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DAILY FAMILY PRAYERS

All family members need to pray together for peace and prosperity at least once a day. By daily prayer family members develop humility, discipline, devotion, and dedication. Additionally, mutual affection, goodwill, and respect grow among all members.

All members young and old are to participate at a convenient location including; visitors, guests, helpers, and employees. After purification, everybody assembles at a given time to assume prayer postures by sitting straight with palms of the hands folded together as in “Namaste”. Then, a lamp should be lighted whose cotton wick is saturated in purified butter, Ghī. Having set the environment conducive to the prayers, now, the prayers are recited harmoniously and faithfully.

By daily devotional recitation everyone may easily and automatically memorize the divine prayers which takes, only a short time.. For a speedy recovery, one may recite the “well-being” prayer as follows:

COMMON PRAYER

ओश्म् तेजोऽसि तेजो मयि धेहि
वीर्यमसि वीर्यं मयि धेहि
बलमसि बलं मयि धेहि ।
ओजोऽस्योजो मयि धेहि
मन्युरसि मन्युं मयि धेहि
सहोऽसि सहो मयि धेहि ॥

Om t̥ejoasi t̥ejo mayi d̥hehi
vīryamasi vīryam mayi d̥hehi
balamasi balam mayi d̥hehi.
Ojoasyojo mayi d̥hehi
manyurasi manyum mayi d̥hehi
sahoasi saho mayi d̥hehi.

---- Yajurveda 19.9

Venerable God, You are the Supreme Resplendent Divine Brilliance of Infinite Knowledge, grace us with this brilliant knowledge. Omnipotent Divine, bless us with vigor and prowess. Mightiest of All, Your powers are infinite, bless us with endurance and vitality. Source of all energy and steadfastness, grant us courage and stamina to face

unrighteousness and enable us to endure the will of righteousness.

GĀYATRĪ MANTRA:

ओ३म् भूर्भुवः स्वः ।

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥

Om bhūr bhuvaḥ svaḥ. Tātsvitur
vareṇyam bhargo devasya dhī mahi.

Dhiyo yo naḥ prachodayāt.

---- Yajurveda 36.3

Omnipresent, Omniscient, God, You are the Giver of Life, Reliever of Suffering, Bestower of Joy, and Creator of the Universe. Your Divine Brilliance is pure and adorable. We pray and meditate for divine inspiration to enlighten and guide our intellect in the right direction.

विश्वानि देव सवितर्दुरितानि परा सुव ।

यद्भद्रं तन्न आ सुव ॥

Viśvāni deva savitar duriṭāni

parāsuva, yaḍ bhadram ṭanna ā suva.

---- Yajurveda 30-3

O God, You are the Great Creator of the universe, kindly remove all vices and sorrows from us, grant us those qualities that are beneficial to humanity.

अग्ने नय सुपथा राये अस्मान् विश्वानि

देव वयुनानि विद्वान् ।

युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते

नमउक्तिं विधेम ॥

Agne naya supathā rāye asmān

viśvāni deva vayunāni vidvān,

Yuyodhyasmajjuhurāṇameno

bhūyiṣṭhām ṭe namauktim vidhema.

---- Yajurveda 40.16

O Self-Effulgent Resplendent Divinity, lead us to the noble path of Your devotion and grace. Great Merciful God, You know all our deeds. Remove from us all our vices. We offer in every way our respect and prayers to You.

असतो मा सद्गमय ।

तमसो मा ज्योतिर्गमय ।

मृ त्योर्माऽमृ तं गमय ।

Asaṭo mā sadḡ gamaya,
 Tamaso mā jyotir gamaya,
 Mṛityormā ' mṛiṭam gamaya.

---- Bṛ haḍāraṇyaka Upaniṣaḍ.1.3.28.

O Great Divine, lead us from untruth to truth. Lead us from the darkness of ignorance to the light of knowledge and wisdom. Lead us from death and limited knowledge to immortality or limitlessness of knowledge.

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

Pūrṇamaḍaḡ pūrṇamiḍam
 pūrṇāṭ pūrṇamuḍachyaṭe,
 Pūrṇasya pūrṇamāḍāya
 pūrṇamevāvaṢiṣyaṭe.

-- Śāṅṭi Pāṭh of Īsāvāsya Upaniṣaḍ

Great Creator, Omnipresent, Omnipotent, Omniscient God, You are Absolute, Your Creations of the cosmos, including the earth are absolutely perfect. Absolute Perfection comes from the Absolute. From that Absolute Perfection, even if the absolute is taken away, the whole absolute remains. The Great Creator is that Absolute Perfection. We pray with faith and devotion that our lives will be perfect.

FAMILY PROSPERITY PRAYER

ओश्म् सह नाववतु सह नौ भुनक्तु
 सह वीर्यम् ॥ करवावहै ।

तेजस्वि नावधीतमस्तु
 मा विद्विषावहै ॥

Om saha nāvavaṭu saha nau bhunakṭu
 saha vīryam karavāvahai.
 Tejasvi nāvadhīṭamastu
 mā vidviṣāvahai.

---- Taittirīyopaniṣaḍ 2. 1

Eternal, Omnipresent God, protect and grace us with divine joy. May we attain strength, together by our unity and conformity. By Your blessings may our interactions, understanding, and learning be full of glory and dignity, and may we never hate or harm each other.

गणानां त्वा गणपतिं हवामहे
 प्रियाणां त्वा प्रियपतिं हवामहे ।
 निधीनां त्वा निधिपतिं हवामहे वसो
 मम ।

आहमजानि गर्भधमा त्वमजासि
गर्भधम् ॥

Gaṇānām tvā gaṇapaṭim havāmahe
priyāṇām tvā priyapaṭim havāmahe.

Nidhīnām tvā Nidhipaṭim havāmahe
vasomama. Āhamajāni garbhadhama
tvamajāsi garbhadam.

---- Yajurveda 23.19

We invoke the God who is the guardian of innumerable elements, objects, species, and races. We accept divine presence, to be nearer and dearer to our hearts. The precious leader of all and the repertoire of all knowledge, God, You protect all living beings like a mother protecting a child in her womb. Great Nurturer, Leader, and Guardian of all, God, You protect nature, Prakṛti, and the finest particles. There is no one else except the All Mighty Protector, God. With devotion, may we experience that divine protection!

त्वमेव माता च पिता त्वमेव
त्वमेव बन्धुश्च सखा त्वमेव ।
त्वमेव विद्या द्रविणं त्वमेव
त्वमेव सर्वं मम देव देव ॥

Tvameva mātā cha pitā tvameva
tvameva bandhuścha sakhā tvameva,
tvameva vidyā draviṇam tvameva
tvameva sarvam mama deva deva.

---- Pandav Gītā 28

O Supreme Creator, You are my mother and father, You are my brother, kith and kin, and friend. You are all my knowledge and wealth. In essence, Great Divine, You are my all in all Omniscient Absolute.

अनुव्रतः पितुः पुत्रो मात्रा भवतु संमनाः ।
जाया पत्ये मधुमतीं वाचं वदतु
शन्तिवाम् ॥

Anuvratāḥ piṭuḥ puṭro mātṛā
bhavaṭu sammanāḥ. Jāyā paṭye
madhumaṭim vācham vadaṭu

Śanṭivām.

---- Atharvaveda 3.30.2.

Supreme Merciful God, grant us mutual love and affection, may the sons and daughters be obedient to their parents. May harmony prevail among all the members of the family. May the interaction between the members of family and

the spouses be full of justice, love, and compassion.

