

4

ONE HUNDRED QUESTIONS

A set of common questions and answers regarding Hindū Dharma are given below:

Q (1): What is Dharma?

A (1): Dharma is the individual's natural, selfless duty, a responsibility towards self, parents, family, society, community, environment, and humanity. **There is no equivalent English translation for the Ancient Sanskr̥t word 'Dharma'.** Dharma is pronounced as Dh-r-m.

Dharma is divine in origin and deals with universal natural principles. The connotations are spiritual and metaphysical. Mahābhārata (12-31-7) described Dharma as follows:

धारणाद् धर्ममित्याहुर्धर्मेण विधत्त प्रजाः॥
यत्स्याद् धारणसंयुक्तं स धर्म इति निश्चयः ॥

Dhāraṇād dharmamityāhurdharmeṇa vidhātā prajāḥ,
yaṭsyād dhārṇasamyukṭam sa dharmā iti niśchayaḥ.

“That conduct which sustains, protects, harmonizes all human beings including family, society, nation, nature, and the cosmos”.

While visiting Jakarta, Indonesia, I saw many English sign-boards stating “Dharmo-Vanita”. I asked a taxi driver the meaning, and the driver replied: “Dharma means to help others, and Vanita means women. It is a sign-board of a government department that deals with helping women, you may call it women's welfare!” Furthermore I asked him: “What is your religion?” He replied “Muslim”. According to this Indonesian Muslim taxi driver his religion is Muslim, but, to him, Dharma means the duty to help others.

An individual who goes out of the way to help others is said to have undertaken Dharma. Kaṇād R̥ṣi in Vaiśeṣika D̥arśan describes Dharma as follows:

यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः।

Yaṭo'bhyudayaniḥ śreyasasiddhiḥ sa dharmah.

----Vaiśeṣika D̥arśan .2.

“Dharma is that righteous conduct which elevates a human being to a higher level of interaction; thereby, one attains selflessness and is free from selfishness.”

Dharma is derived from the Sanskr̥t word ‘Dhāraṇa,’ the root word, Dhr̥. ‘Dhāraṇa,’ means ‘to uphold,’ or to sustain. One who upholds these destined natural duties is said to have undertaken Dharma. For example, the Dharma of the sun is to shine. The Dharma of the earth is to rotate, and a learned person should guide others in the righteous direction.

The great lawgiver sage, Manu, described ten characteristics of Dharma as follows:

धृतिः क्षमा दमो ऽस्तेयं

शौचमिन्द्रियनिग्रहः ।

धीर्विद्या सत्यमक्रोधो

दशकं धर्मलक्षणम् ॥

Dhṛtiḥ kṣamā damo ‘ṣteym

śauchamindriyanigrahaḥ.

Dhīrvidyā satyamakrodho

daśakam dharmalakṣaṇam. ---Manu.6.92.

“The ten characteristics of a person who upholds Dharma are contentment, forgiveness, maintenance of purity, thought, action, emotional, and sensual discipline, iratelessness, truthfulness, abstinence from stealing, acquisition of knowledge, and wisdom.”

The tenth Sikh Guru Śrī Govind Singh in Ugraḍaṅṭi Chhake Chhand Vāṇi under the description of “Chandi Ki Var” stated:

“Sakala jagaṭa me khālsā pantha gāje,
Jage dharam hindū sakal bhānda bhāje”

Chhake Chhandā 39

“Let Khālsā Pantha be victorious all over the world to awaken Hindū Dharma, so all falsehood or ignorance may be removed.”

Sikh Guru Śrī Govind Singh further stated in Ugraḍaṅṭi Saveya Chhake Chhandā (40):

“Sakala jaga me khālsā pantha gāje,
Jage dharam Hindūka turk dunde bhāje”

Ugraḍaṅṭi Saveya Chhake Chhandā Chhakā 1 line 40.

The use of the word “Hindūka” in the above Chhand by Guru Śrī Govind Singh reveals that the word Hindūka was in vogue at that time.

In essence Dharma means “natural righteous, conducts, and duties that help one to rise higher to become a better person.”

Q (2): What is Religion?

A (2): Religion is an artificial and human created path which helps one to lead a noble life and bring one closer to God. In English, religion is the closest word which may be substituted for “Dharma”. For ordinary

purposes the term Dharma may be interchangeable with religion.

