

# Hindu Definition "Sneha Smruthi"

By Shnehranj

pdf e-book



**For World Peace, World Unity and World Salvation**  
**SNEHARAJ FOUNDATION**  
**Under Takes**  
**SANATHANA DHARMA PARICHAYA YAJNAM**  
**(Haindhava Nirvachana Yathra)**

(As part of this Book-1 (Ver-1.86.1) is dedicated to Universal Humanism)

# **SNEHA SMRUTHI** PDF e-Book

(Here is your identity, O Hindu people, the greatest of creation)

**STUDY OF SANATHANA DHARMA ( BASIC)**  
**("HINDU DEFINITION")**

**Subject matter codification**

**V.S.Shnehranj**

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# Content

**Page 3 - Content**

**Page 7 - Introduction**

## **PART-1**

**Q-1) What is the reason for Sanatana or Hindu Dharma to be called "Dharma which makes human beings perfect ?**

**Q-2) What is the ultimate goal of human birth is Heaven or Moksha?**

**Q-3) Atheism, Dvaitam, Visishtadvaitam, Advaitam Which of these is the concept of God of the Hindus?**

**Q-4) Human God and thirty three crore Gods...Let's Know..**

**Q-5) Is Hinduism a faith ?**

**Q-6) Is Hinduism a religion?**

**Q-7) Isn't Hinduism a geographical identification?**

**Q-8) What is the definition of Hindu?**

**Q-9) What is "Spiritual Heritage of India"?**

**Q-10) What are the tenets of Indian spiritual heritage or Hinduism?**

**Q-11) What is the definition of Sanathana Dharma or Hindu Dharma ? Hinduism is known by what other names?**

**Q-12) Which are the basic books of Sanatana or Hindus?**

**Q-13) How many Vedas are there? Let's learn the basics of Hindu philosophy:**

**Q-14) Hindu History at a Glance**

**Q-15) What is the reason for demanding Hinduism to be a World philosophy ?**

**Q-16) I heard that there should be a Hindu society, why is there no Hindu society here?**

## **PART-2**

**Q-17) Basmaam , sandalwood, kumkum, wearing on the forehead, let's see the ways and meaning?**

- Q-18) Why is Karpura Jyoti touched to the forehead by devotees ?**
- Q-19) What is the meaning of Hindus saying namaskarm, namaste and pranaam while greeting each other?**
- Q-20) Coconuts are broken during puja. What is the concept of this?**
- Q-21) Why do Hindus tie the Waist chain (Aranjaanam) ?**
- Q-22) What is the reason why Hindus add Sri, Sriman and Srimati to their names?**
- Q-23) Is idolatry the same as Parabrahma Worship ?**
- Q-24) What are the sadhana methods of Hindus?**
- Q-25) What is the basic and complete order of worship of Hindus?**
- Q-26) How do you see the rituals in the temples, the puja at the shrines, the chanting of names and homam?**
- Q-27) Have you heard that worship is a wrong practice?**
- Q-28) What is the reason why Hindus call a particular moment in the morning Brahma Muhurt?**
- Q-29) Why is it that you can see the image of sexuality on the walls of some temples?**
- Q-30) Why Hindus circumambulate the temple?**
- Q-31) Which is the social center of Hindus? What are its functions?**
- Q-32) What is the relationship between temple and body?**
- Q-33) Why have you heard that 'Om' is not only for Hindus but also for the entire humanity?**
- Q-34) Does Omkara sound exist in the universe?**
- Q-35) How did Omkara come about?**
- Q-36) What is the reason for saying that Omkara is the gateway to God?**
- Q-37) What is the reason for saying that Om is the seed of the universe?**
- Q-38) What is the reason why Omkara is used first in mantras?**

**Q-39) Om (ॐ or ओ३म्) when written in Sanskrit is written as “ ॐ” , which is correct?**

**Q-40) What is Shivalingam Sankalpa? How did it evolved ?**

**Q-41) Does Shivalinga form physically represent Universal Energy ?**

**Q-42) What is the reason why sages encourage Shivalinga deity in Shiva temples?**

**Q-43) Scientific Analysis of Tri-Murthi Concept :**

**Q-44) Shodassa Cultures (Sanskaara) :**

**Q-45) Four Purusharthas, Four Ashrams, Four Varnas:**

**Q-46) Is there caste system in Hinduism or Sanatana Dharma? Whose product is the caste system?**

**Q-47) What are the five great yajnas?**

**Q-48) First puja i.e. why pray to Lord Ganesha at the every beginning ?**

**Q-49) What is Prasthana Traya?**

**Q-50) Ishtadevata Pooja Ritual step by step :**

**Q-51) How to practice meditation...?**

**Q-52) What is mantra diksha (Initiation) ?**

**Q-53) In Hindu epics we see superhuman beings, are these all fantasy stories like Phantom, Spiderman, Harry Potter etc.?**

**Q-54) How did this creation come about?**

**Q-55) Let's go through Dasha Avatar ?**

**Q-56) Prayer Shlokas that every Hindu should know :**

**Q-57) Knowledge of Agama, Nigama and Tantra:**

**Q-58) What is the secret of Pancha Makaras in Tantra?**

**Q-59) Why are temples closed during eclipse?**

**Q-60) To whom is the foot touching salutation ?**

**Q-61) Can the Sadhak get help from God/Guru in times of crisis?**

**Q-62) How is the scheme of Hindu Dharma study?**

**Q-63) What is celibacy?**

**Q-64) What is the secret of lemon lamp in Devi temples?**

**Q-65) Can you tell us about Raksha Bandhana Utsav?**

**Q-66) What is Avani Avitam?**

**Q-67) What is the legend of Onam celebration?**

**Q-68) What is the relationship of Onam with Raksha Bandhan?**

**Q-69) What is the relation of Emperor Mahabali with Mesoamerican Mayan Civilization in Central America?**

**Q-70) Kerala was not there when Emperor Mahabali ruled the kingdom, then how did the arrival of Emperor Mahabali become the celebration of Kerala?**

**Q-71) Great personalities (V.I.P.) ? Does their influence shape society?**

**Q-72) What is Neti Neti Siddhanta ?**

**Q-73) Is Bhumi Devi suffering from viral fever? Is there a cure for it? Who is the doctor?**

**Q-74) How did Shankaracharya defeat Buddhism in the Shastrartha debate?**

**Q-75) How should Holi be celebrated?**

**Q-76) What do Hindus expect from the people of the world ?**

**Q-77) What is Kriya Yoga?**

**Q-78) Who are the enemies of Hindus?**

**Q-79) What is the responsibility imposed on Hindus by nature?**

**Q-80) What is the reason why Adiparashakti is called Amme Narayana, Devi Narayana, Lakshmi Narayana, Bhadre Narayana?**

**Q-81) Can you tell us about the origin of Vedas?**

**Q-82) Is meat food prohibited for Hindus? Are foreign clothes forbidden for Hindus?**

**Q-83) Who are the seven mothers according to Hindu Dharmashastra?**

**Q-84) What does Lord Krishna's universal form (VIRAT ROOPA) represent?**

**Q-85) What are known as 'sitting in SAMADHI' and 'been kept in SAMADHI' ?**

**Q-86) What is the coming Era transformation, Era dharma, Golden era?**

**Q-87) To be continued.....**

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## **Study of Hindu Dharma (Basic)**

### **The Introduction**

**Humanity is going through its worst period today. First, the human habitat itself is in danger. In another 10 years, the earth does not seem to have the capacity to support us, acid rain, radiations and chemical emissions, chlorine, fluorine and carbon emissions, and nature's scarce resources are dangerously depleting. Terrible changes in climate are happening. Heat waves and hot gases from the sun have disrupted the climate. Global warming and greenhouse gas-induced changes include polar ice caps, sea level rise, storms, earthquakes, air and water pollution, ozone depletion, and land degradation. Ecological habitat is becoming unviable.**

**Second, human society is collapsing. We live in an age where the truth cannot be told. To be honest, there are life-threatening situations to think about. Violence, injustice, falsehood, corruption, begging, violence, exploitation, rape, capture, selfishness, discontent, disease, hunger, suicide, refugee life, alarming price hikes, deteriorating cultural and social life styles, political slavery, arrogance of government officials, unfunded taxation, Insurgency, sedition, black money, etc., reigns under the banner of evil forces. Goodness in man is perishing. Asuri's idea that evil is good for all trade and indulgence is strengthened. Heart ties are breaking. We need to save humanity, which is facing extinction. For that, a system of truth, love, peace and prosperity should be established which changed the current system. For that, for the first time, man has to become fully human. What is the “complete human” ?**

**Life as a single-celled organism started its life journey in water, evolved into water-dwelling, plants, amphibians, and multi-celled forms to the human form we see today. Having entered into the animal forms, today, although life has assumed human form, it remains animal-man.**

**Shouldn't we rise from this animal state? To humanity! , should we not be humans , donot we have to live like humans? For that we need to know humanity, how it differs from animality, we need to know humanity.**

**If you want to know that, you have to know Hinduism, that is the only way. Only on this earth Hinduism elevates the human race from the animal state to humanity. So we need to rise to humanity by understanding Hinduism. Thus, as real human beings, we have to raise the Dharmadwaja of humanity of truth, brotherhood, unity, integrity, freedom, love, prosperity, peace and harmony to the Garuda path on this earth.**

**Where everywhere is filled with spiritual beauty , without fear of anything, where aim of all things is to become omnipotent, omniscient, all-pervasive and transformed into God. Free from lies, deceit, poverty, hunger, disease, helplessness, free from all kinds of fear, everywhere food, health, fruit, flower, pure water, pure wind, reliance, abundantly available, love, faith, modesty, truth, equality, full of mercies, nature. To always use the acquired resources of Nature for the development of the human society and believe that the upliftment of all is the upliftment of the individual. Where we find full of excellent human beings, full of loving-trustworthy divine light, full of bliss, all blissful and prosperous development with all these we need to establish boundryless Great Empire or True Golden Age.**

**This book's content has been compiled from diverse sources, including revered sages and online resources. After meticulous verification and review, I present it to you for feedback, critique, and refinement. Following rigorous re-examination, this manuscript will be submitted to the Sanatana Vishwa Acharya Sabha for endorsement.**

**Upon unanimous approval from the Sanatana Vishwa Acharya Sabha, this codification will be formally recognized as the definitive moral reference guide for the revitalized Sanatana Dharma, aligning with the emerging new world order.**



**May the divine guide individuals in their pursuit of truth and justice. May goodness flourish, and may truth triumph through each person's loving endeavors.**

**let's start..**

**Kuthuparamba**

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## **PART-1**

**SNEHA SMRUTHI**

### **STUDY OF HINDU DHARMA (BASIC)**

**Q-1) What is the reason for Sanatana or Hindu Dharma to be called "Dharma which makes human beings perfect HUMAN BEINGS ?**

**ANSWER :-** Good question, animals also talk, communicate, work, eat, rest, excrete, play, procreate after such living one day they die. A human being who thinks that this action is life and indulges only in material things, eats, drinks, plays, lies down and defecates and dies a mere, animal-like death is called a human animal. Beyond this , when one think , Who am I ? Only when the thought is awakened , the instant , the human animal becomes fully human.. I am not this body, because when death occurs the body is still here, but it is called my corpse. So where is that “ME” that was in this corpse? Where did that gone out of body ? Where did it come from? Why and how did it enter in this body? Why did it leave this body now? The moment these thought waves, which are alien to animals, arise in the brain, the moment human animals evolve and become fully human. If you live with the goal of material pleasures of heaven, you will not become a human being. With the elevation from the body consciousness of animal to the soul consciousness of humanity, Hinduism elevates the seekers of truth from animality to full humanity, to spirituality, and from there to divinity.

As opposed to one's inner animals – as part of the Scientific inquiry, Who am I? What is my permanent status ? I want to see it, I want to realize it, that moment when the desire to seek the truth becomes stronger. . . That moment. . . They are fully human. This is where the purpose of human birth begins. This is where education begins. Sanatana Hindu Dharma Shastra begins by giving education to the man who wakes up from the animal state and by developing all the sciences to make him familiar with his state of being. That is why Hindu dharma is called the dharma that makes human beings perfect human beings.  
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**Q-2) What is the ultimate goal of human birth is Heaven or Moksha?**

**ANSWER :** "Janani Janambhumishcha Swargadapi Gariyasee" This was actually said by Sri Ramachandran in Sri Lanka. Mother and homeland are better than heaven. If there is something better than heaven, then heaven is never the final goal? What is heaven? Heaven (B.G.2/43-44 & 9/20-21) is a celestial world. There is also birth and death. What is the goal of those who intend to go to heaven? It's just fun. There are Apsaras, there are Gandharvas, there is music, dance, surapanam... it is just a five-star Kamalayam. Instead of money, you should take virtue there. If you end up your virtue, you will be kicked out from there. Again you need to come to the same earth and suffer again and again the same miseries.

The inner pulse of life is always to free oneself from all slavery, dependence, all bondages, exploitations and sins, to realize what one is, to attain perfection, to become omniscient, omnipotent, omnipresent, to attain immortality, to attain eternal peace.

The way to this is to attain perfection. By striving with the quest of Who am I? Do Sadhana for self-realization. Thus, by becoming what he was originally and thus by merging into it, he completes it. So become that root spirit, merge into that spirit of it... This is moksha.

Now you think whether heaven or Moksha should be the goal of human life. While the goal of heaven makes one a mere indulgent consumer, the goal of Moksha makes you a GOD capable of creating thousands of heavens . So if Moksha is your goal, know Hinduism, understand it in its full form, become a complete human being.

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**Q-3) What is the concept of God of Hindus? (Atheism, Dvaitam, Vishishtadvaitam, Dvaitadvaitam, Advaita)**

**ANSWER:** The following principles that are going to be mentioned are the changes in the concept of God of the human beings until they reach the perfection from animal human condition.

1. Atheism (Charvaka principle) ,

**2. Duality,**

**3. Vishishtadvaitam**

**4. Then there is “Advaita” philosophy, which is perfect and the Hindu concept of God.**

**First, let's take a look at atheism (charvaka philosophy). (Bh.Gee.16/4-20)  
This philosophy is that there is no God who guides this world, and this world has no foundation, and it is only a process that is going forward only because of sexual desire.**

**Take a look at this nature. How systematically it is created, located and operated. Insects beget insects, birds beget birds, cows beget cows, humans beget humans. There is honey in flowers, poison in snakes, colorful trunks, night and day, sun, rain, warmth, sea and cloud, how wonderful! The plants that capture the toxic air that the living things throw out and make life-giving air for the living things, how great is this air purification process. Gravity, the orbit of the planets, the birth and growth of organs, how wonderful. Everything in creation obeys the law of self. How childish it is to say that this disciplinly created and controlled nature came into being and exists without a regulator. Hinduism rejects this Nirisvara philosophy.**

**Now Dvaitam, this is seen by Hinduism as an earlier step to Advaita. The life that wakes up from the animal state realizes that some force is controlling this whole and that the will of that power is what is going on in this world, and fears that God's power. And assumes that it is different from itself and the whole. Thus it comes to a conclusion that the creation and creator are two different aspects. This is what Dvaitam. Whereas Westerners often perceive God as a creator sitting on a throne in heaven, orchestrating all creation, testing humanity, and concurrently creating Satan and evil forces to mislead them. This concept portrays God as a fearful, punishing, intolerant, vengeful, and cruel deity, fostering a fear-mongering theism. This perspective relegates humans to a subservient role, subject to a final judgment of heaven or hell.**

**This argument, rooted in artificial religious dogma, posits that only a particular religion can appease this Creator. However, such a notion can only thrive in the absence of scientific inquiry, wisdom, and rational thought.**

**When even human beings demand freedom, equality, and partnership on this earth, in this theism, a master who always desires to enslave and punish his creation with terrifying cruelty. It is an illusion that goes against instinct. It is equal to the association of animals. Packs of wolves and packs of elephants go like that. In these groups there is one master and all the others are slaves. If it pleases the owner then happiness to the slave otherwise hell. This is the principle in this case also. The unscientific, unnatural, immoral, and childish theism in which two opposing forces, the creator and the creation, the slave and the master, constantly exist in this universe.**

**Now the third one is Vishishtadvaita, this too is seen by Hinduism as a early step to Advaita. Its argument is that Samashti is the body of God, and the parts or members of that body are the living beings and nature. (Within the external world of God, there is a small world called creation/nature) A body cannot exist without organs. Similarly, without the body, the organs do not exist. Thus, it is an argument that proclaims that he who is a part of that one is also that one.**

**Now, Bhedabheda or Dvaitadvaitam posits that Prakriti (matter) and Consciousness are two distinct entities, yet simultaneously argues that these two are manifestations of a higher, ultimate Reality. This philosophy reconciles the apparent duality (bheda) with the ultimate unity (abheda) or non-duality (advaita). Sanatana Dharma views this approach as a stepping stone to Advaita (non-dualism) because the two distinct entities can obscure the undivided truth, and the notion of being separate from the Absolute Truth can be a subtle obstacle to achieving Moksha (liberation) through spiritual practice (Sadhana).**

**"Finally, Advaita vision is a perfect vision that has emerged from the culmination of much sadhana and wisdom. There are not two here, only one. Scientific , Rational, Dharmic , Sanatana – Hindu Concept of God. Prajnanam Brahma (Rigveda), Aham Brahmasmi (Yajurveda), Tattvamasī (Samaveda), Ayamātma Brahma (Atharveda), Isavasamidam Sarvam (Upanishad), Sarvam**

**Khalvidam Brahma (Upanishad). That all the creatures in the collective are the transformations of one original spirit, which sees the divine power in everything. And which supports the scientific theory that energy cannot be created or destroyed and the total energy value of the universe is always constant. This theism is based on the scientific truth that all the various things in the universe are only manifestations and transformations from one energy. God pervades the universe. It is everywhere. Here nothing exists apart from God. Everything here is God. There is nothing other than God. In the pillar and the rust, in the self and the universe, in the creation and the flood, only God. God is the creator and God itself is the creation. To give an example, here God is like a dancer. And not like a painter. If the picture is drawn, the picture and the painter are separate creators, while in dance the dancer and the dance are complementary. Without a dancer, there is no dance. If there is no dance, there is no dancer. In the dancer there is the dancer, and in the dance there is the dancer.**

**God himself is transformed into creation. Every movement in the creation is the movement of God. Although every person is a form of God, he does not recognize God, the truth, who resides within him with his sva-bhava (aham-bhava). When through immense Sadhana the Self-Bhava is brought to the One who guides all , who resides in all (B.G.18/61) and who is undivided (B.G.13/17), then self-realization-God-realization-enlightenment arises. Kaivalyam or the state of salvation is said to be the state in which one shines himself as God, realizing the truth that everything is God, and that everything is an expression of the unbroken soul. You and I are all God. There is nothing here that is not God.**

**Aham Brahmaasmee - "I am God",**

**So ThathvaMasi - "It is you".**

**Thus "Isha Vasamidam Sarvam".**

**This is the God concept of Hinduism. Finally, in other theisms there is only one God (Single GOD) . But in Hindu theism , there is only God. There is nothing that is not God (Everything is GOD).**

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#### **Q-4) Human God and thirty three koti Gods , let us check ?**

**ANSWER:** We first saw the concept of the human animal. From there we also saw how to become fully human. The next stage of this is the state of being a human god. When a person achieves God-realization and self-realization through sadhana, then that person (man/woman) is full of divinity. Thus that woman or that man shines with divine qualities. That man (female/male) who is full of divinity is called by common people as “Human God”. Also called Avatar by scholars. When we accept someone as a human god in this way, it is an acknowledgment that we too are likely to become gods one day. It reminds us of our purpose in life. We are lifted by the hand from the human animal to infinite possibilities. It is the light of perfection. It becomes the sadhana of divinity.

This can be checked with the help of maths. You may have heard that Hindus have thirty-three crore gods. Then it's just that it's been misunderstood. The word kodi(not Crore) in Sanskrit also means share, part, percentage. In general, there is thirty-three percent divinity, thirty-three percent humanity, and thirty-three percent animality in humans. We call the people who possess the divinity as avatars and the common people as human gods. We call people with animalistic nature as Asura, Rakshasa, or Man-Beast. Then we call the people who are full of humanity, Mahatma and Complete-Human. If one could increase his divinity to more than thirty-three percent, he would be an avatar or a human god as the common people say.

Within the Vedic pantheon, thirty-three primary deities are recognized, comprising:

- 11 Rudras (embodiments of Shiva's powerful energy)
- 12 Adityas ( solar deities and gods of light)
- 8 Vasus (natural forces and elemental gods)
- 2 Ashvini Kumaras (twin gods of health and medicine)

These thirty-three deities represent various aspects of the universe and human experience in Vedic cosmology."

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### **Q-5) Is Hinduism a faith?**

**ANSWER :** No, the Hindu is a seeker of truth. Every Hindu lives to become God himself. Faith is foolish and blind. It exists and can be imposed only in the absence of logic and the science of intelligence. The self-respecting Hindus who were brought up by the lullaby song of the mother of freedom, can never be only believers. Because faith requires servitude. Belief is not necessarily true, it is just a belief. For example, let's look at the Westerners' reference to the earth, "the unscientific belief that the earth is as flat as a bed, that the mountains are fixed by the ridges, and that the earth is the center of the solar system, and that the sun revolves around the earth." In contrast to this, astronomers such as Copernicus and Galileo were subjected to cruel persecution by calling out the truth that the sun is the center of the solar system and that the earth revolves around the sun. Bruno was brutally burned to death in the 1600s. Then at last the West had to change their beliefs and accept the truth. Westerners insist on believing that the serpent is the devil. What is the truth? Think about it, the serpent is called the devil because he was promoted to eat the forbidden fruit. Well, let's take a look at the developments. How did those two people live until they ate the forbidden fruit? Like animals, they have no self-awareness, no honor, no shame, they eat when they are hungry, they sleep when they are sleepy, so the serpent who forced them to eat the fruit of wisdom was raising them from animality to humanity. There was self-awareness. felt Shame, freed from slavery, knowing the divinity inherent in oneself, the ability to create, knowing the divinity, and thus helping one to realize the Supreme Consciousness within oneself, should one not worship the serpent as the Kundilini Shakti, as the Adiguru? Do you want to despise everything? This is how belief is imposed. That may not be true.

But the truth will always be the truth. Hindus have developed their philosophy as a science. For them vision is scientific truth. Hinduism is its empirical truth derived from observation and experimentation. So there is no need to teach Sanatana Hindu Dharma. It is a scientific study in which all those who need, seek and go through those practical trials can discover that great truth for themselves as their ancestors experienced it.

But , where as, it is very necessary to teach faith. Because some personal opinion, it doesn't have to be true. Maybe just imagination. This unscientific belief needs to be propagated because one cannot experience oneself , so only other one come to know this when propogated. Otherwise, that trust will disappear. If one's experience, if everyone can experience the same when going through those practical experiments, then there is no need to talk about that scientific dharma. It is always within and in nature for all who need it to discover for themselves. It never goes away. So Hindus who resort to practical experiments for knowledge need not be convinced. They are truth seekers. Perfection cannot be achieved by faith.

Sanatanas live to achieve perfection. The way is investigation, experiment, analysis, criticism, perspective and vision. It is not a faith that pledges the own intelligence.

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#### **Q-6) Is Hinduism a religion?**

**ANSWER :** No...no! Hinduism is a scientific life plan. It is a culture. It has been a process of changing hands from generation to generation since prehistoric times, consolidating the knowledge of the universe into scientific truths. Since these are eternal truths, Hinduism is called Sanatana Dharma. But Hinduism is not a religion. What is religion? Religion means "opinion". A pattern of life in which one codifies an opinion, fully believes in it, and lives by that opinion. Maybe someday that opinion is determined to be wrong, then ...?

Now whether Hinduism is a religion, let's do a comparative study with the characteristics of religions.

One, "**Religion demands unquestioning faith**"

Then faith has no place in Hinduism. Hindus are not believers but truth seekers. Let's look at a verse from Bhagavad Gita to understand this....

*" According till now , I have explained to you the most secret knowledge. You must analysis it and then accept it or do not accept , it's left to you, do what you like " (B.G.18/63).*

Is this the way of a religion ?!

Secondly, " **Religion imposes a single preacher , a single religious book, and a single method of worship** "

Hinduism has a continuous, eternal tradition of Acharya, Mahatma, Rishi, Yogi, and Realized person. It never stops. (B.G.4/7,8,34) Great souls will keep coming as per the need of time. Thus every satyadarshi's , acharya's written books are religious books for Hindus. So innumerable preachers and so many religious books. There is only one subject in all scriptures. Realization, perfection, salvation.

Now think about it. Is one religion for all a correct concept ? Because everyone has their own views. They have their own character, behavior and preferences. Each of us is different in character and habits, just as our handlines and irises are different without matching. one thing ! , why is this religion? Religion is the path to perfection. This is where Hindus differ from others. Where others forcefully impose religion with a conservative and reactionary attitude without allowing them to study, ponder, analyze and compare its truth, the Hindu says that each one should build his own path to perfection according to his nature. To become a prophet himself.

Now speaking about the mode of worship, they, Sanatans or Hindus worship the same God in many forms, in many names, sometime without form, according to their own characteristics, according to their desires, according to their needs, according to their imaginations, according to their feelings. Respecting such worship practices of others. To understand this, let us look at some verses of Bhagavad Gita.

*“ In whatever way people surrender unto Me, I reciprocate accordingly. Everyone follows My path, knowingly or unknowingly, O son of Pritha ” (4/11) .*

*“ Those who are possessed of wisdom by their own desires, obeying their own rules and being self-controlled by their nature, worship other conceptions of God ” (7/20).*

*"I am the One who gives unwavering attention to any devotee who desires to worship any concept of God with attention " (7/21).*

*" Those devotees carefully worship that concept of God. but from it they acquire the respective blessings that I give " (7/22).*

So accordingly , the Hindus can worship in the way they like according to their character, will, habits and thoughts. They know that it is only the Supreme Being who accepts worship and blesses in whatever way they worship. Is Hinduism the way of religion ? which gives freedom to choose the teacher, religious book, and method of worship that suits one's personality. Answer is no.

Third, **Religion instills fear by branding believers as born sinners – slaves.**

Hinduism creates fearlessness by chanting the Vedic mantras such as Tattvamasi, Ahambrahmasmi, Ishavasamidam sarvam with addresses such as Amritasyaputra, Amara Kesaris, Shakti Swarupini, Ishvara Pratirupa, Parishuddhatma, Snehasvarupa, Atmasvarupi, etc. Elevates to the equality of God, rises to Godship. Is this the way of religion? No, let's think that this is enough for the time being that Hinduism is not a religion. If not, no matter what you say, it won't stop.

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#### **Q-7) Isn't Hinduism a geographical identification?**

**ANSWER :** It was until yesterday, from now on, when defining Hinduism, it is enough to consider Bhumi Shastra and Darshan Shastra. About 2,500 years ago, Indians were referred by foreigners including the Greek conqueror Alexander as Hindus, meaning those living in the vicinity of the banks of the Indus River . At that time, Hindus meant Indians from the point of view of geography. So today, geographically, all those living in India cannot be called Hindus. Because of the influence of foreign religious propagandists, "Hindus!?" A good number have gone to foreign religions. however It is true that they belong to the Indus River and Indian culture itself but these People who have gone they do not like others to call them Hindus , because their newly adopted philosophy is different from Hindu philosophy.They prefer to be known as non Hindu.

Even if we take it geographically, each part of the land has its own characteristics / identity. Perhaps if one considers a particular land as a person, one can say that that particular land has a personality / identity. If so, what is the identity / personality of India? Therefore, if you analyze or pass through the literature, art, science, festivals, celebrations, customs and cultures of this land, you can easily find out the personality / identity of India. Those who pass thus will surely recognize that it is the identity of a Yogi/Yogini-to-be or a Sadhaka. Therefore, while defining Hinduism, it is certainly need to consider not only geography but also philosophy as well. Because each land has its own nature and philosophy. Hindus also have a certain philosophy related to their soil , which is definitely special and scientific in nature and It is different from non-Hindus philosophy.

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#### **Q-8) What is the definition of Hindu?**

**ANSWER:** First we need to understand why we need to learn the definition of Hindu. It is because the Hindu does not know that the soil under the Hindu's feet is drying up. Unfortunately, there are people around Hindus , who have been taught by their faith to convert, oppress, or harm those who worship differently. On the other hand, foreign atheists are trying hard to demonize Hindus by tarnishing the culture of Hindus, who believe that theism/spirituality is a hypnotic opium. It is also a threat to the survival of the earth and humanity. Hindus need to learn Hinduism to save humanity on earth. It starts with learning the Hindu definition.

Before going to the definition of Hindu we need to learn some basic definitions. Those are..

- 1) **Adharma:** Adharma is an act , which aims of narrowing of Prajna (knowledge), causing grief, binds, tortures and exploits.
- 2) **Dharma:** Dharma is action that develops Prajna (Knowledge), gives pleasure, and is intended for salvation.

3) **Moksha:** Moksha is the state of being freed from all kinds of bonds, from all kinds of slavery, from all kinds of dependence and from all kinds of sorrows and exploitation.

4) **God:** Omniscient, Omnipotent, Omnipresent Super Spirit which is manifesting and evolving itself with its infinite wisdom, power, action and appearance in the form of the creation, all living and non living things.

