

Q (24): When was the Rām-Rāvaṇa War?

A (24): Sage Vālmīki lived in Bhārdwaj Āśram during the reigns of Kings Daśarath and Śri Rāma. The sage narrated the life of Śri Rāma in poetic form at the coronation ceremony of Śri Rāma, and the poetic narration was later called Rāmāyaṇa. Vālmīki's Rāmāyaṇa is the only authentic Rāmāyaṇa; because, Vālmīki was the contemporary of Śri Rāma. According to the cross reference of the Vāyu Purāṇa 70/48, the war was fought during the twenty-fourth Tṛeṭāyuga of the current creation, Sṛṣṭi. Eighteen million, one hundred, forty-nine thousand, one hundred one (18,149,101) years have passed since Rāvaṇa's defeat, as calculated precisely until March 18, 1999, when Kaliyuga's 5101 years started (see answer number 18). During the secret visit to Lankā, Śri Hanumān saw four tusked mastodons. These mastodons are now extinct, but according to paleontologists, the mastodons existed about twenty million to five hundred thousand years ago being one of the many documented scientific evidences regarding the Rāmāyaṇa Period.

Note: Long ago *Rāmāyaṇa* was translated into all the languages of India, Thailand, and Indonesia. *Rāmāyaṇa* is also available in Arabic, Persian, and English. Even today, *Rāmāyaṇa* is the national play of Thailand and Indonesia. The cultural anthropological studies also confirm that the

Rāmāyaṇa Period preceded the Mahābhāraṭa Period by many millennia. For further readings on the chronology, the reader may wish to consult the resource guide and the footnotes of chapter nine.

Q (25): When was the Mahābhāraṭa War fought?

A (25): The Mahābhāraṭa War was fought in Dvāparayuga, thirty-six years before the beginning of Kaliyuga, 3138 B.C..

The Mahābhāraṭa War was fought 3138 B.C.

Q (26): When did Kaliyuga begin?

A (26): **Kaliyuga began on the day Yogirāj Śri Kṛṣṇa left his mortal body.** The first month of the first year of Kaliyuga is called Pramathi which began 5,101 years ago at 27 minutes and 30 seconds past two A.M, on February 20, 3,102 B.C.. At present Kaliyuga entered in the year of 5,101 on March 18, 1999, A.D.. The discrepancy is due to the change of the old Christian, Julian, calendar, to the new Gregorian calendar, ordered by Pope Gregory XIII in 1582. This Gregorian calendar is the standard calendar in most countries of the world, excluding some Orthodox Russian church predominated places.

***Note:** For the students of comparative study, the following chronology of world religions and their corresponding eras may help clarify some doubts that

various civilizations existed in the past, even beyond the imaginations of the inventors of the Christian Gregorian or Julian calendars.

The table at the end of the book shows the Jewish Year started 3,761 B.C., the Chinese Year started 2,698 B.C., the Persian, or Zoroastrian Year, started 1,850 B.C., the Jain Year, or Mahāvīr Year, started 536 B.C., the Vikrama Era, or Samvat, started 57 B.C. However, the A.D. Era can be summarized including the Śaka Era or Samvat, the Year 78 A.D., the Mohammed or Islamic Year, 580 A.D., and the Sikh or Guru Nānak Year, 1,469 A.D.

When the Jewish and the Chinese Era can exist prior to Christian Era, then, why is there resistance on the part of western scholars to accept the existence of the Hindūs Era? Why are the Hindū civilizations accepted norms, time-line, and authentic historical documents disdained, when documentary, cross-cultural references, and archeological proofs are available as mentioned in the footnote of chapter nine?

One needs to know that Kaliyuga or Yugābdh began in 3,102 B.C.

Q (27): What is the meaning of Ārya?

A (27): Yogī Aurobindo stated: “Ārya is a person who has a well governed life, with courage, gentleness, purity, humanity, compassion, a protector of liberty and the weak, with observance of social duties, an

eagerness for knowledge, and one who respects the wise and the learned.” Therefore, Ārya is a civilized noble person with all these social accomplishments.