मा भ्राता भ्रातरं द्विक्षन्मा

स्वसारमुतस्वसा ।

सम्यञ्चः सव्रता भूत्वा वाचं वदत

भद्रया ॥

Mā bhrātā bhrātaram d̥vikṣanmā

svasāramuṭasvasā, samyañchaḥ

savraṭā bhūtvā vācham vadatā

bhadrayā.

-- Atharvaveda3.30.3

Great Divine Merciful Super Soul, Paramātmā; bless us with mutual affection and noble interactions among our brothers and sisters to achieve success in our dealings. May we earn righteously and share joyously with all. समानी

प्रपा सह वोऽन्नभागः समाने योक्त्रे सह
वो युनज्मि । सम्यञ्चोऽग्निं सपर्यतारा
नाभिमिवाभितः ॥

Samāni prapā saḥavo' nnabhāgaḥ

samāne yoktre saha vo yunajmi,

Samyañcho agnim saparyaṭārā

nābhimivābhiṭaḥ.

---- Atharvaveda3.30.6

Great Merciful God Bless our collective efforts. By Your grace may we gather all our resources, and use our common dining places to further strengthen joyous mutual bonds. Grant us unity as we stand firm and united like the spokes and rods of a wheel.

Summary

Supreme Merciful God, we, the members of this family have assembled here to offer our prayers. Grant us wisdom and understanding for the promotion of mutual love and affection. May there be a complete absence of animosity. May harmony prevail among all the members of the family. May the interactions between the members of this family and others be full of justice, love, and mercy, and may all the members of family be polite, respectable, and dutiful.

PRAYER FOR HEALTH

तनूपा ऽ अग्नेऽसि तन्वं मे पाहि

आयुर्दा ऽ अग्नेऽस्यायुर्मे देहि ।

वच्चोदा ऽ अग्नेऽसि वच्चो मे देहि

अग्ने यन्मे तन्वा ऽ ऊनं तन्मऽ

आप् ण् ॥

Tānūpā agne'si ṭanvam me pāhi

āyurdā, agne' syāyurme dehi
 varchoḍā, agne' si varcho me dehi.
 agne yanme ṭanvā' ūnam ṭanma
 āpr̥ṇa.

---- Yajurveda 3.17

Eternal, Immortal, Sustainer, God grace my body with endurance. Bless me with vibrant health, physical strength, and longevity. By Your mercy may I be healed, well and strong. Great Resplendent Divine, free us from all diseases and disorders, so we may acquire vigor and vitality.

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत्
 पश्येम शरदः शतं जीवेम शरदः शतं
 श्रुं पुयाम शरदः शतं प्रब्रवाम शरदः
 शतमदीनाः स्याम शरदः शतं भूयश्च
 शरदः शतात् ॥

Ṭaṭchakṣur devahiṭam purastāch
 chhukramuchcharaṭ. Paśyema
 śaraḍaḥ śaṭam jivema śaraḍaḥ śaṭam
 śṛṇuyāma śaraḍaḥ śaṭam prabravāma
 śaraḍaḥ śaṭamadīnāḥ syāma śaraḍaḥ
 śaṭam bhuyaścha śaraḍaḥ śaṭāṭ.

--- Yajurveda 36.24

Great Divine Benefactor, I meditate on Your Divinity, kindly grant me perfect health. May my eyes, ears, tongue, and other organs remain healthy for a hundred years! By your mercy, may I physically and emotionally be able to live a vigorous life for one hundred years. Grace me with a hundred years of a joyous, independent, prosperous, and healthy life.

आपः शिवाः शिवतमाः शान्ताः ।
 शान्ततमास्तास्ते कृ ष्वन्तु भेषजम् ॥

Āpaḥ śivāḥ śivaṭamāḥ śāntāḥ
 śāntaṭamāstāste kṛṣvantu bheṣajam.

Pārasakara Gṛhya sūtram 1.8.5.

All Pervading God, by Your grace may water be calm; and kindly, God make it more serene and beneficent to promote greatest peace. Grant me that peace as well. By Your blessings may the water and liquids be the medicine to provide that greatest peace.

त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
 उर्वारुकमिव बन्धनान्मृ त्योर्मुक्षीय
 माऽमृ तात् ॥

Ṭryambakam yajāmahe sugandhim
 puṣṭi vardhanam.

Urvārukamiva bandhanān
mṛtyormukṣīya mā mṛtāṭ.

---- Yajurveda 3.60

Great Divine Sustainer of the three worlds, Promoter of Vigor and Vitality, Destroyer of Illness and Supporter of All! Just as a ripe fruit is detached automatically from the stem, similarly, free us from all ailments. Grace us with a healthy and a long life.

ĀRATĪ

ओश्म् जय जगदीश हरे, स्वामी जय जगदीश हरे ।
भक्त जनों के संकट, क्षण में दूर करे ॥

जो ध्यावे फल पावे, दुःख विनशे मन का ।
सुख सम्पत्ति घर आवे, कष्ट मिटे तन का ॥

मात पिता तुम मेरे, शरण गहू किसकी ।
तुम बिन और न दूजा, आस करूँ जिसकी ॥

तुम पूरण परमात्मा, तुम अन्तर्यामी ।
पार ब्रह्म परमेश्वर, तुम सबके स्वामी ॥

तुम करुणा के सागर, तुम पालन-कर्ता ।
मैं सेवक तुम स्वामी, कृपा करो भर्ता ॥

तुम हो एक अगोचर, सबके प्रणपति ।

किस विधि मिलूँ दयामय, ऐसी दो सुमति ॥

दीन बन्धु दुःखहर्ता, तुम रक्षक मेरे ।
करुणा हस्त बढ़ाओ, शरण पड़ा तेरे ॥

विषय विकार मिटाओ, पाप हरो देवा ।
श्रद्धा भक्ति बढ़ाओ, सन्तन की सेवा ॥

ओश्म् जय जगदीश हरे, स्वामी जय जगदीश हरे ।
भक्त जनों के संकट, क्षण में दूर करे ॥

TRANSLITERATION:

Om jay jagdīś hare, swāmi jay jagdīś hare;
Bhakt janon ke sankat, kṣaṇ men dūra kare.
Jo dhyāve phal pāve, dukh vinśe man kā;
Sukh sampti ghar āve, kṣṭ mite tan kā.....
Māṭa piṭā ṭum mere, śaraṇ gahūn kiskī;
Ṭum bin aur nā dūjā, ās karūn jisakī.....
Ṭum pūran paramātmā, ṭum anṭaryāmī;
Pāra brahma parameśwar, ṭum sab ke
swāmī.....
Ṭum karuṇā ke sāgar, ṭum pālana kartā;
Main sevak ṭum swāmī, kṛpā karo bhartā.....
Ṭum ho ek agochar, saba ke prān pati;
Kis vidhi milūn dayāmaya, aisī do sumati.....

Deen bandhu dukh hartā, tum rakṣaka mere;
 Karuṇā hasta badhāo, śaraṇ padā tere...
 Viṣaya vikāra miṭhāo, pāpa haro devā;
 Śrad̥dhā bhakti badhāo, santan kī sevā....
 Om jay jagdīs hare, swāmi jay jagdīs hare;
 Bhakt janon ke sankata, kṣaṇ men dūr kare....

TRANSLATION:

Glory to the Great Creator, Glory to the Great
 Creator,
 Who soothes devotee's agonies instantly,
 Whosoever worships gets relief from distress,
 Glory...
 Grant us peace and prosperity, and kindly remove
 our miseries,
 You are my parents, Omnipresent, who else can
 protect me,
 Without You, on no one else can I depend,
 Glory...
 You are Perfect, Eternal, Omnipotent,
 Omniscient, Blissful, You are the most exalted
 Supreme Being,
 Glory...
 You are Merciful, Almighty, Sustainer, and
 Provider,
 I am at Your mercy, grant me Your grace,
 Glory...

You are Self-Existent, invisible, yet Ever
 Pervading,
 Grant me the intellect, to feel Your Presence,
 Glory...
 Great Friend of Helpless, kindly remove our
 suffering, O Supreme Guardian!
 Bestower of Bliss, I seek Your refuge,
 Glory...
 Supreme Being free us from passions,
 temptations, and vices,
 Divine bless us with mirthful devotion to serve
 all devoutly,
 Glory...
 Glory to the Great Creator, Glory to the Great
 Creator,
 who soothes the devotee's agonies instantly!

Note: This is the end of the original prayer as written by Swāmi Shivānanadā

MEAL TIME PRAYER

ओ३म् अन्नपतेऽन्नस्य
 नो देह्यनमीवस्य शुष्मिणः ।
 प्र प्र दातारं तारिष ऊर्ज
 नो धेहि द्विपदे चतुष्पदे ॥
 Om annapaṭe annasya
 no dehyanamīvasya śuṣmiṇaḥ.
 Pra pra dātāram tārīṣa ūrjam

no dhehi dvipade chaṭuṣpade.

---Yajurveda 11.83

O God, Great Nurturer, Nourisher, and the Provider of Food, grace this nourishing and energy-producing food. Gratify those who give in charity. Bless all living beings with healthy and nourishing food.

ŚĀN TI PĀTHA (HYMN OF PEACE)

ओ३म् द्यौः शान्तिरन्तरिक्षं शान्तिः
पृथिवी शान्तिरापः शान्तिरोषधयः
शान्तिः।

वनस्पतयः शान्तिर्विश्वे देवाः शान्तिर्ब्रह्म
शान्तिः सर्वं शान्तिः शान्तिरेव शान्तिः
सा मा शान्ति रेधि ॥

ओ३म् शान्तिः शान्तिः शान्तिः ।

Om dyauḥ śāntirantarikṣam śāntiḥ
pṛthivi śānti rāpaḥ śānti roṣadhayaḥ
śāntiḥ. Vanaspaṭayaḥ śāntirviśve
devāḥ śāntir brahma śāntiḥ sarvam

śāntiḥ śāntireva śāntiḥ sā mā

śāntiredhi.

Om Śāntiḥ; Śāntiḥ; Śāntiḥ.

--- Yajurveda 36.17

Almighty, Merciful, Peace Provider, grant us peace in the cosmic regions. Bless us with peace in the universe. Grace the earth with peace, so that water will be soothing; herbs will be healing, and plants will be placating. Let peace and harmony prevail everywhere in the universe. May there be physical peace, spiritual peace, and cosmic peace. Gracious God grant me this peace.

Om Śāntiḥ (Cosmic peace),

Om Śāntiḥ (Physical peace),

Om Śāntiḥ (Spiritual peace).

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6

DISTORTED CHRONOLOGY

Any distortions are either due to ignorance or to purposeful intentions. Ignorance induced distortions may be corrected by education, understanding, and appropriate social interventions. The intentionally implemented distortions continue unabated as malevolent forces perpetuate it; therefore, distortions become the part and parcel of societal life. Subtle brainwashing cannot be screened, even, by the best of intellectuals who themselves are reared in a society which permeates distortions. Only rare, brilliant, and dedicated scholars can identify these distortions and present them to society for correction. Therefore, it is the social responsibility of each individual to undertake this task to correct these distortions and to present the facts.

The following are a few examples of many major fallacies taught in high schools of the United States. Written below are some statements that were taken from a tenth grade, Georgia high school, world literature textbook. This textbook, or similar textbooks, are probably taught in many schools and universities throughout the western civilization which state:

1. Āryas are labeled as a race and are shown as invaders to India.
2. Invasion occurred around 1500 B. C.
3. Vaidic period: 1500-500 B. C.
4. Ṛgveda was written: 1000 B. C.
5. Mahābhārata Period: 400 B. C.- 400 A. D.
6. Rāmāyaṇa Period: 200 B. C.-200 A. D.
7. "Vyāsa" meaning compiler or arranger.
8. "Kṛṣṇa " is represented as a cult leader.
9. "A very human god" author's comments.
10. Allegorical literary ancient {Purāṇa} writings which are taken as concrete reality as opposed to abstract thinking.

The writings are devoid of a balanced approach. Factual counterpoints, data of other Western and Indian scholars, who do not agree with these sociological views, are missing. Therefore, the above writer's comments and interpretations are one-sided, inaccurate, and discredit history. Strangely but true, books are written for marketing, selling, and for political "correctness" in the world of the most stable democratic country; however, the facts cannot be camouflaged.

The facts are as follows:

Some countries such as Austria and Germany have misused the word "Ārya, or Āryan, as known in the west."

- 1) Ārya, or Āryan, means "noble" in the Sanskṛt language, and the word does not indicate race,

religion, creed, or color. It is qualitative and denotes the virtues of a person. The correct nomenclature is Ārya, not the “Āryan.”

Yogī Aurobindo stated: "The word Ārya expresses a particular ethical and social order of a well-governed life, courage, gentleness, purity, humanity, compassion, protection of the weak, liberty, observance of social duties, eagerness for knowledge, respect for the wise and the learned, and social accomplishment. There is not a word in any language that has a nobler history."

The Āryas never invaded India. They are the original inhabitants of the Himālaya, and the Āryas later moved westward to Europe through Gandhāra, Afghanistan, when the Sarasvatī River dried up many millennia B.C.. This has been thoroughly researched by satellite technology, cultural anthropology, and Indological studies. Recently, in 1996, “The World Association for Vedic Studies,” arranged an international conference on “Revisiting Indus -Sarasvati Age and Ancient India”, in Atlanta, Georgia, U.S.A., which was attended by eminent scholars of anthropology, archeology, philosophy, linguistics, and religion. These scholars, whose number exceeded three hundred, concluded that “recent archeological discoveries have fully established the existence of a continuous evolution of a civilization on the Indian sub-continent from

about 5,000 B.C., which remained uninterrupted through 1000 B.C.. There is not any scope, whatsoever, to support an Aryan invasion theory”⁽¹⁷⁾. Most recently, Dr.Rajaram and Dr. Natwar Jha, are credited with having successfully deciphered 2,000 seals from Harappa archeological excavations of Indus-Sarasvati basin. Dr. Richard Meadows of Harvard University, director of the Harappa Archeological Research Project, dated the latest discovered writings on the piece of Harappa archeological pottery sample, which was of 3,500 B.C.. Meadows further stated that these Indus inscriptions found on pottery pre-dates all other known writing. Dr. Rajaram, who is, also, an expert on artificial intelligence, has been a consultant at NASA (National Aeronautic and Space Administration). Dr. Rajaram has deciphered the latest finding which read “Ila vartate vara,” which means that “Sarasvati surrounds the blessed land.” Dr. Rajaram further stated in May, 1999, that “if the Ṛgvedic concepts already existed by 3,500 B.C., scholars would have to re-examine the theory of Mesopotamia as being the Cradle of Civilization, and other theories like the Āryan invasion theory of Indian history has already been disproved.”^[19]

The view is reinforced by Dr. Jonathan Mark Kenoyer, the guest curator and a Professor of anthropology at Elvehjem Museum of Art, at the University of Wisconsin-Madison while delivering a lecture on “Harappa: Early Writing and New

Discoveries, (1999)” at the American Center Islamabad, Pakistan. Professor Kenoyer said, “we found Swastika symbols, establishing South Asian origins.” Professor Kenoyer further asserted that “we have found on Harappa site weights which had emerged in the Indus Valley earlier than in the Egyptian civilization.”^[20]

Dr. J. G. Negi, emeritus professor at the National Geophysical Research Institute, Hyderabad, India, stated, in April, 1999, that archeological and Paleoclimatic studies have revealed that “Tectonic upheavals led to the destruction of Mohenjodaro settlements of the Indus-Sarasvati, or Indus Valley civilization in ancient India, and the drying up of Sarasvatī River. The destruction of the settlements were not from the Aryan invasion of India as popularly believed.”^[18]

Many indigenous modern scholars like Maharṣi Dayānanda Sarasvatī, Swāmī Vivekānanda, Swāmī Shradḍhānanda, Swāmī Rāmṭīrth, Yogī Aurobindo, and Nobel Laureate Ravindranāth Tagore, have researched and concluded that the Himālayas and the river-banks were the original abode of the Āryas.
[1-4, 6-8, 10-12]

It is worthwhile to mention that a very important historical event occurred on April 10, 1866. A secret meeting was held in the Royal Asiatic Society

in London, England, where a conspiracy was concocted “to induct the theory of the Āryan invasion of India”. The theory was intended to conceal the truth, “so the Indian would not say that the English were foreigners. All along, India was ruled by outsiders, and India continued to remain a slave under this benign Christian rule”. “A clever clergy, Edward Thomas, spelled the theory with Lord Stangford as the chair.”^[3] It was the most prominent political move of that time. Since then, the British have made it a part of the Indian history curriculum.

- 2) The total period that elapsed since the dawn of Vaidic civilization is 1.96 billion years up to 1998 A.D. ^[4, 10-12]. Carl Sagan, a professor of astronomy and space sciences at Cornell University, determined that the life of the earth is 4.6 billion years, and the life of the sun is five billion years ^[15]. Therefore, the figures given by ancient Vaidic sages need not startle any one.
- 3) Any follower of Hindū, Jain, and Sikh religions knows that the Rāmāyaṇa Period preceded the Mahābhāraṭa Period, (see question #7) and not the other way around, as stated in the tenth grade, Georgia high school, world literature textbook. This distortion is taught throughout the western world and is not limited to Georgia. The Rāmāyaṇa Period, Ṭretāyuga, preceded the Mahābhāraṭa

Period, Dvāparyuga, by many a millennia. The Mahābhārata was written in the Dvāparyuga Period. The "death," leaving the material body, of Śrī Kṛṣṇa marks the end of the Dvāparyuga Period and the beginning of the present Kaliyuga. Since then, 5,101 years have passed until 1999, A.D..^{8,10-13]}

- 4) Authors comment that "Vyāsa" means compiler, or arranger. Veḍa Vyāsa is the name of the sage who wrote the historical events of the Mahābhārata War.
^[10-13]
- 5) The fact is that Śrī Kṛṣṇa never started a cult. Devotees of Śrī Kṛṣṇa are called Vaiṣṇava. Vaiṣṇava is a major Hindū denomination and Vaiṣṇava is not a cult.^[9,14] More than five hundred million Hindūs worldwide, out of one billion global Hindūs, belong to the Vaishṇava denomination. Mahātmā Gandhi, a man of great eminence, was also a Vaiṣṇava. The authors intend to disgrace Hindū history by clearly using the word "cult". The authors want to portray the Vaiṣṇava denomination as a Kṛṣṇa cult; thereby, putting the denomination in the same category as Jim Jones and David Koresh, just to name a few! Cult is an ugly epithet depicted by use in contemporary American society. Literally, cult is used to describe a fad.

Apparently, these writers are unaware of important sociological terms. The authors of the textbook fail to differentiate between cult, denomination, and religion^[5]. These intellectuals were born and reared in an American society. The intellectuals should be cognizant of the contemptuous impact of the term cult in current American communities. Either the writers are ignorant, or the writers are planning a far-fetched strategy to subtly brainwash young adults in making them believe in this distorted history for some ulterior motives.

Hare Kṛṣṇa devotees were labeled as cult followers, rather than being called "Vaiṣṇava" as they have been rightfully recognized for 5,000 years^[14]. The American Psychiatric Association (APA) depicted the Hare Kṛṣṇa as a cult. The author of this paper was instrumental in correcting the APA. The APA no longer uses the term "cult" to describe the Hare Kṛṣṇa, but the APA sees them as a Vaiṣṇava denomination of Hindū religion. Even the APA has apologized for the mistakes made.

- 6) The textbook authors have neglected the teaching of "The Gītā" where Śrī Kṛṣṇa teaches, "action and responsibilities, dedication, devotion to duty, to achieve one's goals^[9]. Moreover, the textbook authors have painted a bleak picture of the Hindū society by depicting Śrī Kṛṣṇa as a womanizer by saying: "Kṛṣṇa's charming personality and good

looks made him irresistible to women, the fact that even married women left their homes to follow Kṛṣṇa's flute.” The sanctity of family life for married Hindū women is put at stake.

- 7) Ancient traveler documents and cross-culture studies done by Magasthenis, the Greek Ambassador to Chandragupta Maurya, in 400 B.C., an Indian Emperor, were not even mentioned. The Magasthenis book, *Indikā*, is a living testimony of the Indian civilization of that time ^[9]. *Indikā* does not mention any ongoing war neither of Rāma's War, Rāmāyaṇa, nor of Kṛṣṇa's War, Mahābhāraṭa.
- 8) The comments of textbook authors such as saying: "a very human God" is undesirable. The textbook writers are unaware of “Satyārtha Prakāśa,” 1882, a magnum opus of Maharṣi Dayānanda Sarasvatī (1825-1883) which contains a logical analysis and the systematic comparative study of the major religions of the world. This work is translated in almost every language of the world, and the work is published in English as the “*Light of Truth*” ^[12]. It forcefully and openly disputed ‘very human God,’ and refuted the worship of ‘Son of God’ as another religion believes. The father of the Hindū renaissance movement, Maharṣi Dayānanda Sarasvatī, in his superb and balancing literary work of “*Satyārtha Prakāśa*” reflected his utter desire to

seek the truth, but these authors in question entirely lack the spirit of balancing the literature factually.

- 9) The cross references of the ancient texts, Purāṇa ^[13], were not even considered. Also, the cross geo-anthropological studies of Thai and Bali, Indonesian people and their history, were not taken into account in determining the Rāmāyaṇa and Mahābhāraṭa Periods.
- 10) A Recently published time-line by *Hindūism Today*, (December, 1994), a newspaper representing a billion global Hindūs, and published in seven different countries, was not given equal space in the world literature textbook of tenth grade Georgia high schools. ^[8]
- 11) *The Ancient history of India* by R.C. Majumdar ^[16] refers to the date of the Mahābhāraṭa War as 3,102 B.C.. The book is accepted by the government of India, and Indian universities use this book as an authentic historical text and reference book. A very important documented historical fact is completely omitted.
- 12) One billion global Hindūs doubt the authenticity of the "chronological and historical sequences" as described in the Indian literature chapter of the book *World Literature*. This book is taught in the tenth grade of a Dekalb County high school, Georgia,

U.S.A., and the text book is published by Holt, Rinehart, and Winston, Inc. Please write to the publishers of this book to correct this distortion. The address is as follows:

Harcourt Brace, Customer Service, 6277 Sea Harbor Drive, Orlando, Florida, 32887, U.S.A.

The distorted "World Literature" is taught throughout the western world. Far from an isolated incidence, the well-planned strategy by these intellectuals, is to discredit and disgrace any other philosophy that is not in their belief.

Indeed, it is time to correct the *World Literature* as any other scientific document, where facts, opposing views, and theories are to be addressed equally. The textbook authors of *World Literature* have categorically avoided the scientific and archaeological discoveries. The writers have, also, avoided the pertinent views of Indians and other scholars. Therefore, their writings are unsound, unbalanced, and unauthentic.

Academically, these fallacies have a serious impact on our students at schools and colleges. Our students are cognizant of correct chronology, but the teachers mark them negatively; because, the teachers are unaware of the facts, and the instructors follow only what is shown in the text. Academically, anthropologically, archaeologically, psychologically, sociologically, scientifically, concepts, controversies, conflicts, and theories should be addressed on factual grounds to disseminate knowledge in schools and colleges.

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7

Glimpses of The Hindū Religion

(Vaidic- Sanātān Dharma)

(Adopted and modified, by Pundit Deen Bandhu Sharma from the Cidney McGill presentation at Union Church, Atlanta, Georgia, U.S.A.)

I Various names:

1. Vaidic Dharma: Righteous duties and teachings based on natural principles are enshrined in the Vedas.

2. Sanātān Dharma: Teachings based on eternal natural laws governing life, society, universe, and cosmos.

3. Hindū Dharma: People east of the Hindū-kuśa mountains who follow the above teachings and duties since time immemorial are called Hindūs, and the religion is addressed as Hindū Dharma.

II Dharma:

This is a Sanskr̥t word meaning one's righteous duties towards self, family, society, nature, universe, and the creator. Practically it can be translated as to do beneficial deeds for society at large. There is not an English translation of

“Dharma”. The closest word is “religion” which may be substituted for this general purpose.

III Message:

“Everyone has a potential to achieve what one wants through Puruṣārtha.” The individual is at liberty to choose the path of progress to make one’s own destiny by righteous efforts such as “Puruṣārtha”. One may wish to have what one desires.

IV Needs/Desires Two fundamental gratifying wishes:

- A 1. Pleasure: **Kāma**.
2. Wealth: **Artha**. Kāma is achievable by Artha or wealth.

Constant worldly successful achievements and steady wealth are attainable by righteous conduct or Dharma.

After quenching Kama, one eventually matures and walks to the road of wisdom as follows:

- B 3. The road to wisdom leads to righteous thinking. Righteous conduct and service is **Dharma**. **Dharma** arouses the consciousness to the goal of **Mokṣa**
4. The road to ultimate liberation is **Mokṣa**.

The fulfillment of all four, Kāma, Artha, Dharma, and Mokṣa is not only possible but

quite achievable in this very life by following the path described in VI.

Note: The correct sequence is Dharma, Artha, Kāma, and Mokṣa. In succession one leads to the next.

V Underneath the personality, or Ātman or soul, is an infinite conscious center; Brahman or Super soul, Super-conscious, Pure-intelligence, and the Godhead, which creates and controls the cosmos. To know Brahman, or God, one needs to explore the following:

- A The infinite conscious center is buried under a mass of illusion or ignorance, selfishness, ego, and personification.
B To actualize the true nature is to know the self. Self-realization leads to the path of liberation, and this self-realization is accomplishable in this life through the path of Paṭaṅjali’s Aṣṭāṅg Yoga. Yoga means union of soul, or Ātman, with super soul or Parmāṭman, or God.

VI The four Yogic-paths:

- A **Jñāna-Yoga**: path of pure knowledge.
B **Bhakti-Yoga**: path of pure devotion.
C **Karma-Yoga**: path of pure reverence to selfless work and action.
D **Rāja-Yoga**: A royal road to super consciousness, Paṭaṅjali’s Aṣṭāṅg Yoga.

VII The four paths may be chosen in the four following life phases which are called Āśrams:

- A **Brahmacharya Āśram:** The first phase, 25 years, is student life.
- B **Gṛhastha Āśram:** The second phase, 25-50 years, is of house-hold life.
- C **Vānaprastha Āśram:** The third phase, 50-75 years, is retirement planning, and the completion of life's goal, the exploration stage.
- D **Samnyās Āśram:** The final phase, 75-100 years, is selfless service to society, complete detachment, and renunciation life to attain ultimate peace.

VIII SCRIPTURES:

1) Primary scriptures: Vedas

All the above presentations are the basis of the Vedas. The word "Veda" means "knowledge" which was revealed in the beginning of creation to four pure Yogīs called Ṛṣis, who were in a deep state of meditation. The knowledge was passed from one generation to the next by oral recitation and the process of oral transmission is called "Śravaṇa", and the Veda as "Śrutiś".

- i **Rgveda** was revealed to Agni Ṛṣi.

- ii **Yajurveda** was revealed to Vāyu Ṛṣi.
- iii **Sāmaveda** was revealed to Ādiṭya Ṛṣi.
- iv **Atharvaveda** was revealed to Aṅgirā Ṛṣi.

All four Vedas have 20,349 hymns called "Mantras". In antiquity when these Mantras were written in the book "Samhitā" was the name given. Only "Samhitā" are called Veda.

2) Secondary scriptures:

A. UPAVEDAS (Sub-Vedas):

The Upavedas are the source of all true knowledge including humanities and sciences, which originated from the Vedas. These are as follows:

- i **Āyurveda** originated from Rgveda. It contains biological, health, and medical sciences.
- ii **Dhanurveda** originated from Yajurveda. It contains civil and military sciences, defense, and government.
- iii **Gāndharvaveda** originated from Sāmaveda. It deals with the science of music, arts, and humanities.
- iv **Atharvaveda** originated from Atharvaveda. It is, also, called **Śilpaveda**. It contains astro-

onomy, Jyotiṣ, engineering, mathematics, economics, sociology, and political science.

B. AṄGAS (Auxiliary to the Veḍas):

To understand the literature and the language of the Veḍas, Aṅgas are essential. The Aṅgas deal with composition and grammar. There are six sets as given below:

1st Set: Śikṣā: The science of proper articulation and pronunciation. It includes Pāṇiniya, Prāṭiśākhya, and Māndukī Śikṣā.

2nd Set: Kalpa: (Commentaries on Veḍas)

a) Brāhmaṇ Granths deal with rituals and ceremonies, and also, help interpret Veḍic Mantras: Each Veḍa has a commentary or Brāhmaṇ Granth, for Ṛgveḍa Aitareya and Śāṅkhāyan; for Yajurveda Śaṭapatha; for Sāmaveḍa Tāṇḍya Brāhmaṇ, and for Atharvaveḍa Gopath Brāhmaṇ. **Āraṇyaka Granths** are part of Brāhmaṇ Granths, which further elaborates spiritual knowledge.

b) Sūtra Granth: These are stanza scriptures of rituals and have three main classes, Gṛhyasūtra, Dharmasūtras, and Srauta-sūtras. The most famous ones are Āśvalāyana, Gobhil, Pāraskar, Kaoṣītākī, Kaṭyāyana, and Bodhāyana.

3rd set: Nirukṭa and Nighantu: The etymological explanation of difficult Vaidic words (Vocabulary and philology) by Yāskāchārya.

4th Set Prāṭiśākhya or Vyākaraṇa: Grammar: Roots, groups, and others, by Aṣṭādhyāyī and Mahābhāṣya. Dhātu pāṭh: roots; Gaṇa pāṭh: groups; Uṇāḍikoś: prefixes and suffixes.

5th Set: Chhandā: The art and science of Prosody, or Poetry, Chhandograntha by Piṅgalāchārya is very famous.

6th Set: Jyotiṣ: The science of Astronomy: Arithmetic, algebra, geometry, geography, physics, and geology. For example Sūrya Siddhānta.

Note: Astrology is not Astronomy. Neither gemstones, pearls, other precious metals, nor stones will alter any consequence of Karma. A stone will not ward off any future consequence.

D. UPANIṢADS: Upaniṣad means to “sit near God”. These are spiritual and philosophical discussions about God, soul, and God-realization. Eleven of the most authentic Upaniṣads are stated as follows:

1. Īśa is about Īśavara or Creator.
2. Kena is about “Who, is ruled by whom.”
3. Kaṭha: Deals with the inquisitive mind and soul.
4. Praśna: Inquisitive questions and answers by Sage Pippalāda.
5. Muṇḍaka: Discussions about scientific and spiritual knowledge.
6. Māndūkya: Discussions about consciousness and the super-consciousness.
7. Aitāreya Discussions about pure-consciousness.
8. Taittirīya: Qualitative discussions about soul and the realms of soul.
9. Chhāṇḍogya: Discussions about bliss and God realization.
10. Bṛhadāraṇyaka: Relativity issues of self and creation.
11. Śvetāśvatara: Causes and descriptions of creation, soul, God, and the science of God-realization.

E. ṢAD DARŚAN (ŚĀSTRĀ):

The six schools of philosophy to study various causes of world creation and are called Śāstrā

or Darśans. The Schools are described as follows:

1. Purva Mimānsā or Mimānsā Śāstrā: Science of Analysis and Applications by Jaimini.
2. Vaiśeṣika Śāstrā: Science of Time and Creation of the universe including quality, generality, uniqueness of substances, atom or Paramāṇu, and other complex matters, and nonexistence, antimatter or Abhāva, by Kaṇāḍa with a commentary by Praśastapāda.
3. Nyāya Śāstrā: Science of Logic, Reasoning and Reality by Gauṭama with a commentary by Vāṭṣyāyana.
4. Yoga Śāstrā: Science of Divine Realization and Puruṣārtha by Patañjali with a commentary by Vyāsa.
5. Sāṅkhya Śāstrā: Science of Consciousness or Puruṣa and Unconscious Matter or Prakṛti by Kapil.
6. Uṭṭara Mimānsā or Vedānta Śāstrā: Science of efficient, operative, material, formal, and final cause of creation by Vedavyāsa, who is also known as Bādarāyana.

F. SMRTIS:

“That which is remembered” is “Smṛti”. ‘Manu’, the law provider, addressed all natural laws and principles that govern self, family, society, and humanity at large. Manu’s text

became a legal standard for many of the world civilizations. The most famous of all Smṛti is *Manusmṛti*.

G. ETHICS:

Nīti or ethics: Most famous books: *Vidur Nīti*, *Chāṇakya Nīti*, and *Bharṭṛhari Nīti - Śaṭakam*.

H. ARCHAIC HISTORY SINCE ANTIQUITY:

Legendary Purāṇas: Eighteen in all, allegorically written to explain the “myths of life”. Genealogy of different ancient kingdoms, even prior to Mahābhārata, is documented in the Purāṇas.

I. HISTORICAL EPICS:

1. *Rāmāyaṇa*: Life history of ‘Śrī Rāma’ narrated by the great poet Vālmīki, 18,149,000 B.C., during Tretāyuga.
2. *Mahābhārata*: Historical events of the Great World War of ancient greater India as documented by Śrī Vyāsa, 3,139 B.C., during Dvāparayuga. In this war Śrī Kṛṣṇa played the greatest role in shaping Mahābhārata.

J. GĪṬĀ:

Śrī Kṛṣṇa accurately, splendidly, and successfully condensed spiritual knowledge of all

the listed scriptures in Gīṭā. Gīṭā, literally, means to sing.

K. SAṬYĀRTHA PRAKĀŚA:

This superb book summarizes all Hindū scriptures and teachings. It also deals with the comparative study of all world religions. A **“Magnum Opus” about Hindū religion was written in 1877 A.D., for those who want to know everything about the Hindū religion.** The work trimmed the overgrowth of orthodoxy, and the Hindū religion was presented in a pure form.

IX Time Calendars, Eras or Astronomical Calculations: Positions of various planets and constellations form the basis to document historical events which helps to retrace events correctly. Henceforth, the astronomical time can be recalculated. For example, the current Kali Yuga started at two A.M., 27 minutes and 30 seconds on the night of the first day of the first month of the year Pramathi. At that time, seven planets were in conjunction with the Mesa constellations and this was when ‘Śrī Kṛṣṇa’ left his mortal body. It marked the beginning of Kali Yuga the present Kali Yuga Year as calculated to 1999, A.D. which is 5,101 years. The French astronomer, Bailley, has recalculated this to be correct.

X THE THREE ESSENTIAL ENTITIES:**A. God:**

- (1) The Absolute, Immutable, Ultimate Reality “Brahman”, indescribable yet not beyond knowing or perceiving.
- (2) God’s multiple attributes are depicted graphically and allegorically in various picturesque speech presentations, for the common person to understand the forms of innumerable deities, 330,000,000 Devīs and Devtās are hypothesized.
- (3) Universal Triad: Allegorically, God being the Creator of the universe the title of Brahmā is used. Being the Preserver, God is called Viṣṇu, and being the Dissolvent or Re-creator of the Universe, God is addressed as Śiva.

B. Soul: It is the energy of being and becoming.

1.The journey of the soul starts as a simple form of life, birth, and rebirth until it is human. This process is called transmigration, or incarnation. For example, rebirth → birth → rebirth ad infinitum until the final emancipation or Mokṣa.

- 2.The journey of the soul is guided by the principles of selfless-Karma, laws of action, the cause and effect, and as you sow (give), so shall you reap (get).
- 3.Souls are completely free as how to handle or undertake “Karma”.
- 4.As humans, we progress through the path, Dharma (Section IV).
- 5.Ultimately, each soul can merge with Brahman, the pure conscious or the super-soul through the four Yogic-paths, as described earlier.

C. Prakṛti: Primordial matter or nature.**XI Three Primary distinctions:**

- A. God has three basic characteristics which is called Saṭchidānanda:
 1. Saṭ or existence,
 2. Chiṭ or consciousness,
 3. Ānanda, or bliss.
- B. Soul has two basic characteristics:
 1. Existence,
 2. Consciousness ,devoid of bliss.
- C. Prakṛti has one main characteristic: Existence, devoid of bliss and consciousness.

XII Metaphysical considerations:

(1) Nature of reality; three schools of thoughts:

- a) Dualism: Dvaitā; reality and existence of self, Brahman, and soul.
- b) Non dualism: Advaita; Three modes of consciousness:
 - i) Illusion: Māyā or unreal.
 - ii) Sense of self: Consciousness.
 - iii) Super-consciousness: Super-Soul, or Brahman.
- c) T̄raitvāḍa: Existence of three independent entities:
 - i) Prakṛti: Nature.
 - ii) Ātmā: Soul.
 - iii) Paramātmā: Brahman or Super-Soul.

(2) World and universe:

- a) Reality versus projected reality, Māyā, or illusion, which is a training ground of souls for their transmigration journey.
- b) Cosmic dance: God's creation or Līlā; creation versus dissolution, a continual process.
- c) Create our own worlds, soul's journey: Many worlds and many universes ?

- XIII Guṇas:** (Pravṛtti); One's natural intrinsic propensities which affect every aspect of life, are called Guṇa or Pravṛtti. Guṇa affect all the aspects of life, particularly the following:
- (a) Yajña: austere, benevolent, sanctified, selfless efforts of an individual;
 - (b) Karma: whatever benevolent action one performs or altruistic deeds one undertakes;
 - (c) Dharma: that righteous duty by which everyone grows further in life;
 - (d) Life style choices: food and drink, material possession, donation, devotion, and deeds.

Three essential Guṇas are stated below:

- A. **Sattva:** Promotes purity, intellect, and knowledge. Virtuous, prosperous, righteousness promoting pure actions, or deeds.
- B. **Rajas:** Promotes passion and excitement. Selfishness, egoistic, or individualistic, promoting narcissistic thoughts, actions, or efforts.
- C. **Tamas:** Promotes ignorance and dullness. Inertia and unrighteous promoting evil or harmful oriented thoughts, actions, or efforts.

XIV Concluding practical highlights:

Hindūs follow natural eternal principles. Therefore, dogmas and intermediaries have no place in Hindū Dharma. Their motto is “Vasudhaiva- Kutumbakam,” the whole world is one big family. God can be realized as God through all cultures and languages. God grants the same message to all people of the world; therefore, harmony and tolerance are the basic ingredients of Hindū Dharma. As fire dissipates all the materials in the natural form, Hindūs cremate the dead body to let all the elements return to their primary natural forms. The union, with the supreme consciousness, is achievable in this very life, without dying, through the path of Paṭañjali’s Aṣṭāṅg Yoga (section VI). The purpose of life is to be conscientious, “Sarve Bhavaṅtu Sukhinaḥ”.

8

AGE OF EARTH

According to astronomical calculations Kalpa is divided into 1000 Chaṭuryugī. Each Chaṭuryuga consists of four Yugas, epochs: Saṭa, Ṛetā, Dvāpara, and Kali, consisting of 1,728,000, 1,296,000, 864,000 and 432,000 years, respectively. Sūrya -Siḍḍhāṅṭa, Mahābhāraṭa, and Purāṅas all accept this subdivision. According to Sūrya Siḍḍhāṅṭa, the present Kaliyuga is of the twenty-eight Chaṭuryugi of the seventh Manvaṅṭara. The age of the earth, since creation, is calculated as follows:

Yuga	Years passed	Total years passed
Six Manvaṅṭaras	6 X 306,720,000	184,032,000
27 Chaṭuryugīs of the 7th Manvaṅṭara	27 X 4320000	116,640,000
Saṭa, Ṛetā and Dvāpara of the 28th Chaṭuryugī	1,728,000 + 1,296,000 + 864,000	3,888,000
Kaliyuga (up to 1999)	5101	5101
Grand Total		1,960,853,101

9

DAWN OF HISTORY

- 1,986,771,100 B.C. Start of creation.
- 1,960,853,100 B.C. Creation of the World, humanity and living things. Commencement of the First Manvanṭara and Revelation of the Vedas.
- 1,654,131,100 B.C.-Commencement of the Second Manvanṭara.
- 13,471,100 B.C. ----Commencement of the Third Manvanṭara.
- 1,040,691,100 B.C.-Commencement of the Fourth Manvanṭara
- 733,971,100 B.C.---Commencement of the Fifth Manvanṭara.
- 427,251,100 B.C.---Commencement of the Sixth Manvanṭara.
- 120,531,100 B.C. ---Commencement of the Seventh Manvanṭara.
- 18,149,100 B.C.-----Period of Rāma, between Tṛeṭā and Dvāpara Yuga, (Swamī Jagdeeshwarānanda).
- 3,138 B.C.-----Mahābhāraṭa War.
- 3,102 B.C.-----Beginning of Kali Yuga.
- 2500.B.C.-----Tāxilā and Nalanḍā Universities

- 1,801 B.C.-----Death of Buḍḍha (K. N. Kapoor).
- 1,807 B.C.-----Death of Buḍḍha (Kotā Venkatāchalam)
- 1,472 B.C.-----Ashoka's Coronation (Sriram Sathe).
- 509 B.C.-----Birth of Shankarāchārya (K. N. Kapoor).
- 491 B.C.-----Birth of Shankarāchārya (Sriram Sathe).
- 57 B.C.-----Start of Vikrama Era.
- 78 A.D.-----Start of Śaka Era
- 1192 A.D.-----Commencement of Muslim rule in India.
- - 1857 A.D. -----Commencement of British rule in India. Sepoy mutiny-first War of Independence of India.
- 1947 A.D.-----Division of India and Independence of India.
- Note: Historians always differ on any chronology. Unfortunately, most of the western scholars have unilaterally rejected the chronology of the Nepāli and the Kashmiri royal dynasties, and the historical documentation of Purāṇas along with the comprehensive work of "*Kaliyuga Rajavrittanta.*" However, the detailed calculations of various eclipses, royal chronicles of historical significance, such as, documents of land gifts, archaeological evidences, and the cross-cultural anthropological studies, may help synchronize and reconstitute events.

- Stone inscriptions of Sanskr̥t at the Aihole Jain Temple, Vijapur, Karnataka, India established the exact date of the Mahābhāraṭa-War, the beginning of Kaliyuga, and the Chalukya King Pulakeshi's rein, from 609-642 A.D..



**Mascot of
Aśvamedha-Yajña**

10 RESOURCE GUIDE

All four Vedas,
Upaniṣads and Śad -Darśans,
Brāhmaṇ and Sūtra Granths
Manusmṛti.,
Vālmiki Rāmāyaṇa,
Mahābhāraṭa,
Gītā,
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Chāṇakya- Nīti,
Ved̥ic Sampadā,
Sanskāra Bhāskar,
Āryan Prayer,
Hiṭopaḍeś̥.

(Note: These above books are available from GovindRam Hasanand Book Publishers)

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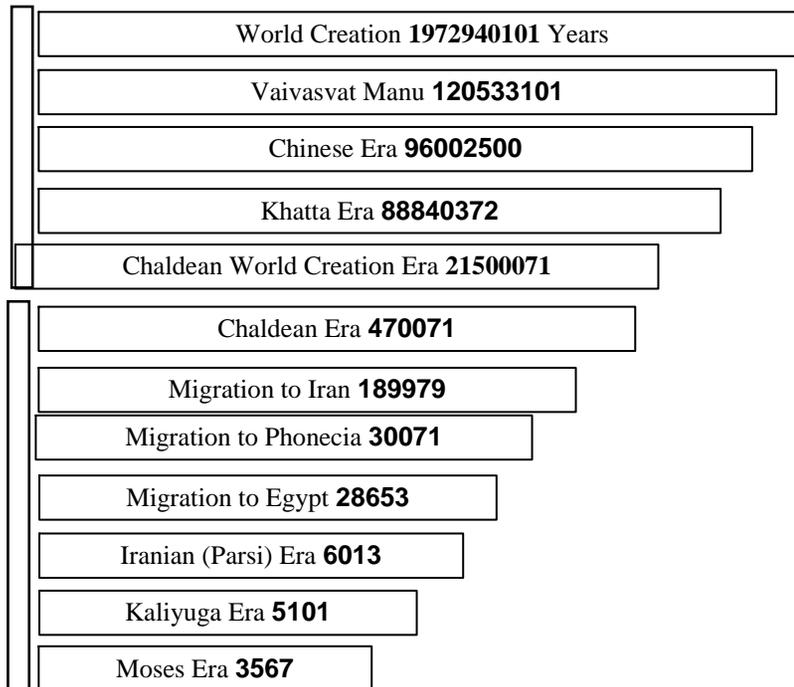
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APPENDIX

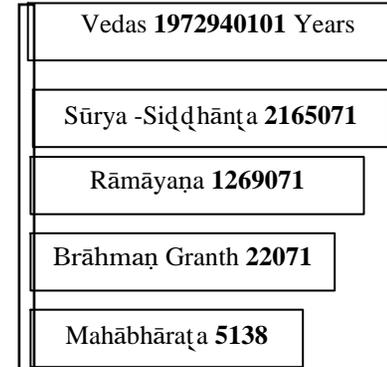
Comparison of Eras of antiquity and Periodic Migration of Ancient Vedic Populations from India

(Pundit Raghunandan Sharma,
Vedic Sampatti 1931)

Corrected upto year 2000A.D.



Vedic Literature Period:



Note: The periodic migration of miscellaneous Vedic populations from ancient greater India to the west; since antiquity is depicted as follows:

- Khatta, Khattic, or Khattish languages were spoken by the ancient people of Hattusa, which were discovered in the ruins of the Hittite archives at Bogazkoy of the modern Turkey. Hittite were the Indo-European settlers in this region as mentioned in the *Encyclopedia Britannica*.
- By studying cultural anthropology the remnants of the migration of an ancient Indian civilization to ancient Egypt can be traced. The musicians of the Nile carried the same traditions as those of the ancient bards of India. The recently produced film, *Latcho Drom*, directed by Tony Gatlif, traces the great musical voyage from India to Egypt. Recently,

the released compact disc (CD) “The musicians of the Nile”; Charcoal Gypsies, 1996, by Real World Record Ltd., New York, N.Y., has brought the discovery of deep seated Rajasthani style Indian music to the Arabic music listeners of the world, for the music is substantiated by National Public Radio commentary.

- c) The Chaldean people belonged to a small town in present day Iraq, called Ur. In ancient times Iraq was called Mesopotamia. According to Premsookh Poonai, M.D., Ph.D., Mesopotamia was also called Madhyam Pastaranam, land between the rivers. He, also, described the similarities of skulls excavated at Ur. Erech, Eridu, Kish, Al Ubaid, Siyalk, and Anau of Mesopotamia as that of excavations of Indo-Sarasvati and Indo-Gangetic regions. In his book “*Origin of Civilization and Language*” he stated that “early Sumer was a land of large peasant farms owned and operated by immigrant Indo-Rig-Vedic People.” He further asserted that various clans such as Assur Aryans became known as Assyrians, the Aggar people, as Akkads. The followers of Amar as Amorites, the Bhupalans as Babylonians, the Kshattris as Hittites, the Mitranas as Mittanni, the Madai as Medes, the Purusham Aryanam was shortened as Parthians, the Eyams as Elamites, and the Chaldeans. The elements that disseminated the vedic knowledge, over both the eastern and the western destinations, were generated and developed at the Indo-Gangetic-Himalayan regions.

- d) The geographical location of Phoenicia is present day Lebanon.
- e) The Mahābhārata states that the Gandharva people lived in Gandhāra which is present day Afghanistan. It is well established that gypsies migrated from India, which is proven by the studies conducted by the National Geographic Society, Washington, D.C. In India, Gandharva, or gypsies are, also, known by a different popular name, ‘Banjārā’, which means those who migrate from place to place, or from jungle to jungle, trading merchandize. The Gandharva people are known to be migrating traders who, also, express their culture by singing and dancing. These people were the predecessors of the modern day gypsies.
- f) About the migration of Vedic People from ancient greater India, Louis Jacolliot in her book “*La Bible Dans L’Inde*” in 1876 stated:

“India is the world’s cradle; thence it is, that the common mother in sending forth her children even to the utmost West, has in unfading testimony of our origin bequeathed us the legacy of her language, her laws, her morale, her literature, and her religion.”

“Traversing Persia, Arabia, Egypt, and even forcing their way to the cold and cloudy North, far from the sunny soil of their birth; in vain they may forget their point of departure, their skin may remain

brown, or become white from contact with snows of the West; of the civilizations founded by them splendid kingdoms may fall, and leave no trace behind but some few ruins of sculptured columns; new peoples may rise from the ashes of the first; new cities flourish on the site of the old; but time and ruin united fail to obliterate the ever legible stamp of origin”.

Afterthought

In anticipation of the next edition of this work, readers are encouraged to send questions and comments to the following address:

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Atlanta, GA. 30340, U.S.A



Comparative study of world eras:

A N T I Q U I T Y	5 Billion Years	Carl Sagan; U.S. Astrohysicist	Sun
	4.5 Billion Years	Carl Sagan; U.S. Astrohysicist	
	1.9 Billion Years	Sr̥ṣṭi Era (Vedic Creation)	
	18,149,100 Years	Rāmāyaṇa Period	

R E C E N T P A S T	3761	Jewish (Hebrew) Year		
	3138	Mahābhārata War		
	3102	Kaliyuga Era		
	2698	Chinese Year		
	1850	Zoroastrian Era		
	536	Mahāvira Era		
	57	Vikrama Era		
	Christian Era	Gregorian Calendar	B.C.	
	R E C E N T	78	Śaka Era	A.C.
		580	Islamic Year	
1469		Guru Nānak Sikh Era		
1999		Current Year		

About the author

The author, Pundit Deen Bandhu Sharma (Chandora) was born in Rajasthan, India and graduated in 1964 from Sardar Patel Medical College, Bikaner, Rajasthan with a medical (M.B.B.S.) degree. Chandora completed a post-graduate degree in internal medicine from the Institute of Post-Graduate Medical Education and Research, Chandigarh, India in 1967. During school and college, the author was very active in several literary, social, and religious organizations. Dr. Chandora taught and practiced medicine at Sardar Patel Medical College, Bikaner, Rajasthan, India.

After coming to the U.S.A., the author traveled extensively all over the world and the author presented research papers at various international scientific conferences held in Greece, Mexico, the Netherlands, Switzerland, United Kingdom, and the United States of America. Dr. Chandora, also, held a faculty position at the Emory University School of Medicine, Atlanta, Georgia.

The author has been in the forefront, defending legitimate and just causes. In 1991, Chandora successfully convinced the American Psychiatric Association that ISKCON (International Society of Krishna Consciousness) was not a cult but a denomination of Hindu Dharma. In 1995, he was also responsible for persuading President Yelstin of Russia to stop the persecution of ISKCON members in Russia.



Figure 1. Historical sites of the 3rd millennium B.C.E.

Dr. Chandora with cooperation of his friends and associates founded the Vedic Temple in Atlanta, Georgia, U.S.A. in 1986.

In 1996, Dr. Chandora (Pundit Sharma) successfully organized the first “International Conference on Ancient India” in Atlanta, Georgia, United States of America. This conference was inaugurated by Sri Basdev Pandey, the Prime Minister of Trinidad and Tobago. The conference was attended by more than three hundred renowned world scholars in anthropology, archaeology, philosophy, religion, and other related fields. This conference led to the establishment of The World Association of Vedic Studies, (WAVES), in 1997. The conference successfully gave emergence to a second International Conference of August 1998, in Los Angeles, California. The theme of the second conference was the “New Perspective on Vedic and Ancient Indian Civilization”.

Pundit Deen Bandhu Sharma (Chandora) has also been invited by various religious organizations to speak on the Hindū religion. In order to appeal to all walks of life, the author has brought forth his work, *Hindū Centum*, to present a simplified philosophy of Hindū Dharma.

Om Prakash Arora, M.D.
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