Now let's get into the definition of Hindu / Haindhava / Sanathani..

5) **Haindhava / Hindu / Sanathani :** “To those for whom India is the Dharmabhumi, the Punyabhumi and also Fatherland or Motherland or the land of Spiritual guidance (Guru Bhumi). And who recognize that there is a Supreme Soul that governs the entire creation and that can be realized within oneself in this lifetime or the next, by spiritual practices (sadhana) or by the grace of their family deity (KulaDevatha) or by the grace of their Guru for the sake of Moksha. Thus "Atmano Mokshartho, Jagat Hitayacha" that is, for the sake of welfare of whole universe along salvation of own soul, any person who possesses the requisite Shasthras, inner motivation and appropriate actions such a person is called a Hindu (Haindhava) / Sanatani.”

**OR**

To put it mildly

*“A person who sees God in himself and in all others, a descendant of the Indian soil, of the Indian spiritual heritage, is known as a Hindu/Hindu/Sanatani ”*

The essence of this Hindu definition is that the whole of Hindu literature, the Vedas, the Upanishads, the Upavedas, the Puranas, the Darshanas, the Mahakavyas, the Agamas, and the Smritis are based on this alone idea. Likewise, it is also the basic concept of all systems, from the Gothra system to the Kavu, Thayyam (Bhuth-Kola), Kshethra, Vaidhik, Hata, Tanthra, Yogic meditation sampradaya and also Shaiva, Vaishnava, Shaktheya, Ganapathya, Saura, Kumara sampradaya too. Now this must become the definition of all complete human, who are awakened from animality.

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**Q-9) What is “Spiritual Heritage of India”?**

**ANSWER:** We have to go through Vedas, Upanishads, Vedangas, Upavedas, Puranas, Darshanas, Mahakavyas, Agamas and Smritis to tell the spiritual heritage of India. It would take millions of pages of books. Because underlying all these is the concept of Bharata or Hindu spiritual heritage. So let's see how it would be if its inner sense of India's spiritual heritage is made into a message.

*“Nothing that is not in me is also not in the universe , nothing that is not in the universe is also not in me, what is in me is also in the universe , and what is not in the universe is also not in me. So the easiest way to delve into all the depths and intricacies of the universe is to delve into myself. Yoga is the way to do it. It can be Bhakti Yoga, Karma Yoga, Jnana Yoga, Raja Yoga or any combination of these ”*

Now if we can say this in one word, it is

*" Yoga " , the union with the Supreme Soul.*

Yoga is also 1) Complete Life Plan 2) Complete Sadhana Plan 3) Complete Health Plan of Hindus / Sanathanis.

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**Q-10) What are the characteristics / basic principles of Indian spiritual heritage or Hinduism?**

**ANSWER:** Basic principles of Hinduism...

1) Mother Concept for the soil of India –

*I उत्तरं यत् समुद्रस्य हिमाद्रेश्चैव दक्षिणम् | वर्षं तद् भारतं नाम भारती यत्र सन्ततिः I*

*समुद्र के उत्तर में और हिमालय के दक्षिण में जो देश है उसे भारत कहते हैं तथा उसकी संतानों (नागरिकों) को भारती कहते हैं। - विष्णु पुराण २.३.१*



**The country north of the sea and south of the Himalayas is called India and its children (citizens) are called Bharati.-Vishnu Puranam-2.3.1**

കടലിന് വടക്കും ഹിമാലയത്തിന്റെ തെക്കുമുള്ള രാജ്യത്തെ ഭാരതം എന്നും അതിലെ പൗരന്മാരെ ഭാരതി എന്നും വിളിക്കുന്നു - വിഷ്ണുപുരാണം 2.3.1

**Thus , Each population has a special affinity with each land, which is their cradle. *So as said in Brahmavaivarta Purana (1 .26 .66 ) "Gange Cha Yamune Chaiva Godavari Saraswati Narmade Sindhu Kaveri . . . " The lap of all these mother rivers.* Thus, the divine land area from Aa-sethu-himachala, Himalayas to Great Hindu Ocean is Mathrubhumi, Pithrubhumi, Punyabhumi , Dharmabhumi and Gurubhumi for Hindus. They worship that vast of land with the concept of Bharatamba.**

## **2) A soul-centric life style :-**

**That the soul, not the body, is the truth, that the body is merely an instrument made up of the five elements, and that there is a soul that resides within it and operates this body (B.G.18/61). Realizing that this nature is only a setting for the expression of its knowledge, power, action and expression, knowing that if there is no soul then the corpse needs no adornment, no science, no literature, no politics, no art . Hindus have a way of life that is centered around such a soul and designed for its realization.**

## **3) The doctrine of reincarnation :-**

**Thus the soul in the body , unable to use this body, leaves this body and enters another new body. The soul enters the next life with a new body like changing rotten clothes (B.G.2/ 13,22). In this way, the soul continues its journey of births until its full realization.Today we can find thousands of examples of reincarnation on YouTube and Google or from AI mate.**

## **4) Self realization Sadhana :-**

**Hindus believe that it is possible to realize such a soul, and they promote the scientific sadhana method that they have inherited. Sadhana has Karma Yoga, Bhakti Yoga, Jnan Yoga, Raja Yoga and mixed methods of these.**

## **5) Moksha Jnanam (Moksha Knowledge) :-**

Through diligent Sadhana, one realizes the Atman, either in this life or the next, as the all-pervading essence that underlies all existence. This profound understanding reveals that the Atman is the unified, undivided reality that manifests as the diverse universe (Bhagavad Gita 13.17). Furthermore, one comes to recognize that God, Paramatma, Parameswara, Parabrahman, Ishwara, Devata, and Bhutas are all manifestations of the same ultimate reality (Bhagavad Gita 13.31).

This liberating knowledge is known as Moksha Jnana. As the sadhaka (spiritual seeker) attains complete wisdom, becoming an empirical witness to the ultimate truth, they gain omniscience, omnipotence, and omnipresence. Ultimately, this wisdom leads the sadhaka to achieve complete freedom.

There are thousands of people who have attained Moksha Gnana, just to mention a few, Lord Shiva, Goddess Parvati, Sri Ganapati, Sri Shanmukhan, Saptarshis, Lord Agastya, eighteen Siddhas, Sri Hanuman, Sri Krishna, Sri Ayyappan, Sri Babaji, Shri Sankaracharyar, Sri Prabhakar Sidha yogi , BilvaMangal Swamikal , Kururamma , Ramakrishna Paramahamsa , Sri Ramana Maharshi , Maharaj Neem Karoli Baba , Sri Swami Sivananda Paramahamsa , Sri Sarvajnan , Sri Male Mahadeshwara ,Sri Allama Prabhu , Akka Mahadevi , Chenna Basavanna , Sri Basaveshwara ,Sri Gnaneswara, Revana Siddaiah, Sri Raghavendra Swami , Santa Tulasidas, Santa Tukarama, Sri Kanaka Das, Sri Purandara Das, Sri Chandrasekhar Saraswati , Sri Narayana Guru, Sri Chattambi Swami , Sri Neelakanta Gurupadar, Sri Alathur Shivayogi Swami , Swami Nityananda (Kanhagad), Sri Ayya Guru, Swami Sivananda Paramahamsa (Vadakara), Sri Vaikunda Swamis, Yogini 'Amma, Sri Sathya Sai Baba, Sri Satyananda Saraswati, Mata Amritanandamayi, Sri Mrityanjaya Swami , Sri Direndra Krishna Sastri How many more do you need? lakhs of Number of realizations can be given.

This is transcendental wisdom. This should not be confused with vyavaharika jnana. To understand this let us describe an incident of the guru testing the sadhaka. Once Sri Rama asked the sadhaka Sri Hanuman a question.

What is the difference between you and me? Immediately Shri Hanuman replied, "Prabho, if you have asked based on the body, then you are my master and I am your humble servant." . Perhaps you are asking on the basis of intellect, you are my guru and I am your humble disciple. Otherwise, if you ask on the basis of the soul, there is no difference between me and you, what you are, I am - and you are what I am." Let us assume that we have understood the difference between metaphysical and philosophical wisdom.

#### 6) Unity and equality in diversity :-

Thus, based on the unbroken Atman (Bh.Gee.13/31), knowing that all diversities are the various manifestations of the Atman itself, Hindus see atman as the basis of oneness in all things. On the basis of that oneness, Hindus see equality in everything in the collective.

#### 7) Guru or Kula Devatha tradition :-

Let us look at three verses of the Bhagavad Gita to explain this. "The wise who have seen the truth will teach you wisdom. Understand it by prayer, by question and by service." (Bha.Gee.4/34).

*"I continue to incarnate from age to age to protect the sajjanas, to destroy the wicked, and to restore the Dharma" (B.Gee.4/8).*

*"Hey, Bharata! Whenever Dharma weakens and Adharma rises, I create the Great Spirit" (Bh.Gee. 4/7).*

According to this promise, Hinduism is the path of the people who are constantly receiving gurus, acharyas, dharma bodhaks, anubhis, satyadarshis, and mahatmas as per the need in each era, for darshan of the way of life.

These are the seven characteristics / basic principles of Hinduism.

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**Q-11) What is the definition of Sanathana Dharma or Hindu Dharma ? Hinduism is known by what other names ?**

**ANSWER:** A human, born with primal instincts, evolves into a complete being through Shodasha Samskaras, Pancha Mahayajnas, and Chaturvidha

Purusharthas, facilitating complete personal growth. This journey culminates in Moksha , Divinity and service to humanity, embodied in the principle 'Atmano Mokshartha, Jagat Hitayacha' - seeking salvation for oneself while working for the world's well-being. This eternal path, guided by Dharma Shastra which was acquired through enduring sacrifices , sadhana and penance and preserved through the lineage of Rishis, Gurus, and Kula Devatas, is known as Sanatana Dharma or Hindu Dharma.

Indians have always called their religion Sanatana Dharma (The Eternal Law), Vaidika Dharma (Law of Vedas), Arya Dharma (The Noble Religion) and Manava Dharma (The religion of Mankind). Later, the term Hinduism came into general use among Indians as well.

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#### Q-12) Which is the basic book of Sanatana and Hindus?

**ANSWER :** The basic scripture of Sanatana is "**Veda**". There is only one Veda which is the perfect summary of knowledge. Maharshi Krishnadwaipayanan divided one Veda into four parts based on topics to make it easier to teach and learn. By thus dividing the Vedas, the sage earned the name Veda Vyasa. This is why the Vedas are said to be four. They are Rigveda, Yajurveda, Samaveda and Atharva Veda.

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#### Q-13) How many Vedas are there, let's learn the basic literatures of Hindu philosophy:

**ANSWER :** Answer to this question is also the subject of our 'Study of Hindu Dharma (Acharya)' section. There, these subjects should be studied in detail.

The term **Veda** (Sanskrit: वेदः) derives from the Sanskrit root 'vid,' meaning 'to know.' True to its etymology, the Vedas embody ancient India's repository of sacred knowledge. These revered texts encapsulate profound insights into:

- Prakriti (the natural world-Devatha Swaroop)
- Atma (the individual self – Bhooth Swaroop)

- Purusha (the cosmic spirit- Ishwara Swaroop)
- The Supreme Soul (ultimate reality-Paramathma)

**Notable characteristics of the Vedas include:**

- Timeless and authorless
- Considered eternal and infinite
- Designated as Apaurusheyah, meaning unrevealed by human minds or hands

**According to tradition, the Vedas were divinely revealed to ancient sages in profound states of meditation, imparting timeless wisdom for spiritual growth and self-discovery."**

**Their utterances were called Mantras. Mantras were not the result of any intuition, but of divine vision (mantra drishti) called mantra-drishti. Their inner and outer meanings were originally known to those to whom they were revealed. Therefore, no one can challenge them on the basis of logic or intelligence. There is no final authority beyond the Vedas.**

**(What is said here is that according to the traditional views, the subject of the origin of the Vedas is dealt with later in this book, particularly in question 81.)**

**By the end of the Dwaparayuga, the power of the Vedas is believed to have begun to wane, as men began to grow shorter in life, less powerful, and less intelligent. At the behest of Brahma, Rudra and other gods, Lord Vishnu incarnated as the son of Sage Parashara and Satyavati (Krishna Dwaipayana) to protect Dharma.**

**There is only one Veda which is the perfect summary of knowledge. Maharishi Krishnadwaipayanan divided the one Veda into four parts based on topics for ease of teaching and learning. Thus the sage earned the name Veda Vyasa because he divided the Veda in to four. This is why the Vedas are said to be four. They are Rigveda, Yajurveda, Samaveda and Atharvaveda.**

**"Each of the Vedas consists of four distinct sections:**

1. **Samhita**: Comprises hymns and verses (slokas) in poetic form (core part of Veda).
2. **Brahmana**: Prose sections that elaborate on rituals, ceremonies, and philosophical discussions.
3. **Aranyakas (Karma Kanda)**: Focuses on rituals, practices, and meditations for spiritual growth, including Kriya, Karma, and Upasana.
4. **Upanishads (Jnana Kanda)**: Explores the scientific analysis and principles of spiritual wisdom, also known as Vedanta.

In essence, the Aranyakas provide guidance on procedural aspects, while the Upanishads delve into the deeper, philosophical understanding of spiritual truths."

### **Vedas (Shruti)**

1. **Rigveda**: The first social education system in human history was started by Veda Vyasa Maharishi. Veda Vyasa Maharshi started the Rigveda Sakha (Sakha means school) under the leadership of Paila Maharshi to teach Rigveda. The study of Rigveda includes description of history, geography, civics, commerce, economics etc.

Rigveda is divided into 10 mandalas. Each mandala is divided into several suktas. Each sukta consists of many mantras or riks. According to Shaunakan's Anuvakanukramani system (1) 10552 rikas are arranged into 1028 suktas and (2) 1028 suktas are arranged into 10 mandalas.

Among the important **philosophical verses** found in the Rigveda are

Nasadiya Sukta - 10.129

Purusha Sukta - 10.10

Hiranyagarbha Sukta - 1.121

Vak Sukta (वाक सूक्तम्) - 10.125

**Asya-vamiya Suktā - 1.164 ॥**

**Shraddha Sukta - 10.151 ॥**

**Among the **major ritual suktas** found in the Rigveda are**

**Sajnana Sukta - 10.191**

**Daanastuti Sukta - 10.107 and 117**

**Aksha Sukta - 10.34**

**Vivaha Sukta - 10.85**

**Major **narrative verses** found in the Rigveda include..**

**Vishnu Sukta - 1.154**

**Soma Surya Vivaha Sukta - 10.85**

**Shyavasva Sukta - 5.61**

**Manduka Sukta - 7.103**

**Indra Vritra Yudha Sukta - 1.80, 2.12**

**Important **Samvada Suktas** found in the Rigveda include...**

**Pururava- Urvashi Samvada - 10.95**

**Yama -Yami Samvada - 10.10**

**Sarama -Pani Samvada - 10.108**

**Vishwamitra -Nadi Samvada - 3.33**

**Indra -Marut Samvada - 1.165**

**Agastya -Lopamudra Samvada - 1.179**

**Vasistha -Sudas Samvada - 7.83**

**Indra -Indrani-Vrishakapi Samvada - 10.86**



2. **Yajurveda**: Ved Vyasa Maharshi started Yajurveda Sakha (Sakha means school) under the leadership of Maharishi Vaishampaya to teach Yajurveda. It has two main branches namely **Shukla Yajurveda** (taught by Suryadev to Sage Yajnavalkya). **Krishna Yajurveda** (Taught to Maharshi Vaishampayan by Veda Vyasa Maharshi) . Here contains a collection of mantras related to various yajnas. The study of Yajurveda deals with weaponry, deity worship, upasana procedures , architecture, engineering, etc.

The Shukla Yajur Veda is organized into (1) 2086 Riks (2) 328 Anuvakas and (3) 40 Mandalas according to the Kanvam system.

The Samhitas of Krishna Yajurveda are now available. They are Taithiriyā and Maithrayani.

### **Taittiriya Samhita**

It represents the Krishna Yajurveda branch. This was revealed through Rishi Thithiri, a disciple of Rishi Vaisambayan. It consists of 7 Kandas, 44 Prapathakas, 631 Anuvakas and 2198 Kandikas.

### **Maithrayani Samhita**

It consists of 4 Kandas, 54 Prapathakas and 3144 Mantras.

3. **Samaveda**: Sage Vyasa started SAMAVEDA branch (Sakha means school) under the leadership of Sage Jaimuni to teach SAMAVEDA. Samaveda is for music, dance, Arts and culture etc. Samaveda is the shortest of the four Vedas.

It is closely related to the Rigveda. It should be noted that the Samhita of the Samaveda includes many mantras from the Rigveda Samhita. These mantras are mainly derived from the eighth and ninth mandalas of the Rigveda. The Samaveda was compiled for ritual use only. So the Samaveda is meant for the Udgatra priest who chants the Sama at the Yajnika ceremony. Its mantras are called Sangeet Samas or songs. According to Jaimini – music is called Samam.

The Sama Veda has two main parts:

(1) Purvarchika - Purvarchika has 640 mantras in 6 chapters.

**(2) Uttararchika – It has 21 Adhyayas (or 9 Prapathakas) and the number of Mantras is 1225.**

**The total number of mantras in Purvarchika (640) and Uttararchika (1225) is 1875. Of these 1771 mantras are from the Rigveda, so Samaveda is said to have only 104 mantras.**

**There are seven swaras in the Sama Veda. According to Naradiya Shiksha, Paniniya Shiksha and Yajnavalkya Shiksha, these swaras evolved from three basic swaras – Udatha, Anudatta and Svarita.**

**Trisaptak of the Samaveda. It refers to the singer's pitch.**

**Manda (lower) - lower**

**Madhya (middle) - medium**

**Acute (High) – High**

**Traditionally the Vedas are called 'Veda Tria' because they consist of three types of mantras – 1) rikas in verse form, 2) mantras in prose form and 3) mantras set for musical chants.**

**4. Atharveda : Sage Veda Vyasa started Atharveda Sakha (Sakha means school) under the leadership of Sage Sumanta to teach Atharveda. Atharvaveda is the key to spirituality, wealth, eternal purity and path to salvation. Life is a continuous struggle. Atharvaveda tells the ways to win the battle of life. Atharvaveda is the Veda of war and peace. Here is a description of different types of medicine for how to live peacefully in the body. It has divine prescriptions even for how to maintain peace in the family. Describes the actions in the nation and how the nation can live in peace. If one wants to disturb the peace of the kingdom, how to resist it, how to protect oneself from the attacks of enemies and how to put an end to their mischief are described in the Atharvaveda. The Atharvaveda encompasses knowledge pertaining to various scientific and technological disciplines, including:**

**- Physics**

- Chemistry
- Life Sciences (Biology)
- Therapeutics (Medicine, Ayurveda)
- Mathematics
- Architecture
- Engineering
- Metallurgy
- Defense and Military Science
- Atomic Energy
- Robotics.

Atharvaveda in Shaunaka sakha has 730 suktas in 20 kandas and about 5987 mantras.

Each Veda has four sections.

1. **Samhitas** – Samhitas are in sloka form and verse form.
2. **Brahmanas** - The section in prose form and in which the matter is elaborated is called Brahmana.
3. **Aranyakams** – Aranyakams are the part of the analysis of Karma Kandam Kriya or Karma or Upasana or Ritual procedures.
4. **Upanishad (Vedantham)** - Jnana Kandam-. Scientifically analyzing the principle of spiritual wisdom is also called Upanishad (Vedantham).

### **Upanishad (Shruti)**

It is said that there were about 2000 texts, of which 108 are available now. Among them, 10 are the most important ones written by Shankaracharya Swamikal called Dashopanishads..

1. Ishavasyam,

2. Katam,
3. Kenam,
4. Prashnam,
5. Mundakam,
6. Mandukyam,
7. Taithiriyam,
8. Aitareyam,
9. Chandokyam,
10. Brihadaranyakam

The Vedanta/ Upanishad system is further divided into FIVE sub-sampradayas (doctrines):

- **Advaita Siddhanta**- It is by Sri Adi Shankaracharya. The principle is that there is no difference between soul and Brahman. Brahma satyam jagat mithya is the message of this principle.
- **Visishtadvaita Siddhanta**- Sri Ramanujacharya's Vishishtadvaita, the soul is a part of Brahman and therefore similar, but not identical.
- **Dvaita theory**- Sri Madhvacharya's Dvaita. Jivatma is completely different from Brahman.
- **Theory of Dvaitadvaita- Dvaitadvaita / Bhedabheda Siddhanta** – Its teachers are Bhaskara , Nimbarka and Chaithanya. Brahman is distinct from the world and the individual soul is (bheda). But then not different (abheda) . The theory of Bhedabheda holds that ultimate reality is neither an absolute unity nor an absolute multiplicity, as taught in the Upanishads, but a third substance belonging to the essential synthesis of the two.
- **Shuddhadvaita Siddhanta**- Sri Vallabhacharya's Shuddhadvaitam. Jivaatma and Brahman are like spark and fire, Jagat is real, Jivaatma is clouded by ignorance

(avidya) due to maya. The principle here is that if this cloud is changed, the living soul will realize the truth itself.

There are six Vedangas to facilitate and complete Vedic study,

**Vedangas:-** Vedangas are part of the composition of Vedic mantras. Without knowing and studying these, it is impossible to understand the Vedas. They are...

1. **Shiksha** – phonetics - Pronunciation (bhava) of Vedic mantras
2. **Kalpa** – rituals - Kriya, Vidhi, Vidana to be followed for each Vedic Mantra in Yajnas, Yagas, Upasanas, Anushtanas
3. **Vyakarna** - Grammar - Structure of mantras, construction of words and knowing primary meaning.
4. **Nirukta** – etymology - History of word, meaning of words according to Vedic context.
5. **Jyotisha** – Astronomy – Place-Time, Muhurtha, Nakshatra, Tithi, Paksha, Month, Ritu, Ayanam, Samvatsara and Yuga where specific mantras should be used. Knowledge of suitable time and place for performing yajnas and yagas.
6. **Chandass** – metrics – Vedas are bound in Chandas. Chandas are very important for their correct pronunciation as the Vedas depend a lot on sound or the way they are pronounced. It is the science of determining the quantitative forms and qualities of mantras.

Each Veda has **Upavedas**, The Upavedas supplement the Vedas and give more specific practical guidelines to the cultural and social sphere of the Vedic teachings. The Upavedas are considered part of the Vedas..They are..

1. **Arthashastra (Rigveda)** - The term arthashastra means the science of economic affairs as well as the science of governance. Arthashastra is an ancient Sanskrit text on the strategy of kingdom administration, civic science, economic policy and military strategy. The Arthashastra is composed of 195 titles in 15 chapters; However, as some of the documents have multiple sub-headings, the number of

subjects covered in this comes close to two hundred. Statecraft, Diplomacy, Espionage, War, Peace, Criminal Justice, Criminology, Civil-Criminal Procedure, The title names themselves make it clear that Kautilya has not excluded any of the elements that should be included in the scope of human discourse such as socio-cultural etiquette, marriage, property rights, trade and commercial relations, division of administration, general code of conduct etc. from this authentic work.

*This arthashastra is made as a compendium of almost all the arthashastras composed by the ancient acharyas considering the acquisition and management of land.*

2. **Dhanurveda (Yajurveda)** - This sub-veda explains civil and military defence, war and politics. The art of war which was famous in ancient times for bringing victory has now become obscure and unfortunately referred to as the art of bow and arrow. Starting from the Samhitas and the Brahmanas, there are references to this science, the terms of use and methods of construction of war weapons such as Ashti, Vajri, Shatagni, Nagastras, Varunastras, Agneyastras and Brahmastras. This gives evidence of their use even in Vedic times. Later Ramayana and Mahabharata throw a good light on this science and art, especially in the descriptions of wars. As mentioned in Srutis, Smritis and Puranas, this science originates from Brahma. The Rigveda sukta (9.112) describes the art of bow and arrow (grinding arrowheads and carving stones with them) besides praises of Indra, Varuna, Agni and Rudra. The oldest texts of Dhanurveda are not available, but some known texts are Dhanurvedhi, Drauna Vidya, Kodanda Mandanam and Dhanurveda Samhita.

3. **Gandharvaveda (Samaveda)** - Gandharvaveda is the science of music derived from Samaveda. From Ranayani to Jaimini, 13 seers have given the Gandharva Vidya in Bharatvarsha, which was later developed by Maharshi Jaimini and his students. This ancient Veda was the root of Ganavidya which spread as classical music tradition as evident from Narada Shiksha. The Yamalashtaka Tantra describes the text of the Gandharvaveda (consisting of 36,000 verses) but is no longer available. Gandharvaveda is taught as a part of all the 64 arts today.

4. **Ayurveda- (Rigveda & Atharva Veda)-** Ayurveda is concerned with the secret of longevity and medicines to cure diseases. Any science has two parts - the Siddhanta (theoretical aspects) and the basic laws. Then the Karma Bhaga (practical application) defines the practical use of those laws. The study of Ayurveda includes both theory and practice in curing diseases. The originator of Ayurveda is believed to be Dhanvantari, who originated as one of the treasures during the ocean-churning. Besides him, other important names are those of Aitareya, Kasyapa, Harit, Agnivesa and Bhedamuni. At present the three main texts of Ayurveda are: Charaka Samhita, Sushruta Samhita and Ashtanga Heart. These three texts are collectively called Brihat-trai. Patanjali has also written books on Ayurveda.

5. **Sthaptya Veda (Atharva Veda)-** Instead of Arthasastra, some scholars consider Shilpaveda or Sthapatyaveda as Upaveda. It deals with architecture and various arts. Sculpture was originally associated with architectural sites including water bodies (tadaka), resting places (arams), temples (alayams), etc. Commonly called Vastu, it shows the proper design of structures to bring about a healthy earth and spatial energy.

Next comes the **Puranas**. Here the themes of the Vedas are historically adapted and presented in the form of stories. There are eighteen Puranas and as many sub-puranas.

#### **Puranas Ashtadasa Puranas**

1. Brahma Purana
2. Vishnu Purana
3. Shiva Purana
4. Bhagavata Purana
5. Padma Purana
6. Narada Purana
7. Markandeya Purana



**8. Fire mythology**

**9. Bhavishyapuranam**

**10. Linga Purana**

**11. Varaha Purana**

**12. Skandapurana**

**13. Vamana Purana**

**14. Kurma Purana**

**15. Matsyapuranam**

**16. Garuda Purana**

**17. Brahmanda Purana**

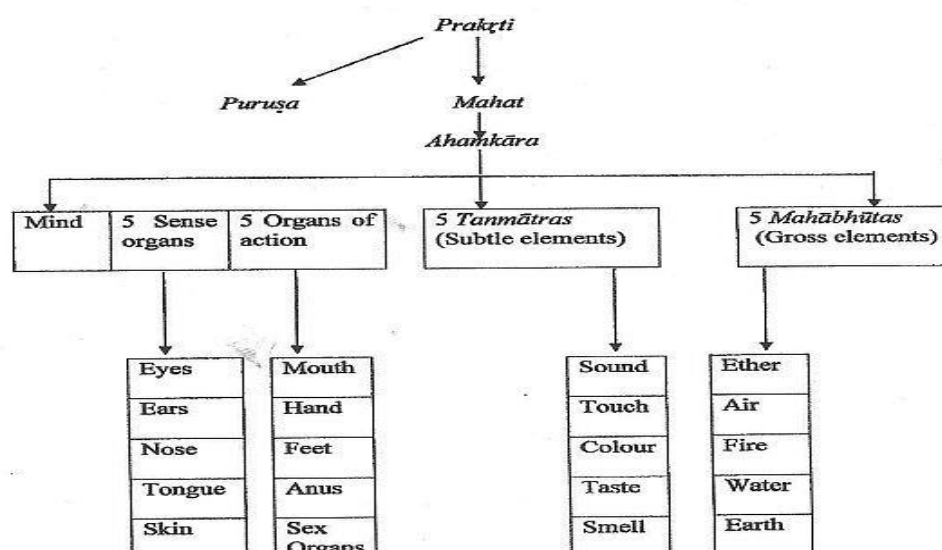
**18. Brahmavaivartakapuranam**

Now the Darshanas (Visions) , these are six in number. Hence these are called Shaddarshanam. It can also be said that these are really the tools to find the means to eliminate the three types of pain, spiritual, material and primordial, to reach the truth or freedom of life and salvation. Two of these, Yoga and Mimamsa, are at the practical level sadhana, kriyas, which lead to the ultimate truth with karmakanda. The other four are Samkhya, Nyaya, Vaisesika and Vedanta. These are ways to arrive at the truth by analyzing and criticizing things with intelligence and logic, arguments, discussion, precepts, cause-and-effect explanations, and knowledge base. Their teachers have already formed some conclusions about these. We can expand on their insights, refine them, or verify their accuracy.

### **Darshanas**

1. **Sankhya Darshanam - Kapila Muni** - Kapila Muni formalized and systematized the ancient Samkhya Darshanam, rendering it a cohesive framework for scholars and students. The word Samkhya means number. It

refers to the modern science of physics. Here the objects of nature are divided into four parts , Solid, liquid, gas, and plasma. Furthermore, in the Samkhya philosophy, objects are categorized into 24 fundamental principles or tattvas. The ultimate goal of Samkhya is to attain liberation of the soul or self. This emancipation occurs through gaining a profound understanding of the 24 elemental principles of creation and recognizing how they propel the transcendental process.



