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Wisdom, Science And Ethics In Sanatan Hindu Dharma

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Abstract: Om Shri Ganeshaya Namaha!!! Om Namaha Shivaya!!! The laws of Hinduism include dharma and karma. Dharma refers to righteous living and karma refers to a person's words, thoughts and deeds creating their destiny. Dharma comes in four different forms with the first being the universal law. This refers to the laws of physics regulating the forces of nature. Social dharma means that everyone has occupations, duties and responsibilities they must fill. This is an element of moral and religious law. Human law looks at the stages of life and the evolution and natural expression of the mind, feelings, body and soul throughout the stages. Self-dharma is the path a person takes and everything that represents this path. While the book may be placed in the hands of the boys for their own study, it is intended to be simplified by the oral explanations of Everyone, and each chapter serves as an outline on which one or more lessons may be based. They will thus acquire a useful store of sacred authorities on their religion. It has become somewhat of a sectarian name in some parts of Nepal and India, but it is here taken only as meaning the eternal religion. That this book may prove useful in laying a firm foundation of right thinking in the minds of Hindu youths, and may help in shaping them in to pious, moral, loyal and useful citizens of their mother-land and of the empire. Apart from that, Due to unavailability of knowledge about hindu Dharma our Hindu youth become misguided by other religious people like Christian Missionaries etc. When all the Gurukuls were destroyed by Britishers. Britishers ruled over India 200 years and In India Thomas Babington Macaulay is fully credited with the official introduction of. English education all over the India and Britishers banned over Hindi education and he shut down all Gurukuls. Hindu was in Majority therefore Britishers closed gurukuls in order to break down the unity of hindus and then divided all hindus in casteism for divide and rule policy. Eventhough Mugals empire ruled 800 years over India but they did not destroyed Gurukul only Mugals demolished the temples and conversion from Hindus to adopt Islam by hook and crook was their policy...When Macaulay studies came in to existence and all Gurukul was officially banned and destroyed in India, as a result Hindus did not know about the reality of Sanatan Hindu Dharma because Hindus cut off from their roots of Sanatan Hindu Dharma or we can say Macaulay studies kept Hindus far away from their roots of Sanatana Hindu Dharma.

For Example , 90% of Hindu youths and their Parents doesn't know about scriptures of Sanatan Hindu Dharma. In fact there are 33 kotis of gods and goddesses in Sanatan Hindu Dharma. When Gurukul was existed there was no confusion on this subject of Sanatan Hindu Dharma. Therefore, through text book and E-Book, we need to make them aware about their are 33 Kotis of Gods and Goddesses not 33 Crores of God and Goddesses. Let explain about this: 8 Basu, 11 Rudra, 12 Aditya, 1 Indra, 1 Prajapati.

8 Basu – Agni, Prithvi, Bayu, Antariksha, Aditya, Dhou:, Chandrama and Nakchatra.

11 Rudra – Pran, Apaana, Byan, Saman, Udan, Nag, Kurm, Krikal, Devdat, Dhannanjay and 11th Jiwatma.

12 Aditya – Name of 12 Months.

1 Indra – Bijuli (Electricity).

1 Prajapati – Yagya.

There are 33 Kotis of Gods and Goddesses not 33 Crores of Gods and Goddesses. In ordrr to malign Sanatan dharma Non-Hindus are spreading rumours about there are 33 crores of gods ad Goddessess in Hindu Dharma.



Figure -1

The Upanishads:

The Upanishads are a group of texts in Hindu sacred literature that are considered to reveal the ultimate truth and whose knowledge is considered to lead to spiritual liberation. In the Upanishads, we find the finest flowering of the Nepalese and Indian metaphysical and speculative thought. They are utterances of seers who spoke out of the fullness of their illumined experience. Upanishad is derived from upa (near), ni (down) and sad (to sit). Hence, the term implies the pupils, intent on learning, sitting near the teacher to acquire knowledge and truth. There are over 200 Upanishads but the traditional number is 108. Of them, only 11 are the principal Upanishads:

ISHA, KENA, KATHA, PRASNA, MUNDAKA, MANDUKYA, TAITTIRIYA, AITAREYA, CHANDOGYA, BRIHAD ARANYAKA AND SVETASVATARA.

Index Terms – Arya Samaj; Advaita; Non-duality; The form of vedanta associated with Shankara; Aranyakas; Vedic Scriptures, The Vedas include Rigveda, Samaveda, Yajurveda, and Atharvaveda, Upanishads, Purans, The Bhagavad Gita, Each serving distinct purposes in Hindu tradition and spiritual practice, Ramcharitmanas, Ayodhya is a city situated on the banks of the sacred Saryu river. It is the headquarters of Ayodhya district and Ayodhya division in the Indian state of Uttar Pradesh. Ayodhya, also known as Saket, is an ancient city in India, the birthplace of Lord Shri Ram ji and the backdrop for the great epic Ramayan. Janakpur is a city situated on the banks of the sacred Dhanush sagar pond and Ganga Sagar pond . Janakpurdharm also known as Mithila is an ancient city in Nepal, the birth place of Mata Sita ji .

CHAPTER-1

INTRODUCTION

1. INTRODUCTION:

I am a huge fan and great admirer of Spiritual Guru Dr.Chintamani Nath Yogi Ji. He is my Spiritual Guru and due to his inspiration, I thought I should pay my contribution for awareness of our Sanatan Hindu Dharma to our Hindu Community therefore I did deep research about Sanatan Hindu Dharma and I should write a book about it in soft language and brief introduction about Sanatan Hindu Dharma along with cover our all holy scriptures like Vedas, Purans, Upnishad and four yugas etc. I am Civil Engineer and i am writing technical books normally about Building Constructions, Bridges, Highways etc. My two Technical books related to building construction, Flyover and Bridges by Precast concrete Technology are already published in 195 countries on year 2017 A.D Titled “Precast Concrete Technology(Future of Civil Engineering)” and another book published in 2023 A.D Titled: “ Precast, Prestressed and Post Tensioning Technology” Published in 195 countries simultaneously and my third edition book Titled: “ Eco-Friendly Building Construction for Reduction of Global Warming” is under Publication and will publish by first week of November 2024 A.D in 195 countries simultaneously. My above said published books are available in Amazon , Flipkart etc. Let us come to the point after so many research I have written the book about sanatan hindu dharma Titled: “ Wisdom, Science and Ethics in Sanatan Hindu Dharma” this book is under Publication and will available in Amazon from first week of November 2024 A.D. but article is published in this subject. This Article is published in order to know the fundamental study of sanatan Hindu Dharma. It is a beautiful introduction to Hinduism, It is especially suited to Hindu youth. You may share it further with your known younger generation kids. This is an eye opener Article on “Sanatana Hindu Dharma” Please read and share it to our youth group as much as possible. I have covered 75% of ideology and Phylosphy of Sanatan Hindu Dharma in this article and everybody can download free of cost from Google. Intentionally, I have covered as much as possible which I can accommodate in the article that I have accommodated and there is limits in the Article that’s why remaining 25% materials is left that is only possible to accommodate through Book. The reason behind accommodated 75 % materials in this article to save the money for readers there are all class of peoples in society for example Poor class ,Medium class and Rich class of people in the society and taking in to account the poor peoples who can not afford the price of Book to buy therefore they can download the Articles of Book from Google by free of cost. I have written the book by spending couple of years to research on it and this book is under Publication. Again, I let you know by profession I am civil Engineer. I have worked 17 years in Islamic countries as well as African countries as a Project Manager. I noticed that other religion peoples are following their religion very seriously apart from their work but Hindus are giving zero importance to their Dharma because Hindu youths have cypher or nothing knowledge about their Dharma. In order to aware Hindu youths I started research about Sanatan Hindu Dharma due to get inspiration by Spiritual Guru Dr.Chintamani Nath Yogi Ji, I have written it in very soft language and taken reference from all scriptures of Hindu religious book and explained it in briefly so nobody feel hassle while reading this holy book and an Article of this holy Book. This is hassle free or stress free book therefore, share it to our youth group as much as possible. As long as this holy Book is under publication, I published the Article on it.

One should perform karma for the benefit of humanity with an unbiased approach because bias gives birth to evil, which creates thousands of obstacles in our path. – Rig Veda. This book gives you an elementary-level introduction to Hindhu religion and its ethics. if anyone starts Dharmic(spiritual) path, This book could be a little manual to understand ethics and virtue according to the Dharmic system. Ethical teachings, Customs, rituals, and Religious ideas are simplified in this book so even beginners can understand. Sanatan Dharma is an Eternal Wisdom or Order. Through the millennia, Nepal’s and India’s culture was molded by it. Its principles have a timeless relevance to humanity in general. This book draws the principles of Sanatana Dharma from the vast, nebulous, scattered sources, and presents them in an integrated, abridged form for the youths of Hindus to understand it well about their Hindu Dharma. This book may prove useful in laying a firm foundation of right thinking in the minds of Hindu youths, and may help in shaping them in to pious, moral, loyal and useful citizens of their mother-land and of the empire.

The object of the Hindu being to combine Hindu religious and ethical training with the western education suited to the needs of the time, it is necessary that this religious and ethical training shall be of a wide, liberal and unsectarian character, while at the same time it shall be definitely and distinctively Hindu. It must be inclusive enough to unite the most divergent forms of Hindu thought, but exclusive enough to leave outside it forms of thought which are non Hindu. It must avoid all doctrines which are the subject of controversy between schools recognised as orthodox ; it must not enter in to any of the social and political questions ; but it must lay a solid foundation of religion and ethics on which the student may build, in his manhood, the more specialised principles suited to his intellectual and emotional temperament. It must be directed to the building up of a character — pious, devoted, strong, , self-reliant, perpendicular, righteous, gentle and well-balanced— a character which will be that of a good man and a good citizen ; the fundamental principles of religion, governing the general view of life and of life’s obligations, are alone sufficient to form such a character. That which unites Hindus in a common faith, must be clearly and simply taught ; all that divides them must be ignored, Lastly, care must be taken to cultivate a wide spirit of tolerance, which not only respects the differences of thought and practice among Hindus, but which also respects the differences of religion among non-Hindus, regarding all faiths with reverence, as roads whereby men approach the Supreme,

Therefore : —

1. The religious and ethical instruction must be such as all Hindus can accept.
2. It must include the special teachings which mark out Hinduism from other religions.
3. It must not include the distinctive views of any special school or sectarian.

This Book is written in accordance with this scheme, is intended for the use of Hindu boys in the middle and upper sections and is designed to give them a general but correct idea of their Sanatan Dharma, such as may be filled in by fuller study, but will not need to be changed in any essential respect.

It contains the fundamental ideas and doctrines which are generally received as orthodox, but does not enter in to the details as to which sectarian divisions have arisen. It is believed that while a sectarian parent or teacher will probably make additions to it, he will not find in it anything which he will wish positively to repudiate. While the book may be placed in the hands of the boys for their own study, it is intended to be simplified by the oral explanations, and each chapter serves as an outline on which one or more lessons may be based.

That this book may prove useful in laying a firm foundation of right thinking in the minds of Hindu youths, and may help in shaping them in to pious, moral, loyal and useful citizens of their mother-land and of the empire.

TABLE OF CONTENTS::

PART-1:- WISDOM

PART-2:- SCIENCE

PART-3:- ETHICS

All above mentioned Table of contents Part-1, Part-2 and Part-3 will be explained in detail in the Book titled:

WISDOM, SCIENCE AND ETHICS IN SANATAN HINDU DHARMA. Right now this book is under Publication and will Publish on second week of November 2024 in 195 Countries simultaneously which is recognized by United Nation.

CHAPTER- 2

LITERATURE RREVIEW

1. INTRODUCTION:

THE NATURE OF BHAGWAN (GOD)

Bhagwan is defined also by certain qualities (like the idea of omnipotence, omnipresence and omniscience etc).

