

H
I
N
D
U
-
C
E
N
T
U
M

H
I
N
D
Ū-
Ś
A
T
A
K
A
M

Pundit
Deen
Bandhu
Sharma
(Chandora)

HINDU-CENTUM

(A TREATISE)

HINDŪ-ŚĀTĀKAM

हिन्दू-शतकम्

**One Hundred Frequently
Asked Questions and Answers
on Hindū Religion (Dharma)**

**Pundit Deen
Bandhu Sharma
(Chandora)
Atlanta,
GEORGIA**

Hindū Centum is primarily written for people who are eager to know all about Hindū Dharma (Religion). This is an easy reading text that clarifies the conflicts, the controversies, and the distortions surrounding Hindū Dharma. The book explains the material cause of existence, cosmos, the complex notions and realities of God, soul, Dharma, Yajña, Karma, Yoga, and Mokṣa in everyday terms.

Hindū Centum, in a very simple way, deals with the basic principles of Vaidic-Hindū- Sanātan Dharma, and the work answers complex questions such as “Who is a Hindū? What are the essential entities for enlightenment”?

New diacritical marks are designed and implemented in this book to provide the correct pronunciation of Sanskr̥t and Hindī words, mainly, for the English speakers out side the Indian sub-continent.

Hindū Centum briefly summarizes Hindū spiritual principles that can be experienced by a scientific mind without any dogma or belief. There is no place for “ism” in Hindū Dharma, for these principles can be scientifically tested, realized, and practiced in daily life.

Indeed, Hindū Centum is an important resource and an ideal book for students of Hindū Dharma.

Editorial Board:

Editor: Pundit Deen Bandhu Sharma(Chandora), M.D.

Sanskṛt and Associate editor: Mihir Lal, Ph.D.

English editor: Barbara Jones-Glaze, Ed.D.

Assistant editors: Aditya and Aalok Chandora.

Joint editors: Mukta Chandora and V. D. Kotike.

Editorial Consultant: Professor ManJeet Singh.

Art Directors: Leslie Khanna and Vinod Sharma.

Graphic editors: Vijju and Bhargava Chiluveru.

Computer Consultants: Major Virendra Valia,
Kaushal Tripathi, Anish Sikari, Aditya
Seth, Abhinav Goyal, and Sanjay Arora.

Publisher and Distributor in India:

Vijaykumar Govindram Hasanand; 4408 Nai Sadak,
Delhi 110006, India. Phone 2914945, Fax: 6467084,
Web site Vedic books.com,

Email: ajay@ Vedicbooks.com

Printer: Ajay Printers, Delhi, 110032 India,

1st Edition: Dec. 1999.

Kaliyuga Samvat (Era) 5,101.

Vikram Samvat (Era) 2,056, Śake Samvat (Era) 1921.

Price USA \$5.00, Subsidized in India Rs.50.00

Copy right @1999 Pundit Deen Bandhu Sharma.

No reproduction, in any form, may be made without written permission from the author.

ISBN: 0-9666386-0-3

Library of congress catalog card number: 98-091761

Future books in preparation:

DEDICATED

Hindū-Centum is dedicated
to those who wish to know the truths
enshrined in the Vedas,
and
to those who wish to propagate this
Vedic knowledge for present
and future generations.

Field-testing conducted by:

Śrī Amitabh Sharma; President, Mrs. Pritam Arora, Secretary, Drs. V. D. Sharma, Om P. Arora, Palamalai Mahiznan, Ramesh Reddy, Madhu Sudan Chandora, and Śrī T. R. Reddy; Trustees of the Vaidic Temple, Atlanta, Georgia, USA.

Dr. Shashi Tiwari, Maitreyi College, University of Delhi; Acharya Vageesh, Principal Gurukul, Etah, UP; Swami Jyotirmayananda of Ramakrishna order Anandashram, Kanhangad, Kerala; Śrī Roopchandra Deepak, M.Sc., B.Ed., 'Ved Bhushan', Ārya Samaj, Singar Nagar, Lucknow, U.P.; Śrī Romesh Wadhera, International Educationist, Chittorgarh, Rajasthan, India.