It also involves realizing the distinction between the soul and these principles, and understanding that the soul remains untouched and uninvolved in the process. Different types of evidence are used to prove principles. Samkhya philosophy is based on systematic calculation and uses three of the six precepts to attain knowledge. They are..

- a) **Pratyaksha Pramanah (Perception)** - Direct experience or immediate knowledge gained through senses.
- b) **Anumana Pramanah (Inference)** - Indirect knowledge or reasoning, where a conclusion is drawn based on observations; e.g., seeing smoke and inferring the presence of fire.
- c) **Aptavachana (Authentic Testimony)** - Knowledge derived from credible sources, including:
  - Scriptures (Vedas, Upanishads)
  - Enlightened teachers (Rishis, Gurus)

- Trustworthy experts

**2. Yogadarshanam-Patanjalimaharshi** - Patanjali Maharshi formalized and systematized the ancient yogadarshanam for learning and teaching. Yoga darshan is indeed the sharpest tool to discover the truth. Because in other darshans, things are reviewed, analyzed, analyzed and debated by using the intellect, the senses and the mind to reach a conclusion. Just as tasting sweetness reveals its truth, Yoga science offers a direct experiential path to transcendental truth, beyond intellectual understanding and mental constructs. This direct perception, or 'tasting,' allows one to realize the ultimate reality. Here are eight steps to reach the truth and salvation. Therefore, this science is also called Ashtanga Yoga.Eightfold Path to Truth and Salvation.

Ashtanga Yoga, meaning "Eight-Limbed Yoga," offers a holistic approach to achieve truth and liberation. Its foundational principle is:

**Chit Vritti Nirodha (चित्त वृत्ति निरोध)**

**"Elimination of mental modifications reveals the truth."**

**The eight steps:**

- 1. Yamas (Universal ethics)**
- 2. Niyamas (Personal observances)**
- 3. Asanas (Postures)**
- 4. Pranayama (Breath control)**
- 5. Pratyahara (Sense withdrawal)**
- 6. Dharana (Concentration)**
- 7. Dhyana (Meditation)**
- 8. Samadhi (Union with the Divine)**

By following these steps and calming the mind's waves (Chit Vritti Nirodha), one attains:

- Inner peace**
- Clarity**
- Self-realization**
- Liberation**

**3. Nyayadarshanam - Gautama Muni** - Gautham Muni formalized and systematized the ancient Nyayadarshana, rendering it a cohesive framework for scholars and students. -The word 'justice' generally refers to 'right' or 'righteousness'. Nyaya Shastra is the science of right judgment or true reasoning. Nyaya is mainly intellectual, analytical, logical and epistemological in nature. It is also called Tarkashastra or the science of debate. The principle of Nyaya is to present one's facts in a legitimate and logical manner with the help of analysis and to systematically defend the position of opponents against one's views. This principle is followed in our courts even today.

Nyaya Darshan utilizes four precepts to arrive at the truth. They are

. Pratyaksha (perception through the senses)

.. Anumana (realize the truth of the hypothesis)

... upamana (comparing and understanding the truth)

... Apta Vachana or Shabda (word or oral testimony). It includes Vedic revelation.

Nyaya philosophy tries to establish the existence of God based on anumana (hypothesis). It says that the actions of man under the control of God produce the result known as adrishta (fortune). He is the ultimate cause of creation, maintenance and destruction of the world. He supervises the work of Adhrishta. He does not alter the course of the vision, but enables its action. He is the giver of the fruits of human actions. He is endowed with omnipotence, omnipresence and omniscience through which He guides and controls the world. God is a personality. All material things serve as vehicles for the moral and spiritual activities of human life. The Nyaya system admits that without the grace of God no living being can attain true knowledge or reach the state of moksha.

**4. Vaisheshikadarshanam- Kanadamuni**- Rishi Kanadamuni is considered to be the founder of Vaisheshika system. The method of this is the same as that of Nyaya. The difference is that Vaisheshika considers the atom (paramanu) as the basic substance of nature. At the beginning of creation, nature develops from the atom and in the pralaya, nature merges into the atom. The idea here is that this atom is indivisible. The second is this darshana accepts only two precepts to arrive at the truth , first Pratyaksha (perception through the senses)

and second one is Anumana (realize the truth of the hypothesis).

Although Kannada not much discussed about GOD , this system recognizes that God (the visible force) is the efficient cause of the world. The eternal atoms are the physical cause of nature.

According to the Vaisheshika school of thought, matter is a thing that can be thought and named (matter is divided into seven, of which the first matter (DRAVYA) has nine types).

## Padartha (categories)

- |                  |            |
|------------------|------------|
| 1. Substance     | (Dravya)   |
| 2. Quality       | (Guna)     |
| 3. Action        | (Karma)    |
| 4. Generality    | (Samanya)  |
| 5. Particularity | (Vishesa)  |
| 6. Inherence     | (Samavaya) |
| 7. Non –being    | (Abhava)   |

All perceptible and nameable objects and all objects of experience are substances. Knowledge of material things is the means of attaining the supreme good. Knowledge and liberation can be achieved by fully understanding the world we see and its discourses. Vaisheshika says that pleasure and pain arise from the contact of soul, sense, mind and matter. Desire arises from pleasure. From one pleasure, raga or desire is successively produced for a similar type of pleasure or means of attaining it. It causes further bonding. Desire (raga), hatred and lust (moham) are called faults (doshas) because these bind the doer of an action to this world (dukkha). Intuitive knowledge of self-knowledge destroys false knowledge. As a result, attraction, hatred, lust and other evils disappear. Then the activity also disappears. Then karmic birth does not occur. Its salvation occurs.

**5. Purva Mimamsadarshan (Mimamsadarshan) - Jaimini Maharshi** - Sage Jaimini - Sage Jaimini is considered the founder of Mimamsa philosophy. Mimamsa is an inquiry into the ritualistic section of the Vedas. Jaimini's method of interpretation is based on three duties owed to every human being. Devarunam Rishirunam , Pithrurinom. Jaimini does not believe in salvation. He believes in the existence of heaven which can be attained by following the Upasanas, Anushtanas, Homam and Yagadi Kriyakandam as mentioned in the Vedas. . Some Mimamsa Pandits of the later era say that all actions should be done as an offering to God or the Supreme Personality of Godhead. The meaning here is to find the truth.

**6. Uttaramimamsadarshanam (Vedantadarshanam) – Badarayanamharshi** -The word Vedanta is a compound word from two Sanskrit words: 'Veda' and 'antha' meaning Vedanam Antah. Or 'the end of the Vedas', indeed, much of the Vedanta is found at the end of the four Vedas. Vedanta or Jnana Mimamsa is a way to discuss the philosophical knowledge of the Upanishads or the Vedas about spiritual wisdom and discover its truth. Vedanta is the inquiry into Brahman and Atman, God. The scriptures are considered as the main reliable source of knowledge. The Upanishads, the Bhagavad Gita and the Brahma Sutras (known as Prasthanatryam) are considered as the basic scriptures here. Badarayana's Brahma Sutras attempted to present the unanimous teachings of the Upanishads and to defend them against possible and actual objections through Vedanta. His sutras were short and subject to different interpretations. Various commentaries were written to explain the doctrines of each Vedantic thought in their own light. Each of them tried to justify a single position consistent with the revealed scriptures (shrutis) and sutras. The author of each major commentary (bhasya) became the founder of a particular school of Vedanta. We have various schools of Vedanta advocated by Shankaracharya (advaita system), Ramanujacharya (visishtadvaita), Madhvacharya (dvaita), and later exponents such as Vallabhacharya (Shudhadvaita), Nimbarka , Bhaskara and Chaitanya Prabhu (Bhedhabhedha). The practices are named based on the relationship between the soul and Brahman.

Now **Sutras**, these Shad-Darshanas are also called sutras because they are written in sutras. Apart from these there are many other sutras.

### **SUTHRAS:**

**Kalpa Sutra,**

**Smarth Sutra**

**Saraut Sutra**

**Dharma Sutra**

**Grihya Sutra**

**Shulba Sutra**

**Brahma Sutra**

**Artha Sutra**

**Kama Sutra**

**Shiva Sutra**

**Narada Bhakti Sutra etc.**

Now there are two Mahakavyas. **Valmiki Ramayana** and **Vyasa Mahabharata**. The third great epic, '**Digvijayam**', is currently in the process of being composed. Bhagavad Gita is a part of Mahabharata and conveys the most subtle knowledge of the complete Sanatana philosophy.

**Bhagavad Gita :-** Srimad Bhagavad Gita is the Bhishma Parva chapters 25 to 45 of the Mahabharata. 18 chapters, 700 verses. 701 verses are found in many Gita books. The number of slokas is 700 if we omit a sloka in the form of a question posed by Arjuna at the beginning of the thirteenth chapter of the Bhagavad-gita ("prakritam purusham chaiva kshetam kshetraajnameva cha etadveditumichchami jnanam jneyam cha kesava") which is not included in Sankara's version of the Gita. There the Shankara Bhashyam begins with Krishna's answer, avoiding Arjuna's question.

## **Legends**

- 1. Ramayana**
- 2. Mahabharata**

**The epic Puranas are also called the Panchamavedas.**

## **Ramayana**

**Ramayana has seven cantos**

- 1. Balakandam**
- 2. Ayodhya**
- 3. Aranyakandam**
- 4. Kishkindhakandam**
- 5. Sundarakandam**
- 6. Yudha kandam**
- 7. Uthara khandam**

## **Mahabharata :-**

**Mahabharata has 18 Parvas.**

- 1. Adiparvam**
- 2. Sabha Parvam**
- 3. Aranya Parvam**
- 4. Virata Parvam**
- 5. Udyoga Parvam**
- 6. Bhishma Parvam**
- 7. Drona Parvam**



**8. Karnaparvam**

**9. Shalya Parvam**

**10. Souptikaparvam**

**11. Sthreeparvam**

**12. Shanti Parvam**

**13. Anusana Parvam**

**14. Aswamedhikaparvam**

**15. Ashramavasa Parvam**

**16. Musala Parvam**

**17. Mahaprasthan Parvam**

**18. Swargarohanaparvam**

**Shrimad Bhagwat Gita**

**(18 chapters)**

**Chapter 1: Arjuna Viṣhāda Yoga**

**Chapter 2: Sankhya Yoga**

**Chapter 3: Karma Yoga**

**Chapter 4: Jnana Yoga**

**Chapter 5: Karma Sanyāsa Yoga**

**Chapter 6: Dhyāna Yoga**

**Chapter 7: Vijnana Yoga**

**Chapter 8: Akṣhara Parabrahma Yoga**

**Chapter 9: Rāja Vidyā Yoga**

**Chapter 10: Vibhūti Yoga**

**Chapter 11: Viśhwarūpa Sandarśhana Yoga**

**Chapter 12: Bhakti Yoga**

**Chapter 13: Kṣhetra Kṣhetrajña Vibhāga Yoga**

**Chapter 14: Guṇa Traya Vibhāga Yoga**

**Chapter 15: Puruṣhottama Yoga**

**Chapter 16: Daivāsura Sampad Vibhāga Yoga**

**Chapter 17: Śhraddhā Traya Vibhāga Yoga**

**Chapter 18: Mokṣha Sanyāsa Yoga**

### **Smruthis**

**What's left are Smruthis. Smruthis are considered a separate part of Hindu Dharmasastra. These are part of the daily discourse and culture of Indians.**

**There are 23 main known Smritis or Dharma Sastras. The most important are those of Manu, Yajnavalkya and Parasara. The other twenty are those of Vishnu, Daksha, Samvarta, Vyasa, Harita, Satatapa, Vasishtha, Yama, Apastamba, Gautama, Devala, Sankha , Likhita, Usana, Atri , Angirasa , Kaathyayana , Brahaspathi , Saunaka and Shandilya.**

### **Agamas or Vedic Agamas or Tantra Shasthra :**

**In order to reach the goal shown by the Vedas, our forefathers philosophers have also shown us some ways which are Agamas. Agamas means descended. They are also called Vedic Agamas because they come down from the Vedas. To give a beautiful analogy, if the Vedas are the ways, the Agamas are the horses, the smooth and speedy vehicles/tools/orders/destinies/devices/strategies to reach the goal. These are called practices. It is also called Tantra Shastra as it is the tatras that lead to Purushartha Sadhana and then to Moksha. There are many**

texts written on Tantra, especially those written in Sanskrit, known by various names such as Tantra, Agama, Nigam, Yamalam, Damaram.

Agama / Tantra Shastras are generally divided into three categories :-

1. **Shaiva Agama** :- Shiva Agama is said to be the wisdom given by Lord Shiva to Mother Parvathi in the form of Guru. There are 28 Shaiva Agamas.

2. **Shakta Agama** :- This is generally known as Tantra Shastra and Nigama Shastra. Shakta Agama is the secret told by Mother Parvathi in the guise of Guru. There are 77 Shakteya Agamas.

3. **Vaishnava Agamas** :- The Vaishnava Agamas are Hindu religious texts covering the theoretical and practical aspects of worship for those who believe in the philosophy of Vaishnavism, one of the classical schools of Hinduism. There are 215 Vaishnava Agamas. It is also known as Samhita and Pancharatra.

Apart from these

**Saura Agama** is related to the worship of Lord Surya.

**Ganapatya Agama** is related to the worship of Lord Ganesha.

**Kumara Agama** is related to the worship of Lord Skanda or Lord Shanmukha or Kumaraswamy.

There are also **Bhairava Agama** and **Yakshabhutadi Agama**.

These are the foundations of Hindu philosophy. There are lakhs of other texts by great Rishi-equivalent Acharyas in various languages analyzing and explaining the concepts of these basic texts.

The subject of study of "Study of Hindu Dharma (Panditha:)" section is to study any part of your choice from the above said list. For example

Study of Hindu Dharma (Rigveda Pandita:)

Study of Hindu Dharma (Samaveda Pandita:)

**Study of Hindu Dharma (Bhagavata Pandita:)**

**Study of Hindu Dharma (Darshan Pandita:)**

**Study of Hindu Dharma (Yoga Pandita:)**

**Study of Hindu Dharma (Jyotish Pandita:)**

**Study of Hindu Dharma (Ayurvedic Pandita:)**

**Study of Hindu Dharma (Sthaptyaveda Pandita:)**

**Study of Hindu Dharma (Upanishad Pandita:)**

**Study of Hindu Dharma (Bhavishyapurana Pandita:)**

**Study of Hindu Dharma (Brahma Sutra Pandita:)**

**Study of Hindu Dharma (Srimad Bhagavad Gita Pandita:)**

**Study of Hindu Dharma (Dvaita Siddhanta Pandita:)**

**Study of Hindu Dharma (Shaivagama Pandita:)**

**Study of Hindu Dharma (Vaishnavagama Pandita:) etc.**

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**Question-14) Hindu History at a Glance :**

**ANSWER :** Hindu history is also the history of universe because the only religion that existed in the entire universe was Hinduism. If we want to tell its history, we have to tell the history of 155.5 trillion years ( $155.5 \times 10^{12}$  years). Also, the ancient chronology scheme, which Indians have forgotten, has to be remembered. It goes like this, thrasarenu, triti, vedha, lava, nimisha, kshana, kashta, vinazhika, laghu, nazhika, muhurtam, yama, tithi or day, paksha, month, ritu , Ayanam, Year, Devasvarsha (360 human years) or Pitru year, Yuga (Kritayuga, Tretayuga, Dwaparayuga, Kaliyuga), Mahayuga (a quadruple age), Manvantara, Kalpa, Brahma day, Brahma month, Brahma year, Parardham, Para or Mahakalpa .

**One Kali Yuga = 432000 human years**

**A dwaparayuga = 864000 human years**

**One Treta Yuga = 1296000 human years**

**One Krit Yuga = 1728000 human years**

**One Maha Yuga = one Chatura Yuga = 4320000 human years**

**One Manvantaram = 71 Mahayugas**

**One kalpa = 14 manvantaras = 1000 Mahayugas**

**Brahma day = two kalpas = 2000 Mahayugas**

**Para or one Maha Kalpa = one Brahma Ayussa =  $(2000 \times 4320000 \times 360 \times 100) = 311,040,000,000,000$  years = 311.04 trillion years.**

**This is the 51st year of Brahma. We are living in the 1st kalpa of the 1st Brahma year of the second Parardha of the Mahakalpa of the present Brahma. About 155.5 trillion years ago, the present Brahma started his work of creation.**

**The name of this kalpa is Shwetavaraha kalpa. The six manvantharas of the Swetavaraha Kalpa have passed. All the twenty-seven Mahayugas of the seventh Vaivasvata Manvantara have passed. we are now living in 28th Mhayuga. After the Krita Yuga, Treta Yuga, Dwapara Yuga now this is Kali Yuga. Thus we are now living in 28th Kali Yuga of seventh Vaivasvatha manvanthara of the Kalpa.**

**The present Kali Yuga began in 3102 B.C. It is the middle night of February 17 and 18. Or 5125 years have passed since the beginning of this Kali Yuga (in A.D.2024). Briefly we are now living in the 28th Kaliyuga of the 7th Vaivasvata Manvantara of the Svetavaraha Kalpa, the 1st day of the 51st year of the present Brahma. The present Shvetavaraha Kalpa alone has a history of 1960.90 million years. Now let's look at this human history at a glance.**

**At the end of each manvantara there will be a deluge and then Manu, the ruler of the next manvantara, will start a new creation. The duration of a Manvanthara is 306.72 million years. 120.5331 million years since the era of**

the present 7th Vaivasvata Manu began. The human race started by Vaivasvata Manu is spread over the earth all over . 57.024 million years ago, in the 15th Treta Yuga, Mandhata Chakravarti, ruled in the Bharatvarsha surround Ganga river with abundance . 39.744 million years ago Lord Parasurama incarnated as the son of sage Jamadagni in the 19th Treta Yuga. Rishi Vishwamitra was the Rajaguru during this period. Sri Rama appeared in Ayodhya in the 24th Treta Yuga 18.144 million years ago. During this period Rishi Vasishta was Rajaguru. (Vayu Purana 98/72, Harivamsa Purana 4/41, Brahmanda Maha Purana 104/11) . (in A.D.2024) 5125 years ago (in 3102.B.C.) at the end of the 28th Dwapara Yuga, Lord Krishna incarnated and elevated the city of Mathura to divinity. The Bhagavata (6/94,95,96) is a witness of mass participation in public Bhagavata parayanam and Sri Krishna Leela which took place on a grand scale in Krishna year 30 (3072.B.C.), Krishna year 230 (2872.B.C.) and Krishna year 260 (2842.B.C.).

This is a subtle Indian history experience. But from the last 1900 million years to 3000 B.C. An authentic chronological history of the continuous series of Hindu civilizations and there after full Indian History or Hindu History or Sanatana History with accurate datewise in chronological order till today is available here.

Do you feel now that the scientific history of India has not been studied? That it is not taught in schools. Then don't be surprised. Because science has just come a long way now. Today, this history can be studied with the help of computer software.

The last ice age of two million years ended only ten thousand years ago. That's why historical researchers and researchers reach up to 6000-8000 years. It is also impossible to study history beyond that. If you want to study Indian history, you have to study Hindu Shastras and Puranas with the help of advanced scientific tools. Even now Rama Setu has been found in Palka Bay as a witness of Lord Rama's existence and Dwarka city has been found in Gujarat sea as witness of Lord Krishna's existence.

After Sri Krishna, the modern history of India probably begins with Sri Buddha. From here we can look at the historical phases that can be described as the Golden Age of India (Credit: Shree V.D.Savarkar Which Golden Phases in Indian History).

The reason why it is called the golden age here is that when the nation was suffering from slavery, it stood at the pinnacle of valor and defeated the enemies and freed its own nation and restored political independence and power. These periods are called golden ages because they encompass a generation and the freedom struggle of the heroic great men who lead it.

After the Buddha, in 326 BC (Kaliyuga 2766), national conscious rose with the invasion of Alexander, Chanakya gave proper direction to Emperor Chandragupta, and defeated Alexander's successor, Seleucus I Nicator, around 315 BC. The period of the Yavana conqueror Emperor Maurya Chandragupta from 326 BC to 298 BC can be recorded as the **first golden phase** of modern history, when the Greeks were pushed beyond the Hindu Kush.

After Bimbisara, Ashoka and the Maurya dynasty, from 189 BC to 149 BC, the era of Pushyamitra, the leader from the Shunga dynasty, who wiped out the Yavanas from Asia, can be considered as the **second golden phase**.

Then we hear the history of the Vikrama Samvatsara and the Shalivahana Samvatsara which defeated the Sakakushans. After Samudragupta in 330 CE. The **Third Golden Age** was the period of the Gupta dynasty emperor Chandragupta Vikramaditya from 374 CE to 414 CE who crushed down to the ashes the Sakakushans .

Then there is AD 528, the **fourth Golden Age**, the glorious era of the Aulikara emperor Yesodharman, who trampled to smash the Huns, to whom the rest of the world hated.

During this period South India was secure in the hands of the Chalukya emperor Pulakesi (until AD 642).

After this, from AD 711 onwards, the arrival of Muslim invaders began, and the Rajput kings along the Emperor of the Naga Vamsi Karkota Empire (625 CE -

855 CE) kept them from crossing the Indus River for 300 years. and with this came the Christian invasion. In the 8th century Vikramaditya-II drove out the Arabs.

Then, by the eleventh century, North India slowly began to feel the burden of foreign slavery. Though it is a pity that from the eleventh to the seventeenth century no power arose capable of completely wiping out these invaders from the nation. It should be added that during this period there was the great Prithviraj Chauhan to stop Ghori, Rana Pratap Singh to stop Akbar and Chhatrapati Shivaji to stop Aurangzeb.

During this time in South India, the Pallava Empire (CE275 – CE897), Kadamba Empire (CE 345CE 525), Rashtrakutas (CE753CE982), Chola Empire (CE 848 – CE 1279) and Pandyan Empire (CE 560 – CE1400) enjoyed prosperity until the 14th century. In 1336 the Vijayanagara empire of Harihararai-Bukarai followed by in 1509-1530 the abundance wealthy reign of Sri Krishnadevaraya . Then from 1587 Maratha rule begun. From 1630 to 1680 was the time of powerful Chhatrapati Shivaji.

Then on May 4, 1758, under the leadership of Peshwa Raghunatha Rao, the Maratha soldiers (across the Hindu Kush Mountains) drove all the foreign Muslims who had come as invaders out of Attok to Kandahar. This is the **5th golden age** of Hinduism.

During the same period, the north-eastern part of India was secured by the Ahom Empire (1228–1826).

Then the period from 1857 to 1947 when the British were expelled was the **6th Golden Age**.

Marking the end of the colonial era, not a single British or European citizen remains as a colonial authority in India today. Not only the existence of the enemies who came to encroach on this Hindu nation, but even their name was not allowed to remain . The invading Yavanas, Sakas, Kushans and Hunas did not even leave a trace. In 1947 and 1965,invaded by Pakistan Muslims. India returned the15010 sq. km which was captured in 1965. Then in 1962, the



Chinese Communists launched an attack and 42000 sq. km. place was occupied. After 1925 we have started a new journey. To lead us to the **7th golden phase**, to rebuild without any enemies our motherland, Akhanda Bharath.

This is Hindu history at a glance.

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**Q-15) What is the reason for demanding Hinduism to be a world philosophy ?**

**ANSWER :** Because, only Hindu culture, way of life and spiritual vision can bring prosperity and peace in the world. Hinduism is not like the Westerners who pray to God for an early bread. It promotes enrichment with karmic potential.

Poverty is the curse of mankind. Material poverty allows us to remain a human animal. It thinks only materially. Live only materially. Only when one becomes rich does one think about the soul and spirituality in them. Because when outwardly rich they become aware of their inner poverty. That is why Rishimaheshwar made the purusharthas, the goals of human birth, essential for our life plan. Dharma, Artha, Kama, Moksha. The first Purushartha is to attain dharma. Or getting an education to know right from wrong. Gaining wealth through that education. Thus becoming rich, with that wealth fulfill the third Purushartham Kamam or virtuous desires. Thus, when the desires are fulfilled, their mind becomes aware of the inner poverty and strives for its eradication. Thus one will reach the ultimate goal of human life which is Moksha. That is the perfection of life's evolution and development . If human beings want to reach the final goal of salvation, their inner poverty and spiritual poverty must be manifested. For it to manifest, external material poverty must be eradicated. By being outwardly rich, we must create an imbalance there . That alone can lead mankind to spirituality, eternal peace, tranquility and contentment. So the Hindu philosophy does not discriminate whether one is Suran or Asura, a believer or a non-believer, a theist or an atheist, a layman or a scholar. Insisting that it is enough to be seen as rich to enrich the whole of humanity with one's own karmic potential, the reason for demanding that the Hindu philosophy should be a universal philosophy is because it is the only concept on this earth that proclaims..

*"Sarve Bhavantu Sukhinah"*

*" Lokah Samasthah Sukhinobhavantu "*

***"The universe is a family Vasudhaiva Kutumbakam".***

Whenever and wherever Hinduism has been strong, it has been a golden age. No beggars, no thieves, no cheating, no false words. Truth, righteousness, virtue, wisdom, fruitfulness, health, tranquility, peace, prosperity, abundance. That day There were times when pearls-gems-gold were measured in Nazhis and sold on royal streets. There was full of wisdom without any distinction between a capitalist worker and a poor scholar.

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**Q-16) I heard that there should be a Hindu society, why, is there no Hindu society here?**

**ANSWER :** No , Here what available is the Hindu social system. From this we have to change to society system. Now let's see what is the difference between social and society. Some goats are grazing on the mountain. This is a goat social system. If a tiger comes here and all the goats run away, if a tiger hunts down a goat and takes it away, Other goats have no problem. The rest will continue to graze their spots. This is the nature of the social system. Have you noticed the bees? How beautiful they are building a hive for all of them. Collect and divide food, and divide jobs among themselves. Just by seeing one bee attacked or disturbed then instantly a group of others will come and attack. What a unity, what a commitment, this is the Society system. In order to get into this society system first we need to do ...

**“HAINDHAVA DHARMA PARICHAYA YAJNAM “**

then to establish Hindu Ward Samaj, Hindu Grama Samaj, Hindu Urban Samaj, Hindu Taluka Samaj, Hindu District Samaj, Hindu State Samaj, Hindu Rashtra Samaj, Hindu Bhukanda Samaj and Hindu Vishwa Samaj , we need to conduct ...

**“HAINDHAVA SAMAJA NIRMANA YAJNAM“**

Lastly....

**“HAINDHAVA UNIVERSAL SOCIETY”**

It must be the cause and model to the boundaryless human world empire or the world government of the true golden age.

**Part-1 is concluded**

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## PART-2

**Q-17) Basmam , sandalwood, kuri, wearing on the forehead, let's see the ways and meaning?**

**ANSWER:** We have learned that all the actions of Hindus are soul-centric.

Basmam, sandalwood, and kumkum are touched on the forehead as part of the sadhana for self-realization. It is in the part where the vision of the two eyes is rolled in the middle of the eyebrows (Bh.Gee.5/27; 8/10,12), and the kuri is placed on the tip of a finger and touches the forehead in a small circle. In that part, the Ajnaa Chakra (PINEAL GLAND) is located. If you make it a practice, you will achieve self-realization. Its yogasiddhis and trikala wisdom can be attained. And so of human life aim , It means to remember the goal of God/soul realization. If we constantly practice to concentrate our mind on the part that touches the point, we can make the Ajna Chakra operational.

**let's see the ways and meaning**

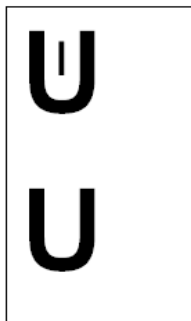
**ഇനി വിധങ്ങളും , അർത്ഥവും ഒന്ന് നോക്കാം...**



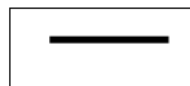
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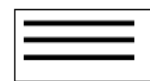
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1 ⇒ It is same as the above in meaning.

2 ⇒ A scar extending from the base of the forehead to the tip of the forehead. This suggests that the purpose in life is to extend the soul to Paramatma, the life to Ishvara, or in yogic terms, the consciousness in the Mooladhara Chakra extend to Sahasra lotus petals of Brahmarandra in vertex.

3 ⇒ This suggests that my purpose in life is , as I came from God then need to return to God.

4 ⇒ This suggests that I have come from perfection, and therefore am perfect, and thus the perfect self returns to perfection itself.

5 ⇒ This is also same as mentioned above. The three lines also indicate that I have to burn all the three gunas and become Trigunatitha.

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#### **Q-18) Why is Karpura Jyoti touched to the forehead by devotees ?**

**ANSWER :** When an Karpura Jyoti or a small lamp is extended to the devotees, the devotees renew a vow by touching it. That pledge is like this. "I will be a witness that God is also the Athma Swarupan." Then by extending that Jyoti to their foreheads, they image "O God who exists in perfection, may my consciousness be raised from the cloud covered of ignorance to the sun light of wisdom, to the perfection".

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#### **Q-19) What is the meaning of Hindus saying namaskaram, namaste and pranaam while greeting each other?**

**ANSWER :**

**Namaskaram:-** "You are not a body but a soul. It is God who resides within you and guides you. I bow down to that witness wearing this body. taking refuge in it". That is the meaning of Namaskar. When I say Namaskar in response, it means that I do the same.

**Namaste :** "Behind this existence, creation there is a spirit. That is the one who controls and guides the creation-protection-destruction of all things. I bow down to that Spirit, God, Spirit, and take refuge in it." That is the meaning of Namaste. When I say Namaste in response, it means I do the same.

**Pranaam :** "I swear that I , you and all are Omkara swarupas , Athmaswarupa ". When one repeat in response, also mean to affirm it.

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**Q-20) Coconuts are broken during puja. What is the concept of this?**

**ANSWER :** Although it replaced the primitive animal sacrifice, there is a secret behind it. The fruit can be eaten only after cracking the stem. The secret is that if the fruit is avoided, one can drink the nectar and attain immortality.

If you destroy the ego , you can eat the fruit of karma without pain. If you intend to renounce the karmic fruit of that coconut , the more you renounce, the more you can serve the elixir of coconut water. Its immortality, divinity, can be realized.

When they break the coconut , they pray , “O God, I breaks the coconut of pride and offers the karmic fruit of the coconut to you. Accepting this, immortality and self-realization may please.”

his concept can be understood in verse 2/47 of the Bhagavad Gita “You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself to be the cause of the results of your activities, nor be attached to inaction” .

So, Don't stop doing karma because you are afraid of what will be the result of karma. God is the doer and only doer or ultimate doer. In that case, the result of karma belongs to God. God in me experiences the result of karma. When I do karma with the attitude that I am only an instrument, only a medium, it becomes karma yoga and becomes the path to divinity and realization.

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**Q-21) Why do Hindus tie the black cord or aranjaanam around waist ?**

**ANSWER :** The black cord or Arajanam is tied to the waist to indicate that the soul is bound to this body and that sadhana has to be done to untie and lead the Athma to ultimate freedom.

In yogic terms, the Prana, the life, is bound in the form of the Kundilini at the Muladhara Chakra located in the back side of the waist. By Sadhana , it should be raised through sushmna nadi and passing through the Svadisthana Chakra, Manipura Chakra, Anahata Chakra, Visuddhi Chakra and Ajna Chakra and become deserving of salvation (Sahasradhala Lotus) . To indicate this , the arajanam string is tied around the waist during the naming ceremony ceremony. Here the ultimate truth and wisdom are described in subtle imagination.

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**Q-22) What is the reason why Hindus add Sri, Sriman and Srimati to their names?**

**ANSWER :** ▶ Sri means Ishwara (GOD) , Sri-man means one who has the mind of Ishwara , similarly Sri-mati means the mind of Ishwara. Similarly, Kumara means son of Ishwara and Kumari means daughter of Ishwara. As you know, everything is God for Sanatana. There is nothing that is not God. Sri, Srimati and Sriman are added in this way to always remember the purpose of human birth which is the realization of the words of the sages: Isavasamidam Sarvam, Aham Brahmasmi, Tattvamasi.

Let's take an example...Shri Harshan means Lord Harshan. Similarly Sriman Ashoka means Ashoka who has the mind of Ishwara. For there to be a mind of God, they must be God himself. Srimati Tara means the intelligent Tara of God. It also means "Tara God". Thus calling everyone as Ishwara is a trick, sadhana and tantra to awaken the divinity in them and fill them with divinity and elevate them to divinity.

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**Q-23) Is idolatry the same as worship of Parabrahma?**

**ANSWER :** It is not idolatry, it is worshiping through idol. A common man needs some medium to worship the formless, egoless, pure Supreme Soul. For example tombstone, scripture, symbol, sign, special building, picture, letter, text, number, flower, lamp, sun, river, mountain, teacher, preacher , tree, snake etc. It is like worship through idol. Here the idol is used to worship the One Supreme Spirit, God. After completing all the rituals in the puja, the eyes are closed and prayed. One does not pray to an idol with one's eyes open. Let me explain this and listen. We drink milk in glass. We drink milk with the help of a glass. And we are not drinking the glass. This is how the Supreme Spirit is worshiped by placing an idol. The Lord is worshiped with the help of an idol. And not worshiping an idol. So idolatry in the question should be changed to worship with help of idol.

Now Parabrahmaradhana, what is there that is not Parabrahma. Everything that is created is transformed form of Parabrahma. Therefore, whatever is worshipped, that worship is ultimately the worship of Parabrahma itself. So there is one thing, in whatever form, name, expression, worshiper worships, that worship must be proper. If so, that worship will be Parabrahman worship. Now what is needed to be according to the vidhi ? Concept is needed. If the concept of worship is Parabrahman, even if the worship is in any form, name, appearance or manner, that worship becomes worship of Parabrahman. Let us confirm it by checking Bhagavath Geetha...

**B.G. 9/23** *“Those who are devotees of other gods and who worship them with faith actually worship only Me, O son of Kuntī, but they do so in a wrong way. “*

**B.G. 7/20** *“Those whose intelligence has been stolen by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures..”*

**B.G.7/21** *“I am in everyone’s heart as the Supersoul. As soon as one desires to worship some demigod, I make his faith steady so that he can devote himself to that particular deity ”.*

**B.G. 7/22** *“Endowed with such a faith, he endeavors to worship a particular demigod and obtains his desires. But in actuality these benefits are bestowed by Me alone”.*

**B.G. 4/11-** *“ As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pruthā”*

**RIG VEDA Shloka- 1.164.46**

*“Ekaṃ sath viprā bahudhā vadanthi”*

If it is only one, scholars worship it in many forms and ways, paying attention to its external manifestations.

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**Q-24) What are the sadhana ways (spiritual practices) of Hindus ?**

**(Bhaktiyoga, Karmayoga, Jnanayoga, Rajayoga) :-**

**ANSWER :** Hindus have 4 types of sadhana methods.

1. **Bhakti Yoga:** A path of sadhana in which all deeds are surrendered to God with full surrender and devotion.

Bhakti has three parts..

- 1) **Yantra** - the physical symbol of the god/goddess
- 2) **Mantra** - the subtle symbol of the god/goddess
- 3) **Tantra** - the act of worship or the action part , It has two parts (A) **Nyaasa** (B) **Mudra**

Now there are four ways of worship...

- 1) **Tharpanam**
- 2) **Archana**
- 3) **Homam/Yagam**
- 4) **Daanam**

The nine processes of devotion are:

**Sravanam** – Hearing the Names and Glories of God (Satsanga)

**Kirtan** - Chanting the glories of God

**Remembrance** – Remember God all the time

**Paada Seva** – Paada Seva of God

**Archanam** - Worship God

**Salutation** - Obeisance to God

**Dasyaam** - Serve as a servant of God

**Alliance** - Cultivate friendship with God

**Self-surrender** – Complete surrender of self to God

2. **Karma Yoga:** This is Nishkama Karma. God is the doer and all get done by God. That is, to the God , for the God , by the GOD. In that case, the result of



karma belongs to God. God in me experiences the result of karma. When I do karma with the attitude that I am only an instrument, only a medium, it becomes the sadhana of karma yoga..

**3.Jnana Yoga:** Learning spiritual knowledge (svadhyayam), attaining wisdom, in the light of that wisdom, the mind can be attain the truth and free it from all bondages.

**4. Raja Yoga:** It is a way of discovering the truth within oneself, realizing the truth that the truth is within oneself. It is the sadhana path that achieves perfection by controlling the prana, transcending the senses, eliminating the mind and attaining practically all siddhis..

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**Q-25) What is the basic and complete order of spiritual practise of Hindus?**

**ANSWER :** Ashtanga Yoga is the foundation of Hindu or Sanatana spiritual practise (worship). All kinds of worship , spiritual practises and Sadhana of Hindus are formed on the basis of this. There are four concepts of worship.

**1) Brahma Concept :** - Worship of God in the form (swaroopa) of Nirkara, Nirguna, Niranjana, Nirvikara, Sat-Chit-Ananda.

**2) Ishvara Concept :** - Worship / Sadhana in the form of Bagawan Shiva, Bagawan Vishnu, Devi Adiparashakti, Devi Lakshmi, Devi Saraswati, etc.

**3) Devata Concept :** - Worship / Sadhana in the form of Rudras , Adithyas , Ashwinis ,Panchabhuthas, Navagrahas , Nakshthra etc..

**4) Murthi concept :-** Worship / Sadhana in the form of Ganapati Deva , Murugan Deva, Ayyappa Deva , Pitru Devatha, Shasta Deva , Bhairava deva , Devi Kaali, Viras, Naga, Yaksha-Yakshi, Gandharva, Kinnara, Bhuta etc.

Everyone can worship according to their own imagination, concept and mental affinity.

Let's take a look at **Ashtanga Yoga** :- Yoga prevents the mind from thinking waves. Doer is turn to stand still status of mind during nirodha period. It is divided into octaves. Let's see one by one.

**1. Yamam:-** These are the five moral practices. That is internal habits...

- ☐ **Ahimsa** – (Non-harming anyone without reason) ,
- ☐ **Truth** – to be truthful
- ☐ **Asteyam** – no to steal
- ☐ **Brahmacharya** – Always live in Brahman ,
- ☐ **Aparigraha** - not accepting anything from anyone .

**2. Niyamas :-** These are also the five rules has to follow externally.

That is

- ☐ **Shaucham** – (external cleansing or to be hygienic),
- ☐ **Snthosham** – (Happiness /Satisfaction) ,
- ☐ **Tapas** – (effort till the goal is achieved),
- ☐ **Swadhyayam** – Adhyayana , keep learning until the goal is achieved
- ☐ **Ishvara Pranidhana** – Is the dedication of the soul to God.

**3. Asanam:** Sitting posture

**4. Pranayama :-** Influencing the Prana Shaktis.

**5. Pratyahara :-** Withdraw the senses from the subjects.

**6. Dharana :-** Set the mind in one particular point by pooja, tarpanam, archana, namajapa, homam, yaga, danam, tantra, mantra, yoga upasana , any other spiritual practise .

**7. Dhyanam :-** The flow of waves of wisdom in to that one point due to this the subject will be disappear and knowledge(meaning) is displayed.

**8. Samadhi :** When the intellect is equanimous, prajna (Conscious ) is fixed, and all forms are discarded and only the meaning is enlightened, then samadhi is attained.

At this eighth level, the sadhaka becomes eligible for salvation through self-realization.

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**Q-26) How do you see the Vows (Vruthas) , puja at shrines, nama japa and homam?**

**ANSWER :** Vows in temples, pujas, homa, etc., only partially fulfill the second stage of Ashtanga yoga, the dedication of the soul to God. Similarly, Napajapa completes only the sixth stage of yoga , the dharana. If the worship is to be complete, then all the eight stages have to be passed through. That is the full Sanatana worship order. Priests practice it, we all should practice it.

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**Question-27) Have You have heard that worship is a wrong practice ?**

**ANSWER :** When we say to worship, according to Advaita philosophy, when everything is Parabrahman, then whom should we worship? I am Brahman, all others are Brahman, and there is nothing other than Brahman. And how and whom to worship? So, if we want to reach the advaita state where we see everything as Parabrahman, we have to come through, understand and comprehend all these concepts of worship. Only then when one reaches the highest state of life and shines himself as Parabrahman, there is no need for worship. Then self-worship takes place there. It also achieves salvation. Thus here is a sadhana method of attaining moksha by attaining the self-worship through external worship. But there is nothing to say that worship is wrong. In any case, all worship is conducive to attaining perfection, attaining realization. When that happens, worship becomes Sadhana. Sadhana is the birthright of every living being. Those who say it is wrong can only say that they do not see perfection.

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**Q-28) What is the reason why Hindus called a special moment in the morning as Brahma Muhurt?**

**ANSWER :** This moment in the morning is called Brahma Muhurta because it is the moment closest to Brahma, or the moment in which one is usually in the state of Brahma, or the best moment for Brahma Sadhana. One hour and thirty-six minutes before sunrise.

Think about it. By evening, when we go through the conditions of this society, we will see , hear the pitfalls, hypocrisy, torture, exploitation, tears, violence, murders, rapes and such heinous crimes By seeing, hearing and knowing, our mind becomes devoid of kindness and becomes perverted. Then every person walks here wearing an artificial mask for his existence and forgetting his identity. We walk not as God, but as a persona given to us by society or as a persona we have artificially created ourselves for survival. Yes, by the time morning came, our minds were free from all these perverted social evils after a good night's sleep the night before. There is no competition, no enmity, no lusts, no business intelligence of profit and loss, and the mind was free from all these negative aspects for those few hours. He was freed from the perverse social constraints. After that one long rest, the mind has reached a state of egoless, unblemished, pure, loving, tranquil beauty. This moment after sleep is the best for the mind to get close to Brahman and do Sadhana. That is why the Sanatanas call this moment the Brahma moment.

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**Q-29) Why is it that you can see the image of sexuality on the walls of some temples?**

**ANSWER :** On the walls of the temple, you can see these pictures that suggest the culmination of physical, emotional and sensual indulgence. If you go inside the temple, there is nothing there. Absolute emptiness, only self-form. It refers to human life. When one comes to the temple and is attracted by the images and enjoys it, the Acharya ,the Guru who notices this says , Very well it is not time to enter the (spirituality) temple . First fulfill all material pleasures and desires in life. Satisfied by fulfilling all kinds of indulgences and desires, he does not become attracted to these images. Those images do not affect them in any way, they even feel that those images are not there, then those who come to the temple will want to go straight inside. Then the Guru, Acharya, who understood

this, says that now is the time to enter into the temple, to enter into spirituality. This is spreading a great message .

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**Q-30) Why do Hindus circumambulate the temple ?**

**ANSWER :** Just as the planets revolve around the sun and the moon revolves around the earth, the Sanatanas and the Hindus revolve around God. It suggests a God-centric, soul-centric way of life. All deeds, thoughts, discourses, movements, happiness and sorrow are dedicated to God. I have surrendered myself to God. May God guide me, I have only God, this life is for God, this life is for God's grace. Therefore, the concept of my life revolves around God is suggested by the temple circumambulation. Similarly circumambulation around oneself suggests a soul centeric life.

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**Q-31) Which is the social center of Hindus? What are its functions?**

**ANSWER :** Temples are socially the center of power, center of wisdom and center of culture to the Sanatans . The temple is the reproductive center of COSMIC ENERGY. The temple deity is a reproductive Tantric instrument that absorbs the cosmic energy. In the same way, when a Sadhaka circumambulate , the sadhaka will feel a miraculous power due to as the temple was built according to the rules of Vastu . All the social activities of the Sanathans are centered around the temple. Around the temple ,under control of the temple there are education centres such as gurukulam, health care center, orphanages, women's protection centers, sports and cultural centers, and centers aimed at the welfare and welfare of the society. These are run by the Acharya of Samaja Samiti (Local Hindu Councils). If temples today do not meet these needs, the Hindu community has the responsibility to bring them this way.

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**Q-32) What is the relationship between temple and body?**

**ANSWER :** Both are bodies. The body is clothed with life (B. Gee. 13/2,3). Then the temple becomes the body of deity. The deity in the temple is like life in the body. All the rituals in the temple are centered around the deity. Thus the

temples spread a great message, how all the movements of the universe centered on God similarly all the activities of the body should be soul centric. (Sponsored by P.M.Shreenivasan Memorial , Sneharaj Foundation)

**Q-33) Why have heard that the word 'Om' is not only for Hindus but for the entire humanity?**

**ANSWER :** Everything in Hinduism belongs to the whole humanity. Even if anyone opposes Hinduism for the time being, it is enough to reach the door of Hinduism to finally reach the ultimate truth. Because Hinduism preserves and teaches eternal truths, eternal scientific values.

Now let's move on to Omkaram. Westerners have also vaguely referred to Omkara. They say that there was a sound in the beginning, that at the beginning of creation the angels and the Apsaras blew their trumpets and made a sound. Similarly, modern science (Big Bang theory) states that creation took place in an explosion. We know that there was sound in every instance connected with creation here. It is nothing but Omkara. The Hindus were able to decipher the primordial word, the sound of the trumpet at the beginning of creation, and the sound of the primordial explosion and found it to be Omkara. The only difference is that others could not.

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**Q-34) Does the sound of Omkara still exist in the universe?**

**ANSWER :** The universe is still expanding. Those development vibrations are Om Karam. Thus in the developmental universe there is still the sound of Omkara. If one tries to listen to this naada, one can hear this naada brahma with the bare ear of meditation, or with the help of advanced acoustic instruments. That sound will exist till the creation exists.

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**Q-35) How did Omkara come about ?**

**ANSWER :** As a part of experiencing and knowing who he is and when the supreme soul felt that he wanted to be many or to express his emotions, power, karma and wisdom, then he imagined with his will power. That first thought was

the first sound, the primordial word, Om. It contains the name form or sound form of all existent and non-existent things living or non-living.

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**Q-36) What is the reason for saying that Omkara is the gateway to God?**

**ANSWER :** Before the creation, before the trees, before the webs of life, before the earth, before the solar system, before the stars, before the Galaxy, before the nebula there was only God everywhere. Only God. Creation started from God with Omkara. Thus the Nebula, galaxy, solar system, earth-moon, vegetation, living things came out . Thus between the Absolute God and the multifaceted creation, or separating them, is the ``Om". That is why "Om" is known as the gate of God.

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**Q-37) What is the reason for saying that Om is the seed of the universe ?**

**ANSWER :** Just as a seed in the soil grows into a tree by absorbing the nutrients from the soil, so Omkaram grows into the universe by taking nutrients from Brahman. That is why Omkaram is called Vishwa Bijam. Thus Om Karam/ Pranavam/ Nada Brahman or Shabda Brahman have three stages.

Aa, Uu, Ma..

1) **Aa** - refers to Creation- Brahmadeva concept of God.

2) **Uu** - expansion – Vishnu conception of God;

3) **Ma** – reunion - Shiva concept of Lord.

Thus the creation comes from God and expansion and merges into God. Thus the history of a creation is also the history of an Omkara.

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**Q-38) What is the reason why Omkara is used first in mantras?**

**ANSWER :** Omkara is used first in mantras because it is the gateway to God. Whatever the name form or the concept of deity in the mantra, it is also intended to indicate that the mantra is meant for the One Supreme Soul.

Omkaara is used at the beginning of the shloka used for the dedication or praise if one wants to offer something to the Lord or praise Supreme Soul. When that is the case, it means that the dedication and praise in any language, name, form, formless, expression, worship or prayer is meant for that one supreme soul.

For example, Om Ganapati accept my prayers, Om Durga accept my offerings, Om Lakshmi bless me with the eight opulences, Om Shiva bless me, Om Vishnu grant me darshan, etc. Here the names, forms, though many, are used to address the one Parabrahman by the use of Om. It is only that there are separate names and forms according to the nature, need, interest and conception of the devotees.

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**Q-39) AUM (ओं or ओ३म्) , when written in Sanskrit is written as Uum“ ॐ ", which is correct?**

**ANSWER :** Although AUM(ओं or ओ३म्) is correct, it is figuratively and technically written as Uum (ॐ) in order to convey a message to its intended audience. Now let's check that good intention.

We all know that “AUM” has three phases.

- 1) A - refers to creation - Lord Brahma concept
- 2) U - Expansion- Lord Vishnu concept;
- 3) M - reunion -Lord Shiva Concept.

But there are only two steps in “Uum”.

- 1) U - Expansion- Lord Vishnu concept;
- 2) M - reunion -Lord Shiva Concept.

When worshipping AUM (ओं or ओ३म्) , there is 'A' Karam which is Brahma-Deva concept. Thus the worshipers will be blessed with rebirth as part of Lord Brahma's karmic creation. In order to indicate that reincarnation is not the goal



of human birth , but the real goal is salvation , the sages removed the 'A' , the Brahma concept from Aum (ॐ or ओ३म्) and wrote "Uum" (ॐ ) in Sanskrit, the mother of languages. Here Uum(ॐ ) should also be pronounced as Aum (ॐ or ओ३म्) because Hindus say that you should not look at the external nature, the form. Please try to see the interior, the inner truth, by understanding its inner meaning, by understanding its spiritual nature..

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#### **Q-40) What is Shiva Lingam Concept ? How did it happen ?**

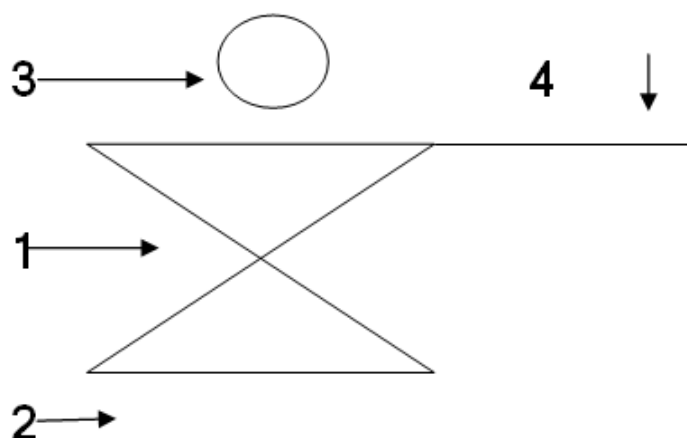
**ANSWER :** The term Lingam has two meanings. One is “Lim” which means perfection. The second is "gum" which means to travel. Thus the meaning of the word "lingam" is whatever it is that moves towards perfection. Now let's see which one stands apart from perfection. Perfection mean it is Supreme Soul. All moving and non-moving , which are transformations of that Supreme Being, stand apart from perfection.They are moving towards perfection only because being separated from perfection. Thus all material things are lingas or bodies. If the body of a male is purushalingam, if the body of a woman is Sthreelingam, if the body of Vijaya is Vijayalingam, if the body of a animal is Animal lingam, if the body of the Almighty is SarveshvaraLinga, if the body of an immortal is Amaralingam , If the Shaktilinga is the body of Shakti, then when addressing that supreme consciousness as Shiva as the all-powerful, omniscient, omniscient, nirguna, nirahankara, nirvikara, nirakara, mangalarupanaya, Parameswara, the Svarupa of Shiva is the body of Shiva. So Shivalinga means the body and form of the Supreme God.

Now let's see how it got the shape as it is now. The inspiration is the mantra concept from the Atharva Vedic Samhita that glorifies a pillar without beginning or end. We see the same pillar in the Linga Purana. This is the event . Once there was a dispute between Lord Brahma and Lord Vishnu as to who was superior. They raised the issue to Shiva Parameswara. Laughing at this Lord Sivaparameshwara assumed the form of a pillar saying that the greatest would be the one who discovers my beginning and end. So the two who went to measure

the beginning and end of that pillar returned without seeing the goal. Here the pillar form worn by Shiva Mahadeva later gave rise to the Shivalinga concept and form meaning Shiva's body, Shivaswarupam.

By the time the Veerashaiva Samaj came, the Shiv Lingam had acquired a scientific and intellectual concept.

Here a Shivalinga has four parts.

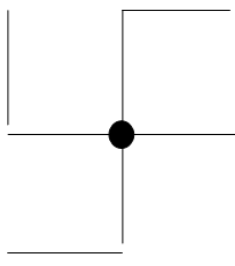
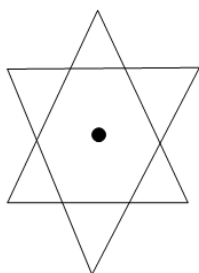


(1&2): Two triangles indicate Paraprakriti and Aparaprakriti. Out of the six sides in triangles, the top three represent Sat, Chit and Ananda and the bottom three represent Sattva, Rajas and Tamas.

3) : a sphere above as the concept of perfection

(4): A parallel line to the right. It indicates the spiritual practitioner

Some other examples of Shivalinga (form of God) are also given below :-



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**Q-41) Does Shivalinga form physically represent Universal Energy ?**

**ANSWER :** Yes, Shivalinga is not only a spiritual instrument that encapsulates the universal energy, but also a physical instrument. Let us do a comparative study. Atomic reactors blocks the tremendous energy is a physical device. It is a scientific fact that a Shivalinga-shaped (ATOMIC REACTOR) building has the ability to safely contain the cosmic energy when it flows out of the atom by fusion or fission of atom. Similarly, the shape of the device that holds the most pressure safely is like the shape of joining two Shiva lingams. It is a gas cylinder. Here again it is another scientific fact that only the Shivalinga shaped device has the ability to safely hold back tremendous pressure. So Shivalinga physically represents Vishwashakti. ॐ☐

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**Q-42) What is the reason why Rishi Maharishis encouraged Shivalinga to consecrate in Shiva temples?**

**ANSWER :** There is a hidden power in the form of Shivalinga. Its shape is made in such a way that it can establish the concentration of the mind. The top of the Shivalinga represents the iris. Constantly gazing at the Shivalinga, one can concentrate the mind and intellect and enter into meditation and achieve God-realization with the help of Dhyanasamadhi. That is why Rishi Maharishis encouraged Shivalinga deities in temples to promote Sadhana (spiritual practice). ॐ☐

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**Q-43) Scientific analysis of Trimurthi concept :**

**ANSWER :** The concept of three murti is the concepts that came when different sages looked at the separate external manifestations of that one supreme being, Parabrahm from different perspectives. These three seemingly distinct concepts here are separate nominal forms of the one God. This is what RIG VEDA says in 1.164.46 , "Ekam Sat, Vipra Bahuda Vadanti" said that God is one, scholars say that there are many by observing its separate external manifestations. Let us now look at these concepts one by one.

### **V-1) VISHNU Concept :**

**The word Vishnu means all-pervasive. This entire creation is a manifestation of that God, so this entire creation is pervaded. Let's see how this spread is shown.**



**In the (ksheera sagara) milky ocean, what is the milky ocean? It is none other than Milky Way Galaxy , a constellation of stars including the sun and the planets. Now it is Ananthanan (serpent having infinite heads) , bed in the ocean of milk. Who is this Ananthan ? Endless, this bed is made up of many circles in the shape of an oval. This indicates that the these are the orbits and trajectories of asteroids, planets, stars and constellations. Thus the concept of Vishnu is a picture drawn by the sages to suggest and teach that universal driving force which is universally and vastly pervaded in his entire creation, and the orbits of innumerable satellites, asteroids, planets, stars and constellations.**

### **V-2) NARAYANA Concept (One of Lord Vishnu Concept) :**



**Narayana is the one who resides in water. What is the form of Narayana? You will find , the image of Vishnu lying wide in the water. The first life was emerged in**

water. It means, the God who caused the creation of life must be in the water , was not ? Thus, Narayana Sankalpa is a picture drawn by sages in order to represent the supreme soul in water to convey the common people.

### **S-1) ARDHANAREESHWARA CONCEPT (One of the Lord Shiva Concept) :**

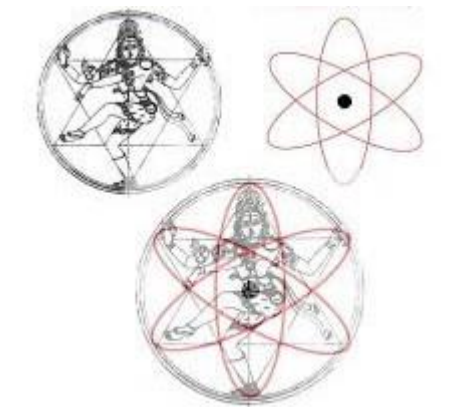
With respect to us , the reason for the existence of all this creation and life is the light of the sun. If there is no light, there will be annihilation of creation. Without light the life cannot exist. So light is the driving force of this life so as to universe. Rishis came to the concept of Ardhanarishwar when the Rishis depicted that God, Parabrahma, in the form of universal driving force as the solar light, for the common people. For that we need to know the scientific understanding of the nature of light.



All things in creation are made up of particles. Then it was wrong about the light. Because if it is said to be a particle then its nature will be a wave. At the same time, if we say that light is wave, in the next moment it will be particle. Thus, when the Rushi desired to see the light of the sun, which turns into particles and waves in a moment, in the form of that supreme soul , it became the concept of Ardhanarishvara. When you say that it is a particle, is not a particle. Same time when you say that it is wave , it is not wave. If you ask is it a particle ? , then definitely it is particle. If you ask is it a wave ? , then definitely it is wave. Oh confusing , no confusion to rushi , Rushi represented the supreme

soul which takes double form same time , they drawn a image of the Ardhanarishvara form.

**S-2) NATARAJ Concept (One of Lord Shiva Concept) :**



Science has said that the structure of all things in this universe is made of particles. Now, when we look at what the particle is doing in the fundamental structure of the object, quantum theory says that the particle is restlessly, constantly stirring and making vibrations i.e, dancing. Thus, an object remains as an object because of its dance or vibration or stirring of it's atom. Our Acharyas and Rishis have used the unique concept of the Nataraja to show the miracle power of the atom, which sustains this universe by keeping an object as an object .

**B-1) The four-faced concept of Brahma :**



**Brahman is the governing power associated with creation. In what states (STATE OF MATTER) are the creation ? There are four states. SOLID, LIQUID , GASEOUS and PLASMA. These are the four faces of the supreme soul associated with state of the matter in the creation. Thus, when that divine power was conceived on the basis of the state of created things, the four-faced concept of Brahma arose.**

**When we realize how great scientific truths and sutras are hidden in mere art concepts, those sages, our heritage is teaching us everything without teaching us, we bow our hands in front of the heritage of that great Sanatana culture. ॐ**

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#### **Q-44) Shodassa Samskaras : 16 Spiritual Rituals :-**

**ANSWER :** Acharyas have mandated us to perform 16 spiritual rituals as a child passes through each stage of his life from birth in his mother's womb to death, as these new stages require the full support of God, relatives and society. These are the Sixteen (shodus) rituals. Besides, these rituals are a means of elevating oneself to that divinity, reminding us that man is not just an animal, how to rise from animality to become a full human being and the divinity contained in himself. Now let's look at these 16 or Shodassa rituals one by one.

- 1) Garbhadana :** This is a ritual performed by the couple after marriage and before conception for fertility.
- 2) Pumsavana :** Confirmation of the conceived.
- 3) Seemanthonayana:** Karma performed for the protection of the mother and the unborn child.
- 4) Jataka Karma:** Purification Ritual of the baby, pray for the future of the new born baby and to prepare the birth chart.
- 5) Namakarana :** Naming based on the baby's birth chart.
- 6) Niskraman:** Expose the child to out side the home, Sunlight and Nature.
- 7) Annaprasanam :** Give the baby solid food for the first time.

8) **Chaulam** : Shaving hair for the first time.

9) **Karnavedha** : Ear piercing.

10) **Vidhyarambam** : Beginning of literacy.

11) **Upanayanam** : Taking to the Guru for Diksha / Sadhana initiation, finding the Guru. Indeed, it is in this one samskaram that a person becomes a Hindu or a Sanatani in the social system. Those who follow the Dvaita system are use Poonul (which refers to the umbilical cord that connects them to God). Lingayats follow Lingadharana and Linga deeksha. In any case, initiation is a very necessary process for the Sanatan. Followers of Advaita tradition wear an Aranjana, a sacred waistcord made of gold, silver, or thread, around their waist. The Aranjana symbolizes Kundalini Shakti, the divine consciousness that encircles the Muladhara chakra. This samskara serves as a reminder that the ultimate goal of human existence is to attain self-realization through dedicated sadhana, awakening Kundalini and guiding it to Brahmarandhra, ultimately blossoming into Sahasrara Padma (Sahasra Purusha). This sacred tradition is guided by a revered spiritual master.

12) **Vedarambam** : The beginning of education or learning in the gurukula, pathshala.

13) **Keshanta or Ritushuddhi** : This is the first time the child shaves his beard, mustache and body hair. Rituals of female child menstruation.

14) **Samavartana** : Completion of Education.

15) **Vivaha** : Marriage ceremonies.

16) **Antheshti** : Cremation, post-death rites.ॐ

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**Q-45) Chatur Purusharthas, Ashrams, Varnas:**

**ANSWER** : Rishis , our heritage , for smooth life plan of human beings  
four Ashramas, four purusharthas and four varnas are assigned to mankind. Let's look at them one by one.



**P) Four Purusharthas:** These are the goals that those born as human beings should have achieved in their lives. Let's see one by one.

**P-1) Dharma :** Attainment of Dharma. Or should get an education to recognize right and wrong. Dharmacharya Jaimini Muni who discussed this topic in depth in Purva Mimamsa(Dharma Mimamsa).

**P-2) Artha :** Meaning or wealth should be acquired through education. Dharmacharya Chanakyan discussed this topic in Arthasastra in depth.

**P-3) Kama :** Fulfilling the third Purushartha Kama or virtuous desires with wealth. Dharmacharya Vatsayan Rishi has discussed this topic in depth in Kamasutra.

**P-4) Moksha:** Thus when all desires are fulfilled, the mind becomes aware of inner poverty and strives for its eradication. Thus one should grow spiritually and attain the ultimate goal of human life which is Moksha. Dharmacharya Vyasamaharshi discussed this topic in great depth in Brahma Sutra.

**A) Chatur Ashrams :** Based on the age of man, this plan is what to do in each period. Check one by one.

**A-1)Brahmacharyashram :** This is the first period of human beings. Everyone should get education. That period of education is indicated by the Brahmacharya ashram.

**A-2) Grahasthasrama :** After education acquire meaning, take Grahasthasrama by getting married.

**A-3) Vanaprasthasrama :** After the beautiful Grahastha Srama, the period of preparation for attaining the goal of Moksha.

**A-4) Sanyasya:** The period of living as a renouncer , with the goal of salvation as the sole goal. There is no need or compulsory to leave home and family to become an ascetic. The period of living without attachment to anything, with equanimity, without selfishness and doing sadhana by surrendering oneself to God.

V) **Chatur varnas** : The varna is , what is adopted , the qualities born of their own natures . One can adopt Brahmin, Kshatra, Vaishya and Shudra qualities. It has to be checked which varna will be beneficial for this child when he is going to take celibacy or before starting his education. In which field the interest of this child has to be understood. It is never inherited. The quality or varna of the children does not have to be the quality or varna of the father or the mother. It is the child's own quality, birth quality. (Bh.Gee. 4/ 13, 18/41) That quality is of four types: Brahmin, Kshatriya, Vaishya and Shudra. These are the innate qualities of every human being. It's in vain, if a man of Brahmin quality learns Kshatriya Vidya. Similarly it's in vain , if a child with Kshatriya quality learns Vaishya Vidya. For the full development of that child, by discovering or understanding its innate quality, education should be imparted in relation to it. The reason for the name "Varna" is that there is a different color for the radiance of each body in relation to each quality. Thus, even if we can understand the color of the body's radiance (aura) , we can also understand the quality of that child. Accordingly, we can arrange the child's education or study plan.

Let us now look at the four-varnas one by one.(B.G.18/42,43,44)

1. **Brahmin Varna (Blue Color)** : The virtues of those with this varna are calmness, temperance, austerity, cleanliness, patience, lack of crookedness, spiritual knowledge, scientific wisdom, belief in God, and Swadhyaya.
- 2.**Kshatriya Varna (Red color)** : Bravery, brilliance, Heroism, power, determination, resourcefulness, prowess, not backing down in battle, generosity, administrative ability, these are natural Kshatriya qualities.
- 3.**Vaishya Varna (Yellow Varna)**: Agriculture, cattle breeding, commerce are the characteristics of a born Vaishya.
4. **Shudra Varna (Sweta /White Varna)**: Careful service to others is the characteristic of Shudra. For these past 50 years I have been a Shudra ... One looking for work for wages.

Presently, I identify as a Shudra, but I strive to elevate myself to Vaishya, then Kshatriya, and finally Brahmin, based on my accomplishments and personal growth. I believe this progression is possible. ॐ☐

**Q-46) Is there caste system in Hinduism OR Sanatana Dharma? Whose product is the caste system?**

**Answer :-** Nowhere in the basic scriptures of Hinduism or Sanatana Dharma is there any mention of the caste scheme, be it the Vedas, the Upanishads, the Puranas, the Darshanas or the Maha Kavyas. It indicates that there is no caste system in Hinduism or Sanatana Dharma. Then there is the mention of Varnasramas. It has nothing to do with the caste system as we have seen in the last question and answer session. So in the Hindu or Bharata Samaj a caste system has grown as a political movement to maintain the economic distribution and balance of the society or nation. As such, the caste system is a product of Indian politics and has nothing to do with Hindu or philosophical-cultural flow. We will now have a look at the rise of the caste system and its present complexities. Even in the early times, there were job centers and Gurukuls that taught work in India, with the goal of work for all and life for all. These Gurukuls functioned independently with self-governing rights and not under political control. Here the children who come out skilled in various professions engage in various professions and they form trade associations to voice their opinions and bargain. Each of these occupational groups became known as castes. Castes were simply unions or groups of people taking the same occupation.

Then from AD 1200 onwards when the foreign cultural invasions on India came upon India with a wave of conversions, those who were in these trade unions held fast to their caste family as a means of protecting their cultural traditions, customs and principles and within it they controlled themselves. As a result of this happiness, sorrow, marriage, food and water were restricted to their profession or caste family only. Those are the rules that you are criticizing today. Then at that time it helped a lot for the existence of Hindu Sanatana Samaj and continues to help even today. So while this caste system is being used as a weapon for the fiercest unrelenting struggle against foreign cultural invasion, its evil evolution is that it has become a measure of dignity and superiority for some individuals. This imbalance is affecting the society very

badly even today. Thus this occupational association or caste scheme was not part of Hindu dharma or acharyas or tattva siddhanta but was a product or system that arose naturally socially and politically.

**Q-47) What are the five great yajnas (Pancha Maha Yajnaa) ?**

**ANSWER:** There are five Yagnas (Pancha Maha Yajnaa) to be performed for world peace, world unity and world salvation. Let's look at them one by one.

1) **Brahma or Rishi Yajna:** We have to fulfill the Brahma/Rishi debt by acquiring wisdom and knowledge by studying the storehouse of wisdom given to us by our forefathers and sages.

2) **Devatha or Deity Yajna:** There are five bhuthas , goddesses and supreme soul who control and protect me and this collective, and those deities must be worshiped daily in the manner of Agnihotra, Yaga, Homam, Ishtadevata Puja etc. or by doing Sadhana for the realization of that supreme soul or self. Thus the debt of devatha or deity must be paid off.

3) **Pithru Yajna:** Giving birth to children for the prosperity of the clan, giving them education to bring merit to the family, society, nation, and the world, raising them to be good , One should take care of one's mother and father with love. And performing pitru tarpana kriya to the ancestors who died , thus fulfilling the PITHRU YAJNAM.

4) **Manushya Yajna:** Manushya Yajna should be performed by doing acts of mercy, providing food and shelter to fellow human beings and helping the deserving ones. So the debt of the society should be settled.

5) **Bhuta Yajna :** Give food to companion birds, animals. Nurture the trees and maintain the balance of nature, by protecting the moon, rain, earth, water, air and our abode like mountain, river, ocean, cloud, forest etc and thank them the each of the natural forces for their help for our survival. Thus the debt of bhuthas must be settled by expressing it..ॐ☐

**Q-48) Why do we do first puja, prayer to Lord Ganesha? (Ganesha principle):**

**ANSWER :** As there is a saying in Malayalam, if there is a wall then only, one can write on. Similarly spirituality, God, Goddess, Pooja, Vritham and worship are all have existence if and only if the devotee is there to practise. While Shiva is consciousness and Parvati is nature, Ganapati is the first creation, mumukshu, sadhaka and devotee. Like all forms and deities in Hindu philosophy, the form of Lord Ganesha has its own image commands. Ganesha is considered as the first form of Pranavam(Omkaram) . Ganapati's great philosophy is that Pranava first came through the union of Shiva Shakti. According to tradition, the first worship is reserved for Lord Ganapati, who embodies the sacred Pranava Mantra, Omkara, and serves as the gateway to the supreme principle (resides in the Muladhara chakra).

In creation, Ganesha represents Mahat (universal intelligence), and intelligence is the highest form of Prakriti (nature). He symbolizes intelligence (buddhi) in the human body. In Hinduism, the intellect is considered the first and highest form (tattvas) of nature.

In ancient Indian texts, the process of creation is described in great detail. Since the Big Bang as we understand it, creation has been described in great detail using aspects that go beyond the physics and chemistry of Western science.

Simply put, creation started from one reality and diversified into a multiplicity of creations.

**The first realities that begin the process of creation**

- 1) Shiva/Purusha/Self or God Principle,
- 2) Parvati/Prakriti is the nature principle.

Everything that exists in creation is a combination of these 2 infinite realities and finite realities.

The first of the finite realities is universal intelligence (mahatattva), incarnated as Ganesha. He is only close to Shiva and Parvati. He emerged from the body of Prakriti (Parvati) as the image (son) of Shiva. Meaning Ganesha represents us.

God/Deity/spirituality have meaning only if we (devotee/sadhaka/worshipper) exist, so first pooja to Ganesha who is the basic image.

Another aspect is that he is a Vigneswaran. Lord Ganesha is first worshiped so that no physical or spiritual obstacle can touch us and our actions.

Now let's see another side of it. The Rigveda itself begins with the praise of Agni. Agni - Sun light is the basis of this universe itself. There is duality here because of the presence of light. What if there is no light that is aware of me and you? It will be difficult.

So the first praise to Agni.. and when it came from the Vedic period to the Puranic period..the light or Agni needed an idol form (perceived)...so Ganesha is the form found by the sages. Lord Ganesha is also known as Sarva Bhakshaka, Dumra Varnan and Dumra Dwajan. They are synonymous with Agni. Thus, when we first worship Ganesha, we worship Agni according to the Vedic tradition. According to the Vedic tradition, when Agni is first praised, it is the first praise or puja to Ganesha, who is synonymous with Agni, when he entered the Puranic period.

#### **Known forms:**

Lord Ganesha has 32 forms, each known by a different name

**Balaganapati:** The one with a childlike face. Fruits, mangoes and sugarcane in hands indicate wealth on earth.

**Tarun Ganapati:** With a youthful appearance. Lord Ganesha with eight arms.

**Bhakti Ganapati:** The radiant appearance of the full moon, especially during the harvest season. Always a good cheer. Mango, coconut and stew in hand.

**Veerganapathi:** Having the appearance of a warrior. 16 The one with arms standing out to battle with weapons in each hand. Ugramurthy.

**Shakti Ganapati:** This Ganesha is in a seated form with 4 arms. The appearance of saving the weak.

**Dwijaganapati:** Ganesha with 3 heads. Ola, Kooja and Japamanis in hands.

**Siddhiganapati:** Lord Ganapati who sits with the self-satisfaction of having achieved everything. It is believed that worshiping this Lord Ganesha is good for having abilities.

**Uchishta Ganapati:** This Ganesha is the guardian of culture. Pomegranate, lotus, rosary and paddy in 6 hands.

**Vighna Ganapati:** Lord Ganesha who removes all obstacles.

**Ksipraganapati:** Ganesha who works very quickly. In the trunk is a jar full of precious gems. Ugramurthy.

**Kshipraprasada Ganapati:** Ganesha who is quick to please. Seated on a throne of drygrass.

**Heramba Ganapati:** Ganesha with 5 faces, white in color, known as the savior of the weak. He rides on a huge lion.

**Lakshmi Ganapati:** This Ganesha is pearly in color. Sitting with Goddess Lakshmi. Parrot and pomegranate in hands. Lord Ganesha who gives prosperity and wealth.

**Maha Ganapati:** It is believed that the universe originated from this Lord Ganesha. This is the Supreme Soul. This is Ganesha with three eyes. Pomegranate, blue lily and paddy are held in hands. This is the Ganesha commonly found in temples.

**Vijaya Ganapati:** This Ganesha always has a victorious face. Best for all success.

**Dancing Ganesha:** This Ganesha is the lord of arts. This Ganesha is in dancing form. This Ganesha has four arms and rings are also seen on his fingers.

**Urdhva Ganapati:** Paddy, lotus and sugarcane in 6 hands.

**Ekakshara Ganapati:** Ganesha with three eyes. It rides with the Mushikan in the shape of a lotus.

**Varada Ganesha:** This Lord Ganesha is seated with honey in his hand.

**Triakshara Ganapati:** This Ganesha has a broken horn and a Modaka on his trunk.

**Harindraganapati:** This Ganesha is seated on a pedestal.

**Ekadanta Ganapati:** This Ganesha is blue in color. Laddu is Prasad.

**Srishti Ganapati :** This Ganesha is red in color. This is Lord Ganesha who creates everything.

**Uddanda Ganapati:** This is the 10-armed Ganesha who fights for Dharma.

**Rinamochan Ganapati:** Ganesha who frees from debts. Roseapple is the favorite fruit of this Ganesha.

**Dhundi Ganesha:** This Ganesha has Rudraksha Mala in his hand.

**Dwimukha Ganapati:** Two-faced Ganapati, visible from all sides.

**Trimuga Ganapati:** Seated on a golden lotus.

**Simha Ganapati:** This Ganesha signifies bravery.

**Yoga Ganapati:** This is Ganapati seated in yoga mudra. This Ganesha is meditative.

**Durga Ganapati:** This Ganesha is a symbol of victory in war. Ganesha gives victory over enemies.

**Sankat har Ganapati:** This is the Ganesha who soothes all sorrows.

**Vinayaka Prayers:**

| Vakra Tunda Mahakaya

Suryakodi Samaprabhah

Nirvighanam Kurume Deva

Sarva karyeshu sarvada |



|| Ekadanta Mahakayam  
Taptakanchana Sannibham  
Lambodhara vishalaksham  
Vandeham Gananayakam ||

||| Suklambaradharam Vishnu,  
Shashivarna Chathurbhujam,  
Prasannavadanam dhyayet,  
Sarvavignopa Shantaye |||

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#### **Q-49) What is Prasthanathrayam ?**

**ANSWER :** Our Acharyas have chosen three scriptures for propagating Hindu Dharma. They are Upanishad, Bhagavad Gita and Brahma Sutra respectively. These three together are called the Prasthanathraya. It is the resplendent golden tower of Sanatana Dharma. If we compare Hindu philosophy to a tree, its fruit is the prasthanatrayam. The word 'prasthanatrayam' means three noble and universal plans.

**What are these precious and noble projects?**

These projects are Shrutiprasthan, Nyayaprasthan and Smritiprasthan. Through these projects, Brahma thathva as prescribed in the Vedas is established. The Upanishads, Brahma Sutras and Bhagavad Gita respectively represent these three movements. These are the basic books of Vedanta and were built by Srimad Shankaracharya as the golden tower of Sanatana Dharma. As a purposeful and meaningful good deed, it is a contribution to the human world and the Hindu philosophy.

Sanatanadharma will also remain bright as long as the three movements are bright. When the movement fades; When its learning and popularization fades, the brightness of Sanatana Dharma fades. Those who desire the survival of Sanatana Dharma and the meteoric rise of Hinduism need only study, practice and propagate the three movements.

## **UPANISHATH :-**

**The Upanishads deal with Brahman. The Upanishads are known as Sruti Prasthanam because they are part of Sruti (Veda). The Muktikopanishad refers to the one hundred and eight Upanishads of that time. About two hundred and fifty Upanishads are available to us today. It is said that there are over a thousand Upanishads.**

**Ten of these Upanishads have been adopted by Srimad Shankaracharya to compose Bhashyam as part of the Prasthanatrayam.**

**'Aitareyam, Katham, Kenam**

**Chandogyam, Taittiriya and**

**Mandukhyam, Mundakam, Prashnam**

**And Brahadaranyam Ishavum"**

**Aitareyopanishad, which is a part of Rigveda,**

**Kathopanishad, which is a part of Krishnayajurveda,**

**Taittiri Upanishad,**

**Isavasyam Brihadaranyakam which is a part of Shuklayajurveda,**

**Kenam Chandogyam is a part of Samaveda , Mundakopanishad,**

**Mandukyopanishad and Prashnopanishad which are part of Atharva Veda.**

**The ten Upanishads were adopted by Shankaracharya to compose Bhashyam .**

**By acknowledging the representation of all the Vedas, the Upanishads invoked the majesty of the universe and placed them on the golden throne forever through his Upanishad Bhashyas.**

## **BRAHMASUTHRAM :**

**The Brahma Sutra shows the right path to self-knowledge by clarifying the concepts of Vedanta Dharma. Brahma Sutra was composed by Badarayana who**

reverently bowed to the dignity of Upanishad ideas. The Brahma Sutra is known as the Nyayaprasthanas as it follows the Nyaya System.

Brahma Sutra is a magnificent book with a total of five hundred and fifteen sutras. The Brahma Sutra has four chapters, each chapter has four padas and each pada has many verses. Chapters are also given titles such as Samanvayam , Avirodham, Sadhana and Phalam.

In the first chapter, he establishes his point. Brahman is the origin of all that is seen, in which there is growth and development. Phrases are the way to convey this. The second chapter analyzes and refutes the arguments against Vedantasara.

When the philosophies of Samkhya, Vaisheshika, Buddhism, and Jainism come against Vedanta, the third chapter focuses on logically rejecting it. The fourth chapter explains the two concepts of Nirguna Brahman and Saguna Brahman.

Brahma Sutra is based on logic. What Shankaracharya did was to restore and illuminate the Upanishads, which had been dimmed in the silver light and ashes of Yajna Samskara for centuries, through the interpretation of the Brahma Sutra.

### **Bhagavad Gita :-**

The Bhagavad Gita is the summary of the Vedas. The Bhagavad Gita, consisting of seven hundred verses, is contained in eighteen chapters from the twenty-fifth chapter of the sixth Parva of the Mahabharata, Bhishma Parvat. We can see that Sanatanadharma doctrines such as Jnana, Bhakti and Karma are harmonized in the Gita. The writing of the said book is with that one goal in mind.

Sruti and Smriti are two sections of Sanatana Dharma. Vedas, Upanishads and Srutis, etc., Ramayana, Mahabharata and Puranas belong to Smriti (Dharmasastra). Bhagavad Gita is known as Smritiprasthanam because it is a part of Mahabharata which is memorized. Bhagavad Gita helps in practical training of Vedanta principles.

When all avenues of resolution were barred, when all avenues of reconciliation were darkened, there was no other option but war. Yes, Geetha appears on the

threshold of that inevitable war . This catches the attention of even ordinary people. The Gita conveys the sweet feeling of a heartwarming conversation as Sri Krishna ,Arjuna takes the form of a dialogue. For all these reasons, Bhagavad Gita, which is a part of the Smriti Prasthanam, has attracted the most attention in the Prasthanathrayam.

#### **Gratitude:-**

Srimad Shankaracharya Swami who restored Advaita religion by composing delightful commentaries on the Upanishads, Brahma Sutras and Gita has amazed the discerning of all ages. Acharyas came up with the interpretation of all these and re-establishment of Sanatana Dharma at a stage of uncertainty when everything might collapse.

If anyone is proud of Hindu philosophy today, if he is grateful, he should show his gratitude to Adi Shankaracharya. All the Acharyas who came after Shankaracharya composed Bhashyams on the Prasthantrayas to establish their own doctrines. Among them, Ramanujacharya, Madhwacharya etc. are memorable.

#### **Q-50) Common Ishta Devatha Pooja ritual :**

**ANSWER :** (B.G. 9/22, 26, 27 & 10/8,11 )

- 1) The person performing the puja must strictly observe yama, niyama, asana, pranayama, pratyahara, dharana and meditation for at least three days prior to the puja.
- 2) First clean all mediums (photos, idols, whatever) used for God's conception
- 3) Clean the place of worship.
- 4) Spread cloth, sheet or paper to keep the concept of God.
- 5) Establish God concepts steadily.
- 6) Do pranayama and recite Omkaram nine times correctly as part of Dharana.

7) Take water in a clean water container (kindi ). Keeping your right hand on top of that vessel, chant this mantra

*"Gangecha, Yamunechaiva Godavari, Saraswati, Narmadhe, Sindu Kaveri  
Jalasmine Sannidhim Kuru"*

Thus the presence of seven rivers in the water must be conceivable.

8) Now sprinkle this holy water on the place of worship, the mediums of God, yourself and those around you.

9) Put bhasma, sandalwood, turmeric and saffron for divine mediums.

10) Decorate with flowers used for pooja.

11) Light the Deepam , Dupam.

Mantra to be recited while lighting the lamp

| *Deepa Jyoti Parabraham*  
*Deepam Sarva Tamopaham*  
*Deepena Sadhethe Sarvam*  
*Deepa Jyotir Namosthuthe |*

|| *Shubham Karothu Kalyanam*  
*Aayuraarogya Vardhanam*  
*Sarva shathru vinashaya*  
*Deepa Jyothir Namosthuthe ||*

||| *Shubham karothe kalyanam*  
*Aarogyam dhana Sambada:*  
*Jnanarbhudhi Vardithaya*  
*Deepa Jyothir Namosthuthe |||*

*IV- Deepajyothir Parabrahma*  
*Deepajyothir Janardhana*  
*Deepame Haratu Paapam*  
*Deepa Jyothir Namosthuthe –IV*

**OR**

***/ Om Asato Ma Sadgamaya,***

***Tamaso Ma Jyotir Gamaya,***

***Mrityorma Amritangamaya***

***Om shanti shanti shantihi /***

**12) Now the Puja Vidhi begins. First praise Ganesha.**

**Mantra // “Gajananam bhoota ganadi sevitam, kapitha jambu phalasara bhakshitam, Uma sutam shoka vinasha kaaranam, namami Vigneswara pada pankajam”//**

**13) Offer water, flower, akshatam, tambulam and Dakshina to Vighneswara along chanting the mantra. Show the lamp, incense and camphor jyothi too.**

**14) Praise the Guru now,**

**Mantra // Guru Brahma, Guru Vishnu, Guru Dev Maheswara, Gurureva Parabrahma, Tasmai Sri Guruve Namah //**

**15) Offer water, flower, akshatam, tambulam and Dakshina to Guru along chanting the mantra. Show the lamp, incense and camphor jyothi too.**

**16) Now praise your favorite Deity with their respective praise mantras. Offer water, flower, akshatam, tambulam and Dakshina to Ishta Devatha along chanting Ishta devatha mantra. Show the lamp, incense and camphor jyothi too..**

**17) Next visualize God residing in the heart of himself and all present there. Praise with hymns of praise. Eg: Om Sarvajnaya Namah, Om Sarvashaktaya Namah, Om Sarvantaryame Namah, Om Parameshwaraya Namah, Om Paramatmaya Namah, Om Nirakaraya Namah, Om Nirgunaya Namah, Om Nirmalaya Namah Etc.. Offer water, flower, akshatam, tambulam and Dakshina to Hradayeshwara along chanting the mantra. Show the lamp, incense and camphor jyothi too..**

**18) Offer Naividya and sing bhajans on all deity concepts. dance to bhajans,**

19) Calmly pray, meditate, pray and circumambulate.

20) Take a coconut and burn camphor on it, chant mangalacharana with camphor jyoti (deity praise song used while chanting camphor jyoti) for all the deity sankalpas. Offer the camphor Jyoti to God then feel it's warmth by showing the jyothi to forehead of each devotee . Lastly brake the coconut and offer it to deity.

21) Recite peace mantras ...

| *Om sahana vavatu*

*Saha nau bhunaktu*

*Saha viiryam karavaavahai*

*Tejasvi Navaditamastu*

*Maa vidvissaavahai |*

*Om shanti, shanti, shanti*

|| *Om Sarve Bhavantu Sukhinah | Sarve Santu Niramaya |*

*Survey Bhadranny Pashyanthu | Ma kashchid-duhkha-bhaga-bhavet |*

*Om Shantih Shantih Shantih ||*

22) Share the Naivadhya as prasadam among devotees.

With this, the puja is over. Here, Bhava Puja can be done instead of material things.

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**Q -51) How to practice meditation...?**

**ANSWER :** Apparently 'Knowledge' is gained by 'Meditation' or 'Austerity'...

**Meditation Practise :**

1) If you wake up in the morning (at least at five o'clock), light the lamp after doing all the daily routine (morning kriyas - purification of the body) and after doing all that, choose a suitable place at home or somewhere very clean and quiet.



2) Clean air circulation is essential, adults can use wooden bed (try to sit on floor if possible).

3) Thick cloth or thin 'wool' suitable for asana can be used (mattress can be omitted).

4) Darshan can be east direction or north direction.

#### **Process :**

1) If possible try to sit in Padmasana, if not possible then sit in Ardha Padmasana. (right leg on top of left leg).

2) Sit with back straight and face straight and both hands in 'sadhana' order with eyes closed (right hand on top of left hand on lap)... (You can understand if you look at the picture of Lord Shiva).

3) Breath (prana vayu) can be taken in and out very lightly (naturally).

#### **Concentration :**

1) Let the mind think, 'I am sitting at the top of this earth' (everyone's 'situation' is the same).



2) First let's think of 'Surya Bhagavan'. It can be thought that the energy coming from it reaches the 'Muladhara' through the big toe of my right foot and then it goes up through each of the Adhara chakras and reaches the 'Bhrumadhya' (the center of the eyebrows).

3) The energy coming from the moon can be thought to reach the 'Muladhara' through the big toe of my left foot and then it goes up through each of the Adhara Chakras and reaches the 'Bhrumadhya' (the center of the eyebrows).

#### **Pranayaamam :**

While doing this, while inhaling breath (prana) think 'Swa...' and exhaling 'Hum...'. This can be repeated over and over again (just a natural, unconscious breathing pattern, not too forced). Practice sitting like this for at least ten minutes (for those who can sit longer, sit as long as needed).

#### **Dhyanam :**

Become completely calm, remove all thoughts, and concentrate only on the center of the mind. Imagine there a fire flame unmoved by the energy of the sun and the moon. Try to see it with inner eyes. At this time the mind should be completely calm, away from all thoughts and fixed in the fire flame ... Calmly and calmly experience Paramashanti. Here the meditation is complete... If you want to take the next step then seek a good guru.

After 'meditation' one can very slowly sit in 'vajrasana'.

#### **Ganesha Mantra :**

*(Gajananam bhuta ganadi sevitam... kapitha jambhuphalasara bhakshitam... umasutam shoka vinasama kaaranam, namami Vighneswara padapankajam).*

#### **Guru:**

1) Put both the hands to the 'heart' and meditate on them as 'flowers' to be offered to the Guru.

2 ) Imagine a form in the mind as Guru (may be mother, father, sun, moon, favorite deities, a great guru or anyone).

### **Guru Mantra Chanting:**

1) *Om... Akhanda mandalakaram... vyaptam yena characharam tatpadam darshitam yena.... tasmai sri gurave namaha*

2) *Ajnana timirandhasya jnanajnana shalakhaya...chakshurunmeelitam yena tasmai sri gurava namaha...*

3) **GURUBRAHMA GURU VISHNU GURU DEVO MAHESHWARA GURU SAKSHAT PARABHRAMMA TASMAI SRI GURAVE NAMAHA...**

Chant three times each.

After that you can chant the **Ishtadevata mantra** of your choice.

1) Shiva Panchakshari Mantra (*Om Nama: Shivaya*).

2) Bhagavathy Mantra (*Sarva Mangala Mangalye... Shiva Sarvartha Sadhike... Saranye Tryambike Gauri... Narayani Namostute*).

3) Saravana Mantra (*Om Saravana Bhava:*).

4) Narayana Mantra (*Om Namo Narayanaya*).

5) Mantras such as Sarana Mantra (*Swamiye Saranamayyappa*), etc. can be recited. Other known mantras and stotras can be chanted .

Recite Shanti Mantra...

Such practices can be done at least twice a day (morning and evening).

Cultivating this habit in children is very beneficial in increasing their 'intelligence, memory and wisdom' .ॐ☐

### **Q- 52) What is Mantradiksha?**

**ANSWER:** The Sanskrit word 'diksha' means taking a vow before starting something. Diksha is called ``INITIATION" in English. The word also means to

start something, or to be the cause of the beginning. It should be remembered that mantradiksha is an important event in a person's life. Ordained persons should not treat mantradiksha as a title, a symbol or a means of attaining status. It should be assumed that it is only a means of pleasing God. The moment of mantra deeksha should be remembered as an extremely rare one. The person receiving Mantradiksha should have more respect on that. Only then will it be useful, otherwise it will be ineffective.

**Mantra:** A mantra is a secret spiritual formula which, by repeated utterance of something, is released from the bondage of ignorance, i.e. the bondage of birth and death. The said liberation is the purpose of Mantra Diksha. Diksha means volunteering oneself for the chanting of the Mantra according to the instructions of the Guru. The mantra should be used carefully without adding anything else so that the form and appearance does not change.

#### **Requirement of Guru:**

The Upanishads make it clear that only the knowledge obtained from the Guru is effective. Guru does not just teach mantra; Along with that, the process of imparting a part of his spiritual power to the disciple is also accomplished through this. Remember that this transfer of power does not take place while looking at the book and chanting the mantra.

Although we do not directly know the transfer of spiritual power through Mantradiksha, we must remember that one lamp leads to another lamp. One should observe the mantra seriously. Do not experiment with mantras.

Mantras are symbols of divinity. Only through symbols can the human mind comprehend God in the form of manifest words. It means that it is difficult to imagine as a formless.

#### **Guru Mahima :-**

In Tantra scriptures it is stated that Guru is God. Brahma, Vishnu and Maheswara are Guru. Parabrahma is also Guru. We choose and approach the Guru with the belief that he is competent to guide us to the right path. A practical way to progress on the spiritual path is to find a guru. The Guru can guide the

disciple only if he is rich in knowledge. The Guru should be passionate about Vedic science and soulful. He should be of blameless deeds and pure of character, free from any desire for profit from the disciple.

**Q-53) In Hindu poetry we see superhuman beings, are these all fantasy stories like Phantom, Spiderman, Harry Potter etc.?**

**ANSWER:** Let me first say that Hindu poetry is not fanatassy stories. For example we can take Shri Lord Hanuman. Lord Hanuman brought a part of the Dronagiri mountain in the Himalayas to Lanka to save Shri Lakshmana. Then, when the need was over, according to the words of Vaidya Sushesha, he returned the Dronagiri mountain and placed it in the Himalayas. ANSWER to the question whether this supernatural beings truth is true. Yes, is true. The evidence for this is that the eco system in parts of these Srilankan places such as Rumasala in Galle, Dolukunda in Hiripitiya, Ritigala and Thalladi in Mannar and Kachativu in the north are similar to Dronagiri or Himalayan flora. Then it became true that the mountain reached Lanka. For that we have to study the yoga darshan of our Shad-Darshans. It says that humans can acquire extraordinary and supernatural abilities in "5" ways.

1. By birth
2. With medicine
3. By mantra siddhi
4. By yoga sadhana
5. It can be obtained through a successful Siddha.

The Animadi Ashta Siddhis are precisely said in Yoga Shastra. Yoga is mentioned in Upanishads and Atharvaveda. According to Patanjali, stimulation of the body's nerves and 'nerve' centers, the 'chakras', can liberate the latent energy 'Kundalini'. Patanjali has shown that the body can acquire supernatural powers in this way. Then we can understand that Lord Hanuman was such a person with Yoga Siddhi. These miraculous siddhis are no big deal to Hindus, they are

natural to them. So those who have siddhi do not display it because **Patanjala Yoga Sutra-49th** says.

**|| “Sattvapurushanyatakyatimatrasya sarvabhavadhishthatrutva  
sarvagnathratrutvam cha ||**

{Meaning:: A yogi who has fully acquired the wisdom of nature's purusha attains omnipotence and omniscience.}

Now **Sutra-50th**

**|| dvairagyadapi doshabeijakshaye kaivalyam ||**

(Meaning: If the above-mentioned siddhis are capable but Vairagya becomes complete without engaging in them, the dosha seeds are destroyed and Realisation (Kaivalya) becomes capable.)

Then it can be understood that these siddhis are not a big deal for the Hindus who give importance to salvation and they are powers that come to the Sadhaks very commonly.

In this way, we can see thousands of Siddha Purusha in our history and present as well as the Siddhis have shown. For example Lord Shiva, Goddess Parvati, Sri Ganapati, Sri Shanmukhan, Saptarshis, Lord Agastya, eighteen Siddhas, Sri Hanuman, Sri Krishna, Sri Ayyappan, Sri Babaji, Shri Sankaracharyar, Sri Prabhakar Sidha yogi , BilvaMangal Swamikal , Kururamma , Ramakrishna Paramahamsa , Sri Ramana Maharshi , Maharaj Neem Karoli Baba , Sri Swami Sivananda Paramahamsa , Sri Sarvajnan , Sri Male Mahadeshwara ,Sri Allama Prabhu , Akka Mahadevi , Chenna Basavanna , Sri Basaveshwara ,Sri Gnaneshwara, Revana Siddaiah, Sri Raghavendra Swami , Santa Tulasidas, Santa Tukarama, Sri Kanaka Das, Sri Purandara Das, Sri Chandrasekhar Saraswati , Sri Narayana Guru, Sri Chattambi Swami , Sri Neelakanta Gurupadar, Sri Alathur Shivayogi Swami , Swami Nityananda (Kanhagad), Sri Ayya Guru, Swami Sivananda Paramahamsa (Vadakara), Sri Vaikunda Swamis, Yogini 'Ammamma, Sri Sathya Sai Baba, Sri Satyananda Saraswati, Mata Amritanandamayi, Sri Mrityanjaya Swami , Sri Direndra Krishna Sastri How many more do you need?

lakhs of Number of realizations can be given. Thus it can be understood that Hindu literature is not just fanatassy stories.

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**Q-54) How did this creation come about?**

**ANSWER:** Let's see how creation started..

Before the creation, before the plants , animals and birds life, before the Earth, before the Solar system, before the Galaxies , before the emergence of Nebulas , there was only God everywhere. Only God. Creation started from God with Omkara (BIG BANG). NEBULA, GALAXY, SOLAR SYSTEM, Earth Moon , Ocean, Plants , Birds, Species were born. First there is only God, no creation, only absolute spirit. God felt to become multiple, many things. To be many there must be creation. A place is needed to carry out the creative process. First, that place was determined as the sky. It imagined that let there be a creation to be filled in the sky. Thus, the process of changing consciousness or energy into matter started with the black hole as the centre point. In that space energy began to flow in the form of Air. The air coalesced in some places, and the coalescence turned into fire, which caused many eruptions and formed the nebula. Galaxies were formed in the Nebula. In the galaxies there were fire-shaped solar system , and in the solar system there were planets. ...turned a planet to create life in it. The total creation up to this point is the form of Vishnu. Vishnu sleeps on the bed of the infinite headed snake in the ocean of milk.

Now Jiva Srishti ..Vishnu's Narayana Sankalpa turned a planet in the form of fire into Jiva Srishti. Due to the heat, the matter in the state of gase rises to the top , from there it rises to the sky, and from there it falls as cold rain to the planet or to the earth. That water spread over the earth, and the first single-celled organism (Brahma) originated in that water, and then it divided and developed into the multi-celled organisms that we see today, such as trees, birds, and humans.

Thus, the very first evolution begun with the sky, then big bang Omkara, air, fire from air, water from fire, earth from water, then life.

**This creation can be studied in a Puranic mythological way.....**

**After every thousand of Chathur-yugas, flood occurs and everything is destroyed. Then new creation starts again..**

**Let's understand what Chaturyuga is..**

**A human year is 365 days long**

**(One year of humans is one day to gods)**

**360 human years is one year of the gods. (This is called Devavarsa and Divya Varsa.)**

**Krit Yuga is 4800 divine years.**

**3600 divine years – Treta Yuga**

**2400 Divine Years – Dwaparayuga**

**1200 divine years – Kali Yuga (4,32,000 human years)**

**12000 divine years for all four yugas i.e. a ChathurYuga.**

**(which is equal to  $12000 \times 360 = 43,20,000$  human years)**

**This is called Chaturyuga.**

**When 1000 Chaturyugas join together it becomes one day of Brahma!! (For the next 1000 Chaturyuga nights..then he will ready to sleep..)**

**One day and one night of Brahma is a "Kalpa". Flood occurs when Lord Brahma is in hibernation..(During the night of Brahma)**

**When Brahma wakes up, creation resumes.**

**(There are 14 Manvantaras in one day of Brahma and a Manu has 71 Chaturyugas).**

**Our universe is about 155.52 trillion human years old and its total lifetime is 311.04 trillion human years (which is equal to 100 years of Brahma).**

**Thus, after the last deluge, when Brahma wakes up from sleep, he looks around to see where he is (and thus has four faces).**

**Brahma was sleeping on a lotus which arose from the navel of Lord Vishnu who was lying in the bed!) Brahma descends through the stem of the lotus in search of the place of origin of the lotus...**

**When he goes, he sees Lord Vishnu lying in the bed of Snake of infinite heads...Lord Vishnu tells him to create..and also gives advice from the Vedas..Brahma first created the three main worlds of fourteen worlds namely Heaven, Earth and Patala..Then for the benefit of the world (according to the Lord's instructions) creation resumes..**

**To understand them fully, please refer Srimad Bhagavatam Chapters 2.5 and 3.10...**

**Here's the theory:**

**There are three basic physical modes (gunas) of nature: the quality of goodness (sattva), the quality of passion (rajas), and the quality of ignorance (tamas). (Srimada Bhagavatam 2.5.18)**

**There are nine stages in creation besides the one that occurs naturally due to the interaction of these three modes.. (Srimada Bhagavatam 3.10.14)**

**Of the nine creations, the first is the creation of Mahatattva, or the totality of material ingredients, in which qualities interact due to the presence of the Supreme Lord.**

**In the second, the false ego (maya) is created, in which material ingredients, material knowledge and material activities arise.**

**3. In the third stage of creation sense perceptions and elements are created. Here are the details:**

**A. From the darkness of the false ego (maya), the first of the five elements, the sky (nabhah), is created. Its subtle form is the quality of sound .**



**B. In the course of eternal time, due to the transformation (reactions) in the sky, air is produced with the quality of touch, and air is continuously filled with sound.**

**C. In eternal time, due to transformations in air, fire is born, formed by the senses of sound , touch , and form .**

**D. In course of time, due to transformations in fire, water is produced which is formed by the senses of sound, touch, form and taste.**

**E. Over time, due to changes in water, earth (solid) produced smell. Thus, the qualities of sense perceptions (are fully represented on earth.**

**So the transformation took place in the following order:**

**Ether (or Sky) , Sound > Gas (Air) , Touch > Fire (Plasma) , Form > Liquid ( Taste) > Solid (Smell) . (Srimada Bhagavatam 2.5.25-29, 3.10.15, BG 10.8)**

**4. The fourth creation is the creation of knowledge and ability to act. (Srimada Bhagavatam 3.10.16) This can be understood as the laws of nature.**

**5. The fifth creation is that of the deities who govern by mutuality the mode of goodness, the sum of which is mind.**

**6. The sixth creation is the ignorant darkness of the living entity, by which the master acts as a fool.(Srimada Bhagavatam 3.10.17).**

**Thus, after the creation of Intelligence , time appeared. Then the 3 qualities (Sathva , Rajassa , Thamass ) of nature arose in it. Then the false ego (Maya) is created. Then due to the mode of ignorance (MAYA) , matter (the 5 basic elements) was created**

**In other words, the forces that evolve matter, the knowledge of material creations and the intelligence that directs such material activities are created. The mind was created on the basis of goodness. The senses are created by passion.**

**When all these things came together by the power of the Supreme Soul, this universe came into existence. All the above are natural creations of the Supreme Soul's "Maya". Then came into existence a Brahman known as the creator of the universe,**

**7. The seventh stage of creation is that of immovable things such as creepers, trees with and without flowers, etc. They are of 6 types. (Srimada Bhagavatam 3.10.19)**

**All stationary trees and plants seek sustenance upwards. They are almost unconscious but feel pain inside. They are manifested in diversity. (Srimada Bhagavatam 3.10.20)**

**8. The eighth creation is that of the lower species of life, which are of different species, twenty-eight in number. They are all stupid and ignorant. They know their desires by smell, but they cannot remember anything in their hearts. (Srimada Bhagavatam 3.10.21)**

**9. The creation of human beings is the ninth. In mankind, the method of passion is very important. Humans are always busy with miserable life but they think they are happy in every sense. (Srimada Bhagavatam 3.10.26)**

**10. The creation of the gods is the tenth creation that occurs naturally through the interplay of the above three modes. They are of eight types: (1) Devas, (2) Pithru , (3) Asuras, (4) Gandharvas and Apsaras, (5) Yakshas and Rakshasas, (6) Siddhas and Vidyadharas, (7) Bhutas, ghosts and demons, and (8) Kinnara etc. Everything is created by Brahma. (Srimada Bhagavatam 3.10.28-29)**

**Any theory of creation without accounting for the age, shape, and size of the universe is incomplete. Our universe is about 155.52 trillion human years old and its total lifetime is 311.04 trillion human years, which is equal to 100 years of Brahma.**

**(Sponsored by P.M.Shreenivasan Memorial , Sneharaj Foundation)**

**Q- 55) What is Dashavatara?**

**ANSWER:** According to Hindu mythology, the ten main incarnations of Lord Vishnu are Sri Matsya, Sri Kurma, Sri Varaham, Sri Narasimha, Sri Vamana, Sri Parashurama, Sri Rama, Sri Krishna, Sri Veda Vyasa Maharishi, Sri Kalki.

### **1. Sri Matsya :-**

According to Hindu mythology, Matsya Avatar is the first of the ten incarnations of Lord Vishnu. Lord Vishnu incarnated as a fish during the time of the present Vaivasvat Manu. When Brahma was reciting the Vedas, the demon Hayagriva stole the Vedas from Brahma's presence. To kill this demon and get the Vedas back, Lord Vishnu took the form of a fish.

When Vaivasvat Manu went to the Kritamala river for a bath, a fish asked King Manu to take it with him. The benevolent king raised the fish in an earthen pot. Over time the fish grew larger. It was then placed in a pond. The fish was then released into the Ganga. After a few days, the Ganga became too small to carry the fish. It was then transferred to the sea. Finally the fish told the king that the great deluge would occur in seven days and the divine fish lord Matsya advised king Manu to assemble the seven great sages as well as representatives of every species of plants and animals and take them on a ship to save themselves from the destruction caused by the flood.

On the seventh day, when there were heavy rains and storms, Lord Matsya appeared before the King and instructed him to secure the ship to his horn using the serpent Vasuki as a rope. Lord Matsya saved the Ark from destruction during the catastrophic flood. While protecting the Ark and carrying it to the Himavat mountain, Lord Matsya also defeated the demon Hayagriva and returned the stolen Vedas to Lord Brahma.

During the journey, Lord Matsya imparted profound knowledge and important truths to the king. Upon reaching the Himavat mountain, Lord Matsya disappeared from the earth after instructing King Manu to rebuild and rule the new world with new rules and moral values. During the great deluge, they reached the Himavat mountain with a canoe tied to a fish horn. After the flood, Lord Mathsyas killed Hayagriva and returned the Vedas to Brahma.

**The story of the Matsya avatar of Lord Vishnu holds a symbolic meaning, which can be understood as a parable. One interpretation suggests that the fish represents the beginning of aquatic life, highlighting the evolutionary process.**

**In Hindu mythology, such stories are often used to convey deeper messages. Sri Aurobindo compared this to the concept of Kundalini awakening.**

**The small fish symbolizes the initial descent of the kundalini energy, which gradually grows and permeates every place it dwells in. This awakened wisdom represented by the fish helps save humanity.**

**The flood in the story symbolizes Maya, the illusion of worldly desires that threatens our inner peace. The boat represents our consciousness, which can be saved from the destructive waves of Maya only through the awakening of knowledge (the fish).**

**The seven great sages symbolize the seven chakras, the centers of wisdom within our body. Taking the boat to Mount Hemavan symbolizes taking refuge from worldly desires, which enables us to rise above them and attain truth and peace. The Himavan mountain represents our highest center of knowledge, which is located in our head. The story of Vishnu's first incarnation as a fish is full of deep meanings and lessons. It shows how life has evolved over time and also serves as a metaphor to explain great philosophical ideas. If you look at the story of the Matsya Avatar through the lens of Kundalini awakening, the little fish represents the first drop of energy that grows in strength and importance upon awakening.**

## **2. Shree Koormam :-**

**According to Hindu mythology, Turtle is the second incarnation of Lord Vishnu. Due to the curse of Sage Durvasa, the devas who were afflicted with ageing, learned that their ageing would change if they drink the nectar. According to that, the Devasuras started churning of Palazhi. Churning of Milk Ocean (Palazhi Mathanam) was started by using Mount Manthara as churning rod and Vasuki as a rope. As there was no foundation at this time, Mandara was too enormous and sank to the bottom of the ocean. Vishnu, in the form of his**

**Kurma avatara (turtle), came to the rescue and supported the mountain on his shell.**

**If we think about the deeper message of this story, it shows the internal struggle of every living being. And from that both good and bad emerge. But the basis of this whole game is God, without that basis nothing is possible.**

### **3. Shree Varaham :-**

**Varaha is the third incarnation of Lord Vishnu. Vishnu Purana, Mahabharata, Varaha Purana and other ancient texts mention about Varaha.**

**Jayan and Vijayan are the two doorkeepers who used to stand at the gopuradwara of Lord Vishnu. Sage Sanaka and others once went to Vaikuntha to visit Lord Vishnu. But Jaya and Vijayan disrespected them. Sage cursed the Jaya-Vijaya to become demons. After that, Sages blessed them that if they were killed three times in three births by Lord Vishnu, they would get salvation from the curse. Thus, Hiranyaksha and Hiranyakashipu were the sons born to Kashyapa Maharshi and Diti. Born as Asuras, Jayavijayas started tormenting the world. Once Hiranyaksha got into the ocean and was beating the waves with his mace. Terrified, Lord Varuna took shelter of Lord Vishnu and Lord Vishnu took the form of Varaha and reached the ocean side. Legend has it that when Hiranyaksha saw Lord Vishnu, Hiranyaksha dragged the earth to the bottom of the sea, Vishnu took the form of a boar in order to rescue it. They fought for long years. Then Varaha slew the demon and raised the earth out of the water with his tusks.**

**Upon closer examination of this mythological story, Hiranyaksha can be seen as a symbol for our cellular core (Nucleus). He represents the obstacle that prevented amphibians from evolving into mammals. Lord Vishnu, incarnating as Varaha, intervened and facilitated this evolutionary leap by transforming or vanquishing Hiranyaksha, signifying a fundamental shift in DNA.**

### **4. Shree Narasinhmam :-**

**According to Hindu mythology, Narasimha is the fourth incarnation of Lord Vishnu. After the murder of his brother Hiranyaksha, Hiranyakashipu became**

enraged. After performing penance on Brahma, he obtained the boon that his death should be as follows.

**” Do not killed by man or beast**

**Do not killed with weapons**

**Do not killed in day or night**

**Do not killed on earth, in the sky, or in the underworld.”**

**A son , who was a great devotee of Vishnu was born to Hiranyakasipu.**

**Hiranyakashipu tried to dissuade his son Prahlada from Vishnu devotion but failed. Hiranyakashipu adopted many methods to kill Prahlad. Defeated, Hiranyakasipu was enraged and asked Prahlad to show Vishnu. Prahlad informed that Vishnu resides in the pillar and the rust, and then Hiranyakasippu smashed the pillar with his mace , pillar split and Lord Vishnu appeared as Narasimha Murthy. At the sun set time ,neither human nor animal, with his claws , keeping on his lap , Lord Narasinhma killed Hiranyakasipu . With the fear Prahlada praised the Lord Narasinhmam.Then the calm Narasimhamurti blessed Prahlada and disappeared.**

**The underlying message of this story is that it guides us on a transformative journey from a primitive, instinctual state of animal to complete human beings. Moreover, it serves as a testament to the infinite power of the Divine, demonstrating that with faith and determination, nothing is impossible.**

### **5. Shree Vamana Murthi :-**

**Vamana is the first human form incarnation of Lord Vishnu according to Hindu mythology. Vamana was the " short man" who incarnated to send Mahabali to the underworld under the curse of Prahlad. Vamanavatara is notable as the middle of the nine avatars of Lord Vishnu. Vamana was born as the son of Aditi and Kashyapa. (This topic is elaborated on in response to question 65 to question 70.)**

### **6. Shree Parashuraman :-**

In the story of Kerala origin, the sage is described as the great Brahmin who saved the coast of Kerala from the ocean. Legends hail BhargavaRama as Parasurama, whose favorite weapon was Parasu. He trained , Lord Rama in martial arts in the Treta Yuga, Bhishma in the Dwapara Yuga and later by Karna. Parashurama also became a controversial figure in the legends because he killed his own mother by cutting his own mother's throat on his father's orders. Parasurama's mission was to help Mother Earth get rid of sinful and destructive kings who neglected their duties. Once King Karthavirya tried to take his father's cow Kamadhenu by force. Enraged, Sri Parasuraman killed King Kartavirya and his army. In retaliation, in Parasurama's absence, the king's son killed Parasurama's father, Jamadagni . Enraged, Parasurama killed all the Kshatriyas on earth travelling around earth 21 times and filled five lakes with their blood. According to Hindu mythology, Parasu-armed Rama is one of the Seven Chiranjeevis and one of the ten incarnations of Vishnu.

#### **7. ShreeRam :-**

Sri Rama is the seventh incarnation of Lord Vishnu. Sri Rama was the king of Ayodhya. Ramayana is progressing around him.

Lord Rama is the most important Hindu deity.

Sri Rama is the first son born to Kausalya, the king of Ayodhya, Dasaratha Pattamahishi. In Hinduism, Sri Rama is considered as the Purushottam. Lord Rama is also considered as the God of goodness. The wife is Sita Devi, an incarnation of Goddess Lakshmi. Sita is considered as a noble woman. Rama's brothers were Bharata, Lakshmana and Shatrughan.

Rama was a polite man. Exploiting the long back promise given by Dasharath to Kaikeyi ,It was Kaikeyi's demand that his son Bharata should become king and that Rama should go into exile for fourteen years . Wife Sita and brother Lakshmana could not be separated from Rama and went with Rama for fourteen years of exile. During the exile, the demon king Lankesvara Ravana abducted Sita. After a long and arduous search, Hanuman discovers that Sita is in Lanka. At the end of the fierce battle, Ravana was defeated and Sita was recovered.

Rama returned to Ayodhya after exile and was crowned as the king of Ayodhya. Thus the final outcome was the emperor of the world, and then next thousands of years became known as the Rama Rajya, an age of happiness, peace, prosperity and justice.

श्री राम राम रामेति रमे रामे मनोरमे । सहस्रनाम तत् तुल्यं रामनाम वरानने ॥

Shree Ram Ram Raameti, Rame Raame Manorame | Sahasra-Nama Tat-Tulyam, Raama-Naama Varanane ॥

### 8. ShreeKrishna :-

According to Hindu belief, Shri Krishna is one of the ten incarnations of Lord Vishnu. Sri Krishna is considered as Chakradhari. Sri Krishna is also an important character in Mahabharata. Lord Vishnu incarnates for the protection of dharma when good is corrupted in the human world. At the request of Bhumi Devi, Bhagavan appeared to purify the mortal world and restore dharma.

### 9. Veda Vyasa Maharishi :-

Vedi Vyasa Maharishi is an incarnation of Lord Vishnu mentioned in Srimad Bhagavatam..

SriMad Bagavath 12.6.49

पराशरात्सत्यवत्यामंशांशकलया विभुः ।

अवतीर्णो महाभाग वेदं चक्रे चतुर्विधम् ॥ ४९ ॥

(O most fortunate Śaunaka, the almighty Lord, exhibiting a divine spark of a portion of His plenary portion, then appeared in the womb of Satyavatī as the son of Parāśara to save the principles of Dharma , he divided the one Veda into four.) S.B.12.06.49.

It is believed that the power of the Vedas began to wane towards the end of the Dwapara Yuga, as men began to grow shorter in life, less powerful and less intelligent. At the behest of Brahma, Rudra and other gods, Lord Vishnu



incarnated as the son of Sage Parashara and Satyavati (Krishna Dwaipayana) to protect Dharma.

Satyavati was the daughter of a fisherman who belonged to a clan that ferried people across the river. She used to help her father in this work. One day, she helped sage Parashara to cross the river Yamuna. Enchanted by her beauty, Sage Parasara desired an heir with her. They married through Gandharva rites on a nearby island. She conceived and gave birth to a son, whom Parasara named Krishna Dwaipayana. Krishna: Referring to his dark complexion (Krishna means "dark" in Sanskrit).Dwaipayana: Signifying his birthplace on an island (Dwaipayana means "born on an island"). Dwaipayanan came of age and left, promising his mother that he would come near whenever needed. Maharshi Krishnadwaipayanan divided one Veda into four parts based on topics to make it easier to teach and learn. Thus the sage earned the name Veda Vyasa because he divided the Vedas.

According to the Puranas, Vyasa was initiated by his guru, Vasudeva. He studied shastras or scriptures under sages like Sanaka and Sanandana. He arranged the Vedas for the good of mankind and wrote the Brahma Sutras for quick and easy understanding of the Shrutis; He composed the Mahabharata so that the common man could easily understand the highest knowledge. Vyasa wrote 18 Puranas and established the system of teaching through anecdotes or lectures. Thus sage Vyasa established the three paths of Karma, Upasana (devotion) and Jnana (knowledge). Srimad Bhagavatam was written by him from the inspiration of Devarshi Narada and was his last work. Sage Vyasa is one of the Sapta Chiranjivis.

#### **10. Shree Kalki :-**

According to Hindu belief, Kalki is said to be the tenth and final incarnation of Lord Vishnu. At the end of the Kali Yuga, all the people will become atheists and uncultivated. The world will be filled with evil deeds. During this period, Lord Vishnu will incarnate as Kalki, the son of Vishnuyashas and Yajnyavalkyapurohit, and will annihilate the miscreants . The subjects will be brought back in Chaturvarna, Chaturashram and Sanatanamargam and proper

etiquette will be maintained. After that Kalki will leave the incarnation and ascend to heaven. Then the Kali Yuga will end.

**Q-56) Prayer Shlokas a Hindu should know :**

**ANSWER:** Let's look at the prayer verses that a Hindu should know.

(For memorization, rely on authentic hymns books for literal clarity)

Here we are listing some of them to tell you such shlokas are exist in Hinduthva and different smpradaya uses different slokas. Some examples as follow..

**1. Morning hymn :**

When one woke up one must look at own palms with his hands together

|| Karagray VasatHe Lakshmi

Kara Madhya Saraswati

Karamule Sthithe Gauri

Prabhate Kardarshana ||

**2. Morning Mother Earth Hymn: -**

While standing up and touching the ground with the feet, chant the mantra given below

| Samudruvasane Devi |

|| Parvvata Sthanamandale ||

||| Vishnupathnee Namastubhyam |||

IV Padasparsham kshamaswame IV

**3. Sunrising (Suryodhaya) Shloka: -**

|| Brahmaswarupamudaye

Madhyahnetu Maheswaram

**Sayam Kale Sada Vishnu**

**Trimurtischa Diwakarah ||**

**4. Snana Shloka (Bathing hymn) :-**

**|| Gangecha Yamune Chaiva**

**Godavari Saraswati**

**Narmada Sindu Kaveri**

**Jalesmin Sannidhim Kuru ||**

**5. Bhasma Dharana Shloka: -**

**| Shrikaram Cha Pavitram Cha**

**Shoka roga nivaranam**

**Loke Vashikaram Poomsam**

**Bhasmam Tryailokya Pavanam**

**Om Agniriti Bhasma Vayuriti Bhasma**

**Jalamithi Bhasma Sthalamithi Bhasma**

**Vyometi Bhasma Sarvam Hawa Idam Bhasma**

**Mana Ethani Chakshumshim Bhasma ||**

**|| Tryambakam Yajamahe**

**Sugandhim Pushti Vardhanam**

**Urvarukamiva bandhanat**

**Mrityormukshiya Mamritat ||**

**6. While circumambulating Tulsee :-**

**3 Times**

**|| Praseeda Tulasee Devi**

**Praseeda Harivallabhe**

**Kshiroda Mathanod Bhute**

**Tulasee Twam Namamyaham ||**

**7. While Banyans tree circumambulating (7 times) :-**

**|| Mulatoth Brahmarupaya**

**Madhyatoth Vishnurupine**

**Agratah Shivarupaya**

**Vriksharajaya Te Namah ||**

**8. Karya begining verse :-**

**|| Vakratunda Mahakaya**

**Suryakodi Samaprabha**

**Nirvighnam Kuru May Deva**

**Sarvakaryeshu Sarvada ||**

**|| Shuklam Bhara taram Vishnum**

**Sasivarnam Chathurbhujam**

**Prasanna Vadanam Dhyath**

**Sarva Vighnopa Shantaye ||**

**9. When the lamp is lit :-**

**| Deepa Jyoti Parabraham**

**Deepam Sarva Tamopaham**

**Deepena Sadhethe Sarvam**

**Deepa Jyotir Namosthute |**

**|| Shubham Karothu Kalyanam**

**Aayuraarogya Vardhanam**

**Sarva shathru vinashaya**

**Deepa Jyothir Namosthutte ||**

**||| Shubham karothi kalyanam**

**Aarogyam dhana Sambada:**

**Jnanarbhudhi Vardithaya**

**Deepa Jyothir Namosthutte |||**

**IV- Deepajyothir Parabrahma**

**Deepajyothir Janardhana**

**Deepame Harathu Paapam**

**Deepa Jyothir Namosthutte -IV**

**10. Mangalaarathi Shloka : -**

**|| Neerajanam Darshayami**

**Deva deva Namosthutte**

**Prasanno Varado Bhuyaah**

**Vishwa Mangalakaraka ||**

## **11. While circumambulating :**

**While Starting from the right side and circumambulating clockwise the same place thrice**

**|| Yaani Kanicha Papani**

**Janamtara Kritanicha**

**Tani Tani Vinashyanti**

**Pradikshanam Pade Pade**

**Prakrushta Paapa Naashaya**

**Prakrushta Phala Siddhaye**

**Pradakshina Karomithyam**

**Praseeda Purushottama (or Parameshwari)**

**Anyada Sharanam Nasthi**

**Twameva Sharanam Mama**

**Tasmat karunya bhavena**

**Raksha Raksha Parameshwara (or Parameshwari or Janarddana) ||**

## **12. Before Studying :-**

**|| Saraswati Namasthubhyam**

**Varade Jnanarupini**

**Vidyarambam Karishyami**

**Siddirbhavatu me Sada ||**

### **13. Before food :-**

**As soon as the food is served**

**|| Annapoorne, Sadapoorne**

**Shankara Pranavallabhe**

**Jnana Vairagya Siddhyartham**

**Bhiksham Dehi Cha Parvati**

**Matacha Parvati Devi**

**Pita Devo Maheswaraha**

**Bandhavah Shiva Bhaktascha**

**Swadesho Bhuvanathrayam ||**

### **14. Meal Time :-**

**|| Harirddata Harirbhokta**

**Harirannam Prajapatih**

**Harirviprah sarirasthu**

**Bhungte bhojayate harih ||**

### **15. Post-meal Shloka :-**

**|| Agastya Vainateyam Ch**

**Shamim Cha Badabalaanam**

**Aaharam Parinaamartham**

**Smarami Cha Vrakodaram ||**

#### **16. Before going to bed :-**

**|| Karacharana Kritamva**

**Kayacham Karmacham va**

**Shravana Nayanacham va**

**Manasam va aparadham**

**Vihithamavihitham va**

**Sarvame thath kshamasva**

**Jai Jai Karunabdhe**

**Sri Mahadeva Sambho ||**

#### **17. While sleeping :-**

**|| Ramaskandham Hanumandam**

**Vainateyam Vrakodaram**

**Shayaneyassmaranityam**

**Du:swapnam thasya nasyati**

**Achyutaya Namah**

**Anantaya Namah**

**Vasukaye Namah**

**Chitraguptaya Namah**

**Vishnave haraye namah ||**

**Q -57) Intruduction to Tantra Shasthra :-**

**ANSWER:- Tantra**



ॐ "Tanyate Vistharyate Iti Tantra" (Medini Kosham)

Anything that expands itself is tantra. Tantra is the science of exploring one's inner consciousness. The word tantra is derived from the root tan, although the word tan has many meanings, the commentator here means the self or the body.

**Another Statement**

**"Thanothu Vipulan**

**Arthan Tattva Mantra Samanvitan**

**Thranam Cha Kurute Yasmat**

**Tantra Mityabhidiat "**

**"Expanding (consciousness) science, if it contains principle, mantra and its essence, and preserves that science practitioner, it can be called tantra.**

**"If we want to expand our consciousness, we must first bring our senses into our control. That is why in Tantra Shastra Vidhi, Pranayamadi Yoga Kriyas are mandatory in the subject of Mantra Japa. This universe is made up of Pancha Bhutas. Earth, water, fire, air and sky are the Pancha Bhuthas. These Panch bhuthas are represented by the five sense organs which are called sense organs eye, nose, tongue, ear and skin. These five things connect us with the universe, that is, we get the knowledge of the universe through these senses, that is why these senses are called the sense organs of Knowledge. The two most important senses are the eye and the ear because modern science says they have the highest grasping capacity.**

**The eye sees and the ear hears. Seeing is called Yantra and hearing is called Mantra. The yantra is the visible body of the goddess and the mantra is the subtle body of the goddess i.e. to awaken these two senses of the body specially the acharyas say "yantra mantra samanvitan". So the tantra worship includes Yantra (Sri chakra) and Mantra (Srividya) are to awaken those two senses.**

**There are two largest and most visible parampara of Tantra. The most powerful in South India is the Srikula (the family of Tripura Sundari, who worship the goddess in her beautiful sattvic form). Here, worship is through the Srichakra**

and Srividya. Kaalikula (the family of Kaali, worshippers of the fierce form of the goddess) exists in northern and eastern India. Here worship is through the **Dashamahavidya**, Sapta Matrakam, and Navadurga.

There are five types of rituals in Tantra Shastra...

1.Dakshinachara 2.Vamacharam 3.Samayacharam 4.Divyacharam 5.

Koulacharam

#### **Dakshinachara :-**

*"Dakshina Dakshinaradhy Darasmera Mukhambuja"* (Lalita Sahasranama).

Dakshinachara is generally a **sattvic** Sri Vidya Margam. They worship the Goddess with the right hand, worship the male principle on the right side and worship the Surya Nadi called Pingala. That is why Shaiva Margis also worship Shiva as equal to Shakti. And is also called Hadi Vidya as Sri Vidya Mantra starts with letter "Ha".

#### **Vamacharam:-**

Vamacharis are based on Worship of Shakthi (Goddess) who perform tarpanam (pooja) with left hand, left nadi (feminine nerve), **panchamakaras** are puja. vama is a system of worship that fully believes in Shakti . Vaamacharis practice the principle of bringing out the inner desires of man through the desires themselves. "A thorn with a thorn" and so on. Man forgets his Sadhana Padam due to the desires of the mind and hence the Acharyas advise to come to Atmopasana after fulfilling the desires. The Pancha Makaras are the symbol for that. If the desire ends, then the initiation should be accepted.

#### **Samayacharam :-**

Drawn the mind from external worship , when the practitioner concentrates his mind on **self-worship or inner worship**, that state is Samayacharam. Someone who can worship the internally is a Samayachari.

With the practices of pranayama and the laws of yama , niyama destroy materialistic desires and then raise the mind.

### **Divyacharam :-**

As mentioned earlier, from Dakshinacharam to Vaamacharam then Samyacharam from samayacharam to Divyacharam , these are the steps in the practise. Divyapracharam means **using yogic posture of Shambhavi Mudra and Khechari Mudra** , focusing the mind on a specific point and drinking the nectar flowing from the Sahasrara Padma in and chanting "Shivo Aham". By which the practioner enjoys the feeling of Shiva by himself is divyacharam .

### **Koulacharam :-**

Kaulacharam is a very mysterious sadhana scheme. Guru reveals the secret of Kaula only to a worthy disciple who is united by Devi Kripa and Guru Kripa. A good Sadhaka does not reveal that knowledge to non-authorities. This is what science says about Kaula Vidya.

*"Anyastu Sakala Vidya: Prakada Ganika Eva*

*Iyanthu Shambhavi Vidya Gupta Kula Vadhuriva "*

“All the other vidhyas are displayed before all, like the dancers. But Shambhavi Vidya is hidden like a clan bride”

Being such a mysterious vidhya, there are many misconceptions about what 'Kaulam' is. Many people judge Kaulacharam on the basis of 'Pancha Makaras'. How small a place it has in that vast science, and that science consists of so many more emotional and scientific chapters.

Shiva tells Parvati about Kaulan's charecter in Bhavachudamani.

"Mud, sandalwood, son, enemy, graveyard, house, gold, grass, the Kaulan is the one who sees the Goddess in everything without feeling any difference, and basks in that blissful feeling"

From these lines it is clear how great a ritual scheme Kaulam is.

Kaulam is described in the Svachchanda Tantra as "Kulam is Shakti and Akula is Shiva. Kaulam is the amalgamation of this KulaAkula or Shiva Shakti".

Kaulam is the **great yoga technique that awakens** the dormant Kundalini Shakti in the Mooladhara with sadhanas, lifts it up through the Shadadharas (Six Doors or Chakras) and joins it with Shiva Chaitanya standing on the Sahasrara Padma on the head.

Initiation (Diksha) is an integral part of Tantra:

**Diksha or Initiation :**

*"Athatho Diksha Vyakhyasyama*

*Divyam Jnanam Yato Dadyat Kuryat Papasya Sankshayam*

*Tasmad Diksheti Samprokta Desikai Tatva Vedibhih"*

Diksha Shabda means attain divine wisdom. Diksha is the process by which the Guru frees the disciple who has taken on the sins of previous births and instructs the disciple in the way of wisdom.

**Q-58) What is the secret of Pancha Makaras in Tantra?**

**Answer :** Pancha makara is a term associated with tantra, meaning 'five things beginning with "ma", and these five things are used in tantric practice.

**Mudra – Upasana , spiritual practise**

**Maamsam-Meat**

**Matsyam- (fish)**

**Maithunam - Sexual intercourse**

**Madhyam - Alcohol (intoxication)**

But only the Vamacharis use Panchamkaras in the above general sense.

Dakshinachari uses them as separate stages of Sadhana.

**Mudra - Initiation \_**

**Matsya -Nadi Shuddhi -Control of Ida and Pingala Nadi through Pranayama**

**Meat – Concentration – Khechari \_ Control in speech , Dharana**

**Maithuna -Pushing of the Kundalini to the Sahasrara Chakra through Sushumna**

**Madhyam - Amrit\_ Experiencing Amrit\_Bliss through Yoga**

**Q-59) Why temples are closed during eclipse ?**

**ANSWER :** There are two things

1. Temples are social (Hindu) centers, if opened , the devotees who come to the temple knowingly or unknowingly , if they leave gazing at the sun, it affects their eyes. The change of light in nature, the disturbance in animals , It is impossible to say how it can be sometimes affects the mentally weak.To avoid this too is intended in closing of temples during eclipse.
2. Temples belong to the Tantrik (In Vedic , there is no Kshetrambimba concept, but the Yajna concept) or Agamic Sankalpa. In Tantric the moment of eclipse is a very rare and noble moment for the sadhaka. Never let it go idle. Temples are performed by (tantrikas) and tantris, who have to devote their entire attention to their sadhana too (accomplishment and renewal). So they have to temporarily stay away from their daily activities as to utilise the eclipse moment. Temples will be closed for that too.❀

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**Q-60)To whom is the foot touching salutation or ShiraSanshtanga Namaskaram?**

**ANSWER :** ❀❑What is the meaning of holding foot of elders ? All forms of submission or servitude are displayed. Only the feet of those who take full responsibility for our sin, virtue, loss, gain, shame, respect, happiness and sorrow should be hold the feet. Such people, first come our mother and father . Next comes the Sadguru who takes responsibility for us (Sadguru will be with us in our downfalls and upliftment only if we have assured that I am responsible for it). Then our worshipping deity or God.

A salutation to be performed to all, respectful salutations especially to deities, brahmins, elders, acharyas and respectable people. Not worshipping them is considered a sin according to Hindu Vedic practice.

Shastanga namaskar should be offered to deities, acharyas, sages and other persons. If the Sashtanga offering is not possible, one should bend down and touch the feet of the venerable person with the hand.

Many respectable people are uncomfortable with others touching their feet; One should bow to such people with palms joined together.

The same rule applies when seeing the people of the same age. It is also believed that one should never bow down to the younger.

**Q-61 ) Can Sadhaka get help from God/Guru in crisis ?**

**ANSWER :** ॐ Let me tell you a story.. A cow was grazing near the forest. It realized that a lion was following it. The cow started running. The lion was following it. The cow jumped into the nearby swamp. The lion also jumped. Both of them got covered in mud. The cow couldn't escape, the lion couldn't get close to the cow. Every time the lion raised its feet, saying that it will kill the cow , it kept getting covered in more and more mud. Then the cow asked: Do you have a master? The lion said: No, I am the king. I don't need a master. Then the cow said: My master will save me. After some time, its master came looking for the cow. He lifted the cow out of the mud and took it home. The lion got down in the swamp.

It is a blessing to have a Guru who guides, lights and brings back when lost. Experienced people will have a creative approach to any problem... egoistic people will have no one to guide them. And they would not be willing to accept anything even if someone dared to give it.

It is natural that there will be crises and challenges when the Sadhaka moves forward with Sadhana. As long as the soul stays with the Sadhana, the presence of the Supreme Soul will be there to save and overcome the difficulties. This story makes it clear.

You can find same assurance by Lord Krishna in B.G.9.22. it is as follow..

| अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ 9.22 ॥

*“But those who always worship Me with exclusive devotion, meditating on me – to them I carry what they require , and I take care of them”*

**Q-62) How is the scheme of Hindu Dharma study?**

**ANSWER :** ॐ The study of Hindu Dharma is completed in 5 stages.

1) **Study of Hindu Dharma (Prarthamika):** In this phase Hindu definition / Hindu way of life / Hindu purpose of life is studied through customs, way of life, history and social system.

2) **Study of Hindu Dharma (Purohita):** Study of Dharmacharas like Shodas culture, Pancha Maha Yajnas, Vratas, etc., with their Ritual Vidhi/Tantra.

3) **Study of Hindu Dharma (Acharya):** Understand the entire Tattva/literary hierarchy from Veda to Agama.

4) **Study of Hindu Dharma (Pandita):** Proficiency (Specialisation) in a particular subject in the entire Tattva/Literature range from Veda to Agama.

5) **Study of Hindu Dharma (Kaivalya):** Thus by adopting Pratyaka (above one which specialized) Sadhana Margam, attain Moksha/Kaivalya/Turiyatita state or Realization and experience that Supreme Consciousness.

This is a project of Hindu Dharma study.

**Q- 63 ) What is celibacy??**

**ANSWER :** Eating food itself is an agnihotra performed by offering ahuti to the soul in the belly fire. For the Brahman within, five ahutis are given for Agni. Pranayasvaha, Apanaya svaha, Vyanaya svaha, Udanaya svaha and Samanaya svaha. Everything should be done very consciously. In this way, when we do every thing in life consciously, when we do it for the inner Brahman, what do we call those charyas? Charya done for the sake of Brahman is known as Brahmacharya.

But some have mistaken celibacy to mean misogyny. Once Narada reached a river bank. Narada got nothing to go to the other side. Then a sage came by. He told Narada that if he says who is the greatest celibate in the world, then the river will be diverted. Narada thought. Who is the greatest celibate? Oh, it's me. Till date he has not even looked at a single woman. So Narada said: 'If Narada is the greatest celibate in the world, let the river be diverted.'. The course of the river did not change. The sage laughed and said. You are not celibate by heart. Now try with Lord Krishna. Maybe find a way. Narada burst out laughing. Then asked. Is Krishna celibate who has 16008 wives? Rishi said. Well, give it a try anyway. So Narada said: 'If Krishna is the greatest celibate in the world, let the river be diverted.'

Miraculously the river diverted.

#### **Q-64) What is the secret of lemon lamp in Devi temples?**

**ANSWER :** A lemon lamp is lit as part of the Rajasapooja to please the Goddess Shaktiswarupini. Devotees get the result of a light homam by lighting a lemon lamp.

Devi pooja is in three forms namely sattvikam, rajasam and tamasam. Satvika pooja is for the blessings of Goddess, Rajasapooja is for control of demonic powers and Tamasapooja is for witchcraft. Tamasapooja is sinful and forbidden. Satvika is worshiped with flower, fruit, milk, rice and sweet. Rajasapoojas are done using sacrifice , red flowers, lemon, green chillies, red chillies and black pepper . Lemon is the most acidic substance with rajoguna pradhan which becomes more intense when pure ghee or oil is poured over its skin. As Devi Pratishtha is in the form of Bhadrakali / Durga , worshiping with these rajoguna auspicious objects is good for Devi Mercy , kindness and Abhista Siddhi.

Actually, the lemon lamp is an offering made in temples to cure Rahu Dosha. Although Rahu is considered as one of the navagrahas, it is merely a tamograha. Unpleasant things will happen when Rahu's Dasha as well Rahu's Aapahara are in other Dasha.



Every day when the shadow of Rahu occurs, the goddess is worshiped by lighting a lemon lamp during the Rahu period for overcome the affect of Rahu dasha or apahara.

***|| Durga Pujanata : Prasanna Hrudaya ||***

That is what is said about Rahu in “Navagraha Mangalashtaka”

This means that Devi Puja is best for rahu dosha solution. Rahu does not have his own place in the zodiac. Rahu is placed in the house of Venus which represents the Goddess. That is, Rahu is placed as a dependent in the goddess' own sign. Therefore, for Rahu Dosha Parihara, who is located in the Goddess's own sign, one must worship the Goddess. A lemon lamp is lit as part of the Rajasapooja to please the Goddess Shaktiswarupini.

By lighting a lemon lamp, the devotees get the results of a light homam. It is believed that Rahu Dosha will be removed if one witnesses Lord Agni and praises the Goddess with mantras.

Lemon is used in pujas to ward off evil spirits. Goddess Durga is able to ward off evil spirits. When we light the lemon lamp, the lemon represents us and it means that our inner being should show God. Selfishnes , greed, lust , ego , jealousy and anger are the six enemies of the mind to be abandoned before God. The white part of the lemon represents our pure wisdom and the dark part (the green part) represents our vanity. The message is, let Atma Jyoti shine in that part so that Maya can be removed and pure wisdom can come.

Friday and Tuesday are the best days to light a lemon lamp for Bhagwathi to get rid of marriage obstacles.

**Q-65) Can you tell us about Raksha Bandhana festival ?**

**ANSWER : Rakhi Bandhan (Raksha Bandhan) :-**

Raksha Bandhan is mentioned in some of the famous historical war stories of India.

Rakhi Bandhan or Raksha Bandhan is celebrated as a symbol of sister brother bond. This festival is known as Shravana Poornima and Rakhi Poornima as it falls on the full moon day of the month of Shravana. Just as a sister ties a rakhi to her own brother, distant sisters and women unrelated to each other tie rakhi to very close friends and treat them as brothers. It is believed that by

tying Rakhi with love, devotion and prayers, sister and brother bonds are strengthened. And with it , there will be good health, all kinds of prosperity and protection from accidents. Whether related by blood or not, they consider each other as sisters and brothers as long as they live after tying the rakhi. The brother is bound to provide any kind of protection required by the sister under any circumstances. Raksha Bandhan has been celebrated since centuries in North Indian states and South Indian states except Kerala. But Raksha Bandhan celebrations have become more popular in Kerala in the last few years.

In earlier times, home-made rakhi was used in various bright and colorful threads. The neighboring housemothers are used to take many days to make rakhis for the celebrations . But in today's busy society, there is no time even to prepare food at home, and competitions have started in the market to take advantage of this opportunity. Today many attractive types of rakhis are available in the markets. That's why no one bothers to waste time making their own.

"Raksha Bandhan" means "bond of protection" in Sanskrit. Raksha Bandhan is celebrated everywhere in India with different types of celebrations. Parents and all other members of the family get together and start the Raksha Bandhan ceremony. Sisters and brothers in new clothes pray first. flowers and rakhi are taken on a plate, a small ghee lamp is lit (some also light camphor), prayers are offered to the deity of choice in the pooja room and aarti is performed.

Aarti is done to the brother with a plate after worshiping God. After performing the aarti three times, rakhi is tied on the right hand and sindoor is worn on the forehead. The brothers exchange gifts, give blessings, vow to provide assistance and protection at any stage and in any way, and then feed each other various sweet meals and fruits. With that, the rituals and ceremony of Raksha Bandhan are completed and other celebrations are started.

Married girls come from their husband's house with sweets and rakhi to their own homes and the brother ties the rakhi. Then sweet treats, stews and many other rich foods are made at home . Families are all together for feasting and in the evening temple darshan, merry-go-rounds, swinging, singing and outings on the beach etc. make the celebration unforgettable.

**There are no clear records or information available as to how many years ago the celebration has been in existence, but since Raksha Bandhan is mentioned in Bhavishya Purana, Bhagavata Purana and Vishnu Purana, it can be assumed that the celebration and rituals have been existing in India since many thousands of years ago.**

**Although many stories and legends exist related to Raksha Bandhan, the most popular one is the sister-brother relationship between Sri Krishna and Draupadi. While beheading Sishupalan, Lord Krishna gets a deep cut on his finger. Draupadi, who was nearby, came to the Lord's rescue and tore off her beautiful new saree and tied it on Lord Krishna's finger, stopping the bleeding. Pleased by this act of Draupadi, Lord Krishna blesses Draupadi and accepts her as his sister and vows to protect her at all costs. When the opportunity arises, they pledge to give a gift in exchange for each thread of the saree.**

**In the Kaurava assembly, when Dussassanan tries to disrobe Draupadi on the orders of Duryodhana, Lord Krishna appears and protects the honor of his sister Draupadi by giving her an endless continuation of sarees in exchange for each thread of the piece of the saree. Legend has it that the saree tied by Draupadi on Lord Krishna's hand became Rakhi (protection). It is believed that Draupadi tied Rakhi on the occasion of participating in the Mahabharata war and ensured the protection of her brother Shri Krishna. A legend has it that these beliefs and practices became Raksha Bandhan. Another legend existing is related to Mahabali. It is said that Mahabali asked Vamana for a boon. Vamana , Lord Vishnu granted it. which was that Mahabali would have the opportunity to see Lord Vishnu through out the day and night and the good fortune of seeing Lord Vishnu. He requests Lord Vishnu to rule his kingdom and stay with him so that he can see the lord forever. Obligated to keep his word, Lord Vishnu stayed with Mahabali and agreed to rule Bali's kingdom for him. Now Vishnu's wife Lakshmi came under trouble , asks Sage Narada to give her some advice. Narada Muni advises to accept Maha Bali as his brother, tie colored thread on his hand and give him sweets as a gift of love. Taking the advice, Goddess Lakshmi tied a colorful string on Mahabali's hand and established the bond of brotherhood. Mahabali orders his sister to ask for anything as a gift. The story is that Goddess**

Lakshmi expressed her desire to get back her husband Mahavishnu with her. According to his sister's wishes, Lord Vishnu was released from the responsibility of ruling the kingdom and sent with Goddess Lakshmi. It was a Shravana Shukla Paksha Purnima day and Raksha Bandhan came into being from that day.

300 BC Emperor Alexander and his army arrive in India and declare war on the Emperor Porus. The wife of Emperor Alexander was upset after hearing about Porus's prowess. In this context, Emperor Alexander's wife sent Rakhi and a request note to Porus not to endanger her husband in battle. Porus came to the battlefield wearing Rakhi and had a chance to face Alexander. It is a historical story that when he raised his hand to strike, he turned his attention to the rakhi in his hand for a moment, and retreated from the battlefield realizing that his sister would become a widow.

According to the Puranas, the sisters used to tie rakhi as a protective shield to the soldiers going out to war during the royal days and to bless them for returning victorious. Many of our celebrations and rituals are a symbol of humanity, brotherhood and peace that India has upheld in all times. Raksha Bandhan is one of the many such celebrations. Let the celebrations like Raksha Bandhan inspire us to preserve the sanctity of our culture of brotherhood and peace and protect it without tarnishing. In addition to India, Raksha Bandhan is celebrated in Mauritius, Australia, many European countries, Nepal, parts of Bangladesh, parts of Pakistan and all other countries with Indian origin. Rakhi is sent by post to brothers in other states or abroad and also to those who are considered as brothers. After pujas, rakhi is tied on one's own hand imagining that sister is tying it and gifts are sent to sister by post.

#### **Q-66) What is Avani Avitam?**

**ANSWER : Avani Avitam :-** ▶ Shravana Shukla Paksha Purnima day is also same as the Avittam day of Avani month. It is important according to Hindu tradition. Avani Avitham is the full moon day that comes just before Sri Krishna Jayanti. In Maharashtra, it is celebrated as Nariyalpurnima. Avani Avitam is celebrated in South India. The same day is widely celebrated as Raksha Bandhan festival. What is the legend behind this ?

**In the past, Brahma was proud of himself as the keeper of the Vedas. To quell that ego, Vishnu sent two Asuras and they stole the Vedas. It is believed that when the ego-bound Brahma sought the help of Vishnu, Vishnu incarnated as Hayagriva and retrieved the Vedas. Thus Avani is also known as the birth day of Hayagriva.**

**On that day, Brahmins change their Poonul and put on new Poonul and pray to the sages. The ritual of this day is called 'Upa Karma'. It is considered very auspicious to perform Vedic and Mantra patanam on this day.**

**It is on this day that Brahmin youths begin their Vedic studies and wearing poonul (Upanayanam) . It is believed that his inner eye or the eye of knowledge was opened with wearing the poonul. Because he is got with a Guru from this.**

**The four precious Vedas were once one. Vyasa divided it into four. According to the instructions of Brahma, the Vedas were divided into four parts. It is for this reason that Sage Vyasa is known as Veda Vyasa. Later, Phaila mahamuni was appointed as the guardian of the Rigveda, Vaishampayan of the Yajurveda, Sage Jaimini of the Samaveda and Shumantu Mahamuni of the Atharvaveda. Due to the hard work of these great sages, it has survived without any injury from generation to generation.**

**It is believed that the Upanayanadi Karmas originated from the Vedic period. To begin study of Vedas one has to pass through Upanayanam, Sandhyavandanam Gayatri etc. should be studied and performed. In Gurukula is vedas are studied by reciting word for word. And particular clan of Gurukula was awarded with a particular part of the veda. One should learn the Vedas from the Guru. For that, in the early days, he was studying in Gurukula method. In some places Vedic schools are also established. Upanayanam is performed at the age of seven, nine and eleven when pronunciation purity comes. Even though it is changed when the poonul is broken, the old poonul is replaced by new ones for the purpose of upakarma. It has some local variation based on Vedas. Upakarma is usually done in regular temples or where there is a water body. Under the leadership of the chief priest, the rituals will begin with the recitation of important Vedic passages.**

It is a special moment when the old poonul is changed and the new ones are worn. Gayatri is then recited by all together. After that, the sacrificial tarpana ceremony. Gayatri Japam is to see the dawn of goodness in all the worlds. Chanting the One thousand eight Gayatri (Sahasravarti) before sunrise on the day after Upakarma is of great importance. Chanting Gayatri for peace in the world has a great level of meaning.

Poonols made of cotton yarn, three-stranded poonols for brahmacharis, and three stranded poonols of two sets for married people. Those who are over 60 years of age should wear three stranded poonuls of three set .ॐ□

#### **Q-67) What is the legend of Kerala's Onam celebration?**

**ANSWER :** Onam is celebrated as the day when Lord Vishnu took Vamanavatar. And it is also the day when the great emperor Mahabali comes to meet his subjects. Now let's take a look at its legend. Mahabali was the son of Emperor Sri Virochana and grandson of Sri Prahlad. South India was ruled from Narmada river in Madhya Pradesh to till the border. (it should be remembered that there was no Kerala or Konkan region at that time ..Later during the incarnation of Sri Parashurama, Kerala and Konkan region came into being after the ocean receded). At that time Mahabali was very brave and imparellel . He was ruling other worlds with his immense talent and leadership skills. When he imposed his own culture, language and thought on other worlds, the subjects there clamored for their freedom and depended on Lord Vishnu without hesitation. Lord Vishnu decided to elevate his devotee Mahabali ,who was engrossed in mere materialistic desires, in a spiritual way and to give freedom to other worlds, and decided to perform a supernatural miracle. So Lord approached Mahabali in the form of a boy and asked for a three-foot space to offer sacrifice. Taking it for granted, Mahabali asked Sri Vamana Murthy to measure three feet wherever he wanted. Here is the opportunity. The awakening of man's birth-goal from animality to divinity was to be inspired in the Mahabali and the other 14 worlds were needed to be experience freedom . Just as Shri Krishna opened his mouth and showed Yashodamma all the worlds through his mouth, Shri Vamana Murthy also showed a miracle to Mahabali. With one of his feet he measured all the 6

worlds that are above from the earth .... and with the second foot he measured all the 8 worlds below from the earth. Now all the 14 worlds conquered by Mahabali are freed. Vamana Murthy's first goal was accomplished. At that time, Mahabali asked Vamana Murthy, "How was this possible?"

It is said that man has crossed 84 lakh yonis in order to rise from animality and reach divinity. It was also shown that omniscience, omnipotence, and omnipresence come with self-realization. Thus Emperor Mahabali accepted the discipleship of Sri Vamana Murthy and adopted the sadhana path for self-realization. Also Sri Vamana Murthy showed Mahabali a place (underworld called Sutala) where he could do sadhana peacefully. Thus the "Thiruvonam" day celebrated in Kerala is the day when Lord Vishnu incarnated as Sri Vamana Murthy who gave initiation to Mahabali.

#### **Q-68) What is the relationship of Onam with Raksha Bandhan?**

**ANSWER :** Sri Vamana Murthy has shown Mahabali a place where he can go with his subjects to perform Sadhana (Spiritual Practise). Then Mahabali in the supreme state of his devotion prayed to Lord that he should see his Guru and his God forever and also Since he is engrossed in Sadhana, he requested Sri Vamana Murthy to rule his kingdom for him . Sri Vamana Murthy, a Bhakta Vatsala, agrees with this. Mother Shri Lakshmi gets sad knowing this. Realizing that she can no longer get back her husband , the mother calls sage Sri Narada and asks for a solution. Thus, for the first time in history, Sage Shri Narada advised Mother Shri Lakshmi the procedure to practice of "Raksha Bandhana" and asked the Devi to bind Shri Mahabali with Raksha Bandhan by imagining Emperor Shri Mahabali as his brother. Thus, for the first time in history, on the Purnima day (Avani Avitam) of the month of Shravana, Mother Lakshmi tied the Raksha Bandhan to Shri Mahabali and accepted him as her brother. Pleased with this, Emperor Shri Mahabali asks his sister Shri Lakshmi Mata to ask for whatever she wants. Mother Lakshmi demands that her husband be sent back to her. Respecting his sister's happiness, Emperor Mahabali happily frees Lord Vishnu who is in the form of Sri Vamana from the bondage of his words. Thus Mother Lakshmi got returned her lord through raksha bandhan. Thus Shri Vishnu who

was bound by devotion of Mahabali on Thiruvonam day , was freed by Raksha Bandhan. This is the relationship between Onam and Raksha Bandhan.

**Q-69) What is the relationship between Mahabali and Maxico Mayan Civilization in Central America?**

**ANSWER :** Vamana Murthy showed the emperor a place to do Sadhana and to be in peace...That place is the area where the remains of the Maxico Mayan Civilization are located in Central America. Perhaps if Vamana Murti had lowered Emperor Bali directly to the earth then the king would be reached at the farthest of the earth , the regions of Mexico and Guatemala. The remains of the Mayan civilization in that area bear witness to this. The remains of about 60 cities, 250 idols, temples, and images of birds and animals have been found there in such a way that it fits our Indian culture. The Mayan civilization was named after the creation of these cities by the demonic architect Mayan.

**Q-70) Kerala did not exist when Emperor Mahabali ruled the kingdom, then how the arrival of Emperor Mahabali became the celebration of Kerala.?**

**ANSWER :** It is true that Kerala did not exist when Emperor Mahabali was ruling the kingdom. After that, when Shri Parasurama got the land that was created by the receding of the ocean, he gave this land as a gift to the people who lived in the place where Emperor Bali reigned. They came and settled here. But as they were celebrating Onam there so they brought the Onam festival with them. Thus it became the festival of Kerala. They actually celebrated Onam as the incarnation day of Shri Vamana Murthy. Then, due to some local changes in the flow of time, this was changed as celebration of the arriving of Mahabali to meet his subjects the day every year.

**Q-71) Who are the great persons (VVIP) ? Does their influence shape society?**

**ANSWER :** We are the ones who live in the line of Gurus... We need a Guru for anything.... Or there will be special persons, great people, leaders.... Listen to what is said in Bhagavad Gita....



**BG 3.20-21: " *By performing their prescribed duties, King Janaka and others attained perfection. You should also perform your duties to set an example for the good of the world. Whatever action the special persons (mahans) do, the common people follow. Whatever standards they set, the whole world follows*"**

**Now let me tell you the reason for taking up this topic. To destroy a society, a culture you need to just eliminate the leaders of that society , the special people of that society. Once they become inactive, the society will perish without a sense of direction. This can be happen in two ways. 1) They can be eliminated by the enemies. (The murders of Hindu leadership which happened till 2019 not only in Kerala but all over India) 2) This happens when the enemies, using the fools in the society, degrade the great people or when the fools come onto the society and the great people lose their glory.**

**Now let's check who are the great or vip person. "If a person can exert his influence on others, then that person is a great or vip person". Another thing to note is that, these people did not become great people by themselves. People who accept them they see them as great people. Same time there are some few who spend money and pretend that they are great people. That is not the point here. It has been said that VIP or great persons are part of a good society . It is because of them that a good civilization is born and it is because of their absence that a nation perishes. This is also the case with Hindus today. People without a leadership , any can say anything and do anything. Because we didn't recognize our great leaders. They were not protected. Therefore, many were confined themselves and others relied on other cults.**

**Therefore, let us remember that if every member of the society does not take the responsibility of encouraging and protecting the great persons of our society in order to create a good leadership style without supporting the conspiracies of the enemies and the petty interests of the few fools , let us remember that the course of the society will be towards its destruction.**

**When the fools become more in a system of a society, and then it felt that the system will perish , there is an example for how it was saved. It is the history of Stalin's Soviet Union. Lenin came to power after the October**

**Revolution. Later This happened when Stalin comes to power. By the time Stalin's rule came, the number of fools had increased and they thought themselves to be scholars, they themselves criticized everything, and when they started making new theories and interpretations, Stalin's rule could not continue. Having no choice but to kill his own colleagues who did not understand, Stalin prepared for the most desperate human crime in human history. It saved a society from extinction by killing 20 million of its own colleagues. History later made the Soviet Union the most powerful nation in the world.**

**Q-72) What is nethi nethi theory ?**

**ANSWER :** In the Hindu system specially in Upanishad sampradaya , the Guru uses a plan to teach the unteachable subject that is , knowledge of the supremesoul. It will be called Neti Neti Siddhanta. In which , the Guru will not tell the truth directly, but will give hints, and the curious person's , the disciple's Curiosity finds something and asks the Guru if it is true. Guru will say OK or guru says neti neti (this is not this) and will give new clues. Thus the process continues until desciple itself discovers the truth/answers. The purpose of this theory is to open the closed door of the source of knowledge within. Once the door to that source of knowledge/wisdom is opened, then there is no need to look outside for the answers to the questions. All answers come from within. This is the process of neti neti theory.

**Q- 73) Is Bhumi Devi (Maa Vasundhara) suffering from viral fever ?**

**ANSWER :** Let us recall the first paragraph of the Introduction to Hindu Dharma Study (Prarthamika) , "Humanity is passing through its worst period today. First, the very habitat of mankind is in danger. In another 10 years, the Mother Earth does not seem capable of supporting us . Acid rain, radiation , chemical emissions, chlorine, fluorine and carbon emissions are dangerously depleting nature's scarce resources and causing alarming changes in climate. Heat waves and hot gases from the sun have caused the climate to die out. Global warming and greenhouse gas induced changes are melting polar ice caps, rising sea levels, storms, earthquakes, air and water pollution, ozone depletion, and land degradation. The ecosystem is becoming untenable."

**The greenhouse effect is the process by which heat is trapped near the Earth's surface by substances known as 'greenhouse gases'. Think of these gases as a cozy blanket that surrounds our planet, helping to keep it warmer as needed.**

**Earth's greenhouse gases trap heat in the atmosphere and warm the planet. The main gases responsible for the greenhouse effect include carbon dioxide, methane, nitrous oxide and water vapor. In addition to these natural compounds, synthetic fluorinated gases also act as greenhouse gases.**

**To summarize, we have been seeing climate change for some time now. Every year the heat of the earth is coming risingly. It is in our experience. The reason for that is human interference which is not environmentally friendly.**

**Mainly using the petrol and diesel as source of energy. use of Air Conditioners , use of refrigerators , use of plastic and unscientific their destruction process, razing of mountains, burning of forests , green house effects all this is how it goes. If we think the earth as our mother then the warming of the earth today can be said as "Mother Vasundara is suffering from viral fever".**

**Q-74) How did Sri Shankaracharya defeat Buddhism in the Shastrartha debate? were they asked to leave India ?**

**Answer : Sri Acharya did not ask them to leave India but he restored their faith in Hinduism and helped them return to their original religion i.e. Hinduism. Sri Adi Shankaracharya is one of the greatest philosophers of Hinduism. Sri Shankaracharya was born in the 8th century and had a keen interest in Hindu scriptures from childhood. At a very young age he read and understood everything there was to know about the Vedas, the Upanishads, the Bhagavad Gita and the Brahma Sutra. The problem then was that Sanatana Dharma was reduced to a ritualistic religion where the common people and other scholars/philosophers misunderstood or misinterpreted the basic teachings of the Hindu scriptures. This led to a widespread increase in the peaceful conversion of Hindus to Buddhism and Jainism.**

After completing his education Sri Adi Shankaracharya became Guru. He observed the growing influence of Buddhism and Jainism in India. Shankaracharya understood that the problem lies in understanding the great Hindu scriptures. Sri Adi Shankaracharya, with his inexhaustible and excellent understanding of Hindu scriptures, did not forcefully convert anyone, he challenged every Buddhist philosopher for the sake of science.

Shastraartham is a philosophical and religious competition where any question posed by the contestant has to be answered by understanding their basic scriptures.

In the case of Sri Adi Shankaracharya, he had to answer based on his knowledge of Vedas, Upanishads, Bhagavad Gita and Brahma Sutra, while Buddhist philosophers had to answer based on the basic teachings of Gautama Buddha. Questions can be from the judge, the audience or other participants.

The only condition for all of Sri Adi Shankaracharya's debates was that whoever loses the debate should become his disciple. The rest is history and Sri Shankaracharya defeated all the philosophers he discussed so far.

The beauty is that his opponents were not enraged by their defeat against him but were happy to find a great Guru in the form of Adi Shankar.

Sri Adi Shankaran made his opponents, their disciples and audience understand the importance of Hindu scriptures, because with a clear understanding of it, all questions can be answered.

Sri Adi Shankar traveled all over India and wherever he went his knowledge of Hinduism strengthened the faith of all in Hinduism.

God knew that a Guru like him was needed in these confused and troubled times to understand the truth written in our Hindu scriptures.

**Q-75) How should Holi be celebrated?**

**Answer :** Hindus have a life plan that emphasizes festivals and celebrations.

Mahashivratri is coming soon. It is sadhana festival. Therefore, Mahashivratri

should be celebrated in the places of worship of the Hindu community like kavas, temples, mathas, peethas etc.

After Mahashivratri, the Samaj goes on to celebrate the festival of Holi, which heralds the arrival of the spring season. Holi festival is one of the celebrations of the society. Therefore, it should be celebrated as a public procession at the social level under the leadership of youth organizations and Samaja Seva organizations.

Holi festival is also a very touching festival which preserves the unity, integrity and equality of India which is celebrated from the sethu till the Himalayas of India.

If we look back at its history, we will remember three historical events. The first thing that comes to mind is that Lord Shiva burnt down Kamadeva and then returned Kamadeva to Devi Rati the next day. Secondly, we see Hiranyakashyap, associated with the incarnation of Lord Narasimha, ordering Holika to burn Prahlada, then Holika being destroyed by Lord Vishnu, and Prahlada being saved by the grace of Sri Vishnu. The third incident is related to Sri Krishna's Bala Leela. These are the childhood games of Srikrishna, the boy who drenched his friends in various colors by sprinkling colors on his friends who made fun of him for being black.

### **Holi festival has two parts**

1) Kama/Holika Dahanam It is to be celebrated on Suklapaksha Purnima in the month of Phalguna and on the following day

2) The celebration of colorful Holi, where Kamadeva and Prahlad have escaped and welcome the season of spring, is accompanied by songs and music, where relatives and friends are sprinkled with water and colors.

Now let's set an schedule of how to celebrate Holi...

Organize the celebration in the common ground or temple grounds

### **Schedules**

#### **(On Phalguna Purnima)**

from 8 pm onwards - Art and cultural programmes.

at 10.30 pm-Mrityunjaya / Narasimha homam

At 11.30 pm Kama/Holika Dahana by Homagni , Joyous dance circling the consuming fire , Samoha Shanti Mantra...

then special Holi (Holige) Prasad and distribution of medicinal drink called Panaka , end of the programmes for today.

### **(On Chaitra Krishnapaksa Pratipada)**

From 6 o'clock in the morning, gathering as a group and sing,dance with playing musical instruments, go to the houses of each relative and friends and paint with water and colored powders all the friends and relatives.

by 12 o'clock noon, Samoha Shanti Mantra and end of the celebration.

It's Holi...

### **Q-76) What do Hindus expect from this world, from the people of the world?**

**Answer :** The goal of Hindu life is salvation or realization. It needs peace and tranquility. That is what we hear from Hindus chanting Shantih Mantra after all their Karmas. This is what Hindus expect from this world, from the people of the world. Hindus are ready to live a simple life for this. They are ready to forgive anyone to any extent if they get peace. So today the Moksha Sadhana of the most peace-loving Hindus has been disturbed. Something is going on that is destroying their peace and tranquility. Their children are not safe today, their family, immovable and movable assets are not safe today, various types of terrorism, religious conversion lobby and advancement of demonic thoughts have disturbed their mental and physical peace. Enough is enough. If not, history is a witness that there is not even a trace of the Yavanas, Saka-Kusanas, Hunas, Arabs, British-Europeans who came to destroy their peace of mind in India. Then it is a historical fact that the dust of these cannot be found. In that way the Hindus wiped them out. That is the Hindu people. Once they decide, then they will show the end. So the people should stay away from disturbing the

peace of Hindus, otherwise there is no doubt that history will repeat itself. Remembering the Dashavatara will be pleasant here.

#### **Q-77) What is Kriya Yoga ?**

**Answer : Kriya Kundalini Yoga :-**

According to the yogis of the Kriya Kundalini yoga series, God is not a cosmic citizen. It is a spirit and consciousness that pervades this universe. Nothing is different from this. It is at the same time virtueless and at the same time the basis of all virtues. From this self-creation takes place and after billions of years all creatures merge into it. Again creation resumes. Atman is the universal Supreme Soul. In truth it is neither born nor transformed. Atman is also spread inside and outside our body. It is equally spread over all commodities. Just as bubbles, eddies, and waves are formed on a sea surface, similarly all beings take birth then merge in to the Supreme Spirit and rebirth again.

Through the process of evolutionary reincarnation, atma-bhavas are reborn from non-movables to movables, plants to animals about 84 lakh times and then reach man form. In the process of natural evolution, only if one lives on earth for another one million years, i.e. about ten thousand births, one can reach self-knowledge and liberation through natural evolution by experiencing the accumulated karmic results. But if one practices scientific yoga sadhanas, one can become free even in a single birth.

"Therefore, "Kriya Yoga" is a method of sadhana that can be accepted by any Sadhaka, any householder, regardless of religion, caste, caste or gender, without any religious observances. Kriya Yoga is a scientific, very simple yet very mystical yoga practice. Although there are many ways to self-realization, Kriya Yoga is a mixture of karma, bhakti, raja, jnana and yoga. It combines simple Hatha Yoga, Pranayama, Mudras, Bandhas. Karmic results are the memories that lie in the mind. It is these memories that bring us back to misery. Kundalini Shakti is a kind of divine electrical energy that lies dormant in the energy center called Muladhara Chakra at the base of our spine. When this is awakened and strengthened through special yoga sadhana, the memories of lakhs of unnecessary births accumulated in the mind are incinerated and man

undergoes all kinds of progress and evolution and can be freed from the endless stream of births and deaths.

Sri Parvati Devi first received this yoga technique from Sri Parameswaran, who achieved swarupsiddhi through Kriya Yoga Sadhana and became equal to God. Ganapati got this knowledge from Goddess Parvati and then Nandikeshan from Ganapati. It then spread throughout the world through the Nath Samprada (Nava Nath), the Siddha Sampradaya (84 Siddhas), and the Nayanar (64 Nayanars) Sampradayas and others.

#### **Q-78) Who are the enemies of Hindus?**

**Answer :-** According to Hindu philosophy, everything in creation is the God aspect of that Consciousness or transformation of God itself. In other words, for Hindus, everything in creation is God. This is what we see in the Vedic hymns of the Hindus.

*Let "Aham Brahmasmee" be,*

*Let "Tatvamsi" be*

*"Ayamatma Brahman"*

*"Prajnanam Brahman"*

*"Isavasyamidam Sarvam"*

*"Sarvam Khalvidam Brahma" ,*

This includes everything from an insect to an elephant or a whale, or even the constellations from a blade of grass to the Milkyway Galaxy. As in pole and rust. Will Hindus have enemies then? No, no one in creation has ever been an enemy to Hindus. That is why Hindus pray "Sarve Bhavantu Sukhinah..." and "Loka Samasta Sukhino Bhavantu...".



But as part of Hindu Rashtra Niti or Rashtra Tantra, the ruling class is empowered to suppress the forces of immoral activities as part of maintaining the sense of justice, moral values, humanity and rule of law in the society.

If they fail in this, the Kshatriyas (those of a military nature) in the society will take up this responsibility. Failing here too the society itself will give birth to a hero to fight against these immoral movements/powers. Thus, by following the instructions of that hero, all stand unitedly and wipe out those evil forces that are an obstacle to the individual, the family, the society, the nation and the world. Here it is not hostile. Only the duty. What has been said is that Hindus have no enmity with anyone in the world, no one is their enemy.

**Q-79) What is the responsibility imposed on Hindus by nature?**

**Answer :-** Life has emerged from a single-celled organism to a multi-celled organism, to a human animal. To make it complete human or mahathma and then to raise it to divinity, the nature has entrusted the Hindu with the responsibility of providing the necessary wisdom, strategy, motivation, and circumstances.

To accomplish that, they need peace and prosperity on this Earth. Mother Nature, Mother Earth need to be protected and nurtured. For this, dharma needs to be upheld.

If Hindu lost in the darkness, then there is no future for life, nature or creation. That is why nature nurtures Hinduism in her inner hands. Realizing that, with the hope that Hindus will wake up to that sense of responsibility.

**Q.80) What is the reason why Adiparashakti is called Amme Narayana, Devi Narayana, Lakshmi Narayana, Bhadre Narayana?**

**Answer :-** Nature is mother. So we see the nine qualities of nature in Adi Parashakti as Nava Durga. Now Vishnu means, name reflects the cosmic role, Spreading throughout the universe, Pervading all existence, Filling every aspect of life. This too indicates nature. Pervading this creation is nature. So Vishnu or Narayana also refers to Prakruti Shakti. It was to show this that Narayanan took the avatar of Devi Mohini and showed that he is also a mother. Thus, when Adiparashakti is called Amme Narayana, Devi Narayana, Lakshmi Narayana,

**Bhadre Narayana, it is so that the common people understand that Narayana and Devi are the same Shakti.**

**Q-81) Can you tell us about the origin of Vedas?**

**Answer :-** Let's take a brief look at the origin of the Vedas. What is the basic nature of science OR Vijnana ? Asking the question, isn't it? That is where science and knowledge begin. Similarly, Sanatana Dharma begins by asking questions. Samvada Suktas and Upanishads are the evidences for this from our Vedas . In the Dasopanishads itself, There are two Upanishads named, related to the question. The first one is Kenopanishad belongs to Samaveda. Kenopanishad means upanishath for asking what, how, when, why, where.

For example, let's look at the first verse of Kenopanisham itself.

(Kenopanishad 1.1)

Who sent it,

where does the mind fly?

by whose help , the first breath has been taken?

Who sends the words, we speak?

Who is Deva (God) who attaches ears and eyes?

Second is the Atharva Vedic Prashnopanishat. Is not the name itself a question ?

Is science only by asking questions? No, the answer to the question must be sought, tested, analysed, critiqued and viewed, and the view must be tested again in different situations, positions, individuals, regions. If the result is the same as before, share it with the Science Institution. They'll evaluate arguments and counter arguments based on cause-and-effect logic. Then it can be considered a cognitive or scientifically derived principle. Like doing PhD or research now. There should be an authority committee(Science Institution) to look into all this.

The origin of 'Vedic mantras' principles shares a similar trajectory. It began with inquiry, progressed to investigation, and culminated in experimentation, facilitated by six ancient instruments. These instruments, known as darshans, reveal truth and fundamental principles. Due to their sixfold nature, they are collectively referred to as Shad Darshanas (Six Philosophies). The six darshans are:

- 1. Samkhya (enumeration)**
- 2. Nyaya (logic)**
- 3. Yoga (union)**
- 4. Vaishesika (analysis)**
- 5. Mimamsa (exegesis)**
- 6. Vedanta (ultimate knowledge)**

**In this process, Rushi would:**

- 1. Envision a solution (select an appropriate Darshana)**
- 2. Derive a principle from it**
- 3. Present it to authoritative committees (samitis) for review**

**Each samiti was headed by a designated authority, symbolically representing the deity of that committee. Discussions involved:**

- Logical debates (argument-counterargument)**
- Analysis on the principles of action, cause, and result**
- Systematic responses to questions and rebuttals**

**When a consensus was reached, the validated answer would become:**

- A rik (Vedic verse)**
- A mantra (sacred formula)**
- A principle (fundamental truth)"**

**It is enough to look at every Rik to understand this. Every Rik (Vedic verse) embodies three essential elements, revealing its authenticity and significance:**

- 1. Rishi: The seer or sage who envisioned and established the Rik.**
- 2. Chandass (Meter): The unique rhythmic pattern and meter in which the mantra is presented, serving as a safeguard against alterations or adulteration.**
- 3. Devata: The deity or titular head of the authoritative committee that approved and sanctified the principle.**

*“They are known as Sanatana principles because they have been tested and successful in many contexts, individuals, societies, situations and times. The collection of these principles came to be known as the Vedas. Dharma presented through Vedas became Sanatana Dharma”.*

It is the purest embodiment of dharma. We are fortunate that it has been preserved for us. No amount of gratitude or tribute can adequately honor those selfless Vedic practitioners, who dedicated their lives and generations to its preservation. Here we see how the Vedas originated. It was also understood that it was the most scientific yet scholarly.

If we look at it traditionally, it was Lord Vishnu who first imparted Vedic knowledge into the heart of the first living being Brahma (Srimad Bhagavatam 1.1.1). Then Lord Brahma gave it to his children. Let's examine it scientifically. According to Hindu cosmology, Lord Vishnu, embodying the Prakriti Tattva (fundamental nature), imparted knowledge to Brahma, the first living being. This knowledge manifested as chromosomes, genes, or consciousness within Brahma's cellular structure. Subsequently, Brahma (Brahmadev) transmitted this wisdom to his progeny. This understanding reveals that the divine wisdom lies dormant within each individual, awaiting discovery through diligent spiritual endeavor (sadhana), which is the paramount objective of human life.

**Q-82) Is meat food prohibited for Hindus? Are foreign clothes forbidden for Hindus?**

**Answer :-** Something forbidden is not the way of Sanatana. Needless to say, there is no taboo word here. To understand what is said in Bhagwat Gita about man's love for food, one has to look at Chapter 17 Verses 7, 8 & 9. It is mentioned here that all beings have three qualities. Satvika, Rajassa and Tamasa. Their tastes and preferences depend on these qualities. According to this they choose food and clothes. Therefore, as far as Sanatana or Hindus are concerned, nothing is negated, only that the legal system of that land should be followed.

**Q-83) Who are the seven mothers according to Hindu Dharmashastra?**

**Answer :-** According to Hindu Dharma Shastra, the concept of 'Amma' (Mother) extends beyond biological relationships. Seven entities are revered as mothers:

1. Biological Mother (Janani)
2. Mother Earth (Bhumi Devi)
3. River (Jala Mata)
4. The Vedas (Knowledge)
5. Cow (Gau Mata)
6. Another's Wife (parastri)
7. Caregiver/Nurse (Dhatri)

These Seven Mothers are recognized in ancient Hindu scriptures, emphasizing the sacred significance of maternal bonds and responsibilities

**Q-84) What does Lord Krishna's universal form (VIRAT ROOPA) represent ?**

**Answer :-** Lord Krishna's revelation (B.G.Ch.11) of the Virat form to Arjuna embodies the comprehensive concept of God in Sanatana Dharma/Hinduism. Rigveda Mandala 10, Sukta 90 elaborates on this mystery. The depiction of Sahasra (thousand) heads, eyes, and feet signifies the all-encompassing nature of God, encompassing:

- Past, present, and future
- All characharam (mobile and immobile creation)
- All living beings, from single-celled organisms to humans, sages, deities, and celestial entities (yakshas, yakshis, gandharvas, kinnars, bhutas, prethas, pitru, suras, asuras, and rakshasas)

In Hinduism, God is the ultimate reality that has evolved into creation. To grasp the complete concept of God, one must comprehend the interconnectedness of all existence. The Virat form represents this unity, embracing every aspect of creation.

**Q-85) What are known as 'sitting in SAMADHI' and 'been kept in SAMADHI'?**

**Answer :-** Advanced spiritual practitioners, including yogis and siddhas who have attained siddhis, possess the extraordinary ability to transcend their physical bodies at will. When they consciously choose to depart from their body at a specific time and place, this deliberate act is referred to as 'sitting in Samadhi.' Subsequently, when their disciples or authorized representatives perform the final rites for the physical body in a prescribed manner, this ritual is termed 'been kept in Samadhi.'

The physical body, composed of the five elements - earth, water, fire, air, and ether (sky) - ultimately merges back into these elements. Correspondingly, there are distinct forms of samadhi, where the body is intentionally dissolved into each element, naming as Prithvi Samadhi, Jal Samadhi, Agni Samadhi, and Vayu (Akash) Samadhi.

In Prithvi Samadhi, the disciples or those in charge are required to perform the last rites, the same does not apply to Jala, Agni, and Vayu Samadhi. In Jala Samadhi, the sadhaka submerged in water is never seen again, and the body disappears deep within. In Agni Samadhi, the sadhaka incinerates the body using the yogic fire within, leaving behind only ashes. In Vayu (Akasha) Samadhi, no remnants of the body remain, as the Self merges it into the air or sky through its Yoga Shakti.

A notable example of Prithvi Samadhi is that of Acharya Guru Brahmasree Gopan Swamiji (Neyyatinkara Gopu Swami Thiruvadikal) at Sri Kavuvilakam Sri Kailasanatha Mahadeva Temple. Swamiji attained Samadhi on January 9, 2025, coinciding on Heaven's Gate Ekadashi. Following a post-mortem examination and police investigation by the Kerala Government on January 16, 2025, the Punar Maha Samadhi rituals were performed on January 17, 2025.

Notable example for water samadhi is that of Lord Sriram , many great souls before and after the Lord have been in water samadhi.

The cave at Thiruvannamalai is an example for Agni Samadhi are that of Guhai Shivaya Siddhar and their chief disciple Nama Shivaya Siddhar

Great Spiritual poet Poonthanam, Guruvayur Manjula and Bhakta Meera are examples of Vayu or Sky Samadhi sitting.

There is no such thing as jivelsamadhi; no one is 'kept in samadhi' while still alive. 'Been kept in Samadhi' occurs after the soul has departed from the physical body. As Hindus, we must be able to distinguish between death, suicide, and sitting in Samadhi.

**Q-86) What is the coming Era transformation, Era dharma, Golden era?**

**Answer :- Era transformation** is the evolution of the entire Earth into a single nation without borders, realizing the Maha Upanishad (6.71) vision of “Vasudhaiva Kutumbakam.”

A person becomes truly human when he awakens to the soul within him. **Yuga Dharma** teaches us to view all movements in the universe through that soul-centered lens. We have already learned that a person becomes human only when he realizes that he has a soul within him. Now, **Yuga Dharma** teaches us to view all the movements in this universe through the angle of view of that soul, centered on that soul.

We have already examined the human animal, the perfect man, and the human god. Imagine a time when only humans and Mahatmas (great human gods) existed—that would be **the Golden Age**. We can call such a time **the Golden Age**.

**Q-87) To be continued.....**

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| **Om Suhaanavatu | Saha Nau Bhunaktu |**

| **Saha Viriyam Karavaavahai |**

| **Tejasvi Navadhitamastu |**

**Ma Vidvishavahai |**

**Om Shanti: Shanti: Shanti:**

**.... Aum Brahmarpanamastu ....Aum Tat Sat ....**