In the Sanatan Dharma, these qualities are a compound word Sat-Chit-Anand.

Let define this:-

1. Sat Means:- The Real, The Eternal, The Ultimate Truth Itself. So Bhagwan is the Only Real and eternal and the rest are just His names and forms for specific ends and they last only till the end is served. That would include us and all living and non living beings as well as forces and mechanisms. Why is this alone the Truth (and other things being false or apparent or unreal) This is because Truth by definition is that which exists on its own and not which is dependent on others things and circumstances.
2. Chit Means:- Conscious. Bhagwan is All consciousness. This can be looked at in two non-mutually-exclusive ways. That He is the sum total of all consciousness of all the Creation put together. The other is that He is the very Consciousness which pervades all and which lends consciousness (of different levels like say an atom vs a beetle vs a human) to the whole Creation.

3. Ananda means:- these understand the concept of Atman & Brahman and the relation between them. Bliss. Bhagwan is always blissful. In-fact, He is Bliss Himself and the fountainhead of all that is good and blissful. Bhagwan doesn't need anything at all (from us humans or anybody -- not even prayers or gratitude). He is fully satisfied by His very Nature.

Note that the onmi-qualities will fall within this trio described above. For example, if something is the very consciousness in all, obviously it would know All and hence it would be omniscient

NOW TO THE NATURE OF OUR REAL SELF:

- Sanatan Dharma states that we are ignorant of our true self and it's nature and mistakenly assume ourselves to be the body and/or mind. This ignorance and mistaken belief is the cause of all suffering (internal as well as external). Once we realise our True Self, there is never any anxiety and the sufferings melt away despite the circumstances of the suffering remaining the same.
- Our Real Self is Atman (literally translates to self) which can be taken synonymously as the spirit/soul for now. (Although the concepts are very different but this approximation is required as English lacks an equivalent).
- Every being (living and non living) is actually a Jiva which is nothing but one's Real Self (Atman) imbued with desires (Jiva = a desirous Atman).
- The body and the mind are simply faculties bestowed to the Jiva by Nature based on it's past actions (Karma) and desires (Kamna). These are bestowed to the Jiva to allow it to experience it's desires as well as the fruits of it's past actions which can be both good and bad.



Figure - 2

Urge you to these understand the concept of Atman & Brahman and the relation between them.

The objective of Dharma as also of human life is to realize our True Self and our relation with the Creation and the Creator.

& Why should one do that?

Because that is the only way to remain free of suffering and be peacefully blissfully and eternally.

From Philosophy to a "Living Reality"

We just had a brief glimpse of the philosophy of the Sanatan Dharma. The philosophy once understood well and put to practice in one's real life is what will bestow everlasting bliss and eternal freedom from suffering as claimed.

Once that is done, a person is said to be Enlightened or Realised (His/Her true nature).

However, even if one practices sincerely and diligently without knowing the philosophy, the claim will still deliver.

For example, to ease the process of travel a vehicle is needed. One might 1st try to understand how the vehicle is made ground up and how it works and everything, but at the end of the day one only needs to know how to use it and not make it. To some it gives extra satisfaction to know how things work but really its using the car which eases the travels.

Therefore, in Sanatan Dharma, one has to

1. Get one's concepts right (if they wish to).
2. Apply the concepts to transform one's life (can be done even without knowing the concepts).

Both of these however should go together to avoid dogmatism and superstition but the latter is of prime significance. Thus, Sanatan Dharma impresses very much on practice which is called Sadhana. Without practice, all concepts are useless. And with devoted practice under the guidance of a teacher, the concepts come very easily on their own.

So best done (and with the most ease) with the help of and through (who's nobody but Brahman) although Bhagwan necessary (conceptually speaking).

How (Naam-Roopa) that Brahman takes. We appreciate and notice the Naam-Roopa but only transact with it as Brahman.

How do we do that:

All the philosophical/conceptual knowledge which helps realisation is contained primarily in revealed scriptures called the Vedas and especially in the Upanishads which are collectively called Vedanta (translates to *the end/goal of Vedas*) within the Vedas.

As we discussed above, Bhagwan has been defined (for understanding sake) as the Infinite, the Ultimate and The Cause. These are great qualities but hard to relate to, for practice sake. Like,

- How does one relate to the Infinite? --- By taking a finite form of His.
- How does one relate to the very Cause of everything? --- By attributing every effect to Bhagwan alone.

In this venture, the Sanatan concept of personal God comes to our rescue.

The idea is that everyone is unique and therefore will have different personalities and tempers. According to one's nature, they'd be drawn to some things and some qualities over others.

Since, Bhagwan is available to us in all the possible forms as long as we know His definition and qualities, we can relate to Him in any form we like. He becomes available to us when we come to know Him.

HOW CAN WE KNOW BHAGWAN?

To put it simply, through loving devotion.

For example, a mother knows almost everything about her child like say what irks the child, what he/she likes, how to take care of him/her in the right way, etc. Only because of the deep interest and love for the child, the mother gets to know him/her. If there was no interest, like say the case of distant relative who doesn't care about the child's existence, the child wouldn't be known.

Therefore, to make this loving devotion easier, Bhagwan is worshipped as various Deities. These deities are forms of the same Bhagwan which represent a certain aspect and qualities which humans can easily relate to.

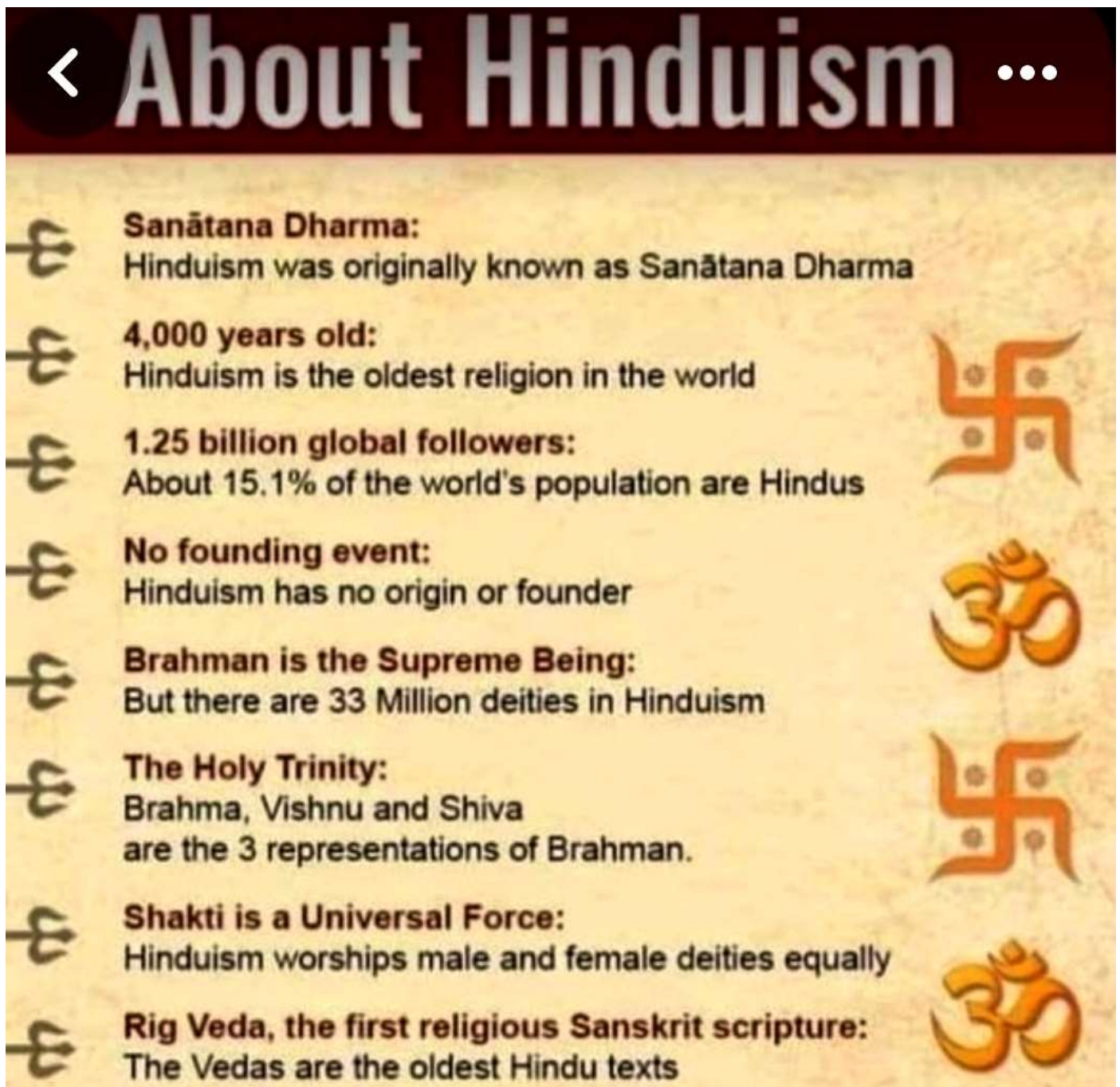


Figure- 3

For example,

- Shiva is conceived as the destroyer of the universe as also an ascetic who's always calm and meditative and accepts all.
- Similarly Shakti or Devi Ma or Mother Goddess is conceived of as the Supreme Force/Power (Shakti means Power).
- Another example is Lord Hanuman as the Devotee par excellent.

There are many such forms and each of them can have sub-forms or aspects like for example Shiva as an ascetic (Sadashiv), as a teacher {Dakshinamoorti} or as destroyer(Mahakaal), etc.

Traditionally all these combined are said to be as many as 330 million possible permutations and combinations (yep, our ancestors have probably tried all forms one can conceive of)



Figure - 4

Based on one's innate inclination and temper, one can settle on a form to worship to make one's relationship with Bhagwan one of loving devotion and personal connect.

Now 330 million combinations are simply incredible to process and also because detailed information about plenty has been lost due to invasions and deliberate destruction by imperialists of other faiths (read Christianity and Islam), the Hindu pantheon presently consists of the following who within themselves cover almost every aspect at an overall level.

- Shiva (the Destroyer or the universe who represents the stasis),
- Shakti (Mother Goddess who represents the dynamic active force),
- Vishnu (the Preserver and maintainer of the Universe).

All of the above have incarnations (or Avatars). But even these 3 above can be taken to be incarnations themselves of what are otherwise generally known as their incarnations. For example, Krishna is generally considered to be the Avtar of Vishnu. But also, to those who'd like to primarily worship Krishna, Vishnu is an incarnation of Krishna and not the other way around. Similarly with others.

Based on the 3 Deities above the biggest extant traditions are Shaivism, Shaktism & Vaishnavism. For example the Hare Krishnas are Vaishnavas because they worship Krishna who is an Avtar of Vishnu (ofcourse for them Vishnu is a form of Krishna.)

Also Ganesha (also called Ganapati which means God of people but is nobody but Om personified) and Soorya (Sun, who is talked about in the famous Gayatri Mantra from the very Vedas themselves) are considered to be par-excellent forms within themselves so one can choose them too.

I HAVE CHOSEN THE DEITY I FEEL MOST DRAWN TO, NOW WHAT:

When you have settled on the form you like, then all of the rest of the forms become either incarnations of theirs or Devas (very rough translation is DemiGod) subservient to your chosen deity like Secretaries to the President.

The chosen deity is called Ishta which means means one's desire or favourite. For example, if I chose Krishna, then Vishnu becomes his form/incarnation and the Sun God (Soorya) becomes a subservient Deva to Krishna. Note however, ultimately both Vishnu and Soorya are forms of Krishna alone.

In short, you treat your Ishta as the very Brahman itself.

After having chosen an Ishta based on limited knowledge, now one must get to know them better to really love them. Like say one has fixed a date based on a facebook profile. One would automatically want to know more about them, their doings and actions, their nature, their past actions and accomplishments.

All this information is contained in the texts called Itihasa (means History) & Puranas (means old). Mainly, it is in the Puranas.

Each pantheon/tradition has its own set of primary Puranas describing the respective Gods (the Ishta of the tradition). While the rest of the Puranas are also given respect, they are treated secondary because they don't describe one's Ishta much.

Puranas & Itihasa have stories which can be either truthful re-tellings of real events which transpired or can be derived from true events or sometimes purely symbolic. Puranas don't just describe the Gods but also through the stories, it is aimed at teaching the Vedantic wisdom in an easy to assimilate way and language to the common people who might lack the scholarship and intellectual/spiritual qualifications to understand the Vedas themselves which are in tough & terse ancient Sanskrit. Puranas too though are in Sanskrit but of an easier variety.

THE STEP BY STEP GUIDE TO PRACTICING:

Since one might not know Sanskrit or even a simple translation can be too much to process for a beginner, I'd suggest the following route to begin one's practice.

- Learn in brief about the various deities. This site is still a work in progress and so all deities might not be described yet.
- Having done that, don't go straight into the Puranas but study the Bhagwat Gita first. It's essentially the crux of the Vedic philosophy presented as a dialogue between Bhagwan (Krishna) and man (an honest, sincere and very capable man = Arjuna) . You can freely substitute Krishna with your Ishta and take the place of Arjuna yourself and look at it as a devotional conversation where Bhagwan explains everything to you.
- After studying the Gita, now, goto the Itihasas (Mahabharata & Ramayana). Here I'd recommend that rather than reading the translations, find a guru who can explain it to you. Or otherwise try and see if you can find a lecture series by some Swami of an old lineage (like the Vedanta centers of the Ramakrishna Mission -- the same that I shared the videos above in the beginning of this post) this would ensure quality control.
- Finally, one can go to the Puranas but this especially must be read under the guidance of a learned swami.



Figure - 5

Real life Sadhana:-

All the learning/reading must go in parallel with devotional practices as follows. You must choose one or a combination of a few and make it your regular ritual (once or twice daily).

1. Pooja = ritual prayer/service.
2. Dhayana = meditation but more and directed towards Bhagwan.
3. Singing praises of the Lord addressed to the Lord -- 2 types - Stotrams and Aaratis.
4. Japa = Repetition of the Lord's name. Its done using prayer garland of beads with 108 beads.
5. Kathaa = Reading about the historical acts of the Lord.
6. If one has been initiated by a guru, a Mantra given by the guru is used for the Japa.
7. Keertan = Congregational singing of the names of the Lord, His/her deeds, etc.
8. Satsang = Discussions about the Lord in the company (or tutelage) of Holy people

As you begin your journey there are a few attitudinal pre-requisites that must always be kept in mind (until you actually become enlightened):

- Treat everyone and everything with reverence. Its nobody but Bhagwan and if you revere Him/Her in His/Her various forms, rest assured that He'll reciprocate.
- Seek a guru (a teacher) under whose guidance you can learn. This will make learning immensely quick.
- In the Sanatan traditions, listening is considered as the most perfect of senses and so listening from a bonafide master rather than reading is considered a more fruitful and enriching exercise. They'd also explain the symbolism behind the stories and lend the real depth required to understand the Vedantic philosophy. This will prevent dogma and superstition as also filter out misinformation.
- Please avoid reading scriptures as far as possible without the guidance of a guru except for Bhagwat Geeta and that too only after you've had a good intro to Sanatan Dharma. It'll create unnecessary baggage of misunderstanding which will have to be shed for true learning. The Sanatana Dharma is not a bookish religion in the sense that you can get absolutely now-where by just reading all the books alone. One always needs a guru.
- Practice more than you read and stick to a practice routine. This is important because there are numerous ways to practice (which basically allows every unique individual to create a tangible relation with Bhagwan) but hopping from one to another leads to nowhere.
- Blind belief isn't needed but a working faith is required just like when one signs up for a class at school, one has faith that some learning will come out of it. If you're looking to test, it wont work out for you. If you're willing to learn earnestly, the whole creation will teach you.
- The yearning to learn about oneself and about the "Substance and cause" of creation is a rare quality but one which must be protected very carefully. So some regulative practices are very necessary to progress because they help concentrate a dissipated mind and create right attitude to imbibe (for example, no substance abuse or alcoholism, no unnecessary violence etc).

The laws of Hinduism include dharma and karma. Dharma refers to righteous living and karma refers to a person's words, thoughts and deeds creating their destiny. Dharma comes in four different forms with the first being the universal law. This refers to the laws of physics regulating the forces of nature. Social dharma means that everyone has occupations, duties and responsibilities they must fill. This is an element of moral and religious law. Human law looks at the stages of life and the evolution and natural expression of the mind, feelings, body and soul throughout the stages. Self-dharma is the path a person takes and everything that represents this path.

Sanatana Dharma meaning "eternal *dharmā*", or "eternal order" is an alternative term used by some Hindus to refer to Hinduism instead of the term *Hindu Dharma*. The term is found in Sanskrit and other Indian languages. It is generally used to signify a more traditional outlook of Hinduism.

The term denotes the "eternal" or absolute set of duties or religiously ordained practices incumbent upon all Hindus, regardless of class, caste, or sect.

Currently many Hindus in Indian subcontinent call themselves Sanatanists, that is, those who follow the 'eternal dharma', to evoke a certain homogeneity in Hinduism, although it's also sometimes used by Jains and Buddhists who believe in concepts like rebirth. Its use to signify Hinduism as a religion was popularised since 19th century by the champions of Hindu orthodoxy such as Pandit Shraddha Ram in order to react against missionaries and Hindu reformers such as Arya Samaj and Brahmo Samaj. Aside from its use in socio-religious contexts, it also sustains a political necessity for many Hindus to this day.

In Sanskrit, *Sanatana Dharma* translates approximately to "eternal law" or, less literally, "eternal way." In Pali, the equivalent term is Dhammo Sanatan In Hindi, the Sanskrit *tatsama dharmā* is being used as "religion". *Sanatana Dharma* roughly translates to "eternal religion".

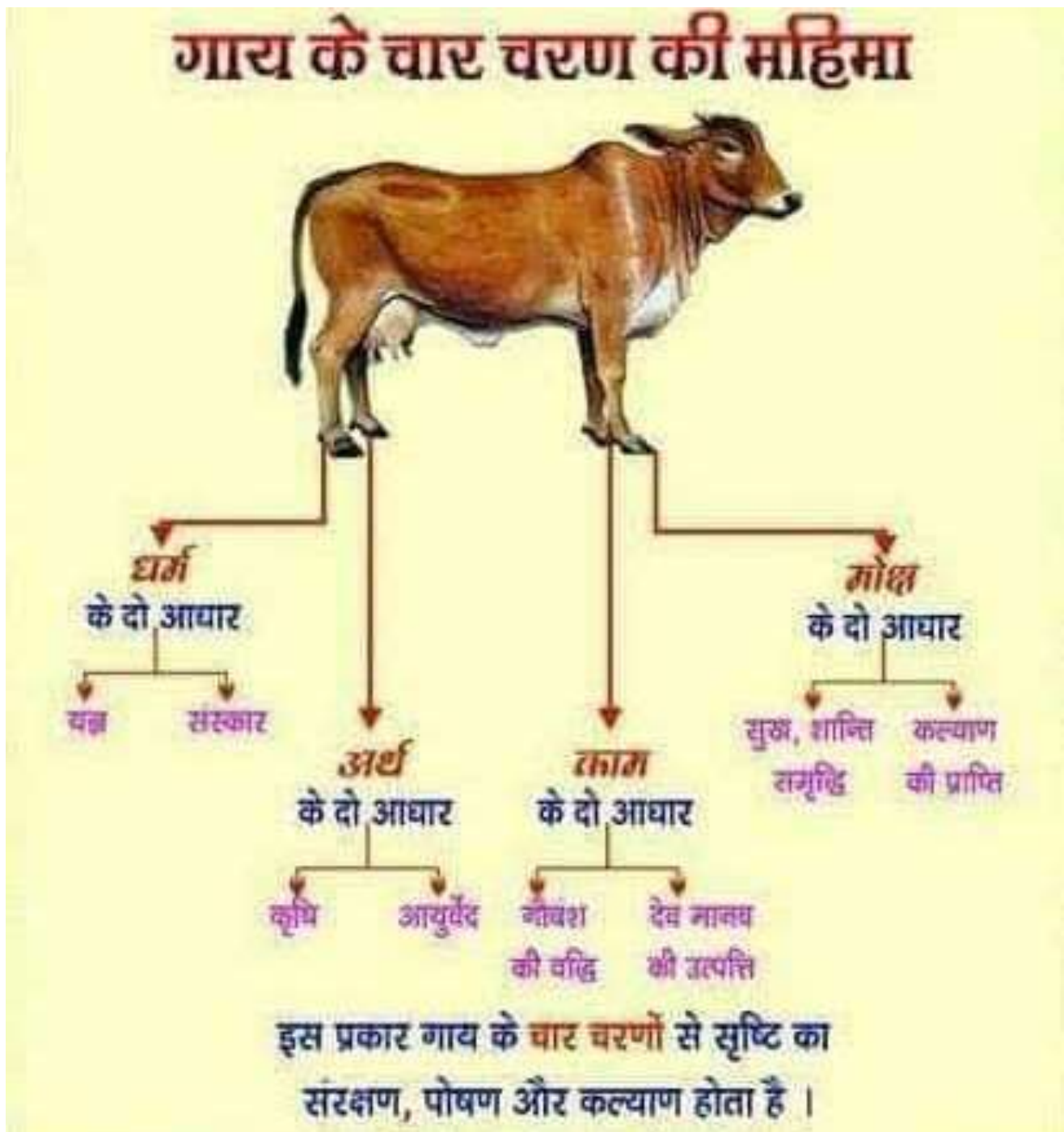


Figure - 6

Dharma is often translated as "duty", "religion" or "religious duty", but has a deeper meaning. The word comes from the Sanskrit root which means "to sustain" or "that which is integral to something" (e.g., *dharma* of sugar is to be sweet, fire to be hot). A person's *dharma* consists of duties that sustain them according to their innate characteristics which are both spiritual and material, generating two corresponding types.

1. Sanatana-dharma – duties performed according to one's spiritual (constitutional) identity as *atman* (Self) and are thus the same for everyone. General duties include virtues such as honesty, refraining from injuring living beings, purity, goodwill, mercy, patience, forbearance, self-restraint, generosity, and asceticism.
2. Varnashrama-dharma – duties performed according to one's material (conditional) *nature* and are specific to the individual at that particular time. One's "own duty" according to his or her class or *varna* and stage of life should win when in conflict with Sanatana-dharma (e.g., A warrior injuring others as explained in *Bhagavad Gita*).

According to the notion of *sanatana-dharma*, the eternal and intrinsic inclination of the living entity (*atman*) is to perform *seva* (service). Sanatana-dharma, being transcendental, refers to universal and axiomatic laws that are beyond our temporary belief systems. The phrase *dharma sanātana* occurs in classical *Sanskrit literature*, for example, in the *Manusmṛiti* and in the *Bhagavata Purana*.

In the late 19th century, the term was revived during the Hindu revivalism movement as a name for Hinduism as a religion in order to avoid having to use the term "Hindu" which is of non-native Persian origin.

Today, Sanatana Dharma is associated only with Hinduism. In current-day usage, the term *sanatana dharma* is diminished and used to emphasize a "traditional" or *sanatani* ("eternalist") outlook in contrast to the socio-political Hinduism embraced by movements such as the Arya Samaj. In sharp contrast to the efforts by Lahore Sanatana Dharma Sabha before partition on Hindustan to preserve the Hindu tradition against the onslaught of reform, now it is being stressed that Sanatana Dharma can not be rigid, it has to be inclusive without excluding the best and totality of knowledge to guide the karmic process, especially as Sanatana has no beginning and no end.

Sanatanis and reformists (such as the Arya Samaj, the Radha Soamis and the Ramakrishna Mission) have competed for adherents for more than a century, sometimes creating deep schisms in Hindu society, as in the case of South African Hindus who were split between the Arya Samaj and Sanatanis. While the reformist groups were better organized initially, by the 1860s, a process of internal counter-reform was underway in Sanatani groups as well, and societies to propagate orthodox beliefs along modern lines emerged, such as Sanatana Dharma Rakshini Sabha in 1873. Some religious commentators have compared the Sanatani-Samaji dichotomy within Hinduism as similar to the Catholic-Protestant division in Christianity.



Figure - 7

SPIRITUAL GURU Dr. CHINTAMANINATH YOGI

84 लाख जन्म

जलजा नवलक्षाणि स्थावरा लक्षविंशति
कृमयां रुद्रसंख्यकाः पक्षिणां दशलक्षकम्।
त्रिशलक्षाणि पशवः चतुर्लक्षाणि मानवाः॥

(श्रीविष्णु पुराण)

अर्थात्-

जलजा नवलक्षाणि - 9 लाख बार जल में रहने वाले (जलचरों) का जन्म
स्थावरा लक्षविंशति - 20 लाख बार पेड़, पौधे व पहाड़ों के रूप में जन्म
कृमयां रुद्रसंख्यकाः - 11 लाख बार कीड़े-मकोड़ों के रूप में जन्म
पक्षिणां दशलक्षकम् - 10 लाख बार पक्षियों के रूप में जन्म
त्रिशलक्षाणि पशवः - 30 लाख बार पशुओं के रूप में जन्म
चतुर्लक्षाणि मानवाः - 4 लाख बार मनुष्यों के रूप में जन्म

Figure - 8

BOOKS OF AN ANCIENT INDIA AND THEIR AUTHORS:

2- Ramayan	Valmiki
3- Mahabharat	Vedavyas
4- Economics	Chanakya
5- Mahabhasya	Patanjali
6- Satsahsarika Sutra	Nagarjun
7- Buddhacharit	Ashwaghosh
8 - Soundranand	Ashwaghosh
9 - Mahawibhashashastra	Wasumitra
10 - Swapnawasabdutta	Vhash
11 - Kamsutra	Vatsyayan
12- Kumarsambhawam	Kalidas
13 - Abhigyanasakuntalam	Kalidas
14 – Bikramourwasiya	Kalidas
15 – Meghdoot	Kalidas
16 – Raghubansham	Kalidas
17 – Malbikagnimitram	Kalidas
18 - Natyashastra	Bharatmuni
19 – Devichandraguptam	Bishakhdudd
20 – Mrichcaticum	Shudrak
21 - Surya Shidhant	Aryabhata
22 – Vrihatsinta	Baramihir
23 – Panchatantra	Vishnu Sharma
24-Kathasaritsagar	Somdev
25 - Abhidhammakosh	Basubandhu
26-Mudrarakchas	Bhishakhdudd
27 – Ravanbadha	Vhatit
28 – Kiratarjuniyam	Bharavi
29-Dashkumarcharitam	Dandi
30 – Harshacharita	Banvhatt
31 - Kadambari	Banvhatt

32-Wasavdutta	Subandhu
33-Naganand	Harsh Vardhan
34-Ratnavali	Harsh Vardhan
35 – Priyadarsika	Harsh Vardhan
36 – Maltimadhav	Bhavabhuti
37-Prithviraj Bijay	Jayanak
38-Karpurmanjari	Rajshekhar
39-Kavyamimamsa	Rajshekhar
40 – Nawsahansak charit	Padmagupt
41 – Sabdanusashan	Rajbhog
42 – Brihatakthamjari	Kshemendra
43-Naishadcharitam	Sriharsh
44-Bikramankdevcharit	Bilhan
45 – Kumarpalcharit	Hemchandra
46 – Gitgovinda	Jaydev
47-Prithviraj Rasso	Chandarvardai
48 – Rajtarangini	Kalhan
49-Rasmala	Someshwar
50-Shishupal Badh	Magh
51-Goudwaho	Bakpati
52- Ramcharit	Sandhyakarnandi
53-Davyashram Kavya	Hemchandra

प्राचीन भारत की पुस्तके एवं उनके लेखक

पुस्तक	लेखक	पुस्तक	लेखक
रामायण	वाल्मीक	अभिधम्मकोश	वसुबन्धु
महाभारत	वेदव्यास	रावणवध	भट्टि
अस्ताध्यायी	पाणिनी	किरातार्जुनीयम्	भारवि
अर्थशास्त्र	चाणक्य	दशकुमारचरितम्	दंडी
महाभाष्य	पतंजलि	हर्षचरित	वाणभट्ट
सत्सहस्रारिका सूत्र	नागार्जुन	कादंबरी	वाणभट्ट
बुद्धचरित	अश्वघोष	वासवदत्ता	सुबन्धु
सौंदरानन्द	अश्वघोष	नागानंद	हर्षवर्धन
महाविभाषाशास्त्र	वसुमित्र	रत्नावली	हर्षवर्धन
स्वप्नवासवदत्ता	भास	प्रियदर्शिका	हर्षवर्धन
कामसूत्र	वात्स्यायन	मालतीमाधव	भवभूति
कुमारसंभवम्	कालिदास	कर्पूरसंज्ञरी	राजशेखर
अभिज्ञानशकुंतलम्	कालिदास	काव्यमीमांसा	राजशेखर
विक्रमोर्वशीयां	कालिदास	नवसहस्रांक चरित	पदम् गुप्त
मेघदूत	कालिदास	शब्दानुशासन	राजभोज
रघुवंशम्	कालिदास	वृहतकथामंजरी	क्षेमेन्द्र
मालविकाग्निमित्रम्	कालिदास	नैषधचरितम्	श्रीहर्ष
नाट्यशास्त्र	भरतमुनि	विक्रमांकदेवचरित	बिल्हण
देवीचंद्रगुप्तम्	विशाखदत्त	कुमारपालचरित	हेमचन्द्र
मुद्राराक्षस	विशाखदत्त	राजतरंगिणी	कल्हण
मृच्छकटिकम्	शूद्रक	रासमाला	सोमेश्वर
सूर्य सिद्धान्त	आर्यभट्ट	शिशुपाल वध	माघ
वृहतसिंता	बरामिहिर	पृथ्वीराज विजय	जयानक
पंचतंत्र	विष्णु शर्मा	पृथ्वीराजरासो	चंद्रवरदाई
कथासरित्सागर	सोमदेव	गीतगोविन्द	जयदेव

GURU VINA GYAN NAHI

Figure - 9



Figure - 10

MY LATE PARENT AND LATE GRAND FATHER: My Father Prof.Dr. Brajbhushan Jha(Member of Tribhuvan University Service Commission and H.O.D of Mathematics Department in Ram Swarup, Ram Sagar Multiple College in short this is known as R.R.M College and This College directly comes under the umbrella of Tribhuvan University) & My Mother Smt. Indiradevi Jha was house wife. My Maternal Grand Father Shri Bholanath Jha (Former Minister and President of World Hindu Federation) .

देवताओं की आयु

चार युग

सतयुग = 17,28,000 वर्ष
 त्रेतायुग = 12,96,000 वर्ष
 द्वापरयुग = 8,64,000 वर्ष
 कलियुग = 4,32,000 वर्ष
 43,20,000 वर्ष का एक चतुर्युग होता है

72 चतुर्युग = 1 मन्वन्तर = 14 इंद्र की आयु

14 इंद्र की आयु = 1 सचि इंद्र की पत्नी की आयु

ब्रह्माजी

ब्रह्माजी का एक दिन 1000 चतुर्युग और रात 1000 चतुर्युग होता है, ब्रह्माजी की आयु 7 करोड़ 20 लाख चतुर्युग है

विष्णुजी

ब्रह्माजी से सात गुणा विष्णुजी की आयु है

$7,20,00,000 \times 7 = 50,40,00,000$ चतुर्युग

50 करोड़ 40 लाख चतुर्युग है

शिवजी

विष्णुजी से सात गुणा शिवजी की आयु है

$50,40,00,000 \times 7 =$

3,52,80,00,000 चतुर्युग

3 अरब 52 करोड़ 80 लाख चतुर्युग

त्रिलोकिय शिवजी की 70,000 बार मृत्यु होने पर

ब्रह्मा, विष्णु, शिवजी के पिता ज्योति निरंजन, क्षरब्रह्म (क्षरपुरुष), काल की मृत्यु होती है

ब्रह्म क्षर पुरुष

जब एक ब्रह्म (काल / क्षर पुरुष) की मृत्यु हो जाती है, तो वह परब्रह्म का एक युग होता है।

परब्रह्म अक्षर पुरुष

इस तरह के 1000 युग परब्रह्म (अक्षर पुरुष) का एक दिन हैं और इतनी ही एक रात की अवधि होती है।

मूल ज्ञान है अकथ कहानी, राज पाट झूठी रजधानी। आदि अंत है मूल संदेशा, पूछो नारद शुकदे शेषा ॥११३॥

Figure - 11

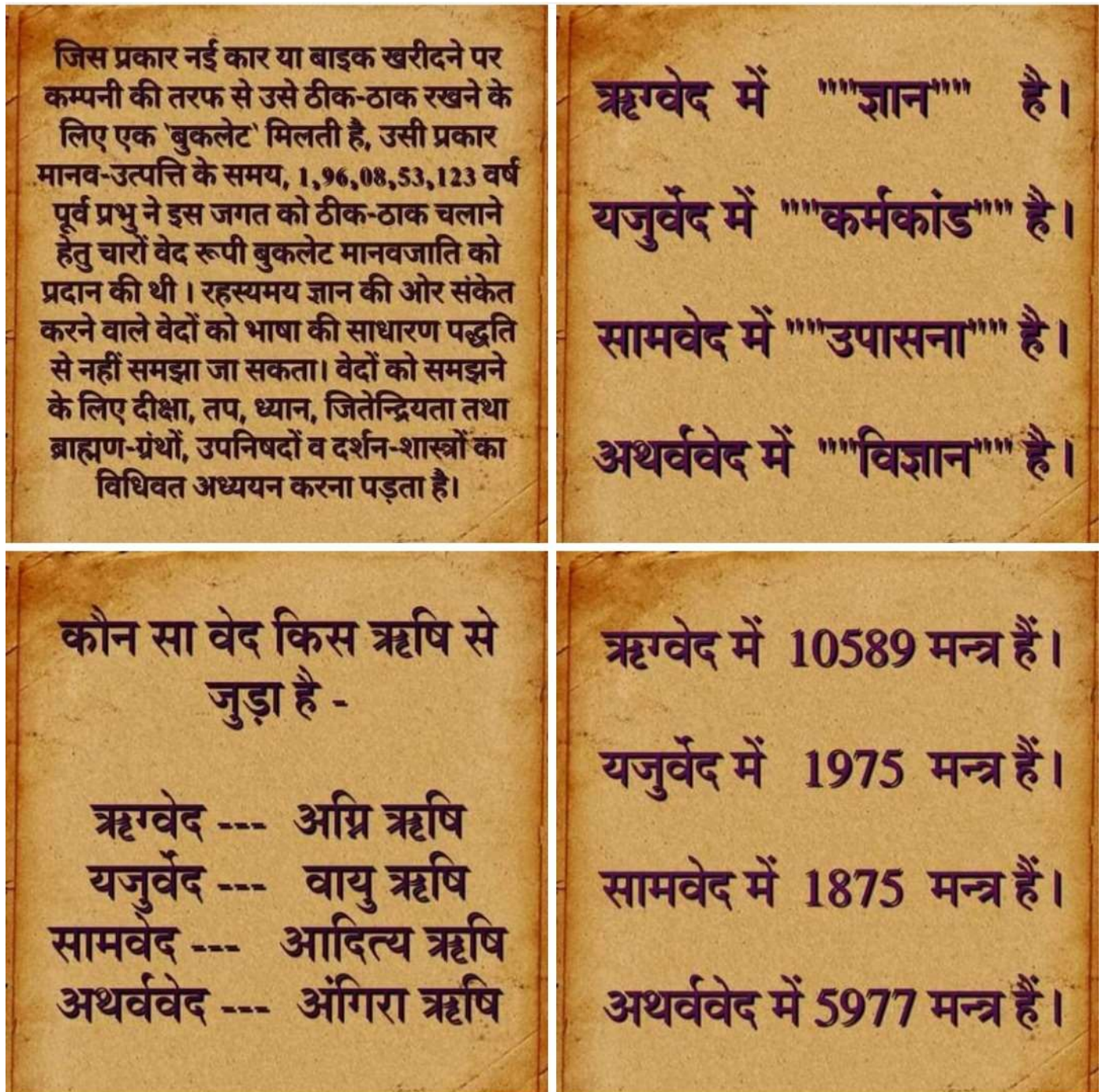


Figure - 12

VEDA – KNOWLEDGE:

Q.1 What is Veda?

