atmas. Among the three lines the end of two lines joined together and appears as pair of Atmas. The pair of Atmas exists as one part and the third Paramatma exist distinctively as separate part. In the eye also two Atmas appear as a pair. Similarly third Atma exist beyond the two Atmas. In the eye white ball exists extensively. In that white ball a black ball (Iris) exists in the size of plum fruit. In some persons it is in the either wheat color or blue color. In the middle of black ball a pupil exists in the size of mustard seed. The black ball and pupil is a sign of pair of two Atmas. The pupil and black ball are counted as Jeevatma and Atma respectively. The white ball is counted as Paramatma. In this way God arranged the Traita doctrine in the hand and eye.

Now let us come to the real matter. In the numbers nine is the biggest. God who is biggest can be recognized as nine among numbers. I revealed in my writing "The code of creator" that Atma and Jeevatma can be recognized as six and three respectively among numbers. In another book **The doctrine of birth and death**, I revealed that when Jeevatma merged with Atma, its form would be converted to Paramatma. For revealing that Jeevatma merged with Atma, it can be converted to Paramatma, I have written that  $3+6 = 9$ . That same principle can be said in another manner. In accordance with the principle that Jeevatma and Atma joins, it becomes Paramatma it can be said that  $1 + 1 = 2$ . If we eliminate plus and is equal to ( $=$ ) from the numbers it becomes 112. The number 112 can be shown as a sign of meaning that by knowing Atma man who is Jeevatma can reach God. In this way in the number 112, great meaning exists. The number 112 shows three Atmas. The information in the 112 Sura in Quran is about God only.

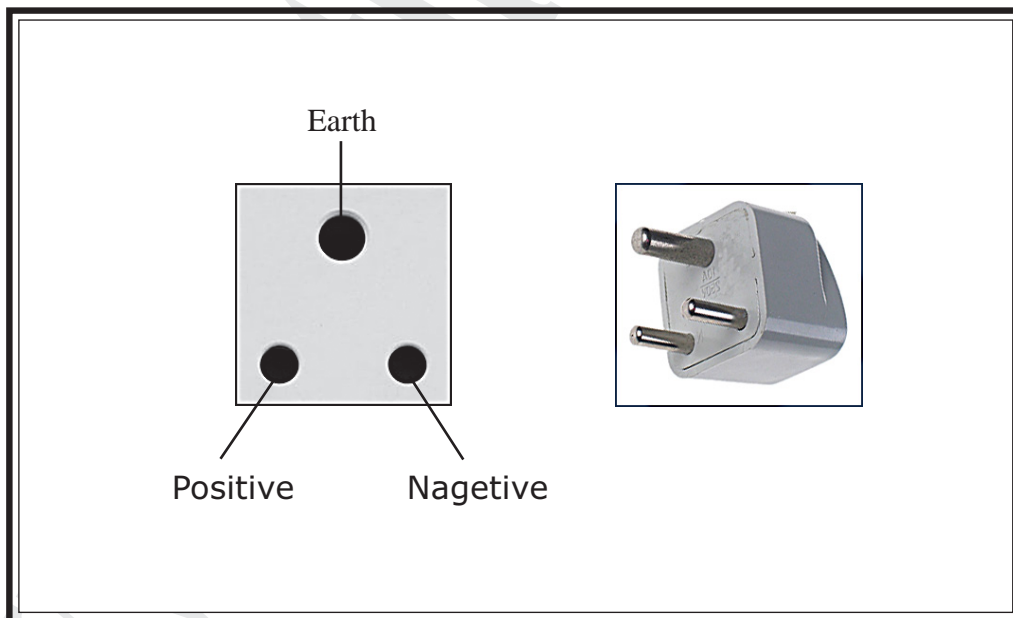
At the beginning of creation God who was divided into three had revealed his wisdom in the books about Jeevatma, Atma and Paramatma. Besides, for not forgetting his manners he named the Yugas as Traita Yoga and Dwapara Yoga. By saying that merge into Paramatma who is third, he said Dwapara Yoga and Traita Yoga. Gradually the word Traita became Treta. Similarly the word Yoga is converted to Yuga. The meaning of Dwapara Yoga and Traita Yoga is merging into the third, who is Paramatma.

Yoga means joining. Viyoga means separation. By saying that man who was separated from God must merge into the Paramatma, who is other than two,

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is the essence of Dwapara Yoga. For attaining Traita Yoga or Dwapara Yoga, first one must know what Traita and Dwapara are. One who doesn't know about three Atmas, doesn't know about himself that he is Jeevatma and Paramatma and Atma exists other than him. Atma must be known for reaching Paramatma. Jeeva doesn't reach God until he grasps wisdom of three Atmas.

Those who have known wisdom to a limited extent are not known wisdom of Traita. A question may rise if Jnanis are not known about the three Atmas, whether common man know about three Atmas. For this question answer is like this. God kept the manner of three Atmas externally in many matters for knowing Traita doctrine externally. For instance let us take an example. In the every house electricity connection exists. In every house electric switch board consists of three pin socket exists. All are known that by keeping the three pin plug in the three pin socket, one may use electricity. If we examine the three pin socket, in the bottom two holes exist at equal distance. A hole exists above from the below holes at equal distance. The above hole is bigger than the below holes. Now you can see the picture of plug socket and plug pin in below.





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The power of electricity is like the power of Paramatma. So, electric power also appears as Traita. In the below two holes of socket – positive is in right side and negative is in left side. The above hole is connected to earth. The positive is compared to Atma, negative is compared to Jeevatma and earth is compared to Paramatma. The comparison of three Atmas to three pin electric socket or board is suitable. In this way God made this system for understanding even common man. In so many matters in so many circumstances God arranged to understand doctrine of Traita. Let us take a fruit for an example.

In the mango fruit, an outer layer called exocarp exists as one part. Inside of fruit a sweet pulp called mesocarp exists as second part. In the deep inner side of mango fruit a seed called endocarp exists as third part. Here outer layer of mango fruit is compared to Jeevatma. The pulp of fruit is compared to Atma. The seed of fruit is compared to Paramatma. Though Traita was kept at outside world for understanding even common man, it is not understood because of attention is not kept on that.

At the beginning in the spiritual education also God kept a manner for knowing Traita externally. In Krita Yuga (Krit Yoga) God was shown in the form of Linga for knowing that God is Purusha. For knowing that God, who is linga which is in the form of male exist in the form of three Purushas such as Kshara, Akshara and Purushottama, on the linga three white sacred ash horizontal lines are drawn. Because of three lines reveal the manner of three Atmas; it is drawn in white color denoting that Atmas are spotless.

At the beginning of Krit Yuga, in this way three lines of sacred Vibhuti were drawn on the Eswara linga for showing people. After that, for revealing all men about three Atmas were in the men an idol was made in the form of man by drawing three upright lines. They not only compare the upright lines to the three Atmas, but also colored the central upright line with red denoting Paramatma (God). Remaining two lines were drawn in white color because of Jeevatma and Atma are pair. In this way elders kept two lines in white color and one line in red color. In the same way on the central line among the horizontal Vibhuti lines on Eswara Linga, a red mark was kept denoting that Atma was distinguishable and that mark was a sign of Atma. In this way Traita doctrine is in the eye, hand, in the three sacred Vibhuti lines drawn on Siva Linga, in the upright lines drawn on forehead, in the fruit, electric plug, in the Bhagavad – Gita as Kshara,

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Akhara and Purushottama, and in the 21<sup>st</sup> Ayat in the 50<sup>th</sup> Sura called Khaff in the Quran . It is strange that any man in the three religions is not known Traita doctrine.

Man who does not know even about three Atmas and three purushas is thinking mistakenly that he has known wisdom of God and he is Jnani. Is he become knower of Atma without knowing Jeevatma and Atma which are pair? One who doesn't know Traita doctrine of three Atmas cannot become Knower of wisdom of God. Similarly one, who doesn't know about the details of pair of two Atmas, cannot become knower of wisdom of Atma. One who doesn't know about Jeevatma cannot become knower of wisdom. So, if man wants to become knower of either wisdom of God or Atma, he must have known Traita doctrine. This is wisdom of God. So Traita doctrine is the path for the people of all religions.

The word pair of Atmas is strange to many people. They do not know about Jeevatma who he is, and Atma which is always accompany him. Though Atma was mentioned in so many occasions in Bhagavad -Gita, it is said especially about Atma in Atma Samyamana Yoga, some persons exist who do not know about Atma and some persons exist who count Atma as God. If Paramatma (Para + Atma) exists for knowing that God exists as other than Atma, it is mistaken by thinking that Atma is Paramatma. While I am saying that he who doesn't know about Atma who always accompany you, can't be knower of wisdom of Atma, a man who knows dharma of Islam asked me " What you say about second Atma that is not in Quran. If you believe in Quran, can you say that God did not say the matter or God had forgotten to tell this mater or even God did not know this matter ? "I am astonished about his question due to he was well reader of Quran. Immediately I have given answer to him.

If God is one, and created all people in the world, he sees all equally. God is equal to people of all religions. In those circumstances wisdom of God is same in all books which are said by God. Why do you think that so far what was said by me belongs to your religion or my religion? God created all religions. God had filled the wisdom in all earliest religious texts. Why not you think what wisdom is in the Bhagavad- Gita is in Bible and Quran also? God revealed through in 18<sup>th</sup> ayat in 50<sup>th</sup> Sura called Quaf in Bhagavad- gita " Man is to be uttered word as soon as there is a vigilant guardian ( For enlisting) ". In this sentence it is

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said that a guardian exists always near to you. Why not you think that guardian is Atma which exists along with you? According to 23<sup>rd</sup> Ayat in same sura " His companion says that his record is ready with me". It must be known that here the person who is said as companion is his Atma. In the body of every person Atma is the companion of Jeevatma. You are first Atma (Jeevatma) and your companion is second Atma.

People who are not known duals such as Jeevatma and Atma are in all religions. In the Bible Atma was mentioned as neighbor. In the Quran Atma was mentioned as companion. According to the 27<sup>th</sup> Ayat of 50<sup>th</sup> Sura called Quaff in Quran, his companion say " Our Lord! I did not make him transgress, but he went far astray ". Atma which is companion gives consciousness to the body from birth to death and drives the body. Atma makes Jeeva act independently in the matter of wisdom. Jeeva has independence in the matter of wisdom. In accordance with his interest, he attains wisdom. In the matter of wisdom the companion called Atma doesn't interfere. So Atma said that he went far astray.

As an evidence for the statement that man gets wisdom In accordance with the interest, in the 37<sup>th</sup> ayat of same sura it is said "he who hears and behaves attentively has good teaching in it". According to this sentence it can be understood that any man can grasp much wisdom from any book if he has interest. In the matter of wisdom man has independence. In remaining matters, Atma which is companion makes everyone walk. In the same sura, in 21<sup>st</sup> Ayat it is described that everyone attends when one drives him and another give witness. He, who makes Jeeva drive is Atma and Paramatma exists as spectator without doing any work.