Prof. Rajendra Singh, Critique Clemson University, Clemson, Sc., USA, Śrī Amar Erry, Arya Samaj, Toronto, Canada; Dr. Madhu Jhaveri, Ex President, VHP of America, Ma.; Krishan K. Aggarwal M.D., M.R.C.P., Weirton, West Virginia; Śrī Dharam Jit Jigyasu, N Y, N.Y.; Śrī Rayalu Vishwanadha, Los Angeles, Ca.; Prof. Jagdish Agarwal, Dr. Vijay Arora, Śrī Vijju Chiluveru, Śrī Vidhya Sagar Kotike, Dr. Bill Anderson, Mr. Bryan Hill and Dhiru Shah, Atlanta, Ga., USA.

Prof. J. N. Mohanty, Dept. of Philosophy, Temple University Philadelphia, Pa.; Prof. Babu Suseelan,

Scranton, Pa.; Prof. Anoop Chandola, Dept. of East Asian Studies, University of Arizona, Pofessor Manjeet Singh of Medical College of Georgia, Augusta, and Prof. Bhu Dev Sharma, Xavier University, New Orleans, La., U.S.A.

GRATITUDE

I am deeply indebted to the exorbitant tasks and dedication undertaken by Mihir Lal, Ph.D., Barbara Jones-Glaze, Ed.D. Aditya Chandora, Mukta Chandora, Aalok Chandora, Savitri Chandora, and Dr. Om Arora.

I am grateful to Dr. Shashi Tiwari of Delhi University, India; Prof. Rajendra Singh of Clemson University, SC.; USA, Dr. Vijay Arora, and Dr. Om Arora of Atlanta, Ga., Prof. Bhu Dev Sharma, La., USA; Prof. J. N. Mohanty, Pa., Prof. Babu Suseelan, Pa.; Śrī Amar Erry of Toronto, Canada; Swami Jyotirmayananda, author of the famous book *Vivekananda A Comprehensive Study*, who is also a monk from the Ramakrishna order of Kerala, India; the Śrī Romesh Wadhera, Rajasthan, India; Dr. Madhu Jhaveri, Ma., U.S.A., Dr. Madhu Sudan Chandora, Lilburn, Ga., U.S.A. and Śrī Roopchandra Deepak, Lucknow, U.P., India for their invaluable feedback.

The in-put by Śrī Charan Jeet Singh, Rastrya Sikh Sangat, India and Śrī Shamsher Singh Puri, Atlanta, Georgia, U.S.A., in getting the appropriate references for the work of Guru Shri Govind Singh, is of emmance help, to the students of Hindū Dharma. The photographic reproductions of Bali temple by Śrī Vijay Prashar are highly valuable. Śrī Shyam Tiwari and Śrī Vidhya Sagar Kotike helped gather the latest research

data through Internet exploration. This support has made the students of Hindū Centum cognizant about the latest research in the field of archeology and anthropology relating to Indus-Sarasavati Age.

Dr. Shajih Muhanna of Riverdale, Georgia, U.S.A., was instrumental in getting the rare Arabic book **“LISAN AL ARAB”** translated by the Professor Al Batal of Arabic Studies at Emory University, Atlanta, Georgia, U.S.A.. Indeed I am grateful to Dr. Muhanna for his intense perseveration to find the source of the Arabic meaning of the word “Hindū.”

While visiting Atlanta in June 1999, Śrī Madhvananda, eighty years of age from Deep-Madhava Asram, Jathan, Rajasthan, India, retold the geneology of King Bhartṛhari. As sang by Śrī Madhvananda the devotional teachings of Swāmi Barhmānanda are, also, incorporated in this book.

Śrī Vasuvaj is an international traveller, who has made his life’s mission of teaching Sanskr̥t to the whole universe, came to Atlanta, Georgia, while this book was being written. Śrī Vasuvaj gave very important and much needed authentic reference about Vaidic Dharma, and, indeed, I am greatly in debted to him. My sincere thanks to Śrī Anish Sikari and Śrī Aditya Seth, Major Virendra Valia, Mr. V. Chiluveru, Mr. V.D. Kotike, Mr. Kaushal Tripathi, Abhinav Goyal,

Dr. Lal and Sanjay Arora for their expert help with the computer lay out work.

I appreciate the valuable feedback from all editorial and field testing volunteers who made this book possible. Special thanks to Mrs. Leslie Khanna, Śrī Vinod Sharma, and Śrī Vijju Chiluveru of Atlanta, Georgia for the art work and Śrī Dhiru Shah for editorial input. Particularly, I would like to thank Śrī Ajay Kumar of Vijaykumar Govindram Hasanand Publishers; 4408 Nai Sadak, Delhi, India for the timely publication of Hindū Centum in India.