Answer- The book of God 's knowledge is called Veda.

Q.2 Who gave the Vedas?

Answer: God.

Q.3 When did God give the Vedas?

Ans : God gave the Vedas in the beginning of creation.

18 पुराण

पुराण संख्या	पुराण का नाम	श्लोक संख्या
१	ब्रह्म पुराण	१०,०००
२	पद्म पुराण	५५,०००
३	विष्णु पुराण	२३,०००
४	शिव पुराण	२४,०००
५	श्रीमद्भागवत	१८,०००
६	भविष्य पुराण	१४,५००
७	नारद पुराण	२५,०००
८	वाराह पुराण	२४,०००
९	लिंग पुराण	११,०००
१०	ब्रह्म वैवर्त पुराण	१८,०००
११	कूर्म पुराण	१७,०००
१२	मत्स्य पुराण	१४,०००
१३	वामन पुराण	१०,०००
१४	स्कंद पुराण	८१,१००
१५	मार्कंडेय पुराण	९,०००
१६	गरुड़ पुराण	१९,०००
१७	ब्रह्माण्ड पुराण	१२,०००
१८	अग्नि पुराण	१५,४००

Figure - 13

कड़वा सच

हम उन्हे ही रुलाते हैं , जो हमारी
परवाह करते हैं..

(माता / पिता / पत्नी)

हम उनके लिए रोते है, जो हमारी
परवाह नहीं करते..

(औलाद)

और हम उनकी परवाह करते हैं ,
जो हमारे लिए कभी भी नहीं
रोयेगें ...!

(समाज) SmsDay.in

Figure - 14

Q.4 Why did God give knowledge of the Vedas?

Ans: For the welfare of mankind.

Q.5 How many are the Vedas?

Answer- Four.

1 - Rigveda

2- Yajurveda

3 - Samaveda

4 - Atharveda

Q.6 - Brahmin of Vedas .

Ans: Ved Brahman

1 – Rigveda - Aetrey

2 - Yajurveda - Shatpath

3 - Samaveda - Tandyā

4 - Atharvaveda – Gopath

Q.7 How many Upvedas are there in Vedas?

Answer- Four.

Veda Upveda

1- Rigveda - Ayurveda

2- Yajurveda - Dhanurveda

3 – Samaveda - Gandharvaveda

4- Atharvaveda - Arthaveda

Q. 8 How many parts are there in Vedas?

Answer - Six.

1 - Education

2 - Kalp

3 - Nirakt

4 - Grammar

5 - Verses

6 – Astrology

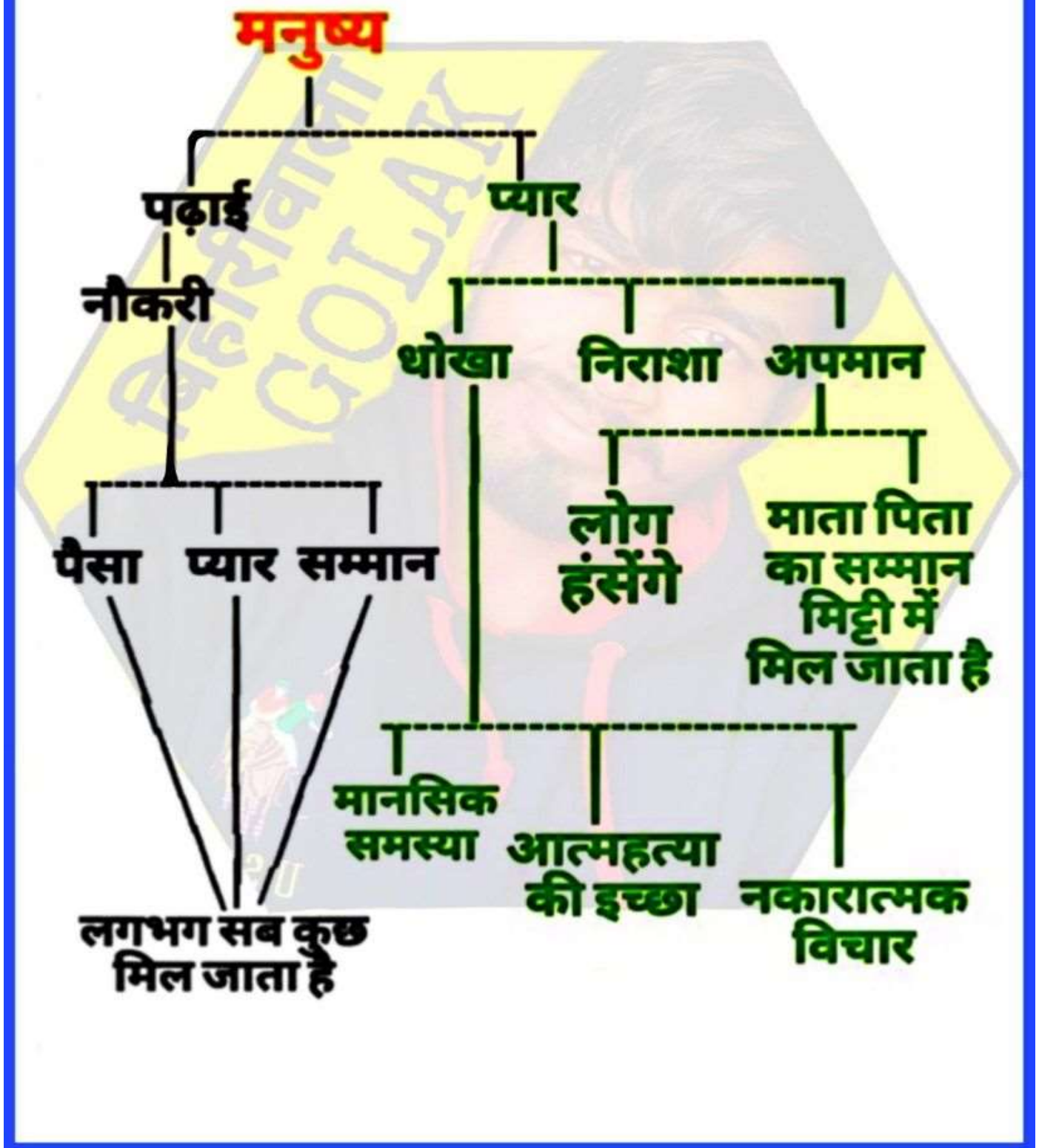


Figure - 15



ढूँढा तो राजा जनक ने भी अपनी
पुत्री सीता के लिए राजपरिवार
ही था, पर सारी उम्र सुख नहीं
पाया... इसलिए माँ बाप व्यर्थ की
चिंता में ना पड़े, होगा वहीं जो
भाग्य में लिखा होगा!

Figure - 16

Q. 9 - To which Saints did God give the knowledge of Vedas?

Answer: Four saints.

Veda	Saints
1. Rigveda	- Agni
2. Yajurveda	- Vayu
3. Samaved	- Aditya
4. Atharvaveda	- Angira

Q. 10- How did God give the knowledge of Vedas to the Saint?

Answer: in a state of trance.

Q. 11- How do the Vedas have knowledge?

Ans: Knowledge of all truth learning.

Q. 12- How many types of subjects are there in the Vedas?

Answer- Four.

Rishi(Saint)	Subjects
1. Rigveda	- Knowledge
2. Yajurveda	- Karma
3. Samway	- Worship
4. Atharvaveda	- Science

Q.13- In Vedas?

In the Rigveda.

1 - Mandal - 10

2 - Ashtaq - 08

3 - Sukta - 1028

4 - Anuvak - 85

5 - Richa – 10589

In the Yajurveda.

Chapter - 40

Mantra - 1975

In the Samaveda.

1- Arachik- 06

Chapter - 06

3 Arichae - 1875

In the Atharvaveda.

1- Case 20

2- Sukta- 731

3 Mantra 5977



Figure - 17

Q.14- Who has the right to read Vedas?

Ans : All human beings have the right to read the Vedas.

Q. 15 - Is there a law of idolatry in the Vedas?

Answer: Absolutely.



Figure – 18

Myself Er.Nirajan Kumar Jha and My Wife Smt.Kamini Kumari Jha

Q. 16- Is there any evidence of incarnation in Vedas?

Answer- No.

राशि: मालिक ग्रह, संज्ञक, तत्व

राशि	मालिक ग्रह	अंग्रेजी नाम		संज्ञक	तत्व
मेष	मंगल	एरीज़	पुरुष	चर	अग्नि
वृषभ	शुक्र	टॉरस	स्त्री	स्थिर	पृथ्वी
मिथुन	बुध	जैमिनी	पुरुष	द्विस्वभाव	वायु
कर्क	चन्द्र	कैंसर	स्त्री	चर	जल
सिंह	सूर्य	लियो	पुरुष	स्थिर	अग्नि
कन्या	बुध	वरगो	स्त्री	द्विस्वभाव	पृथ्वी
तुला	शुक्र	लिबरा	पुरुष	चर	वायु
वृश्चिक	मंगल	स्कॉर्पियो	स्त्री	स्थिर	जल
धनु	गुरू	सैजीटेरियस	पुरुष	द्विस्वभाव	अग्नि
मकर	शनि	कैप्रीकॉर्न	स्त्री	चर	पृथ्वी
कुम्भ	शनि	एक्वेरियस	पुरुष	स्थिर	वायु
मीन	गुरू	पाइसेज़	स्त्री	द्विस्वभाव	जल

Figure – 19



Figure – 20

Q.17- Which is the largest Veda?

Answer- Rigveda.

Q. 18- When did the Vedas originate?

Answer- The Vedas were composed by God at the beginning of creation . That is, 196 crore 8 lakh 43 thousand years ago.

Q. 19 - How many are the supporting philosophy of Vedas and what are the name of their authors?

Answer-

1- Justice Darshan - Gautam Muni

2- Vaishesika Darshan - Kanad Muni

3- Yogdarshan - Patanjali Muni.

4- Mimamsa Darshan - Jaimini Muni

5 Sankhya Darshan - Kapil Muni

6 Vedant Darshan - Vyas Muni

Q.20- What is the subject of Shastra?

Ans : Self, Spirit, God, Nature, Origin of the universe, liberation, all forms of physical and spiritual knowledge, etc.