Humans designed “Religion”; whereas, Dharma represents natural principles, duties, and responsibilities.

Q (3): What is the meaning of the word Hindū?

A (3): Actually nobody knows the origin of the word “Hindū”. The word Hindū cannot be found in any ancient Hindū scripture, for Hindū is a later day derivative with many theories which are stated below:

1. One group of intellectuals is of the opinion that the word Hindū is derived from two different words; the first word is Himālaya, and the second word is Inḍu. Himālaya is the highest and largest mountainous range of the world, 5.5 miles high and 150,000 miles long which marks the northern most boundary of India. Inḍu means an ocean, and the ocean marks the southern most boundary of India. “Hi” from Himālaya, and “nḍu,” from Inḍu, have given birth to the new word “Hindū”. People living in the land that extends from the Himālayās to the Indian Ocean are called “Hindūs”; thus the word Hindū originated indigenously.
2. Other scholars think the word “Hindū” originated from the word “Sindhu,” as the mis-pronounced

word “Hindū,” instead of “Sindhu”. Sindhu is one of the largest rivers of ancient India flowing from the Himālayas to the ocean west of India. Traders, merchants, and travelers had to cross this river in order to go west beyond the boundaries of Bṛhaṭ-Bhāraṭ, Greater India. Hindū-Kuśa, a range of Himālayān mountains, was the boundary of Bṛhaṭ-Bhāraṭ, Greater India, in ancient times (see map no.1). Travelers usually remember the greatest pleasures, or travelers remember the most difficult obstacles of their journey. The Hindū-Kuśa mountain range was the greatest hurdle for the travelers going west to the valleys and cities of Persia, Greece, Middle East, Central Asia, or Europe from the pleasurable and prosperous Sindhu, or Indus valley. The travelers would address the people of the Hindū-Kuśa range and the Sindhu-river according to their own language as Hind, Inde, Intu, or Indus. This is how **inhabitants of the Hindū-Kuśa mountain range and the Sindhu River belt came to be known as Hindū. Similarly, the people of the Caucasus mountain range became known as Caucasians.**

3. The word “Hindū” is found in the *Arab Holy Book “LISAN AL ARAB,”* which has been published since early 800 A.D.. The word “Hind” means beautiful woman, and, also, one hundred camels;

The word “Hindūka” means person from India. Professor Al Batal, department of Arabic language, Emory University, Atlanta, Georgia, U.S.A., translated the mentioned book. A presumption is that in ancient times Arabs probably used to buy a beautiful Hindū woman for one hundred camels!

4. Tenth Sikh Guru Śrī Govind Singh, in Daśam Granth, has also used the word “Hindūka”, pertaining to Hindūs (see answer 1). During medieval times the word “Hindūka” was in vogue, and the word may have been a prototype of the modern word Hindoo (Hindū) as the British would say.

In ancient times the inhabitants of the Hindū-Kuśa Mountains and beyond were called Hindūs, and in turn the inhabitants gave birth to the Arabic word “Hindūka.” The land beyond the Hindū-Kuśa Mountains was called Hindūsthān which means land of Hindūs. The populace out-side of Hindūsthān popularly referred to the religion of the people of Hindūsthān as Hindū.

Note: *Kuśa (कुश) means “sacred grass,” as spelled and written, according to “*A Sanskrit English Dictionary*” written by Sir Monier Monier-Williams.

Q (4): Who founded Hindū Dharma?

A (4): Hindū Dharma was never founded by any prophet, person, guru, or committee. The source of Hindū Dharma is the Veḍas.

There is no founder of Hindū Dharma.

Q (5): What are the Veḍas?

A (5): The word ‘Veḍa’ means knowledge. The divine knowledge was revealed at the dawn of civilization. Vaidic knowledge is in the form of four holy books that make the basis of Vaidic- Sanātan Hindū Dharma. The books are *Rgveda*, *Yajurveda*, *Sāmaveda*, and *Atharvaveda*. Rgveda contains 10,522 Mantras, or hymns; Yajurveda has 1,975; Sāmaveda has 1,875; whereas, Atharvaveda has 5,977 Mantras, or hymns. There are 20,349 total Mantras, or hymns, in all the four Veḍas.

The word Veḍa is derived from the root “Vid”. “Vid” has five forms, or meanings. In short, all forms may be summarized in saying “by its virtue all people can know, acquire, deliberate, live, and subsist.”

The Veḍas are the principal sources of all knowledge and sciences. It may be the coincidence that happens to be Hindūs, who by maintaining the scriptural status of Veḍas, were able to preserve

this treasure of all scientific knowledge for the modern world.

Q (6): What is the original name of Hindū Dharma?

A (6): The teachings of Hindū Dharma are based on the Vedas; therefore, Hindū Dharma is called **Vaidica** or **Vaidika** Dharma. Ādi Śankarāchārya, in his commentaries of the Upaniṣads and Viveka-Chudāmaṇi, has acknowledged this Dharma alone as “एष वैदिक धर्म”, Vaidic, or Vedica Dharma (pronounced as “WAY-THE-K DH-RUM”).

The original name of Hindū Dharma is Vedīc or Vaidīc Dharma.

The teachings deal with natural universal laws that are eternal. ‘Sanātān’ means eternal; therefore, Hindū Dharma is also known as Sanātān Dharma. ‘Sanātān’ is pronounced as S-naa-t-n. Manu gives various definitions of Sanātān Dharma, and one definition is as follows:

सत्यं ब्रूयात्प्रियं ब्रूयान्न ब्रूयात्सत्यमप्रियम् ।
प्रियं च नानृ तं ब्रूयादेष धर्मः सनातनः ।

Saṭyam bruyātṭpriyam bruyānna
brūyātṭsaṭyamapriyam.

Priyam cha nānṛṭam brūyādṛeṣa dḥarmah
sanātṭanaḥ.

Manu Smṛṭi 4-138

“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 Sanātān Dharma”.

Vaidīc Sanātān Dharma is the authentic name of Hindū Dharma.

Q (7): To whom was the knowledge of the Vedas revealed, or to whom was it first made known?

A (7): Vedas were revealed at the beginning of creation to meditating seers; Ṛṣis, who were in a super conscious state of mind. Yogīs, being virtuous and pure, have already experienced the presence of God in their hearts and minds. These Yogīs were able to perceive the Vedas. Vedas are Apauruṣeya which means one that is not made by humans. No one has ever claimed authorship of the Vedas unlike other

scriptures. The Vedas are the oldest books of civilizations

Vedas were divinely revealed to meditating pure and virtuous seers, or R̥ṣis.

Q (8): How were the Vedas passed from generation to generation?

A (8): The Vedas were passed, by oral transmission, from one generation to the next. Sages and scholars memorized and recited the Vedas in various forms. Each form of recitation was designed to keep the correctness of each Mantra, hymn, so exactness could be achieved on reproduction. The oral transmission from one generation to the next continued unabated; therefore, these Vedas are called “Śrutiṣ,” as well.

Vedas were propagated through hearing, remembering, and orally reciting, so the Vedas carry the title of “Śrutiṣ”

Only Vaidic hymns are called Mantras, and the hymns of other scriptures are called Ślokas. Mantra is that verse whose meaning is to be analyzed repeatedly in the mind; whereas, one realizes the deep seated three-dimensional meanings including the abstract, spiritual, and metaphysical. “In short, Mantra is to be thought

over and over, again and again”. Mantra is pronounced as “M-an-tr”.

Recite ‘Om’ prior to any Mantra, this is the basic rule. The purpose is to invoke blessings of God in realization of meanings of Mantra.

Q (9): Why did the sages and scholars not write the Vedas?

A (9): **Initially, the Vedas were transmitted orally. Therefore, the Vedas are called Śrutiṣ,** meaning that which is heard. The Samhitā nomenclature was given when the Śrutiṣ were written in book format. The Samhitās could be destroyed by flood, or by fire, or by animals, and, also, by humans, so by oral recitation and memorization, the sages and scholars managed to keep the Vedas alive.

When the Vedas were put in written form the Vedas became *Samhitās*, but only *Samhitās* are Vedas.

Q (10): In what language were the Vedas originally written?

A (10): The Vedas Samhitās, or Śruṭis, were originally written in Vedic Sanskr̥t of which the classical Sanskr̥t is a revised grammatical form. Vedic Sanskr̥t places great emphasis on pronunciation, so each ‘Akṣara,’ or letter, conveys immense meaning. Therefore, any deviation in enunciation will change the complete meaning. To prevent any distortion each ‘Akṣara’ has to be pronounced appropriately. Modern Sanskr̥t is the mother language of all Indo-European/Indo-Germanic languages according to the *American Heritage Dictionary*. All the modern languages of India, and the languages of the east, such as, Thai language and Indonesian “Bhāṣā,” also, originated from Sanskr̥t. Even Zoroastrian’s religious book, *Avesta*, was written in Old Farsi, a Persian language, which contains R̥gvedic hymns. As time passed, nations rose and fell, and the language of the nation changed as well. Henceforth, the Vedas were, also, written in various scripts, such as Brāhmī and Kharoṣṭhi. The Brāhmī and Kharoṣṭhi scripts were in vogue in ancient India and central Asia. Now, being extinct the symbols ॐ and 卐 or 卐 of the Kharoṣṭhi script still represent Om and Svastī, respectively.

Vedā language is Vedic Sanskr̥t.

Q (11): Give one example of the multifaceted richness of Sanskr̥t.

A (11): Languages describe culture, emotions, and the richness of community interaction. The western philologists have proven that Sanskr̥t is the mother language of all modern Indo-European languages. The language has innumerable forms of expressions representing a variety of ideas, feelings, and social interactions. The usage of Upsara and Paṭyaya create innumerable words. According to Robert A. Johnson, Sanskr̥t has ninety-six terms to express love. The ancient Persian language Parsi, or Iranian, has eighty, Greek has four, and English only one word, love.

Love is expressed in ninety-six different terms in the Sanskr̥t language.

Ancient Sanskr̥t inscriptions were found in the Far East, in a village called Vo Canla near the town, “Nha Trang” in the southern part of Vietnam, as mentioned in the book, *Hindu Temples of Vietnam*, by J. C. Sharma, 1998. The original name of Vietnam in Sanskr̥t is Champa, Thailand is also addressed as Siam. Far Eastern languages, particularly those of Indonesia, Vietnam, and Thailand, are highly charged with Sanskr̥t words seemingly as if originating from Sanskr̥t. In *Temples of Champa (Vietnam)*, 1992, J. C. Sharma reveals the deep impact of ancient Vedic

civilization. A ninth century inscription describes the lineage of the Chams, or Vietnamese people, from the great ancient Sanskr̥t scholar sage Bṛgu Ṛṣi.

Q (12): Are there any other scriptures based on the teachings of the Veḍas?

A (12): Yes. Since the Veḍas could not be easily understood by the common people, the ancient Ṛṣis, or seers, wrote commentaries which consists of other scriptures. These scriptures are guides to better understand the Veḍas which are known as the **secondary scriptures**. The **secondary scriptures** are as follows: **Upaniṣaḍs, Āraṇyakas, Ṣad-Darśan, Manusmṛti, Brāhmaṇa Granths, Śūtras, Rāmāyaṇa, Mahābhārata, Gītā, Purāṇas, Nirukta, Agmās, Tirukkurāl, and Saṭyārtha Prakāśa.**

Some ancient Ṛṣi, or seers, took portions of the Veḍas that deal with the metaphysical, the spiritual sciences, and philosophical matters, and the seers wrote books to explain them in great detail. These are known as the Upaniṣaḍs and the Āraṇyaks. Similarly, the Brāhmaṇa Granths and the Śūtras are commentaries that deal with rituals and ceremonies. All these secondary scriptures are summarized in the seventh chapter, “Glimpses of Hindu religion”.

One must remember that only Samhitās, or Śruṭis, are called Veḍas. The Upaniṣaḍs, Āraṇyakas, and Brāhmaṇas are sometimes erroneously called by some the Veḍas. The Veḍas are the supreme authentic authority. Secondary scripture contents are to be accepted if they concur with the Veḍas, and the contents are to be rejected if they do not concur with the Veḍas. Since these secondary scriptures were not memorized, distortion in order to please rulers, invaders, or modify personal whims, is possible.

Veḍas are the primary scriptures. Only Samhitās or Śruṭis are called Veḍas.

Q (13): Name the sages: Ṛṣis, to whom the Veḍas were first revealed.

A (13): Agni Ṛṣi - Ṛgveḍa, Vāyu Ṛṣi - Yajurveda, Āditya Ṛṣi - Sāmaveḍa, and Angirā Ṛṣi - Atharvaveḍa.

Q (14): What is Veḍānta?

A (14): The knowledge of Brahman, or the Supreme being, is called Veḍānta. The Veḍas contain many branches of knowledge dealing with different subjects, and the section dealing with the knowledge of God, or

Brahman, is called Vedānta. Vedānta is so called; because, Vedānta is last in the series of the Upaniṣads which marks the final goals of the Vedas including “the knowledge about the self and God”.

Q (15): What sciences originated from the Vedas?

A (15): All physical sciences are called “Aparā,” and all spiritual and metaphysical sciences are called “Parā.” All these sciences originated from the Vedas. The ancient Vaidic sages and scholars understood astronomy, mathematics, physics, chemistry, geology, metallurgy, engineering, philosophy, and medicine.

Aparā, or all spiritual sciences, and Parā, or all physical sciences, originated from Vedas.

Q (16): What is Saṅkalpa?

A (16): Saṅkalpa is the initial part of any ceremony that deals with the march of time, the beginning of creation, and up to the present moment of the ceremony. Saṅkalpa includes the current positions of constellations, planets, and geographic locations. Saṅkalpa describes the purpose behind the ceremony, the executors, and the hosts. The events and the conductors of the ceremony are identified in the initial part of the recitation, so the exact time, up to the second, the exact location, and the hosts can be traced

for authenticity which is the unique ancient Vaidic way of oral record keeping. Through recitation these records are passed from generation to generation; therefore, Saṅkalpa is also known as “Deśakāla Saṅkīrtana.”

Saṅkalpa is an authentic, unique, and ancient Vaidic way of oral record keeping.

Q (17): How old is Hindū Dharma?

A (17): Hindū Dharma is the oldest religion in the world, and the first religion of human beings which appeared on the earth 1.9 billion years ago! Modern science also supports the existence of life for this period. The late Carl Sagan, astrophysicist, professor of astronomy and space sciences, Cornell University, and recipient of the Pulitzer Prize, calculated that the sun of our solar system is five billion years old; whereas, the earth is 4.5 billion years old. **Therefore, one should not be startled if Hindūs say the current civilization is 1.9 billion years old!**

Q (18): What is the current time according to Hindū Dharma?

A (18): According to the calculations of the great lawgiver, Manu, 1,960,853,101 years have passed since the current creation ‘Sṛṣṭi’ started, as calculated up to 1999 A.D.. One cycle of creation, Sṛṣṭi,

contains fourteen Manvanṭaras. The current Manvanṭara is the seventh Manvanṭara called Vaivasvatā-Manu. One Manvanṭara has 71 cycles of Chaṭuryuga. One cycle of Chaṭuryuga contains four Yugas: The first one is called Saṭayuga, the second is called Tṛeṭāyuga, the third is Dvāparayuga, and the fourth is Kaliyuga. The numbers of years in each Yuga is as follows:

Saṭayuga	1,728,000
Tṛeṭāyuga	1,296,000
Dvāparayuga	864,000
Kaliyuga	432,000

All of these four combined Yugas are called one Chaṭuryuga.

The present creation, Sṛṣṭi, is in the twenty-eighth cycle of Chaṭuryuga, and the creation has already completed Saṭayuga, Tṛeṭāyuga, Dvāparayuga, and 5,100 years of Kaliyuga, as calculated up to March, 1999, A.D.. According to calculations, **the present Kaliyuga started the year 5,101 on March 18, 1999, A.D.; therefore, the Kaliyuga Era entered the fifty-second century on this date.**

The Hindū system of reckoning dates begins with the first month called Chaitra. Each month is divided into two halves depending on the phases of the moon. The

first half of the month is called Kṛṣṇa-Pakṣa and the later half is called Śukla-Pakṣa. Kṛṣṇa means black, so during Kṛṣṇa-Pakṣa there is gradual decreasing phase of moon that ends in complete absence of the moon-light on the fifteenth day, Amāvasya. The Purṇimā means the full moon; whereas, the last day of the Śukla-Pakṣa, or the fifteenth day of Śukla Pakṣa, is called Purṇimā, or Purṇmāsi, meaning full moon.

In the Hindū calendar, the first day of each half of the month either of Kṛṣṇa-Pakṣa, or Śukla-Pakṣa, is called Partipaḍā, or Ekama, or Pūdvā. The second day is called Dviṭyā, and the third day is called Tṛiṭiyā and so-forth until the fifteenth day arrives which is designated by special names as described earlier. Varṣa-Partipaḍā means the first day of the New Year. The twelve months that comprise one year of the Hindū calendar are out lined below:

Chaitra, Vaishākha, Jyeṣṭha, Āṣadha, Śrāvaṇa, Bhādrapada, Āśvina, Kārtika, Mārgashirṣa, Pauṣa, and Phālguna. Generally, these months correspond to the Gregorian calendar depicted as follow:

March, April, May, June, July, August, September, October, November, December, January, and February.

The total of 1,960,853,101 years have passed since the current creation ‘Sṛṣṭi’ started, which was calculated up to 1999 A.D..

Q (19): What is the day of Brahmā?

A (19): One thousand Chaṭuryugi cycles make one day of Brahmā. Also, the same number of cycles represent one night of Brahmā. The expansion, or creation of the universe, is a day of Brahmā, and the contraction of the universe, dissolution, or sleepiness of Brahmā is night, Pralaya. The universe expands for billions of years and then condenses. Afterwards, the universe expands again to make way for another creation, Sṛṣṭi, and the cycle continues indefinitely.

In 1929, Edwin Hubble proved this Vedic formula to be accurate. Albert Einstein was even skeptical, but Hubble proved him to be incorrect. Of course, this information was stated in the Vedas before the birth of Hubble.

Q (20): What is Kalpa?

A (20): **Kalpa is the name given to the time span necessary to create the universe.** Four billion, three hundred, twenty million, 4,320,000,000 years make one Kalpa according to the ancient astronomical Vaidic calculations of “Sūrya Siḍḍhānta”.

The time between the initial condensation to the final conflagration of a world system is called Kalpa. Siḍḍhāratha Gauṭam, an Indian sage in the sixth century B.C., became known as Buḍḍha. He pictured Kalpa beautifully by saying: “Imagine a mountain of

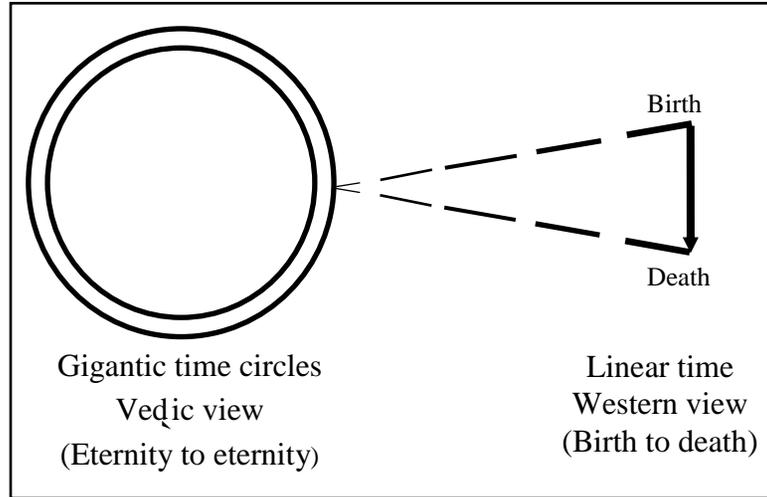
the hardest rock, much larger and higher than the highest peaks of the Himālayas. Now, suppose a person from Vārāṇasi, Kāśī, travels to this mountain once every one hundred years to touch it with the sheerest silk gauze, and, then, the time it would take to wear the entire mountain away would be about the length of a Kalpa.” One should not think the Kalpa period is utopia.

In the long range of creation, one hundred years of human life span is merely the blinking of an eye. Scientifically, the radiation rods, used in nuclear reactors, continue to radiate for 700,000 years. According to the geological time scale, the Precambrian Period existed 600,000,000 years ago. Carl Sagan, whose work is respected by N.A.S.A (National Aeronautics and Space Administration), gave serious consideration to the research of Kalpa (see the answer #17)

Q (21): What are the parameters of time calculations?

A (21) According to Hindū thought, time travels in gigantic cycles. Time starts with the onset of creation, Sṛṣṭi, and time stops with the end of creation, but, at the same time, dissolution, Pralaya, begins. It is like a circle, for a circle has no beginning or end! In the life of a person, however, the time of birth to the time of death is only a relative time span. In this respect, time is in linear form making a straight line.

This linear human life span of time is minuscule, like a drop of water in the seven seas, when compared to the gigantic time circles. Nonetheless, this linear time is accepted as standard in the western world. Below are some parameters, units of time, for these gigantic time circles (see figure).



Units of Time

Largest measure of time:

Kalpa = 4.32 billion years.

Smallest measure of time:

Paramāṇu = 60,750th of a second.

Other measure of time:

Kraṭi = 34,000th of second.

Ṛuti = 300th of a second.

Nimeṣa = 16/75th⁵³ of a second.

Vipal = 2/5th of a second.

Kṣaṇ = 1 second.

Pal = 24 seconds

Minute = 60 seconds

Ghadi = 24 minutes

Horā = Hour (60 minutes)

Ḍivasa = Day (24 hours)

Saptāha = 7 days (week)

Māsa = four weeks (Month)

Varṣa = twelve Months (Year)

Śaṭābdī = One hundred Years (Century)

Sahasrābdī = One thousand Years (Millennium)

Ḍeva yuga = 12,000 years

Chaṭuryuga = Saṭa+Ṛeṭa+ Ḍvāpara+Kaliyuga

Chaṭuryuga/Mahāyuga = 4,320,000 years

71 Chaṭuryuga = Manvantara

14 Manvaṅṭara = Creation, Sṛṣṭi

Sṛṣṭi= One day of Brahmā = 1,000 Chaṭuryuga

Pralaya= One night of Brahmā = 1,000 Chaṭuryuga

The ancient Vaidic sage, Maiṭreya, gave the table of time units as follows:

One Aṅu equals	2 Paramāṅu
One Ṛasareṅu equals	3 Aṅu
One Ṛuti equals	3 Ṛasareṅu
One Vedha equals	100 Ṛuṭis
One Lava equals	3 Vedha
One Nimeṣa equals	3 Lavas
One Kāṣṭhā equals ⁵⁴	15 Nimeṣa

One Kalā equals	30 Kāṣṭhā
One Muhūrṭa equals	30 Kalās
One day and night (24 hours) equals	30 Muhūrṭas

Therefore, Paramāṇu is the smallest unit of time which equals to 60750th of a second. **The above time parameters are still used in Vedic Astronomy, Jyotiṣ.**

Q (22): How can one calculate or remember these unbelievable numbers?

A (22): Ancient Vaidic sages and seers knew the Universe contracts and then expands continuously. Astronomy and the other sciences were the part of life as taught by the Veḍas. Sāyaṇāchārya, in his commentary on Ṛgveḍa, 1/50/40, describes the velocity of light, sun light travels 2202 Yojanas* in a half Nimeṣa, for example 8/75 second (S. R. N. Murthy). Yojana* is defined in the table as follows:

One Yojana equals	Four Krośa
One Krośa equals	2000 Daṇḍa
One Daṇḍa equals	Two Yards
1760 yards equals	One Mile

One Yojana equals approximately nine miles, and light travels 2202 Yojana in half a Nimeṣa (8/75

second). Therefore, the speed of light equals 187,670 miles per second. The modern speed of light is 186,281.7 miles per second. In 1887, Michelson and Morley conducted experiments and determined that the velocity of light is 186,281.7 miles per second. Modern science has calculated a light year as the distance light travels in a year which is 5,874,579,691,000 miles, but who can remember that? In the ancient Vaidic system of education called Gurukul, a Guru, or a resident teacher, taught students the tricks of memorizing the mathematical tables and other calculations. This author was also exposed to such institutions, called **Pāthśālā, where one had to memorize multiplication and other tables including fractions up to the table of one hundred.**

Q (23): How much time is left before the present, Sṛṣṭi, creation of the universe ends, and Pralaya, dissolution begins?

A (23): Relax, do not worry, for the end is not near. As calculated earlier, there are 2,333,226,900 years left before the current creation, Sṛṣṭi, ends.

Physics professor Stephen Hawking at Cambridge University, Cambridge, England, calculated the life of the sun as ten billion years, after which the sun will swell up and engulf the earth. Therefore, one should not be surprised at these figures, for Vaidic calculations also talk of numbers in billions.