

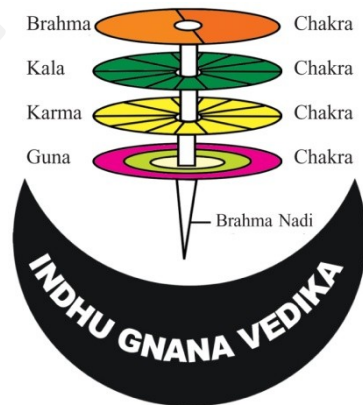


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DRAVIDA BRAHMANA

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Published by
Indhu Gnana Vedika
(Regd.No.168/2004)

DRAVIDA BRAHMANA

The Bhumandal is the living place of mankind. A group of villages is called Mandal and likewise a group of countries is called Bhumandal. Bharat is one of the many countries of the Bhumandal. Bharat has 29 states and every state is recognized as a region. If we geographically divide the country into northern and southern regions then the people residing in the northern half are called as Aryans and the people residing in the southern half are called as Dravidians. You may question that why the people of the same country are known by two distinct names.

The Aryans did not belong to Bharat. In the ancient days the people living in Bharat were called Dravidians. In those days Bharat's territory extended from Kashmir to Sri Lanka and Afghanistan to Bangladesh. During the Kritayuga, this country was known as Indudesh. At the end of the Kritayuga there were 3 crore people living here. The name "Bharat" did not exist during the Kritayuga. At the beginning of Tretayuga, the Aryans who were living in central Asia migrated to our country in search of livelihood due to the occurrences of famines in their native regions.

The people who belonged to central Asia were referred as Aryans. They first came to Afghanistan (which was a part of our country) in small groups and then spread out in Punjab, Sindhu (present Pakistan) and Kashmir. Some groups came through Khyber Pass in the North West hills and some came to Sindh through sea. Gradually they conquered the whole northern region of Indudesh. The Aryans didn't want to accept subordination and were keen about war. The Dravidians were peace loving people and did not want to engage in war. They were intimidated by Aryans and hence the exodus took place after which the Dravidians settled in the southern region of Bharat and the Aryans established themselves in the northern region. And thus, from that period onwards the northern region was called Aryan country and southern region was called Dravidian country. Owing to existence of thick forests in mountains of Vindhya region (Madhya Pradesh) resulted in the confinement of the Aryans in the northern region.

We stated that this country was known as Indudesh during the Kritayuga, the reason being that the people of this country had divine wisdom. Only due to the presence of people who had the knowledge of the divine, the country was called Indudesh which means country of Gnanis. In the whole Bhumandal, it was just our country which possessed the power of wisdom, the country

where the Gnanis lived. Now the name has changed from Indu to Bharat. Our country has other names such as Hindustan and India. Let us note that it is only our country in the entire world, which has got 3 names.

The Aryans who migrated from central Asia had a language without a written script. It was Sanskrit. Hindi did not exist in that period. The Indus who had the knowledge of divine used Telugu as their medium of communication. After the advent of Aryans, they introduced a new language by fusing Sanskrit with Telugu and the result was Hindi. Aryans condemned the use of Telugu and patronized Hindi. Presently, the number of people who speak Hindi greatly exceeds the number of people who speak Telugu. We can find many Telugu words being used in Hindi. Thus in the Tretayuga, Hindi evolved by amalgamation of Telugu and Sanskrit. As Aryans patronized Hindi, Telugu was confined only to the regions where the Dravidians had settled after they were exiled from the northern region. Telugu was used only in Karnataka, AP, Kerala and Tamil Nadu. Hindi was widely used in northern region. Varanasi became the base of Sanskrit.

As Aryans did not have a written script for Sanskrit, they used Hindi script to write Sanskrit. Before evolution of Hindi, it was not possible to write Sanskrit. Before intruding into Indudesh, Aryans just spoke (verbally expressed) about Rig Veda in Sanskrit. It was not possible to present it in a written form due to script was not made. The Aryans not only had great liking for Vedas but they also worshipped them. Rig Veda was completed only after the evolution of Hindi. Aryans elucidated their conquests of the northern Indu region in the Rig Veda. Jawaharlal Nehru wrote letters to her daughter Indira Gandhi describing the spread of Aryans in the Indudesh by basing his writing on the texts of Veda.

Aryans were shrewd and skillful. They compiled the Vedas in form of short essays in Sanskrit by using Hindi script. Sanskrit which was their mother tongue is convenient for speaking. The verses in Telugu are easy for pronunciation and the verses in Sanskrit are also not tough to pronounce. When composing a poem in Telugu if a poet begins with a sentence, rest of the poem comes in a flow. The Aryans admired Telugu and its sweetness. They admired the way in which the poems and verses were composed with such beauty and ease. In fact they envied Telugu as it was not their own mother tongue and tried to have such compositions in their own language. After much effort they were able to make Chandussu (prosody) for Sanskrit like it was in Telugu grammar. They then composed verses in accordance with the prosody.

They adopted the way in which Telugu verses were composed and framed their history Vedas, Upanishads and Bhagvad Gita etc., accordingly. Their poets composed kavyas (poetry) in Telugu style literature. The Aryans composed the Ramayana in the Tretayuga in Sanskrit verses which were having Hindi script. They even composed Mahabharata in the same format. In Kaliyuga also many texts were written in Sanskrit. Our Telugu poets translated many Sanskrit texts into Telugu. Our poets like Nannaya, Tikkanna and Erra Pragada had collectively translated Mahabharata text into Telugu in form of poems. The people who have the art of composing poems can understand the greatness and difficulty in translating a text like Mahabharata in poem.

Aryans adopted this style of poetry with a desire that their poems, which were in Sanskrit, should be more melodious than the poems in Telugu and on the contrary their epics and poetries have more sweetness and melody only in Telugu. Most people do not know their history and similarly Dravidians are also unaware of the envy that Aryans had and their tactics in the past Yuga. South Indians have forgotten that they were Dravidians but north Indians who are progeny of the Aryans race have been showing disparity just as they used to show in the ancient days. Thus far we have seen the language and origin of Aryans and Dravidians. Now let us see why Dravidians were named as such.

At the time of creation, God imparted his wisdom to the Sun in the form of sound through Akasa Bhuta which is the biggest of all the Pancha Bhutas. Sun is blazing fire ball. It is his physical body. The Sun also has a subtle body through which he attained the wisdom. The sun in turn imparted the wisdom to a man called Manu. In this way first a Graham received wisdom through the Bhuta and then a man learnt it through the Graham. A question might arise that despite the existence of so many countries and so many people in the countries, why did it happen that the sun imparted the wisdom and knowledge to a specific person in the Indudesha? You may also question the same.

In the beginning, only the Sun had the knowledge and wisdom of the divine. The Sun had this knowledge because he was worthy of having it. He could spread his rays in all directions. He can go anywhere with his subtle body. There is a reason why Sun imparted his knowledge to Manu through his subtle body, is not known to the world so far. The country in which Manu was living should be the main reason for the Sun to impart his knowledge to him. Manu was not content with life. Deep down he had the feeling that he had come to earth not just for living but he had

something important to know which no one else knows. Manu was a seeker of knowledge and thus he was imparted knowledge. We just told that the main reason can be the place of living of Manu. Let us see why. If we look at the shapes of 194 countries on the Earth we will find that no other country has the shape like the Indudesh.

We all can see that the shape of Indudesh resembles the shape of a man who is carrying a load on his right shoulder. The Indudesh has got a special shape and there is no doubt that God had intentionally created it that way.



In this photo it can be seen that Sri Lanka appears to be a land under the foot of India. Western Ghats and Eastern Ghats appear as right and left legs respectively. Vindya Mountains appear as loin. Pakistan as right hand and Assam and Nagaland as left hand. Afghanistan, which was once called Gandhar and was the native place of Gandhari, the wife of Dhritarastra in Mahabharata epic resembles the bundle on the right shoulder. Jammu and Kashmir is like head. You must remember that countries of Pakistan, Bangladesh, Nepal, Bhutan, Afghanistan and Sri Lanka were parts of India. We can see the uniqueness in the shape of our country which made it worthy to get the divine wisdom. Sun became the first Guru of the Indudesh as the people were bearing the bundle called Karma.

Sun imparted his wisdom to Manu who was living in Rameshwaram. God directed the Bhuta to inform the Sun and God again directed the Sun to impart wisdom to Manu. In this way our country was the first to attain the knowledge of the divine. In the Kritayuga this knowledge was spread throughout the Indudesh and everybody was affluent in it. As we said earlier that our country was called Indudesh in the Kritayuga, this was because the moon is the sign of wisdom and knowledge. Indu means moon. Indu desha means the country of Gnanis.

In those days men constructed towns in the shape of crescent moon. So many rivers like Ganga take the shape of crescent moon at some places. In Allahabad Ganga takes a curve which is in shape of crescent moon. Varanasi was constructed in the shape of crescent moon. As people of the country were having knowledge of divine, others had reverence towards us and they also called our country as Indu desha with respect.

In the Tretayuga Sri Lanka was a part of Indudesh. It was connected at the edge and it had drifted away from Indudesh due to cyclones and Tsunamis and appeared as a separate region. When Sri Lanka was a part of Indudesh, it can be said that Dravidians resided there as they had settled in south. In the middle of Dwaparayuga Sri Lanka was separated from Indudesh. As mentioned earlier, the Aryans made their advent in Tretayuga and occupied the northern region and drove out the Indus to the southern regions. Aryans settled near the fertile areas of rivers like Ganga. Dravidians who were living in those areas opposed the Aryans but were suppressed and forced to move. Thus, the fight between Aryans and Dravidians began in the Tretayuga and continued much further.

Aryans wanted to establish their supremacy in Indudesh. They didn't want to be controlled and ruled by others. And to do so they used the Vedas. The Aryans used to memorize the Vedas before the evolution of Hindi as there was no script for Sanskrit. After Hindi evolved by fusing Telugu and Sanskrit, they composed Vedas in Hindi script. In northern Indudesh only 1 ½ crore Dravidians remained and there were 6 crores Aryans present at that time who had arrived in Indudesh in groups. The Dravidians were not able to overpower the Aryans and had to move to south.

The Aryans not only had a tendency to think themselves as superior, but also they grew envious of Dravidians. The Aryans humiliated and insulted Dravidians but the pristine and innocent Dravidians had no ill feelings for them. Even today the disposition of both of them had not changed.

Presently, the Dravidians have forgotten their history and don't have any idea of what had taken place in the previous yugas. But the Aryans, especially the eminent people of this race have not forgotten the past. Even today they haven't stopped showing the signs of disparity. For instance, when P V Narsimha Rao, the ex-prime minister of India died, who was a very intelligent person and who mastered 14 languages, the Aryans didn't oblige to conduct his funeral rights in Delhi. So many incidents prove that Aryans have not changed their disposition.

Apart from other strategies, the Aryans who entered south Bharat in the Dwaparayuga created a feeling of enmity between fellow Dravidians. They enjoyed when Dravidians fought among themselves. Dravidians are absolutely unaware of what injustice had happened to them. I have taken birth as a Dravidian so I feel it as my duty to make people know about the social injustice done to the Dravidians in the past and which is still going on. Now let us see why people of Kritayuga were called Dravidians. The people of central Asia were actually called Aseeyus. It means the people who live in Asia when they migrated to Indu desha they came to know about the great knowledge and wisdom possessed by the Dravidians. Then they changed their name from Aseeyus to Aryans with an intention to portray that they were greater than Dravidians. Aryan means Guru. Hence, the implied meaning is that they are gurus and rests of the people are their disciples and should follow them. This fabrication reveals the deceiving nature of Aryans.

Dravidians were not able access this guile of Aryans and engrossed their attention in the knowledge of Atma. They did not have interest in the worldly activities and were totally engaged in their way of life without paying much thought to the attitude of Aryans towards them.

The people in the southern region were true Gnanis because they possessed the true knowledge of the divine. Thus, the Gnanis were named as Dravidians, but not at the beginning. Remember our country was not called Indudesh right from the beginning of the world. The name Dravida was also evolved sometime after the creation of the world. In those days people did not seek a name for them or for the country. They spent their life inattentively. That time Manu who had got wisdom from the Sun had spread this wisdom among other people who were just like a blank paper. After getting the wisdom and knowledge, people decided to name their country in accordance with Atma. Then they named the country as Indu desha. The ATMA gave these new thoughts, new manners and new doctrines to man. It must be understood that ATMA has revealed the name "Indu desha". According to a verse in Bhagavad Gita ***"Mattah Smrutir jnana***

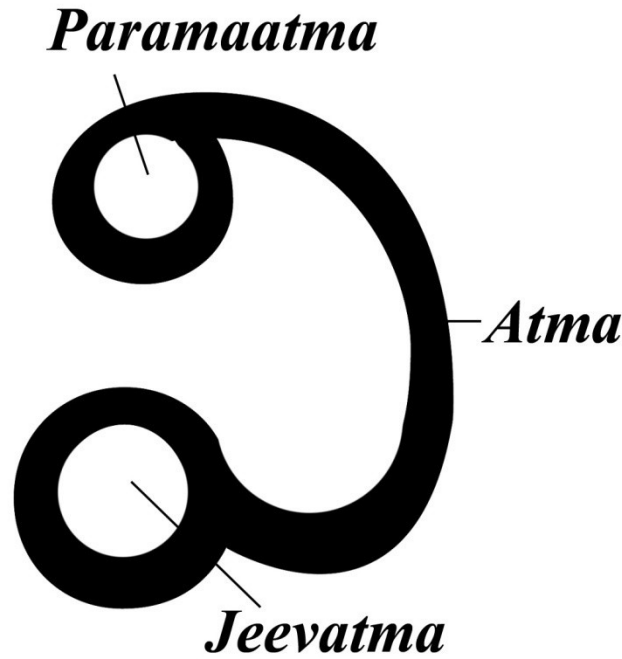
Mapohanancha ” which means “due to my effect Gnana, memory and Uha comes to man” it can be said that the name “Indu” was revealed by Atma.

We already said that Indu means Gnana. It is known from the knowledge of Jyothishya shastra that moon is lord of divine wisdom and worldly knowledge. A question might arise whether the Gnanis are the Gnanis in divine knowledge or in the worldly knowledge. The moon is considered as a symbol of both divine and worldly knowledge. The people under the influence of moon can either be Gnanis of divine knowledge or very sound in worldly matters. The word Dravida was chosen to reveal the amount of knowledge the people had. The word Dravida has 3 letters which were specifically chosen and they relates to the knowledge revealed by sun. The Gnanis have explained the meaning in the following way.

The wisdom which the Gnanis had was the highest knowledge of the Paramatma. The knowledge was solely divine and didn't consist of any worldly matters. Before creation in spite of Paramatma was one, he was divided into 3 Atmas and then created the universe. Among the three Atmas, one is Jeevatma, second is Atma and the third is nameless which is other than Atma and Jeevatma, hence it is called Paramatma. The Sun had imparted the knowledge of 3 Atmas and thus three letters were selected for representing each Atma. And the people who had this knowledge were also given a specific name which had these 3 specific letters. At the beginning Atma was divided from Paramatma and then Jeevatma was also divided from Paramatma. Gnanis of those days have denoted Paramatma with the letter “Dra”. Atma was denoted by the letter “vi” and Jeevatma was denoted by “da”. They combined these letters and made the word DRAVIDA. Let us now understand the specialty of the word Dravida.

Among the three Atmas, Paramatma and Jeevatma have no relation. The Jeevatma doesn't know and cannot find Paramatma. But Atma which is in between of Jeevatma and Paramatma always maintains the relation between those two. Atma acts in accordance with the orders of Paramatma and makes Jeevatma act in accordance with karma. Paramatma doesn't have a form, name and action. But Jeevatma does not have name and form but it has action. It experiences comforts and distress. If experiencing of karma is called as work, it can be said that Jeevatma has form, name and work. Since it doesn't do any specific work it can also be said that he doesn't have work like God.

Atma is always active and does all the works of Jeeva in accordance with karma. Atma on its own has been doing every work inside the body as well as every work linked externally with the body. No one knows that every action is done by Atma alone. Except karma yogis nobody knows about the manner of working of Atma. People think that Jeevatma is doing all works but in reality, Jeevatma only experiences karma in form of comforts and adversities only. The Atma works with regard to internal and external senses. Paramatma and Jeevatma do not work. Like we said earlier, the Atma maintains the relation between Paramatma and Jeevatma and thus it is denoted by the letter “vi”. The letter “vi” has two ciphers. One is above and the other is below and these two ciphers are connected with a curve. The letter “vi” represents exactly the nature of Atma.



In the body, two Atmas i.e. Jeevatma and Paramatma cannot be severed by sword, burnt by fire or drowned in water. These two do not have any work. The Atma connects these two. Thus, the Gnanis of those days used the letter “vi” in the word Dravida to imply that they had the knowledge of Atma. Now let us know why the letters “Dra” and “da” are used.

We already mentioned that Atma and Jeevatma were separated from Paramatma. The Gnanis used a composite word “Dra” to denote Paramatma. “Dra” is a combination of two letters i.e. Da + Ra. The implied meaning is that Paramatma is greater than other two Atmas. Jeevatma is denoted by the letter “Da”. Jeevatma is not related to any Atma that is why single letter is used to represent him (it). We use “da” at the end of the word DRAVI (DA) and it sounds as if it is cut.

The Gnanis of those days evolved a name with these 3 letters having a significant meaning and named the Indus having the true knowledge of these 3 Atmas as Dravida to imply that these people are having the knowledge of divine. In those days it was a great respect to be referred as Dravida. The Aseeyus who came from central Asia claimed to be Aryans because they wanted to portray themselves greater than the Dravidians who were Gnanis. Aryans means gurus and naturally that name gave them a rank higher than the native Dravidians. The Aryans who did not actually have the knowledge of divine began to propagate Vedas and declared that Vedas were the divine source of knowledge.