Q.21- How many are the authentic Upanishads?

Answer: Just eleven.

Q. 22 – What are the name of the authentic Upanishads?

Answer-

1 - Eish (Eishawasya)

02-ken

03- Kath

04 question

05-Mundak

06-Mandu

07-Aithrey

08 - Taithiriya

09- Chandogya

10 – Brihदारanyak

11 .Swetashawatar

Q.23- Where are the subjects of Upanishads taken from?

Answer- By Vedas.

Q.24 – What are the Four Varna?

Answer-

1 - Brahmin (Priestly class)

2 - Kshatriya (Noble class)

3 - Vaishya (Commoner class)

4- Shudra



Figure – 21

Q.25- What are the Four Yugas?

- 1- Satya yug - 17, 28000 years are named (Satya Yuga).
- 2- Treta Yuga - 12, 96, 000 years are named (Treta Yuga).
3. Dwapar Yuga - 8,64000 years are named (Dvapara Yuga).
4. Kali Yuga - 4,32000 years are named (Kali Yuga).

So far 5122 years of Kaliyuga have passed and 427024 years are yet to pass.



Figure – 22

Panch Mahayagya

1 - Brahmayagya

2 - Devayagya

3 - Pitriyagya


4 - Balivasvadevayagya

5 - Atithiyagya

CHAPTER-3

LORD Shri RAM'S DYNASTY

- 1 Father of Ram Dashrath.
2. Father of Dashrath is Ajha.
3. Father of Ajha Navag.
4. Father of Navag is Yayati.
5. Father of Yayati is Nahush.
6. Father of Nahush is Ambarishi.
7. Father of Ambarishi is Prashushurka.
8. Father of Prashushurka is Maru.
9. Father of Maru is Shigrag.
10. Father of Shigrag is Agnivarna.
11. Father of Agnivarna is Sudarshan.
12. Father of Sudarshan is Shankhan.
13. Father of Shankhan is Prabridh.
14. Father of Prabridh is Anshuman.
15. Father of Anshuman is Dilip.
16. Father of Dilip is Bhagirath.
17. Father of Bhagirath (Bhagirath brought Ganga river in Earth) is Kukustha.
18. Father of Kukustha is Raghu.
19. Father of lord Raghu is Asmanjh .
20. Father of Asmanjh is lord Sagar.
21. Father of lord Sagar is lord Asita.
22. Father of lord Asita is lord Bharat.
23. Father of lord Bharat is lord Dhruv sandhi.
24. Father of lord Dhruv sandhi is lord Susandhi.
25. Father of lord Susandhi is lord Mandata.
26. Father of lord Mandata is lord Yuvanashra.
27. Father of Yuvanashra is Dhundhumar.
28. Father of Dhundhumar is Trishanku.
29. Father of Trishanku is Prithu.
30. Father of Prithu is Anaranya.
31. Father of Anaranya is Ban.
32. Father of lord Ban is lord Bibaswan.
33. Father of lord Bibaswan is lord Manu.
34. Father of lord Manu is lord Ekchabaku.
35. Father of lord Ekchabaku is lord Kuchi.
36. Father of lord Kuchi is lord Bikuchi.
37. Father of lord Bikuchi is lord Kashyap.
38. Father of lord Kashyap is lord Marichi.
39. Father of lord Marichi is lord Brahma Ji.

According to this lord Ram is 39th pirhi of Brahma Ji .

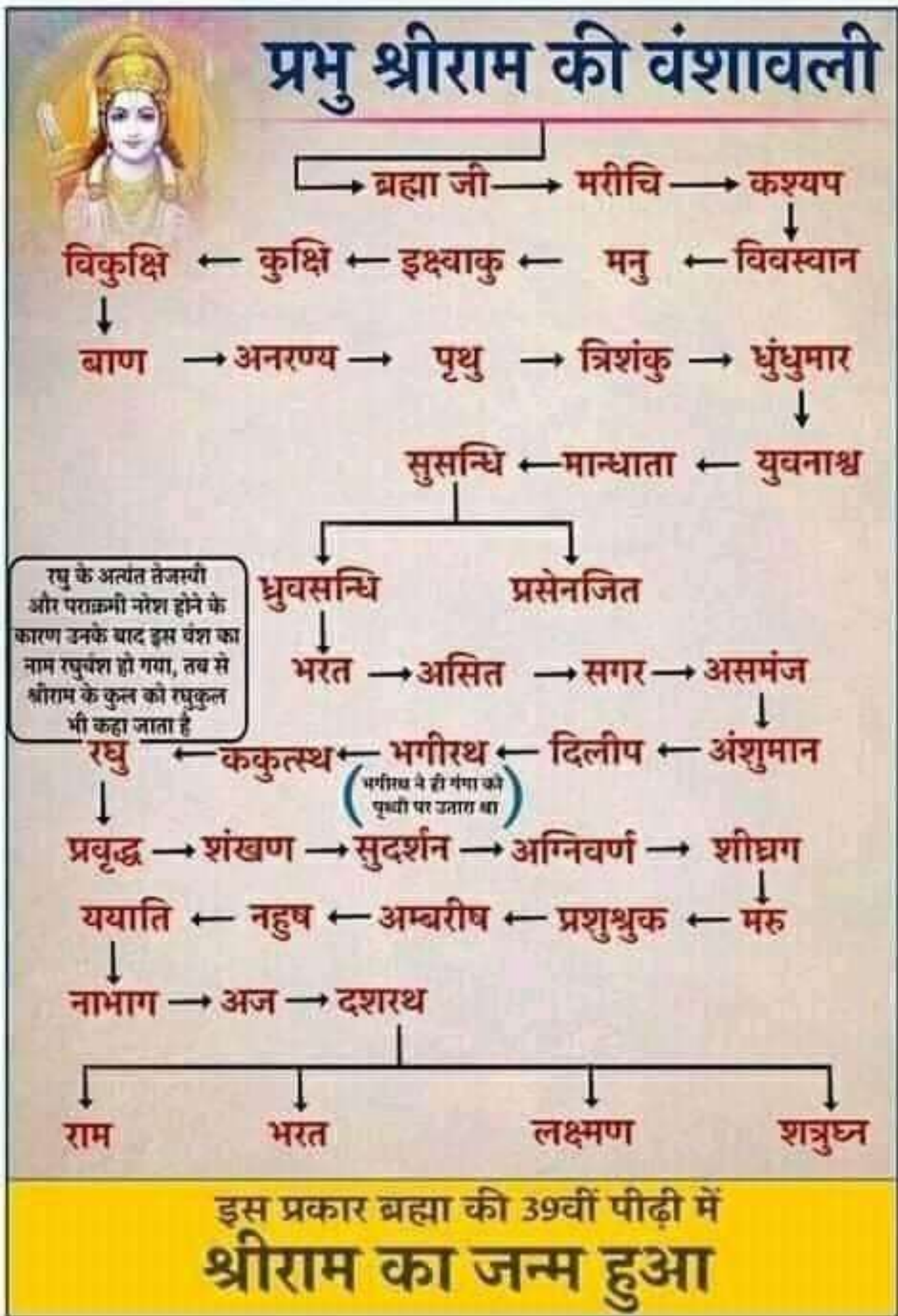


Figure – 23

श्री कृष्णा की आयु और लीला

	आयु	लीला
गोकुल	6 दिन	» पूतना वध
	3 माह	» संकट भंजन
	100वा दिन	» नाम करण संस्कार
	1 वर्ष	» तृणावर्त वध
	3 वर्ष 2 माह	» दामोदर लीला
वृन्दावन	3 वर्ष 3 माह	» वृन्दावन आगमन
	3 वर्ष 4 माह	» वत्सासुर वध
	4 वर्ष 4 माह	» अघासुर वध, ब्रह्मा विमोहन लीला
	5 वर्ष 2 माह	» गोचारण
	6 वर्ष 9 माह	» कालिया दमन
	7 वर्ष 2 माह	» गोवर्धन लीला
	8 वर्ष	» वरुण लोक से नन्द बाबा को लाये
	9 वर्ष से 11वर्ष	» होरी लीला, अम्बिका वन गमन, अक्रूर आगमन
मथुरा	11 वर्ष 1माह	» मथुरा गमन, कंश वध
	11 वर्ष 7माह	» गुरुकुल गमन (64 दिन तक रहे)
	15 से 32वर्ष	» जरासंध द्वारा प्रतिवर्ष 18 आक्रमण
द्वारका	32 वर्ष	» रुक्मणी विवाह
	33 वर्ष	» प्रद्युम्न जन्म
	45 वर्ष	» कुरुक्षेत्र मिलन
	51 वर्ष	» 18 वर्ष बाद प्रद्युम्न द्वारिका आगमन
	72 वर्ष	» राजसूय यज्ञ, शिशुपाल वध
	73 वर्ष	» द्रौपदी चीरहरण
	86 वर्ष	» अज्ञातवास से पांडवों की वापसी
	89 वर्ष	» महाभारत 18 दिन
	125वर्ष	» अंतर्ध्यान

Figure – 24

CHAPTER-4

CONCLUSION

Heaven - Where there is happiness.

Hell - where there is grief. ...

"35" Mystery of Lord Shiva!!!!!!

Lord Shiva, the husband of Parvati, Sankara, who is known as Mahadev, Bholenath, Adinath etc.

1. Adi Nath Shiv - Firstly, Siva tried to propagate life on earth and hence he is also called Adi Dev. The meaning of Adi begins. As Adinath, he also has a name Adish.

2. Shiva's Astra-shastra: - Shiva's bow is Pinaka, Chakra Bhavarendu and Sudarshan, Astra Pashupataastra and Shastra is Trishul. They were all made by lord Shiva.

3. Lord Shiva's Serpent:- The serpent of Lord Shiva is Vasuki. Vasuki's elder brother's name is Sheshnag.

4. Shiva's Ardhangini : - Sati, the first wife of Shiva, was born as Parvati in the next birth and is said to be Uma, Urmila, Kali.

5. Shiva's sons: - The six sons of Shiva are Ganesh, Kartikeya, Sukesh, Jalandhar, Ayyappa and Bhuma. The story of everyone's birth is interesting.

6. Shiva's disciple: - There are 7 disciples of Shiva who are considered as early Saptarishi. It was these sages who preached the knowledge of Shiva throughout the earth that led to the emergence of different religions and cultures. It was Siva who initiated the Guru and disciple tradition. Shiva's disciples are Jupiter, Vishalaksh, Venus, Sahastraksh, Mahendra, Prachethas Manu, Bharadwaj, and the 8th Gourashiras Muni.

7. - The Gana of Siva: - The Gana of Shiva consists of Bhairava, Virabhadra, Manibhadra, Chandis, Nandi, Sringeri, Bhairangi, Shail, Gokarn, Ghantakarna, Jai and Vijay. In addition, the vampire, the monster and the serpent-nagin, the animals are also considered to be the gana of Siva.

8.- Lord Shiva Panchayat:- Lord Surya, Ganapati, Devi, Rudra and Vishnu are called Shiva Panchayats.

9.- The dvarapalas of Shiva: - Nandi, Skanda, Rati, Vrishabh, Bhiringi, Ganesh, Uma-Maheshwar and Mahakal.

10.-Councillors of Lord Siva:- As Jay and Vijay are Councillors of Vishnu, Bana, Ravana, Chand, Nandi, Bhiringi etc are Councillors of Lord Siva.

11.- The centre of all religions is Lord Siva: - The costume of Siva is such that people of every religion can find their symbol in him. The symbol of Lord Shiva is clearly seen in the polytheists, Yazidi, Sabin, Subi, Ibrahimi religions. A tradition started from the disciples of Siva which later became divided into Saiva, Siddha, Nath, Digambar and Sufi sects.

12. A well - known international scholar of Buddhist literature:- Popular scholar Professor "Upasak" believes that Sankara was born as Buddha. Referring to the 27 Buddhas mentioned in the Pali texts, he pointed out that 3 of them are very ancient, namely, Tankar, Sankara and Meghankar.

13. Lord Shiva, the beloved of both the God and the Asura, - Lord Shiva is worshipped along with the Devtas asura, demon, Gandharva, Yaksha, etc. They also give a boon to Ravana and Ram. He gave gifts to many Asuras like Bhasmasur, Shukracharya etc. Lord Shiva is the supreme deity of all the tribals, forest dwellers, caste, creed, religion and society.

14. Symbol of Shiva:- From the forested to all the ordinary people who can worship the symbol, Batia is considered the symbol of Siva. Apart from this, Rudraksha and Trishul are also considered symbols of Shiva. Some also consider Damaru and Ardh Chandra as symbols of Siva, although most people worship the Shivling, i.e. the light of Shiva.

एक गोत्र में विवाह क्यों नहीं ?



डिस्कवरी चैनल के बीमारियों से संबंधित एक कार्यक्रम में एक वैज्ञानिक ने कहा कि जैनेटिक (अनुवांशिक) बीमारी न हो इसका एक ही इलाज है 'सैपरेशन ऑफ जींस'। अर्थात अपने निकटतम रिश्तेदारों में विवाह नहीं करना चाहिए, क्योंकि नज़दीकी रिश्तेदारों में जींस सैपरेट (विभाजित) नहीं हो पाता और जींस लिंकड बीमारियां होने की शत-प्रतिशत संभावना होती है। सनातन धर्म में हजारों वर्ष पहले 'जींस' और 'डी.एन.ए.' के बारे में लिखा गया। हिंदू परम्परा में कुल सात गोत्र होते हैं। एक गोत्र के लोग आपस में विवाह नहीं कर सकते, जिससे जींस सैपरेट (विभाजित) रहे। उस वैज्ञानिक ने कहा कि आज पूरे विश्व को मानना पड़ेगा कि सनातन हिंदू धर्म ही विश्व का एकमात्र ऐसा धर्म है जो विज्ञान पर आधारित है।

Figure – 25

15. Cave of Lord Shiva:- Lord Shiva made a cave from his trident in a hill to escape from Bhasmasura and then hide in the cave. The cave is on the Trikuta hills, 150 km from Jammu. On the other hand, where Lord Shiva gave the nectar to Parvati, the cave is famous as 'Amarnath Cave'.

16. Lord Shiva's footprints: - Shripad - Sri Lanka's footprints are found in Sripad temple located on the top of the Ratan Island mountain in Sri Lanka. These are 5 feet 7 inches long and 2 feet 6 inches wide. This place is called Siwanolipadam Some people call it Adam Peak.

Rudra Padam - The temple of Sri Sarsvendaranyaneshwar in Thiruvekadu area of Nagapattinam district of Tamil Nadu has the footprint of Shiva called Rudra Padam. In addition, Thiruvannamalai also has the footprint of Shiva at one place

Tezpur:- The Rudrapad temple near the Brahmaputra river in Tezpur, Assam has a right side foot mark of Lord Shiva.

Jageshwar- Bhim has the footprint of Shiva in Jungle, about 4.5 km from the hill of Jageshwar Temple, 36 km from Almora, Uttarakhand. To avoid visiting the Pandavas, they had one foot here and another in Kailash.

Ranchi: Shivji has footprints on Ranchi Hill, 7 km from Ranchi railway station in Jharkhand. This place is called the 'Pahari Baba Mandir'.

17. The avatars of Lord Shiva:- The avatars of Shiva are Virabhadra, Pippad, Nandi, Bhairav, Mahesh, Ashwathama, Sharbhavatar, Grihapati, Durvasa, Hanuman, Vrishabha, Yatinath, Krishnadarshan, Avadhoot, Bhikshuvaryya, Sureshwar, Kirat, Suntantartak, Brahmachari, Yaksha, Vaishyanath, Dwijeshwar, Hamsarup, Dvizh, Nateshwar etc. There is a mention of Rudra in the Vedas. Rudra 11 is said to be Kapali, Pingal, Bheem, Virupaksha, Wilpurohit, Shaasta, Ajapada, Apirbadhya, Shambhu, Chand and Bhava.

18. Lord Shiva's paradoxical family: - Shivputra Kartikeya's vehicle is Mayur while Siva's throat is Vasuki Nag. By nature, Mayur and Nag are enemies. Here the Ganapati vehicle is rat, while the snake is a mouse eater. Parvati's vehicle is a tiger, but Shiva's vehicle is a Nandi bull. There is unity in the family despite this contradiction or ideological difference.

19. He lives on Mount Kailash in Tibet. At the bottom of the mountain is the Patal Lok. the place of Lord Vishnu. Above the asana of Shiva, across the atmosphere is heaven Lok and then Brahmaji.

20. Devotees of Lord Shiva:- Lord Rama and Krishna are also devotees of Lord Shiva, including Brahma, Vishnu and all deities. According to the Harivansha Purana, Krishna performed penance at the Kailasa hill to please Shiva. Lord Ram established a Shivalingam in Rameswaram and worshipped him.

21. Lord Shiva Meditation: - For the worship of Shiva, meditation is done. By offering a Belpatra to the Shivling, chanting a mantra or meditation near the Shivling, the path to salvation is confirmed.

22. Lord Shiv Mantra - Two are the mantra of Shiva. First one is OM NAMAH SHIVAY and The second is Mahamritunjaya Mantra - Om Hrou Joon Sa: Om Bhoo: Bhuwa: Swa: I OM Triyambake Yazamahe Sugandhi Pushtivardhanam, Urvarukmiv Bandhananmrityormuchiya Maa S Mritat I Swa: Bhov: Bhu: OM. Sha: Zoo Hrow OM II Hai I

23. Lord Shiva Vrat festivals:- Lord Shiva Vrat is observed on Monday, Pradosh and Shravan Month. Shivratri and Mahashivratri are the major festivals of Lord Shiva.

24. Lord Shiva Pracharak: - The tradition of Lord Sankara was carried forward by his disciples Jupiter, Vishalaksh (Siva), Shukra, Shahastracha, Mahendra, Prachethas Manu, Bharadwaj, Agastya Muni, Gaurashiras Muni, Nandi, Kartikeya, Bhairavnath etc. Apart from this, Veerabhadra, Manibhadra, Chandis, Nandi, Sringi, Bhrgariti, Shail, Gokarn, Ghantakarna, Bana, Ravana, Jai and Vijay also campaigned for Shaivism. In this tradition, the biggest name is Adi Guru Bhagwan Dattatreya. After Dattatreya, the names of Adi Shankaracharya, Matsyendranath and Guru Gorakhnath are taken prominently.

25. Lord Shiv Mahima: - Lord Shiva drank the poison called Kalakut which occurred during Amrit Manthan. Siva had blessed many asuraas like Bhasmasura. Shiva had consumed Kamdev. Shiva had attached Ganesh and Daksha's head. After being betrayed by Brahma, Shiva cut off the fifth head of Brahma.

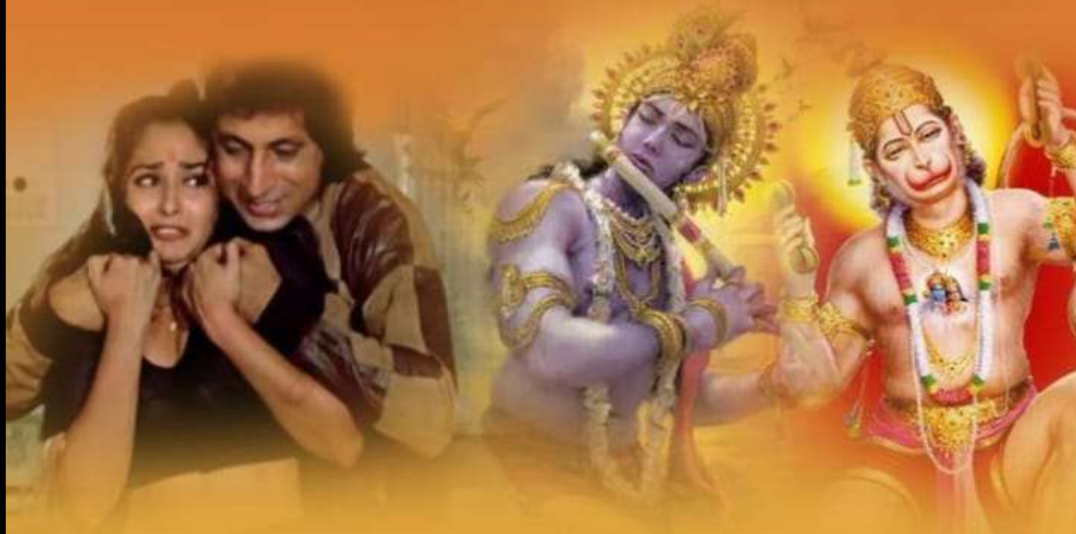
26. Shaiv Tradition: - Dasnami, Shakt, Sidda, Digambar, Nath, Lingayat, Tamil Shaivism, Kalmukh Shaivism, Kashmiri Shaivism, Veershaiv, Nag, Lakulish, Pashupat, Kapalik, Kaladaman and Maheshwar are all from Shaiv tradition. Chandravanshi, Suryavanshi, Agnivanshi and Nagvanshi are also considered by the tradition of Shiva. The Asuras, Rakshas and Adivasis of Nepal and India are Siva. Saivism is the religion of Nepal and India.

।। पाँच । ५ । पंचम ।।

पाँच तत्व -	पृथ्वी, आकाश, अग्नि, जल, वायु
पाँच देवता -	गणेश, दुर्गा, विष्णु, शंकर, सुर्य
पाँच ज्ञानेन्द्रिय -	आंख, नाक, कान, जीभ, त्वचा
पाँच कर्मेन्द्रिय -	हाथ, पैर, मुंह, गुदा, लिंग
पाँच पूजा उपचार -	गंध, पुष्प, धूप, दीप, नैवेद्य
पाँच अमृत -	दूध, दही, तुप, मध, साखर
पाँच स्वाद -	मीठा, नमकीन, खट्टा, कड़वा, उमामी
पाँच वायु -	प्राण, अपान, व्यान, उदान, समान
पाँच पान -	आम, पीपल, बरगद, गुलर, अशोक
पाँच कन्या -	अहिल्या, तारा, मंदोदरी, कुंती, द्रौपदी
पाँच अंगुलिया -	अँगूठा, तर्जनी, मध्यमा, अनामिका, कनिष्ठा
पाँच प्रेत -	भूत, पिशाच, वैताल, कुष्मांड, ब्रह्मराक्षस
पाँच वटवृक्ष -	सिद्धवट (उज्जैन), अक्षयवट (प्रयागराज), बोधिवट (बोधगया), वंशीवट (वृंदावन), साक्षीवट (गया)

Figure - 26

जानिए, मुसीबत में भगवान बचाने क्यों नहीं आते



जब कभी किसी महिला के साथ अत्याचार होता है, या जब किसी निर्दोष की हत्या होती है, लूटपाट होती है, तब कोई भी भगवान पीड़ित व्यक्ति को बचाने नहीं आता। इसी कारण से कई लोगों का भगवान पर से विश्वास उठ जाता है और वे नास्तिक बन जाते हैं। मगर आपको जानना चाहिए कि ऐसा क्यों होता है, जब कृष्ण ने द्रौपदी को बचाया था तो आज की नारी को क्यों नहीं। कृष्ण ने बार-बार किसी की इज्जत नहीं बचाई, यह संदेश है कि भगवान हर किसी को, और हर बार नहीं बचाते। वास्तव में आज के लोगों के मुकाबले पहले के युगों में लोग बहुत मजबूत थे, तथा उनकी धारणा भी उतनी ही प्रचंड थी। भगवान कहते हैं, 'मैं तुम्हें लड़ने की ताकत देता हूँ, लड़ना तुम्हें खुद ही सीखना होगा। मैं चाहूँ तो तुम्हें क्या, इस पूरी दुनिया के हर व्यक्ति को जीवनभर मुसीबतों से बचाता रहूँ, पर क्या इससे तुम हालात से लड़ने के लिए खुद मजबूत बनोगे? क्या इससे तुम्हें वीरता आएगी? अपने बुरे हालातों से टक्कर देने के लिए तुम्हें खुद को ताकतवर बनाना होगा, मुझपर रखा विश्वास तुम्हें लड़ने की केवल प्रेरणा देगा'। यही कारण से कोई भी देवी-देवता किसी को भी बचाने नहीं आता। ॐ

Figure-27

27. The main names of Lord Shiva are: - There are so many names of Shiva in which 108 names are mentioned in the Puranas but the popular names are: Mahesh, Neelkanth, Mahadeva, Mahakal, Sankara, Pashupatinath, Gangadhar, Nataraja, Trinatr, Bholenath, Adidev, Adinath, Triambak, Trilokesh, Jattashankar, Jagadish, Pralayankar, Vishwanath, Vishveshwar, Har, Shivshambhu, Bhootnath and Rudra.