To further understand about Hindū Dharma one may use the resource guide located at the end. The diacritical marks are for the correct Hindī and Sanskr̥t pronunciations. I pray to God that this book will bring harmony, peace, and prosperity through enlightenment which will hopefully make the readers better people.

**Pundit Deen Bandhu Chandora
(Sharma), M.D.**

FOREWORD

‘Dharma’ is a very profound word. Every entity has Dharma, the natural role in the grand scheme of the cosmos. Mānava Dharma is that Dharma, the natural role of people, for Hindū Dharma is Mānava - Dharma. It is in the best interest of everyone to know his or her Dharma which takes effort.

This work will be very useful to many parents, groups, and organizations who are engaged in the better understanding of Hindū traditions, customs, and philosophy.

Professor Bhu Dev Sharma

President, World Association for Vedic Studies,
President, Hindū Educational and Religious Society of
America, Professor Deptment of Mathematics Xavier
University, New Orleans, Lousiana, U.S.A.

PREFACE

Hindū Centum contains one hundred basic questions about the Hindū religion, and the work has specific, as well as, authentic answers for the educated individual who seeks to have a general view of the Hindū religion as known today. The book encompasses Hindū Dharma's reality, myths, fundamentals, and peripherals.

The questions are well-framed and concise, and the answers are equally instructive and impressive. References of the author are precise and exhaustive, and the "Pronunciation and Transliteration Guide" is phonetically correct.

Hindū-Centum is particularly detailed and scholarly in relation to the scriptures, secondary scriptures, commentaries, Angas-philosophy, and Upaniṣads. The author provides a comprehensive understanding of the Smṛtis, ethics, historical epics, and metaphysical considerations that are given in the Hindū religion. Data on the age of the earth and the dawn of history provide an extremely accurate account.

Romesh Wadhera

International Educationist,
Chittorgarh, Rajasthan, India.

WORD OF CAUTION

The writer sincerely hopes that this book will be read with an open mind. This book has been written especially to clear all confusions one may have regarding the Hindū religion. The diacritical marks used in this text have been modified to provide clarity of transliteration for the western readers. Diacritical guidelines are offered for details.

The reader should start with question number one and sequentially continue to read through question one hundred. In order to understand the teachings of Vaidic- Hindū-Sanātan Dharma in its pristine form, one should not deviate from this particular sequence, for the reader will grasp the spirit and the basic teachings of Vaidic-Hindū- Sanātan Dharma in this manner.

-Editorial Board.

CONTENTS

1. INTRODUCTION.....	13
a) Manu.....	14
b) Naïve verses ignorant	17
2. PRONUNCIATION GUIDE.....	20
3. WORDS OF WISDOM	26
4. ONE HUNDRED QUESTIONS:.....	29
DHARMA.....	29
HINDŪ.....	33
VEDAS	36
ŚRUṬI.....	39
TIME SEQUENCE AND CHRONOLOGY	46
ĀRYA.....	57
SVASTI.....	61
GYAṬRI MANṬRA.....	65
YAJÑA AND HOMA	67
SAMSKĀRAS.....	70
ĀŚRAMAS.....	75
VARNA.....	78
WHAT IS “ISM”	82
ORGANIZED RELIGION.....	84
GOAL OF LIFE	87
ETIQUETTE	89
ETHICS	95
COMPARATIVE STUDIES.....	101
NUTRITION	102
HEROES	104
FESTIVALS.....	105
REBIRTH.....	112

KARMA.....	114
YOGA	115
MEDITATION.....	122
GOD	127
DEITY	132
PRINCIPAL NAME OF GOD.....	134
JÑĀNA.....	140
GOD REALIZATION.....	144
ESSENTIAL INGREDIENTS	149
HINDŪ PERCEPTION	152
CONTRIBUTION TO THE WORLD	154
BLESSINGS.....	158
5. DAILY FAMILY PRAYERS	159
6. DISTORTED CHRONOLOGY	177
7. GLIMPSES OF HINDŪ RELIGION	190
8. AGE OF EARTH	206
9. DAWN OF HISTORY	207
10. RESOURCE GUIDE.....	210
11. WORD INDEX	214
APPENDIX	

1 INTRODUCTION

HINDŪ-ŚATAKAM

(Pronounce as Sh-t -come)

‘Centum’ is a Latin word for one hundred which is derived from the Sanskr̥t word Śatakam. Sanskr̥t is the mother language of all modern Indo-European languages. English and Latin originated from Sanskr̥t, and all Vaidic Sanātan Hindū scriptures are written in Sanskr̥t.