1) **The simple meaning of “Ārya” is defined as noble. The correct nomenclature is Ārya and not the “Āryan.”** In Vālmīki’s Rāmāyaṇa, Sītā addressed Śrī Rāma as “Ārya”. Yogīrāj Śrī Kṛṣṇa addressed Arjuna as “Ārya” in the Gītā. Veḍavyāsa, also, defined the word “Ārya” in Mahābhārata as follows:

न वैरमुद्दीपयति प्रशान्तं,
न दर्पमारोहति नास्तमेति ।
न दुर्मतोऽस्मीति करोत्यकार्यं,
तमार्यशीलं परमाहुरार्याः ॥

न स्वे सुखे वै कुरुते प्रहर्षं,
नान्यस्य दुःखे भवति विषादी ।
दत्त्वा न पश्चात् कुरुतेऽनुतापं,
स कथ्यते सत्पुरुषार्यशीलः ॥

Na vairamudḍīpayati praśāntam,

na d̥arpamārohaṭi nāṣṭameṭi.
 Na d̥urmaṭo-smīṭi karoṭyakārya,
 ṭamāryaśīlam paramāhurāryāḥ.

Na sve sukhe vai kuruṭe parharṣa,
 nānyasya d̥ukhe bhavaṭi viṣaḍi
 D̥aṭvā na paśchāṭ kuruṭe-nuṭāpam,
 sa kathyāṭe saṭpuruṣārya śīlaḥ.

---- Mahābhārata 8.82,83,

“Ārya is one who is neither boastful, nor re-ignites the resolved animosity, nor becomes desperate, nor acts recklessly in adversities.”

“One, who is neither snobbish nor exploits others, nor despises deeds and dedications, is said to have the distinctive features of an Ārya.”

This verse describes the qualities of an Ārya:

Jñānī ṭuṣṭaścha d̥ānṭaścha,
 saṭyavādī jiṭendriyaḥ.
 D̥āṭā d̥ayālurnamraścha,
 Syād̥āryo’ṣtabhirguṇaiḥ.

The eight characteristics of an Ārya are stated as follows:

- 1) Jñānī is a learned scholar of the Vedas.
- 2) Posses sustenance of a steady state of contentment,
- 3) Able to restrain self in adversities,
- 4) Truthful,
- 5) Free from vices,
- 6) Dedicated,
- 7) Kind,
- 8) Generous.

Ārya does not indicate any race, sect, or ethnicity.

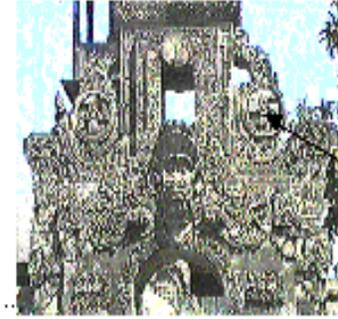
Therefore, the question of Ārya, or the Āryan invasion of India, does not arise. The myth of Ārya, or the Āryan invasion of India, was perpetuated by the British during their rule over India (See the chapter on distorted chronology). Therefore, no Indian can say that the British were foreigners, for no one could force them to leave India. Their policy of divide and rule gave birth to another myth which claims that the “D̥ravids of south India” were of a different race. This propaganda was used for the imperialistic indulgences of the British, but the fact is that the word ‘D̥ravid’ denotes ‘divine prosperity’. Those who possess ‘divine prosperity’ are called D̥ravids.

Therefore, a common person would address rich people as “D̥ravid” and a noble person as “Ārya”.

Atharvaveda, xii.5.8-10, while defining Dharma described Dṛaviṇam, as divine prosperity. Pāndava Gītā Śloka, twenty-eight, asserts the same definition of Dṛaviṇam as being the repertoire of all material possession along with a prosperous life.