28. Amrit Bachan of Amarnath:- The knowledge that Lord Shiva gave to his consort Parvati for salvation has become many branches today. He is one of the basic sources of knowledge and technology. 'Vigyan Bhairav Tantra' is a compilation of 112 meditation sources told by Lord Shiva to Parvati.

29. Lord Shiv Granth: - The entire teachings and initiation of Siva in the Science Bhairava Tantra, Shiv Purana and Shiv Samhita, including the Vedas and Upanishads. His education has expanded in many works of Tantra.

30. Shiv Ling:- As per Vayu Purana, the entire creation in which it is absorbed and re-created is called Ling. Thus, the whole energy of the world is the symbol of Ling. In fact, it is the whole creation. Point is power and Nad is Shiva. Point means energy and Nad means sound. This is the two basis of the entire universe. This is the reason why Lord Shiva is worshipped.

31. Baraha(12) Jyotirlinga: - Somnath, Mallikarjun, Mahakaleshwar, Omkareshwar, Vaidyanath, Bhimshankar, Rameshwar, Nageswara, Viswanathji, Trimbakeshwar, Kedarnath, Grishneshwar. There are many beliefs regarding the birth of Jyotirlinga. "Jyotirlinga, meaning "Extensive Celibacy" There are twelve sections of the Shivalingam. According to Shivpurana, Brahm, Maya, Jiva, mind, intellect, mind, ego, sky, air, fire, water and earth are called Jyotirlingas or jyoti Pind. Second, according to the Shiv Purana, in ancient times the light from the sky fell on the earth and light spread for a while. Many of these meteorites fell from heaven to earth. Only twelve major bodies in India were included in the Jyotirlinga.

32. Shiv's philosophy: - Those who truly see the life and philosophy of Siva are Shiv bhakts who hold true to the truth, because Shiv's philosophy says that live in reality, don't fight with their own selves, look at them as strangers and use imagination for reality. Before Einstein, Shiva had said that imagination is more important than knowledge.

33. Shiva and Shankar - Shiv's name is associated with Sankara. People say Shiva, Sankara, Bholenath. Thus, inadvertently, many people tell Shiva and Shankar two names of the same power. In fact, the two statues are of different sizes. Sankara is always shown as an ascetic. At many places, Sankara is shown looking after the Shivaling So Siva and Sankara are two different powers. However, Sankara is also considered Siva. Mahesh (Nandi) and Mahakal are believed to be the dvarapalas of Lord Shankar Rudra is a member of Shankar's Panchayat.

34. Devo ka Dev Mahadev:- There used to be competition with the deities. In such a situation, whenever there was a great crisis on the gods, they used to go to Devadhidev Mahadev. The gods, including the Daityas and the demons, challenged Siva many times, but all of them lost and bowed themselves before Siva, that is why Siva is the god of the gods. He is also a beloved god of the demons and ghosts. They also give gifts to Ram and to Ravana.

35. Lord Shiva in every time : - Lord Shiva has given Darshan to people at every time. During the period of Lord Rama Lord Shiv was also present. During the Mahabharata period too there was Shiva and during the period of Vikramaditya there is a mention of Shiv's philosophy. According to the Bhavishya Purana, Lord Shiva also gave Darshan to King Harshvardhan.

Har Har Mahadev.

OM Namo Narayanay.





Figure-28

Myself Er.Nirajan Kumar Jha and Guru Dr.Chintamani Nath Yogi

CHAPTER - 5

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2. Jump up to: Lester R. Kurtz (2007), [Gods in the global village: the world's religions in sociological perspective](#), Pine Forge Press, 2007, p. 49, ISBN 978-1-4129-2715-4, ... Hinduism — or Sanatana Dharma, as some believers prefer to call it — is askewed now in religious tradition and the remenants of the Truth of it is what is being talked about here. It now encompass layers of complex deposits from many different cultures over the centuries. Its remarkable diversity and doctrinal tolerance ...
3. Rajarajan, R. K. K. (January 2020). [Drāvidian/Tamil Concept of Religion is sanātanadharma a Religion?](#). Into the Nuances of Culture. Essays on Culture Studies.
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5. Jump up to: so Harvey, Andrew (2001). [Teachings of the Hindu Mystics](#). Boulder: Shambhala. pp. xiii. ISBN 1-57062-449-6.). See also René Guénon, [Introduction to the Study of the Hindu Doctrines](#) (1921 ed.), Sophia Perennis, ISBN 0-900588-74-8, part III, chapter 5 "The Law of Manu", p. 146. On the meaning of the word "Dharma", see also René Guénon, [Studies in Hinduism](#), Sophia Perennis, ISBN 0-900588-69-3, chapter 5, p. 45
6. It's Sanskrit meaning has the sense of "law", or more literally "that which supports; what is firmly established", from an original meaning of "wooden post used as support".
7. Bryant, Edwin; Ekstrand, Maria (23 June 2004). [The Hare Krishna Movement: The Postcharismatic Fate of a Religious Transplant](#). Columbia University Press. p. 445. ISBN 978-0-231-50843-8.
8. Jump up to: "[Sanatana Dharma](#)". The Heart of Hinduism. Retrieved 17 April 2020. Dharma is often translated as "duty," "religion" or "religious duty" and yet its meaning is more profound, defying concise English translation. The word itself comes from the Sanskrit root "dhri," which means "to sustain." Another related meaning is "that which is integral to something." For example, the dharma of sugar is to be sweet and the dharma of fire to be hot. Therefore, a person's dharma consists of duties that sustain them, according to their innate characteristics. Such characteristics are both material and spiritual, generating two corresponding types of dharma:

(a) Sanatana-dharma – duties which take into account the person's spiritual (constitutional) identity as atman and are thus the same for everyone.

(b) Varnashrama-dharma – duties performed according to one's material (conditional) nature and specific to the individual at that particular time (see Varnashrama Dharma).

According to the notion of sanatana-dharma, the eternal and intrinsic inclination of the living entity (atman) is to perform seva (service). Sanatana-dharma, being transcendental, refers to universal and axiomatic laws that are beyond our temporary belief systems.

9. Manusmriti (4-138), "Satyam bruyatpriyam bruyanna bruyatsatyamapriyam. Priyam cha nanrtam bruyadesa dharmah sanatanah." (Translation: "Speak the truth, speak the truth that is pleasant. Do not speak the truth to manipulate. Do not speak falsely to please or flatter someone. This is the quality of the eternal [dharma](#)").
10. Swami Prabhupada, Bhaktivedanda, "[Srimad-Bhagavatam \(Bhagavata Purana\) \(8.14.4\)](#)", Bhaktivedanda Vedabase, . "catur-yugānte kālena grastān chruti-gaṇān yathā | tapasā ṛṣayo 'paśyan yato dharmah sanātanah" (Translation: "At the end of every four yugas, the great saintly persons, upon seeing that the eternal [sanātanah] occupational duties [dharmah] of mankind have been misused, reestablish the principles of religion.") Other shlokas are [3.16.18](#) (sanātano dharmo); [7.11.2](#) (dharmaṁ sanātanam); [7.11.5](#) (sanātanam dharmam); [8.8.39](#), [8.14.4](#), [10.4.39](#) (dharmah sanātanah).
11. Authority, Anxiety, and Canon By Laurie L. Patton, P. 103.
12. The Concise Oxford Dictionary of World Religions. Ed. John Bowker. Oxford University Press, 2000
13. J. Zavos, [Defending Hindu Tradition: Sanatana Dharma as a Symbol of Orthodoxy in Colonial India](#), Religion (Academic Press), Volume 31, Number 2, April 2001, pp. 109-123; see also R. D. Baird, "[Swami Bhaktivedanta and the Encounter with Religions](#)", Modern Indian Responses to Religious Pluralism, edited by Harold Coward, State University of New York Press, 1987).
14. Dansk etnografisk forening (1995), [Folk, Volumes 36-37](#), Dansk etnografisk forening, 1995, ... The Arya Samaj and their activities can be understood as representing a cultural revivalist movement ... the orthodox Hindus, the Sanatanis, who supported and protected Sanatana Dharm (eternal religion) ...
15. Anupama Arya (2001), [Religion and politics in India: a study of the role of Arya Samaj](#), K.K. Publications, 2001, ... the Samaj is opposed to idol worship which is practised in the traditional Sanatana Dharma of Hindu ... difference between the Arya Samaj and those movements was that the former was a revivalist and a fundamentalist movement ...
16. Robin Rinehart (1999), [One lifetime, many lives: the experience of modern Hindu hagiography](#), Oxford University Press US, 1999, p. 20, ISBN 978-0-7885-0555-3, ... the Lahore Sanatana Dharma Sabha [society for the eternal dharma], which was an organization dedicated to preserving what it considered the true Hindu tradition against the onslaught of reform and revival groups ...
17. "[Sanatana Mission](#)". Sanatana Mission. Retrieved 12 November 2019.
18. Thillayvel Naidoo (1992), [The Arya Samaj movement in South Africa](#), Motilal Banarsidass Publ., 1992, ISBN 978-81-208-0769-3, ... The reception accorded the Arya Samaj ... The Hindu community ... was split into two camps, one

supportive and the other antagonistic ... attitudes of intransigence which characterised dialogue between the two groups ... the two terms "Samajists" and "Sanatanis" came into vogue ...

19. Philip Lutgendorf (1991), The life of a text: performing the Rāmcaritmānas of Tulsidas, University of California Press, 1991, ISBN 978-0-520-06690-8, ... Perhaps the most significant impact of the Arya Samaj, the most reformist ... came from the organizational model it presented, which increasingly came to be emulated by orthodox groups ... the Sanatan Dharm Rakshini Sabha ... formed in Calcutta in 1873 ...
20. Tika Ram Sharma, D. M. Gupta (1987), Essays on Rabindranath Tagore, Vimal Prakashan, 1987, ... The aftermath of the bitter and violent attack of Aryasamaj on idol-worship and an equally enthusiastic rebuttal by Sanatanis in the first three decades of this century presented as alarming a scene as a clash between Hindu and Muslim ...
21. Agehananda Bharati (Swami) (1972), The Asians in East Africa: Jayhind and Uhuru Professional-technical series, Nelson-Hall Co., 1972, ISBN 978-0-911012-49-1, ... If we regard the Arya Samaj as a Protestant movement— and it is that on all counts— and the sanatanis as the traditionalists, the Hindu "Catholics," so to speak ..