The author and editors have worked diligently to ensure that the information in this book is authentic.

Editorial Board

MĀNAVA DĤHĀRMAŚĀSTRA OF MANU: MANU SMṚṬI

Sage Manu was the greatest vedic scholar of his time. Manu wrote eternal natural laws in a book form which is called *Manu Smṛti*. Smṛti means “what is remembered” or “what is memorized” or “Institutes of sacred law” (F. Max Muller 1886). Manu was the first to provide written laws.

Another name for Manu is Svāyambhuva Manu. Manu declared the Veda is the authentic and main basis of Dharma (Manu 2.6, 2.13). *Manu Smṛti* is considered the most authentic book of law. The work is also called Mānava Dhārmasāstra, or the code of conduct for humanity, and the work is acknowledged by various scriptures like the Brāhmaṇ and Sūtra Granths (Tāṇḍya Brāhmaṇ 23.16.7.), Taittirīya Upaniṣad (2.2.10.2; 3.1.9.4); Nirukta (3.4). The writing was appreciated by very important personalities such as Śri Rāma. Śri Rāma agreed to kill the powerful and vicious criminal Bāli, who not only forcefully occupied his brother Sugariva’s kingdom, but Bali, also, made Sugariva’s wife his concubine. When Bāli was wounded by Śri Rāma, Bāli asked Śri Rāma: “What is the crime for which I am being punished?” Śri Rāma cited the Manu Smṛti

laws to Bāli (Vālmīki Rāmāyaṇa, Kiṣki.18.30.32.). Ācharya Bṛhaspaṭi, Bhṛgu, Nāraḍa (cited by F. Max Muller, 1886); Gautama, Viśiṣṭha, Āsavalāyan, Gemini, Baudhayana, and other Sūtra Granths all cite Manu Smṛti (Prof. Surendra Kumar, 1990). The Buddhist Poet, Aśvaghoṣa, who was contemporary to King Kaniṣka of the first century A.D., wrote *Vajrakopniṣad*. In this book, Aśvaghoṣa used references from Manu Smṛti (Prof. Surendra Kumar, 1990). One should remember that King Kaniṣka of India was a direct descendent of King Vikramāditya who also ruled central Asia. Śankrācharyā and Kautilya of the recent past, Mahṛṣi Ḍayānanda Saraswaṭi and Śri Aurobindo, of modern times, accepted the authority of Manu Smṛti (Prof. Surendra Kumar, 1990).

In 1876, Madame Louis Jacolliot of France wrote the book *La Bible Dans L'Inde*, A Hindū Origin of Christian and Hebrew Revelations, which described Manu: “Who were the precursors of Menes, of the Egyptians, of Moses, of Minas, of Socrates, of Plato, and of Aristotle? The precursors are the Hindoo traditions imported with the colonizing populations from Asia Minor into Greece of which their writers adopted. India, of six thousand years ago, brilliant, civilized, and overflowing with population, impressed upon Egypt, Persia, Judea, Greece, and Rome a stamp

of ineffaceable impressions as profound as these last have impressed others. The Hindoo laws were codified by Manu more than three thousand years before the Christian era, and the Hindoo laws were copied by entire antiquity, notably, by Rome alone, leaving us a written law, the “Code of Justinian”, which has been adopted as the fundamental law of all modern legislations”.

Therefore, Manu is considered to be the first whose documentation of natural laws form the basis of the modern world in the East, as well as, the West. To honor Manu the Philippine legislative assembly erected a statue of Manu in their assembly hall.

THE NAÏVE VERSUS THE IGNORANT

According to Western historians and Magasthenese, a Greek Ambassador to India, King Vikramāditya ruled greater India, Bṛhaṭ Bharat, approximately 400 years B.C.. Some historians doubt the authenticity of this statement, for some historians believe that Vikramāditya ruled much earlier than what was indicated in Magasthenese's *Indika*. Other historians think there were two separate kings, with the same name, who ruled at different times. In this work the reference will be made to King Vikramāditya whose reign (See map.) extended eastward all over India, westward all over the Gandhāra of present day Afghanistan, and parts of present Persia and Arabia, and northward to central Asia as mentioned on the archeological findings of Rock Edicts V, XIII (Śriram Sathe: 1987).