Despite they had composed Vedas, Upanishads and Puranas by the concepts of God, wisdom and devotion; in those knowledge of 3 Atmas didn't exist. Hence, those compositions cannot be treated as source of divine knowledge. In the Dwapara yuga, Vyasa wrote 4 Vedas, 18 Puranas and 1108 Upanishads in form of Grandhas. Even Vyasa who was an Aryan thought that the Vedas, Upanishads and Puranas are a medium of getting liberation and attaining the wisdom of divine but was completely mistaken because those texts did not have complete knowledge. Apart from Vyasa, so many writers had written Veda sutras and Upanishads but Vyasa was the first person to complete the 4 Vedas which were in unorganized form. So, after his compilation the word Veda was added to his proper name and thus he came to be known as Veda Vyasa.

Vyasa was delighted at his own work because he thought he has done a great thing by framing such texts which would help people to reach God but his happiness was not long lived. At the end of the Dwaparayuga, God had taken birth as Bhagvan and imparted the same knowledge in form of Bhagvad Gita to Arjun which he had imparted to the Sun at the beginning of creation. At that time dharmas were changed into Adharmas. The knowledge which was given to Arjuna by Bhagvan Krishna reached Vyasa. Vyasa was an intelligent man and had realized that he was mistaken and that the text of Vedas and Puranas which he had compiled are not the sources of real knowledge of the divine. So Vyasa had written Bhagvad Gita in the form of verses as an atonement of his mistakes.

Aryans had roughly complied the Rig Veda before migrating to Indudesh. They compiled the other 3 Vedas, the complete Rig Veda, Upanishads, Puranas and epics like Ramayana after coming to Indudesh.

Aryans claimed themselves to be greater than Dravidians and proclaimed that they were the real Gnanis who had knowledge which was greater than the knowledge of Dravidians. Dravidians practiced karma yoga and Brahma yoga in those times and Aryans initiated the rituals like performing sacrifices, study of Vedas and penance etc. People began to practice such rituals (like vratas, sacrifices, charities etc) because those appeared to be better and fulfilling than the karma yoga and Brahma yoga. Eventually at the end of the Dwaparayuga more people were accustomed to do sacrifices, study of Vedas, penance and charities. Even the kings were deceived by the Aryans in following such practices for fulfilling their desires. We have proof that Putra kamesti yagna was performed by the kings in Tretayuga and Sri Rama also had performed Aswamedha yagna in the Tretayuga. In the epic Ramayana Aryans wrote that many demons from Sri Lanka came to destroy the sacrifices which were being performed by Arya maharishis as those demons opposed the holy sacrifices.

Valmiki had written Ramayana in which he stated that man must perform sacrifices, study of Vedas, penance and charity because it was the real wisdom. People believed Valmiki and adopted such practices which were not present in the Kritayuga.

In the present Kaliyuga, though Aryans have the awareness of their race, Dravidians have forgotten their roots. So the people are under the illusion that the teachings of Aryans like sacrifices study of Vedas, penance and charity are the correct source of reaching God and consider the practices true knowledge of divine. At the end of Dwaparayuga, Dravidians were in a state of ignorance by replacing the knowledge of 3 Atmas with the teachings of Vedas, Upanishads and Puranas which were written by Vyasa. That text became the base of the faith and belief. In this way both Aryans and Dravidians were deeply involved with the teachings of Vedas, Upanishads and Puranas. The knowledge of 3 Atmas had been abandoned. The knowledge which was imparted by God at the beginning, karma yoga and Brahma yoga had been forgotten.

When the dharma was weakened God came to earth to strengthen up the faith of the people in the true knowledge. It was at the end of Dwaparayug that Bhagvan Sri Krishna came to earth. Sri Krishna came to earth as a common man to remove the weakness and loop holes in dharma. In the 48th and 53rd verses of “Vishwa Roopa Sandarsana yoga” chapter, Sri Krishna said that it is not possible to know God by the means of doing sacrifices, study of Vedas, penance and

charity. Despite the fact that Bhagvan came down to earth and again revived the dharma, people did not realize their mistake.

Even though Sri Krishna again revealed the knowledge of 3 Atmas in Bhagvad Gita in the name of Thraita doctrine, in the 16th -17th verses of Puroshothama prapti yoga, the Dravidians could not come out from the illusion created by the Aryans. At present Dravidians are not able to understand Bhagvad Gita only due to their ignorance. The Aryans who were adept at manipulating others succeeded in establishing their societies even in the south Bharat. They had grown to the state of influencing the Dravidians for doing the acts which are dictated by God as unrighteous.

Aryans entered Indu desha either at the end of Kritayuga or at the beginning of Tretayuga. Before they migrated to Indu desha they were called as Aseeyus later they changed their name from Aseeyus to Aryans to portray that they were superior to Dravidians. In the Tretayuga, Aryans occupied the northern region of Indu desha, (Vindhya Mountains) and send the Dravidians to the southern region in exile. At the middle period of Tretayuga the Aryans spread southern region also. The Dravidians, who possessed the true knowledge of the divine and had won the recognition of being Gnanis in Kritayuga, lost their knowledge due to the tactics of Aryans in the Treta yuga.

When the Dravidians lost their divine knowledge and began practicing the Vedic rituals, Aryans thought it as a good opportunity and changed the name of our country from Indu to Hindu. They professed that they came to Bharat from the Coast of Sindhu River and have established the Sindhu civilization are derived the word Hindu from Sindhu. But the Dravidians did not oppose them. They did not argue that the country was called as Indu desha because they were Gnanis. As they were not able to strongly oppose, the Aryans were successful in changing the name. The name “Indu” was forgotten and “Hindu” is being used.

Aryans were able to achieve what they aimed for. The reason why the name “Indu” (which means the country of Gnanis) was changed into “Hindu” (which does not have any meaning at all) is nothing but envy. Aryans gave a third name to our country i.e. Bharat and stated the reason that king Bharat had once ruled the country. Their intention was that nobody should change the name of the country again to Indu desha by exploring the past. So many kings have ruled our country but it was named after a certain king Bharat only. Can anyone answer why? It was but one among the tactics of Aryans.

Aryans fabricated the facts and changed the name so that Dravidians wouldn't ever fully know their history. At present Dravidian are absolutely unaware of their roots and are living in a state of ignorance and thus following others. People have forgotten the very name of their country as well as their knowledge and dharma.

So initially Aryans came to Bharat, saw the divine wisdom that people possessed, got jealous and started plotting and conspiring against the native Dravidians and then hatched a plan to mislead the people in which they were greatly successful. Then they established their supremacy by claiming to be Gurus. Next they changed the name of our country from Indu to Hindu. Now let us how the Aryans were able to introduce the caste system.

At the beginning of Krita yuga, when the Sun had imparted the knowledge of the divine to Manu, who in turn had spread this knowledge among the people, there was presence of only two Varnas. Varnas means color. In those days wisdom was compared to the moonlight on full moon day and ignorance was compared to the darkness of a new moon day. Moonlight is bright and white and darkness is black and hence knowledge and ignorance was compared to white and black respectively.

In the Kritayuga, 98% of people were Gnanis but 2% of people were ignorant probably because they couldn't understand the concepts. In those days Gnanis were compared with white color and people who did not have the divine knowledge were compared with black color. This was the way in which the word "Varna" was used but eventually the meaning of the word changed from color to caste. Even today people used the word in context of caste. The word Varna also means a group or a part.

In the beginning of Kritayuga, the Dravidians were considered to be a group as they had the knowledge and the people who didn't have this knowledge formed another group. These two groups were called as two Varnas. These two groups of people were compared to white and black. Gnanis were compared with white color and ignorant people were compared to black color. It is said that Moon and Moonlight are symbols of wisdom and knowledge respectively and darkness and black are the symbols of ignorance. Thus the wise and the ignorant were compared with white and black respectively. Wisdom and knowledge is greater than anything else in this world. Thus wisdom is said to be Brahma.

And people who have attained this knowledge are known as Brahma Gnanis. This knowledge is superior and also secretive (mysterious). If a person has this wisdom of divine he is known as Brahman or Brahma. The people of that era were called as Brahmanas on the basis of their knowledge but not on their caste. The caste system was not at all present in those days. Like mentioned earlier, there were only two groups. One group which had the knowledge of divine called Brahma Gnanis or Brahmanas and other second group that consisted of people who did not have this knowledge (2%). It should be remembered that the word Varna was used to refer the people on the basis of their knowledge. There was not enmity between the two groups.

The people who didn't have the knowledge revered the Brahma Gnanis (Brahmans). If a Brahma Gnani sat on an elevated platform the others who didn't have divine knowledge would sit on a lower platform as a show of respect. For example, if a Brahma Gnani sat on a chair, the other people sat on ground. Irrespective of the age of the Brahma Gnani and the age of an ignorant person, they counted the difference in accordance with their wisdom. Even if the Gnani was younger than the ignorant person, he would be honored by the ignorant person. In those days the adage "When a knower is offered cot, then the not knower is offered mat and when the knower is offered mat the not knower is offered floor" was popular

The knower was considered to be superior to the person who was ignorant and was thus addressed as a higher person by the not knower. Likewise the learned person considered the ignorant person to be lower in status. The Gnanis were addressed as Ma Brahmana by the others who didn't have the knowledge. The Gnanis called the ignorant Madiguva varu which means lower people. Thus the two Varnas which were present in the Krita yuga were Ma Brahmana and Madiguva varu.

Aryans who came to Indu desha in Tretayuga noted the existence of these two Varnas. The Aryans proclaimed to be the gurus for both the Gnanis (Brahmans) and the Madiguva varu. The society of Aryans was divided into 3-4 sects on the basis of work done by those people and not their knowledge. Those sects were treated as specific castes. In those days the caste system prevailed only in central Asia but not in Indu desha. The Aryans who were adept at manipulating things according to their own benefit deceived the Dravidians into believing the holiness of Vedas and other texts and then introduced the caste system for further decadence of the Dravidian race.

In the Krita yuga the Dravidians who were renowned as Gnanis all over the world for 17, 28,000 years, began to lose hold on the knowledge and wisdom in Tretayuga, thanks to the wicked policies of the Aryans. Aryans termed the two sects (Brahmas & Madiguva) as castes. The society was divided into 4 castes Brahman, Kshatriya, Vysya and Sudras. The Brahmins were labeled as the highest caste and Sudras as the lowest caste. All the working people came under the Sudra caste. They sub divided the people in the Sudra caste in accordance with the work done by them like potters, blacksmith, washer man etc.

This was done only with the intention to destroy the knowledge and wisdom that the Dravidians were blessed with. Dravidians couldn't fathom the evil motive of Aryans and thus the seeds of caste were sown into the Dravidians society which has now grown into big trees. The caste system spread throughout Indu desha in the Treta yuga and disintegrated the Dravidian race which once lived as a family. Before the introduction of caste system, the Dravidians had their rightful titles as Ma Brahmana and Madiguva varu. After the division of society into various castes only 2% of Ma Brahmana and Madiguva varu remained and rest of the population was labeled as Sudras. Despite, people were divided into 4 castes such as Brahmana, Kshatriya, Vysya and Sudras, some people considered all the other people except Brahmins as Sudras.

In the Kritayuga even though there was distinction between learned (Brahmins) and not learned (Madiguva varu) people, they lived as a group. The people were justifiably called as Dravidians. With the help of their tactics Aryans were successful in misleading the innocent Dravidians and hence the word "Dravida" and its meaning have been forgotten. Even after I explained this to so many people they are not able to digest this fact.

Aryans propagated that Brahmins were pious and holy people and branded Sudras as inferior and cheap. They misguided the Brahmins and made them believe that they would lose their holiness and piousness by touching the Sudras. Aryans created superstitions in the minds of the people and alienated the Brahmins from the rest of the population. They established untouchability in the society. The remaining 2% of people i.e. Madiguva varu were named as Panchama. Panchama was the fifth caste.

As Brahmana and Madiguva were eminent terms, Aryans could not alter them. Aryans professed that the Panchamas (Madiguva varu) were even inferior and cheap than the Sudras. Sudras were untouchable for the Brahmins and Panchamas became untouchable for the Sudras.

Aryans created a belief in the minds of Sudras that by touching the Panchamas they would lose their health and wealth. Even at that stage Dravidians couldn't realize that the Aryans are the worms who are slowly eating away the tree called Dravida. The teachings of Aryans became the eternal dharma for the Dravidians. From that time onwards Brahmins treated Sudras as untouchables and Sudras treated Panchamas as untouchables.

The poisonous seeds of caste which were sown in the Treta yuga kept growing in the entire Dwapara yuga and are still present in some places. I have seen in some villages where Madiguva varu are made to work and offered food and water only in separate vessels. In my childhood I saw a Madiguva varu quenching with thirst as he was working in hot climate and the people poured water in his hands instead of giving him a glass of water directly. When I asked why that man was not given a glass of water and why water was poured the answer was that man belonged to a sect called Madiguva varu and hence he shouldn't touch the glass which we used. That time I couldn't fully understand such concept.

After some days I happened to visit the home of a Brahmin along with my parents. We were made to sit at the side of the door in their home. A niche was built in a wall and was used to store leaf platters, cups etc. we had to eat in their home because no hotels were available in that small village. Those Brahmins told us to take the vessels from the niche and served food and poured water as if they were serving to a dog! It remained me that this was same way in which the Madiguva was treated at my place. I felt like we were untouchables for those Brahmins just like the man was untouchable for us. I still remember these two incidents which took place when I was 9 years old.

At present such discrimination of caste doesn't exist in the urban areas. In the cities, everybody is so engrossed to earn their livelihood that they don't have time and interest to know the castes of other people. Very few people are keen about knowing other castes. Discrimination doesn't exist in cities because people are unaware of the castes. But in villages Sudras continue to treat Madiguva varu as untouchables likewise, the Brahmins also continue to see Sudras as untouchables. It is evidence that we still adhere to the sick and baseless teachings of the Aryans. I cannot forget the events of my childhood which I have state above. I have taken birth in Kamma caste which makes me Sudra. As Sudras are untouchable for Brahmins, so I am also untouchable for them.

I know the Brahmans are greatly mistaken by considering me as an untouchable even though I am a yogi. When I deprecate the Brahmans for doing such injustice to Sudras I must also deprecate the Sudras for considering Madiguva varu as untouchables.

We have started making efforts for the eradication of untouchability between Brahmans and Sudras and Sudras and Madigas. It is just like swimming against the flow of the river but we have made a firm decision to achieve our aim. People should have the necessary knowledge to eradicate a system of so old. When people have divine knowledge they can understand that God had created everyone equally. Everyone has got the same human body with the same organs which perform the same functions. So it can be said that man had made religions and castes by himself by denying the work of God. For the eradication of caste system it is required that people should realize that they have made mistakes in the past which are to be rectified and thus put collective effort. Only then the curse of caste and untouchability can be wiped off.

Firstly, I wish to unite all the castes in Sudras. For uniting those castes, inter caste marriages must be encouraged. When inter caste marriages are performed people come together and forget the difference in their castes. God has stated that he had created everyone equally. I wish the people really understand and adopt this knowledge. I am thinking to implement the principle of caste+ caste and eradicate the principle of caste X caste with an intention of eradicating caste system. I married a woman of the other caste and later performed the marriage of my son in other caste as well.

All marriages which are done under my direction are mostly inter- caste marriages. Thus far I have performed 100 inter caste marriages. Next full moon day (14th April, 2014) a boy belonging to Reddy caste is set to marry a girl belonging to Padma Sali caste (weavers' community) under my direction. The father of the boy had also married in other caste under my direction. In this way we have been encouraging inter caste marriages and trying to merge all the castes as one community. We have been advising the people to live as one family even though they belong to different communities. We made the people of different religions to come to a single platform for worshipping one god and attaining wisdom. As people are realizing that god has disclosed the same knowledge to the people of all religions and they are the children of one god, they are coming together as one family even by following their own respective religions.

The people who come across this knowledge when they read my books or when hear me are coming together as one family irrespective of their religions by keeping the differences aside because it is the knowledge of one god. We have not only been saying but also treating all people of different castes equally. The feeling of superiority or inferiority doesn't exist here. Lower caste people have been uniting with higher caste people.

I think creating harmony between the different castes would somewhat rectify the treachery done by Aryans. People might question that when Aryans entered Indu desha in the end of Krita yuga or at the beginning of Treta yuga and started to plot against Dravidians then why didn't the Dravidians understand their conspiracy? Why didn't people question Aryans about their teaching in those days? Were Dravidians so foolish? People might also question my intention for revealing the tactics of Aryans now-

The motive behind writing this book is to reveal the truth. I want to present the facts as they really are. I don't wish to hide anything and I don't like to be a hypocrite. I try to live as rightful in sight of god but not in the sight of man. My persistence is that I shouldn't be against the dharmas of god as it doesn't matter to me even if I appear to be bad. I told you about the natural dispositions of Dravidians. They didn't take interest in the worldly matters and were deeply engrossed in the wisdom of divine as it was the only important thing for them. In those days kings ruled the country. Only king and ministers interfered in the public matters.

Aryans came to Indu desha with a population twice than the native population for their livelihood and did not wish to leave because so many resources were available in Indudesh for their living. They cunningly began to deceive the kings in believing that by doing yagnas country would be afforded easy means of subsistence. The kings who were not aware of things like yagnas, Vedas and penance began to show interest in these new concepts. They were amused and asked these Aryans to stay in their courts. When the kings insisted them to stay in their courts they said " *we are gurus and in order to stay in the (kings) courts, we must be titled as Raja gurus and all our advices must be followed*". Those Dravidians kings who were amused by Aryans concepts like yagnas etc accepted their demands and thus Aryans became the Raja gurus of the Dravidian kings.

In this way the Aryans became Raja gurus and scholars in the king's courts and kept them under their control. As they had the favor of the kings, other people couldn't publicly oppose them.