In all religious texts about Jeevatma, Atma and Paramatma were revealed as Traita, but Muslims had understood that God is one. They do not know about Jeevatma and Atma. If we look into the Christianity it can be understood that though they say about father, son and Holy Spirit as trinity, father and Holy Spirit is one. So in the Christianity there is no trinity. God who is Holy Spirit was said as father. Because of father and Holy spirit is God; he must be counted as Paramatma. Son was taken birth from the portion of father (God). Son has visible body. Holy Spirit or Father doesn't appear. Lord Jesus who had taken birth by taking wisdom of father was son. God was father.

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Though God is father of us, we are saying about our physical father as father without saying about God as father. Any person is not thinking that God is my father. If any person says, it is only in accordance with wisdom and says about his visible father as father. Only Jesus said about his real father as God. So, though he is Jnani, he doesn't able to recognize Atma and Paramatma differently. Christians do not know about three Atmas in accordance with the doctrine of Traita, except belief in the existence of Yehovah who is God.

In the matter of Hindus, so many persons do not know about Bhagavad-Gita. They have forgotten Bhagavad-Gita by extolling Vedas. Vyasa who wrote Vedas in the form of book regretted for his mistake, and wrote Bhagavad-Gita. Those persons, who did not know this matter, left the Bhagavad-Gita and refuge in the Vedas. Because of that so many persons did not know about Traita Siddanta in the Gita. Though some persons read Gita, they do not grasp the doctrine of Traita in the Purushottama Prapti Yoga chapter due to lack of interest. Though some persons have understood the manner of Jeeva and Paramatma, Atma which is middle is not understood.

Muslims and Christians have understood that their God is different from one another. Christians think that Allah who is God of Muslims is different. Muslims think that Yehovah who is God of Christians is different. Though they teach that God is one in the whole Universe, they have difference in the meaning that God is belonged to me but not belonged to them. Anyhow Muslims know that God exists in accordance with their religion. They pray for God without knowing either the matter of second Atma or first about himself who exists as Jeeva. In this way in the Christian and Muslim religions without knowing the matter of Jeeva and Atma, they only say about God. In some religions they say only about Jeeva and deny the existence of truth. In Hindu religion, some people are saying that Jeeva is God. But in any religion no one grasps that Atma exists between God and Jeeva.

All people utter the word Atma without knowing the matter of Atma and its wisdom. Though Man utters the word Atma in many kinds such as Atma hatya (self-murder or suicide), Atma droham (betrayal of Atma), Atma kshobha, (teasing of Atma) and Atma balam (strength of Atma), no one knows about Atma, where it is, what it is doing. Because of this, Hindus must know about both Atma and Paramatma. Remaining persons of other religions are to be

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known about three Atmas. God revealed in all religious books about Triata doctrine relating to three Atmas. So any person doesn't say that it is yours wisdom.

In the 5000 years back religions did not exist. People were used to worship though they had interest in wisdom of divine. Man was not known wisdom, which was said at the beginning of creation. Some Jnanis had taught wisdom of adharmas by leaving the Dharmas of God, worships were more and wisdom was less and less. In this background, the practices of meditation, study of Vedas, performing Yajnas and giving charities were more than knowing wisdom. In those circumstances God descended as Bhagavan on earth and told real wisdom. But it was not spread much. So, it can be said that so far man is not known the details of wisdom which was said by Bhagavan.

After some time religions had come up on the earth. In the foreign countries Christianity had developed. Buddhism began to spread in Bharat and its surrounding countries. Because of Buddhism had taken birth in Bharat, and King Asoka took Buddhism and disseminated that, so many persons were converted to Buddhism. The daughter and son of Asoka also disseminated Buddhism, resulted in before 2000 years back so many persons were taken Buddhism.

At that time the followers of Buddhism were increased, remaining Indus claimed that they were Indus and belonged to Indu religion. After some time, the name of Indu religion was converted to Hindu religion. No one grasped the slight difference of sound and people began to tell that we were Hindus. Hindu religion began to decrease due to increasing of Buddhism resulted in one after another was converted to Buddhism. At that Sankaracharya took birth in Brahmin community in Kerala state and found Advaita doctrine. He tried his best not to decrease Hinduism by the effect of Buddhism. From that time, proliferation of Buddhism was stopped.

After some time Ramanuja charya took birth in Tamil nadu state in Brahmin community and proposed Visista dvaita doctrine and began to teach differently. In those days the followers of Advaita and Visista dvaita were disputed with one another leads to murders. In those days Madvacharya was taken birth in Brahmin community in Karnataka state and proposed Dvaita doctrine. From that time, some persons began to follow Dvaita. In this way in Hindu religion, the followers of Advaita, Visista dvaita and Dvaita were made, but remaining were said as Hindus.



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In those circumstances, at another side the followers of Islam entered Bharat and disseminated their dharma. After that, Christians entered Bharat and taught Christianity. Owing to their teaching, and other reasons, Hindus were attracted to other religions. So many Hindus converted to Christianity because of lower caste people felt that there was no possibility of knowing wisdom in the Hindu religion and it was better to go to other religions for getting equality which was not existed in Hinduism and Brahmins were calling him untouchables and Sudras (fourth caste in Hindu society). Owing to above reasons, more people converted to Christianity but fewer people converted to Islam.

Now it can be said that Hindu religion in Bharat is decreased to some extent. Now you may ask me a question. In Bharat, Buddhism was disseminated before advent of Christianity and Islam in Bharat. Adi Sankaracharya proposed Advaita doctrine and disseminated in Bharat for protecting the Hinduism from Buddhism. After that Ramanujacharya proposed Visistadvaita doctrine and disseminated. Next Madvacharya proposed Dvaita doctrine and disseminated. Some persons may ask us, though these three Acharyas tried to their best for protecting the Hinduism, why Hinduism is decreasing? What are the reasons for increasing the other religions?

For this question reply is! Adi Sankaracharya, Ramanujacharya and Madvacharya were belonged to South Bharat. They were dravida Brahmins. First though their aim was good, their doctrines had changed like political parties and came to the state by claiming that they were great. Arya Brahmins changed them like that. Owing to the effect of Arya Brahmins on them, they forgot the real Indu dharmas. They told only Vedas without mentioning Bhagavad-gita. The main defect has started from this. First as south Indians had complete wisdom, after that they began to walk in the wrong way by the effect of Arya Brahmins. At last they attained proficiency in Vedas and began to walk in accordance with Veda by leaving the Gita.

They used to talk in Sanskrit language and said their doctrines as separate teachings such as followers of Advaita, Visistadvaita and dvaita philosophy by mentioning Vedas. In accordance with their doctrines the followers of Advaita wore sacred vibhuti lines horizontally which are white on forehead. The followers of Visistadvaita wore three upright lines in different colors on fore head. The followers of dvaita wore three upright lines which were having slight difference

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from the upright lines of Visistadvaita, in different colors on forehead. By wearing the lines in this way, people began to think that the founders of doctrines found the lines along with their doctrines.

What happened in the history was not known; it was presumed mistakenly that Adi Sankara made the lines of Vibhuti (White ash of cow dung) for his doctrine. In reality, the Advaita, Visistadvaita, dvaita doctrines do not have any relation with the three vibhuti horizontal lines and three upright lines. The founders of doctrines did not found the lines but they kept the lines as signs. In Krit Yuga, some persons who were known wisdom of God had showed by drawing horizontal vibhuti lines on head for revealing the Traita doctrine in formless God. They had drawn upright lines on forehead for revealing Traita doctrine in the Sakara Bhagavan. At the beginning of creation God taught wisdom of Traita. At first some Jnanis taught wisdom not only in the form of words but also in the form of vision.

In accordance with their principle that God doesn't have form, name and work, they showed a cylinder shaped stone without having face and nose as God. Because of God is Purusha (male) they called the God, Linga. The word Linga indicates Purusha. The stone which is a sign of God was named as Linga. God is the lord of Universe. So he was called Eswara. The word Eswara is not a name. It only indicates a meaning. In this way, Eswara linga doesn't have form and name. Because of it doesn't move there is possibility of saying that God doesn't have action. According to the principle God doesn't have form, name and action, he is known visibly in the form of linga.

For revealing the Traita doctrine which says God exists in three parts, three horizontal lines were drawn on the Linga. On that day they drew horizontally three lines on Linga for denoting three Atmas. They put a red Kumkum on the horizontal central line by recognizing it as a sign of Atma. (The complete details of Linga are in my book the **secrets of Temples**). In this way in the Krit Yuga, the Vibhuti lines were made. In the Kali Yuga, the followers of Advaita had used the horizontal lines as a sign of Advaita. There is no relation between Advaitas (the followers of advaita doctrine) and Vibhuti lines. It must be known that three vibhuti lines which reveal the details of three Atmas is a symbol of Traita doctrine.

Now let us come to the matter of three upright lines on forehead. Some Jnanis made an idol like the form of man and drew upright lines on fore head for

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revealing that God was not only formless, but also would take form as Bhagavan to teach wisdom. When he descended he would wear three upright lines on forehead for revealing that he was divided into three Atmas. God said in the 5<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> verse in the Jnana Yoga chapter in Bhagavad- Gita that when dharmas were endangered he would descend on earth for revealing wisdom. This same matter was said by the God at the beginning of creation. Because of In Krit Yuga Jnanis made Eswara linga which was formless and had drawn three horizontal vibhuti lines on linga for revealing Thraitha Siddanta.

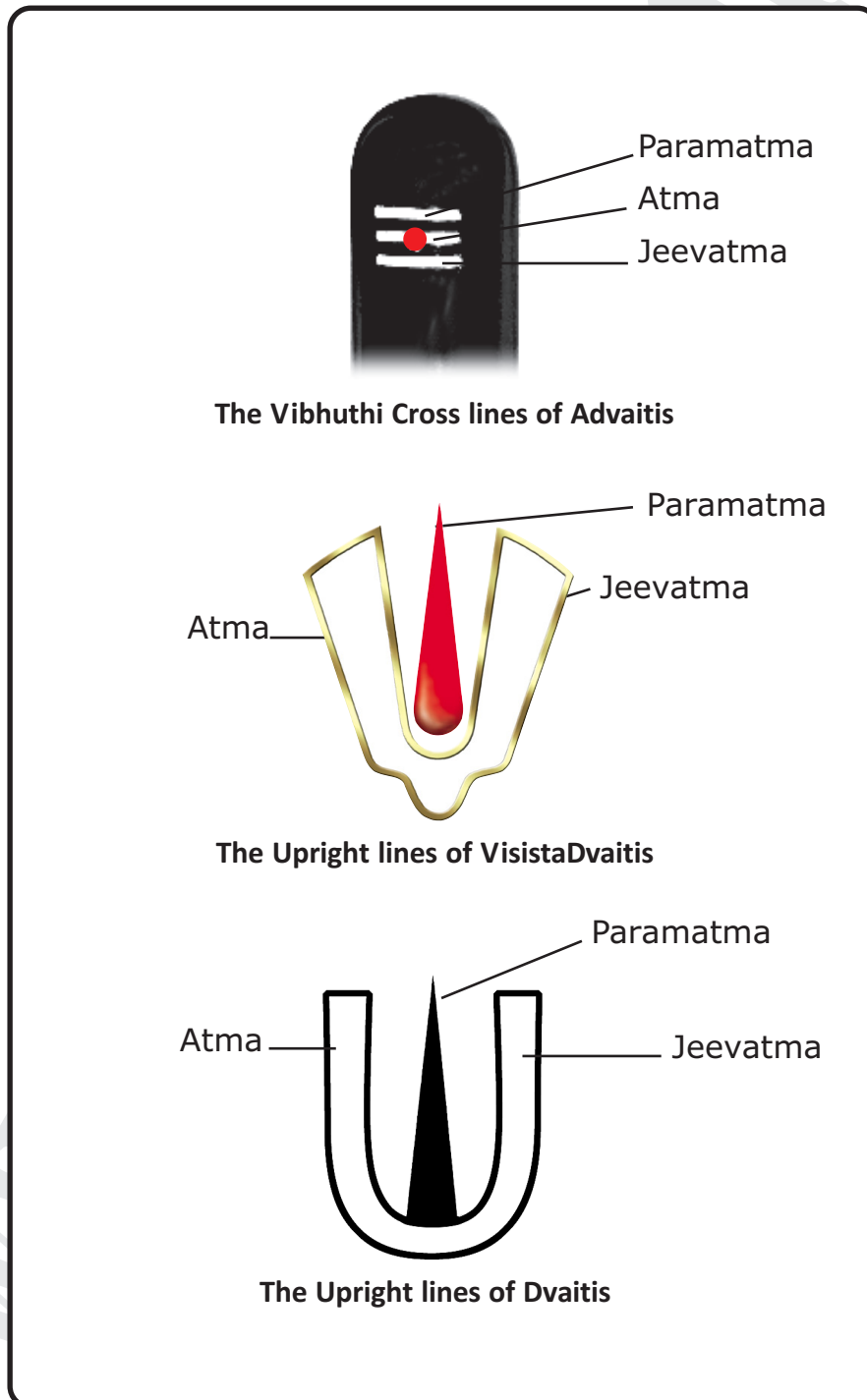
They not only made Eswara linga for indicating formless God, but also made an idol in the form of man as a sign of Bhagavan. They made an idol as a form of God in view of God descends as a man for revealing his dharmas. Jnanis kept three upright lines on the forehead of idol because of when he comes in the Sakara form he wears three upright lines on forehead for revealing his manners that it exists as three Atmas. Usually first we see face of everyone, so in those days Jnanis thought that by drawing upright lines on forehead all might grasp doctrine of Traitha easily.

In this way great Jnanis in Krita Yuga made idol of Sakara( with form) and Nirakara ( without form) of God and aspired that those who had seen the forms of God could know about wisdom. After advent of founders of Advaita and Visistadvaita doctrines, the followers of Advaita doctrine said that Eswara Linga which is formless was the God of them, and the horizontal vibhuti lines on Linga was taken as their traditional signs. Similarly the followers of Visistadvaita had taken Sakara Bhagavan as their God and said that the three upright lines on Sakara Bhagavan were their traditional signs. In this way the founders of doctrines were mistaken by saying that three horizontal Vibhuti lines and three upright lines were the symbols of their doctrines, resulted in the meaning of Jnanis was mislaid and it was not known about the secret that Traitha Siddanta was immersed in the three lines.

The aim of three lines which was drawn with high meaning is not known to anyone. The three Vibhuti lines and three upright lines which are a sign of Nirakara and Sakara God, do not have any connection with Advaitis and Visistadvaitis respectively. Dvaita doctrine had taken birth after Visistadvaita. Madvacharya proposed Dvaita Doctrine and disseminated it from the Karnataka state. Then he needed a sign for his doctrine like the doctrines of Advaita and

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Visistadvaita. The existing two symbols which had been used from Krit Yuga were used by both founders of doctrines. So Madvacharya considered and took three upright lines which were used by the followers of Visistadvaita by changing the lines slightly. He changed the lines in the color and shape for using it as a symbol of Dvaita doctrine. The picture of three horizontal lines and upright lines which exist as a symbol of three doctrines can be seen below.



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In the picture you have seen the horizontal Vibhuti lines of Advaitis and upright lines of Visistadvaitis. Similarly Madvas who are following dvaita doctrine had taken the upright lines which were changed slightly as a symbol. The both upright lines indicate same principle. Some difference between upright lines in the followers of Visistadvata and dvaita doctrines can be observed in the picture. In the upright lines of Visistadvaitis, the side lines which are recognized as Atma and Jeevatma have 90° right angle. The side two lines are white and central line is recognized in red color. In the upright lines of Dvaitis the side lines are also white, but in the bottom without having right angle, it is rounded as U shape. In this way the followers of Dvaita wear U shaped upright lines. Advaitis wear horizontal three Vibhuti lines.

From this we can understand that Visistadvaitis and Dvaitis have same upright lines with slight change, but Advaitis have Vibhuti lines which are not disputable. Here noticeable information exists. Because of Advaitis draw three lines separately and three lines are a symbol of three Atmas, it can be said that the bottom line represents Jeevatma, the central line represents Atma and upper line represents Paramatma. As Paramatma is bigger than two Atmas, among the lines upper line is said as a symbol of Paramatma. The comparison of central line as Atma and bottom line as Jeevatma is well ordered. In our hand also it is appearing that the upper line is counted as Paramatma and the below lines are counted as pair of Jeevatma and Atma. Among the three Vibhuti lines elders put a red mark on the central line which represents Atma by leaving upper and bottom lines in the Krit Yuga. The Yogis who were known wisdom of Atma put the red mark on central line with spiritual meaning.

Here some may get doubt and question me that with what meaning red mark is put on the central line. For this reply is! Though man wears body, he is Jeevatma. He doesn't know that he is a part in a body and he is not the body. As Jeeva who is in a place of body doesn't know about wisdom of Atma, doesn't know that he and body are different and Atma is lord of the body, spread over the body and drives him. Jeeva does not know that Atma is companion to him and spread over the body. Jeeva is a in a size of particle in the body, but Atma spreads over the body. Paramatma pervades everywhere including inside and outside of body.



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For knowing Paramatma, first Jeeva must know Atma which is spread over in the body and exists as companion to him. For knowing Atma, the wisdom of Atma is needed. Among the horizontal Vibhuti lines, on the central line which represents Atma a red mark is put for revealing that every man needs about wisdom of Atma. By putting red mark on central line we can understand that some distinctiveness exists in that. First you know Atma is the distinctiveness. In this way our elders showed the message by putting red mark on central line among three lines, because after knowing wisdom of Atma, one can know Paramatma.

Both Visistadvaitis, Dvaitis kept same lines as a sign of their doctrines. Both are in Tirumala and Tirupati. Raghavendra Swamy of Mantralayam belongs to Dvaita doctrine. So in Mantralayam we can see the persons who wear upright lines of U shaped. In reality, these symbols are not belonged to founders of doctrines. Those were made in Krit Yuga for revealing Traita doctrine. In Kali Yuga the founders of doctrines took over the symbols belonging to wisdom of Divine and used it. In the previous ages, when the doctrines of Advaita, Visistadvaita and Dvaita did not exist, the symbols of horizontal and upright lines were existed. Among the upright lines, both side lines which represent Jeevatma and Atma are drawn in white color.

In our hand, among the three lines, below two lines are united at one side. In the same way in our body Jeevatma and Atma exist as pair of Atmas. For revealing this manner, it is shown by coloring the side lines with white and at below two side lines are united. The central line is colored with red without attaching to the two side lines. This central line which represents Paramatma is lengthier than the side lines which represent Jeevatma and Atma. By drawing like that it can be known that Paramatma is bigger than Jeevatma and Atma.

Here some may get doubt. Among the horizontal cross Vibhuti lines a red mark is put on the central line and called Atma. Among the upright lines the central line is colored with red, and called Paramatma. They may ask me, what is your opinion by saying that among cross Vibhuti lines, the above line is Paramatma, and among the upright lines central line is Paramatma? Are you saying about it mistakenly or not? For this my reply is! The Vibhuti lines are parallel lines. These exist like the lines in our hand. Among the lines the above line is called Paramatma. Paramatma is the biggest than the two Atmas. So

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above line is shown as Paramatma. In the hand also above line is said as Paramatma, because of it is existing separately. In the hand below two lines are united. So they are called pair of Atmas.

In the matter of upright lines, as the side lines are being united and central line is lengthier than the side lines, the two side lines are said as Jeevatma and Atma and central line is said as Paramatma. Here also some may get question. Among the upright lines central line is colored with red by claiming that it is a symbol of Paramatma, without coloring the above line with red which is a symbol of Paramatma among the Vibhuti lines. The middle line is put a red mark among the Vibhuti cross lines by claiming that it is a symbol of Atma. In the upright lines central line is colored with red for Paramatma. Some may question me, what right is, what is true? For this my reply is!

Among the cross Vibhuti lines, a small red mark is put on the central line. That central line is not colored completely. Among the upright lines central line is colored completely with red. The Vibhuti cross lines were showed on Eswara Linga which represents Nirakara Paramatma. After wards upright lines were showed on the idol which represents Sakara Bhagavan. The Paramatma who is third is not known to anybody including Jnani, Yogi, Maharshi and living person. Though Paramatma is searched for lifelong he is not known. He is always being searched for so he is called Deva. Nirakara (Formless) never be known. So man should not know God directly. Owing to this above line among the Vibhuti cross lines, is not recognized.

When God is said as formless, without having either name or work, only we have shown the line for the existence of God, but not recognized the line with red color. The above line among the Vibhuti cross lines on Eswara linga should not be recognized separately. Because of that the third above line is not recognized with red color specially. It is meaningful by not recognizing the above line with red color. If it is recognized mistakenly it is wrong. It means there is possibility of saying that we know God and we have seen the God. There is no person who has seen the God or known the God on the earth. So, among the vibhuti cross lines the above line which is a symbol of Paramatma should not be recognized specially. Besides, the below line also should not be recognized specially by putting red mark. For revealing that Atma is greater than Jeevatma, red mark

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should be kept on central line. Else if red mark is kept on below line, it will be like claiming that I am great than Atma.

Now some get an opportunity for questioning me. I am saying that question. You had said if the horizontal cross line which represents Paramatma, was kept by marking with red or coloring it mistakenly, it was meaningless. Meanwhile you said that among the upright lines central line should be shown by coloring completely with red. In the above you said that Paramatma should not be recognized. If it is recognized with red color it is wrong. Is it wrong to say that in the upright lines central line must be colored with red? They may forcibly ask us that you are saying contradictory words such as it can be shown but here it cannot be shown. For this my reply is! No one should not forget that we already said the sign of Paramatma should not be shown especially in the matter of Vibhuti cross lines on the formless (Nirakara) Siva Linga. By saying like that is bound to shastra and reason, so it is not wrong. But this matter is against in the matter of Sakara idol. We have said that in the upright lines which are drawn on the Sakara idol, central line exists as a sign of Paramatma, for revealing its importance it should be colored with red. Why I am saying that at Sakara idol the central line which represents Paramatma should be shown with red color is!

Any man does not know about God who doesn't have any form, name and action and is not known by either anything or any living person in the world. It is not possible to recognize like that person. For saying about his existence, I said to leave without coloring the above line among Vibhuti lines. According to 4<sup>th</sup> Ayat, in 112 Sura in Quran no one is compared with God. No one is equal to him. Muslims have firm opinion on God in accordance with the above mentioned sentence and do not agree with anyone or anything as God. We have said by existing like that is meaningful but we have said another wise if God came in front of them they wouldn't know the God without understanding wisdom.

Though both sentences which we said are contradictory, it is true. Some may question me how two kinds of sentences are true? Before giving reply to this question, listen to me I say about a matter. A person, who suffers from Jaundice, went to Doctor for medical advice. Doctor advised him not to take meat by giving medicine and warned him if meat is eaten you might die. Afterwards that patient abstained from eating meat and remembered the word of Doctor. He carried another person in his family to the Doctor for medical advice. Doctor

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advised him to eat meat. The person, who heard the advice, had astonished about the advice of Doctor. Without thinking that medicine is given in accordance with the disease, he thought what he was told by the Doctor is only correct.

Similarly in the 6th verse in Jnana Yoga chapter of Bhagavad-gita, Bhagavan used the word Ajopi. It means I should not take birth. In the fifth verse of same chapter, Bhagavan said I had taken so many births. These two words are the words of God. In the previous sentence Bhagavan said he had taken so many births and taught wisdom. But in the sixth verse he says that he neither takes birth nor dies. In the ninth verse Bhagavan said when he was on earth, one who would recognize me would merge into mine after his death. Here also God said in one occasion that he should not take birth but in another occasion he said that he had taken births so many times. Between the two sentences if we think one is correct and another is incorrect it is like doubting about authenticity of God. God never say untruth. As the two advices of Doctor are true, the two sentences which are said by God are also true. It is mistaken by thinking that Doctor told two kinds of advices; in it one is true another is untrue without understanding that Doctor said his advice only in accordance with the disease.

In the 22<sup>nd</sup> Ayat in 89 Sura called Al fruj, it is written that God will descend on earth. In the same Quran, in the 3<sup>rd</sup> Ayat in the sura called All Ikhlas it is written that God doesn't take birth. If we understand mistakenly, it appears that one is true and another is untrue. Muslims believed the word that God should not descend on earth. By saying differently about the meaning of word, if any need arises God would descend on earth, but Muslims have firm opinion that God would not take birth. Christians believe that the son of God would come to earth, but God would not come. Though my word is contradictory in the matters of three Vibhuti cross lines and in the upright lines, it is mistaken by thinking that one is true and another is untrue. We have to say some details before asserting that my words are true.

It is not possible of saying that God is such. No one knows except God about his Dharmas, manners and wisdom. In those circumstances, though man is great intellectual, having high status, he doesn't know about the matters of God. The matter of God is known only when God said on his own. Because, for disclosing his matter to men on earth, at any time God takes birth on earth as

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Bhagavan ( who takes birth from the womb of mother), and resides for some time on earth like others for teaching wisdom at an appropriate time.

Thus far, man who doesn't know about God is revealed wisdom of God. Thus far, God who didn't take birth has taken birth as Bhagavan and said wisdom. It can be said that God has taken birth. The wisdom which is not known to anyone except God is said by God. When God comes to the earth, he appears all. All are seeing him. But no one knows him that he is Bhagavan who appears as man. Though others either recognize the God who has come as Bhagavan or not, the person who has come is God. All are seeing him.

When God is formless, it means when God is not taken birth on earth, no one knows him. So among the Vibhuti cross lines on the formless Esawra Linga, any line should not be colored as God. We already said that among the Vibhuti cross lines above line can be said as a sign of Paramatma for revealing his existence. But it can't be colored with red. In the matter of Sakara, God appears as Bhagavan with a form. So among the upright lines which are drawn on the forehead of Sakara idol, central line which is a symbol of Paramatma is colored with red. It is not wrong to show the central line by coloring it because of in the Sakara, God appears. By showing like that, it can be explained the people that the formless God appears in the form of man.

In the Nirakara, the symbol of God cannot be recognized with red because of God is not knowable. In the Sakara, among the three upright lines central line must be colored with red because of God is known. Because of that, I have to say a word in respect of Nirakara, another word in respect of Sakara. So God said that he didn't have birth in the Nirakara, but in another occasion he said that he would take birth for teaching the Dharmas in the Sakara.

Doctor who said not to eat meat in accordance with the disease, afterwards he advised another person to eat meat. Though the same Doctor said two kinds of control of food, those are not against each other. Similarly though the same God said two kinds of words in two occasions, those are not against each other. Because of after knowing wisdom of God completely, what God is, what the truth and untruth in the God are, can be known. Else if talk is done with little wisdom, it will be true in one occasion, but it will be untrue in another occasion. Owing to lack of wisdom, they do not able to know the forms of God, such as



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Sakara and Nirakara. Hindus left the Nirakara worship by holding Sakara worship. Muslim left the Sakara worship by holding Nirakara worship. God is one and his wisdom is one. But both Hindus and Muslims have different opinions on God. Those who understand in this way can understand much wisdom of God. Owing to lack of complete wisdom the dharmas of Sakara and Nirakara is not understood.

In the previous days Hindu religion was said as Indu dharma. 5 000 years back other religions did not exist. In those days Indu dharma only existed. Afterwards religions had formed and Indu dharma had converted to Hindu religion. After some time in the Hindu religion, the founders of Advaita, Visistadvaita and Dvaita doctrines had come and took up three Vibhuti cross lines and upright lines as a symbols of their flag which were in Krit Yuga. Gradually these lines are also changed little. In some places though the vibhuti cross lines are not changed, the red mark is put on the below line. Gradually in the name of spirituality new manners were found and they made a symbol for them. Thus far so many spiritual organizations had changed the upright lines in accordance with their will and saying that it is a symbol of their organization.

For example the organization of Iskon is teaching the devotional philosophy of Sri Krishna. The followers of these organizations are wearing the upright lines which are changed slightly. In their upright lines, central line which is colored with red doesn't exist. Only two lines exist which represent Jeevatma and Atma by coloring with Yellow. Under the two upright lines, a mark exists. In this way so many spiritual organizations have kept special symbol for their recognition. Some persons keep only central line among the upright lines, but some left the central line and only kept the side lines. Some persons wear two upright lines having right line is lengthy and left line is short. Some persons only put a big mark on forehead. Some persons wear one cross line by coloring with yellow. Some persons wear Crescent of Moon on forehead and some persons wear an image of Sun.

In this way so many spiritual educations in the name of Peethas and Mathas are made which were not in the previous days. In the politics as political parties were formed with different manners, in the spiritual field also Advaita, Visistadvaita and dvaita peethas were formed with different doctrines. They wear vibhuti cross lines and upright lines as a symbol on their fore head. Advaita Peetha,

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Visistadvaita Peetha and Dvaita Peetha were founded by Adi Sankaracharya, Ramanuja charya and Madvacharya respectively. According to the information in internet, Sankaracharya took birth in 788 A. D and lived for 32 years only. He proposed Advaita doctrine and disseminated it. He had so many disciples. After his death, one of his disciples was appointed as Sankara charya for spreading the Advaita doctrine. After him another was appointed as head of Peetha. In this way though Adi Sankaracharya was dead, in the name him in his place another was appointed as head of Peetha and the doctrine of Advaita has been disseminated. Now also this doctrine exists by following one after another.

One person may found the doctrine and he might disseminate and implement it. After that in his place another may continue the process of dissemination of that doctrine. The lineage which comes in this way is called Peetha. For example, as Adi Sankaracharya had revealed Advaita doctrine, those who took responsibility for dissemination had come one after another, now on that Peetha 71<sup>st</sup> Sankaracharya exists as head. First a Peetha in the name of Advaita was made. On that Peetha one after another has been sitting and ruling the reign of doctrine of Advaita. The doctrine which was made first is like a throne. One king doesn't exist ever on that throne. Usually when king is living, heir apparent is appointed, after the reign of king, the heir apparent becomes king.

If a Guru or Acharyulu made the doctrine called Peetha, after him another Acharyulu may presided over the Peetha. This process has been going on in every Peetha. In the lineage of Adi Sankara charya, Chandrasekhar Saraswati was 68<sup>th</sup> head of Peetha. When he was living Jayendra Saraswati was appointed as heir apparent. After death of Chandrasekhar Saraswati, Jayaendra Saraswati was appointed as head of Peetha. Now Jayendra Saraswati is being head of Peetha, Sankara Vijayendra Saraswati is appointed as hair apparent and is being trained. This kind of lineage in spiritual matters is called Peetha and head of Peetha.

Ramanujacharya found Visistadvaita Peetha. He was born in 1017 A.D and lived for 120 years. He proposed Visistadvaita doctrine and established Visistadvaita Peetha. After him so many Swamis presided over Peetha by continuing their lineage. Pedda Jiyar Swami had handed over his Peetha to the Chinn Jiyar in 31 - 12- 1979. In this way, after a doctrine in spiritual field was found and it was transformed as Peetha, it comes as lineage. In the spiritual field

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if a Peetha exists, behind of it a doctrine exists. In the previous days, in the same way Advaita, Visistadvaita and Dvaita Peethas were made. But, recently some Peethas are made without having doctrine. It is meaningful if a kingdom exists for that a king and his throne exist. But without having kingdom, if one says I am king and have kingdom, it is boastful. From the last hundred years, so many Peethas are made.

At the end of Dwapara Yuga God descended as Bhagavan and said his wisdom in the form of Bhagavad- gita but no one grasps the wisdom. After 3000 years In the Kaliyuga, religions were entered in Bharat in which religions were not existed. Though Advaita, Visistadvaita and dvaita Peethas were established for protecting Indu religion, in Bharat Islam and Christian religions were spread. Christianity had spread speedily.

Though some Hindus say that Advaita, Visistadaita and Dvaita doctrines were disseminated for protecting Hindu religion, Hinduism was decreased and other religions were increased. I think that due to Bhagavad-Gita was not disseminated in the people, some heads of Peethas taught their own wisdom by leaving wisdom of Bhagavad-Gita, and Hindus were converted to other religions. In the name of Hinduism some Swamijis established various Peethas and preached various teachings. Behind of their Peetha, any doctrine doesn't exist. So many, who claim that they belong to special Peetha are keeping special names. Because of they do not have any doctrine; they extol their own religion and hate other religions for getting recognition by basing the religion. It leads to strife within community only and it is not the process of revealing wisdom.

Why they establish Peethas without having any doctrine as a basis by denying the Advaita, Visistadvaita and Dvaita doctrines which are revealing its share of wisdom. Adi Sankaracharya, Ramanujacharya and Madvacharya proposed the doctrines in the name of spiritualism. Their doctrine was based on number of Atmas and spirituality. But some persons made Peethas, in the name of letters such as OM Peetha, Omkara Peetha, Srim Peetha and Sreemkara Peetha, in the name of devatas such as Devi Peetha and Devata Peetha, in the name of Jnanis such as Brahma Peetha, Guru Peetha and Jnana Peetha by denying the doctrines and claiming that they had superior wisdom than founders of doctrines.

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In this way due to establishment of new Peethas, Hindu religion is divided and decreased. Like the proverb "hundred crores of omens for the ten crore kinds of poverty", now politics are attached to Hinduism. It is like the doctor who doesn't know medicine for the snake bite has seen the medicine book for knowing the medicine. In that book, it is written that decoction of Mahua tree which removes intoxication is the medicine, but he mistakenly used the spirit of Mahua tree, which enhances intoxication, leads to speedy death of that person. In the same way the founders of new Peethas have been saying that they would protect the Hinduism, but Hinduism was made to decrease by their teaching of religious hatred.

God had come as Bhagavan in Bharat and Israel for revealing his wisdom, but in Arab country God made his messenger tell the wisdom. Though the wisdom of God was revealed in the form of Bhagavad-Gita in Bharat, in the form of Bible in Israel and in the form of Quran in the Arab countries, men are divided into religious followers without knowing the truth. They divided the God as yours God and my God. They are not only able to understand wisdom of God but also under the illusion that they are great Jnanis. The Bhutas (great spirits) and Grahas, who rule people, know about the condition of men. They observe men and count the men as Jnani and Ajnani (unwise) in accordance with wisdom.

So many persons do not know that Bhutas and Grahas are observing them. When Sun first taught wisdom on earth, some lakhs of Bhutas and Grahas had heard wisdom. After that some Bhutas and Grahas had known wisdom through it. In this way in the space so many crores of Bhutas and Grahas which are subtle and physical have known wisdom. They know which person has wisdom. Some Bhutas and Grahas also taught people wisdom. By saying like that some people became great Jnanis. Though people do not recognize the real Jnanis, they are recognized as great Jnanis by the Bhutas and Grahas.

We are said when Dharmas are not known on earth, God descend as Bhagavan and tell wisdom. If the wisdom of God on earth is not reached speedily all regions, some Bhutas and Grahas revealed wisdom. No one knows how man who has interest in the wisdom of God is made to get wisdom by Bhutas and Grahas. I also do not know about that matter. But a Graha who was invisible in the space thought to teach people wisdom for those who did not know wisdom of what Krishna had said in Bharat or what Jesus had said in Israel. At

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that time Bhagavad-Gita was revealed 3600 years ago, Jesus revealed wisdom 600 years ago. That Graha that was named as Gabriel selected a person Muhammad who had much interest in the wisdom of Divine in the Arab country for revealing wisdom.

Gabriel came as messenger of God and preached to Muhammad about wisdom and made him preach wisdom to people. Gabriel said Traita doctrine which is said in the 16<sup>th</sup> and 17<sup>th</sup> verse of Purushottama Prapti Yoga Chapter in Bhagavad-Gita, in the 21<sup>st</sup> Ayat of 50<sup>th</sup> Sura in Quran. The wisdom which was said first on the earth by Sun was said to Muhammad. So what wisdom was said in Gita was appeared in the Quran. Hindus did not understand the Traita doctrine which was said in Gita. Similarly Muslims did not understand the Traita doctrine which was said in Quran. Hindus are worshipping Sakara by leaving Nirakara because of they do not know about Traita doctrine. Muslims are praying Nirakara by condemning Sakara because of they do not know about Traita doctrine. Both do not know that first God is Nirakara, afterwards he is Sakara.

In this matter Christians also were mistaken. When adharmas are increased if God comes as Bhagavan, they mock him whether he is greater than my God without grasping the wisdom. Despite the person who has come in the form of man ( Sakara) said about wisdom descriptively more than in their books, they won't believe him. This matter is belonged to not one religion, but to all religions. Some men insulted God who has come as Bhagavan. So God said in the 11<sup>th</sup> verse of Raja Vidya Raja Guhya Yoga Chapter in Bhagavad-Gita in this way.

**Verse!** *Avajananti Mam mudha manusheem tanu masritam!  
Parma bhava mayananto mama bhuta Maheswaram!*

**Meaning :** By seeing me who wears man's body and God of all living things ( Men, Bhutas and Grahas) , ignorant persons are insulting me, according to the word of God. Though God who exists as three kinds such as Jeevatma, Atma and Paramatma, has come to the earth in the form of man for revealing wisdom once for thousands of years later, people who are ignorant are insulting him. If doctrine of Traita is not understood there is no possibility of knowing remaining wisdom because of Traita is the main principle to all. So it can be said that any person belonging to their religion did not grasp the wisdom which is in their earliest texts, leads to differences of religion occurs.



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In any religion in order to one must know Traita doctrine, God revealed wisdom of Traita. The wisdom of Traita is in the form of three Atmas subtly in the body. So every man must know about wisdom of Traita. God is not anywhere; he is in your body in the form of Paramatma as spectator. Similarly he is in the form of Atma by moving and drives the body. Jeeva, who is a portion of Paramatma in the body, experiences only distresses and comforts. Everyone must know about the Traita in the body and Prakruti which is in the form of body. That is the real wisdom.

Traita means three. Yeka means one. Dviteeya means two. Adviteeya means not the two, it is three. In the Universe, except three Atmas, what exists is Prakruti. First Atma is named as Jeevatma. Second Atma is named as Atma. Third is Paramatma or God, which does not have name. Prakruti has many names. Kriti means it was made. Pra means it is the chief work. Prakruti means it was made distinctively. It was made by God. So it is said that God is the creator of all Universe. Though he is said as third Atma among Atmas, he doesn't have name. So he should not be called third Atma.

Deva, Paramatma and Purushottama are not the names of God. In this way he doesn't have names. Deva means one who is searched for. As he exist other than Atma, so he is called Paramatma. God doesn't have any name, form and action. So he must be called in the same meaning. As he is third among the Atmas, so he can be called in the name of Traita. It can be said that by mentioning Traita we have recognized the third directly. God is not known directly. So he is called Dwapara because of he is other than two. The meaning of Traita and Dwapara is the same. If Jeeva merges with God who is third Atma or Paramatma, it is liberation.

Yoga means Joining. Viyoga means separation. By saying that merge with the third Atma that is God, is Traita Yoga. Similarly by saying that merge with the Paramatma who is other than two is Dwapara Yoga. In the previous days the words such as Traita Yoga and Dwapara Yoga were used in the measurement of time. But today the word Yoga has changed slightly and it is called Yuga. By changing like that, Traita Yoga has changed to Traita Yuga and Dwapara Yoga has changed to Dwapara Yuga. It can be understood that how Dharmas are changed to Adharmas by seeing these words. Even the word Traita which represents another name of God also changed to Treta. So it became Treta Yuga.

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At last in the word Treta Yuga, meaning of either three or Yoga means union with God, is not existed.

Krit means one who makes. He is creator or God. Krita means that is made. It is Prakruti. Krit Yoga means merge with the creator. But this word also converted to Krita Yuga. Kali means destruction. One who ruins all is only God. So he is called Kali Purusha. The names of Yoga start with Krit and end with Kali. The names for measuring the time are four kinds. They are Vara (week), Massa (month), Vatsara (year) and Yoga. Kala (time) is measured in four units such as a period of seven days (a week), twelve months, 60 years and four Yogas.

Among these units, Yogas are bigger, so before the word Yoga, the names of God were kept as a sign. The words such as Krit Yoga, Treta Yoga, Dwapara Yoga and Kali Yoga give the meaning that you have to merge with God. The word Yoga has converted to Yuga. Krit had converted to Krita and Traita had converted to Treta. But the words such as Dwapara and Kali remained without changing. By remaining as it was, there is possibility of believing my words are true. If the words such as Dwapara and Kali also changed, there is no basis for knowing my words are true.

I hope you understand how the sentences which exist as a sign of measurement of time and gives a message for merging with God, has changed without recognizing it. Similarly the change of words of four Yugas (Yogas) appear as example for revealing that how the Dharmas which were said by God easily had changed without recognizing. Similarly Yoga, Krit and Traita converted to Yuga, Krita and Treta respectively. The word Indu converted to Hindu. Though we say that we are Indus, men are not heeding. By the effect of Maya, Dharmas has been changing to Adharmas. The part of God is again he has to reveal the Dharmas which were changed. If what exists is revealed as it is, men should not digest it. If we say that these are Adharmas and it should not be existed, ignorant persons may attack us by showing a pretext that other religions are preached.

When I told the word Indu instead of Hindu was the right word some persons blamed me that I belonged to other religion. Sri Krishna knew the nature of men, so he revealed his wisdom Arjuna intelligently. That was also preached to Arjuna only who was obedient to him in the war field without hearing others.

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Jesus went to the people and told the same wisdom, but he was crucified. God observed that though wisdom in the form of Bhagavad-Gita was said 3000 years back, it was not coming out. So he said wisdom to people directly, but he was teased. After that He made his messenger Gabriel reveal wisdom. Though that wisdom reached the people, it was misinterpreted and people had practiced it in another manner. Third time God is to be come for saying. This time if he comes as Bhagavan on earth how he teaches people his wisdom is to be seen.

We are said though God had said wisdom two times directly in the form of Bhagavan and onetime indirectly revealed his wisdom through his messenger, it is meaningless. Some heads of Peethas and Swamis do not agree with my words. Some are objecting me seriously but some know that my words are true. They claim that they are practising in accordance with the wisdom of God. Those who have known Traita doctrine know how they are cheated by the Maya. The knower of Traita doctrine can know whether it is Dharma or Adharma or wisdom or Ignorance, despite it is any form on the earth.

Let us say about a matter as an illustration how the so called Jnanis were cheated by the Maya and how does adharmas come out. Now we shall take a Dharma from the Bhagavad-Gita and discuss it how it is changed to Adharma in the world without recognizing it like the word Indu, Krit, Traita and Yoga had converted to Hindu, Krita, Treta and Yuga respectively. Now what we say about a matter is for enlightening of people only, but not a deliberate insult to anyone. The wisdom in Bhagavad- Gita is highest, because of that was revealed by God. Though it is any language, called in any name, in any country and named as religious book, it is not equal to anything which is said by man. In the 1<sup>st</sup> verse of Atma Samyamana Yoga chapter in Bhagavad- Gita, it is like this.

**Verse!** *Anasritah Karma phalam karyam karma karotiyah!*  
*Sasanyaseecha Yogeecha naniragni rnachakriyah!*

**Meaning :** One who does action without taking refuge in the results of Karma is real Sanyasi (recluse) and real Yogi. One who doesn't have fire and doesn't work is not either Sanyasi or Yogi.

In this verse the word Sasanyasee exists. It means Sanyasee is good or real. In the two words like Sasanyaseecha, Yogeecha, the letter SA is used. It denotes some distinctiveness. If we divide the sentence it can be said as

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Sasanyeecha, Sayogeecha. It means a good or real Sanyasee and a good or real Yogi. Here there is possibility of thinking that the words like Sanyasee and Yogi are different. In accordance with Brahma Vidya Shastra Yogi and Sanyasee is one. So, it can be understood that he who is called Sanyasee is Yogi or he who is called Yogi is Sanyasee.

Let us say another manner for understanding. Sanyasee means one who is relieved of Karma and not attached to karma. Yogi means one who is united to Paramatma. Sanyasi who is not attached to Karma at last merges with the Paramatma. Yogi always tries to merge with the Paramatma. At last Yogi merges with Paramatma. In this way Yogi and Sanyasi is one. It is said in the verse about a person, who doesn't refuge in the results of Karma is as Sanyasi or Yogi.

The first sentence of above verse consists of three words such as Karma phalam, Karyam and Karotiyah. Now let us know the meaning of three words. Before knowing the meaning of these words, first let us know about the manner in the body. For instance, a man thought himself that he might have good conduct. For getting recognition in the sight of others any bad should not be appeared in him, he should know wisdom and must move with Good character. From that onwards he has been studying spiritual books without telling lies and not behaving unjustly, and in the sight of others he got recognition as good man.

Owing to women are being the partners in his business, he has to talk with them. Among the women, when he saw a lady, in him the disposition desire began to move. He thought many times that it was not good. After some time in that lady also the disposition desire began to move. In both of them so many times dispositions were being incited, at last he had intercourse with her. Owing to desire, so many times he had intercourse with her. He thought that though he behaved like a gentleman, he is mistaken in this matter. He decided not to make relations with her. But he again impulsively had intercourse with her after three days. Next day he thought that he was doing act of unjust and took an oath that in future he would not be maintained relations with her.

Next day that lady came to her. By seeing her he leaved his oath and impulsively had intercourse with her. After that he introspected why I was doing that act of intercourse as important by forgetting all his oaths, and scolded himself for his misbehavior. He thought that though he was good, in a state why I

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was changed to weak man in front of her by seeing the action is being done inevitably. He met a Guru and asked his advice about this matter.

**He :** Swami! You know wisdom well. I intend which should not be done is done by me. Though I think not to be done the action hundred times, again impulsively I am doing the actions. What is the reason for that? What is the defect in me? Though I have known wisdom and done many worships, in the matter of one thing why do I am defeating? Where is going my aim?

**Guru :** In this matter you were not mistaken. For understanding real matter you have to know wisdom somewhat. Then you can understand.

**He :** I have known wisdom somewhat. But that wisdom does not act as a restraint on my impulsiveness.

Guru! House means either terraced house or palace or hut. In the same way in the wisdom so many kinds exist. It may remove Karma or makes us attach to Karma. What wisdom you have known? Whether it is wisdom of Advaita or Dvaita or Traita? What is it?

**He :** In the wisdom, are so many kinds of knowledge exist like many kinds of eatables in the Hotel?

**Guru :** For getting answers to the problems in the life, it can be found in the wisdom of Traita.

**He :** Traita belongs to Christians. What is the necessity of practicing it? Tell me, Swami about wisdom of Traita.

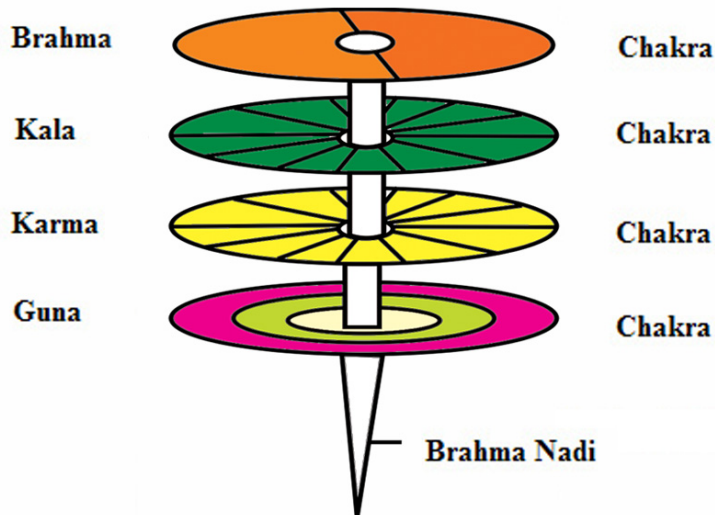
**Guru :** The wisdom of Traita is not belonged to any religion. It is in all religions without knowing anyone. If you think about wisdom that it belongs to Christianity, no one knows wisdom of Traita. So they deny about that wisdom is not belonged to them. Else, if you think that it is wisdom of Muslims; those are also not known the Traita doctrine. So they also deny that it is not belonged to them. If you think that it is wisdom of Hindu, Hindus argued so many times with me that it was wisdom of other religion? Even Hindus do not agree with the doctrine of Traita. You are Indu (Hindu). I am Indu. Now you are needed answer to your problem. Wisdom of God only gives reply to your problem. Listen to me attentively.



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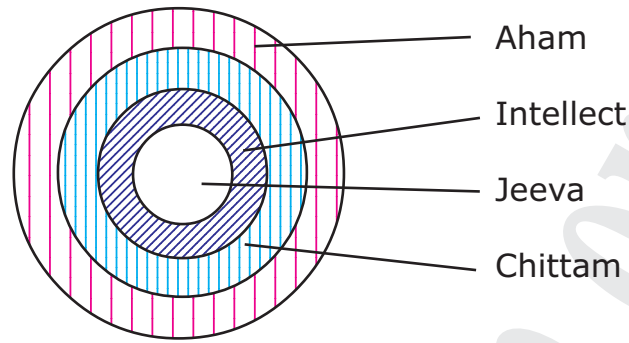
In the first sentence of first verse in Atma Samyamana Yoga chapter in Bhagavad-Gita chiefly there are three words. Those are Karma Phalam, Karyam and Karotiyah. Karyam means the work which is done by us. Karma phalam means the result which is got by doing the work. In the Sanskrit, Hindi and Urdu languages, do it is the meaning of the word Karo. Karoti means which make us do. Karma karoti means Karma which makes us do. Karyam means what you think that you have done. Karma Phalam means if you think that I have done the work leads to get sin which is outcome of that action. Listen to me I can say descriptively for understanding.

Jeeva is in the head of everybody. It is said in the Purushottama Prapti Yoga chapter in Bhagavad-Gita that root is in the head. In the middle of head corresponding to horizontal line to the middle of eye brows, a structure of Brahma, Kala, Karma and Guna chakra exist. Among the wheels Guna chakra exists below as three parts. Jeeva resides in any part of Guna chakra. Jeeva is in the centre of structure of round shaped that is empty. That emptiness is encircled by intellect as a layer. The layer of intellect is encircled by the Chittam. That Chittam layer is encircled by Aham. You can see Brahma, Kala, Karma and Guna chakras and the figure of Jeeva in the below pictures.



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

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**The Figure of Jeeva**

Jeeva exists in the Guna chakra. The Prarabda, Sanchita and Agami Karmas exist in the Karma chakra which is above Guna chakra. In the Kala chakra which is above Karma chakra, when karma is to be experienced in accordance with the fixation of time exists. But Jeeva experiences daily sins and merits of the Prarabda karma. It is the method of working of wheels in the body. Mind in the body reaches the Intellect about information which comes from the senses of perception such as eye, nose, ear, tongue and skin. Intellect grasps the information which is brought by the mind and thinks about that matter in accordance with the Guna, which is connected to the matter.

Chittam decides one thought among the thoughts which are considered by Intellect. Because of Intellect, Chittam and Aham are very nearer to Jeeva, the information about the incident which was happened is known to Jeeva, intellect, Chittam and Aham. As intellect again reveals its thoughts by moving the Gunas and final decision of Chittam to the mind, then mind discloses that information to the senses of actions. Here Chittam doesn't take decision on its own among the thoughts of Gunas which are considered by Intellect. Chittam only decides in accordance with the Prarabda Karma which is in above karma Chakra. In this way the information which comes from the external senses of perception reaches the mind through intellect.

After completion of thinking and decisions are made, the information which is decided by Chittam reaches external senses of actions. The senses of actions such as legs, hands and mouth are working in accordance with order which has come from inside. Jeeva experiences either comforts or distresses which occurs by the working of senses of actions reaches Jeeva through intellect and mind. In the 24 parts of body each part is working its allotted work, but Jeeva who is 25<sup>th</sup> part is experiencing merit and sin in the form of distresses and comforts.

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God made this working in the body. It should not be denied by any Swamiji, or Jnani or person, who belongs to any religion. Mind is working as medium between the external ten parts such as senses of perception and senses of actions and internal 13 parts. The information which is reached Intellect by mind is known to Jeeva, Chittam and Aham. The Aham which is at the side of Jeeva says to Jeeva that you are done all this within the time of completion of process such as the manner of thinking of Intellect by associating with Gunas, the thoughts which are given by the Gunas, fetch the information which is decided by Chittam to the outside by mind, and work which is done by the body at outside.

Jeeva knows information, distresses and comforts through Intellect because of Jeeva who is inside having connections with Intellect and Aham. But Aham made Jeeva misapprehend that body is yours and all works are done by you in the body like the King Duryodana was cheated by Sakuni who pretended as well wisher by giving false advices. Aham teaches Jeeva as reliable but it misleads Jeeva go wrong. Then Jeeva is being attracted to the words of Aham and thought that he lonely has done all works which are done by all parts of body.

Among the three Atmas, Jeeva (Jeevatma) is in a place of body and feeling the experiences only and but not doing any work. The second Atma spreads over the body by giving power of consciousness to the external senses, mind which works as medium by transmitting information from inside to outside and from outside to inside and internal senses like Jeeva, intellect, Chittam and Aham and move it for working. In every man though he is either king or minister or any religious man, Atma makes the parts of body work by giving power. So, one must know that Atma is giving power to the whole body. Atma is the lord of the body. Atma spreads over the body from his birth to death and makes body move.

So far we have known about the details of two Atmas in the Traitam. If we observe about third Atma, in accordance with the information of God Paramatma is seeing as spectator all works which are done in the body, experiences of Jeevatma, the actions which are done by Atma and observes whole body consists of 25 parts. Paramatma exists as spectator without doing any work. In accordance with the doctrine of Traitam, Jeevatma is in a place about the size of a particle in the body, Atma spreads over the body. Paramatma

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spreads over inside and outside of body and in each atom of Universe Paramatma spreads. Atma only spreads over the body without spreading out side of body. But Paramatma exists not only in all bodies but also in the five elements such as Earth, Water, Air, Fire, Space and every atom of Universe. In the space Paramatma spreads beyond the Sun and constellations of stars. Paramatma, Atma and Jevatma are subtle, so it cannot be visible.

Among the three Atmas, Paramatma (God) doesn't have boundaries. Body is the boundary line for Atma. Jeevatma exists as point in a place of the body. Now the principles in the body are known. Now let us come to real matter. In your body you are Jeeva, who exists in a place. You do not have any strength. You are not doing any work in the body. You are feeling the experience of pleasure and distress only, but as Jeeva, you do not have any work. It is ignorance by thinking that Jeeva is doing all works without knowing working of the body. Knowing about what is happening in the body, the role of Jeeva in the body, the role of Atma in the body and how Paramatma exists is real wisdom. Without knowing wisdom in the body though he is named as intellectual and said more about external wisdom, read the matters in the books, read the Vedas, and he has done Sacrifices (Yajnas) and Penance, it is not wisdom of Atma. One who does not know wisdom of Atma though he is renowned Swamiji and religious head, he doesn't know God.

You are only Jeeva. Internally Gunas are inspired. In accordance with the inspiration of Gunas thoughts come. Among the thoughts Chittam decides one thought in accordance with the Prarabda Karma. That decision came out and implemented as actions through the senses of actions. In the matter of yours, in advance it is decided that such Prarabda Karma is to be experienced at such a time In the Kala Chakra, at that time the woman who acquainted with you came to you. As your eyes has seen her and informs the mind, immediately Mind grasps that matter and informs the intellect. While Intellect is thinking about by associating with the disposition desire, some thoughts has come not to touch her, but some thoughts have come to get experience of intercourse with her. While Intellect is observing the thoughts, Chittam decides one thought because of at that time karma exists for getting experience with her.

Intellect grasps the decision of Chittam and gives that matter to the mind. Then mind transmits that information to the external senses of actions. While

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the senses of actions are working, the senses of perception give the experiences to the mind through the vision of eye and touch. Mind transmits that information to the Intellect. Jeeva grasps the information from intellect and experiences the comforts in the formation. Next day Jeeva introspected about the work and why that work was happened though I was decided not to do that work. Reason for that is in accordance with the decision of Karma, every action happens.

Because, in all matters though your behavior is good, it is the decision of God that in accordance with the Karma all actions are getting on at an appropriate time. That is the working of body. So, though Jeeva thought not to work, it is getting on without any obstruction. Jeeva thinks that he is doing the work by hearing the word of Aham, because of he is under the illusion that he is doing the work. Owing to this you are regretting for doing the work which is considered by you not to done.

No one becomes wisdom of Atma without knowing working of Atmas in the body. Even the three Atmas, among it who you are is not known without knowing the doctrine of Traita. It can be said that those who do not know about the doctrine of Traita are ignorant persons. Those who do not know about internal wisdom usually practice external wisdom. In the first verse of Atma Samyamana Yoga in Bhagavad- Gita, among the three words such as Karma phalam, Karyam and Karma Karoti, if we take the word Karma Karoti, it means the past Karma which was decided as Prarabda Karma is implementing the actions. It can be said what karma is to be done that is done by the body is the meaning of Karma karoti. In this way the action which is done jointly by Gunas, Intellect, Mind and Chittam is Karma karoti.

Karyam means the work which is done externally in accordance with the inner decision. Because of Jeeva thinks that he has done the external action by hearing the word of Aham, Jeeva gets Karma as a result. It is said as Karma Phalam in the verse. Prarabda Karma makes you do the action which is to be happened. What to be happened is at what time that is done. Because of you do not know wisdom; you have forgotten about Karma and heard the word of Aham and think that you are doing the work. Owing to this you are regretting. What is destined is to be happened. No one stops it. That is the law of God. When you have taken birth Prarabda karma was decided that how many times you would



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have intercourse with a woman, according to that it made you do the action. It can be said that is Karma Karoti.

When every man takes birth his own destiny was decided. That was called in previous days Japhathakam. If the letter Pha is eliminated from the word, it is said as Jatakam (horoscope). In the Jatakam, Prarabda karma is fixed in advance. Even Brahma, Vishnu and Maheswara will not be escaped from this. What matter existed is in Karma that is to be happened. The knower doesn't regret about bad work. He doesn't feel happy about good work. He doesn't think that he is doing the work. The person who doesn't have wisdom of Atma is under the illusion that he is overjoyed in some works and depressed in some works without knowing the working of the body.

Owing to not knowing wisdom of Atma, coming of new karma in the work which is done by Karma is Karma phalam, according to Gita. Though you know wisdom or not, it makes you do the work (Karma karo) by the body. No one restrains it. By knowing wisdom Karma phalam may be restrained. Karyam Karma Karo (doing the action) can be restrained but Karma phalam cannot be restrained. It means though Prarabda Karma has done the work through your body, in that action you do not get either merit or sin. It is natural that merit and sin come as a result by doing an action. But it can be averted by practising wisdom. Wisdom means it is not external wisdom. It is wisdom of three Atmas in the body that is wisdom of Traitā Siddhanta.

We are said in advance that one who is not attached to karma and relinquished merit and sin is Sanyasi. In the same verse it is said " Anasritah " , means one who doesn't take refuge in karma or one who doesn't attach to Karma . Karma karoti karyam karma phalam anasritah means one who doesn't attaches to the outcome of Karma in the actions which are done in accordance with Prarabda karma. If the verse is said like "Anasritah Karma phalam karyam karma karotiyah " , its meaning is the same. In this way the first sentence of the verse is understood completely.

If we observe the second sentence in the verse it is said as "Sa sanyassecha yogeecha naniragni rnacha kriyah". In this sentence four words exist such as Sasanyeecha, yogeechana, niragni and rnachakriyah. The meaning of the word nachakriyah is one who doesn't work. Similarly Niragni means one who doesn't

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have fire. Sa sanyaseecha means real sanyassi. Yogeecha na means he is not real Yogi. If we see the complete meaning of verse anyone who does work without refuge in the results of Karma is called real Sanyasi. It is known that one who doesn't have fire and doesn't do works is not Yogi. One who knows wisdom of three Atmas in accordance with the wisdom of Traita doctrine is known which Atma is doing what work in the body. Without knowing wisdom of Atma, working of body is not known.

He who is known the details of Atmas is known that he has not done anything and Atma is doing all works. By knowing like that Aham is suppressed and due to Jeeva doesn't hear the word of Aham (ego), the result of Karma which occurs in the actions are burnt. In the persons who know wisdom of Atma, Jnanagni is made. So the result called sin and merit which comes from the actions is burnt in the Jnanagni. By burning like that Jeeva doesn't refuge in Karma, not attached to Karma and become Sanyasi who is relinquished Karmas. Like that person is called Sanyasi. He who doesn't have fire means he who doesn't burn the Karmas by the Jnanagni is not Sanyasi and Yogi.

He who doesn't attach to the karma which are merit and sin accrues while doing the work is said as Sanyasi or Yogi. If he doesn't have Jnanagni, karmas attaches to him. So he is not called either Sanyasi or Yogi. It can be said that by doing works in accordance with wisdom he is Sanyasi or Yogi. There is no possibility of saying about the person who doesn't work as Sanyasi or Yogi. Similarly he, who does not know wisdom of Atma, doesn't have Jnanagni. So he cannot be called Sanyasi or Yogi. If works are done Karma comes. If works are not done karma doesn't come. It can be said if Karma attaches to any one he is not Sanyasi and if Karma doesn't attaché to him he is Sanyasi.

God said in the Gita if you have wisdom in doing the works it is Sanyasa and you must attain Sanyasa while doing the works. By questioning about those persons who say that we are Sanyasis and we can't do the works, whether you are Sanyasis, how far it true by saying that he who doesn't get down into the water is wetted, similarly it is untrue by saying that he who doesn't have either work or wisdom is Sanyasi. As God said while doing the works without attaching to the Karma is Sanyasa, but some persons say that we do not do works like others by wearing saffron color robes. It is against the word of God.

## *The Doctrine of Traitha (Traitha Siddantha)*

God descended as Bhagavan for saying dharmas and said that like that person only was Sanyasi and Yogi, but some persons who do not know about the state of Sanyasa are behaving against the word of Bhagavan and claiming that they are Sanyasis. Anyone is not worthy for claiming that he is Sanyasi until he is known about Traita doctrine. If you have seen a Sanyasi ask for him about wisdom of three Atmas. Without knowing Traita doctrine though saffron robes are worn and not doing works, know that he is not Sanyasi and he is walking against wisdom of God.

**He :** In the world some Swamijis are bound to some principles, in accordance with those principles they are confined to some works without doing all works, but they are saying that they are Sanyasis without knowing wisdom of three Atmas. What say about that Sanyasis?

**Guru :** The wisdom of God is bound to science. So it must be equally applicable to all. Those who behave against the word of God, though they are Sanyasis they are bound to Karma and must be punished. In the sight of common people though Swamijis are considered great, but these Swamis are common men in the sight of Grahas which are ruling in the reign of God. For escaping from the punishment of Grahas, Swami must be counted as Sanyasi in the sight of Bhutas and Grahas. So, any Swamiji must know about wisdom of three Atmas which is in Traita Siddanta.

**He :** You are saying that though anyone accepts, Bhutas and Grahas do not accept. Though they are not Sanyasis, due to claiming that they are sanyasis Bhutas and Grahas must give punishment. You say that Bhutas and Grahas could give punishment without leaving even devatas (demi-God), if they behave ignorantly. No one still says about Bhutas and Grahas. So far I have heard that dead people become devils. They are called Bhutas and Grahas. I did not hear about the Bhutas and Grahas which are said by you. Now the doctrine of Traita is a new concept. But we have understood well about Traita doctrine. Bhutas and Grahas are new concept. Bhutas and Grahas are not understood. I request you tell me about Bhutas and Grahas.

**Guru :** So many persons think that Grahas and Bhutas mean devils. It is their ignorance. About Bhutas and Grahas, it was written somewhat in the book **Devils- Bhutas and its real stories.** If devils are Bhutas, why did I have

## *The Doctrine of Thraitha (Thraitha Siddantha)*

written different words such as devils and Bhutas? A lot of difference exists between Bhutas and devils. Men and devils are under the control of God and are ruled. Grahas and Bhutas are also under the control of God, but they are rulers. For understanding, we show an example like people and Govt. A king exists as lord of a country. In the kingdom people exists as they are ruled. Government exists for ruling the people. The whole persons of a country can be divided into three kinds. One is king. Second kind is people. Third kind is rulers. Rulers are many kinds from ministers to soldiers. Those persons who are ruled are also many kinds. But we are calling them People. Similarly though rulers are in many kinds and many statuses, altogether they are called Government. King exists as head of Government and people. Similarly the kingdom of heaven also exists as three parts such as People, Government and Lord.

People are divided into three parts in the name of Gunas such as Tamasic, Rajasic, and Satwic. Similarly God is divided into three Puruahas such as Kshara, Akshara and Purustottama. Government (rulers) also is divided into three parts such as great, medium and little Bhutas. The Maha Bhutas, Bhutas and little Bhutas are ruling the world. The rulers in the Government can be divided into two parts such as Bhutas and Grahas. Though both Bhutas and Grahas are working in the ruling, I am not known full details of their working. In the creation of God anything which is having life can be said as Bhuta. If it is said differently they are men, Bhutas and Grahas. Though they are parts in the creation, each one has their own ability. Bhutas and Grahas are living in the space. A living thing which has ability to grasp is called Graha. Often and then Bhutas give suggestions to the Grahas. Grahas grasp the suggestions and work.

The Grahas such as Sun, Moon, Mars , Mercury, Guru( Jupiter) , Venus and Saturn etc walk in accordance with the suggestions of Bhutas often and then. Grahas have physical form, but Bhutas may appear or may not appear some times. Bhutas do not have one form always. It may appear differently at various occasions. For instance Megha (cloud) also is a Bhuta. It doesn't have a form always. It can change its form. Graha never changes its form. Megha can change into the form of Graha. For a while it may disappear. Prabhodananda Yogeeswarlu has described somewhat about the ruling of Bhutas in the form of Meghas in his book **Devils- Bhutas and its real stories**. Let us know through the real incident how Bhutas and Grahas are ruling men and give punishment for the mistakes of men.

## *The Doctrine of Thraitha (Thraitha Siddantha)*

No one exists who doesn't hear the name of Kalpana Chawla, the first Indian astronaut. Kalpana Chawla who was a sign of intelligence and braveness of Indian woman belonged to Punjab state, had worked in the space research organization (NASA) in America. She went along with western astronauts in Columbia spaceship for space travel. They spent some days in space for exploration, and started to return to earth. On 01-02-2003, 16 minutes before landing of the Columbia space ship on the earth, unfortunately it was blasted when it had entered into the atmosphere of earth. Those persons who travel in the spaceship were also blasted to die. Kalpana Chawla the astronaut of Bharat also died. But she took birth after some days.

The S. B. N channel telecasted the rebirth information of Kalpana Chawla and India today magazine published her rebirth details. She had taken birth in the name of Upasana on 23-03-2003 in the family of agricultural coolie in the village of Bulland Shahar village in Uttar Pradesh state in North Bharat. Her father's name is Rajkumar. She began to talk at four years old. She said that she was Kalpana Chawla, an astronaut, and her father's name was Banarsidas. When she was returning from the space travel, space ship underwent to an accident resulted in all astronauts were died.

The name of Upasana spread in the Uttar Pradesh state. Now she is living with her parents in Patha village in Yetva district in Uttarpradesh state. She disclosed to the reporters of media that when she was returning from the space travel, due to a snow globe which was roaming in the space had crashed the space ship, we and all astronauts who were travelling along with me were died. NASA centre announced on 01-02-2003 that due to external plates of space ship was separated, when space ship entered into the atmosphere of earth, it was exploded by the pressure of atmosphere. But Kalpana Chawla said due to space ship collided with snow globe, accident was occurred resulted in all astronauts were died.

In my research a Bhuta crashed the space ship in the form of globe. It is known that the reason for accidents in the travel on earth is Bhutas and Grahas. In my survey majority accidents occur when a person is travelling to visit the temple or coming back from the temple or he is going to see the marriage or returning from marriage. Some Bhutas exist who doesn't like to go to the temple or attend to marriage. So Bhutas give punishment while they are travelling.



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Though the travel of Kalpana Chawla doesn't come under this category, Bhutas did the accident by other reasons.

At the beginning Bhutas and Grahas had heard Traita Siddanta when Sun told, so they have complete wisdom. Visiting of temples and marriages are not acceptable to the Bhutas because of they think that those are ignorant actions, they are killing so many persons in the form of accidents. It must be known that distressful accidents take place by the Grahas and Bhutas.

Man is living on the earth with three kinds of strength. They are strength of intellect, strength of body and strength of money. Man obtains these three strengths in accordance with his karma of previous birth. Those, who do not have these three strengths often and then think about God, but those, who have these three strengths can't think about God. Generally like that person may insult either the divine or the person who has wisdom of God. Though they have devotion, it is on demy-Gods. Those persons behave inhumanly towards the Jnanis. Grahas and Bhutas tease them without showing pity in their next births. Disease is also a Bhuta. So they tease them in the form of diseases.

Bhutas and Grahas punish the ignorant person and those persons who say against the teaching of God and the pseudo Sanyasis who claim that they are real sanyasis. They strictly implement their ruling on those ignorant persons. No one knows that major violent incidents such as earthquakes, Tsunamis and eruption of Volcanoes are occurred by Bhutas and Grahas which are in space. Tornados, the destruction by the cyclonic clouds, torrential downpour due to cumulonimbus clouds and floods etc are the actions of Bhutas and Grahas.

These Bhutas and Grahas have been killing the persons who talk against the doctrine of Traita. So many scientists are doing research about the Tornados, Tsunamis and Cumulonimbus clouds. But they do not know that these incidents occur due to Bhutas and Grahas. No one knows that on the earth the actions such as ripening of crops, raining, drought, famine and diseases are the actions of Bhutas and Grahas. Those Bhutas and Grahas which are ruling entire world know completely about wisdom of Traita.

**He :** When any person is not known wisdom of Traita, any person can't say to others. In that circumstances wisdom of Traita is not known to anyone. When God descended as Bhagavan and said his wisdom thousands years back, if

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those persons who were in that period did not understand wisdom, how the persons of today know about wisdom. When no one exists for disclosing the wisdom of Traita to men, Bhutas and Grahas tease the people by saying that they are ignorant, is it right? If they told me even so I am not heard it is my mistake. If wisdom of Traita is not revealed, how can I know wisdom of Traita? In those circumstances tell me, am I doing wrong without knowing wisdom of Traita?

**Guru :** Your question is right. But truth doesn't exist in your question. You are asking me without knowing truth. Now what you do not know and what you are forgotten is! When God descended as Bhagavan on earth at the end of Dwapara Yuga and taught about wisdom of three Atmas, and about Prakruti you were on the earth as man. On that day you left the wisdom disinterestedly. You do not know the remembrances of previous life matters because of you have taken births. So you are saying that anyone did not tell me wisdom.

After that God came second time as Bhagavan and told wisdom. He told wisdom, and made it in the form of book. He made people know wisdom. A person who has interest only knows the wisdom. One who is disinterested is not known the wisdom. Though God descended as Bhagavan and told the wisdom for men, without showing interest in wisdom by saying that I am not told the wisdom, I am asking you, is it right by saying like that? God made Gabriel who is a messenger working in his reign reveal his wisdom third time. It was given in the form of book. That revelation is disclosed to people. If you are a man among the people why you do not become Jnani by knowing from the book? Why you do not behave in accordance with wisdom? What is it by saying that I was not told without having interest?

Even today, the persons who are belonged to different religions have complete wisdom in their religious books. But the persons who claim that they are Jnanis are misleading the people by keeping those books as a screen. The persons, who follow religions without knowing that in the three books doctrine of Traita revealed about three Atmas, teach the principles of religions and try to increase the number of men in their religion. This disease had entered in all religions. Because of that the knowledge of religion is increased in men, but wisdom of three Atmas is not increased. God made me remember wisdom of Traita which teaching is against all people and not acceptable to the heads of all

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religions. Those who have strength of previous life innate tendencies of wisdom are seeing some sentences in their religion. Those who do not have innate tendencies of previous life and interest do not able to see wisdom of Traitā in their books.

As a Guru I make you remember the doctrine of Traitā. Sri Prabhodanda Yogeeswarlu who says that he is not Guru wrote his wisdom in the form of books by basing on Traitā Siddanta. As a Hindu, he wrote Bhagavad-Gita in the name of Traitā Siddanta Bhagavad-Gita and showed wisdom of three Atmas descriptively. He says that the meaning of service of God is dissemination of wisdom of God. He has been teaching Traitā Siddanta since forty years. I am asking you, is it right to say that no one exists to tell wisdom to me? Now so many Swamis claiming that they are Swamis and made themselves some principles and put on a disguise for the state of Sanyasa.

Though we say as Guru that existing like that is against wisdom of God which is said in Bhagavad-Gita, at another side Prabhodananda Yogeeswarlyu is also saying the wisdom, some persons are not paying heed. Besides they do not think that their teaching and their practices are against wisdom of Bhagavad-Gita. Though they claim that they are teachers of Gita, they are teaching unscientifically. In their teaching despite verse is correct, meaning of verse is against scientific binding.

For instance, in the 1<sup>st</sup> verse of Atma Samyamana Yoga in the Bhagavad-Gita it is said Niragni, Yogina. If we say the meaning physically those who do not have Agni (fire) is not Yogi. Here those who do not know about Agni told that one who doesn't perform either Yajna (sacrifice) or without lightening fire unscientifically. The Agni which is mentioned in verse was not taken subtly but told about physically, visible Agni was taken as Yajna. In accordance with that counting if we said about visible Agni those who kindle the stove daily three times is greater than who perform Yajna either weekly or monthly.

Those persons, who kindle the cigarette once for every ten minutes is much greater than those persons who kindle the stove three times daily. Though God said in the 48th and 53<sup>rd</sup> verse in Viswaroopa Sandarsana Yoga in Gita that he was not revealed through Yajna, intentionally men would interpret many meanings. Despite God said that word, so many did not pay heed of word of

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God. Like that persons misinterpreted unscientifically about the sentence "Sasanyaseecha yogeechana Niragni rnachakriyah ", like those who did not perform Yajnas were not Yogis and Sanyasis.

It is known that wisdom of God exists physically and subtly in accordance with doctrine of Traita. In it one part is physical and three parts are subtle. Though God said like that those who do not know the meaning of Niragni as invisible Jnangni (fire of wisdom) is not knowers of scientific outlook. Besides they are against the word of God. They are the persons who forget the word of God that Karmas would burnt by the Jnanagni. Today those persons who say wisdom of God physically are more than who say wisdom of God subtly.

Though the persons like Prabhodanda Yogeeswarlu has written the truth in the books, the person like me has taught, some persons do not pay heed and mock me. Bhutas and Grahas keep like that persons in their mind. At an opportune time Bhutas and Grahas give punishment. So those persons who teach their books must teach amid fears. If anyone taught the subtle wisdom as physical wisdom, Bhutas and Grahas do not leave him. I am revealing that every teacher and every Swami must teach wisdom rightly amid fear of Bhutas, Grahas and messengers of God. You must hear by having sight of difference between physical and subtle.

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**He :** Respected Guru! Owing to teaching of yours my doubts are cleared. I have understood about doctrine of Traita. From today onwards I must know about three Purushas such as Kshara, Akshara and Purushottama which are Jeevatma, Atma and Paramatma respectively and having the sight that Prakruti is physical and Paramatma is subtle. I should reveal others about this wisdom.

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Yours

*Indu Virtue Principal Donor*

*Sensational Writer, Thraitha Theorem Originator*

**Sri Acharya Prabhodhananda Yogeeswarlu**



*How a Shastra is need for defending the matter,  
In the same way Shastra is need for condemning a matter.*

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*If one thousand persons say untruth it won't become truth.  
If one thousand persons deny truth it won't become untruth.*