King Vikramāditya's elder brother, Bhartṛhari, ruled central India. Their sister, Mianavaṭi, was also a learned scholar. She ruled the eastern part of India; including Bengal which includes present day Bangladesh, and ancient Assam, called Kāmrup. The capitol was in Dhaka. Their nephew, King Gopichanda, was a disciple of Guru Jallundernātha. Gopichanda abdicated his throne and teamed up with his maternal uncle, Bhartṛhari, who also renounced his throne. Bhartṛhari could not stand the betrayal of a

much loved wife. Legend holds that the beautiful wife, Pingalā, secretly loved the commander-in-chief of the cavalry. King Bhartṛhari came to know about this relationship when he gave a unique precious fruit that was originally presented to him by a citizen. The King presented this fruit to his beloved wife, Pingalā, to eat, but Pingalā gave it to her lover, the chief of the cavalry. The chief of the cavalry thought in turn that the commander-in-chief of the armed forces ought to have this fruit, and the chief of the cavalry presented this fruit to the commander-in-chief. The commander-in-chief in turn presented the same unique fruit to King Bhartṛhari. This betrayal led Bhartṛhari to become a disciple of Guru Gorkhnātha. Guru Machhandernātha was the Guru of Gorkhnātha whose slogan was "Alakha-Niranjana" which means; "God is an indescribable source of divine light".

King Vikramāditya had to take care of his kingdom along with the kingdoms of Bhartṛhari and Gopichanda. Therefore, King Vikramāditya became the strongest king of Bṛhaṭ-Bhārat, Greater Unified India. The kingdom extended westward to the parts of present day Middle-East and central Asia (see map). The victory of Vikramāditya over the Śaka people of central Asia marks the beginning of Vikram Era in 57 B.C.

King Vikramāditya's primeminister, Chāṇakya, also known as Kautilya, was a great scholar, and Chāṇakya wrote many books on various subjects. King Vikramāditya's elder brother, Bhartṛhari, was a very well known scholar, as well, and many books were written to his credit. An excerpt from Bhartṛharis' book on ethics is shown as follows:

अज्ञः सुखमाराध्यः
सुखतरमाराध्यते विशेषज्ञः ।
ज्ञानलवदुर्विदग्धं
ब्रह्माऽपि तं नरं न रञ्जयति ॥

Ajñāḥ sukhamārādhyāḥ,
sukhaṭaramārādhyate viśeṣajñāḥ,
jñānalavadurvidagdham,
brahmā-apī tam naram na rañjayati.

---- Bhartṛhari -Nīti--Śaṭakam 3

Bhartṛhari states: "It is easy to make a naive person understand. It is easier to make a learned person understand, but alas, an ignorant one who thinks himself/herself to be wise; it is beyond human capacity to make him/her understand, and even God who created him/her cannot make him/her understand."

2

PRONUNCIATION AND TRANSLATION GUIDE

Common rules of pronunciation

Vowels and consonants are systematically arranged according to the source of their production. The same is true of Sanskr̥t, and all other languages of India which are derived from Sanskr̥t. All vowels and consonants originate from the larynx. As the sound passes through the larynx, throat, oral, and nasal cavities; the sound changes according to the actions of these passage muscles. Various vowels and consonants have different sounds as shown in the chart below:

Vowels:

अ a as in amazing	(short)	ए e as in engine
आ ā as in arm	(long)	ऐ ai as in Kaiser
इ i as in India	(short)	ओ o as in nose
ई ī as in Iran, Machine	(long)	औ au as in clause
उ u as in put	(short)	अं un as in Angola
ऊ ū as in Parachute	(long)	अः ḥ as in ahah
ऋ ṛ as in Kṛṣṇa & spring		ऽ silent a = ' .

1. In Sanskr̥t and other languages of India, the consonants have a built-in invisible "a" to produce a fuller sound. In the absence of the "a" sound the consonants are pronounced partially as in these consonants: K (क्), KH (ख्), G (ग्),

GH (घ). To pronounce fully क, ख, ग, घ; add an “A” (अ) to the consonant for example: क्+अ=क : K + A = KA; ख्+अ=ख : KH + A = KHA; ग्+अ=ग : G + A = GA; घ्+अ=घ : GH + A = GHA. A short silent “a” is always present while transliterating Sanskr̥t or Hindī whole consonants. The consonants and their source of origin are as follows:

(1) Guttural

क ka as in karate (soft)
ख kha as in khaki (hard)
ग ga as in gun (soft)
घ gha as in ghost (hard)
ङ ṅ as toṅgue
pronounced as aṅga

(3) Lingual

ट ta as in tomato (soft)
ठ ṭha as in thug (hard)
ड da as in dog (soft)
ढ dha as in adhesive (hard)
ण ṇa as in band, Kṛṣṇa

(5) Labial

प pa as in panda, pen (soft)
फ pha(fa) as in photo, fruit (hard)
ब ba as in boy (soft)
भ bha as in abhor, Bharat (hard)
म ma as in man

(2) Palatal

च ca = cha as in chair
छ chha as in chhole
ज ja as in jug
झ jha as in zoo
ञ ñ=as aṅgel
pronounced as ñia

(4) Dental

त ṭa as in tortiya, Tara
थ tha as in thumb
द ḍa as in they, Veda
ध ḍha as in dharma
न na as in nose

(6) Assorted

य ya as in yellow
र ra as in rabbit
ल la as in leg
व va as in vase

(6)- ASSORTED, continued:

श Śa = sha, (palatal) as in shirt

ष Ṣa (lingual) as in ViṢṇu (Vishṇu)

स sa (dental) as in sun

ह ha as in hut

क्ष kṣa =ksha as in Lakshmi

त्र tra as in chitrā

ज्ञ jña as in jñān, Yajña

Symbol:

ॐ = ओश्म् = Ox3 m (pronounce letter “O” continuously three times and end with the sound of letter “M”.)

2. To produce the sound of आ, or AA, add another “A” to the consonant. For example, to make KAA (= का) add KA+A=KAA क+अ=का, KHAA (= खा) add KHA+A=KHAA ख+अ=खा, or one may use a long - diacritical mark on top of the vowel following the consonant (KĀ, KHĀ, etc.).

3. Use a vowel to produce short or prolong phonetic sounds for example:

(Short sound)

इ = i = bit

ई = ī = beet (slightly prolong sound)

(Short sound)

उ = u = put

ऊ = ū =boot(slightly prolong sound)

(Short sound)

ए = e = bet

ऐ = ai = Hi (slightly prolong sound)

4. The last consonant in Hindī or Sanskr̥t̥ is usually pronounced softly; therefore, during transliteration “a” or “A”, at times, may not be written. To keep conformity in the text “a” will be used after the last letter except for the word “Sansk̥r̥t̥”, as shown below:

शाह = Shah
 पंडित = Pundit
 सिख = Sikh
 संस्कृत = Sanskr̥t̥
 समाज = Samāj

5. In English, there are only twenty-six letters; therefore, sound production is limited, but Sanskr̥t̥ has sixty-three letters. The related Sanskr̥t̥ languages, such as Hindī, encompasses more letters. Many of these letters produce phonetic sounds, which are very common in the day to day use of Hindī, but these letters are not found in English. For example CHHA: छ, as in **Chhole**, DA: द, as d-in **mother**, TA: त as in Sanskr̥t̥, DHA: ढ as in **adhere**, DHA: ध as in **dharma** **which is not to be confused with dha= ढ**, Bha: भ as in **Bhāgavat Gītā**, ṭ: ṭha **is not to be confused with tha= थ**. These sounds are totally absent in English; therefore, an attempt, to reproduce them correctly, is made by using the diacritical signs as described below:

Diacritical Signs Guide

- (1) Diacritical sign usage: Both Sanskr̥t̥ and Hindī have slightly prolonged sounds of अ (a), इ (i) and उ (u) as आ, ई and ऊ, respectively. Diacritical signs are used in this text to indicate

the appropriate phonetics in English. For example, आ = ā (far, bar), ई = ī (grisly), ऊ = ū (zucchini, Zulu).

(2) Fallacies and proposed corrections: Current standards, for the use of diacritical marks for transliterating Sanskr̥t̥ or Devanāgarī scripts to Roman script, are written for the people who are unfamiliar with Indic scripts which are fallacious as described below:

a) Few of the labial, palatal, and other Sanskr̥t̥/ Devanāgarī sounds are absent in English as shown in the examples, त, द, ध, छ, भ, ठ, ढ. In the proposed solutions, new diacritical marks are introduced to distinguish these phonetic sounds for the English speaker which are shown as follows: त = Ṭ, द = Ḍ, ध = ḍha or Ḍha. For example तोता = Ṭoṭa, मधु = Maḍhu, हिन्दी = Hindī, etc.

b) The lingual sounds, Ta (ट), Da (ड), do not need diacritical marks for these phonetics are part of the English language as seen in the words; **Doctor**, **Daddy**, **tomato**, and **today**.

Special Note:

1. Since this book is written, mainly, for speakers of English, excluding India, diacritical marks for ‘त = Ṭ, द = Ḍ, are used in this book to emphasize different sound production from the traditional one which leads to the correct pronunciation of Sanskr̥t̥ and Hindī words.
2. The names associated with ancient traditions, history, ethics, and Vaidic values are transliterated with the help of diacritical marks for the appropriate and correct pronunciations. Furthermore, these words are identified by

marking the first letter capitol, for example: Dharma, Dēva, Mantra, Ghī, Ślokas, Yoga, and Yajña.

3. Readers are requested to ignore the variations in the English word spellings, as American spellings differ, at times, in such words as **color, practice, pundit, travelers, and valor** when taken from their British counterparts.
4. The spelling of the word **Vedic** has been in use for more than three centuries; therefore, in this text the same spelling is used for the sake of conformity. However, the spelling, Vaidika, is preferred by some and Vaidic by others.
5. **Summary:**

आ = ā, ई = ī, ऊ = ū, ऋ = r̄, अः = ḥ, ङ = ṅ, ज = ñ,

ण = ṇa, ठ = ṭha, त = ṭa, द = ḍa, ध = ḍha, श = Śa, ष = Ṣa, क्ष = kṣa, ञ = jña.

Symbols:

ॐ = ओम् = Om., ऽ = ‘ (Silent A in Sanskr̄t),

ॡ = A Sanskr̄t character.



3

WORDS OF WISDOM

WHO IS CALLED A PUNDIT (Pundit)?

Viḍur, a wise scholar, tried logic and ethics to persuade Dhr̄tarāśtra to get the rightful place of Pāndavas in order to avoid the Mahābhāraṭa War. Some excerpts from Viḍur's discussions with Dhr̄tarāśtra are presented below to make one aware of the definitions of Pundit, or the wise person. (Mahābhāraṭa is the name of the great war which was fought by two cousin dynasties: Kaurava's and Pāndavas in India, 3138 B.C., at a place called Haṣṭināpura where modern Delhi is situated. In this war, rulers and troops from the Indian sub-continent and adjacent countries including central Asia, also, participated; therefore, the war is called the Mahābhāraṭa War, or the War of Greater India:

निश्चित्य यः प्रक्रमते
नान्तर्वसति कर्मणः ।
अवन्ध्यकालो वश्यात्मा
स वै पण्डित उच्यते ॥

Niśchitya yaḥ prakramaṭe
nāntarvasati karmanah,
avandhyakālo vaśyātmā
sa vai paṇḍita uchyate.

---- Viḍur Nīti 1:25

Whosoever is dedicated, goal oriented, thoughtful, and engaged in constructive activity is wise, or a Puṇḍit.

आर्यकर्मणि रज्यन्ते
भूतिकर्माणि कुर्वते ।
हितं च नाभ्यसूयन्ति
पण्डिता भरतर्षभ ॥

Āryakarmani rajyanṭe,
bhūṭikarmāṇi kurvaṭe,

hiṭam cha nābhyasuyanṭi
paṇḍitā bharaṭarṣabha.

----Viḍur Nīti 1:26

Supreme noble Puṇḍits are wise people who have taken keen interest in humanitarian activities. Noble Puṇḍits are delighted to undertake deeds for the prosperity of people. Wise people or Puṇḍits are neither jealous nor critical of those who undertake these acts.

न हृष्यत्यात्मसम्माने
नावमानेन तप्यते ।

गाङ्गो हृद इवाक्षोभ्यो
यः स पण्डित उच्यते ॥

Na hr̥ṣyaṭyāṭmasammāne
nāvamānena ṭapyate,
gāṅgo hṛḍa evākṣobhyo
yaḥ sa paṇḍita uchyate.

---- Viḍur Nīti 1:27

A Puṇḍit, a wise person, is not looking for praise. By remaining content, a wise person, or a Puṇḍit, is never disheartened when insulted or ignored.

ओ३म्