Q (28): What is Svastī?

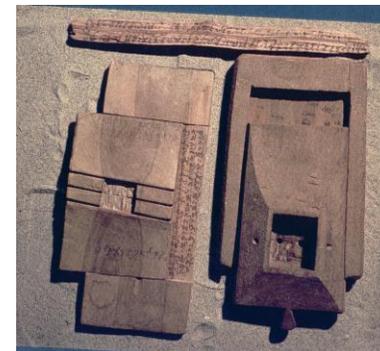
A (28): **Svastī means peace, progress, and prosperity.** The distorted word is svastika. Svastī is represented as a symbol in the Kharoṣṭhi script, akin to a cross with extended sub-arms in a counter-clockwise 𑀘 or clock-wise 𑀙 direction. Kharoṣṭhi is now almost extinct, but the symbol of Svastī is well accepted by Hindūs all over the world including the Hindūs of Indonesia, Bāli.



Ninth-Century
Stone Temple
Entrance Engraved
with Svastī counter-
clockwise: 𑀘 and clockwise: 𑀙
Bali, Indonesia

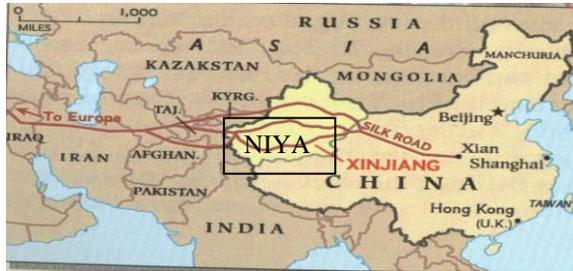
National Geographic, Vol. 130, No. 3 March 1998

Kharoṣṭhi script, the oldest alphabet of Aryan origin, 3rd Century BC at Niya, Xinjiang, Central Asia (near Kyrgyzstan)



Hindū-Centum

Silk road of ancient world, showing the sites of excavation- Niya, Xinjiang



Wooden bowl found at Niya (Ancient Silk Road). Showing Svasti, 5th Century BC



The symbol of Svasti is prima facie at all auspicious occasions. Prior to any ceremony or auspicious occasion, a Svasti symbol is marked at the spot to invoke “prosperity” (Also refer to Question number 10).

Hindū-Centum

The mammoth entrance of a ninth century stone Hindū temple in Bali, Indonesia shows the magnificent Svasti symbols in both clock-wise ☸ and anti-clockwise directions ☸ (see Figure above).

The National Geographic magazine, Vol.189, No.3, March, 1996, while describing “The Silk Road’s Lost World” through central Asia, referred to the archaeological findings of grave diggings found at a place called Niya. At this place a wooden bowl was found that shows a Svasti symbol engraved in anti-clockwise directions ☸ (see Figure). Niya carvings on a small wooden door reflected Indian elephants as one would see at the atrium of dwellings in the present day rural and urban Rajasthan, India.

In the early 1900s the British archaeologist, Sir Aurel Stein, found “hundreds of wooden documents” in Kharoṣṭhi script, an Indian alphabet of Aramaic origin dating back to the fifth century B.C., and these documents were often used for Silk Road transactions.

***Note: The true spirits of Ārya and Svastika are distorted. These distorted meanings of Ārya and Svastika are still used in some groups and countries. These particular groups still take unfair advantage of these pious names and symbols. Hopefully, God will grant them insight, so these groups may understand the appropriate meanings of**

Ārya, a civilized noble person, and of Svastika which means peace, progress, and prosperity.

Q (29): What is the main Mantra, verse, or hymn which is acceptable as a prayer to all Hindūs?

A (29): “Gāyatrī Mantra”, is the main Mantra, verse, or hymn, acceptable as a prayer to all Hindūs.

ओ३म् भूर्भुवः स्वः ।
तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥

Om bhūr bhuvah svaḥ. T̄atsaviṭur
vareṇyam bhargo dēvasya dhīmahi.
D̄hiyo yo naḥ prachod̄ayāt̄.