Despite some people knew that it was wrong they couldn't oppose with a fear that such opposition could incur the anger of the kings upon them. So, no Dravidian was able to oppose the Aryans.

Sri Lanka which was separated from Indu desha is now 20 km away. In the Kritayuga Sri Lanka began to drift away from Bharat. In Tretayuga it was ½ km away from Bharat. Aryans had sent some Rushis (monks) to the courts of kings of the southern Indu country for introducing their customs and practices into the Dravidians. They falsely explained the kings not only about the importance of yagnas but also the gains which would come by doing yagnas, and how countries can be conquered without waging war by performing Aswamedha yagnas etc. In those days kings were ambitious to expand their territory and establish their sovereignty.

Aryans attracted the attention of king towards the yagnas like Dhanya yagna, Varuna yagna, Dhama yagna, Rajya yagna, Putra kamesti yagna, Rajya kamesti yagna, Viswa Santhi yagna, and Sarpa yagna etc. and made them perform these yagnas for fulfilling their desires and for the welfare of the country. Aryans told the kings that Veda mantras alone were needed for accomplishing the yagnas and they (Aryans) were the only people who knew these mantras. In this way Aryans manipulated the kings and got control over them. Even in southern Indu desha, the Aryans instigated the people, to perform yagnas. They also propagated that by doing yagnas, Devatas would be pleased and doing yagnas was real devotion. In this way Aryans were successful in deceiving the people of south Indu desha and inculcated their practices into the Dravidians.

Ravana Brahma who was ruling Sri Lanka grasped how Aryans had cleverly conquered the south Indu desha. Ravana Brahman was a pure Dravida Brahman and has very intelligent. He was not only great in the wisdom of divine but also very smart in the worldly matters. He had complete power of wisdom. When Ravana was ruling Sri Lanka, he had been observing the atrocities of the Aryans in the Indu desha. Only Dravidians were living in Sri Lanka. Ravana Brahma fortified Sri Lanka for restricting the entry of Aryans into his country. If anyone tried to trespass his territories the soldiers of Sri Lanka would kill him. The soldiers also drove away the Aryans from the regions adjoining to Lanka such as Tamil Nadu and Kerala.

In those days Aryans spread out up to Andhra region and exercised authority over the people. Aryans didn't go beyond south of Chennai and south of Hampi in Karnataka due to the fear of Ravana Brahma. In those days Aryans were extensively performing yagnas and doing the study of

Vedas in the south Indu desha for increasing the effect of their culture on Dravidians. Whenever Veda mantras were being chanted and yagnas were being performed, Ravana Brahma sent his soldiers to ruin the yagnas. Ravana Brahma restricted the Aryans from chanting Veda mantras by stitching their mouths. Thus far no one opposed the Aryans in Indu country except Ravana Brahma. As Ravana Brahma was intelligent, the atrocities of Aryans were not getting on at Ravana Brahma. Aryans treated Sri Lanka as enemy country and Ravana was considered to be lord Yama. So Aryans were dreadful of Ravana, Lanka and the soldiers of Lanka and so they incited the small kings who were under their control to launch an attack on Ravana Brahma, but those kings were not dared to attack Ravana.

Ravana was not only a complete Gnani as he knew the knowledge which was disclosed to Manu by Sun, but also he was a complete yogi. In Sri Lanka only two kinds of people i.e. ma Brahmana and Madiguva varu lived. As Ravana was not only a pure Brahmin but also a king, he tried as leader of Dravida Brahmans that the devotion of God and knowledge of God should not be reduced in the Brahmans. As Lanka was divided from Bharat and was drifting away, Ravana kept a watch on his people and supervised the Dravida Brahmans without deviating from the knowledge of 3 Atmas. In Sri Lanka only 2% of people were ignorant and the rest of 98% were Dravida Brahmans and did not practice any yagnas, study of Vedas and penance.

As they had real Brahma Gnana, they didn't worship other Devatas but worshipped only one god. Except yoga they didn't do any penance. Even rogas (diseases) were afraid of Dravida Brahmans. No diseases prevailed in Sri Lanka or its surroundings. It can be said that in Tretayuga only Ravana Brahma was the highest yogi who had the highest yoga power. As he is as a highest yogi, he was called Brahma. All Gnanis addressed him as Ravana Brahma as he has the knowledge of 3 Atmas and he was called "Tri Atma Gnani". He also had knowledge about future, past and present and was also addressed as "Tri Kala Gnani".

As Ravana Brahma opposed the attempts of Aryans who tried to pollute the wisdom of divine by introducing unrighteous acts like yagnas, study of Vedas and penance and claimed that those acts were adharmas, it can be assumed that he might be Bhagvan for removing the weakness in the dharmas. As a yogi, it is very unpleasant for me when I hear people talking against Ravana Brahma who was a Trikala Gnani and a great person. It is very unpleasant to see that people assume him as a cruel person. That's the reason why I thought to bring out the truth about Ravana

Brahma that he was Gnani but not ignorant. He was a good person but not evil. He was not Sudra but a pure Dravida Brahmana and he was not any common man but he was Yogeeswara!!

Now some people may ask some questions about Ramayana in this way. Wasn't Ravana depicted as evil person in Ramayana? Ravana who was covetous for Sita didn't carry her away when she was alone in forest? Despite Anjaneya was sent as a messenger, hadn't Ravana waged a war against Rama for a woman? Wasn't Ravana killed by arrows of Rama? Is it right to defend Ravana who lost his life for the woman? As a Yogeeswara is it correct to talk about Asura Ravana Brahma? Anyone who has read Ramayana may get the above doubts. I have a responsibility to answer all those questions. All your questions are obvious. You asked these questions with the power of discretion. I hope that my answers are judged with the pure outlook of justice and with necessary criticism.

You should know that Ravana Brahma was an enemy of Aryans even before Ramayana had taken place and before Rama was even born. At that time Aryans entered south Indudesha and deceived the people and introduced the caste system. They began to do yagnas for the welfare of kings by making some Dravida Brahmins receive charities from the kings like lands, money and gold. By attaining money, respect and favor of kings, all Dravida Brahmins left their wisdom and engrossed in the practices of Aryans. In this way before birth of Rama, Aryans made Dravidians follow their customs and practices of them and increased their strength in the south Indu country. Despite Dasaratha, who was father of Rama had three wives, he didn't have children. In this opportune time, Aryans incited Dasaratha to do Putra kamesti yagna for having children. In that sacrifice only four Aryans participated. But they made 60 Dravida Brahmins participate in the sacrifice and trained them in doing sacrifices. In this way before Rama was born, Aryans made Dravidians accustomed to yagnas.

We already knew from Ramayana that when Sri Rama was 16 years old, Viswamitra Maharishi came to Dasarata and asked him to send Rama for the sake of Yagnas which were spoiled by soldiers of Ravana. Dasaratha accepted the proposal of Viswamitra and send his sons Rama and Lakshmana along with Viswamitra for protection of yagnas. In this way we know about yagnas in Ramayana before birth of Rama and after birth of Rama. We know that yagnas were performed in Treta yuga and in Dwaparayuga and even in the beginning of Kali yuga, Janamejaya performed Sarpa yagna.

At present Brahmins are doing so many kinds of Yajnas having so many names. Recently a chief minister of state made 100 Rutwicks perform Varuna Yajna for rain. In this way Yagnas had spread out over Bharat in the Tretayuga and is still going on. It is strange that all people have been engaging in the manmade activities by leaving the dharmas and wisdom of God in accordance with the adage of elders that ignorance can easily spread out than wisdom. In accordance with the word of Prophet "*the way of wisdom is narrow and the way of ignorance is wide*" people left wisdom of divine which doesn't give money by taking refuge in the worldly matters which give money. Without thinking that whether we get loss or profit, if we believe whatever that has been told without rationally thinking, then we have to assume that we have lost capability of thinking. It is just like our intelligence has been mortgaged to others.

Who had written Ramayana in the form of book? Valmiki who was intellectual was not an Aryan? Is it right to talk about Ravana Brahma as covetous and bad person by basing on the writings of Aryans who hated Dravidians. It is true that Ravana had taken Sita to Lanka. If we talk about him without knowing his intention of taking away Sita to Lanka, it can be said that we have lost discretionary thinking. It is true that Ravana was killed by Rama. Ravana was Gnani and was named as Brahma could he do such evil work? He didn't need to do such things. Without knowing his intentions we have been saying that Ravana Brahma had done mistakes in accordance with our thinking. In this matter it is needed that we have to consider whether we are mistaken.

It is written in Ramayana that Ravana also came for Swayamvara (a day appointed for the selection of a husband by a prince at a public assembly of suitors) of Sita. The Swayamvara of Sita was held in north Bharat. Who sent invitation to Ravana Brahma? According to Ramayana anyone except Hanuman didn't cross Lanka. Who had gone to Lanka for inviting Ravana was not mentioned in Ramayana? Ravana was described as strong man who lifted even Kailas Mountain. But it was described in Ramayana that he failed in lifting even a bow which was lifted by Sita. Nobody thinks about the veracity in this event. There is evidence that Ravana didn't go to Swayamvaram.

At the time of Swayamvara of Sita, Ravana was eighty years old and living with his wife Mandodhari and with his Son Meghanadha. People didn't question that how Ravana went to Swayamvara at the age of eighty years. It is true that Ravana brought Sita when she was in the forest near Vindhya Mountains and kept her in Lanka. But Ravana didn't bring Sita with bad intention. At that time his age was more than eighty. He had already informed his wife, Mandodhari

that he was going to bring Sita and had to die at the hands of Rama and to make it happen he would bring Sita but Aryans wrongly stated in their writings that Ravana took away Sita with bad intention.

As Ravana was an enemy of Aryans from the beginning, Aryans propagated about Ravana as an evil person by pointing out that he had taken Sita away. Ravana was a intelligent and experienced man. He accommodated Sita in Ashoka forest and appointed twenty maids for her service. Ashoka forest was 50 km away from the residence of Ravana and it was in the midst of cascades. Ravana went to Ashoka forest every week along with his wife and enquired about her and ordered the servants to look after her very carefully. Ravana informed Sita about future events and Rama had to come here for him. As Ravana looked after her like a father, she didn't blame him after she came back to Ayodhya.

Sita was in the care of Ravana for 10 months. She faced so many distresses in Ayodhya after she came back from Lanka. Sita who was pregnant had to face many problems after her return. She was in hermitage of Valmiki in the forest without having any facilities and comforts for 11 years and faced so many difficulties. She remembered and thought that she lived in Ashoka forest more happily than in the Valmiki hermitage. Sita never told anything against Ravana but Aryans described him as bad person in Ramayana. Ravana was a Brahma Gnani who spent spotless life.

Aryans depicted Ravana as a king of demons who was actually a yogi and had known the divine wisdom completely. In fact men with demonic nature didn't exist in either Sri Lanka or its neighboring areas. All people had the wisdom of divine in Sri Lanka and didn't have demonic nature. As all people were Gnanis, before the name of the country the auspicious letter "Sri" was added. All must observe that no other country had "Sri" in their names. Ravana was the greatest yogi of the world and was called Brahma. Aryans described Ravana as a wicked person because he was an enemy for them but why do we blindly believe everything they say without having any discretion?

In those days Aryans described the inhabitants of Lanka as demons and described Ravana as a demon too. But they described the people of northern Bharat as Gods. Aryans had conquered some parts of south Bharat but couldn't conquer it completely. Even today those regions are called Dravida region. The people of Chennai and Tamil Nadu state are called as Dravidians. The people who lived near Lanka had constructed temples traditionally and lived as complete Dravidians by

having wisdom of divine. Aryans described these Dravidians as demons. Similarly they described the people who lived in Eastern Ghats (Nallamala forests) as monkeys. When Rama was searching for Sita, he came to Nallamala forests and faced Vali and Sugriva who were the kings of hills of Kishkinda.

Sri Rama made acquaintance with them and conquered Lanka with their help and fetched Sita. By naming Vali, Sugriva, their chief commander Hanuman and Minister Jambavanta as animals, it can be understood that Aryans were envious of Dravidians. Aryans described Vali, Sugriva, Hanuman and tribal people of Kishkinda as monkeys and describe Jambavanta as a bear despite they helped Rama very much in the forest. They told that Hanuman had flown across the river to reach Lanka. Is it not unnatural? Aryans could have said anything as they had much envy and anger on the Dravidians. But why people believe everything that is told by Aryans? Why we nod our head without questioning them about their writings? Where is our discreetness?

Do talking monkeys exist anywhere on earth? Even today tribal people like Konda Rajus and Chenchus are living in the Nallamala forest. Tribal people may not be beautiful but they were not monkeys. Aryans described Rama as god, but they described Hanuman who was a son of forest as a devotee and monkey. It is described in Ramayana that soldiers of Ravana Brahma lighted the tail of Hanuman as punishment, but Hanuman lighted houses in Lanka with his burning tail. In this way, Aryans described the inhabitants of Lanka as demons having fangs and tusks the people who lived in the Eastern Ghats as Monkeys. Thus far, talking monkeys have not taken birth on this earth. So there is no need to believe what the Aryans had described.

If we look into this matter with discreetness, the inhabitants of Lanka were not demons and the inhabitants of forest near Lanka were not monkeys. Aryans declared themselves as Devatas and described the inhabitants of south Bharat as demons. By seeing the description of Aryans about Dravidians who were inhabitants of southern Bharat as monkeys, you and I must understand that Aryans were completely envious of Dravidians. If Hanuman who found Sita in Lanka was monkey, it can be understood from their writings that Rama didn't get help of any man. Only monkeys helped him. If any man didn't help Rama, it can be understood that at that time Rama was not respected and honored by the men of south Bharat.

While Sri Rama was searching for Sita, he came to the forest of south Bharat from the Vindhya Mountains. At that time in south Bharat people were complete Dravidians. As Dravidians

had respect for Ravana, they didn't like to help Rama because he was Aryan. After Rama entered Nallamala forest, he made acquaintance with Vali and Sugriva who were the kings of hills of Kishkinda region and with tribal people of that region. These tribal people were also Dravidians, but they didn't know about Aryans well enough as they were living in forests. They came forward to help Rama due to their natural disposition of helping others. They gave assistance to Rama by crossing the sea of ½ K.M width and waged war against Ravana and at last achieved victory for Rama. Despite Sugriva gave assistance to Rama by sending people who were under his reign for waging war, Aryans didn't have respect for those tribal people and made people believe that they were monkeys.

Aryans told that Anjaneya was a devotee of Rama and placed the idol of monkey in the temple depicting Anjaneya. People believed that soldiers of Vanara race (monkey race) exist. If Vali, Sugriva and Anjaneya are living today, they must question the writings of Aryans about describing them as monkeys. At present neither Anjaneya nor Rama exist, so they had written in accordance with their liking. Aryans propagated against the people who lived in the Eastern Ghats as monkeys and the people who lived in the villages as demons due to sole reason that they were belonged to Dravida sect. In those days the people who were described as demons didn't have fangs and trunks and the people who were described as monkeys didn't have tails. They were also, men like us and talked like us. Aryans always tried to describe Dravidians in a negative way. It is our mistake that we do not think about it and don't rationally question whether it is true or not.

In the previous days Aryans kept the idol of Hanuman which was in the shape of monkey at the feet of Rama by stating that Hanuman was not only devotee and but also servant of Rama. First Aryans had consecrated the idol of Rama in the temple and kept the idol of Hanuman at the feet of Rama. By keeping the idol of Hanuman like that, people usually thought that Hanuman was the devotee of Rama. The chief aim of Aryans was showing that Hanuman was not only devotee of Rama, but also showing that Dravidians must sit at the feet of Aryans. They consecrated idol of Rama in every village. Aryans propagated a principle that if any new village was being constructed, temple of Rama must also be constructed in that village. And the elders decided to construct the temple of Rama in every village.

They propagated that the village in which Rama temple didn't exist was not a village, but it was equal to the place for burying corpses. Even today in small village Rama temple exists. Aryans

told false stories and made people believe them. Aryans decided not to construct the temple of Anjaneya separately. But Anjaneya temples also are being constructed from 100 years as people didn't know the decision of Aryans. At present in newly constructed temples idols of Anjaneya are being erected without keeping him at Rama's feet. If Anjaneya comes and finds out that his idols are kept at Rama's feet, he will not let the maker of those idols leave.

In fact Anjaneya was strong and handsome. He first went to Sita and informed about Rama. Similarly first he informed Rama about Sita. When Anjaneya brought the information about Sita and he must be given respectable place. But Aryans made Anjaneya sit at the feet of Rama in their writings and in the pictures with the intention that he was Dravida and Dravida must sit at the feet of Aryans. At present the people who see the pictures would think that Anjaneya was a devotee of Rama. Nobody answers that when Hanuman became devotee of Rama and sat at his feet.

In fact Hanuman didn't have opportunity or time for getting devoted to Rama. When Vali and Sugriva who were brothers were ruling the Eastern Ghats, Rama and Lakshmana came to the forest and were enquiring the tribal people about the whereabouts of Sita. Then tribal people made Rama get acquaintance with their leader Sugriva and their king Vali. Sri Rama first informed Sugriva about Sita and then informed Vali about Sita. They asked Rama to stay there some days as they would help him in searching Sita. Rama and Laxmana were delighted with their offer and stayed there more than one month. Rama apprehended the feud between Vali and Sugriva and promised Vali and Sugriva separately that if they searched and fetched Sita, he could resolve the feud between them.

At that time both Vali and Sugriva had hatred for each other and both claimed to be the kings of inhabitations of hills. But Aryans didn't mention this in their writings. They had written false information that both had same wife and they fought each other for that wife. They denigrated Vali and Sugriva intentionally by depicting them as mean persons who quarrel with each other for same wife. Rama promised Vali and Sugriva separately to help them by taking the advantage of their conflict of ruling the hill provinces. Both Vali and Sugriva made an oath that they and their followers will search Sita and would hand over Sita. In this way Rama cleverly convinced Vali and Sugriva for doing his work.

They selected Anjaneya for the search operation of Sita as he was well known not only in forest regions but also outside of that region. At the time Anjaneya was working as chief general of

army under Vali and Sugriva. Anjaneya went in the search of Sita along with 10 tribal people. When Anjaneya was engrossed in the search of Sita, Rama decided to solve the conflict between Vali and Sugriva. He decided to eliminate any one between Vali and Sugriva as it would solve the problem. In his attempt Rama met Vali and asked him that if Sugriva loses his life in the search of Sita, his (Vali) problem would be solved but will he (Vali) feel bad about it? Vali answered that he will be happy if Sugriva dies and he wish that it should happen. Later Rama met Sugriva and asked the same question to which Sugriva replied that if Vali dies his problem will be solved permanently.

In this way Rama met both Vali and Sugriva separately and took their opinions, without letting them know and decided to kill one among Vali and Sugriva. Rama made a plan and first disclosed it to Vali that he would kill Sugriva. Vali agreed for that plan. Then Rama met Sugriva and disclosed to him that he would kill Vali. Sugriva also agreed for that plan. According to his plan he would stand behind the tree and shoot an arrow at either Vali or Sugriva, while both will be fighting. Rama made Vali and Sugriva believe him that he would shoot one of them with an arrow.

Rama suggested Sugriva to wear a garland during the fight with Vali so that he could recognize Vali easily and kill him. Rama also promised Vali that he would kill Sugriva with a shot of arrow. In this way Rama promised Vali that he would kill Sugriva and promised Sugriva that he would kill Vali. The question that arises here is, did Rama know about who would be dead by his shot? Without knowing who was going to be killed, Rama didn't take any decision in prior as one shot of arrow would kill only one person, either Vali or Sugriva. If any one of the two died, the promise made to the other person would be automatically fulfilled.

When Vali and Sugriva were fighting, according to his plan Rama stood behind the tree and shot an arrow resulting in death of Vali. But Sugriva thought that Rama kept his word. If that arrow would have hit Sugriva, he would have died and Vali might have thought that Rama kept his promise. Rama used the arrow that smeared in the oils of bumps and bruises of lizard's skin which is a deadly poison. If the poison enters the body of a person, he would fall unconscious in a minute and would die within 5 minutes. The person will not be able to utter a single word after being hit with such poisonous arrow. Rama knew that whoever would be hit by his arrow would not have the opportunity to question him.

Sugriva was happy with the death of Vali and told others that Vali was shot dead by some unknown person. He succeeded to hide the fact that Rama had killed Vali. Even Anjaneya didn't

know about the death of Vali as he went to south in search of Sita. Anjaneya had searched Sita for 3 months and then decided to go to Sri Lanka for her. He asked the people who came along with him to go back and went to Lanka alone. In those days the distance between Lanka and Bharat was no more than half km and even that half km were also not filled with water but with sand mounds. As the sea was shallow people walked across the sea easily. The level of water didn't exceed more than neck and it was sometimes as low as knee and loin.

As Anjaneya was 7 feet tall, he walked across the sea easily. In those days people were not so much bothered about boundaries as they are today. People on the other side of the shore could come to this side and people living this side went to there for their own personal needs or business. When Anjaneya went to Sri Lanka, nobody interrogated him. After his arrival there he got to know through Lankans that Ravana had kept Sita in Ashoka forest.

Anjaneya continued his search for Sita fearlessly until he came to know her whereabouts. But it was very difficult to meet Sita secretly as she was under the custody of a king. There was a possibility to meet her only with the permission of king. Anjaneya considered his options. He thought if Ravana came to know that he had come there in search of Sita he would surely imprison him but anyhow he decided to inform Sita that Rama was searching for her. Sometime later, at midnight Anjaneya entered Ashoka forest which was not guarded by any boundary wall and found Sita there. At that time two women (maids) were serving her.

Then Anjaneya told them that "I came here mistakenly as I doesn't know the way and that I am thirsty". he asked to give some water and show the way. Those women told Anjaneya that this forest was forbidden and no one should enter here without the permission of Ravana. When one of the women went inside for bringing water, Anjaneya began to speak with other woman, but Sita was observing him. While Anjaneya was speaking with that woman, he threw the ring of Rama towards Sita in a way that the maid didn't notice it. Immediately Sita took the ring and realized that it was the ring of Rama. But Anjaneya didn't get opportunity to talk with her.

In the meantime another woman brought water for Anjaneya. After Anjaneya drank water, soldiers of Ravana came and interrogated him. They caught Anjaneya without listening to anything and took him to Ravana. Anjaneya witnessed the majestic look of Ravana as Ravana Brahma had known about Anjaneya that he was son of hills (Girijan) in southern Bharat. He ordered his soldiers to leave at the sea shore for facilitating him to go to Indu desha. At that time Ravana didn't

humiliated Anjaneya. It is completely untrue to say that the followers of Ravana Brahma lit the tail of Anjaneya. They fabricated the facts and made people believe that Anjaneya had tail. Initially Anjaneya feared but after seeing Ravana Brahma and after hearing him, Anjaneya became fearless. When Anjaneya returned to Kishkinda, he came to know about the death of Vali but he didn't know that Rama killed Vali.

Rama, Lakshmana and Sugriva came to know the whereabouts of Sita through Anjaneya and extolled Anjaneya for his daring act. They considered how Sita was to be rescued from the custody of Ravana. Sugriva and his followers didn't know why Ravana Brahma took away Sita. They decided to send a peace making messenger for knowing the reason in accordance with the advice of Jambavanta who was elder and minister of Sugriva. They sent 10 elder people as peacemaking messengers. For their message, Ravana replied *"I caught and imprisoned the wife of Rama who belonged to Aryan race. I captured Sita because Rama harmed Dravidians and killed my followers in the name of protection of yagnas. Now she is under my protection. If you wish to take away Sita from me, you must defeat me and my army"*.

The messengers of peacemaking returned to Kishkinda and told Rama and Sugriva about what Ravana had told. Sugriva told them that he had already promised Rama to help in tracing the whereabouts of Sita and bringing her from the custody of Ravana because Rama had helped him. After hearing this people agreed with Sugriva as he was their king. Anjaneya and soldiers agreed to participate in the war against Ravana Brahma. Rama and Lakshmana were delighted and participated in war against Ravana along with Sugriva and his followers. In this way Rama, Lakshmana, Sugriva, Anjaneya and tribal soldiers went to Lanka. In those days of Tretayuga there were no rules and regulations of war like today. They crossed the sea and went to Lanka for defeating Ravana.

Rama, Lakshmana, Sugriva and Anjaneya and their followers crossed the sea at night in 4 groups and stayed at the sea shore of Lanka. They sent a letter to Ravana through messenger about Sita and that she must be handed over to Rama. Else there would be a war. Ravana replied that he would meet them in battle field. Ravana Brahma had known in advance about his death that he must die in war. So he initiated the whole action without hesitating and made the events happen which he already knew would be taken place.

According to predestined karma, an Aryan king had to kill the great king of Lanka in the Dravida province. According to the decision of karma, Ravana Brahma had acted. If decision of

karma was not like that even 1000 Rama's couldn't have killed Ravana. Ravana was Yogeeswara and he can leave his Prana when he is inclined. Death comes only when he inclines. So he can be called as the person who can leave his Prana when he inclines. **Despite people think that Ravana was killed by arrow of Rama, Ravana made Rama discharge arrow and died in accordance with his own inclination.** People thought that Ravana was killed by Rama as they didn't know the real intention of Ravana in the matter of his death.

Aryans were delighted by knowing the death of Ravana. Aryans were delighted more as Ravana was killed by an Aryan king and thus far he was an object of terror for Aryans. They made Valmiki write the story of Rama as Ramayana. They described Rama not only as god and incarnation of Vishu in Ramayana, but also described Ravana as demon, wicked and lustful person. Till the death of Ravana, the soldiers tried to stop yagnas by extinguishing fire in the yagna in southern Indu desha. Despite Dravidians didn't oppose the activities of Aryans, Ravana in Lanka obstructed the Yajnas and reading of Vedas in southern Bharat. Though some people thought that Ravana was doing bad, Gnanis who knew wisdom of divine thought that Ravana was doing good in accordance with word of God and doing good by obstructing the unrighteous acts such as performing Yajnas, reading Vedas and doing Penance and charities in accordance with the teaching of wisdom by Sun to Manu.

In those days Aryans came to Indu desha in population twice than that of Dravidians and began to foster their practices in Dravidians by removing the wisdom in them. They thought to keep the Dravidians at their feet by making them accustomed to their practices. In this way they changed Dravidians into their practices. But Ravana guided Dravidians not to adopt the practices of Aryans in Tamil Nadu and Sri Lanka area. And because of him even today in Tamil Nadu and Sri Lanka area, Aryans do not get much honor. Even today some people exist who talk about Ravana Brahma as great person and describe Rama as bad person in south. Despite those Aryans who changed Dravidians into their practices died, their descendants made Dravidians follow their practices. In this way even today Aryans do not abstain from their aim. But Dravidians lost their wisdom in Tretayuga and had forgotten that they were Indus.

Dravidians became servants under Aryans in many places in Bharat. Dravidians had forgotten their history and teased the fellow Dravidians by provoking of Aryans. Not only at present, but also in the time of Ramayana era, war was taken place between Dravidians. The war of

Ramayana was taken place between the Dravidian Girijans (tribal people) of hilly area and Dravidian people of city living in Sri Lanka. Even today Aryans implement the principle which was used in Ramayana and try to change the Dravidians to their side by creating disputes between the Dravidians. As people don't know about them that they are Dravidians, they try to attack fellow Dravidians. This is ignorance of Dravidians. Even today ignorance of Dravidians is being the capital of Aryans and facilitates them to change the Dravidians by making them fall at their feet.

Even today Aryans are trying to change the people who have Dravidian nature. From these incidents, it can be assumed that Aryans are strong in perseverance and aim. We already told that Aryans were clever and shrewd people. We have to accept that Dravidians are not as shrewd as Aryans. Even today Dravidians are made to play by Aryans like puppets in puppet show.. Once upon a time we were recognized as Gnanis in the whole world and our country was named as Indu desha by the people of world and recognized as Dravidian race as we had the wisdom of three Atmas. But now, we are remained as Dravidians who have forgotten our history. Instead of Indu we are now called "Hindus". At present Dravidians who have forgotten their history made a society called "Jai Hanuman Dal" by the inspiration of Aryans and are ready to attack anybody.

Even well-educated and intelligent people including some scientists are members of that Jai Hanuman society. In those days how Dravidians like Sugriva and Hanuman didn't consider before they went to fight against the most important one of Dravidian like (Dravidian king), Ravana Brahma, like that Even today Jai Hanuman society doesn't consider whom they are going to fight. It is utterly surprising that why we do are not thinking that why we are piercing our eyes by our fingers, even though Aryans pierced the eyes of Dravidians by fellow Dravidians. In south, Dravidians only claim to be people belonging to Jai Hanuman Dal or devotees of Anjaneya. But they didn't consider whether Hanuman had tail and had mouth of monkey and have been worshipping the idols of monkey's shape and thought that they are worshipping Hanuman. Despite science has been saying that thus far this kind of race has not taken birth, we are not considering whether talking monkeys and man like monkeys had existed in the Ramayana era.

At present Dravidians are in the state that they don't recognizing whether it is good or bad by writing about Girijans as monkeys after they helped in the war against Ravana. Aryans had forgotten how Hanuman helped even though he played an important role in the war against Ravana, but depicted him as monkey and devotee of Rama. Though we think that Hanuman was

devotee of Rama, in accordance with their account, they showed Hanuman as slave by depicting in the pictures that he was made to sit at the feet of Rama. Hanuman first got acquaintance of Rama in the Kishkinda forest only. After getting victory in Lanka, Hanuman didn't meet Rama again. Hanuman stayed in Kishkinda along with his Dravidians.

Hanuman knew that Rama the apparent heir of Ayodhya and son of Dasaratha, king of Ayodhya. Did Rama taught divine wisdom to Hanuman or did Rama told that he was God? Doesn't anyone considers that how Hanuman became devotee of Rama? No one considers about this why we just believe others blindly and do not seek to find the truth. If you have a proper vision, at least now itself try imagining Hanuman as 7 feet tall and handsome man. Let us see why Hanuman was born as tall, handsome and healthy one.

When Hanuman was two years old, he fell in a pit of shallow water. One full moon day, Hanuman was lying at the side of his mother Anjana Devi at an open place. At midnight he went to the pit by crawling and peeped into the pit. As that day was full moon day, Hanuman saw reflection of moon. He thought that the reflection of moon was to be a white fruit and jumped into that pit for catching it. In this way he had fallen into shallow water pit and began to cry. Then his mother Anjana Devi and other relatives had woken up and took out Hanuman. They didn't understand why Hanuman had fall in the water pit. They didn't thought over again it as there was no harm done.

Daily Hanuman used to wake up before Sunrise and play. Next day he usually woke up before sunrise and began to play. He had seen rising Sun and began to leap with joy. In this way daily Hanuman saw the rising Sun and delighted by pointing his finger at the Sun. Her mother noted Hanuman's happiness after seeing rising Sun. She told this to Jambavanta who was elder and intelligent person. Jambavanta considered this deeply and made Hanuman watch the Moon on the night of next full moon. Then Hanuman was delighted as he used to be after seeing rising Sun in the morning. Jambavanta understood the matter and realized that on the last full moon day Hanuman had seen Moon in the water and when he had seen rising Sun, he felt that he was seeing Moon. Then Jambavanta explained this to Anjanadevi mother of Hanuman. Jambavanta advised Anjanadevi that every day Anjaneya should be laid naked in the moon light.

By sleeping in the moon light daily, rays on moon fell on his body resulting that his body became diamond like due to the medicinal effect of the rays of the moon. If anyone lies in the moon light for 12 years, his body will become strong and healthy and he will not get any diseases.

According to the advice of Jambavanta, Anjanadevi made Hanuman lie in moon light for 12 years. Hanuman used to sleep in the moon light for all days except 2 or 3 days that is, the days before and after new moon day. As he was exposed to the rays of moon for 12 years, he became strong and grew to 7 feet. He got another benefit from the rays of the moon.

Apart from the medicinal properties, the rays of wisdom are also present in the moon light. And thus Hanuman's interest in getting wisdom also increased along with the strength of body. He attained the wisdom of 3 Atmas. In this way Hanuman got physical strength as well as the knowledge of divine by sleeping in the moon light for 12 years. As Hanuman belonged to Girijan sect of Dravida, he had known wisdom Traita doctrine by his elders and knew the meaning of word Dravida which reveals the wisdom of 3 Atmas. In the body of Hanuman real wisdom was consecrated through moon light and thus Hanuman became a great Gnani at the age of 20 years.

Hanuman knew about the wisdom of 3 Atmas and Traita Siddanta and that wisdom didn't facilitate to worship individual persons. Hanuman didn't accept to worship a man. If anyone lies in the moon light for 12 years in an open place, he can get not only health but also wisdom of divine. When Rama came to Kishkinda, all people were complete Gnanis. As they have helping nature they helped Rama but they didn't believe that Rama was a god. There was no scope for them to believe that Rama was god as they had wisdom of 3 Atmas which was passed down to them through elders and they lived as Gnanis. So it can be said that they were Dravidians who had Atma Gnana and they were people who didn't believe man to be god. So, Hanuman who was the chief among that kind of Atma Gnanis didn't have any reason to believe a man as god by denying his inner Atma. Aryans had intentionally insulted him by showing him sitting at the feet of Rama.

The conspiracies against the Dravidians can be brought to light when I brief you about the tactics which were followed by Aryans. According to the adage "*when a man is ready to bear, he is ready for riding*". Similarly cheaters will be able to cheat people easily who are prone to get cheated. If a man is cautious, it is difficult to cheat him. When a person is not aware that he might be cheated then the chances are that he will be definitely cheated not only by outsiders but also by his own people. After I shed light on all these things, people, especially the Dravidians should be cautious that they shouldn't be cheated again.

After listening to whatever I have told so far, a person asked me the following questions :-

Question 1: What you say seems to be reasonable but I don't understand certain things. Our country is Bharat and all people who are living here are people of Bharat. What is the need to discuss about past without focusing on the present? What is need of us by knowing about Aryans and Dravidians who were in the ancient days? Is it not enough to care about our livelihood? What do you say about it?

Answer : It is ok to strive for getting a livelihood but unless we know about our birth and death and the reason why we are living, I say that there is no difference in being a man and an animal. In fact, to live as a man it is essential that we have the basic knowledge about who we are, where did we come from and where would we go. It doesn't require any such knowledge to live like an animal. You think that there is no need to ascertain who Dravidians and Aryans were but you call yourself as a Bharatian. To call yourself as Bharatian you have to know how and when you became a Bharatian. You say that is enough to focus just on present. Does living only mean to earn and eat? If life is just about earning and eating then animals are living pretty well than humans. Animals live only to earn their food. Human life is something much larger than earning and eating.

Question 2: To live like a man what does one have to do?

Answer: He needs to know the history. He needs to have the knowledge of what happened in the previous generations. From history he must adopt which is good and correct. One can really live like a man by acknowledging the right things of the past.

Question 3: History is very vast and has many contradictions. How can we differentiate between true facts and fabricated facts?

Answer: History is recorded by men and has got many contradictions but some events are performed by God. If man knows what God has revealed then it is his real birth. If man believes whatever others say then he is equal to animals.

Question 4: You told about 2 kinds of people. One is Aryans and the others are Dravidians. Both these Aryans Dravidians claim that their account of events is correct. You told that for knowing the

truth only God's revelations must be considered. But when we look into history there is a mention of only men but not god. So how can we search for God and know what god has revealed?

Answer: Both the names (Aryans and Dravidians) have a meaning. Aryans means gurus and Dravidians are those people who had the knowledge of 3 Atmas such as Kshara, Akshara and Puroshottama. At the beginning as people had wisdom they were rightfully called Dravidians. The word Dravida has a specific meaning. The person who knows the meaning of 3 Atmas and who believes that those Atmas exist in his body is called Dravida. We already told that at the end of Kritayuga there were 3 crore Dravidians living in whole Bharat. Those Aseeyus who had migrated from central Asia proclaimed to be gurus as they wanted to be superior to the Dravidians.

The word "Arya" was derived from the word "Acharya". Acharya means Guru. In the word "Acharya", if "cha" is removed it becomes "Arya". In accordance that every man needs guru, every Gnani also needs guru. Dravidians were Atma Gnanis but they also needed guru. According to this, it is known that guru is higher than the Gnanis and a person who doesn't have a guru cannot become Gnani. Aryans knew this and thus claimed themselves to be gurus for portraying that they were higher than Dravidians (Gnanis).

As Dravidians were Gnanis, they were called Indus. Indu means GNANI. And accordingly all the Dravidians must be called Indus. But Aryans cannot be called Indus. As they were called gurus who were higher than Indus, they must be called Aryans. Archarya or Arya is higher than Indu. Before Aryans came to Bharat, Sun was renowned as Adi guru for Indus. According to the principle, first one who revealed wisdom is called guru. Sun was the guru for Indus or Dravidians. Aryans came in the Tretayuga and claimed to be gurus but they were only gurus for name's sake but in fact they were not gurus.

Aryans didn't know the wisdom of 3 Atmas which was known to Indus. The people who didn't have this knowledge couldn't become Indus. Then a question might arise that how Aryans became gurus for Dravidians. Despite Aryans told that they were gurus, they were not considered to be gurus for wisdom of divine. We have to look at the wisdom on people to know about the wisdom of god. If we look at the wisdom of Indus then the real wisdom of god will be known. When man has the wisdom of god his life will be fruitful. He can live like man as he has taken birth as a man. Life without wisdom is like a flower without fragrance. To know the essence of life, man must become Indu by knowing the wisdom of 3 Atmas.

Question 5: If Aryans did not have the knowledge of 3 Atmas, in which manner were they named as gurus? If you ask them what will be their answer?

Answer: I already told that Aryans were shrewd people. It can be said that except in the divine matters, nobody can exceed them in all other worldly matters. As they were pundits in many fields and composed Vedas, Upanishads and Puranas, without entangling in these kinds of questions they propagated that those are true wisdom. They propagated that man can get wealth and great results by following Vedas only. by doing yagnas and penance, man can get profits attain great results in life.

Aryans had composed Vedas, Upanishads and Puranas which were not known by anyone at that time. They got certain reputation by establishing new concepts and became gurus in those new concepts. They were not gurus for anyone in the matters of divine wisdom and the wisdom of 3 Atmas. Aryans have been claiming to be gurus in teachings of Vedas, yagnas and penance and say that it is the real wisdom. They falsely propagated that no one can become Gnani without studying Vedas and without doing yagnas and without practicing penance.

Question 6: Can't we reach god by studying Vedas and doing yagnas and penance? What Aryans preach is not the real wisdom of divine?

Answer : Shastra is needed for defending and denying anything. Shastra is like a statute. Any subject which commands is called Shastra. Six Shastra are there concerning all the matters of the world. To know the six Shastras in an order we must remember a word which is like a mantra. It is known that 6 letter mantra is used to refer 6 Shastras. The letters are: Ga, Kha, Ra, Bhow, Jyo, and Bra. First letter GA indicates Ganita Shastra (mathematical science), Kha indicated Khagola Shastra (astronomical sciences), Ra indicates Rasayana Shastra (chemical science), Bhow indicates Bhowtika Shastra (physical science), and Jyo indicated Jyotishya Shastra (astrological science).

The last letter "bra" is a combination of both Ba and Ra. The letter "Bra" indicates Brahma Vidya Shastra. According to the sequence of the letters (Ga, Kha, Ra, Bhow, Jyow, Bra) the names of six Shastra can be identified.

Aryans said that their teachings are real wisdom of divine. Now we need to inspect whether it is true or not in accordance with Brahma Vidya Shastra. At present Brahma Vidya Shastra is found in 3 books. God has either revealed these books by himself or made others reveal Brahma Vidya

Shastra but the other 5 Shastras are compiled by men. Except God, nobody knows either Dharmas of God or the matters of God. Men didn't know the dharmas of god. God only can say about Brahma Vidya Shastra which is science of god. God had come to earth as Bhagvan and revealed 2 books. Among these two books, one is Bhagvad Gita and the other is Bible. Bhagvad Gita was revealed 5000 years ago and Bible was revealed 2000 years ago.

God didn't reveal the wisdom of the divine as Bhagvan at the beginning but sun was imparted this knowledge by a Bhuta. Similarly a Graha called Gabriel also knew this wisdom which was imparted by a divine voice and this Graha revealed the knowledge to Prophet Mohammed on earth. Prophet Mohammed compiled this wisdom and knowledge in the form of Quran. The matters of god are found in Bhagvad Gita which was the first divine book, in Bible which was the second divine book and also in Quran which is the last divine book. Accordingly all these 3 Grandhas can be called as Grandhas of Brahma Vidya Shastra.

If we go through Bhagvad Gita to know whether Vedas, charities and penance are matters of divine wisdom, we will find that those are not related to god. The 48th and 53rd verses of the Vishwa Roopa Sandarshana chapter of Bhagvad Gita are as follows:

48th verse: *"naveda yajnadyaya nairna Danairna chakriyabhirna tapobhirugrai!
Yavanm Roopa sakya aham nruloke drastum tvadanyena kuru praveera!*

53rd verse: *naham Vedairna tapasa nadanena na chedyaya!
Sakya yevam vidho drastum nasi mam yadha!"*

Meaning : Arjuna! Except you no one has seen this vision on earth. It is not possible to see this vision by Vedas, yagnas, charities and penance.

This Vishwa Roopa which is visible to you is not possible to see by study of Vedas, charities, yagnas and penance.

Bhagvad Gita which is Brahma Vidya Shastra reveals that god is not known by Vedas, Yagnas, Danas (charities) and Penance. Thus it can be concluded that what Aryans have said is not the wisdom of divine. The 45th verse of Sankhya yoga chapter and 14th verse of Vijnana yoga chapter in Bhagvad Gita is as follows:

45th verse: *traigunya vishaya Veda nistrai gunyo bhavArjuna!*

14th verse: *daivee hyesha Guna mayo mama maya durutyaya!*
 Ma meva ye pravadyante maya metam tarantite!

Meaning : Arjuna! Leave Veda as it is associated with matters of 3 Gunas such as Satwic, Rajasic and Tamasic

Being God, I made my Maya in the form of Gunas. It is impossible for anybody to cross my Maya. Who worships by believing that I am the God only can cross Maya.

In these two verses, Vedas are called Maya. Maya always exists as a hurdle for knowing god. Maya cannot permit anyone to go towards GOD. Maya which surrounds god as a cover is made of Gunas. The matters of Gunas which are in the form of Maya are in the Vedas. It can be said that the worldly matters which are associated with Gunas are in Vedas, but it is not possible to say that divine matters which are associated with true knowledge of god are present in Vedas. Though Aryans propagated that Vedas and Yajnas are real wisdom, it is known in accordance with Brahma Vidya Shastra that the words of Aryans are wrong. It can be said that what Aryans told was the matters concerning world and it was not divine wisdom.

Question 7: If wisdom of Aryans was not the wisdom of divine then why did Aryans compare Veda, Yajna, Dana and penance to wisdom of divine?

Answer: Before Aryans entered Indu desha, they got erudite scholarship in Sanskrit and composed Vedas in form of songs and sang it melodiously. Despite Sanskrit didn't have any written script, it was very pleasant to talk. So they assumed that no their language is as good as their language is. When Aryans were accustomed to Sanskrit and Rig Veda, they happened to enter Indu desha and came to know about Telugu. They became envious after seeing the sweetness of Telugu poems and compositions.

Aryans evolved the Hindi script and named it as Devangiri script. They wrote Sanskrit in Devangiri script and 3 Vedas and Upanishads by stirring up emulation against wisdom of Indus and began to preach that their wisdom was real. They wrote some mantras in Sama Veda and professed that certain works would be accomplished only due to the miraculous effect of those mantras. Because of this so many common people had believed Vedas. Aryans portrayed the Vedas to be great with the intention that they must be superior to the Indus. They created many yajnas by associating to Veda mantras and told that each yagna gave a special kind of result.

By knowing that the first and the biggest Guna among all the other Gunas is desire, the Aryans tried to turn some men towards them by throwing the bait of desire in the name of yajnas. They succeeded in their attempt as people accepted the Vedas and, yajnas, penance, and charity even though those were not bound to Shastra. They told that it is the real wisdom of the divine and people fell in their trap. At that time Aryas were 6 crore in number and Dravidians were only 3 crore.

Aryans were more in number and Dravidians took refuge in Vedas, yagnas, penance and thus Aryans were able to change dharmas into adharmas. As the chief aim of Aryans was exercising authority over the Dravidians, they propagated that Vedas, Yagna, penance and charity are the real ways of attaining wisdom of divine for appearing greater than Dravidians due to they are accustomed to those. Despite they knew that knowledge which was possessed by the Dravidians was the real knowledge of divine and it was associated with dharmas, they propagated adharmas for exercising authority over Dravidians and for appearing superior to them.

Question 8: What you say had taken place in the Tretayuga. Now there is no difference between superior and inferior. What would we get by knowing the past?

Answer: Who says that there is no difference? Those seeds which were sown by Aryans have now become big trees. Those trees have been growing since Aryans have sown the seeds. In accordance with a saying of elders “bad can grow by diminishing good without interference of anyone”, it can be said that ignorance has grown by diminishing wisdom. We already told that in the Kritayuga, Dravidians were called Indus. In those days all countries of the world used to call our country as Indu desha as those kinds of Gnanis were present only in this country.

Owing to the effect of Gunas in the body and due to the teaching of Aryans, wisdom of the Dravidians started to diminish since Tretayuga. When Ravana Brahma was alive, some knowledge was remaining in the southern regions but after his death, the effect of teachings of Aryans increased in south also and the southern people began to lose their wisdom. Many people had forgotten the word “Dravida” and its meaning. Those Dravidians who were spread in entire Indudesh were confined only to south. At present, no one except the Tamilians claims to be Dravidians. When wisdom of divine diminished, people lost awareness that they are Dravidians.

As Aryans had worldly knowledge, it can be increased, but not decreased. So it can be said that Aryans have been developing since they came to Bharat. As Aryans were not interested to live under others and they were cleverer than the Dravidians, they claimed to be Bhusuras (Devas on earth) and also claimed to be pundits in Sanskrit. Aryans lived in the society as pundits, Purohitas, Dwijas, Rutwics and Veda gurus. At present they claim to be Brahmans irrespective of their profession. In fact, they are not Brahmans. Dravidians are the real Brahmans but Aryans have been exercising authority over them.

The people who have Brahma Gnana must be called Brahmans. But those people who do not have Brahma Gnana have been exercising influence as Brahmans in the society. Whenever Dravidian was sighted, Arya Brahmans mocked him. Now, the Dravidians reside only in south Bharat. So many Dravidians have dark skin as they live near equator and sea. In the ancient days also Dravidians had dark skin but Aryans were away from sea and lived near Snow Mountains, they had fair complexion. If any black Dravidian appeared, Aryans said that he must not be believed. They said that a fair Madiga (low caste person) must not be touched. In this way Aryans humiliated black Dravidians.

Anyone can be called Brahmana in accordance with the knowledge of Brahma but Brahman caste didn't exist among castes. Likewise a person was called Madiga if he didn't have the knowledge of Brahma Gnana. Madiga is also not a caste. Aryans had divided the society into many castes in accordance with the work done by the people but castes don't exist in accordance with wisdom. As said earlier, the names Brahmana and Madiguva varu were used for people who had the divine knowledge and who didn't have the divine knowledge respectively. Those were NOT castes. In those days Aryans claimed to be Brahmans. But the people who claimed to be Dravidians were rare. Even now we don't find people who claim to be Dravidians. The people who have the knowledge of 3 Atmas such as Kshara, Akshara and Purushottama are called Dravida Brahmans. Similarly the people who have the knowledge of Vedas and yajnas are called Arya Brahmans.

In the Tretayuga Aryans suppressed the Dravidians so that they must be superior to Dravidians in all aspects. According to their plan Aryans have continued to suppress the Dravidians since the Tretayuga and have been doing that any others shouldn't get more fame than the Dravidians. Gradually Dravidians have forgotten about themselves but Aryans didn't forget anything and have been working to achieve their aim. In the Tretayuga and Dwaparayuga only Aryans and

Dravidians existed in Bharat. Other religions didn't exist until the Kaliyuga. Aryans aimed to eliminate Dravidians and were able to do what they had intended by introducing the Arya Samaj.

In the Treta and Dwaparayuga Aryans uninterruptedly carried their work and as a result, today the culture of Aryans has spread in whole Bharat. Dravidian culture didn't remain even in the smallest degree. In south Bharat the word Dravida may exist but the true wisdom of Dravidians have been lost. People may say that they are Dravidians but the wisdom that once the true Dravidians had is not present in those people. Dravidians have completely forgotten their history and blindly follow the Aryans. Aryans were the cause for the deviation of the Dravidians from their path of true wisdom!

Now I will describe all the tactics which Aryans used from the beginning to suppress the Dravidians. After their entry into the Indu desha, they distracted the attention of Dravidians from their true knowledge and made them follow their practices. At that time Dravidians had the knowledge of 3 Atmas and they named the eras (kala) such as Kritayuga, Treta yuga, Dwaparayuga and Kaliyuga in accordance with the knowledge of 3 Atmas. Treta means 3 and Dwapara means other than 2 which also means 3. As these 2 names indicate the knowledge of 3 Atmas, the Aryans decided to change them.

The actual name was Traita yoga. They changed it to Treta yuga. Hence the meaningful word Traita (three) was changed to meaningless word Treta. In those days kala was called yoga. In fact the name of that period was Traita yoga. They even changed the word yoga to Yuga. Traitayoga has an implied meaning of combination of 3 Atmas. When 3 Atmas are united man can merge into god. From that time onwards Traita yoga was renamed as Treta yuga. When Aryans changed the name Traita yoga to Tretayuga, then all the other 3 Yogas also came to be known as yugas. Aryans hide the fact from the people that they had changed the names. Dwapara yoga means yoga of other than two. "Dwa" means two and "para" means other than two. Here when we talk about Dwaparayoga, it represents the merging into Paramatma which is other than two Atmas such as Jeevatma and Atma.

Aryans tried to change the word Dwapara as it represents the true knowledge of the Dravidians. This time they failed. They were successful to change "yoga" to "yuga" but couldn't change the name Dwapara. They tried to change the name "Dwapara" by wrongly pronouncing it

as “Dapara” but people neither say “Dapara” nor write it in that way. People are accustomed to say Dwapara. These kinds of letters are called locked letters as their pronunciation cannot be altered.

After changed the names Yogas to yugas, they tried to teach 4 Vedas by removing the wisdom of 3 Atmas in the Dravidians. At that time Dravidians opposed the Aryans by saying that their wisdom of 3 Atmas was true and great. For that Aryans retaliated that it is foolishness to follow invisible Atmas by leaving the visible world and said “ *It is wrong to think that someone else makes man do the actions. Man does all his activities with the power of his own brain. Existence of Atma is false and it is created by some people. If there is an Atma which is in you and us, then how can we talk against it? If Atma talks or makes us talk, then how Atma can make other Atma talk against itself? It means that Atma doesn’t exist. We are saying every word with the power of our intellect only. We are doing all the works with the power of our brain. We can lift our hand when we intend and we also lower our hand when we intend.*

We know that our interference is there in every activity we do. If you intend to close your eyes, you can close your eyes and if you want to open your eyes, you can open your eyes without any difficulty. No one exists between you and the work done by you. People taught you about Jeevatama, Atma and Paramatma and kept you unaware of yourself. Don’t follow the teachings of crazy people. We don’t say that god doesn’t exist. He is in Vedas. Jeeva is in your body. In our Vedas it is written that both are real. But Dravida Gnanis say that ATMA is also present in the body. This is not true. You created something which doesn’t exist and named it as Atma. It is wrong by saying that Atma is talking everything when you are talking, Atma is doing all works that you are doing and Atma is eating when you are eating. When we are doing things directly it is wrong to say that someone else is doing all the works. It can be said that it is not only a mistake, but it is also ignorance”.

Aryans found fault in the wisdom of Dravidians and commented that it is ignorance to say that someone has pierced us with a knife, when infact we pierced ourself with our knife. Similarly it is ignorance to say that Atma makes us do things when in fact we are doing them. As Aryans were clever, Dravidians believed Aryans and began to suspect their own wisdom. Finally Dravidians accepted the sayings of Aryans to be true. In this way Dravidians had a change of mind because of Aryans and began to think and the words of Aryans were true and the existence of 3 Atmas in accordance with the wisdom of Traita was untrue.

The ignorance engulfed the Dravidians like that of the forest fire that does not need anybody to kindle it. Owing to this, so many Dravidians had left the wisdom of three Atmas and had accepted the wisdom of four Vedas of the Aryans and hence adopted the traditions of Aryans. In this way Aryans tried for the period of two Yugas (21, 60,000). And at last they were able to deviate from the Dravidians in Atma Gnana. If any descendants of Dravidian race exist today, they still wouldn't know about the Traita doctrine which had long disappeared.

In the beginning god had imparted the wisdom of the three Atmas and by the onset of Kaliyuga it gradually decreased to only two named Jeevatma and Paramatma. All the people referred these two Atmas as Jeeva and god respectively. In this way Aryans eliminated the wisdom of three Atmas in Dravidians in the second phase of their plan. When the wisdom of three Atmas diminished, wisdom of two Atmas that is Dwaita doctrine evolved. Despite Aryans told about two Atmas they didn't believe in their existence. They believed only in one Atma.

According to their logic if some work is to be done by anyone, two people don't take the decision jointly. Only one person takes decision. That one is in our body. Once we usually say about that person as Jeeva and at another time we say about him as god. Aryans aim was in fact two persons didn't exist except God and compared Jeeva as God. They began to tell that Paramatma only exists and even Jeevatma didn't exist separately. In this way they began to tell about Advaita doctrine which says nothing exists except Paramatma. They made Advaita doctrine as weapon and eliminated even the followers of Dwaita doctrine and proclaimed Advaita doctrine.

Aryans did what they intended for the period of two yugas. At last they were able to achieve supremacy over the Dravidians. They made Dravidians join them and made them believe that they are also Aryans. Despite Dravidians lost their true wisdom, some people claim to be Dravidians. There are few people of Lanka, Tamil Nadu, Andhra and Karnataka who didn't yield to Aryans and adhere to their Dravidian culture. There are also some people who follow the traditions but don't know their purpose and meaning. For example temples in Tamil Nadu, Karnataka and Andhra are constructed in accordance with the wisdom of 3 Atmas, but the people don't know why they are constructed in that way.

They constructed temples without knowing that which structure indicates what knowledge. We should feel a little happy that despite so many efforts by the Aryans for 2 yugas, the Dravidian temples are still being constructed. I revealed the secrets of Dravidian temples which are

constructed in accordance with the Dravidian wisdom in the book called *“secrets of temples”*. This is a foremost and sensational book which reveals the Dravidian culture and wisdom.

Before the inception of Kali yuga, Aryans not only divided the Dravidians who lives like a whole and sole family people into different castes but also proclaimed themselves to be Brahmins and gurus and secured high positions in the courts of kings and also in villages. They had the caliber to rule the country and were advisor of the rulers. They were accustomed to lead a comfortable life and received honors from the kings and were respected by the people for introducing Vedas, Upanishads and Puranas. As they were considered to be spiritual gurus and pundits they didn't had to face any obstructions.

Gautama Buddha had taken birth after Kaliyuga had elapsed 2500 years. He attained wisdom and then began to spread this wisdom among the people. In this way Buddha became an enemy for the Aryans 2660 years ago. As Buddha propagated eight kinds of principles, people who were suffering from the discrimination of caste were attracted to these principles. Buddha's 8 principles are as follows:

- 1. All are equal**
- 2. Don't treat anyone as inferior.**
- 3. You must wish good for all**
- 4. You must have disposition of forgiveness**
- 5. You have to think that Other's happiness should be your happiness**
- 6. Ensure your actions are not malicious**
- 7. You must seek welfare of others.**
- 8. You have to consider all living things alike.**

Emperor Ashoka was also attracted to these principles after the war of Kalinga. His son and daughter also began to propagate the teachings of Buddha. They constructed huge pillars and engraved these principles on them. By seeing these, Aryans became envious of Buddha and told that he did not belong to Hinduism and obstructed the people following him. They wrongly propagated that Buddha belonged to other religion and his teachings are against Hinduism. They also said that by following him, Hinduism would be depleted and all Hindus would be deviated from

the right path and would convert to Buddhism. Aryans introduced a new religion called Matam which was not present earlier.

Even after 2500 years of commencement of Kaliyuga the word “Matam”(religion) didn't exist. Hindu Samaj / Arya Samaj were the only ones that existed. Buddha had taken birth in Hindu Samaj. He took renunciation by wearing saffron colored garbs and tonsured his head like a Hindu ascetic. He left his wife and child. Owing to Kings and the people attracted by the teachings of Buddha, Aryans were envious of him and propagated against him that he belonged to other religion by differentiating his teachings from Hindu Samaj. They restricted people to know about his teachings. As a result people gradually left the principles of Buddha and hence Buddhism didn't flourish in Bharat. However in China, Tibet, Japan, Sri Lanka, Russia and other Asian countries Buddhism had emerged and grown more than Hinduism as influence of Aryans didn't exist in those countries.

During those days if Aryans didn't banish Buddhism from Hindus and accepted it to be a part of it then in current times, Buddhism would have been a part of Hinduism. If Buddhism was a part of Hindu Samaj, it is possible to say that Hinduism would also have been present in those countries. Owing to the selfishness of Aryans and due to banishment of Buddhism from Bharat it can be concluded that Aryans have corrupted Hindu Samaj instead of upholding it. They have betrayed Hindu Samaj for their own benefits and domination.

As Aryans were shrewd people, today they have started a slogan with the name of protection on Hindu dharma as they are unaware of their wrongs. On the other hand, the Dravidians who are still being ignorant do not grasp that Aryans are ruining Hindu Samaj and not upholding it. They are not able to decide if the work of Aryans is good or not. Aryans used the fourth caste people that is, Sudras for their selfish motives and made them attack their critics and foes by provoking them and made Sudras suppress other Sudras. They made these attacks to eliminate their opponents.

Aryans made Sudras keep Buddha away by saying that he didn't belong to them and used Sudras against fellow Sudras to eliminate them from their (Aryans) path. Besides Aryans' shrewdness, it was Dravidians' ignorance that led to this sorry state of Hinduism where Hindus were used against fellow Hindus in the name of protection of Hindu dharma. If people continue to

behave as watchdogs of Aryans and attack fellow Hindus on the behest of Aryans, then Hindu Samaj can never develop.

The people who are reading this book must opine justifiably about Buddha. In those days the word “Matam” didn’t exist, so did Buddha tell that his “Matam” (religion) was different? Despite he wore saffron colored garbs which is a sign of Hinduism, they banished him from Hindu Samaj by alleging that he, his wisdom and his religion are different. Are Aryans the true upholders of Hindu Samaj? Are they really protecting it? It is pretty evident that they have ruined Hinduism and Hindu dharmas to the extent where at present we cannot say that Buddhism is a part of Hinduism. Aryans have just betrayed Hinduism.

Question 9: Didn’t anybody obstruct Aryans thus far? Is nobody cleverer than the Aryans?

Answer: Aryans were obstructed by Gautama Buddha. After 2500 years of Kaliyuga, he had taken birth in the village Bhuyila which was north of Kasi and north east of Ayodhya. His mother was Mayadevi and father was Suddodhana. They named him Siddharda which means the one who seeks liberation (with or without the knowledge of its meaning). After his birth Mayadevi died of TB. As a step mother Gautamidevi looked after him and he was named Gautama. In this way he got his second name as Gautama. When he attained wisdom, he was named as Buddha. Gautama got married to Yashodhara and had a son named Rahul.

He didn’t get pleasure in worldly matters and was an inquisitive of wisdom. One midnight he abandoned his wife and one year old toddler in search of the truth and never returned home. As he was born near Bihar he tonsured his head, wore saffron colored garbs and changed to an ascetic in accordance with Indu tradition. He met many Maharishis, pundits, and gurus for attaining wisdom. He got discontentment from their teachings and at last he reached Gaya and sat under Bodhi tree. It is known that while he was considering about wisdom of liberation, suddenly he got a realization. From that day onwards he was called Gautama Buddha. Buddha means one who has a bright intellect or Gnani. In this way he was changed as Gnani and taught 8 principles. These 8 principles are important teachings of Buddha.

We know that Aryans described Buddha as a person belonging to other religion and described his teachings as Buddhism by making it a separate religion from Hindu Samaj as teachings of Buddha became obstructions for caste discriminations established by Aryans. Today Buddhism is

not only spread in Asia but also in Europe. After Buddha was born people left so many Aryan traditions and followed Buddhist principles for a period of 500 years. Then Aryans brought a young Brahman boy of Kerala and named him Shankaracharya for removing Buddhism from Bharat. They made him tonsure his head and wear saffron colored garbs like Buddha did (with the only difference that Shankaracharya used a veil to cover his head) and made him live like a recluse. Aryans propagated that this boy (Adi Shankaracharya) was incarnation of Siva who came from Kailash to earth for protecting the Hindu religion. They taught Sanskrit to Shankaracharya and proclaimed him to be a Guru for Hindu Samaj when he was twenty years old.

Aryans made Shankaracharya as foe of Buddhism and attracted the people who had converted to Buddhism. He traveled from south Bharat to Himalayas on foot two times. While he was travelling he met Buddhist monks and argued with them as per his duty. Aryans then propagated that the Shankaracharya was victorious in his attempts. They attached a title “Aacharya” to Shankara. It took twelve years for Shankaracharya to travel whole of Bharat as he was weakened due to travelling continuously for twelve years. He died at the age of 32 years. He had taken asceticism at the age of 16 years and learned Vedas and Upanishads which were in Sanskrit within a period of 4 years.

Shankaracharya met so many Pundits and Gnanis during his travel and debated with them about his Advaita philosophy. Despite he was victorious in many places due to his artful talking, there were some places that he was defeated but the Aryans propagated that Shankaracharya was a great person and his Advaita doctrine was great. They extolled his victories but did not reveal his defeats. In this way Aryans used him as a pawn against the Dravidians by alienating him from Dravidians. They thought it was better to proclaim a southern Dravida Brahmin as Guru than a person of Northern Bharat for converting the people to their side again. They intentionally selected him as he was a Dravidian for getting the favor of Dravidians.

Many people believed that Adi Shankaracharya came and rescued Hindu Samaj when it was merging with Buddhism. When I heard people talking in this ignorant manner I concluded that it was because they are unaware of the history. I hope you must understand that by calling a person (Buddha) who actually spread Hindutva (by means of Buddhism) in other countries, as a person belonging to other religion, is that protection of Hindutva or its destruction?

Even today if Aryans find any Hindu who is more learned than them and who condemns Vedas and Yagnas they describe him as a person belonging to another religion. As we explained about the Traita doctrine, they made Sudras attack me in Guntakal two years back, by saying that my teachings belonged to other religion despite I am a Sudra. From this it is understood that Aryans have an evil intention that no one should go ahead of them.

Question 10: After Buddha did anyone come forward to compete with Aryans?

Answer: After 500 years of Buddha's death, Aryans used a Dravida Brahmin from Kerala (Shankaracharya) as a pawn and propagated Advaita doctrine through him. They displayed to public that they had found Advaita doctrine however people had known that Advaita doctrine was from the beginning as a part of Aryans Hindutva belief. After death of Shankara, Aryans didn't have any obstruction for 200 years.

Ramanujacharya was born in Tamil Nadu and proposed Visistadvaita doctrine by opposing Advaita doctrine. Despite Ramanujacharya was Dravida Brahman and somewhat opposed Advaita doctrine, he was not in favor of Dravidians. Aryans intimidated him and made him live secretly without letting him come out in public. Ramanujacharya lived for 120 years and propagated his Visistadvaita doctrine. As Aryans had followed Saiva traditions, Ramanujacharya had followed Vaishnavite traditions. By the teachings of Ramanujacharya so many people converted to Vaishnavism and followed Visistadvaita. However in the name of Advaitis, Aryans try to suppress Vaishnavites by arguing or attacking them but their attempts were not successful.

Even today doctrine of Visistadvaita is present in our country. After the death of Ramanujacharya, Madvacharya took birth in Karnataka and proposed Dvaita doctrine. Dvaita doctrine is completely different from Advaita doctrine. Even today in some parts of country the followers of Madvacharya can be found. Raghavendra Swamy of Mantralayam belonged to Dvaita doctrine. Though Dvaita doctrine is different, it is similar to Visistadvaita in some aspects like dress code and mark on the forehead. Wearing the Vaishnavite upright mark on the forehead of both Vaishnavites and Dvaitis is distinguished.

Recently I proposed **Traita doctrine with my name Prabodhananda Yogeeswara**. Traita doctrine is important in Hindutva but is completely different from Dvaita and Advaita doctrines. At the beginning of creation god imparted the wisdom of three Atmas that was Traita doctrine to Sun

through the sound from Akasa and then Sun disclosed this wisdom to Manu who later disclosed that wisdom of three Atmas to mankind.

First Advaita doctrine of Aryans was obstructed by Buddha Sutras but they completely overcame the obstruction. Next, they struggled with Visistadvaita and Dvaita doctrines but they were not able to eliminate those completely. Now, the wisdom of Traita doctrine came into existence which was at the very beginning. And the wisdom of three Atmas is the real wisdom of the Dravidians. At present ignorant Dravidians do not exist like they did in the previous days. I am neither Maharishi nor Tapasvi nor Philosopher but I am a Yogi and this wisdom will be a hindrance to Aryans in their every step.

From the end of Kritayuga or at the beginning of Tretayuga Aryans had been uninterruptedly exercising authority over Dravidians but now they have to leave their authority. They are facing strong competence which began at the time of Buddha. According to the adage of elders *“Even a Heron which had eaten a thousand elephants can die by the tempest”*. Aryans must bow their heads before Traita doctrine and they have to get the punishment for their lapses which were done in the past.

Question 11: Did Aryans deprecated Vemana who tried to spread wisdom in the form of poems in the meter of Ataveladi as they had deprecated Gautama Buddha and also made Ramanujacharya spend a secret life?

Answer: Aryans naturally think that no one is superior to them so they have been doing envious acts. They consider themselves to be very intelligent. From the beginning Aryans made others pierce their eyes with their own fingers. Fraud was in their nature and because of that they didn't even leave even Vemana and Veera Brahman Garu as they belonged to Sudra sect. Vemana yogi (Vema Reddy) was a renowned mystic poet who can transform a whole text in a poem. Vemana yogi told about everything in a straight forward manner in small sentences. He revealed the facts of every person without leaving him when he has done mistakes. He didn't even leave Aryans and revealed their treacherous acts against the people in his poems.

Owing to Vemana had criticized Aryans; they described him as a mad man. I heard some Brahmins telling that Vemana was certainly mad as he used to stay naked. Aryans also comment that only mad people can believe the words of a mad person and good people doesn't hear the

words of Vemana. So those people who believe Vemana are also mad. According to Aryans there is a possibility to become Gnani only for those people who know Vedas and there is no possibility to know real wisdom for those people who doesn't know Vedas. They question Vemana that how he was a Gnani as he said that Vedas were like Harlots. They suppressed Vemana without letting out those poems to public.

They told that wisdom didn't exist in the poems of Vemana. In this way, as far as possible Aryans do not talk about the poems of Vemana. Anywhere if an Aryan has given a lecture he quotes only Sanskrit verses but doesn't quote poems of Vemana. They propagated that Vemana was hated by Brahmins. They also propagated against him that by claiming as a Yogi he taught atheism to people and he not only rebuked Hindu Deities and also deprecated the worship of Devatas by questioning that how stone idols can be gods. They rebuked Vemana that he didn't have devotion towards god as he had rebuked Devatas and Brahmins in his many poems. They stated him to be a mad ascetic.

Veera Brahmendra was a renowned Yogi and foreteller. He had foretold many events which were to happen in the name of Kalagnana. As Veera Brahmendra was born in Viswa Brahmana caste which is a subset of Sudra caste, Aryans mocked him and stated that he was the Guru only for the Viswa Brahmana caste. It can be understood from the manner of their writings and the language used that they were envious of Veera Brahmendra and that of Vemana. For your understanding I am giving out some sentences from the book called "Gnana Suryodayam". In this book I told that Vedas were fictional and Ramayana was written by Aryans and it is associated with falsehood. Not only me but some other people might have also said like this in the ancient days. In reply to my word that Vedas were fictional they said the following:

Some people say about Vedas which were self-existent as fictional. They even say that Ramayana was fabricated. Who did fictionalize it? If Vedas and Ramayana were fabricated, did the people who lived that time accept them? If a person with different opinions had created them, then why did the people accept it? If Ramayana is fabricated then why even today Sri Rama Navami is celebrated worldwide? Now as the people are ignorant, the great matters of those texts may appear to be strange. Only so much, how can we say that those texts were fictional?

If Valmiki has cheated people by composing the rubbish matters as texts of Ramayana, how did those people who lived at that time accepted it? Those people who lived at the time of Valmiki

were so stupid that they didn't know the cheating of Valmiki? If Ramayana is not a sacred text how it is present amidst us even today. If those people who were at the time of Ramayana criticized the text as fictional then why their criticism was not followed along with that text?

Look how each Shastra (Veda, Ramayana) is majestic, mature and extensive. We are bothering due to not understanding it despite hearing it from the Gurus. Is it right to say that those are fictitious? Those people who resided with the Gurus for studying Shastras and Vedas must understand its real form and miracles. What is the gain if you talk in accordance with your liking without residing with Gurus, without studying Vedas, Puranas and Epics, without learning languages and knowing about the powers of Maharishis who wrote those texts, without looking into the traditions of Aryans by yielding to senses and saying that Vedas and Upanishads are fictitious and untrue? If whoever says that Vedas are untrue they (critics) should be silent before Vedanta Shastra like a fox must be silent before the Lion. In this way a writer of moral maxims praised Vedas which is a sense of all Shastras, so Vedanta Shastras (Vedas) are always true.

Brahmans are following some principles such as wearing of garbs and maintaining external symbols like sacred thread around neck, keeping tuft on the back of shaven head in the name of practices of Vedic age. By wearing of garbs and maintaining external symbols like keeping tufts and wearing the sacred thread around their neck it seems that Brahmanas are sacred people and remaining people are unsacred. Those people who do not wear that kind of garbs, do not maintain any external symbols are indicated as Sudras and untouchables. Wearing disguises of Vedic age is only for livelihood but it is not for devotion. By wearing disguises it seems that they insult others. As a reply to my statement that devotion and interest must be in mind only and doesn't get generated by wearing disguises, they responded as follows:

How the manner of disguising in the name of Vedic practice is livelihood? The Vaidikas who relinquished their livelihood by restraining the senses and practiced the principles of Yama and Niyama and taught Vedas to the people who came to them are cheaters? Are they disguisers? Are they insulting others? Is it justifiable to say like that?

The people who don't know the wisdom of Vedas and who are always engrossed in the worldly matters, how can they know about the higher worlds in the universe in accordance with the Veda Shastra? They are just like frogs in a well. Despite the results of Putra Kamesti yagna, you still

deny Vaidic and yagnas? Can you say that those yagnas are just for livelihood? Are you saying that Aryans traditions are bogus?

Let us now look at the following paragraph in which Arya Brahmans talk about Vemana and Veera Brahman Garu.

“Some people are engrossed in the worldly matters and wished to experience daily comforts without knowing the right way for reaching god, without getting real guru, without knowing the Shastra, without knowing the wisdom of Vedas and talk about things which do not exist in the name of Achala Sampradaya by singing songs in form of poems and Tatwas and are interested in getting recognition as Gurus. That kind of people exercise influence in the midst of the people who don't not have scholarship and compose low standard poetry. Some people compose songs in the name of Tatwas in the following way:

It seems that she is young and beautiful, but she is in the room of last Mansion.

She is gamboling in water in the seven colored pond.

The bird which doesn't have nose and wing had done penance day and night

And swallowed all fishes in a Tank

As going on and on a wall exists

Appropriate niche is in the wall

A lamp is in the niche

A pebble in the shoes, a fly in the ear,

A small particle in the eye, a thorn in the leg

Dispute in the house is not measurable

Viswadabhi Rama vinura Vema!

There is a Fig tree with 12 branches.

A five colored Parrot in on that tree

On the tree a fox shines like star In that Bhagavan is ther

At Chintala that is near to Guntur

Sheep will take birth from the horse

Nandamaya Guruda Nandamaya.

Anandadeviki Nandamaya!

There are words of Upanishads and Tatwas in them. Is it having inner meaning? These people will not get any result except spoiling themselves in both worldly and spiritual matters. Is it their philosophy? By seeing these mad religions, modern people have been rebuking even sacred Vaidika religions.”

The person who had written the above matter thought that he knows everything but as a saying goes *“the person who says that he knows everything doesn’t know anything and a person who says that he doesn’t know anything knows something”*. In the above paragraph the writer has given some poems and Tatwas as an example which are meaningful but the writer had only known about the superficial meaning of Vedas and Upanishads. As he didn’t have the wisdom of 3 Atmas in the body, he didn’t know the inner meaning of these Tatwas and poems.

By devaluing the Tatwas and poems which are associated with much wisdom and rebuking the readers of Tatwas, it is obvious that the writer of the above paragraph is envious of yogi Vemana and Brahman Garu. In the sight of Aryans only Vedas and Upanishads are Shastras. By calling Vedas as Shastra, it is just like calling a she-buffalo as a bullock. In fact Vedas and Shastra are different. The people who don’t know that Vedas are four and Shastras are six are saying *“Veda Shastras”* by combining two separate words and assume that Vedas are Shastras. From this it can be understood that Arya Brahmins didn’t have the power to understand matters and they simply mocked others.

Question 12: As said by arya Brahmins, even at present also people doubt that whether wisdom exists in the poems of Vemana and Tatwas of Brahmdendra or not. What do you say in this matter?

Answer: I had heard a small story from my elders. Is it as follows:

A dog was in the end of a street in a village. That dog was confined to that street as there was no opportunity to go to other streets as dogs maintain their boundary by passing urine. If any dog comes in the territory of other dogs they bark and drive it away. This manner of dogs is common in every village. In that same village 10 monkeys were also present. Monkeys don’t maintain their territories like dogs. Monkeys usually keep moving back and forth on trees and eat anything unlike dogs who are confined to particular area and eat whatever is available only in that area.

In the same village a person went to an exorcist for getting treatment. That exorcist advised him to disenchant a coconut for twenty days and throw it at the end of the village. The patient began to disenchant the coconut as advised. The dog which was in the last street wanted to eat that coconut but it was not possible for it. Despite there was kernel in the coconut, it couldn't break the coconut and thought that there is nothing eatable. A monkey saw this and understood that the dog is not able to eat coconut. The monkey took the coconut, broke it and ate its kernel. In this way daily the dog left coconuts by thinking that they are not eatable and the monkey ate the kernels.

Similarly, Aryans who were not able to open the Tatwas which are like coconut said that meaning doesn't exist in them even after seeing the people who revealed the meaning of Tatwas just like the dog left the coconut as it didn't have the knack of breaking it. Dravidians can explain the meaning of Tatwas which are not known to Aryans. As I am a Dravida Brahman, I write the details of Tatwas and poems in the book named ***"The details of Tatwas"***

Despite people were Dravidians in the ancient days, at present they don't understand the meaning of Tatwas as traditions are accustomed to Aryan traditions. Dravidians who know about the 3 Atmas in the body can write Tatwas and unfold its meaning. Even at present if anyone has the wisdom of 3 Atmas then he can be called as Dravidian. As he knows the Brahma Gnana of Dravidians, he can be called as Dravida Brahma. Any Dravida Brahma can unfold the hidden meaning of Tatwas.

As we are Yogeeswara, we can easily unfold the hidden meaning of the Tatwas and poems. We revealed the hidden meaning of Tatwas of Veera Brahmendra in the book named ***"The details of Tatwas."*** When people of 3 religions did not discern the taste of so many matters of wisdom of Atma which is present in Bhagvad Gita, Bible and Quran which are the first, second and third divine texts respectively and when people were not able to unfold the meaning of verses in those texts, I revealed the hidden meaning of those verses in so many instances. In all religions, some verses were not understood as they were related to the wisdom of Atma and nobody is able to unfold the meaning of those sentences. As I am Dravida Brahman, I can easily reveal the meaning of those Tatwas. A person who was not able to know the meaning of some verses can unfold the wisdom of any verse when he has Dravidian wisdom (wisdom of 3 Atmas).

Question 13: At present do people exist who claim to be Aryans?

Answer: Yes. In small villages they may not be found but in cities some people still claim to be Aryans carry on their activities. In 1875 Dayananda Saraswati found the society “Arya Samaj” in Mumbai. In many towns branches of Arya Samaj were formed. The followers of Arya Samaj have been practicing their traditions in these branches. The followers of Arya Samaj claim that they are Aryans. At the end of Kritayuga, Aseeyus came to Indu Desha which was a Dravidian country and occupied the Indu Desha and claimed that they were Aryans.

They trained the Rushis in performing Yagnas and in chanting Vedas in the name of “Arya Parivartana” and sent them to the Dravidians for teaching their traditions. By these teachings Dravidians were converted into Aryans. In this way the societies of Arya Parivartana had worked actively and spread Aryan traditions in the Dravidians. At last they succeeded in converting the Dravidians into Aryans.

Some Maharushis who were members of Arya Parivartana society entered south Bharat and trained some people in doing Yagnas. Ravana Brahma had known the activities Arya Parivartana and drove away Aryans many times from south Bharat. Despite he drove them away; Aryans entered south Bharat secretly and converted some Dravidians into Aryans. It can be said that those Arya Parivartana societies which were formed in Tretayuga were named Arya Samaj in 1875 in Kaliyuga. Even today Aryans and Arya Samaj are present.

Question 14: At present do people who claim to be Dravidians exist like some people who claim that they are Aryans?

Answer: In Tamil Nadu some people claim that they are Dravidians. It can be said that despite their claim to be Dravidians they do not have strong practices like Aryans. Even today Aryans are patronizing their traditions in the name of Arya Samaj but Dravidians do not have the capacity to establish Dravidian societies for propagating their culture. I can also say that Dravidians do not have the wisdom of Atma. They have forgotten their wisdom, culture and history. A person who knows about Dravidian wisdom that the three letters in the word “Dravida” are signs of three Atmas and Dravidian wisdom is from God himself, he is ready to convert to a true Dravidian.

At the beginning of the creation God revealed the wisdom of three Atmas, “Paramatma”, “Atma” and “Jeevatma”. That was the Dravidian wisdom. Hence a person who knows about three Atmas like Kshara, Akshara and Purushottama can claim that he knows the wisdom of Dravida. As

far as your question ‘ *Where are the Dravidas*’ is concerned, I can claim that I am a Dravidian since I am related to pure wisdom of Dravida. Not only today, but also in the past and in future I will be a Dravidian. Not only in this birth, but in any birth I have the Dravidian wisdom and I should be recognized as a Dravidian permanently.

Question 15: You told that men were divided into two sects in accordance with wisdom and were called Ma Brahmana and Madiguva in Kritayuga. In those days these two names came in accordance with the divine wisdom but these two sects eventually became castes. But now not only these two but many others exist. How should men be named in current times in accordance with wisdom and decide which their caste is?

Answer: Here wisdom means divine wisdom. Knowing about existence of God is real wisdom. In Tretayuga, Aryans divided men into castes on the basis of Veda and Vedic traditions without knowing the true wisdom of God. According to the divine wisdom of God, there shouldn't be any caste system in the society. At present if man again gets the wisdom of divine or Brahma Gnana, we have to call him a Brahman and a person who doesn't have the knowledge of Brahma Gnana should be called Madiguva Varu.

For example, a man who is an Achari has been working as a black smith. If he has wisdom, he has to be called Brahmana despite he works as a black smith. It is the greatness in the wisdom. On the other hand, a person who doesn't have wisdom has taken birth in a Reddy family; he should be considered and treated as a Madiguva in accordance with the wisdom. The value of wisdom cannot be changed either in ancient days or at present. Similarly Dharmas cannot be changed. The wisdom of God and his Dharmas should not be altered in accordance with the state of the country or time. If it is changed in accordance with state of country and time, it is not wisdom. So at present if one has wisdom he can be called a Dravidian Brahman. In future the caste system should be eradicated. Religious diseases should be eliminated. At that time the knower can be called Brahmana and the person who doesn't have wisdom can be called Madiguva (lower).

Question 16: At present man has not been receiving wisdom of the divine. Can you change the people as Gnanis and eliminate caste system in the country? Is there any possibility?

Answer: Some people in some caste are in state of grasping wisdom of divine. Those people can be changed Gnanis easily. It is very difficult to change some people in some caste because they are

engrossed in the external life and always plan that how money can be earned and how they can be called rich people. Despite we try to impart them wisdom, they wouldn't listen. They count the person who tries to impart wisdom as an ignorant and such people cannot be changed. It is better to leave them to their own Karma. On the other hand some people are naturally very near to God, they can be turned into Gnanis very easily and for those who are midway between worldly affairs and God, can be changed with some effort.

There are 3 kinds of people among Sudras who are divided in accordance with their caste and social life. I belong to Sudra caste but I don't consider it. They are very engrossed in world and away from God in accordance with their social life. In the attempt of changing them into the way of divine, due to I got doubt that we should be changed into their path. I shouldn't entertain with them. God had given Judgment on their behavior. I am saying that knowing wisdom is very difficult for them in accordance with the judgment. Despite I belonged to that caste, I say bravely that I am Dravida Brahmin.

Question 17: what is to be done by Bharat to regain its lost glory and title of INDU DESHA?

ANSWER: Only if people again gets accustomed to true Dravidian traditions and leave Aryan traditions then Bharat can be changed into Indu desha again as it was in ancient days otherwise it will remain a Hindu country always.

Question 18: I have one more question to ask. Will a time come when we can proclaim that Indu country is the greatest among all the countries of the world as we have wisdom which was disclosed by God in the beginning of creation or it will be just a dream?

Answer: Your question is good but here is a small defect in it. It is good to ask that whether we can again be changed as Indus but the desire to have recognition of a great country is not good. The desire to be known as Gnanis when the people of other countries are ignorant is not good. Real happiness is when all the people of all counties become Gnanis. I feel that it not enough that only people of our country should have Gnana. In the past, only people of our country were Gnanis but others were ignorant. Our wisdom didn't spread in those countries but their ignorance was spread here and as a result Indus had disappeared. We wish that all the people of the world should change as Gnanis so that the mistakes which were done in past do not get repeated. When all people become Gnanis then ignorance will be completely eliminated from the earth.

Question 19: Excuse me for my narrow thinking. I also hope that people all over the world must become Gnanis. What effort should be made so that all people become Gnanis? Who should make that effort to change all the people of the world?

Answer: This is a real question. I am happy to answer this. Not only two sects like Aryans and Dravidians but also the people of all the religions of the world must come to a single platform by knowing the wisdom and should take refuge in one God. If this happens then not only people of Bharat but also people of other countries can be changed into Gnanis.

Question 20: The people belonging to different religions worship their particular God and follow the teachings of their respective religions and don't hear and read the teachings of other religions. Some people claim that their religion is great and so they do not wish to know the teachings of other religions. How can you impart wisdom to those people? Even if you try to teach them, they will not understand.

Answer: Despite ox is stubborn, according to a precept it must have tickle. I will go ahead according to that percept. Despite a cart driver beats the stubborn ox, it walks slowly in accordance to its liking and will not change its pace. Farmers are well aware about it. Some people have the knack to make ox walk quickly by stimulating some sensitive parts of its body. Farmers usually tickle the ox for making it move faster. Not only animals but also man can be tickled. Man can be tickled in the armpit, neck, stomach and on the sole of the foot. If the above mentioned body parts are stimulated either man or animal will be alerted. Activity spreads out in entire body. By adopting this percept of tickling we changed stubborn people and made aware of wisdom of divine.

Question 21: Besides Arya Samaj have taught people Vedas and yagnas and now Tirumala Tirupati Destan has been allotting some money to carry on the traditional activities of Aryans. They have established schools for teaching Vedas and Sanskrit and are granting degrees in Vedas. In the chief temples worship is incomplete without reading Vedas. Similarly offerings are not being done without yagjas. There is a principle that in the temples, God must be worshipped in Sanskrit. To be a priest of a temple it is compulsory that the priest must know Sanskrit. This is the trend followed at temples today. In this way Aryan culture is wide spread. How can you bring out the Dravidian culture by denying Aryan culture?

Answer: Dayanand Saraswati was born in Brahman family in south Gujrat in 1831. He established and developed Arya Samaj by making people get trained in Vedas and Yagnas. He didn't live more than 50 years. He travelled whole country with an intention of getting knowledge. He died in Bombay at his 50th year. He was a discontented man and was always eager to attain wisdom. He died in discontent. Even though some Brahmans are worshipping in temples, they are of opinion that those idols are not real gods.

Some Brahmans ponder that why they have been changed into Aryans when they were born as Dravidians. I can establish a society by bringing them to a single platform and propagate Dravida traditions and Dravida wisdom. At present so many Arya Brahmans have converted into Dravidians. Some Brahmans find it difficult to become Dravidian because they earn their livelihood by doing yagnas and other such works. If they leave these traditions they will not be able to earn.

So many people have got answers for their questions and have converted to Dravida Brahmans. What I want to say to the people who are entangled in the problems of livelihood is “*don't quit the work which you are doing. You think that you are sustaining yourself by chanting Veda mantras and by doing yagnas but it is already destined that how a person would live. So don't worry about the means of getting livelihood. Thinking that we live by our efforts is a mistake. Despite yagnas are a part of Aryan traditions, do it if it is to be done compulsorily. You can still be called Dravidian. The wisdom of Aryans depends upon external actions and the wisdom of Dravidians depends on internal actions. So we couldn't condemn the works but only condemn the way of thinking of Aryans. If the way of thinking is changed then the actions will be automatically changed. Then change may also come in your livelihood because you don't need to worry about it*”.

According to Aryans, a person who does yajnas or makes others do yajnas, he is called workman but if anyone does the Gnana yagna in accordance with Dravidian wisdom, he will be equal to guru in sight of Dravidians. If one person does yagnas then all people will come forward for doing it. One can get respect by knowing Dravida wisdom which inculcates great thinking in people. It can bring changes in the way of thinking of people and this is the reason why I told that Dravidian traditions depend on the internal way of thinking and the Aryan traditions depend on external actions. In the Dravidian wisdom the result is invisible which comes from internal thinking and in Aryan wisdom, result is visible which comes from external actions. Visible result depends on invisible result and due to this it can be said that Dravidian wisdom is greater than Aryan wisdom.

Question 22: What is your first step in restoring Dravida Samaj?

Answer: Teaching Dravidian wisdom to Sudras for changing them into Dravidians is an important task but I shouldn't do that alone. My first duty is to make others start doing. According to an adage "If the person who punishes the child later cleans the mucus from the nose, then the weeping child will be happy". According to this precept, Dravidians also think that by whom they had lost their knowledge and influence, it is better if those Aryans change them into Dravidians. So at present Brahmans must be informed about the greatness of Dravida Brahmans and that in the ancient days they belonged to Dravidian race. Brahmans should be disclosed about the Dravida wisdom and advised that they shouldn't live as Arya Brahmans and they have to convert to Dravida Brahmans.

If an Arya Brahman is converted into Dravida Brahman then he can come forward and uphold his Dravidian race by knowing his great history. In this way Brahmans can change Sudras into Atma Gnanis, Dravidians and pious people. The work which is to be done by me will be done by 1000 Brahmans and again they will establish a Samaj which was present in Krita yuga. At that time not only castes but also religions would not exist. Despite people follow any religion, they can be brought under one umbrella. People usually say that they are the heirs of god. If they come to one thinking by knowing about god and about their existence, they can say that they are equal partners in the divine wisdom which is an asset of God and they are the heirs despite they belonged to different religions in the past.

Question 23: I don't intend any offence but I think that what you say is imaginative and it is not practical.

Answer: Any action commences with an idea which is given by Atma. Some actions are fulfilled and some are not. Those unfulfilled actions are called either imaginative or impracticable actions. Some ideas may not be accomplished but we cannot say that those are impractical. Man appears to be a pawn but the real player is inside of the body which determines the actions. The revival of Dravida wisdom depends on the wisdom of divine. It is not necessary that it should be done by us. If Atma wills, it can accomplish that work.

Despite Atma is doing all the work and making us do the work, the people who do not have wisdom of Atma feel that they are doing the works. Owing to this, not so many people understand that who is doing the works. Here it is not important that who takes the credit of doing the work

but what is done and what has to be done is important. I think that first the Brahmans who joined Aryans must be converted to Dravidians and then they should change the people of other castes as well as people of other religion and bring them to one platform.

Brahman means higher person or knower of Brahma Gnana. If a person who doesn't have wisdom and wishes to attain it then he must approach a Brahman as he is having wisdom. If we are able to convert Brahman into Dravida Brahman then he can convert Sudras into Dravida Brahmans by revealing wisdom of 3 Atmas. I think that people can be converted into Brahmans by Brahmans themselves!

Question 24: You say that you make Brahmans change other persons into Brahmans but you cannot do that work by yourself. You also said that you would change Brahmans into real Dravida Brahmans. As you are taken birth in Sudra community, are you breaking the precept that only Brahmin can change them into Brahmins?

Answer: It is true that knower can impart knowledge to those who do not know, elders can explain to youngsters and Brahmans can change others into Brahmans. I am doing every work in accordance with precept. I may appear as Sudra to you but I am always a Dravida Brahman. I have not forgotten my history. I am a real Brahman. I begin the work and make others do the remaining work. As a real Brahman I am beginning to work.

Question 25: You usually say that every matter of wisdom must be disclosed to others and it must not be hidden. Even now you are disclosing all matters without hiding anything. You say that even stubborn people can be imparted wisdom by using the precept of tickling. How can you use the precept of tickling on stubborn people of other religion? What is the precept of tickling? Could you please explain in detail?

Answer: Tickling is confined only in limited area of the body. If anything stimulates the sensitive parts of the body, activity and movement increases in man. Man must accept some matters even if he doesn't accept some other matters. If we tell a person that he is not female he will accept and will not say that he is female. All people have an opinion about themselves that they are good. If we tell him that he is not bad, he praises us and accepts it to be true. A person who doesn't accept anything initially will accept something later.

Any person will laugh when he is tickled no matter what sort of a person he is. Similarly he tells his opinion in some matters by breaking his silence. Even when a religious person condemns the beliefs of another religion, he accepts some of them. If a Hindu approaches a Muslim and talks about their Devatas like Vishnu and Eswara, naturally the Muslim will condemn him by stating that he (Hindu) is worshipping other Devatas by leaving God. If we talk about the organs of the body to a Muslim that these are working similarly in any person irrespective of religion (Being Hindu or a Muslim), he would believe it.

If we say that irrespective of religion people are breathing air, he would believe it. If we say that God who created both Muslims and Hindus is one, he gets delighted and praises us. If we say that man will eventually die, he accepts that statement. In this way a Muslim will agree to everything but he doesn't agree the matters of Devatas like Vishnu and Eswara.

If we say to him about intellect, mind, good and bad deeds and their effects on the body, he becomes elated and agrees. If we tell him that the wisdom of Bhagvad Gita is also mentioned in the Quran, he becomes happy and starts to show respect for us. When he appreciates the wise sayings of a Hindu, he starts believing what he said was true. First the person who claimed that he didn't agree to your sayings is eventually attracted by the wisdom of the body despite of belonging to a different religion. Those people who see the wisdom of God in different literatures like Bhagvad Gita, Bible and Quran become happy since their belief is also reflected in other religious texts.

After knowing what is revealed in his religion has also been revealed in other religions, he begins to think that the wisdom in other religion is also in his religion. After some time he begins to feel that others are not different to him and the feeling of oneness arises. The person who opposes every word of a Hindu, at last accepted the words of the same Hindu. By recognizing the taste of the listener and speaking in accordance with it is the tickling wisdom. In accordance with this precept we can impart wisdom to any ignorant person and we wish to change Aryans into Dravidians in lines with the same philosophy.

Question 26: The society was divided into 4 castes such as Brahmins, Vyayas, Kshatriyas and Sudras. Sudras were again divided into several castes but Vysyas and Kshatriyas were not divided. Why did they do that?

Answer: At the beginning of Treta yuga, before the Aryans came to Indu desha, their society was divided into 3-4 sects. The foundation of caste was laid in Aryans in central Asia. When Aryans came to Indu desha they became jealous of Dravidian society which was casteless. They separated some people from Indus who were in their favor and named them Vysyas and Kshatriyas and claimed themselves as Brahmins. The remaining people were named as Sudras. They further divided the Sudras into Panchamas (fifth caste) and labeled them as untouchables. Thus the society was divided into 5 castes. The people who were favorable to Aryans were named as Vysyas and Kshatriyas. The people who were not favorable to Aryans were named as Sudras and Panchamas.

The Aryans were foresighted at the time of dividing the society. They named Vysyas as Arya Vysyas and Kshatriyas as Arya Kshatriyas and said that these two castes belong to them. They experimented with the words Vysya and Kshatriya by adding Arya before their caste name for getting favors in the future. Among these two names Arya Vysya remained eternally but the name Arya Kshatriya didn't last long. Only Kshatriya remained. Even Kshatriyas were divided into Surya dynasty and Chandra dynasty in the Treta yuga. From that time onwards we hear the names of kings of Surya and Chandra dynasty but don't hear the word Arya Kshatriya.

Kshatriya means who have Kshatra. Kshatra has two meanings. One is Pourusha (Braveness) and the other is Earth. Those people who have both these characters are called kings. One meaning of Purushatva is manliness or virility. Kings usually married several women in accordance with their manliness. As kings have power over land they are called Kshatriyas. Aryans were in the court of kings by advising them, they got a higher position in the courts. Kshatriyas ruled the country as kings. But Vysyas lived happily by doing business. As Kshatriyas and Vysyas has been living without facing any hardships the Sudras and Panchamas have been doing all hard works.

Now we call the fourth class Sudras but the real name is 'Kshudras' which means mean. Those people who are mean and do mean acts are called as Kshudras. Gradually the word Kshudra was changed to Sudra. But Sudras have been thinking that they are mean people. The meaning of Sudra is totally opposite to the meaning of Kshudra. Sudda means sacred. That implies that Sudras are pious people who are related to sacred works. Even though Aryans named them as Kshudras to portray that they are mean gradually that word had changed to Sudras. Currently we are not aware that in what context the name Sudra is being used. Brahmins kept Sudras away and they were considered untouchables and lower people. People have been showing this discrimination till now.

As Vysyas were doing business and Kshatriyas were ruling the country, Aryans had been advising them in the name of Gurus and lived happily by exercising authority over them. Aryans respected Vysyas and Kshatriyas and named them Arya Vysya and Arya Kshatriya respectively and kept Sudras and Panchamas away from them. But Kshatriyas called themselves Kshatriyas only without saying as 'Arya Kshatriya'. By witnessing Kshatriyas, Vysyas also called themselves only Vysyas without saying as 'Arya Vysya'. When Kshatriyas didn't use 'Arya' before their caste the Aryans didn't take it seriously. But when Vysyas also didn't add 'Arya' before their caste they did not agree to it.

In order to Vysyas use the 'Arya' name, they introduced a cunning way by forming another caste in Sudras which they named as Vesya (which meant prostitute). Vysyas were doing business by selling things whereas Vesyas were selling their body for money. People began to pronounce "Vesya" instead of "Vysya" and pronounce "Vysya" instead of "Vesya". Owing to this Vysyas felt ashamed due to mixing the words like Vysya and Vesya. Vysyas adopted the name 'Arya', in an attempt to distinguish themselves from this lower and looked down caste like "Vesya". Some Vysyas were more intelligent than Aryans. They understood about the intentional plot of Aryans, but they remained as Arya Vysyas due to not able to rectify it.

However they chose to adopt the name Arya Vysya in order to keep their identity distinguished and in future the sound Vesya shouldn't stand in the place of Vysya. From that day onward they began to tell their caste as Arya Vysya for protecting from the Vesya caste. As these events took place in the Tretayuga, many Vysyas doesn't know their history. The word Aryavysya still remains as an evidence of the cheatings of Aryans. Even when history is not known, past events can be known by the present evidence.

As Vysyas were Dravidians in the Krita yuga, Aryas used enviousness on everyone. In that experiment the word Arya Vysya came to existence. At present Vysyas may have not known the cheating of Aryans that was done in the previous Yuga. In the previous days some intelligent Vysyas understood about the cheating of Aryans and began to think what to do for the cheating of Aryans as they were in the state of not leaving the word Arya before their name. They discussed about this matter with their community leaders. At last they decided to keep the word "Sresti" as a title after their name for appearing as greater than other communities in society in accordance with the advice of intelligent persons.

The word Sresti indicates that they have distinguished knowledge of Paramatma and mundane knowledge. Despite Sresti indicates distinguished mundane wisdom, they decided to keep the word 'Gupta' at the end of the name of person who had wisdom of Paramatma as a title. Gupta means secret. In the world, most secret is divine wisdom. Because of that Bhagavan described his wisdom as Raja Guhya and Guhyatamam in the 1st and 2nd verses in the chapter Raja Vidya Raja Guhya chapter in Bhagavad- Gita. In Sanskrit language the word Guhya and in Telugu language the word Gupta gives same meaning. It is described in Gita that wisdom of God is Guhya (secret). The person who knew wisdom of God as it is secret can be called " Gupta". The intelligent Vysya who knew wisdom of God, keep Gupta as title after their names.

The person who knew both wordly wisdom and wisdom of Paramatma was called " Sresti" and the person who knew only wisdom of Paramatma was called " Gupta ". In the Traita Yuga these words like Sresti and Gupta were added at the end of the names of Vysya communities. We do not know that whether Vysyas know the distinguished meaning of Sresti and Gupta. We already said that Dravidians had forgotten their history. It can be said that today the method of intelligent Vysyas which was introduced in the previous Yuga is not known. But the words like Sresti and Gupta is remained even today as evidence of decision of intelligent Vysyas in previous days.

At present as some people had forgotten their history, Vysyas are not keeping the words like Sresti and Gupta at the end of their name. But they still say that they are Arya Vysyas. In the previous days as Vysyas were greater than Aryans, so they kept Sresti and Gupta at the end of their names. In those days Vysyas were superior to others in the mundane wisdom and in the wisdom of Paramatma. As so many Vysyas were superior in the wordly wisdom, resulted in more Srestis were in the Vysyas. As very few Vysyas were superior to others in the wisdom of Paramatma, resulted in Guptas were very few in the Vysyas.

Owing to Vysyas did not know the meaning of Sresti and Gupta; they thought that the words like Sresti and Gupta had come as heredity in their caste. Owing to this some Vysyas are called Srestis despite they didn't have wordly wisdom. If father is Sresti, son also keeps the word Sresti at the end of his name. Similarly they keep the word Gupta at the end of their name. So many persons do not know that these words didn't come as heredity. I think that intelligent Vysyas had introduced these two words for lessening of Aryans, but so many persons didn't know this fact.

Despite Aryans maintained their traditions by forming Arya Samaj and aware of their roots that they are Aryans in North Bharat, they see only Arya Vysya without recognizing the words like Sresti and Gupta. Though they knew the two words, they didn't understand the meaning. They didn't know that Gupta is greater than Sresti. Some Vysyas didn't add the words like either Sresti or Gupta at the end of their names. As elders of Vysyas had introduced the words like Sresti and Gupta at the end of their names against cheating of Aryans and for upholding their dignity, but Vysyas are doing great mistakes by not keeping either Sresti or Gupta at the end of their names. It is good that those persons who do not know wisdom of divine must be away from the word Gupta, but it is good that they should keep the word Sresti at the end of their name. Any Vysya must be having some kind of wordly knowledge, so it is better to call him Sresti.

Despite Vysyas were in the first row than Kshatriyas and distinguished by having the titles like Sresti and Gupta, Aryans didn't take it seriously and made them say as Arya Vysyas. Despite Vysyas say about them as Arya Vysyas, the signs like Sresti and Gupta which are at the end of their names appear as evidence for the cheating of Aryans. Even today Vysyas are intelligent persons in the mundane matters like in the previous days. They are proving their ability in writing Panchangas (Almanacs) and in telling Jyotishya. Some are distinguished in politics, in devotion of God and in all kinds of professions.

I observed all castes of today in my own experience. Each caste is exhibiting its gesture of way of thinking on its own way. I have seen the caste of Reddy and Kamma. I have taken birth in Kamma caste, so it appeared me very well, despite I didn't see it. I have known that this caste is not suitable even to the smell of divine wisdom. But I didn't say that this caste didn't have devotional thinking. I say that they didn't know about Atma Jnana. I understood about them that except getting livelihood, they didn't have second sight.

If we take the Reddy caste, they are better than Kamma in the matter of wisdom. Despite they earned money and spend it equally, despite they are outrageous, they have fear of sin. Despite they have devotion on Devatas, they have also Atma Jnana. In the society more people in Reddy and Kamma caste are developing equally in the political field and in financial field. They are also developing as land lords and as businessmen. I observed both castes and say the difference between these castes in the matter of divine wisdom. In the previous days those people who were

Dravidians were divided into Kamma and Reddy castes. If we look into these castes, it can be known that at present how Dravidians are living.

Both these two castes had come from Dravidians race. Because of I have to speak about these castes. I have known from experiment that the effect of caste is in the Kamma and Reddy communities. I have understood that every caste is accustomed to its specific way of thinking. Castes, status and deservingness of people in the society are all manmade. Some people are of opinion that castes are immaterial and only Gunas are important. We also say the same. Both Dravidians and Aryans are humans but Aryans believe themselves to be great. Similarly many other castes are filled with many ways of thinking.

Owning to one way of thinking is in a caste, it made them get away from the Dravidian way of thinking. When I ask the people who approach me about their caste, I can estimate their natural feeling in accordance with their caste. Then I try to remove his natural feelings in order to bring them to the Dravidian thinking. All castes are equal to me but their way of thinking is not equal. For example, I met a Reddy doctor and a Kamma doctor to know how they feel about the wisdom of Atma. Both the doctors knew that I belong to Kamma caste and that I am a spiritual person however they didn't have any clue about my greatness in the respect to spirituality. The doctor only knew that I write books and impart wisdom.

First I met the dentist Dr. Gogineni Radhakrishna who was in Hyderabad regarding my dental problem. When I met him he spoke irrelevantly that *"All people have become lazy in this world. If this trend continues how will the country develop?"* I understood that he indirectly was deprecating me by commenting *"Some people are collecting money from people by talking about God and Devil without doing any constructive work."* He charged two thousand rupees for my treatment which was worth only a mere hundred rupees. Since I had once worked as a doctor myself, I knew how much the treatment actually costs. I knew that Dr. Gogineni unduly collected more money as he intended to earn more by wrong means. It doesn't matter to me since I believe that it is his natural disposition. It is very strange to consider Gnanis as lazy people. I have had so much experience with the people of Kamma community that I can say that neither wisdom nor Gnanis are respected by them. The doctor's example was only one of the many references.

After sometime I met Dr. O. Manoranjan Reddy in Anantapur. He was also aware that I am a spiritual person hailing from Kamma caste. When I visited him he stood up with respect and

addressed me. He prescribed me some health tests and examined me himself without taking any fee. He spoke to me respectfully by honoring the spirituality. However, the dentist in my previous example didn't display even the bare minimum respect and described me as a lazy person and falsely overcharged me. Both were doctors practicing medicine but were very different people. I purposefully went to both of them but the dentist from the Kamma community exhibited his natural disposition of his caste and similarly the Reddy doctor also exhibited his natural disposition. It is hence understood that how ways of thinking differs from caste to caste. In this way I grasped natural disposition of so many men and at last revealed my conclusions at my 64th year. I understood very well that peculiar thinking exist in the castes.

In my opinion, there would be betterment of the society if caste system is completely eradicated. I have already started a program to support my opinion on caste eradication. I am away from the people who do not respect Atma Gnana and make them change as Gnanis. We intend to establish the real Dravida kingdom by bringing all the people to one way of thinking. This is quite a task where our lifespan appears shorter to accomplish it. Since I have completed 64 years of my life, I have very few remaining. When a question arises on the possibility of accomplishing this task in such a short time, I believe and in response I have to say" the person who is visible to eye can start the work, but the person who is invisible can complete the work".

As a result of Aryans' division of Dravidians into castes, so many other castes have come into existence. If all thee castes are uniteed as Dravidians, the wisdom of the 3 Atmas must come. If the wisdom of 3 Purushas comes, Indus of Kritayuga will come again. Then Bharat will completely convert to Indudesha and every man will have the power of wisdom. It is important to spend the life with having the power of wisdom rather than leaving as a common man without it. Every person must try to know his basic characters as a human by leaving his caste and religion since there is no difference between men.

In all men, Jeeva, mind, intellect, Chittam and Aham are equal. It is known from basic knowledge that there is no difference between men internally then why is there an external difference? The external differences exist in the bundle of Karmas which a man carries.

Since the bundles of Karmas are different in men, they do not walk equally. How the bearer of weight walks slowly and the one with lesser weight walks briskly similarly their behavior is formed in accordance with their Karmas and that's how they are differentiated in the society. That

behavior is in the form of castes and religions and decides how they walk. If Karmas are eliminated, the difference of caste and religion in men would be eliminated too. To remove Karmas, one must know the wisdom of Dravida which is called as wisdom of Traita doctrine. When Dravidian wisdom of the 3 Atmas is known, then all will come out of the bondages of Karma and will know and merge with God in the truest sense. This is possible if you accept my above mentioned facts and look into yourselves with the intention of knowing who you actually are in accordance with the basic wisdom and by leaving your caste and religion. Finally, this is all that I have to tell.

Yours

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

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

The End...