---- Yajurveda 36-3

God, You are the creator and protector of the universe, giver of life, and of prosperity. You are the reliever of misery and suffering. Alone, You are worthy of worship. You are Luminous, Self-effulgent, Pure, and Divine. We meditate on God, who is the giver of intellect to guide our intellectual faculties in the right direction.

Q (30): What is Agnihoṭra or Havan, pronounced as Ha-[sound of “H” as in Hawaii]-One?

A (30): It is a process of religious, ceremonial, and devotional offerings of purified butter, Ghī, and a mixture of natural botanicals and aromatic herbs called sāmagrī. This sāmagrī is placed on a specially ignited fire in a particular rectangular pan called a Havan Kuṇḍ, or a special altar. During this process divine Vaidic hymns are recited. **This whole ceremony is known as Agnihoṭra, or Havan.** It is also known as Homam, or Homa. It is pronounced as ‘home’. The process of Agnihoṭra purifies the air as studied by Dr. Satya Prakash, 1935, Dean of the chemistry department at Allahabad University, Allahabad, UP, India.

The message is “not to sacrifice the environment for the sake of human growth, but the message is to live in harmony with the environment.”

The prefix, “Agni” in Agnihoṭra, has several meanings in Vaidic literature. Apart from its physical meaning, spiritually, it represents the first syllable “A” of AUM, OM. Agni is the name of God as Self-Effulgent, Resplendent, Illuminator, Brilliant, Effulgent, the Great Universal Soul who is One, Without a Second, All Knowing, Supreme Being, Omniscient, Divya Shining, or Divine (R̄gveda 1.1.1, 1.24.1, 1.24.2., 8.44.23., 30.2.1., 1.164.46).

During Agnihoṭra one explores and tries to realize the presence of the above qualities of God within oneself. Spiritually, it helps bring one closer to the realization of God in the individual.

Q (31): What is Yajña and Yajña-Śeṣa?

A (31): Like Dharma, Yajña is a Sanskr̥t word that is difficult to translate in English. The meaning of Yajña is “sanctified creative activity and constant collective efforts to undertake benevolent endeavors towards the growth of people without a selfish motto.”

In simple language Yajña means continuous, selfless, and dedicated efforts towards the service of humanity in order to offer these benevolent efforts to the Impersonal, All Pervading Reality, Brahman, or God.

Any significant benefit that remains after undertaking sanctified creative continuum, dedicated activity, or effort, is called Yajña-Śeṣa. Śrī Kṛṣṇa, in the Gītā, asked devotees to offer Yajña-Śeṣa to undertake real dedication and devotion, or Dharma. The best example is of Aśvamedha Yajña.

Q (32): What is Aśvamedha-Yajña?

A (32): The real meaning of Aśvamedha-Yajña is as follows:

The word “Aśva” originated from the root word, Aś. According to Śaṭapath Brāhmaṇa (S.B. XIII 2.11.15-17), the meaning of Aś is “to pervade”. Aśva is the name of God that pervades the whole universe. The kingdom of God, or the power of God, is called Aśva-Meḍha in which Meḍha means to divide. Rāṣṭra Aśvamedha-Yajña is a creative benevolent effort by the people, or Prajā, to bring prosperity and glory to the kingdom.

“When the people, Prajā, participate in the activities of the kingdom or undertake Yajña, then glory permeates the country. This is the real meaning of Aśvamedha-Yajña,” *Rgvedāḍi Bhāṣya Bhūmikā 411*, and not the killing of the horse with which it is connected.

It is worth-while to mention that the Antyeṣṭi ceremony, the last rites of cremation, is also called Narmedha, or Puruṣmedha Yajña. These terms Narmedha or Puruṣmedha do not intend “to cut a man” (See also answer 33).

The great sage, Veḍa Vyāsa, elaborates further in Mahābhāraṭa as follows: