

मजहबी ग्रंथ किसी एक व्यक्ति की सोच

Many religious communities exist in the world, such as Islam, Christianity, Shinto, Parsis, Jews, etc. They have large number of followers. An important feature of all these religions is that they have a single person who initiated or founded them. Their religious Mentors or phophets claimed to have interviewed the supreme power with their divine consciousness, told their experiences to the people, and motivated people to live a special lifestyle.

Provided policy rules for worship.

These experiences and teachings and rules have now taken the form of religious texts of those religions.



These religions have a particular Single Religious text associated with them. No other philosophy is acceptable or recognized than their core principle text nor is there any possibility of any development or change in their core principles.

Where ever these orthodox religions flourished other sects or religious theories became extinct or are on the verge of extinction. Terrorism is a bi-product of such extreme orthodox religious mentality and conduct.



Hinduism is distinct and divergent in its nature. Due to its vast and vivid geographical span, it includes different climates, bio as well as natural diversities which helped various forms of religious beliefs and practices to develop and eventually materialised into different sects.

Nomadic sages linked the different languages, food and living groups together.

Over the centuries many sages, saints and scholars existed who professed their beliefs and wrote texts about their insights.



Hindu Dharma becomes vast and whole with its flexible and dynamic character as it accepts all forms, beliefs and theories. It merges and recognizes all contradictions and concepts with due respect. That is why they kept the sense of coordination instead of mutual opposition.

Hindu texts have never been streamlined to segmented religious beliefs and visions only, as semitic religions, instead it has been like an ocean including everything under the sun. They not only propagate religious insights however acknowledge, focus and remark on complex and essential lifestreams as science, politics, economics, arts, society, mathematics etc.

The most interesting and important thing of Hindu texts is that they do not have any mention of Hindu word.



That is because this culture has not originated from any name, caste, person or group or place since ancient times nor is it tied to any particular period.

That is why knowledge of Hinduism is auspicious message for the entire humanity and environment. There is no motivation for struggle against any other community or religion nor it preaches any rage against those who do not believe in particular god or religious ideology.

Hinduism was never named for the reason that it was the most primitive (Sanatan) culture and was not originated by any person in any particular period of time, there were several sages and not a single prophet who propagated it.



Being the sole religion on earth initially it never needed to be distinguished by a name. Later on when other religions and civilizations came into existence it needed name and then all cultures which prevailed in the geography of Hindustan (India) were later collectively called Hindu.

So Hindu is more a geographical name given to Sanatan Culture.

Lack of information about the writers of Hindu texts



The writers who detailed various topics of Hindu texts, never furnished much information about themselves.

For example, Valmiki Sant Tulsidas or Surdas etc. have written in detail about their divine, but details about themselves aren't available in their writings.

It is also important that many great men who composed many texts and wrote Puran etc. selflessly merged their names in the name of 'Vyas'. So not much information about them is found.

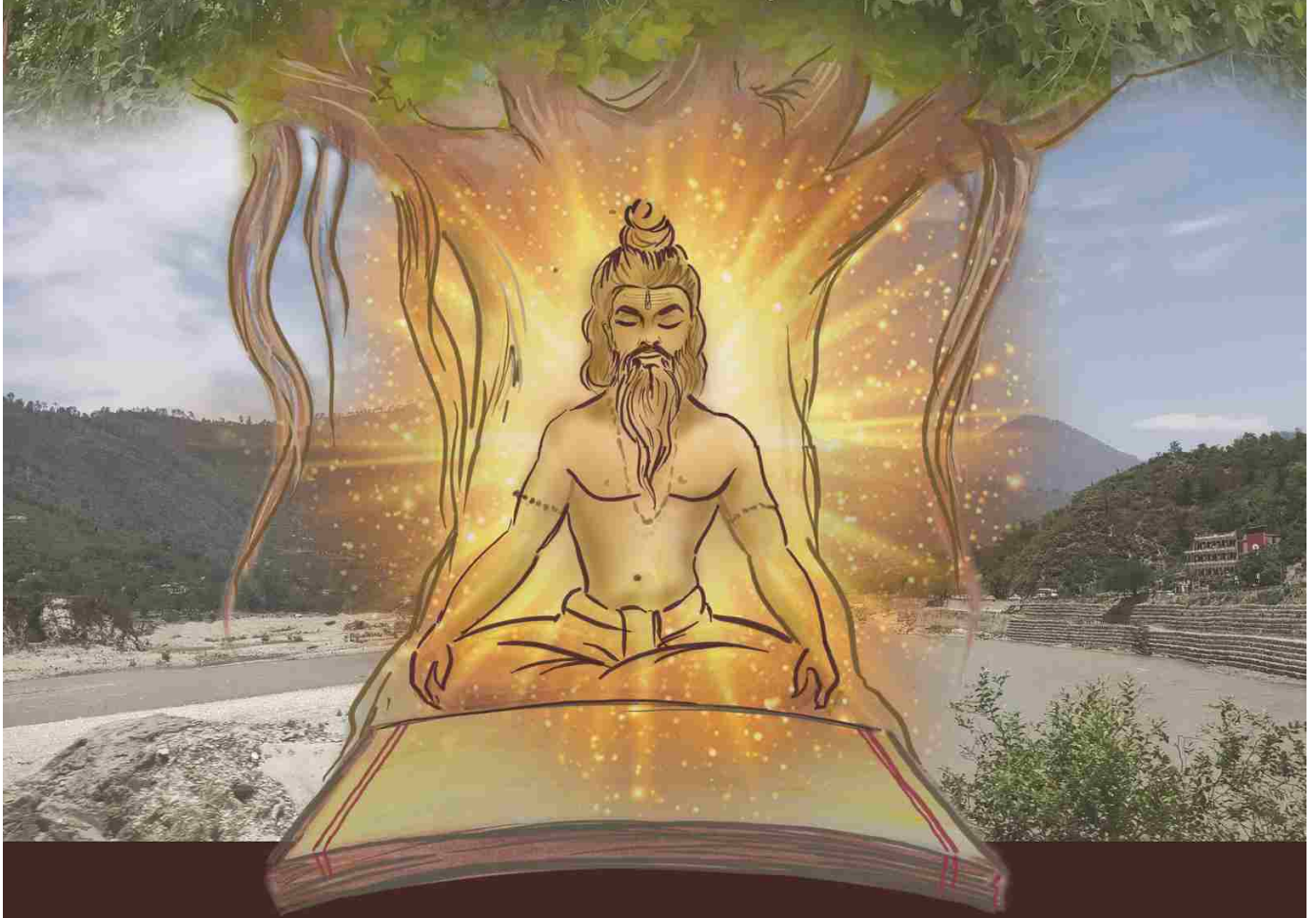
Puranas and other texts are history texts, but they are not orderly composed like Western history.

In the history of dynasties, names of several generations have not been given. Probably it's not the Hindu Tradition to mention the names of insignificant to burden the text for no good.

It is a Hindu tradition of writing the history, religion and science in such a way that it can be easily remembered and society can be inspired by them. That's why astrology, environment, and other topics have also been written in the form of stories, to consciously or sub-consciously inspire the society.

Veda

The word 'Veda' means 'knowledge' and is derived from the Sanskrit root 'vid', means 'to know'. It does not refer to one single literary work, but indicates a huge corpus of literature, which arose in the course of many centuries and has been handed down from one generation to another generation by verbal transmission.



'Veda' is also called 'Shruti' meaning what is heard, as opposed to the 'Smriti' composed by sages at a later stage recounting the content of the Vedic texts. This refers to the purely oral-aural method which was (and is) used for it.

The learned sages of the sound sciences had the knowledge of the subtle vibrations arising from Vedic mantras.

Perhaps this is why the importance of oral "Shruti tradition" was given importance rather than writing.

“Apaurushya Vakya Vedas”
**Vedas are not considered
human creation**

Because knowledge of Vedas has been revealed with the inspiration from almighty. Therefore, it is not considered to be the product of a person's brain like poetry. The self-proclaimed sages also called the incarnation in this case. That is why the Vedas are called Apurushya.



As most of the scientific discoveries never happened in a laboratory they were conceptualized in a flash at some moment as happened with Newton, Benjamin Franklyn, Archimedes and many others.

The Sage Seers believed that the glimpses which they wrote about were through inspiration inducted by the Almighty, so they never tried to proclaim the knowledge as theirs through any kind of Patient Rights.

The seer sage of the Vedas

The sages witness the true nature of Mantras through eternal experiences, these sages are called Mantra seers rather than the author of Mantras.



There are several 'Mantra Drishta Rishis' (Seer Sage) who composed Vedic Mantras (Hymns), which include men and women too.

There are more than 300 sages as Vashishth, Vishwamitra, Atri, Angira, Bhrigu, Bharadwaj, Vamdev, Kashyap, Narada, Manu, Gursamad, the longest, Vaasavat Manu, Shivi, Aushinar, Pardhanan, Madhukhandanda, Shunshop, Kanva, Gautam, Kusas, Kukshivanu etc. .

The main women seer -
Shradha, Romasha, Lopamudra, Vishwavara, Apala, Ghosha,
Vishpala, Yami, Indrani, Urvashi, Dakshina, Surya, etc.



The Divisions of the Vedas

Previously there was only one Ved Gyan-rashi (knowledge), which was received by the disciple traditionally.

This traditional wisdom was scattered over the geographical locations of the country which was gathered and compiled by Maharshi Ved Vyas who divided it into four parts.

Which we know as four Vedas for the convenience of the common people, of various Sages who were coming from the Sukta tradition.

Rigved

"Richyate stooyte naya iti Rik"

'Which is to be praised by the name of Rika.'

Ric or Richa are the mantras through which almighty is adored. Mantras of Rigved are called Richa. and many deities have been praised through Rigvedic Richas.

It is the largest of all Vedas.
It is divided as Anuwak Sukta and Mantras.
On the basis of the Sages and the Gods,
there are 10 Mandal, 85 chapters,
1028 Sukta and 10552 mantras.



Yajurved

Yajurujjate 'yagna mantra, Iyenget naneti yaju,
through which chants are offered to yagna.

Through the said semantics, the meaning of Yajurveda is clear.
- A collection of mantras used in yagya, became yajurved
.There are 40 chapters 303 anuvak and 1975 kandika or
mantra. It has two major branches.

Shukla Yajurveda - This is part of the pure Mantra.
Krishna Yajurveda -There is also the use of appropriation sen-
tences in it.

Shukla Yajurveda is more prevalent
in North India, while Krishna
Yajurveda is more prevalent
in South India.



Sam ved



'Geetishu Samakhya'

'This is the connotation of meaning.'

Sam's literally means is 'song' , that is, the singing method of mantras. Singing is the essence of Samaveda.

1771 in Samaveda are of Rig Veda, and there are only 104 mantras of their own. The numbers are 1875.

Like Yajurveda it is divided into two parts -

Purvaric - There are 6 chapters and 650 mantras in it.

Uttrarchik -There are 21 chapters and 1225 spells in it.

Atharva ved

As identified by Nirukt *there are two literary meanings of Atharva, Inhibition of motion inferiority, i.e. the restlessness of the mind, the second self-view.*

Atharv Ved is also called Atharvangiras because mostly it consists of Mantras composed by Sage Atharvan and Sage Angiras. It comprises of various rituals, mantras related to Yagn, also has knowledge about Ayurveda, nutritional and ethical tasks etc.

According to the prevailing branch of the Vedas, its approval is as follows
- 70 Kand, 730 Sukta and 5897 mantra



Upveda

The Up-Vedas are the texts on the auxiliary themes of the Vedas.

The Upveda of RigVeda, YajurVeda, SamaVeda and Atharv Veda are Economics, Military Science, Music and Dance/ Shilp and Medical Sciences respectively. There are four Upveda that can be traced in some meaningful form.

Ayurveda (Sciences relating to life and medicine)

Ayurveda is related to the secret of life and the science of long life.

The originator of Ayurveda is supposed to be Lord Dhanwantari.

Apart from him, other prominent names are Aitareya, Kashyapa, Harit, Agnivesha, and Bhedamuni. At present, three important books of Ayurveda are: Charak Samhita, Sushruta Samhita and Vaagbhata Samhita. Patanjali has also authored text on Ayurveda.

Dhanurveda (military Science)

This Upveda explains Spiritual sciences like material sciences like civil and military defense, war and politics. The Ramayana and Mahabharata a good deal of light is thrown upon this science and art, particularly in the descriptions of battles. The most ancient books of Dhanurveda are not available, but some of the known books are Dhanurvedhi, Drauna Vidya, Kodanda Mandana and Dhanurveda Samhita.

Gandharva Veda, and Shilpa Veda (Sthapatya Ved)

Gandharvaveda is the science of music, derived from the Sama-Veda, and we have already dealt with this subject briefly, while dealing with the Vedaanga of Chhandas. Apart from Devotional Music it also deals with some subjects of Spiritual Sciences. Shilpa Veda deals with architecture and various arts. According to Shukra-niti there are a number of arts but 64 are considered to be more prominent.

Artha Veda: (economic, and politica)

Artha-Veda is the Upaveda of the Atharva-Veda, which deals with social, economic, and political systems.

In the early medieveal times Artha Shashtra was also authored by Chanakya



Vedang

(Organ of Veda's)

Vedanga was formed due to the lack of traditional narrative tradition of understanding Vedas. To understand the Vedas, knowledge of parts of Vedas (Vedang) is absolutely essential.

The equipment which is assisted in the knowledge of the principle or who performs the actual references, is called 'organ'.

The shaft has been called the foot of Vedas, Kalpa are the hands, astrology is the eye, Nirukta are ears, nose is considered to be education and grammar is the mouth..

1. Vyakaran (Education)

Education has been described as the correct way to pronounce Vedic Mantras. In present times as far as Educational Granths are concerned Yagyavalkya, Vashishth, Bhardwaj, Parashar and Panini's are prominent ones.

2 Vyakaran (Grammar)

Grammar has been considered for the purity and accuracy of the words. Ashtadhyayi Granth by Maharshi Panini is base of Indian Grammer. Maharshi Patanjali also explained it.

3 Nirukt/ Nighantu (vocabulary)

Nirukt and Nighantu are compiled by Maharshi Yaska. These encyclopedias are used to refer to the accurate meaning of the vocabulary used in Vedic Mantras, without which Vedas can not be comprehended and perceived completely.

4. Chhand (poetic forms)

Major parts of Vedas are in different poetic forms called Chhand. The Chhand is awareness of meter, word, composition, rythm etc. of the verses used in Vedic chants essential to understand Vedas. Detailed description of Chhand can be found in Bharat Muni's Natya Shastra

5 Jyotish (Astrology)

Astrology is considered the Sight of Vedas. All rituals related to yagn, worship agriculture etc. as mentioned in vedas, have to be in sync with date, day, constellation, etc. which are components of Astrology. Hence knowledge of astrology is inevitable to understand Vedas.

6. Kalp (Formulas)

The imagination The description of the entire religious acts in life is described in it. Its four texts are 1. Shraut Sutra 2. Guyasutra 3, Dharma Sutra 4. Shulb Sutra

The four Parts of the Vedas



Each Veda is divided into four parts, namely the
**Mantra, Brahmana,
Aranyaka and Upanishad.**

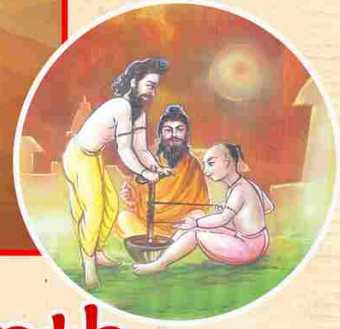
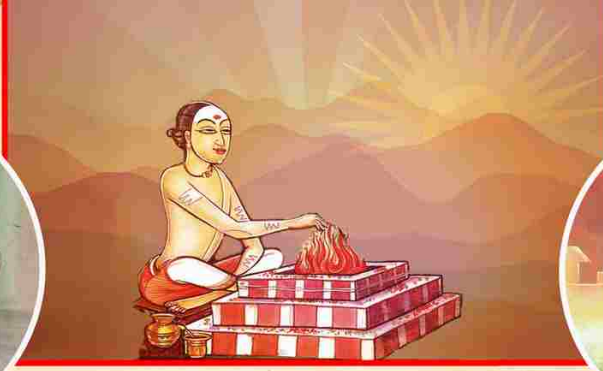
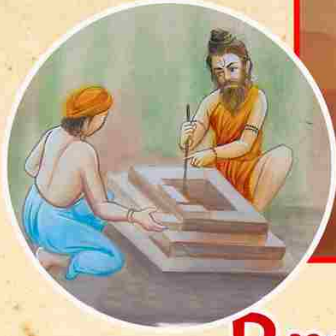
The Mantra part called 'Samhita' contains mantras or hymns addressed to various gods and goddesses, which are chanted during ritualistic prayers or invocations in a particular rhythm. The Mantra part is concerned mostly with the pronunciation of the words and the vibrations they create in the minds of the invokers and in the physical atmosphere that surround them so as to render the descent of the divine forces easier and swifter.

The Brahmana part contains information about rites and rituals and serves as a kind of guide book that explains the method and the manner in which the rituals are to be conducted.

The Aranyakas, or the forest books deal with the significance and philosophical back ground of various rituals.

The fourth part of the Veda is called the Upanishad.
The Upanishads are books of deep spiritual knowledge
known as Vedanta.





Brahman Granth

Vedas are narrated in two ways: 'Samhita' (Compilation of Mantras) and Brahman (who do not chant like Mantras).

Brahman texts explain Vedic Mantras, clarify their intentions, that is, they present rituals in the law and is often in verse and in Brahman scripture prose.

So, there is a detail explanation.

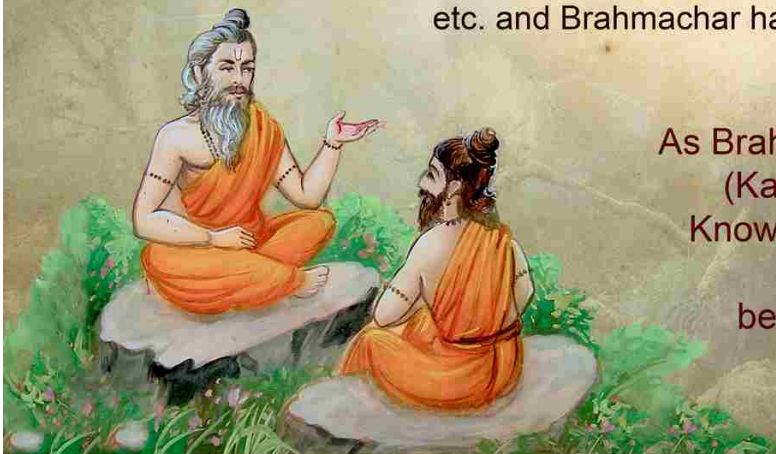
Yagna, when, how, where to do, it is explained in detail.

There are many Brahman Granths, some of them are- Aitarey, Shatpath, Taittiriya, kaushitaki, Gaupatha, mahatandya ect.

Aaryanyak Grantha

Aranyak is also post texts. Among them, the Vedas' spiritual knowledge section is the beautiful interpretation of the Paramatma (Almighty).

It is a part of the Vaidik texts, in which the spiritual significance of Yajnas etc. and Brahmachar has been told.



As Brahman refers to the ritual part (Karm Kand), Aranyak refers to Knowledge domain (Gyan Kand.)

This is called Aranyak because of being taught in the Aranya or deep forests.

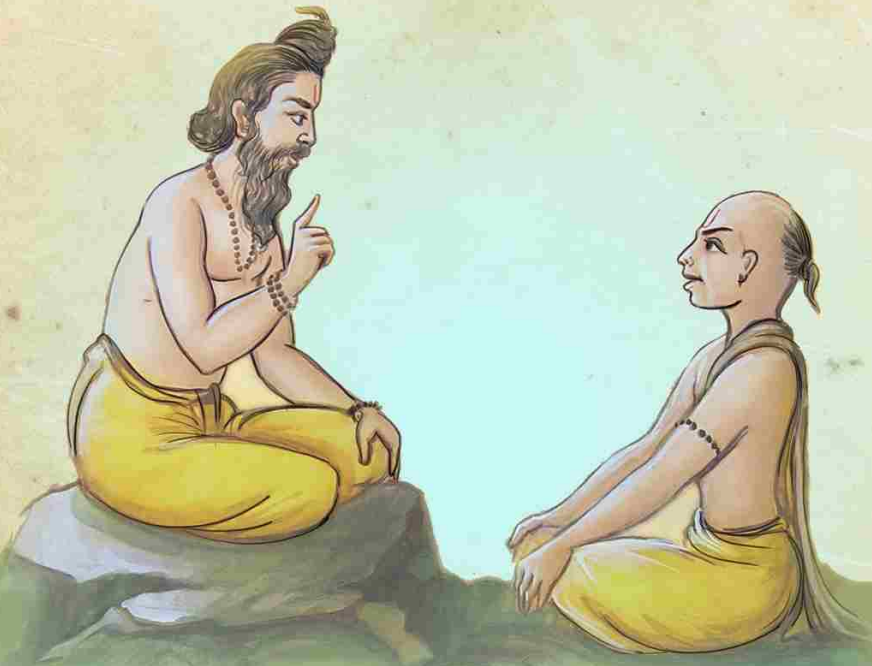
Some of them are prominent Aranyak -
Etareya Aranyak, Taitariy Aranyak, Brihad Aranyak etc.

Upanishads

Literary meaning of Upanishad is “sitting closer to truth”.

What happens after death? There is doubt about this topic. Some people say that after death the soul remains, some say nothing, what is the reality. What is the origin of life? How does life come into the body and out of which way? How is salvation attained? Similar questions were raised in different Upanishads and in their solution an expression of Indian philosophy and perceptions has occurred. Some Upanishads are also a part of Aranyak.

This knowledge of Upanishads has been given through different mediums and systems like Questioning, debate, illustrative descriptions, metaphors and stories. This is an analysis of the events of Upanishads.



Upanishads are many more than 108 to 220 is calculated. But there are 11 Upanishads in them, on whom Adi Shankaracharya has written a commentary. These are Upanishads -

Ish, Kena, Katha, Mundak, Mandukya, Etreya, Taittriya, Prashna, Chhandogya, Brihadaranyak and Shwetashvatar.

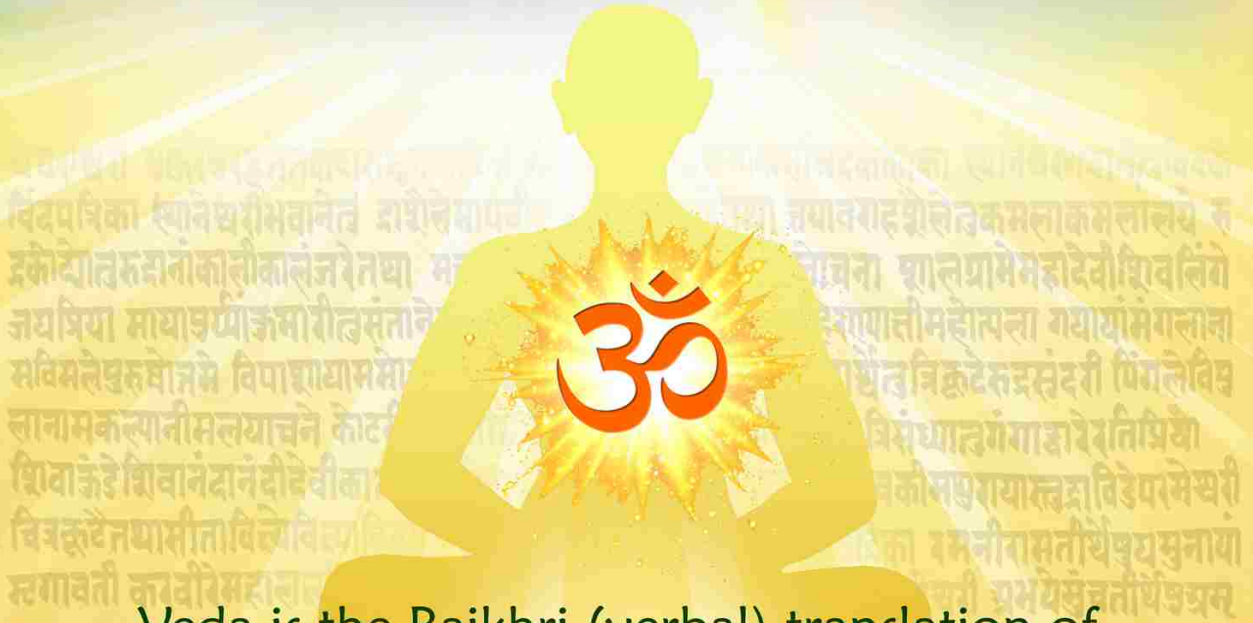
"The language and expressions of the Upanishads are simple, their every thing strikes the sword, and strikes them in the same heart as the hammer injury. There is no possibility. There is power in every tune of that music, and it has full effect on the heart.

- Swami Vivekananda

Four forms of speech

*Chatvari vak parimita padani tani vidur brhamna ye maneeshinah.
Guhyatrini Nihita Naiyanti Tureeyah vachho Manushya vadanti.*

Brahmgyani know that three forms of speech are secret.
The fourth is being promoted in the word form of "Vedas".



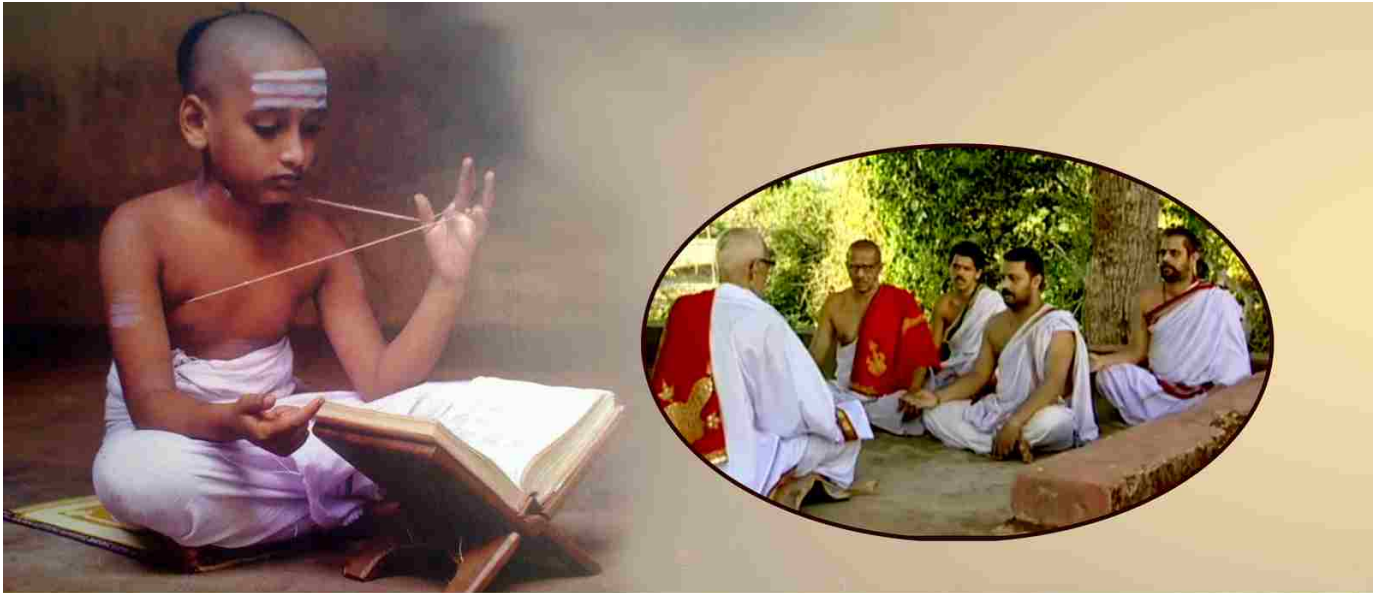
**Veda is the Baikhri (verbal) translation of
Para (paranormal or psychic experiences)**

There are four forms of speech segregated as
Para, Pashyanti, Madhyama and Baikhri.

'Para' (OMKAR form of speech attained through Yoga and meditation practices), 'Pashyanti' (Lower pictorial form of Para experience), 'Madhyama' (Unexpressed frame of thought with pictorial and verbal structure) and 'Baikhri' (Phonetic expression).

The sage who worshiped the "Para" element on the "Pashyanti" level of speech and expressed it at human level in "Baikhri" language,

The Devine knowledge of the Universe, as God is the only creator of all subjects. Man can only understand and research. When the person becomes unanimous with the subject in the pursuit of knowledge and loses the consciousness of self, it's then when the enlightenment is attained.



Preservation of the Veda

Veda Patha

Despite being oldest, the Vedas have been preserved in their true form up till now. Even Max Muller, a renowned European scholar, has admitted that, the text of the Vedas has been handed down to us with such accuracy and care that there is hardly any change in the words, or there is any uncertain aspect in the whole of Vedas. The credit for this goes to Vedic seers (Rishis) who devised means of protecting and preserving the text of Vedas letter by letter, with all their accessories. Vedic mantras have accents (Swara) which preserve its original form of word- construction.

There are three Prakriti Pathas for memorizing Mantras most commonly known as:

- 1.Samhita-Patha– in which Mantra remains in its true form.
- 2.Pada-Patha- in which each word of a Mantra is separately spoken.
3. Krama-Patha- in which two words of a Mantra are spoken jointly as Ka- kha, kha-ga.

There were eight ways i.e., Vikritis Pathas of memorizing Vedas. These are

1. Jatapatha
 2. Malapatha
 3. Shikhapatha
 4. Rekhapatha
 5. Dhvajapatha
 6. Dandapatha
 7. Rathapatha
 8. Ghanapatha
- Among them Ghana Patha is most difficult and the longest.

Darshan Grantha

In general the term philosophy is used in English for the Darshan, but there is a fundamental difference in Darshan and philosophy.

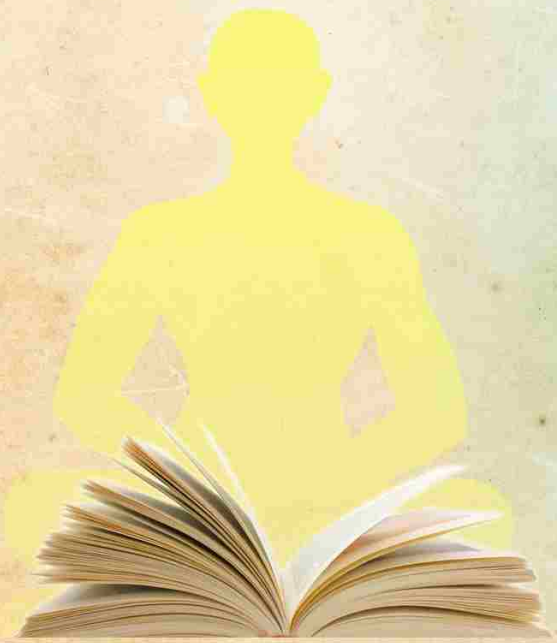
'Ananeen Iti Darshanam'

that is to be seen and what is seen is the Darshan.

Darshana means vision or perception
on the other hand philosophy refers to study of the fundamental nature of knowledge, reality, and existence

Thus, in Darshanas, there is not only analysis on intellectual grounds but also in the path of direct perception.

The Darshanas deal with the various schools of philosophical thought that prevailed in ancient India.



To know the truth, mere intelligence or sense can not be adequate equipment. There will be no other way than deep meditation yoga to overcome this and this is another path that gives Indian philosophy a singularity.

The rishis took shelter of meditation, yoga and interviewed the power of the divine.

Thus in the end of intellectual discourses, the path of direct perception is the specialty of Indian philosophy.

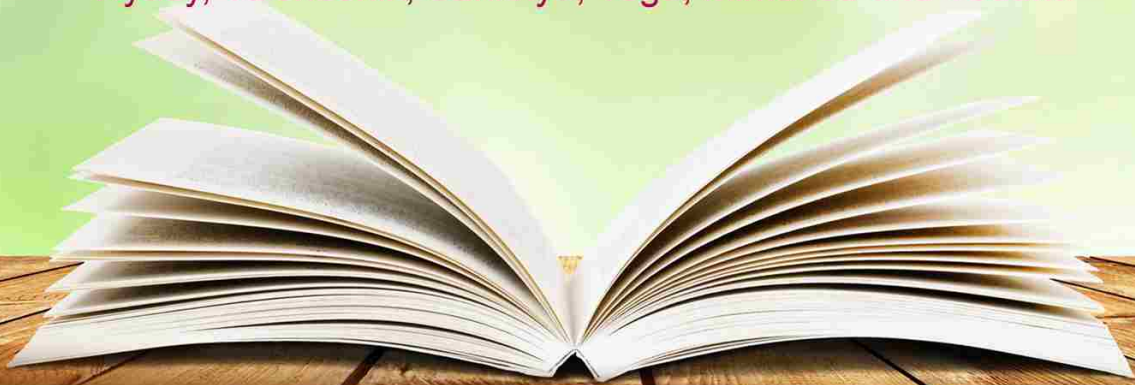
The 6 Texts of Vedik Darshanas

Generally Hindu Darshanas have been bifurcated into two parts 'Astik' and 'Nastik' based on their approach to the concept of the existence or non existence of Absolute God. However better explanatory terms for them would be 'Vedik' and 'Non-Vedik'.

Vaidik tradition was called 'Brahmin' and Non Vedic philosophy is 'Shraman' primarily a tourism tradition.

Non Vedic philosophy Shraman is mainly followed by Charvak, Jain and Buddhist .

In Brahmin tradition or Vedic philosophy, they have six Darshans
Nyaay, Vaisheshik, Sankhya, Yoga, Mimansa and Vedant.



These six darshanas actually represent six different streams of philosophical thought that prevailed in ancient India.

Each Darshana had its own founder and a principal scripture as its original source.

In course of time a great deal of literature gathered around these six schools of thought much of which was in the form of commentaries (bhashyas) of the original six works.

6 darshan



Nyaya

Maharshi Gautama is known as the founder of the Nyaya system of philosophy, the attainment of liberation from the philosophy of the substances. The philosophy of substance is the retirement of false knowledge.

He was the first philosopher to stress the importance of the valid means of knowledge and hence, the Nyaya system of philosophy.

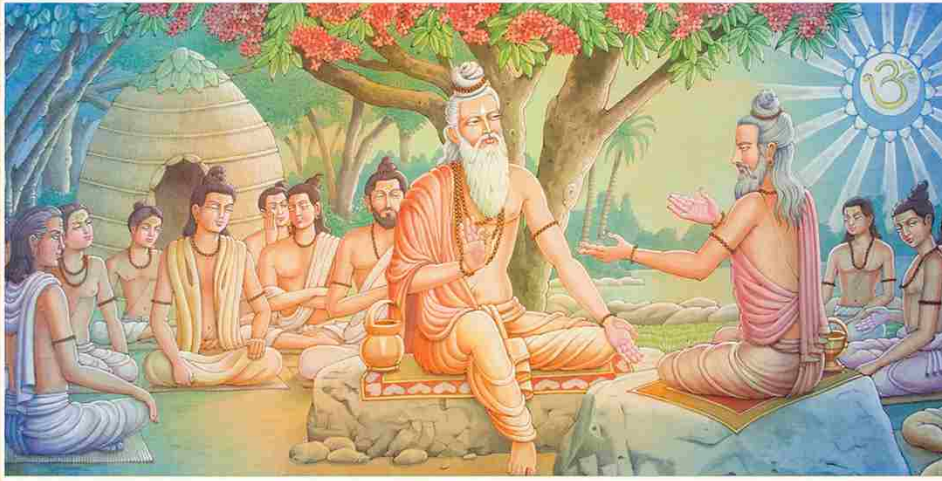
Its said to have laid the firm foundation to the development of the Science of Hindu logic.

The philosophy of substance is the retirement of false knowledge. Then there is no temptation in inauspicious deeds, freedom from temptation and retirement from sorrows.

In it, God is considered to be the creator, the formless, and ubiquitous.

Gautama's Nyaya System of Philosophy is called by names such as Nyaya Sastra and Tarka Sastra.

6 darshan



Sankhya

The creator of this philosophy is Maharishi Kapil, which teaches dualism and distinguishes between the two independent realities of Purusha (Cosmic Self) and Prakriti (ultimate micro-nature of nature and 24 element items including that with Purush as 25th element.), Purusha refers to spirit and Prakriti refers to matter.

According to Sankhya, Prakriti is the source of the physical world, and Purusha its consciousness. An element of Purusha is that of the passive enjoyer or perceiver.

There is no reason for existence of nature, because it is the eternal power. However, both schools believe that the realization of Purusha is a part of the path to moksha (spiritual liberation).

6 darshan



Vaisheshik

Maharishi Kannad has discussed the primarily philosophy of atomical theory of the order and combination of substance in the universe.

This philosophy is considered as a supplement to the judgment of Maharishi Gautam, which is primarily concerned with the atomic structure of the world of physics and chemistry.

It renders the education of the following religions and spirituality for achieving world and global joy.

The physical cause of this world is 'molecule'.

According to Maharshi Kanad on the law of karma, birth, time, place, circumstance, life-expansion are determined all firmly fixed which is attainment of Dharma.

Maharshi has referred to the worldly progress and unselfishness of Siddhi (the means of salvation is called 'Dharma') where exists no happiness or disgust.

The Vaisheshika System recognises seven 'Padarthas' or categories which are: substance, quality, action, generality, particularity, relation of inherence and non-existence.

6 darshan



Yog

The creator of this philosophy is Maharshi Patanjali. According to him, Yoga means Chitta-Vritti-Nirodha refers to calming the mind through yoga.

By calming these mental fluctuations, the yogi opens him/herself to experience union with the Divine, the Higher Self or the Absolute Reality. Among these fluctuations of the mind are desires and attachments, which can be to worldly objects, ideas or even relationships.

Yoga aims at the final state of spiritual absorption through eight component parts together called Ashtanga Yoga. According to Patanjali, the eight limbs of yoga are Yama, Niyama Asana, Pranayama, Pratyahara, Dharana, Dhyana and Sainadhi.

All the eight are jointly called Raja Yoga. Yoga darshan is in the form of 195 Sutras, four steps or chapters .

6 darshan



Poorvi Mimansa

This philosophical system of Purva Mimamsa was founded by Jaimini.

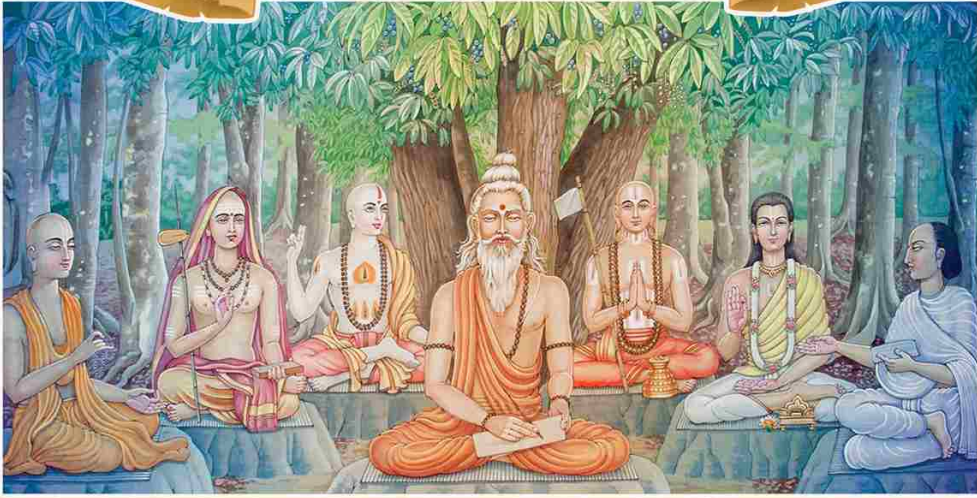
He accepts two types of knowledge namely Pratyaksha (immediate knowledge) and Paroksha (mediate knowledge).

The Mimamsa Darshna believes firmly in the performance of rituals and supports the view that the body is perishable but the soul survives even after the death of the body and it reserves the right to enjoy the fruits of the rituals in heaven.

The school firmly believes in the preservation of the effect or the fruits of the rituals by a remarkable power.

Mimamsa does not speak about the existence of God. Performance of daily duties or the Nitya Karmas is the ultimate goal of man.

6 darshan



Vedanta

Vedanta means the last principle of the Vedas named Brahma Sutra or 'Uttar Mimansa', compiled by Maharishi Vyas,

According to this philosophy, Brahm is omniscient, omnipotent, blissful, eternal, and infinite virtue which is the eternal power.

It is the only root cause of Universe to exist and in the end all what is, will merge into it. Concept being world is an illusion and the sole truth being Brahm.

It is well-known that the soul has always been trying to emancipate its suffering, however the quality of Brahm is different from that.

The knowlege of Brahm(self conciousness) relieves all sufferings and dillusions.

Later, many sects of Vedanta (Advaita, Dwait, Dwaitadwait, Vishuddhadwaita etc.) came into existence.

Jain



Darshan



Jainism believes in God who is the knower of all the universe but not the doer of it. They believe in Siddha or Jin. When a Tirthankar or Arihant (theologian) completes his life after liberation then he is called Siddha. Jains worship them and build temples for them.

Jain philosophy is one of the ancient Indian philosophy that separates body (matter) from the soul (consciousness) completely. Jain philosophy deals with reality, cosmology, epistemology (study of knowledge) and Vitalism. Jain texts expound that in every half-cycle of time, twenty-four tirthankaras grace this part of the Universe to teach the unchanging doctrine of right faith, right knowledge and right conduct.

Jain philosophy means the teachings of a Tirthankara which are recorded in Sacred Jain texts. Jainism strongly upholds the individualistic nature of soul and personal responsibility for one's decisions; and that self-reliance and individual efforts alone are responsible for one's liberation.

The distinguishing features of Jain philosophy are:

- Belief on independent existence of soul and matter.
- Refutation of the idea that a supreme divine creator, owner, preserver or destroyer of the universe exists.
 - Potency of karma, eternal universe.
- Accent on relativity and multiple facets of truth.
- Morality and ethics based on liberation of soul.



Bauddha Darshan

'Liberation from misery' has always been the main goal of Buddhism.

Karma, meditation and wisdom are its means.

After a long penance Buddha gave the first sermon to enlighten four of his disciples in Sarnath (Varanasi). This lecture clarifies his perception to the path of Dharma, known as Dharma Chakra Pravartan explains:

1. The world is form of Sadness or misery.
(joraman, jati, bhav, abadya, thirst, pain, touch, conspiracy, Namrup, science, sanskars and avidya)
2. The cause of misery is desire.(Trishna)
3. To escape this suffering is possible.
4. The Middle Path- Grief-Relieving Path, the famous 'eight-fold Path'
(samyaksha, samyak sankalpa, samyak vaani, Time, action, life expectancy, endeavor, contemplation and samayak samadhi)

He also introduced the concept of Panchsheel (Ahimsa, Astyah, Saty-abhaasana, Brahmacharya and Apirigraha) and Dashash Awastha (Punch Gyanendras, Panch Karmindras, Mind and Wisdom), who should perform Samyak kam, also are important in terms of ethics.

Buddhist philosophy was only in the form of ethics.

Later, on the basis of Buddha's teachings, various scholars made a powerful spiritual philosophical text by giving it literary form.

Notably Buddhist philosophy denies existence of God so it could not sustain for long with Hindu mindset in India however widely spread and flourished across Asia.



The Charvak Darshan

There is no systematic philosophy of Charvaka's but there are indications in the Upanishad and other books.

The ordinary man liked his naturalistic, physical, obligation free and ethically boundless philosophy. So suggestively the name is "Charu Wak" (a good talk); On this basis, it became Charawak.

Charwak did not believe that there is a Creator of the universe. The four elements of nature are the ultimate cause of whatever exists. It basically emphasizes on worldly and materialistic pleasure and joys. He did not believe in rebirth or concept of life after death. Therefore, a person should live happily.

The text mocks on the concepts as life after death, existence of soul, rituals and the people who composed or propogated them. It glorifies the traits as indulgence in alcoholism, immoral sex etc.

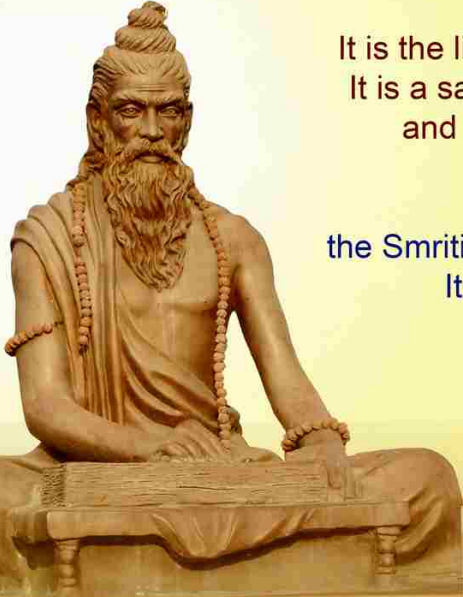
In short, the idea of Charvak's ideology can be called the foundation of today's materialistic age. This philosophy continued to affect society on some occasions but in the end, it was rejected on the basis of experiences.

The human being, above all physical and material pleasures, has been striving to achieve any higher truth.

It's the greatness of Hindu Society that even after his such thoughts he was recognised as 'Rishi' (sage) and respected.

Smriti Texts

Smriti (memory) means the legislation which should be embedded in one's mind and thought process to direct his social and physical conduct.



It is the literature produced out of human intellect. It is a sacred literature that is intellectual in origin and meant for the purpose of human welfare.

In contrast to the Shruti literature, which contains revelations, the Smriti literature is a product of human intellect.

It contains the works of various individuals who base their information and interpretations upon the Vedas.

Strictly speaking all scriptures which are not shruti or divine in origin come under this classification.



However, standard classification includes only those works that are based upon the knowledge contained in the Vedas.

These are the law books known as dharma shastras.

They deal with various aspects of human life and social organization. They instruct how an individual should conduct himself or herself in society in the light of the caste to which the individual belongs. They define the rules and roles for various groups of individuals in the society.

The topics range from such issues as the status, duties and responsibilities prescribed for the four main castes, remedies against possible transgression of the prescribed laws and also remedies for divine retribution.

Manu Smriti and other smriti Text

Among the available dharmashastras four are considered to be very important: They are the works Manu, Yagnavalkya, Sankha, and Parasara.

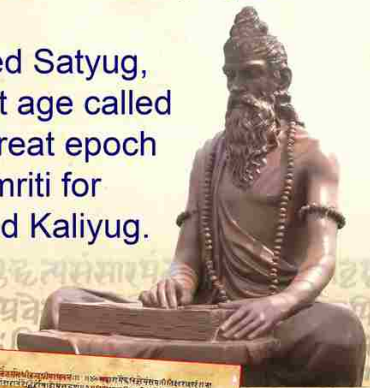
Of these the first one known as Manusmriti is the most popular. Known as “Manava dharma shastra”, or the scripture of human laws,

Manu Smriti was considered in ancient Hindu society as the ultimate guide book for human conduct and social and religious behavior.

It provided guidelines for the Hindus to conduct themselves in line with their social order and religious duties.

It is also said that these four works were supposed to provide guidance to people during the four great ages called the Mahayugas:

the Manusmriti for the first great age called Satyug, the Yagnavalkya-smriti for the second great age called Tretayug, the Sankha-smriti for the third great epoch called Dvaparyug and the Parasara-smriti for the present and the last great epoch called Kaliyug.



In recent times the Hindu law books have drawn widespread criticism from many quarters because of their preferential treatment of certain castes against the others and women. Their narrow minded and one-sided approach to such sensitive subjects . However this debate loses its relevance in the modern era as its applicability is bound to the era when it was written.



Aagam Granth

The Hindu texts can be distinguished as 'Agam' and 'Nigam'.
In Sanskrit 'Agama' means acquisition of knowledge.
In terms of religious significance. They are not derived
from the Vedas but they are as important as the Vedas.

This was the knowledge descended by
various Gurus traditionally through the centuries.
Whereas Nigam are directly derived from Vedas.

The Agamas are manuals of divine worship.
They deal with such topics as the codes of temple building,
image making and the modes of worship. Saivism, Vaishnavism,
Shaktism and other sects have their own respective Agamas.

According to a classification the Agamas are five types namely:
Shakta Agamas, Shaiv Agamas, Vaishnav Agamas,
Soura Agamas, and Ganapatya Agamas.



A metaphorical simile to understand
the difference between Agam and Nigam will be
Agam is the folk Music and Nigam the Classical music.



Ganesh and Saur Agam

Agam Granth majorly deals with the worship of Lord Vishnu, Lord Shiva and the Goddess.

Most of the Agams or Tantra Granth are related to these three sects. Popularly only these three deities in various forms and their incarnations are revered and worshipped in Hinduism.

However apart from them, Lord Ganesh, Suryadev(Sun deity) and Lord Bhairav have also been worshipped since the ancient times. Though they are also in some way related to the three main deities Shiva, Vishnu and Shakti, still independent Puranik texts are found about them and also various texts describing the way of their worship, temple architecture, practices have been composed.

There are many popular texts about Lord Ganesh and Suryadev which are called Ganesh Agam and Surya Agam.



Initially Surya Agam was famous in North India and Ganesh Agam in South India, eventually their popularity spread homogeneously throughout India.

Shaiv Agam



Shaiv Aagam consider Shiva as the Supreme Ruler of the Universe, the Highest Self, the Conscious Principle while Shakti is regarded as the unconscious or the natural principle who is the cause of bondage.

Various schools of Shaivism such as the Shaiv Siddhantha school, Tamil Shaivism, Kashmiri Shaivism and Vira Shaivism follow these texts and base their religious activity upon them. The most prominent agama text in Shaivism is the Kamka.

Each Shaiv Agama has Upa-Agamas.
They are suitable to this age, Kali Yuga.
They are open to all castes and both the sexes.

There are total 213 Agams of which only 13 are available to this day.

- Pashupat formula • Nareshwar exam • Ratnatriya • Naradarika
- Taty Purusha • Philosopher-Light • Shruti Liberty
- Occupation • Salvation • Collection • Principle
- Apocalypse - Disappointment • Yarn)

Shakt Agam



Shakt Agam known as the Tantras. They belong to the Shakt cult. They glorify Sakti as the creator and operator of universe. They dwell on the Shakti (energy) aspect of God and prescribe numerous courses of ritualistic worship of the Divine Mother in various forms. These are very much like the Puranas in some respects.

The texts are usually in the form of dialogues between Shiva and Parvati. In some of these, Shiva answers the questions put by Parvati, and in others, Parvati answers, Shiva questioning.

There are four types of Agams in Shakt Agam Wam, Tantrik Sadhna, Mishramarg and Samayachar. Some of them are

Wamagam Tantrik Sadhana Mishramarg Samayachar

- Kaulopnishad
- Arunopnisha
- Advaita Parishad
- Taropanishad
- Tripura Council
- Brahpopanishad
- Bhavnopanishad
- Kalipopanishad

- Naranvava
- Kool - Chodamani
 - Tanratraj
- Shakti Sangam
 - Kaliwilas
- Nyanakarna
- Namakseshwar
- Mahanavivan
- Rudrayamal
- Tripura - Mystery
- Dakshinamurti Samhita
 - Prachanchasar
 - Sharda - Tilak -
- Mantra -Maharnav

- Durvasas
- Chandrakas
- Barshpastya
- Jyotsravati
- Bhubaneswarwari
 - Kalanidhi
 - Kuleshwari
 - Kularnav

- Sanak Samhita
- Shukra Samhita
- Sanandan Samhita
- Sankatkumar Samhita
- Vaishishtha Sanhita



Wamagam includes both types of sects 'Satvik' (Serene & pure) and Tamasik (Vindictive, violent).

Vaishnav Agam



Vishnu is the Supreme Lord in the Vaishnav Agamas.
The Vaishnava Agamas are of four kinds: the Vaikhanasa, Pancharatra, Pratishthasara and Vijnanalalita.

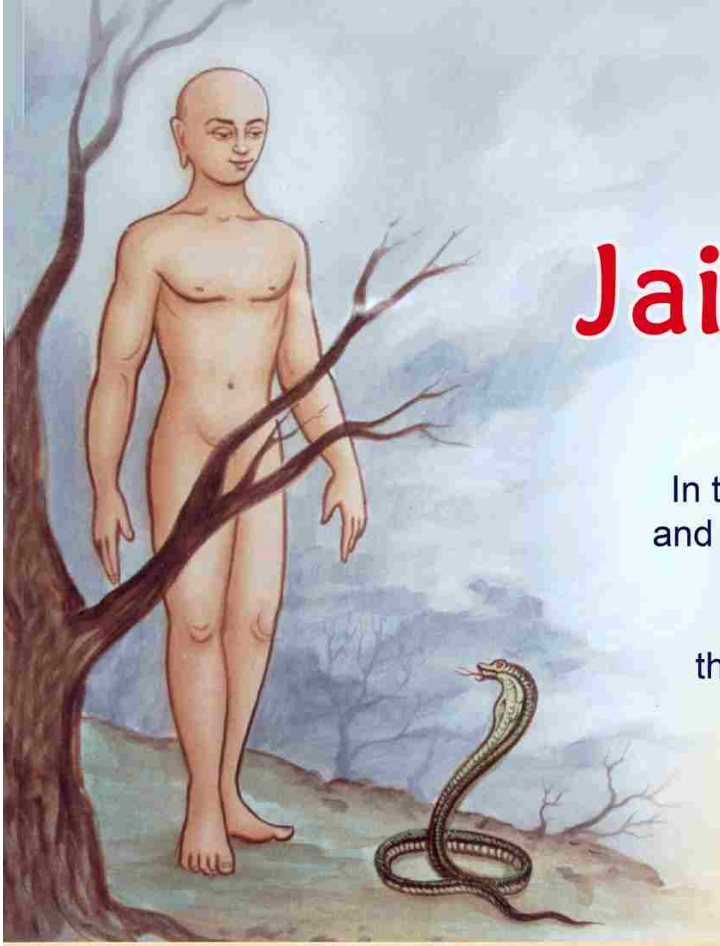
The Pancharatra Agama is again subdivided into seven sub agamas namely, the Brahma, Shaiva, Kaumara, Vashishtha, Kapila, Gautamiya and the Naradiya.

It is believed that the Vaikhanasa Agama was originally compiled under the guidance of sage Vaikhanasa during the early Vedic period.

These Agamas are believed to have been revealed by Lord Vishnu Himself.

There are two hundred and fifteen of these Vaishnava texts, 28 of them which are considered primary or most important, only 13 out of them are available -

- Ahirbudhy - Samhita • Jayaakhy - Samhita • paaraashar - samhita
- kapilaajali - samhita • eshvar - samhita .• padmatantr - samhita
- brhadbrahm - samhita • bharadvaaj - samhita
- vishnu - samhita • shreeprashn - samhita • lakshmee - sanhita
- vishnutilak samhita • saatvat - samhita



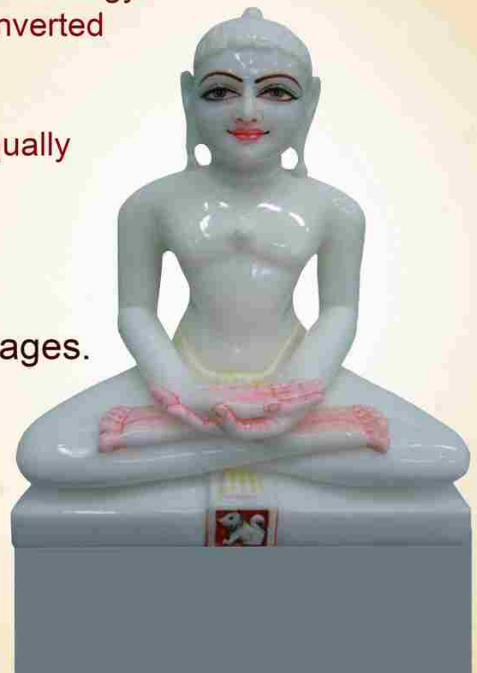
Jain Agams

Jain tradition is started from Bhagvaan Rishabhdev. In the Rig Veda, Bhagwat Purana and Buddhist texts, the description of Rishabhdev ji is received. In addition to Rishabhdev, there have been 23 Tirthankars, in which the last Tirthankara Lord Mahavir became very famous.

Jain philosophy has been a big contribution in Indian think-tank. The basic foundation of Jain philosophy is Jainagam. Jainagam is the texts in which the words of Lord Mahavir have been collected by the Ganpads. Acharya Pushpdant Who composed a sutra form Ghatkhand agam in the Prakrit language. In this period, Gundhar Acharya composed Kesypahud in 233 stories.

In the first century Acharya Kund Kund was the great teacher. His three texts are timeless, discourses and pancha stikas which are well-known by the name of Kund Kund Trilogy. Acharya Kund Kund's disciple Uma Swamy converted Jain literature in Sanskrit by name Tattvasutra. Its place is similar to the Gita in Jainism. Both Digambar and Shwetambar consider it equally

In addition, various scholars have made prolific literature in Jain Puranas, fictions, and other literature in Prakrit, Sanskrit, Kannada, Tamil and other languages. Most texts have been written in Hindi language over the past 300 years.





Tripitak

The Buddhist literature or Bauddh Agam

There are many texts of Buddhist literature, but the fundamental foundations which are valid in all types of Buddhist texts are Tripitak, their names are respectively Vinay pitak, Sutta pitak, Abhidhama pitak.

In the past, till the Tathagata Buddha lived, he used to give sermons and the monk Aanand repeatedly recited them. After Lord Buddha, then there was a need to compile his teachings for arrangement in the Buddhist Sangha and under the guidance of Mahakshyap Bhikshu, there was a gathering of Buddhist monks.

Three diversions of Thathagat's teachings were Vinay, Sutta and Abhidhamma. They were kept in "Peti" or "Pitak"(Box), so the called Pitak.

By compiling Tathagat's teachings related to these three subjects. Some texts are made. Keeping these texts together in the 'Pitak'. Therefore, Vinay texts was kept in the box of modesty, similarly in the box in which the policy-related text was kept, the Suttpitak and the religious texts were kept in the Abhidhamma box.

Puranas

Puran means "ancient, old", and it is a vast genre of Indian literature about a wide range of topics, particularly myths, legends and other traditional lore. Composed primarily in Sanskrit, later translated also in other Indian languages, several of these texts are named after major Hindu deities such as Vishnu, Shiva and Shakti.

The Puranic literature is encyclopedic, and it includes diverse topics such as cosmogony, cosmology, genealogies of kings, heroes, sages, and demigods, folk tales, pilgrimages, temples, medicine, astronomy, grammar, mineralogy, humor, love stories, as well as theology, mythology, idol-worship, superstitions, festivals, ceremonies, ethics and philosophy.



The Maha Puranas, which are eighteen in number, are generally considered to be main and more authoritative than the latter.

1. Markendeya Purana, 2. Matsya Purana, 3. Bhagavatha Purana,
4. Bhavisya Purana, 5. Brahmanda Purana, 6. Brahma Purana,
7. Brahma Vivarta Purana, 8. Vishuna Purana, 9. Varaha Purana,
10. Vamana Purana, 11. Vaayu Purana, 12. Agni Purana, 13. Narada Purana,
14. Padma Purana, 15. Linga Purana, 16. Garuda Purana,
17. Kurma Purana, 18. Skanda Purana

Other than these 18 Maha Purans some prominent Puranic Texts like:

- Sanat kumara, • Narasimha, • Naradiya • Shiva • Durvasa • Kapila • Manava • Ausasana • Varuna • Kalika • Samba • Nandi • Saura • Parasara • Aditya • Maheswara • Devi Bhagavata • Vashista

There are many more of them and still are been added by different sects to the present day.



Brahma Purana

This is known as the first Puranam,
it is also called Surya Purana, and this was narrated by
the creator Lord Brahma to Daksha Prajapati in 10000 shlokas.

It contains greatness of holy places, the stories of
Sri Krishna, Sage Markandeya, Sage Kashyapa,
the description of heaven and hell.

The Brahma Purana is entirely a new work and consists
mainly of chapters taken from the Mahabharata,
Harivansha Puran, Vishnu Purana, Markandeya Purana
and the Vayu Purana.

It deals chiefly with the praise of the shrines and holy places
in Purushottam-kshetra, Konarka and Viraj kshetra
which lies in Orissa and belong respectively to the
Vaishnavas, Sauras, Shaivas and the Saktas.

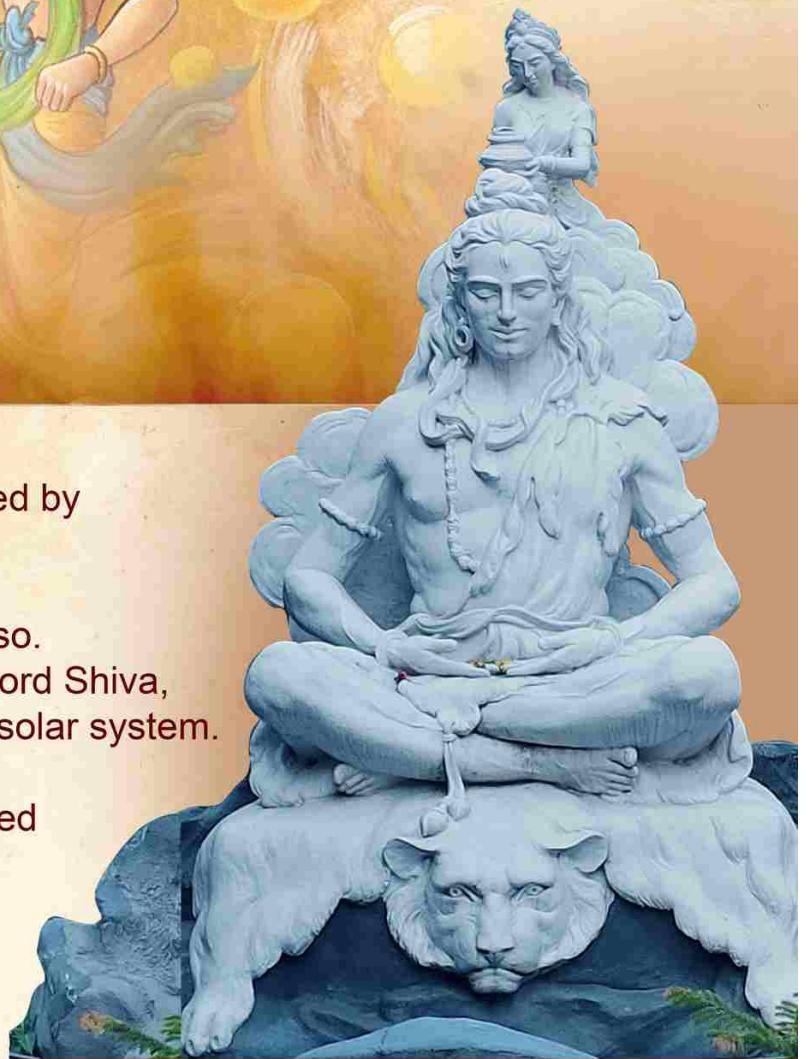
Vayu or Shiva Purana



This Purana was narrated by Vayu Devta (Air Deity).

It Called Shiva Puran also. It contains the glory of Lord Shiva, describes the universe, solar system.

Vayu Purana is mentioned in the manuscripts of the Mahabharata and other Hindu texts.



However, the surviving manuscripts have about 12,000 verses which include concepts of Geography, castes system, individual Ashramas-Dharma (Four phases of life), 16 Sanskara (Holy rituals). Heaven- Hell and life after-death.



Vishnu Purana

Vishnu Purana was narrated by Parashara, father of Vedavyas to his disciple Maitreya, stories of various devotees a description of the age of Kali etc., in 23000 verses.

This Purana is divided into six parts, each of which is subdivided into many chapters.

The first part gives an account of creation, which is attributed to Purusha and Prakriti. The second part describes the earth and the other worlds. Other parts contain some mythological stories, genealogies of Vedic seers and king's mythology, cosmogony, Dharamshastra etc.



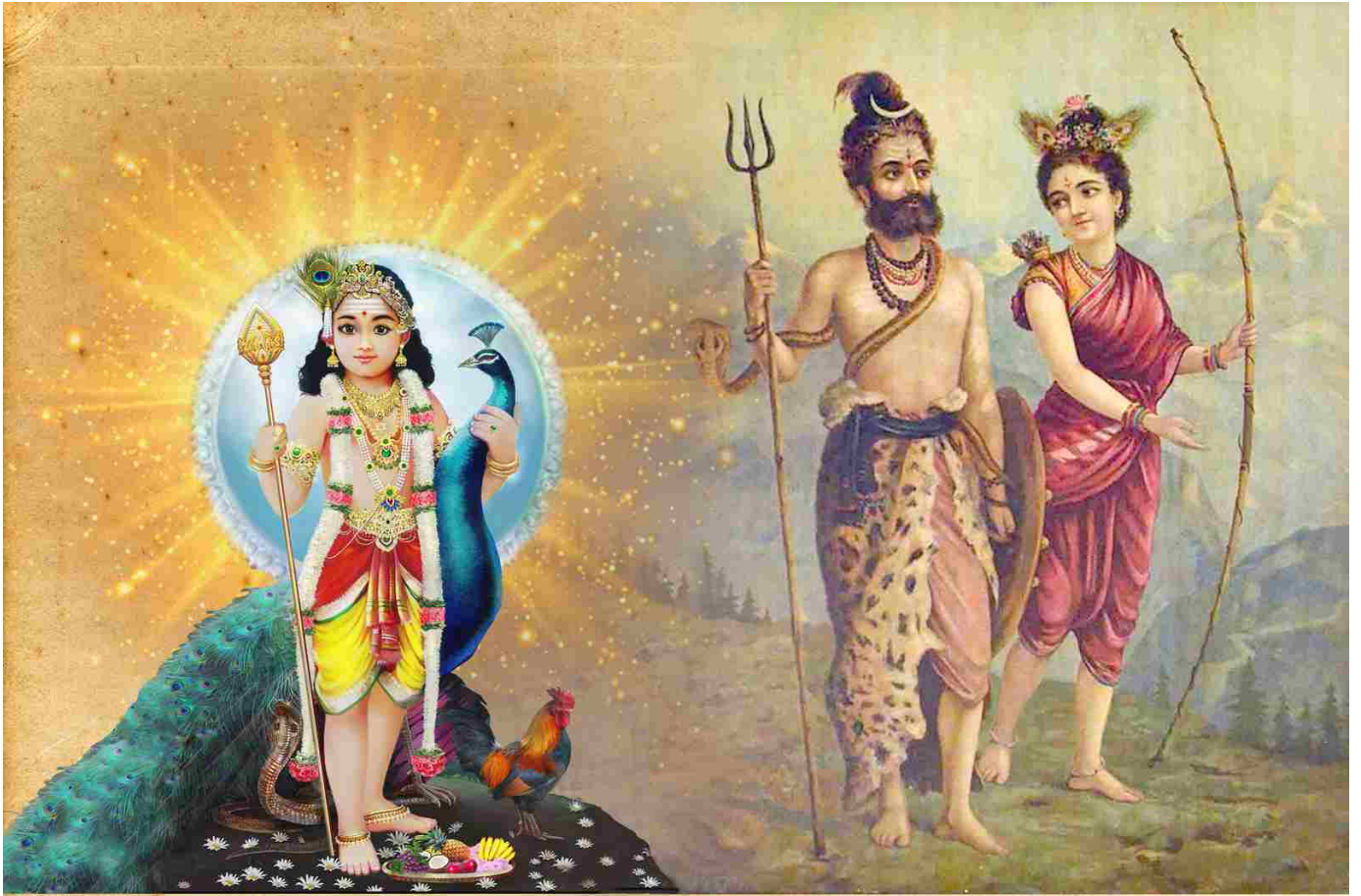
Padam Purana

The meaning of Padma is Lotus.
Padma Purana describes the creation, geneology of kings,
many sacred places of pilgrimage etc. Many ceremonies,
Vrat and worship styles are mentioned in it for the devotees.

It also contains the stories of Ramayana,
and story of Shakuntala (Mother of famous King Bharat,
India has been named after whose name 'Bharat'),

It also describes the story of killing of demons named
Madhu and Kaitabha by Lord Vishnu, and Gangavtaran
(how Mother Ganga personified on earth from swrag),
the importance and effects of Mother Gayatri (Mantra),
and Ekadashi Vrata (fast ritual) Mahatmyam etc.,
the worship and worshipper rules.





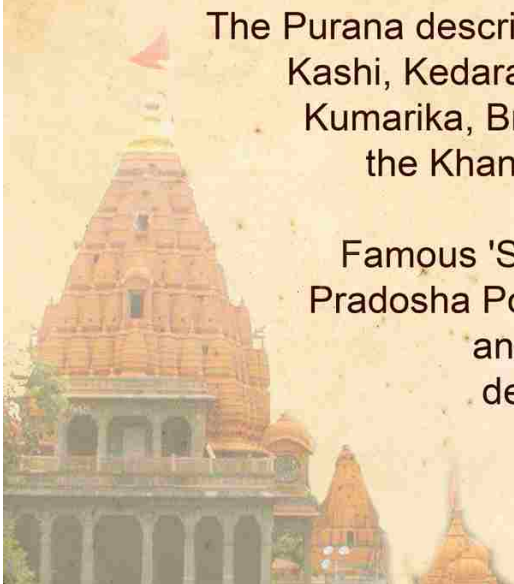
Skanda Purana

This is a very huge Puranam consisting of 81000 verses narrated by Skanda also known as Kartikey the elder son Lord Shiva and Parvati.

It describes the story of Shiva, the birth of Skanda, based on this Purana the great poet Kalidasa composed Kumara Sambhava.

The Purana describes so many Stotras like Pradosha etc. Kashi, Kedara, Reva, Vaishnava, Ultala (Orissa), Kumarika, Brahma, Brahmottara, Avantika are the Khandas (chapters) of this Purana.

Famous 'Satyanarayana Vrata Katha' and Pradosha Pooja, the glory of Mahakal (Ujjain) and River Kshipra are also described in this Purana.





Linga Purana

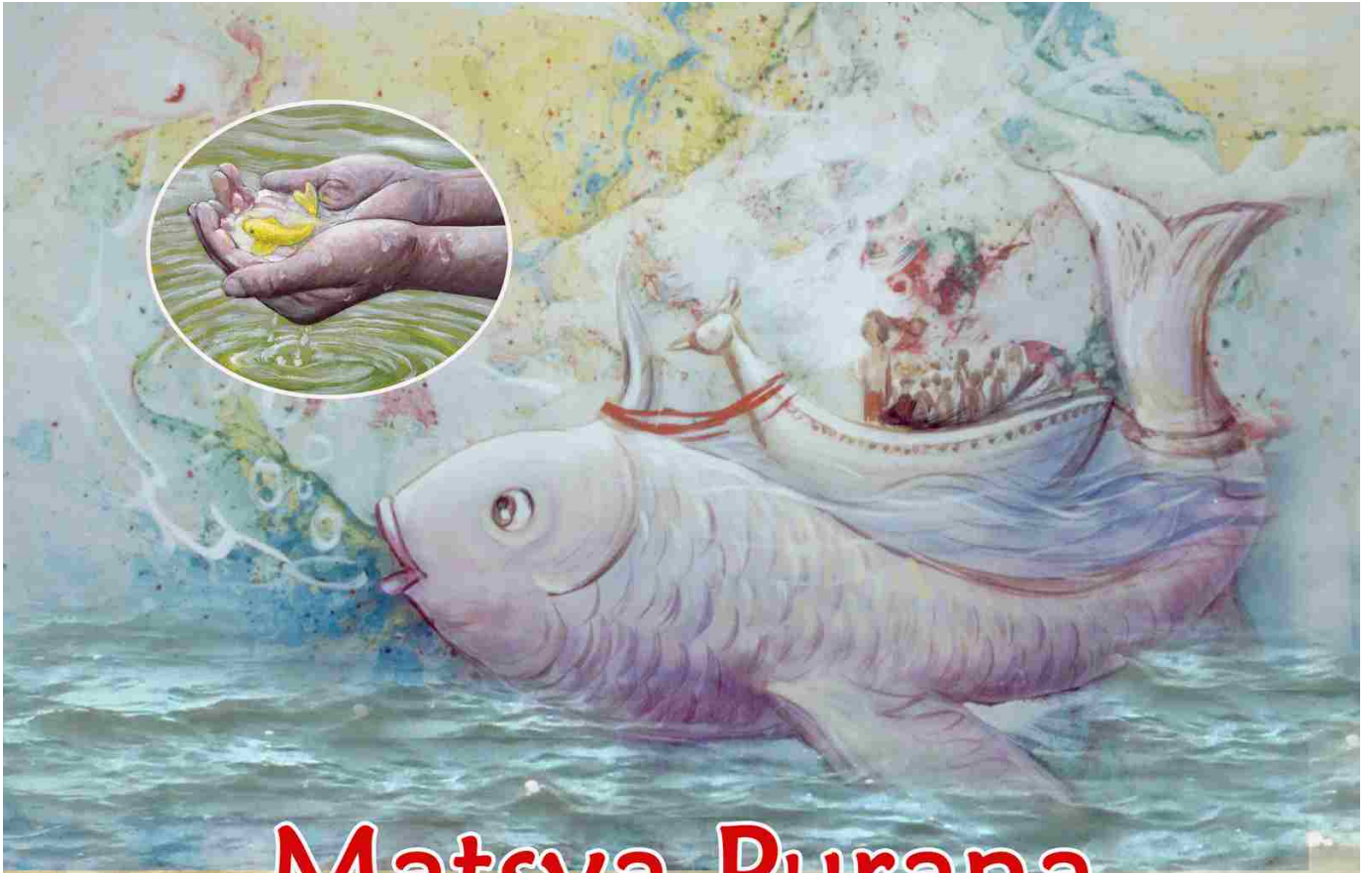
The Linga Purana describes the 28 incarnations of Lord Shiva and contains the greatness of Linga Rupa, It is an important concept in Hindu texts, wherein Linga is a manifested sign and nature of someone or something.

It accompanies the concept of (Brahm) "Shiva is signless, without color, taste, smell, that is beyond word or touch, without quality, motionless and changeless".

This implies to that the source of the universe is the signless and all of the universe is the manifested Linga, a union of unchanging Principles and the ever changing nature.

The Linga Purana text is based on this foundation.

It also describes the universe, and different types of worships and vratas.



Matsya Purana

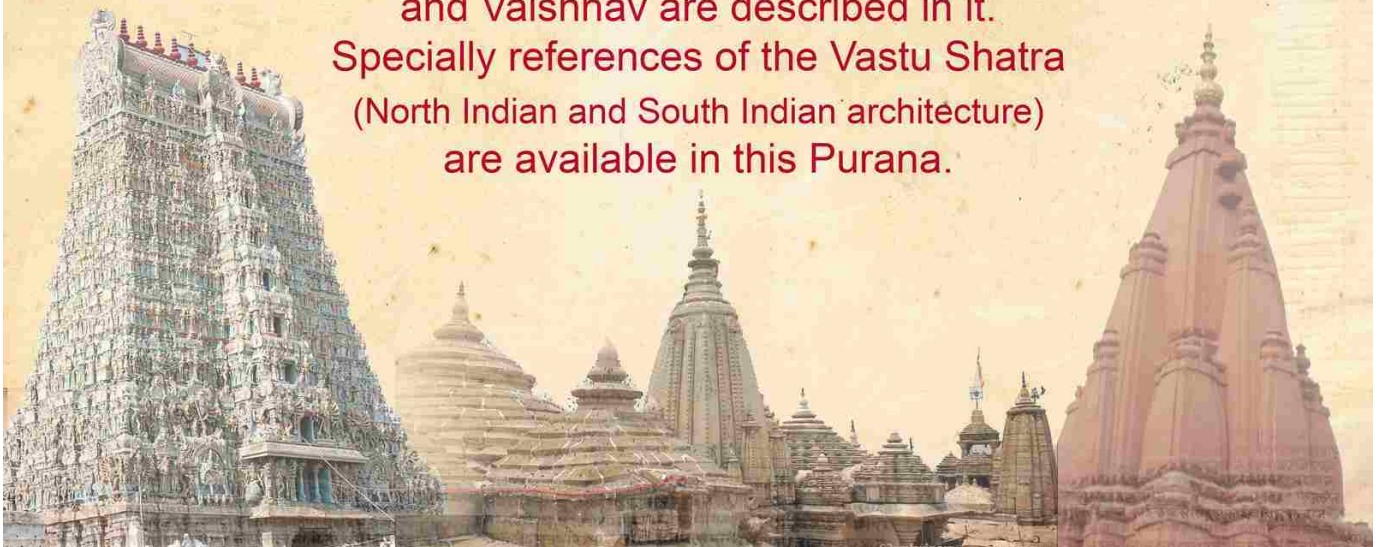
Lord Vishnu narrated this in Matsyavtar (Incarnation in fish form) to Manu, the first king and the first human after Pralay (deluge) to re-establish human civilization on earth.

The Puranas contains 14000 shlokas.

The stories of Kartikeya, Yayati etc. are described in this Purana.

The holy places Prayaga and Varanasi, festivals, omens and rites to be observed by Shaiv and Vaishnav are described in it.

Specially references of the Vastu Shatra (North Indian and South Indian architecture) are available in this Purana.





Vamana Purana

It is named after Vamana (The dwarf) incarnation of Lord Vishnu. It is the only Purana, that gives the detailed and comprehensive account of the Avatara (Incarnation).

It contains ten thousand verses, consists of four Samhitas namely Maheshvari, Bhagavathi, Gauri and Ganeshavari, narrates the instance of the marriage of Shiva and Parvati, the stories of Ganesh and Kartikeya, mentions the pilgrimage to Shiva temples.

It was narrated by the Sage Pulastya to the Sage Narada.



Koorma Purana

This Purana was narrated by Lord Vishnu,
in his Koormavtar (incarnation as a tortoise).

The other incarnations of Lord Vishnu
as Varaha, Narasimha etc. are also described in it.

It contains the conversation between Shri Krishna, Surya Dev
(Sun God) and Danvantari (Deity of health) etc. in 17000 verses.

It also describes about the holy places of prigrimage like Varanasi,
Prayagraj etc. and the Worship of Shiva and his incarnations.

It includes several topics like, daily duties, funeral ceremony,
impurities due to births and deaths with nature of Kaliyug
(Kali-age) and a detailed description of the Vedic traditions.





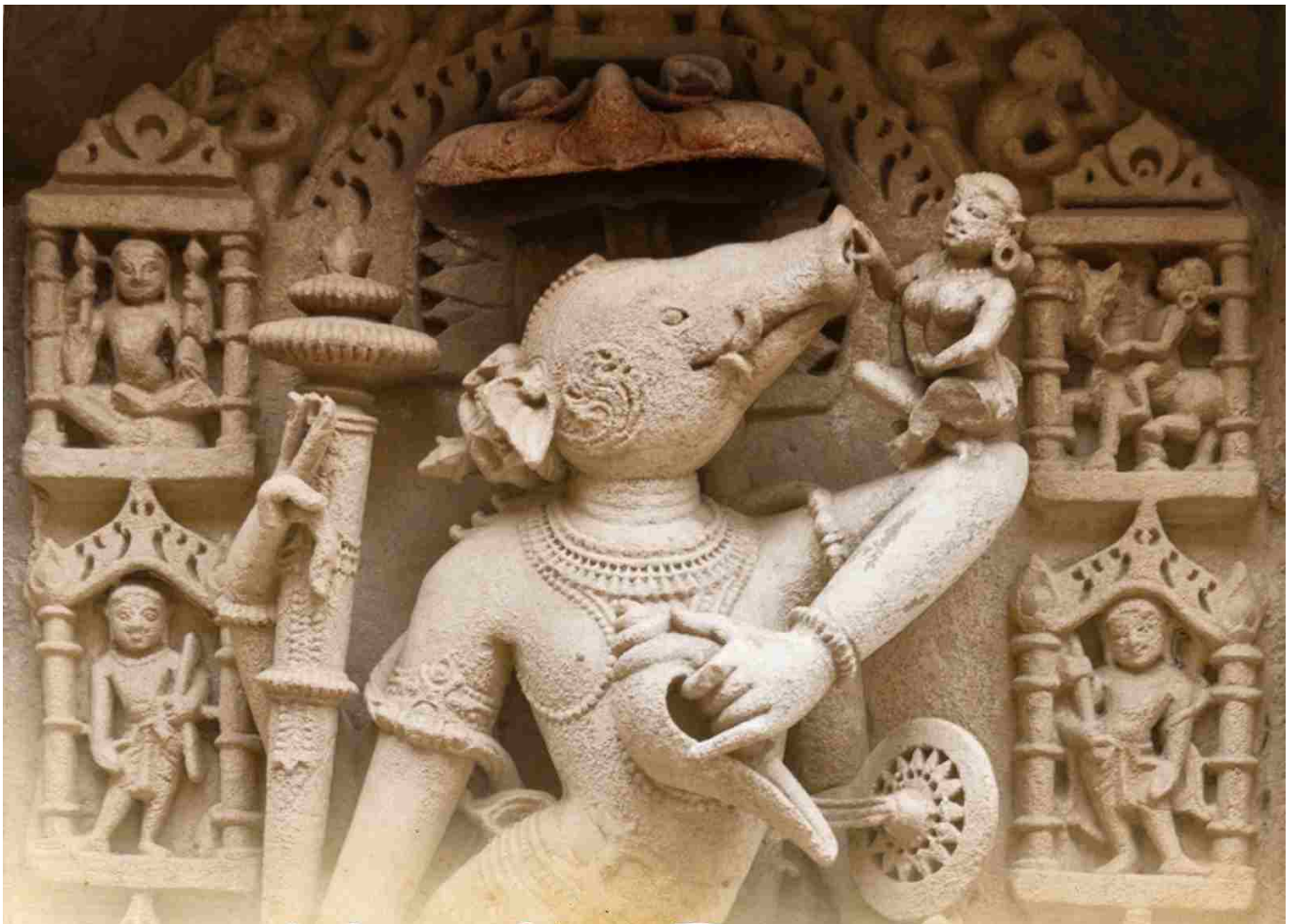
Agni Purana

Agni the Fire God to Sage Vashistha,
narrated this Purana in 15,400 shlokas.
It describes Siva and Shakti cult.

This Purana contains many modern topics.
It is almost an encyclopedia in its contents dealing
with subjects like Ayurveda, Shilpa Shastra,
Jyotisha, poetics and politics.

It also describes grammar and the worship of
Lord Shiva, Durga and Ganesh.

The Agni Purana is a present essence of all branches
of knowledge and is an encyclopaedia of all that existed.



Varaha Purana

The Varaha Purana includes mythology, particularly of the Varaha Avtar (Bore Incarnation) of Vishnu rescuing the earth (Prithvi) from the prison of demon Hiranyaksha.

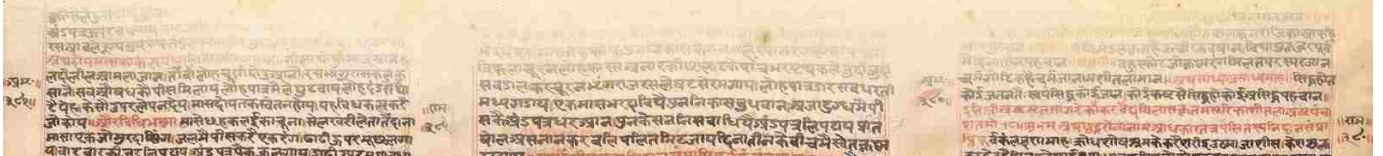
This Purana was told to Bhudevi (Mother Earth) by Mahavishnu in 24000 shlokas.

It describes different Vratas, Lord Vishnu's glories, stories of Lord Shiva –Parvati and holy places.

It contains Dharma Shastra and daily life of a Vaishnav (devotee of Lord Vishnu.)

It also includes a discussion of Karma and Dharma, hence is also known as Dharmasamhita

- a book describing religious duties.





Narad Purana

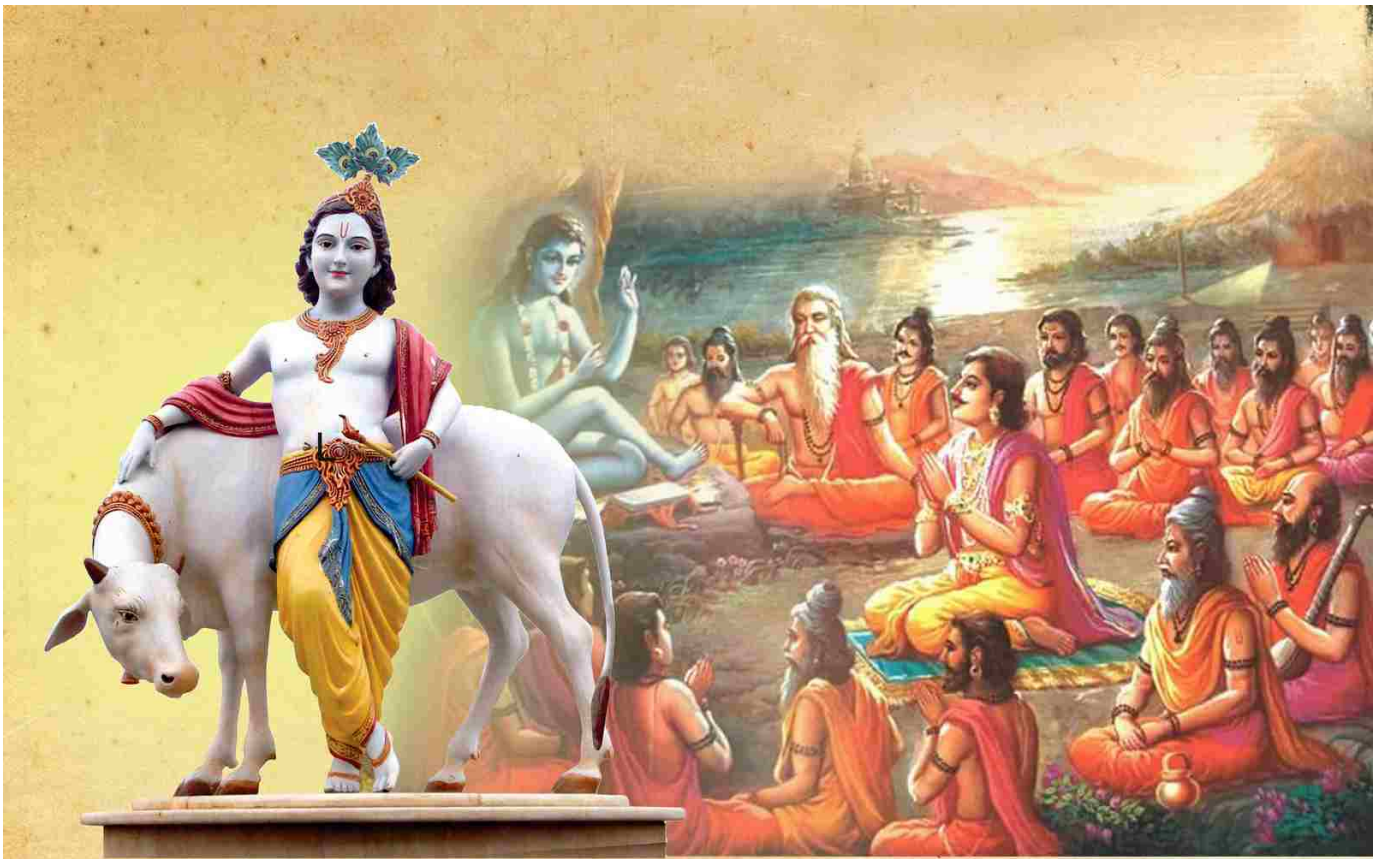
'Narada Purana' is called as 'Brihannaradiya Purana' also. It contains a synopsis of everything, and it describes some of the famous pilgrimages as Jagannathapuri, Dwaraka, Badrinatha etc..

Narada Purana comprises of twenty five thousand Shlokas based on Brihad Kalpa Katha.

Narrated by Soot Maha Muni to Shounaka Muni. The Purana was basically conceived by Brahmarshi Narada himself, but was preached by Sanaka, Sanandan, Sanat and Kumar to Narada.

The earlier part of the Purana dealt with 'Pravritti Dharma' and the second part was devoted to 'Moksha Dharma'.
(attachment and detachment)





Bhagavata Purana

This is the most popular Purana.
It has been translated in all major Indian languages,
it contains 12 books (Skandas) and 18000 shlokas.

It describes 24 incarnations of Lord Vishnu, cosmology,
geneologies of kings etc. and specially the charming
biography of Lord Sri Krishna and also
a large number of devotional poems with high
philosophical content are available in it.

This Purana narrated by Sage Vyas to Sage Suka,
Suka narrates to the King Parikshit for his liberation.

It is recited in organized ceremonies widely in India and
abroad. It applies to the Nirvana of ancestors, the sermons
and recitations are largely organized by the descendents.



Brahmavaivarta Puran

It describes that the whole universe is an illusory transformation of Supreme Being in 18000 shlokas. Savarna Manu narrated this Purana to Sage Narada.

In this Purana it is beautifully described about Krishna and Radha. Krishna is the god and Radha is Maya (illusory power of god).

Who is insuperable from him but always controlled by him.

Goloka is their abode which is far beyond Vaikuntha and the great devotees who have attained sameness of form with Lord Krishna stay here.

Apart from that Durga, Lakshmi, Saraswati, Radha who were known as 'Pancha Shakti' are described in it.

This Purana is the source of Jayadeva's text 'Geet Govindam'.



Garuda Purana

This Purana was narrated by Lord Vishnu to his vehicle Garuda in 19000 verses. The Garuda Purana is ranked among the Vaishnava Puranas for it glorifies Lord Vishnu by his various names and in his various forms.

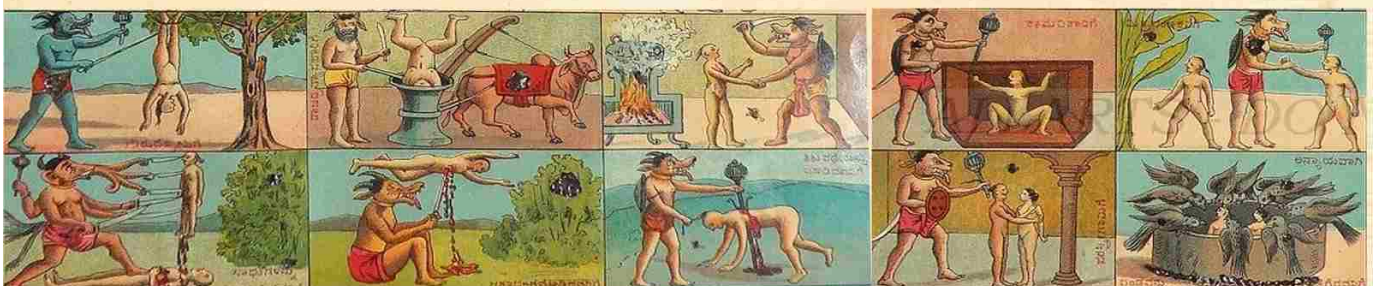
In this respect it follows the Panchratra school of Vaishnava Sampradaya.

It describes the methods of worship, fasts and ceremonies, also about the soul after death and other Sanskars (rites) etc.

It also gives the references to Panini.

(the writer of Sanskrit grammar, Ashtadhyayi).

Generally after the death in a family, there a tradition of reciting Garuda Puran by his/her descendents. .





Brahmanda Purana

The Brahmanda Purana is so called because it deals with the Brahmand (Cosmic egg) and is virtually the same as the present Vayu Purana.

The popular text 'Adhyatma Ramayana' is a part of it. This Purana was narrated by Brahma to Sage Mareechi in 12000 shlokas.



This is in the form of dialogue between Shiva and Parvati. It contains the stories of Radha-Krishna, Parasurama, Sri Rama, Sri Lalitha, Shiva etc. It describes Vedant and the Vedangas also.



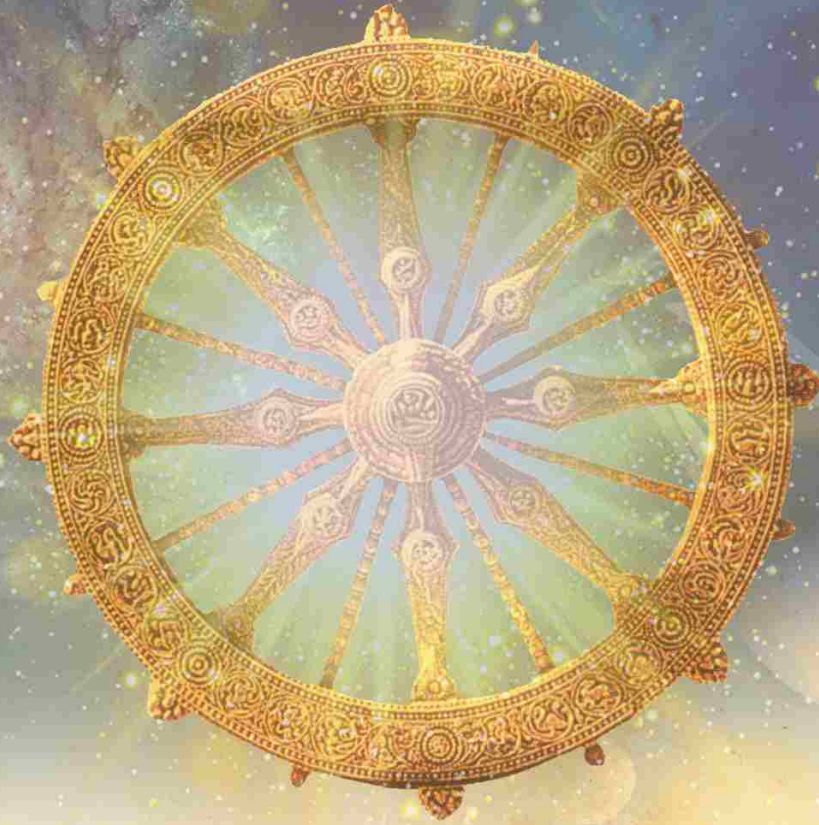
Markandeya Purana

Elaborate descriptions of creation and deluge, stories of Vedic gods like sun, Fire, Indra gods etc. are available in this Purana.

The Purana narrated by sage Markandeya contains 9000 shlokas. As the myth goes, Sage Markandey was destined to die young, however when Yama (God of Death) arrived to take his life away he took refuge holding the Shivling to save him for death. It was then, when Lord Shiv saved his soul and blessed him with a boon of long life.

Devi Mahatmya or Durga Saptashati (700 verses about Devi) is a part of it. This is the base for Shat Chandi yajna, Sahastra Chandi yajna, Koti Chandi yagna etc.

It is mostly a 'Shakt Granth' (based on Goddess) but stories of the Lord Rama and Krishna are also incorporated in this.



Bhavishya Purana

Talking about the future particularly Kaliyuga continues in 14500 shlokas.

The Puranas were narrated by the Surya Dev (God Sun) to Manu, duties of four castes and methods to worship the Sun, Agni and Nagas.

Bhavishya Purana consists of four books (parvas).
Brahma, Adhyatma, Pratisarga, Uttara.

Notably, Wilson, who discovered Nile river derived its references from this Puran.

Though stories it contains majorly are related to future, still it has historical and geographical texts recorded in it, which ascertains that it is a subsequent text to the other ancient texts.

It calls itself a Dharmasastra in which Shrauta (Vedic) and Smarta (Smriti) Dharmas have been described.

Vyas ji and Soot ji Maharaj

Writer and Promotor of Puranas

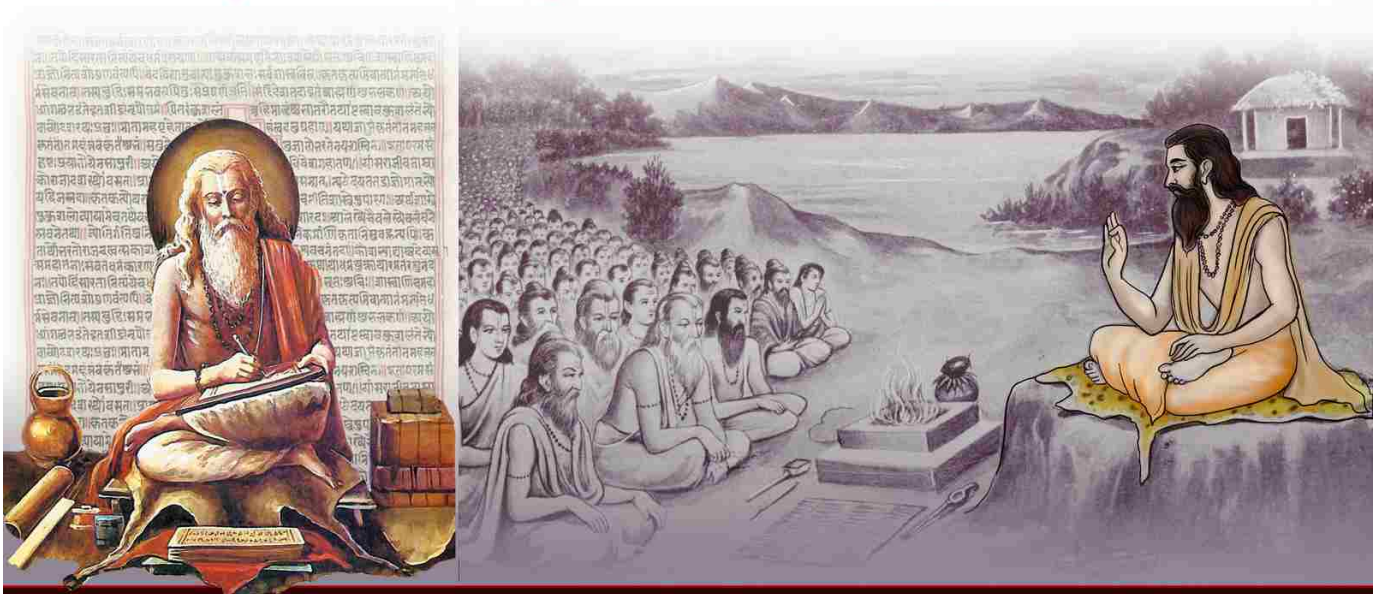
There is no clear information about when were the Puranas composed and who all were their authors however they were all written in the name of Vyasji.

It is thought to be preached and expanded by the tradition of Sootji Maharaj from Naimishyaranya (Nimishy Forest in UP).

The great-hearted people as Sootji who were engaged in knowledge promotion were acclaimed as Vyasji.

Musical discourses currently performed by different intellects and sermons are the modern form of the tradition of Sootji.

Through which the knowledge of Hindu texts is reaching the common man.



Some scholars say that the Puranas are sectarian and are contradictory in character. It is not true because each Purana has preferences, but no exclusions in regards to the gods. For the purpose of intensifying Devotion to one God, the deity is described as the Supreme Reality. But this is not the denial of Godhood to others.

In reality, the trinity of gods Brahma, Vishnu and Mahesha is one divinity associated with the three cosmic functions of Creation, Preservation and Destruction of the Universe.

In short, it can be said that the various texts which have been expressed in simple form are referred to as Puranas by spreading various topics of Vedic and Classical knowledge in the form of various deities.

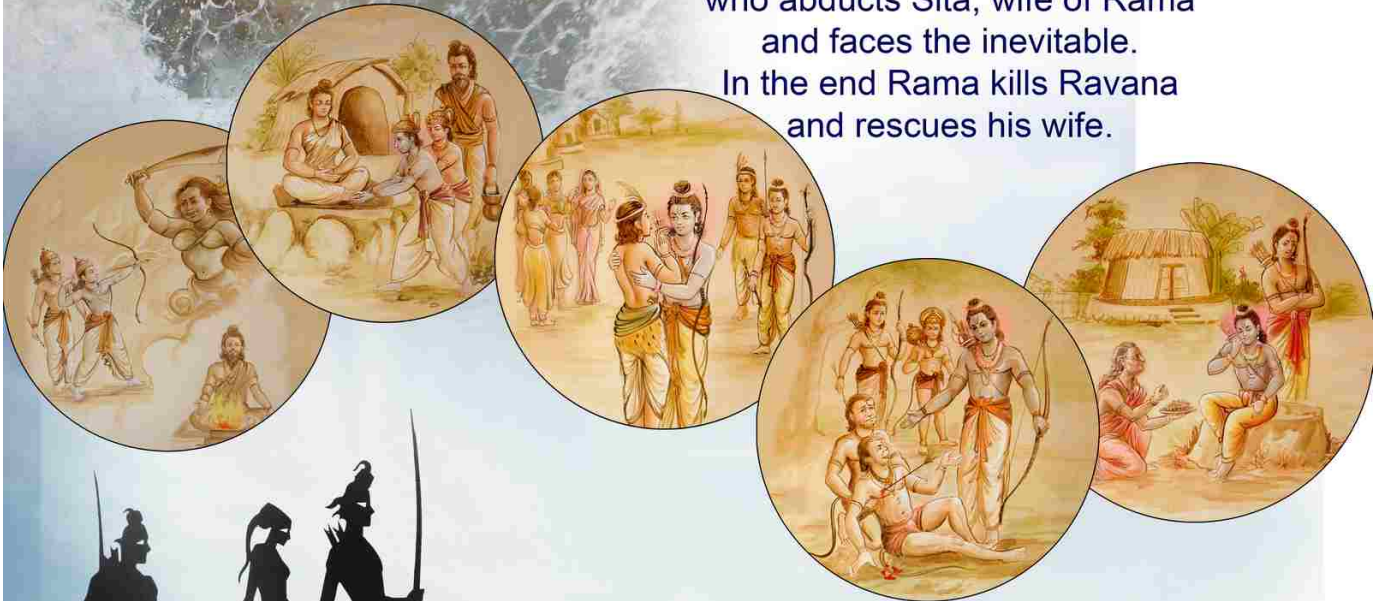
Puran are considered as Smriti in Hinduism.
The Puranik literature wove with the Bhakti movement in Bharat.

A History book with moral values

Ramayan

Itihas means history.
Generally the Ramayana
and the Mahabharata
are included in this category.

The Ramayana is the story of
Rama and his battle against the
evil forces unleashed by Ravana,
the arch villain with a mixture of
both good and bad qualities
arising out of egoism,
who abducts Sita, wife of Rama
and faces the inevitable.
In the end Rama kills Ravana
and rescues his wife.



Ramayana is basically an immortal story
based on human values.
In which the ideal life of every kind should be
clearly described. Therefore, the Ramakatha
has faithfully accepted every class of society.

It got unprecedented popularity through print, audio, video, film,
or cartoon every medium. You can hear discourses, texts,
dramas etc. in some form in the world.

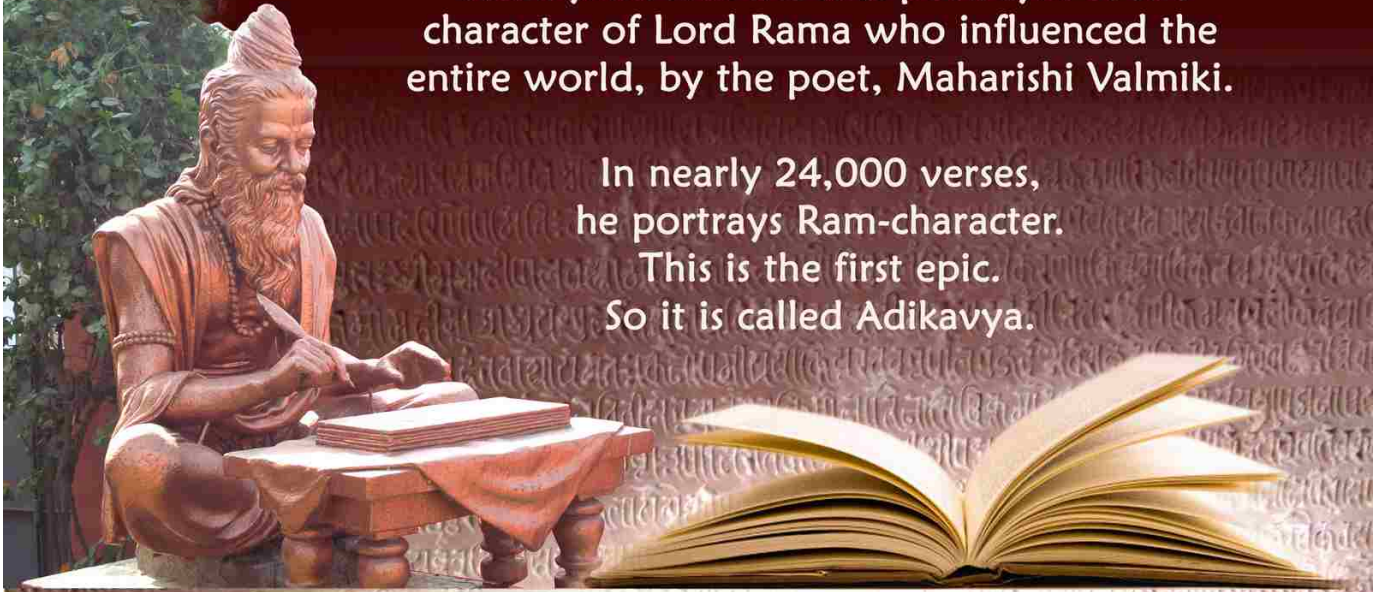
Valmeeki Ramayan

Ramayana was the first portrayal of the character of Lord Rama who influenced the entire world, by the poet, Maharishi Valmiki.

In nearly 24,000 verses,
he portrays Ram-character.

This is the first epic.

So it is called Adikavya.



Valmiki Ramayana has 7 chapters.

1. Balkand
- 2 Ayodhyaakand,
- 3 Aranyakand,
- 4 Kishandhakand,
- 5 Sundar Kand,
6. Warkand,
- 7 Uttarkanda.

How deeply God Rama has the impact on the life of Indian people, this fact will come to mind only with the fact that Ram naam (Ram's name) is auspicious at every stage of life right from birth to all the phases even, when man dies, then Ram Naam is said to be true, while carrying him to the crematorium.

The book has seven verses contains descriptions of history, geography, philosophy, politics, psychology, economics, Ayurveda etc. Ram's idealistic life, the ability to carry bigger hardships to follow his word, to go with Vishwamitra in childhood for struggle against terrorism, to maintain friendship with Sugriva, honor the neglected class of society, destroying the great evil power of the Ravan is been described in it. Which depicts Ram as 'Maryada Pushottam' which means an ideal son, disciple, emporor, husband, friend, brother and above all a role modal to all humans.

Ramayana

in different languages and different countries

Ram and life of Ram, who became a symbol of ideal, became the focal point of inspiration for the whole world. Therefore, the compositions based on Ram Katha have been created in all the world and will continue to happen.

Ramayana of Kumbhan in the south, Kittrivasa Ramayana in east Bengal, then Madhav Kandli in Assam and Ramayana of various tribes, Ranganath Ramayana in Telugu, Kannada In Ram Ramayan, Oriya's Balram Das's Ramayana, Keshav's Ramachandrika in Brij, Ramayana in Eknath's expression in Marathi, Ramcharitmanas of Tulsi, who had a profound influence on the whole of India,



It is noteworthy that Ram's legend, 'Ramayana' - is popular throughout the world in various forms, and the origin of all Ramayan is the only Valmiki Ramayana, although in the transmigration of the ramayan in foreign countries some changes have been made, but the original narrative is the same.

In addition to Cambodia, Thailand, Indonesia, Laos, Indochina etc.

And this narrative is also dominating in China, Russia etc.

Shriramcharit manas

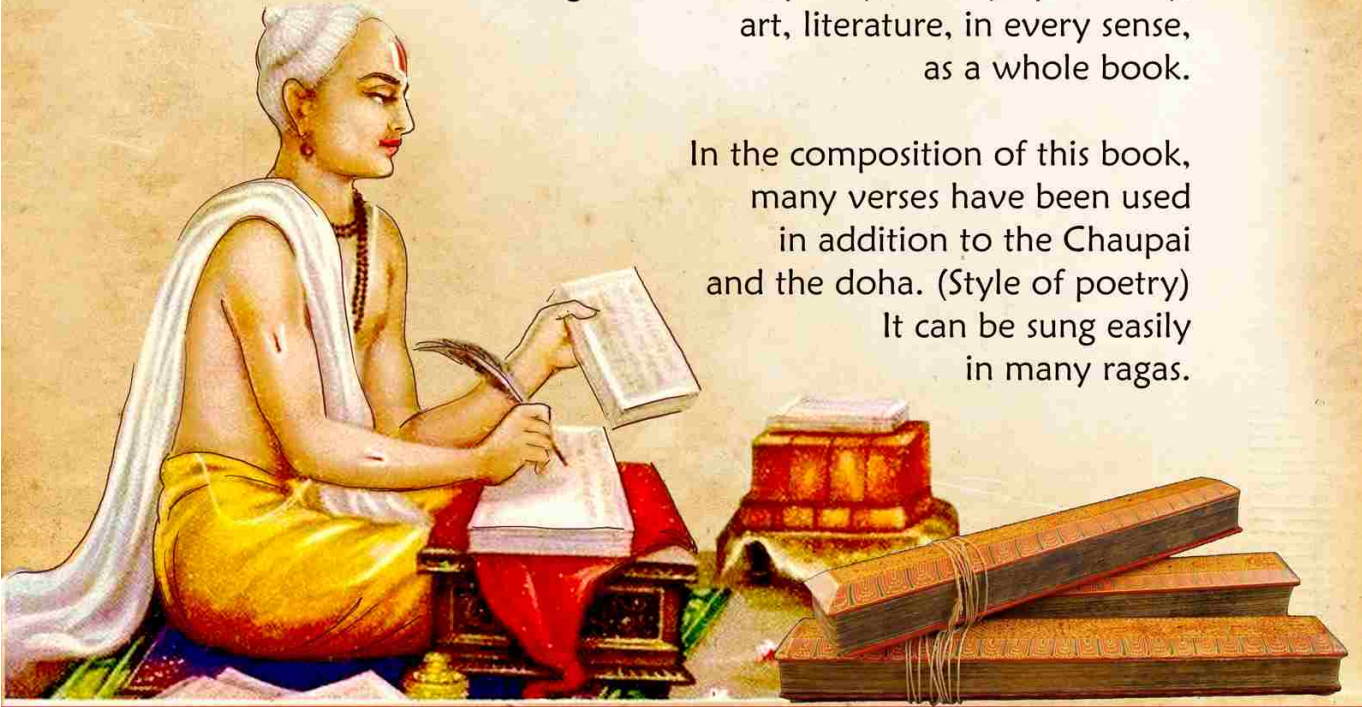
Valmiki Ramayana is the original text of Ramakatha. It is respected everywhere timelessly. However commonly Ramaktha's most popular scripture is Sreiramcharit Manas by Tulsidas.

This book is originally written in Awadhi tounge. While Valmikiji wrote the Ramayana to Shri Ram as an ideal man, Saint Tulsidas has described his human leelas (traits) in this treatise by treating Shri Ram as God. That is why there is a slight difference in many places in both texts even after having the same story.

It is said that due to Devvani being ordinary language rather than Sanskrit, it was initially opposed. But ultimately it was accepted by every class with reverence.

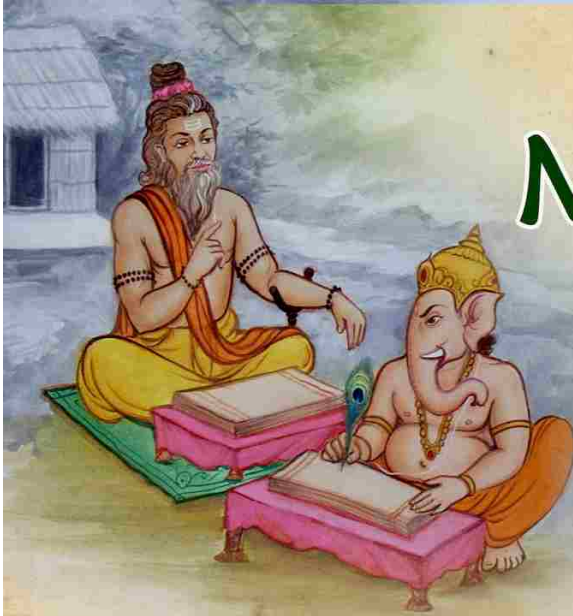
Shriramcharit manas can be called religion, karmas, policy, history, spirituality, art, literature, in every sense, as a whole book.

In the composition of this book, many verses have been used in addition to the Chaupai and the doha. (Style of poetry) It can be sung easily in many ragas.



The musical or ordinary monolithic of Ramcharit Manas is a popular tradition throughout the world.

Saint Tulsidas has composed many texts in addition to this. Such as Dohavali, Kavitali, Vinay Patrika etc. Those who have level-wise, but they have not got popularity like Sriramcharita Manas.



Mahabharat jay Kavya

Mahabharata written by Maharshi Vedavyas is the encyclopedia of the entire Indian tradition and History.

It is believed that Vyas ji spoke it and Lord Ganesh wrote it down.

In this, the perimeter of knowledge is so broad that the writer of Mahabharata himself has said
"The one who is in it is everywhere and that which is not in it is nowhere."

The world famous Geeta Granth is a part of the Mahabharata. Govindaswamy, founder director of the Mental Science Institute, Bangalore, described the whole of Mahabharata in this sentence.
"Mahabharata is a great work on psychopathology."

Today, if a person falls sick, then the doctor asks for blood, Urine check and what is in it in the Pathological Laboratory.

The human mind, its trends, Types of depiction in the Mahabharata, how gentle, how evil, how devious, how nirmohi (detached), how dual conduct can be?

The analysis of all this is in it.

There are charecters described in it with orthodox and contempory ideologies. As Krishna proposed and proffesed ideas for the mordern world.

Mahabharata has a total of 18 Parva (chapters) in the book,

1 Aadi parva, 2 Sabha parva, 3 van parv, 4 Viraat parva, 5 Udyog parva, 6 Bhisham parva, 7 Drona parva, 8 Karn parva, 9 Shalya parva, 10 Supatik parva, 11 Stree parv, 12 Shanti parva, 13 Anushahsn parva, 14 Ashwamaidhik parva, 15 Ashramvasik parva, 16 Mausal parva, 17 Mahaprathanik parva, 18 Swargarohan parva

Mahabharat



The Mahabharata epic is basically a history book. But in fact it is more than that. It contains many mythological stories, policies, Dharma, and so on. This is an ideal text for every era. But due to superstition, it is not routine like the Ramayana. Its original name is Jai Kavya.

The Mahabharata is the story of two brothers. Pandu and Dhritarashtra, their children, namely Pandavas and the Kauravas and the recalcitrant attitude between them for political power. This leads to a great war and mighty destruction of not only both the families or states but in which the entire Nation (Bharat) got involved, resulting in the victory of the righteous Pandavas. Lord Krishna gives his support to the Pandavas and helps them defeat and destroy the Kauravas and their great army.

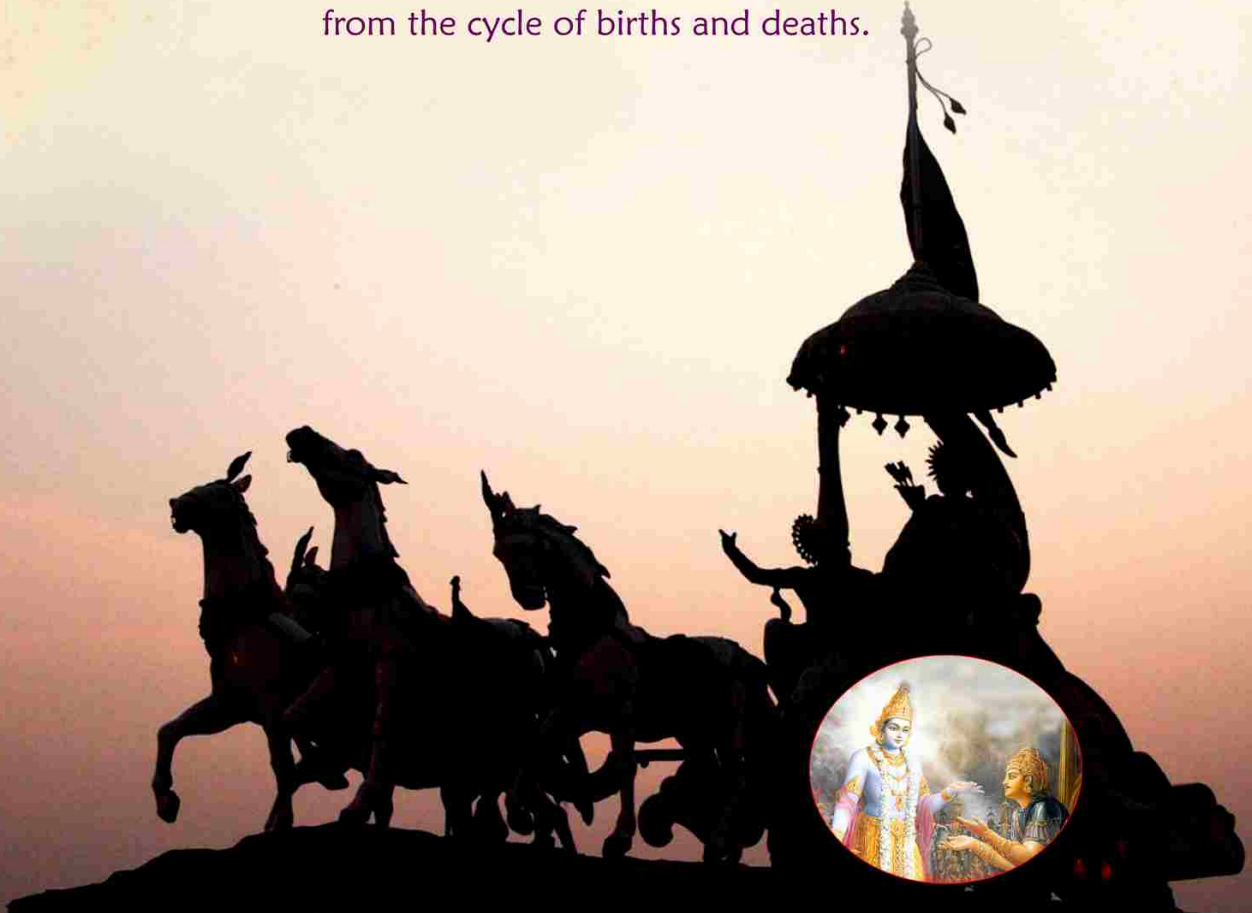
The Mahabharata is an epic of grand proportions, rich in imagination and human wisdom. At its core are religion and family values. It is difficult to read the epic without realizing the destructive nature of man and the possible dangers for the humanity because of that.

The Mahabharata is the longest epic ever written in human history. It teaches us many moral and spiritual lessons and in terms of appeal has a greater appeal than even the Vedas.

Shrimadbhagvat Gita

The Bhagavad gita is the message of Sri Krishna not just to Arjuna on the battle field but to the entire humanity who have to fight many battles both internally and externally while they live on earth.

The book contains great spiritual truths which are relevant even today. It tells us how to conduct ourselves in this world with detachment and freedom of the mind. It speaks about offering the fruit of ones actions to God in order to become free from the cycle of births and deaths.



From Shankaracharya to many ancient Acharya, saints, and modern scholars have written critically on this. And tried to prove their opinion based on Gita.

Due to the popularity of Shrimad Bhagwat Geeta, books of various spiritual knowledge and teachings have been called Gita. Like Bhishma Geeta, Ram Geeta, Ashtavakra Geeta, Guru Gita etc.

Shrimadbhavad Gita

When Mahabharat is the science analyzes all kinds of attitudes, then Bhagvad Gita presents the solutions of problems of all types of people, as if in the Gita all the philosophies have become centralized, hence, giving it the essence of the Upanishads:

*Sarvanopanishad Gao Dogdha Gopalannandan.
Partho Vatsa: Sudhi Bbhokta Dugdham Geetamritamamahat,*

Meaning that all the Upanishads are sung Switch to the Krishna milking, Arjun is the calf, the source a medium because of which it originated and the listners with wisdom are the consumers of that milk (Geetamrit)



Physically speaking, Gita is an eternal poetry uttered by Lord Krishna in the battleground. But basically this is the essence collection of many Hindu philosophies texts, like Nyaay, Yoga, Vedanta, Vaisheshik, etc.

The untiring Karma of the Gita is the divine coordination of the rituals of the Vedas and the spiritual knowledge of the Upanishads.

Some other history based Hindu Texts



Many epics have been composed in Hindu history texts. In addition to the Mahabharata, Ramayana, Ramguvansh, Padmagupta, Bhattika, Buddhist, Kumarasambhava, Sihshupal vadh, naishdeey Charit, Charitarjuni, Harsha charit, Ravana Bahi, Kansh Bahi, Padmacharit, Nagkumar Charit, Yashodhara Charit etc. are among the chiefs.

In the Hindi epic Prithviraj Raso, Padmavat, Ramcharitmanas, Ramachandrika, Saket, Priyaprasava, Krishnayan, Kamayani, Urvashi, Urmila, Tarak vadh and Tamil epics were written in great epics like Shilpapadikram, Jivik Chintamani, Kundlakeshi, Valayapati, Tolkapapium, Manimekhale etc.

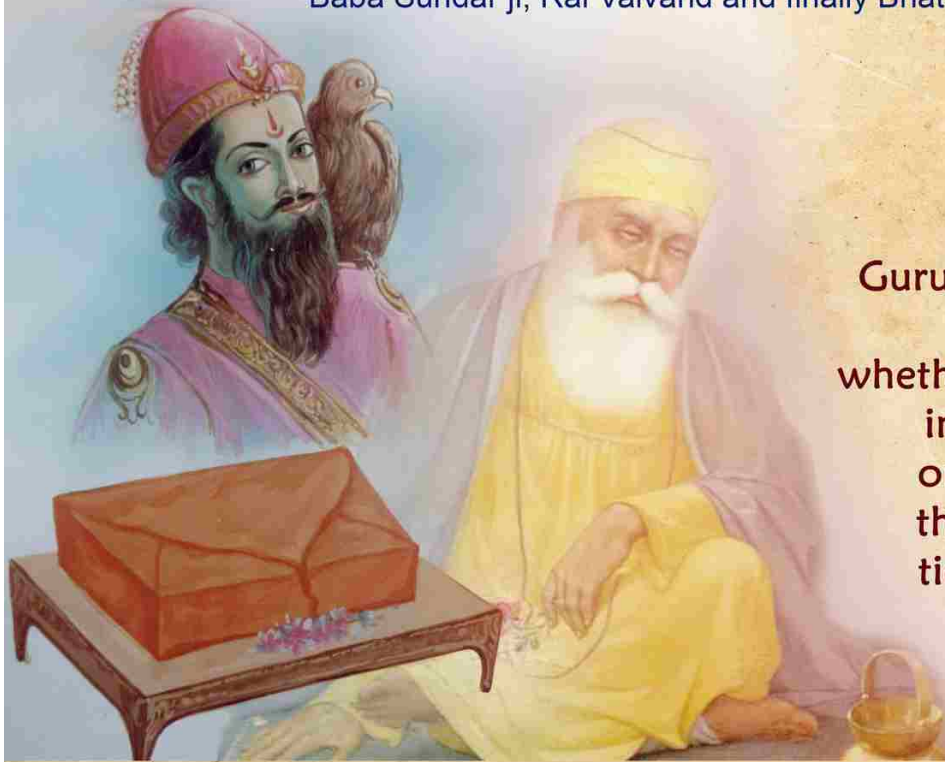
Apart from these epics, narrative literature is also composed in large numbers. Panchatantra, Hitopadesh, Jataka Tales, simhasan Battisi, Vikram Baital Pachisi, Kathasaritsagar, Tenailiram kathayen, Shuksaptati, Sanskrit Nectarism, Natya Shastra, Abhigyan Shakuntalam, Panch pakshivigyan, angoontha vigyan, Hastrekha vigyan, Prashna Kundali, Nandinadi, Red Book etc. The granths of fiction, essay and policy etc. are the sparkling heritage of Hindu literature.

This vast heritage comprises of incalculable texts composed in more than 25 languages else than Sanskrit and Hindi, so enormous that makes it improbable to name every text it includes.

Guru Granth Sahib

There are ten gurus in the Sikh tradition. Dasam Gurgovind Singh ji did not make any person a master after him, by making this arrangement, he referred to the book as the master of the element. From then on he is famous as Guru Granth Sahib.

Fifth Guru Arjun Dev Ji compiled Guru Granth Sahib. Therefore, it is the utterance of Gurunanak Dev, Guru Angad Dev, Guru Amardas Ji, Guru Ramadas ji and Guru Arjun Dev, among these five Gurus. Apart from these, the words of Ninth Guru, Guru Teg Bahadur ji are in it. In addition, Jaidev, Sheikh Farid, Trilochan, Namdev, Ramananda, Sardana, Beni, Ravidas, Kabir, Dhanna, Pipa, Sen, Paramananda, Surdas, Bhokhan, Meerabai, Bhai Meradana, Baba Sundar ji, Rai Valvand and finally Bhats Given.



There are
1430 pages
in the entire
Guru Granth Sahib,

whether it is printed
in any language
or in any shape,
the entire text is
tied in 31 chaste
revelations
(Ragas).

Guru Granth Sahib contained mention of Hariñam 10,000 time,
Ram nam 2400 time, Parabrahm 550 times, 400 times the Omkar,
Ved Puran, Smritis of 350 times.

The words "Saguna and Nirguna" are said to define the Lord many times.
Similarly, 2000 times have been mentioned in terms of Kaliyug,
Dharmaraj, Vaikunth, Moksh, Yama, Fansi, Maya, Lakhchaurasi,
Tribhuvan, four Ashram. In this way we see that Guru Granth Sahib
expresses the eternal tradition of Hinduism or Bharat.

Amplitude of Hindu Texts

Hindu culture is the overall culture.
In which the meaning of religion equally include aspects
as commercial, sexual and salvation.
Therefore, not only religion but all the related texts
related to respective subjects of life have been
recognized equally in the Hindu culture.

All these topics are contained in the original texts of
Hindu Dharma such as Ved, Puran, Smruti, but independently
also the texts of all these subjects have been composed,
and they are respected and read in the society.



From ancient times ethics, economics, ayurveda,
Science, etc. have been popular texts in the society.

These are thousands in number,
so many that a huge book itself will be needed to
write the names of all of them together.

Therefore, brief description of some of the
original texts is presented here.

Jyotish Shastra



Jyotish shastra has been an ancient subject of study and research since Vedic period and Indian astrologers have excelled the subject with inventing and describing the scientific theory of studying planetary dynamics in relation to their effect on human life as well as earth.

Due to inadequate knowledge of the topic, it is usually considered to be related to palmistry or predicting a person's future, whereas actually it forms the base of all systems and schedules whether it is agricultural practices, festivals, ayurvedic medicine preparation, or calculating and following time break-ups according to earth's position in solar system as years, months, hours etc. Surprisingly all these calculations take into account earth's distance from Sun, Moon and other planets while calculating their effects.

Jyotishshastra is manuscripts on astronomy, mathematics, astrology and divination, and estimates that about 10% of surviving Sanskrit manuscripts belong to the category.

Indian Astrology consists of several texts and treaties written by various astrologers. They are so many in number that, of some as Narad, Garg, Parashar, Lat, Vijayanandi, Shrishen, Vishnuchand, only the mentions are found in existing texts while the manuscripts are not available.

On the other hand there are available manuscripts of some important texts like Vedang Jyotish, Panchsiddhantika, Suryasiddhant etc. where author's name remain anonymous.

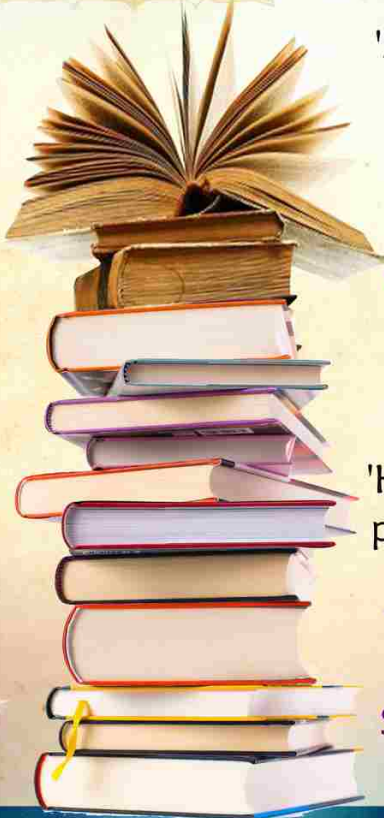


Jyotish Branches and Granth

Jyotish shastra deals with three principle streams of study, which are divided as: Siddhant, Samhita and Hora



The 'Siddhant' relates to astronomy. In this, there is also mathematical astrology. Varasamihira's Panchasiddhantika, Brahmsiddhant, Vashishthsiddhant, pitamahsiddhant are some of the famous composition of mathematical astrology.



'Samhita' are compilations that are used in the interpretation of natural disasters such as earthquakes, famines, epidemics, etc. on the basis of planetary positions in the world, in reference to world events or mass incidents. Vrahatsamhita, Kalaksamhita, Naradsamhita, Muhurtchintaman and Varahisamhita etc. are few famous Samhita texts.

'Hora' refers to the study of the motions of the planets on human beings. It is basically related to future prediction of a person.

The most popular texts among this genre are Vrahat Parashar Horashastra, Maansagri, Saarawali, Vrahatjatak, Jyotish Kalpdram etc.

In essence, the theory of the 'Siddhant' is related to mathematical astrology, the 'Samhita' is related to environmental astrology and 'Hora' belongs to the human (Jataka) wing.

Samudrik Shastra



knowledge of body features

Samudrika Shastra part of the Vedic tradition, is the study of face reading, aura reading and whole body analysis.

Samudrika Shastra is a Sanskrit term that translates roughly as "knowledge of body features." Often used in Vedic astrology, as it is related to astrology and palmistry (Hast-samudrika), as well as phrenology (kapal-samudrika) and face reading (physiognomy, mukh-samudrika). It is also one of the themes incorporated into the ancient Hindu text, the Garuda Purana.

This tradition assumes that every natural or acquired bodily mark encodes its owner's psychology and destiny. Elevation, depression, elongation, diminution and other marks become relevant.

Traditional stories in Indian texts abound with descriptions of rare auspicious markings found on the bodies of memorable people. Legends about the Rama and Krishna Avatars, Gautama Buddha and Mahavira the Tirthankara conform to this tradition.

Hindus, Buddhists and Jains share this ancient Samudrika Shastra tradition. Fragments of it pop up in other cultures as well.

Phrenology and face reading evoke its principles.

Sheldon's typology of body forms, ectomorph, mesomorph, and endomorph (called somatotypes) also mimics the ancient Samudrika Shastra's impulse.

Bhṛigu Saṃhita



The Bhṛigu Saṃhita is a Sanskrit astrological (Jyotisha) treatise attributed in its introduction to Maharishi Bhṛigu, one of the Saptarishis (seven sages) of the Vedic period. The Bhṛigu Saṃhita claims to contain predictions about current and future lives as well as information about past lives.

Major parts of the Bhṛigu Saṃhita were lost or destroyed. Maharishi Bhṛigu was the first compiler of predictive astrology. He compiled about 500,000 horoscopes and recorded the life details and events of various persons.

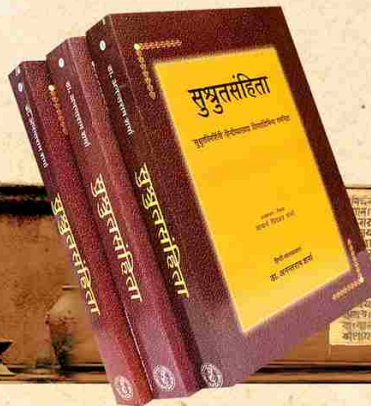
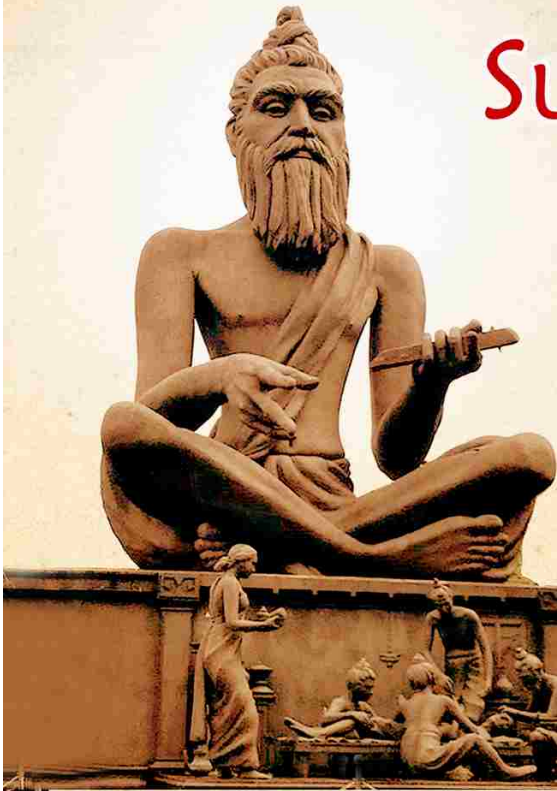
This formed a database for further research and study. This study culminated in the birth of the science of determining the quality of time (Hora) and is the Bṛhat Parasara Horashastra.

These Horoscopes were based upon the planetary positions in Solar system. The total permutations possible with these horoscope charts is about 45 million. Maharishi taught this art of predictions to his son (Sukra) and other pupils.

Currently a part of Bhṛigu Saṃhita is available in Hoshiarpur / Sultanpur district of current Indian Punjab state.

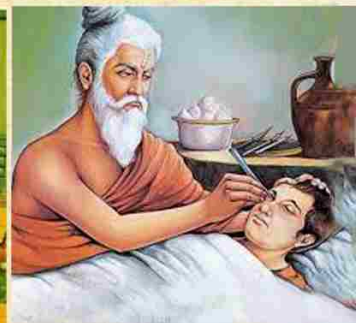
Sushrut Samhita

Sushrut Samhita literally "Susruta's Compendium" is an ancient Sanskrit text on medicine and surgery,



It is one of the most important such treatises on this subject to survive from the ancient world. The Compendium of Susruta is one of the foundational texts of Ayurveda (Indian traditional medicine), alongside the Charaka-Samhita, the Bhela-Samhita, and the medical portions of the Bower Manuscript.

It is one of the two foundational Hindu texts on medical profession from ancient India. It includes descriptions about Neuro-surgery, eye surgery, dissection of human body etc. Also the surgical instruments mentioned to be used in it still guides western medics to modern age.



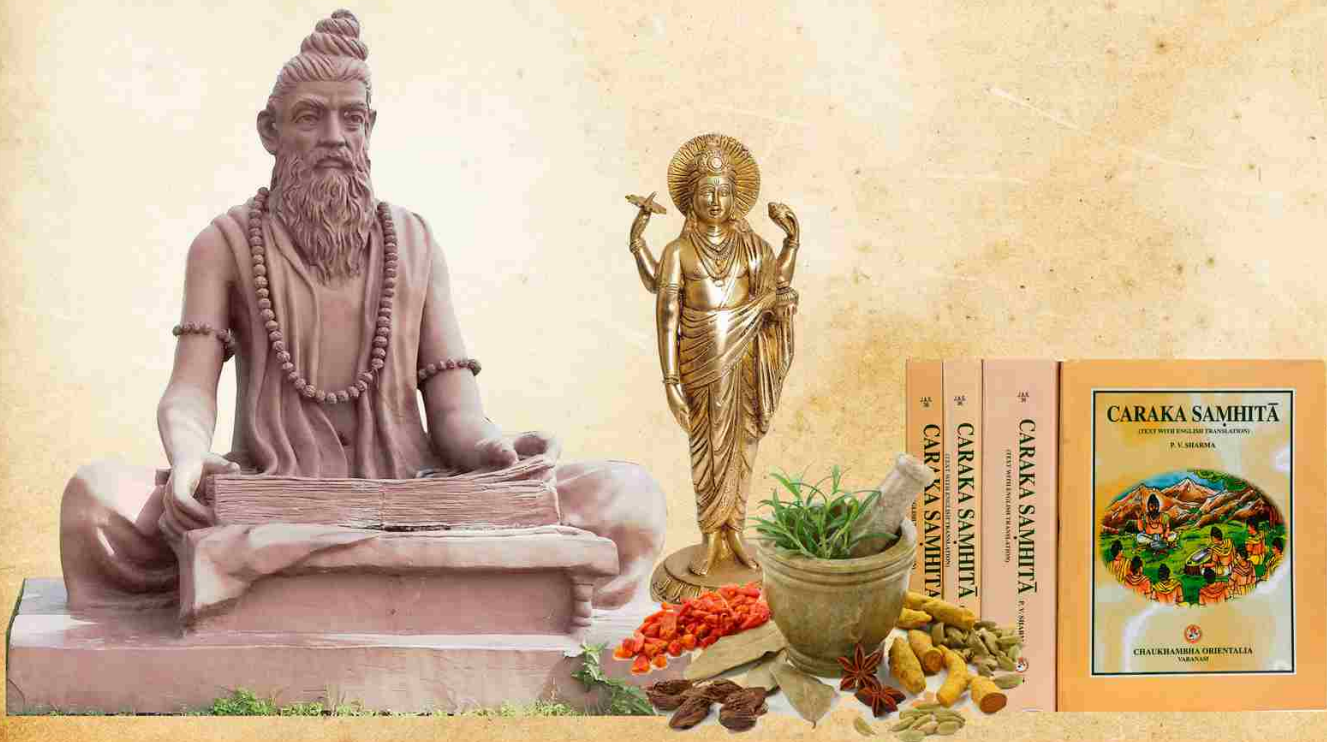
The Sushrut samhita is of great historical importance because it includes historically unique chapters describing surgical training, instruments and procedures.

Charaka-Samhita

Hindu Medical Text

Charaka-samhita is a comprehensive text on ancient Indian medicine credited to Charaka, who was a practitioner of the traditional system of Indian medicine known as Ayurveda. The Charaka-samhita as it exists today is thought to have arisen in the 1st century.

Charaka divided the treatise into eight parts, or ashtanga sthanas: sutra, nidana, vimana, sarira, endriya, chikitsa, kalpa, and siddha; each part contained multiple chapters.



While Charaka delved into all aspects of medicine, including the logic and philosophy behind the Indian medicinal system, he placed special emphasis on the diagnosis of disease and treated Ayurveda as a comprehensive system of health care that dealt with both preventive and curative aspects.

He also dealt elaborately with subjects such as fetal generation and development, anatomy of the human body, and function and malfunction of the body according to the tridosha (the three humours of the body) - vata, pitta, and kapha. He also discussed the classification of various diseases.

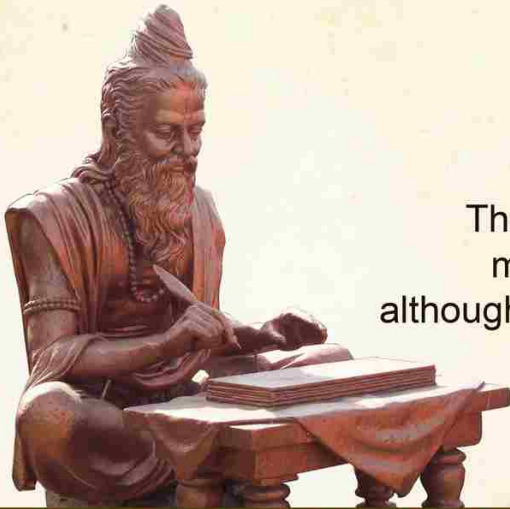


Natya Shastra

Text about Hindu theatre and dance

The myth of the origin of theatre in India, told at the very beginning of the Natyashastra, or the Drama Manual, shows the central role of theatre and dance in Indian culture. Natya, the art of theatre (including dance), was the work of God Brahma, the creator, who was asked to give mankind a fifth Veda, which, unlike the four earlier Vedas, could be understood by everyone, even those who did not know Sanskrit (i.e., the two lowest castes).

Thus Brahma created the Natya Veda, with the assistance of other gods. Natya was then taught by God Brahma to the mythic sage Bharata, who is said to have recorded this teaching in the Natyashastra.



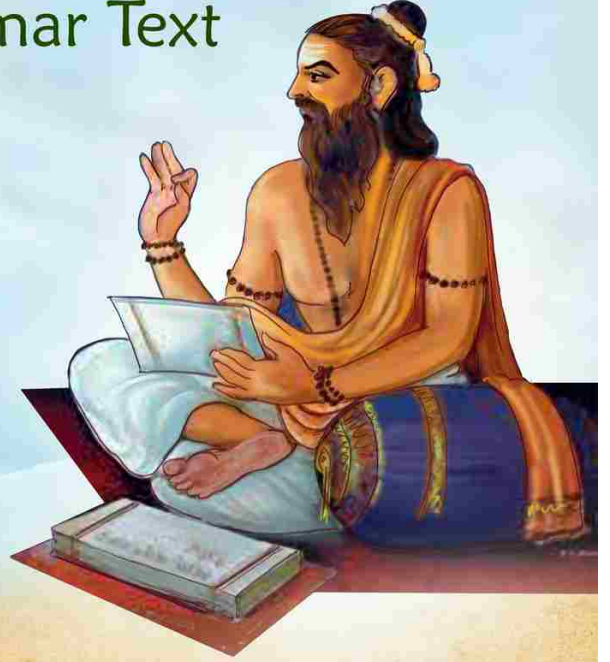
The instructions of the Natyashastra became established through centuries of practical theatre work. The compilation of this treatise dates back most probably to the second century AD, although the tradition formulated in it was older. Most probably it preserves information and practices that for generations had already originally been conveyed orally.



The Natyashastra is probably the world's largest and most comprehensive theatre and dance manual, and it still forms the foundation of the classical forms of theatre and dance in India. Its 36 chapters give instructions on almost all aspects of theatre and dance: the theatre building, the stage, the theory of poetry, the use of the voice, make-up, costume, acting styles, dance techniques, and even theatre criticism.

Panini Ashtadhyayi

Sanskrit grammar Text



Panini (6th to 5th century BC) was an ancient Sanskrit philologist, grammarian and a revered scholar in ancient India. Considered the father of linguistics,

Panini is known for his great text Astadhyayi, a sutra-style treatise on Sanskrit grammar, 3,959 "verses" or rules on linguistics, syntax and semantics in "eight chapters" which is the foundational text of the Vyakarana branch of the Vedanga, the auxiliary scholarly disciplines of the Vedic period.

It is believed that the Sanskrit grammar as explained in the Ashtadhyayi of Panini was derived from Shiva. The mythological story goes that once when Panini did penance to propitiate Lord Shiva. Shiva was appeased and he appeared to Panini. In bliss, he played his Damru and many beautiful sounds came out of it.

Panini stored, systematized and organized these sounds and Panini's Ashtadhyayi came from it. It is by organizing these sounds that Panini came up with the divine language Sanskrit.

Panini's comprehensive and scientific theory of grammar is conventionally taken to mark the start of Classical Sanskrit. His systematic treatise inspired and made Sanskrit the preeminent Indian language of learning and literature for two millennia.

Panini's theory of morphological analysis was more advanced than any equivalent Western theory before the 20th century.

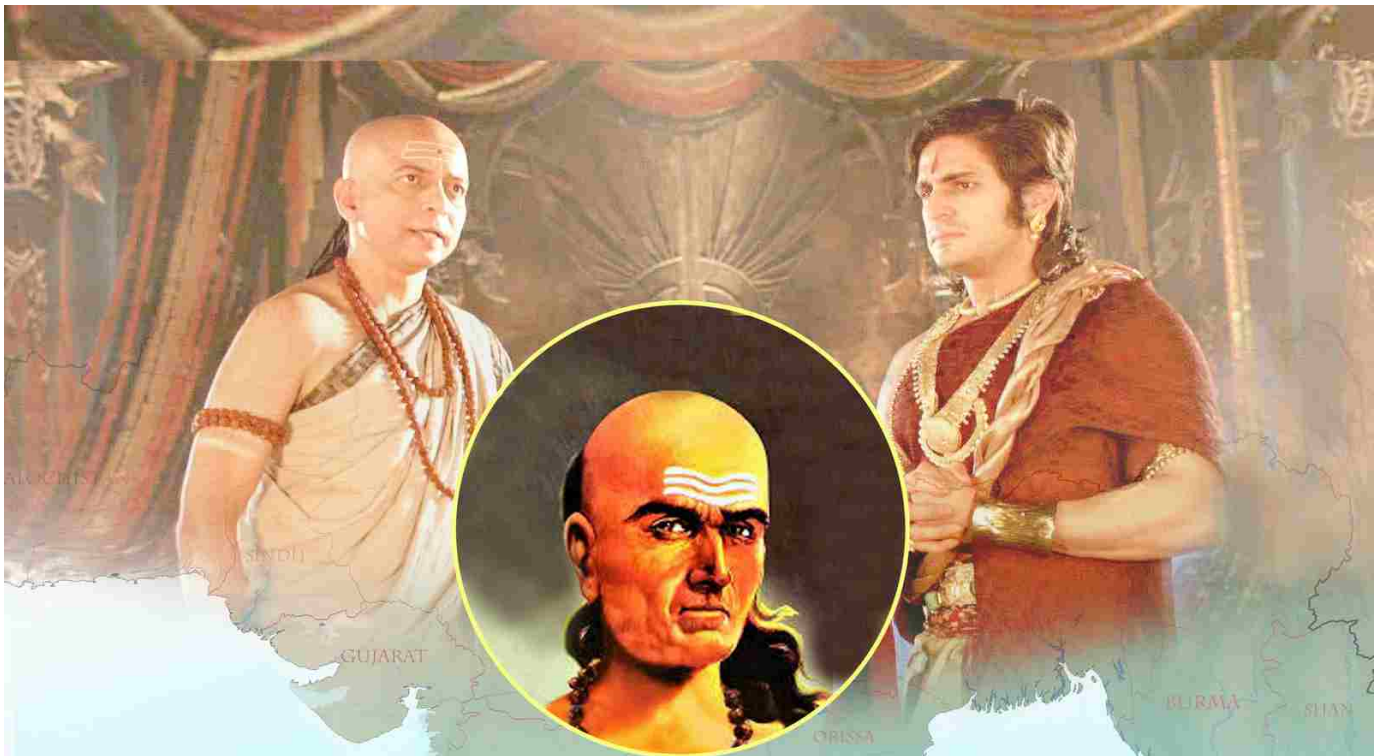
Shukra Neeti

Shukra Policygrant



As Guru is the Master to take care of concerns of Deities, similarly Shukracharya is the Master to Daanavas. Shukracharya created the scriptures known as 'Shukra Neeti' through the knowledge recieved from Brahma. It mentions the duties of a king and different policies related to the state system. It is indisputable that individual and collective management Genetics related to macro management are correctly detailed in it. It provides practical knowledge of Jeevan Dharshan (Life science).

It states that King's stamp and State symbol is superior to the king, therefore it should be protected. The king is not a ordinary person but a special part of the state system. The King is unimportant to the state-stamp and the State order. That is why the interest of the state lies in the fact that monarchy remains intact. Undoubtedly, the state symbol and the sea monument are still considered important all over the world. No Scholar must falsely interpret or attest a State policy to anyone's interest. As state policies are commonly distortedly deciphered in recent times by many lawyers in interest of their client as an escape way.



Chanakya Neeti

Chanakya Political Policy

Chanakya policy is very useful book for all sections of society.
But due to the content, it is considered the highest text of
current political science.

Chanakya believed that work, anger, temptation, greed and ego
may be used for the welfare of religion, caste and country.
As it says anger can be potentially utilized in destruction of enemies,
and to protect the country, religion and humanity.

The corrupt officials should be scrutinized and eradicated and intelligence
should be strengthened, because intelligence is the king's ears and eyes.
Information should be given to the king by collecting confidential intelligence.

In this way Chanakya presented the best governance
and social system for the management of an excellent society in its policy.

There is a law of governance in which the 'king' works for the welfare
of the people. For governance, it can not be ruled by voluntary,
therefore it will have to rule with the help of the Council of Ministers.

Raja Purohit is also like a king, who gives him a glimpse of the truth
And if he is unruly, he can force him to follow his right duty.
The happiness of the people in Chanakya policy is paramount.



Alvars & Nayanmars

The alvars, were 12 Tamil Vaishnav poet-saints of South India who spoused bhakti (devotion) to the Lord Vishnu or his avatar Krishna in their songs of longing, ecstasy and service.

Andal is the female saint-poet in the 12 Alvars.

The Alvars, abide between 5th century to 10th century.

The devotional outpourings of Alvars, composed during the early medieval period of Tamil history, helped revive the Bhakti movement, through their hymns of worship to Vishnu and his avatars.

The collection of their hymns is known as Divya Prabandha.

The Bhakti literature that sprang from Alvars has contributed to the establishment and sustenance of a culture that broke away from the ritual-oriented Vedic religion and rooted itself in devotion as the only path for salvation.



The saintly devotees of Shiva are known as Nayanmar. There are 63 of them. The activities of these devotees differ, but the one thing in common is their intense love for the Lord.

They followed different ways of praying the God and led different kinds of life styles.

Alavar's and Nayanmar's Sants idol is worshiped in South Indian temples.

Arth Shastra

Kautilya Economics

Financial strength has never been deameaned as a hinderance to attain spirituality in Hindutva. It is considered an integral part of Dharma.

It has been said that one should be wealthy enough to support his family, help others and contribute to nation.

Goddess Lakshmi is worshiped as Goddess of wealth. That is why economics has also been accepted as a religious scripture.

In India, there has been a tradition of studying economics since ancient times. In the Puranic period, the main subject of economics was related to agriculture, trade and animal husbandry etc.

Chanakya was a great of visionary thinker.

To protect the country from foreign invasions, he established a vast empire with the help of Chandragupta.

He also operated it as a minister for a long time. He was originally a teacher of economics and politics.

After being freed from the post of minister, he lived as a saint and composed the encyclopedia of economics and politics called Arth Shastra of Kautilya or Chanakya. It is compulsory to follow the principles of economics in the governance process.

The detailed discussion of how to arrange tax collection and how to apply it in the interest of the people is in this text.



Texts of Nath Panth or Guru Gorakhnath



Gorakhnath is considered a Maha-yogi (or great yogi) in the Hindu tradition. He did not emphasize a specific metaphysical theory or a particular Truth, but emphasized that the search for Truth and the spiritual life is a valuable and normal goal of man.

Gorakhnath championed Yoga, spiritual discipline and an ethical life of self-determination as a means to reach samadhi and one's own spiritual truths. Gorakhnath, his ideas and yogis have been highly popular in rural India.

The Nath tradition states that its traditions existed before Gorakhnath, but the movement's greatest expansion happened under the guidance and inspiration of Gorakhnath.

In India there are many caves, many with temples built over them, where it is said that Gorakhnath spent time in meditation.

There are a number of works which Nath Yogis use. some of them are believed to be the words of Guru Gorakhnath and are attributed to him, others have been written on him by Nath Yogis and other scholars . The name of some of the books on Guru Gorakhnath have been given below .

Avadhutgita Gorakshkalp. Gorakshkaumadi. Gorakshgita. Gorakshchikitsa. Gorakshkavach. Gorakshpadhyati. Gorakshsatak. Gorakshsastra Gorakshsamhita, Chaturstiyasan, Gyanprakashsatak, Gyansatak, Gyanamrityoga, Mahartharmanjari, Sabdi Padhya ,Sasiya Darshan, Pransankali Narvabodh, Atmabodh, Abhaymatra jog Pandhra, Thiti Saptawar Romawali, Gayantilak, Gayanchautissa, Panchamatra, Goraksha Ganesh Goshthi, Gorakshdatta, Goshthi Mahadev, Goraksh Goshthi, Shishya Puran, Dayabodh, Jati bharowwali, Astaparchaya, Vrat Niranjan puran, Goraksh vachan, Ashtmudra, Chaubis sidha Sasthachari, Panchagani, Astachakra, Abilsiluk Khafirbodh etc.

Yog Vashishtha



Yoga Vasistha is a philosophical text attributed to Valmiki, although the real author is unknown.

The complete text contains over 29,000 verses.

The short version of the text is called Laghu Yogavasistha and contains 6,000 verses. The text is structured as a discourse of sage Vasistha to Prince Rama.

Yoga Vasistha teachings are structured as stories and fables, with a philosophical foundation similar to those found in Advaita Vedanta, is particularly associated with drsti-srsti subschool of Advaita which holds that the "whole world of things is the object of mind".

The text is notable for expounding the principles of Maya and Brahman, as well as the principles of non-duality, and its discussion of Yoga.

The short form of the text was translated into Persian by 15 th-century. Yoga Vasistha is famous as one of the historically popular and influential texts of Hinduism.



Other names of this text are Maha-Ramayana, Arsha Ramayana, Vashishtha Ramayana, Yogavashistha-Ramayana and Jnanavasistha.

Bhartari Tray Shatak

Ujjain's King Bhartari was a great, skilled warrior and a popular ruler. He expanded his kingdom with his policy of skillfulness and made it systematic. He used to love his queen Pingala very much.

But once Pingala tricked him, so he was disappointed.

Deception by his beloved wife disturbed him.

He immediately renounced his throne and took 'Diksha' (initiation of sannyas) from Guru Gorakhnath. Maharaj Bhartari, who lived a life of three loyalties, a lover, a polite king and an ideal monk, has summarized his experiences in this book.

Its name 'Bhartharhi 3 Century' As it is clear from the name, it consists of 100- 100 shlokas about 3 subjects. The ideas, emotions presented in the three centuries of this Gyan are excellent and unique to resolve general grievances of human life.

The first hundred verses of this are fascinating for the readers, in which there is a lecture of work in living a joyful life.

The second hundred verses of the neeti (ideal policy), which are exemplary, valid and beautiful.

The final hundred verses of the Shatak narrate quietitude and mortification, in which the layers of the beauty of the world are raging.

It is hard to believe all three of them could be composed by the same person due to absolute difference in their fundamental approach.





The Kama Sutra is an ancient Indian Sanskrit text on sexuality, eroticism and emotional fulfilment in life.

The text acknowledges the Hindu concept of Purusharthas.

Hindu mythology considers respectful affectionate sex as a virtue.

Attributed to Vatsyayana, the Kama Sutra is neither exclusively nor predominantly a sex manual, but written as a guide to the "art-of-living" well, the nature of love, finding a life partner, maintaining one's love life, and other aspects pertaining to pleasure-oriented faculties of human life.

Kamasutra is the oldest surviving Hindu text on erotic love.

It is a sutra-genre text with terse aphoristic verses that have survived into the modern era with different bhasya (exposition and commentaries).

The text is a mix of prose and anustubh-meter poetry verses.

The majority of the book is about the philosophy and theory of love, what triggers desire, what sustains it, and how and when it is good or bad. It is a much-translated work in Indian and non-Indian languages.

The Kamasutra has influenced many secondary texts that followed after the 4th-century.

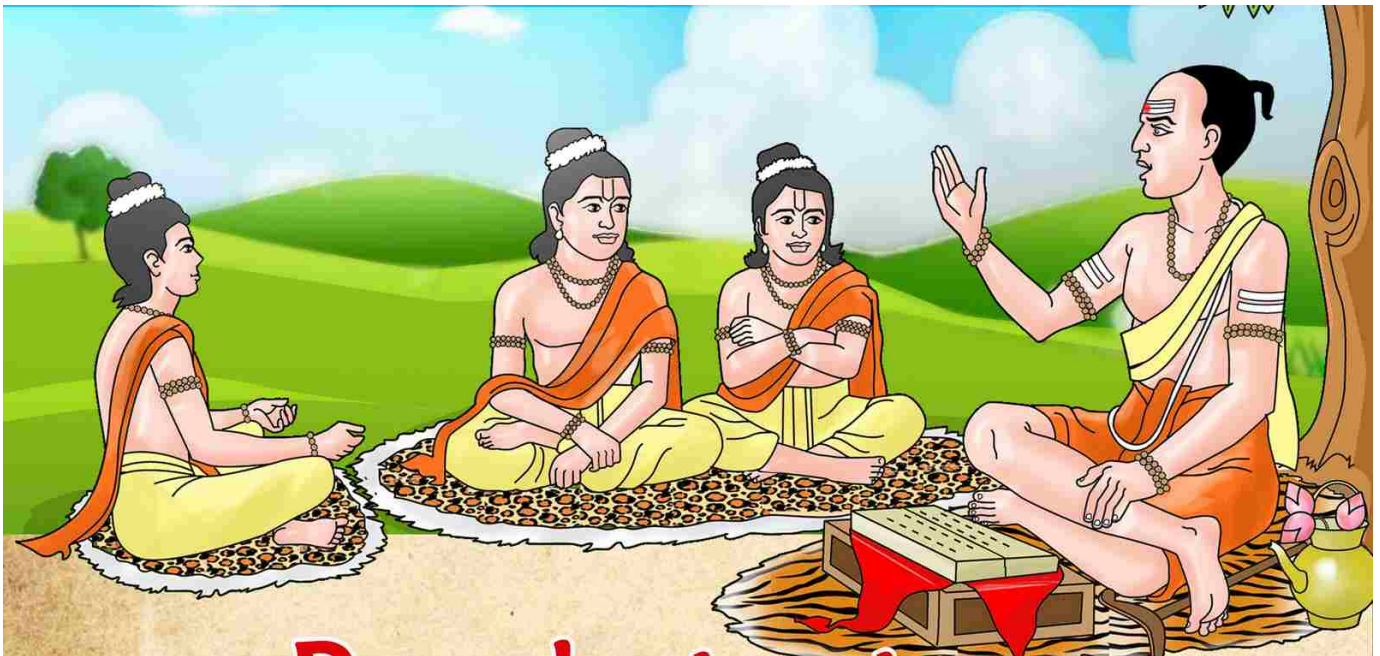
Architectural explanations of the verses are found in temples as Khajurao, Konark, Jagannathpuri etc.



Following Vatsyayana, a number of authors wrote on Kamashastra, some writing independent manuals of erotics, while others commented on Vatsyayan.

Later well-known works include Kokkaka's Ratirahasya (13th century) and Anangaranga of Kalyanamalla (16th century).

The most well-known commentator on Vatsyayana is Jayamangala (13th century).



Panchatantra

The Panchatantra is an ancient Indian collection of interrelated animal fables in Sanskrit verse and prose, arranged within a frame story. The surviving work is dated to roughly to 2nd century, based on older oral tradition.

They are elementary texts with a deep speculation.

The text's author is unknown, but has been attributed to Vishnu Sharma in some recensions and Vasubhaga in others, both of which may be pen names. It is believed that he used simple stories to give three princes the practical education of morality and politics.

It is classical literature in a Hindu text and based on older oral traditions with "animal parables that are as old as we are able to imagine".



It is "certainly the most frequently translated literary product of India", and these stories are among the most widely known in the world.

It goes by many names in many cultures.

There is a version of Panchatantra in nearly every major language of India, and in addition there are 200 versions of the text in more than 50 languages around the world. It reached Europe in the 11th century.



Hitopadesha

Hitopadesha is an Indian text in the Sanskrit language consisting of fables with both animal and human characters. It incorporates maxims, worldly wisdom and advice on political affairs in simple, elegant language, and the work has been widely translated. Little is known about its origin.

The oldest manuscript found in Nepal has been dated to the 14th century, and its content and style has been traced to the ancient Sanskrit treatises called the Panchatantra from much earlier times.

The Hitopadesha is organized into four books, with a preface section called Prastavika. The opening verse expresses reverence to the Hindu god Ganesha and goddess Saraswati. There are several versions of the text available, though the versions are quite similar unlike other ancient and medieval era Hindu texts wherein the versions vary significantly.



The shortest version has 655 verses, while the longest has 749 verses. In the version translated by Wilkins, the first book of Hitopadesha has nine fables, the second and third each have ten, while the fourth has thirteen fables.

Chalisa and Aarti



Several texts have been composed in reference to various deities, vivid praises, stories etc. are been written as well, in spite of this, benedictions in forty phrases form 'Chalisa' are specially prevalent.

Chalisa is made up of forty phrases. Chaupai (Forty stanza songs and poems) is a popular form of verse. In a similar verse, Saint Tulsī Das has composed Hanuman Chalisa. It has a different stanza in the beginning and at the end. All chalisas have been written in Hindi.

Saint Tulsī Das composed Hanuman Chalisa as the 'Chalisa' (first benedictions in forty phrases form) according to a myth. Which is believed to be the most popular of Chalisas. Similarly Chalisas for other deities came into existence.

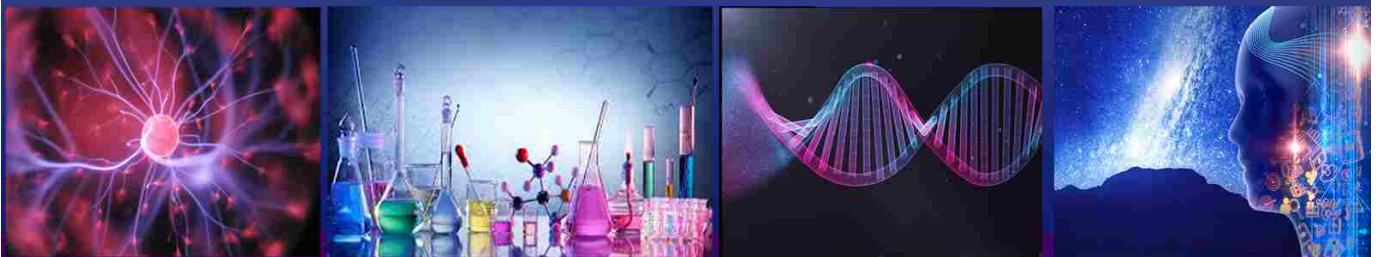
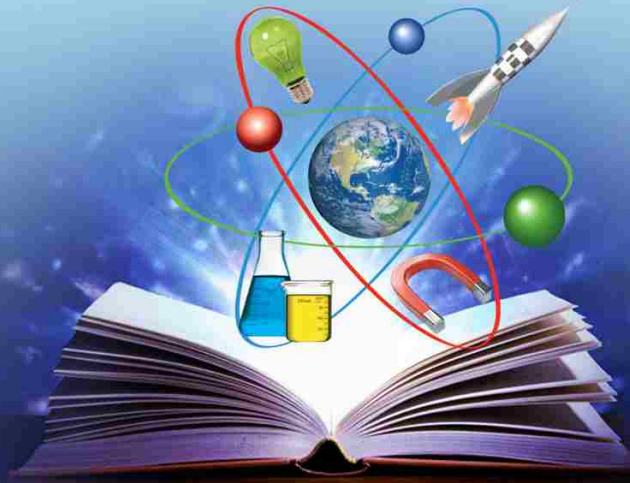
These Chalisas are written in reverence to particular deities and contain praises about them. They are recited on auspicious occasions regularly.

Similarly benedictions of the concerned Gods are also sung to conclude a religious ceremony. 'Om jai Jagdeesh Hare ' is a legendary benediction sung as Hanuman Chalisa. Such musical prayers have been written in Gujarati and Marathi besides Hindi.

Science in Hindu Texts

The eminency of all Hindu texts is their scientific base and approach, whether it is themed on Politics, Economics, Arts, Social science, Medicine, Astronomy, Astrology, Mathematics, Spirituality, Yoga, or mythology. This science is found in the form of scriptures in some places whereas in the form of tales in other. It is a matter of deep study to perceive it.

The facts and the studies mentioned in Hindu texts are eventually revealed with the evolution and advancement of science in modern era. This is about the scientific truth concealed in Hindu Texts.



Besides these many ancient texts also relate to physics, chemistry and biology. Designs and construction methods for different kinds of machineries and equipments such as aeroplane, submarine, battery, magnetic instruments, binoculars, surgical instruments or agricultural machinery are also described in details. Information about many chemicals and elements can also be found in these. These texts also talk about solar energy and hydel energy along with irrigation techniques and use of channels. Many Hindu texts are specifically dedicated to diverse scientific streams as astrology, medicine, botany etc. Atharv Ved mentions about various sciences as well.

Some books about various Sciences

Physics & Technology -

Bhardwaj Viman Shastra, Yantrarnav, Shilp Dipika, Yuddh Jayarnav, Saur Sookt, Maymat, Durg Vigyan, Kashyap Shilpam, Parmanu Shastra, Vishwa Bhedni Kosh, Yantra Sarvasva ect.

Chemistry -

Parashar Raskosh, Rasarnav, Govind Bhagvadpat's Rashridaytantra, Somadev's Rasaranakalp and Rasendra Chunamani and Gopalbhatt's Rasendarsar Sangrah, Rasalpaan, Rasaratanasamu, Rasjalnidhi, Rasprakash Sudhakar, Rhendrakalpandum, Raspradip, Rasangal, Ras Ratnakar ect.

Medical and pharmaceutical manufacturing -

Ashatang heart of Vaghabhatta, Charak Samhita, Sushruta Samhita, Chyavan Samhita, Garbh Shastra, Shareer Shastra, Raktabhisaran Shastra, Arogya Manjari, Ashtanga Hridayam, Ashtanga Sangraha, Sharngadhara Samhita, Bhava Prakasha, Madhava Nidanam, Jog ratnakar, Bhavishya ratnavali, Sahasra yogam, Bharat bhagya ratnakar, Kashyap Samhita, Bhel Samhita, Harita Samhita, Rasa Ratnasamukchaya, Rasendra Chudamani, Rasa Hydria Tantra, etc.

Jyotish

Brihat Parashar Hora Shastram, Brhamsphut Siddhant , Aryabteeyam, Jaimini Sutram, Saravali, Faldeepika, Vrihat Jatkam, Uttar Kalamrit, Bhrgu Samhita, Vrihatsamhita, Mahasiddhantam, Rajmrigank, Karan Prakash, Siddhant Shekhar, shishydheevriddhikaranam, khandkhadhykaran Prakash, Dheekotidkaram,

Mathes

Shulb Sutra, Siddhant Shiromani, Lilavati, Beej Ganit, Karan Kutuhal, Siddhant Shekhar, Ganit Tilak, ganit Kaumudi, Vainvaroh, Aryabhateeyam, Beejganitavtans, Ganit Sar sangrah, Sooryprgypti, Chandra pragypti ect.

Vetenary Science -

Shalihotr Samhita, Gajayurved, hastyayurved, Matangleela, Ashwashastra, Mrigpakshee Sahastra, Shyenik Shastra Ashwaghosh ect.

Other- Krishi Parashar, Samarangan Sutradhar,

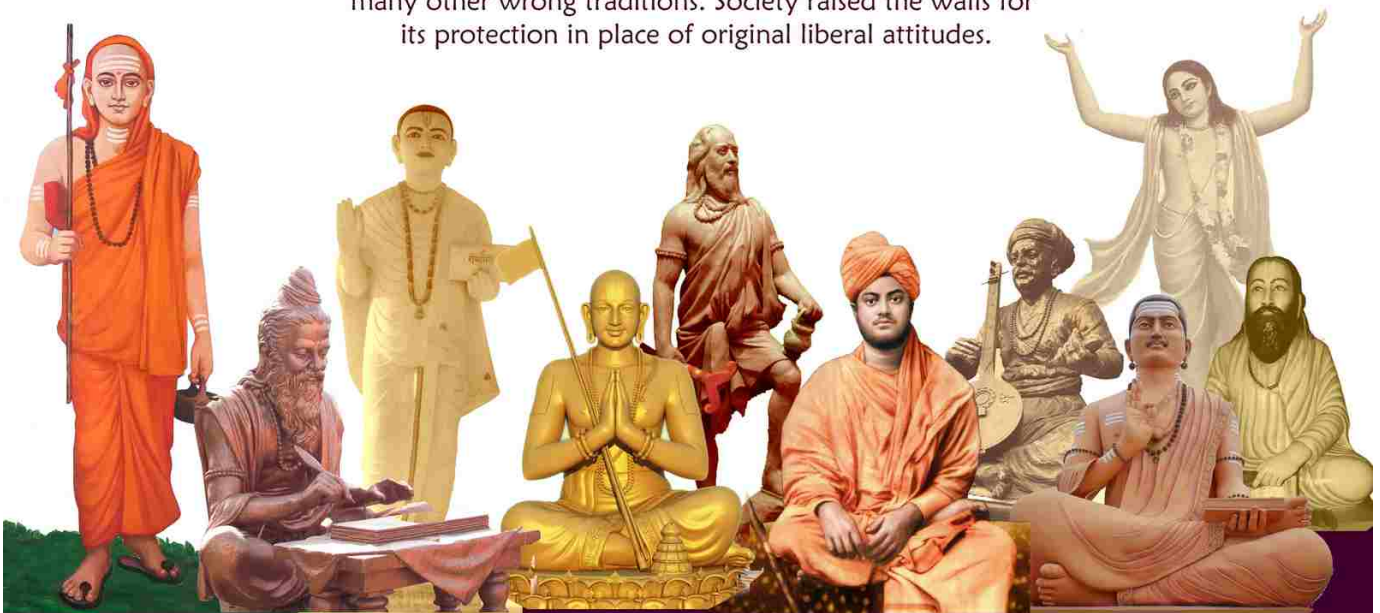
Out of which manuscripts of some are restored, some are partially recovered and of some only the mentions are found. Presently many institutions are working on recovery and restoration of such texts.

Hindu texts by different Saints

There seems to be a major difference between original primary scriptures as Vedas, Upanishads, Puranas, Ramayana, Mahabharata and the Hindu literature of past one thousand years. Ancient Hindu literature describes political struggle of Devas and Asuras. Later on Indian culture faced the invasions of Shakas, Hunas and others. But there is no quoted instance of destroying the temples, religious signs, traditions of the conquered.

Later the advent of Islam on India changed the situations. Hindu Kings were accustomed to Dharm Yuddh. They had rules and traditions of war. There is no description of loots, rapes, violence and religious conversions in Hindu scriptures. But they faced barbaric races which did not follow any rules or ethics of war. So barbarism triumphed over morality and they got defeated, eventually Indian cultural and political boundaries started shrinking with the spread of Islam.

In this way bad days started for Indian educational centres, libraries, temples, women, traditions, system of worship and Vedic culture. With this all started illiteracy, caste based untouchability, restrictions on women fanaticism and many other wrong traditions. Society raised the walls for its protection in place of original liberal attitudes.

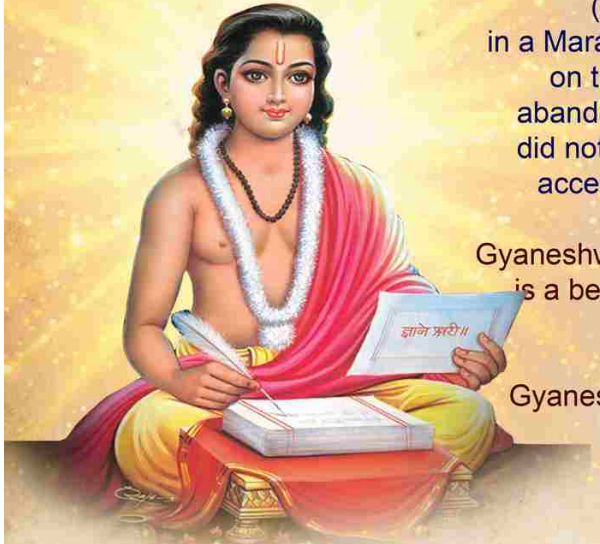


In such adverse situations many saints tried to save the Dharma with their views and voices. The views of these saints provided support and strength to the society. During the British period also some saints with the help of their literature spread national, social and religious consciousness among people.

There were many such saints who through different languages supported the Hinduism, names of all can not be quoted but brief introduction of some is given here.

Sant Gyaneshwar

Gyaneshwar was born in 1275 (on the auspicious day of Krishna Janmashtami) in a Marathi-speaking Brahmin family in Apegaon village on the bank of Godavari river near Paithan. He was abandoned by the Brahmin society because his father did not follow the Sanyas code. According to the more accepted tradition on Dnyaneshwar's life he attained Sanjeevan (alive) samadhi in 1296. Gyaneshwari's famous composition of Saint Gyaneshwar is a beautiful work of literature in respect to spirituality.



Some of his other works than Gyaneshwari or Bhavarthdipika (commentary on Gita), Amrutanubhava, Changdev Pacchisi, Haripath, Pavana-Vijaya, Panchikarana etc. He also wrote Commentary on Yoga Vashista.

Besides these books he wrote many Abhangas (bhajans) which taught ordinary people the right to education as his texts were written in simple language

Sant Tukaram

Tukaram was born (15th century) in a village named Dehu, near Pune in Maharashtra.

Sant Tukaram composed Abhanga poetry, a Marathi genre of literature which is metrical (traditionally the ovi meter), simple, direct, and it fuses folk stories with deeper spiritual themes.

Tukaram Gatha is a Marathi language compilation of his works. Also called Abhanga Gatha, the Indian tradition believes it includes some 4,500 abhangas. In these abhangas or songs, there is a wonderful adjustment of human sensibilities with the spirituality and the ideals of life.



Tukaram's work is known for informal verses of rapturous abandon in folksy style, composed in vernacular language, in contrast to his predecessors such as Sant Gyaneshwar or Sant Namdev known for combining similar depth of thought with a grace of style.



Propagaters of Hindu texts

At present, many scholars are engaged in the protection and propagation of Hindu texts instituted by men.

Among them Pandit Satvalekar's Swadhya Mandal, Ramakrishna Mission of Swami Vivekananda, Ved Institute of Swami Gangeshwarananda, Gayatri family of Acharya Shri Ram Sharma, Chinmaya Mission of Swami Chinmayananda, Ved Science of Maharishi Mahesh Yogi, Hindu Vision of Swami Subrahmanyam, Vishwa Hindu Parishad, Swami Narayan, etc. are notable,

The books on Hindu Dharma are being published on a large scale by these institutions.

Apart from these there are various institutions which are engaged in the service of Hindu literature through Gurukul and Vedik schools. They research and preach globally, with reverence and faith.

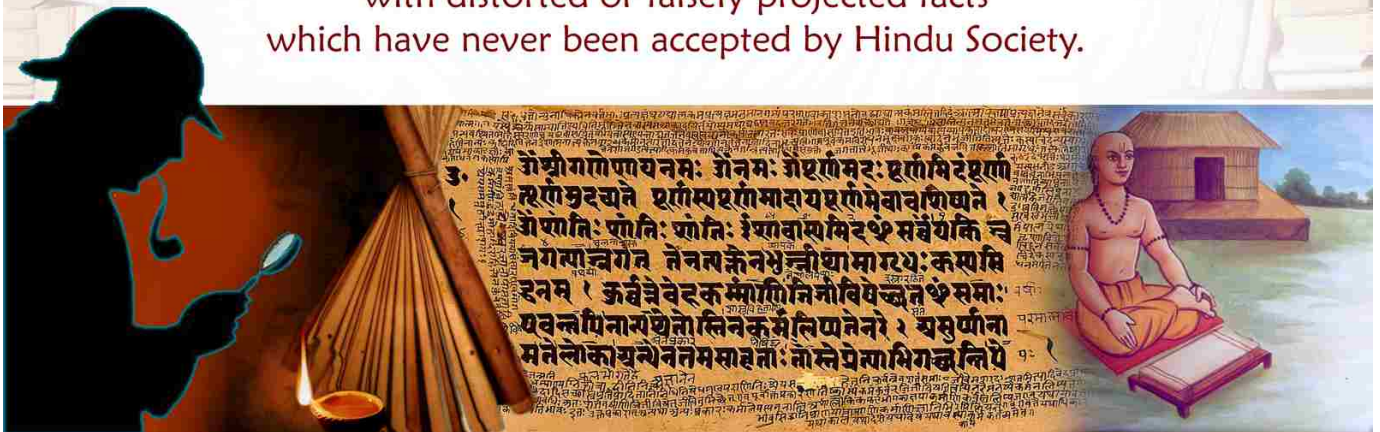
'Puranmityev na saadhu sarvam'

All ancient thought or writing is not a subject of perfection always.

Primary Hindu texts do not have any mentions about discrimination based on caste, creed, religion, colour or gender.

Some, from them all have been the authors of some Major Hindu texts and irrespective of all classifications have been recognized as saints, sages and scholars.

In exception to this fact, there are also found some texts with distorted or falsely projected facts which have never been accepted by Hindu Society.



For example there are 300 types of Ramayans available with many hypothetical instances which were never quoted in primary edition of Ramayan written by Sage Valmiki. Also there are found mentions of discrimination based caste and gender in such distorted texts.

These kind of projected texts are usually highlighted and talked about by those who condemn Hindu Dharma. These texts were written in different centuries by various people, so such circumstantial constrains or deliberate projection of texts might be a reason behind composition of such texts.

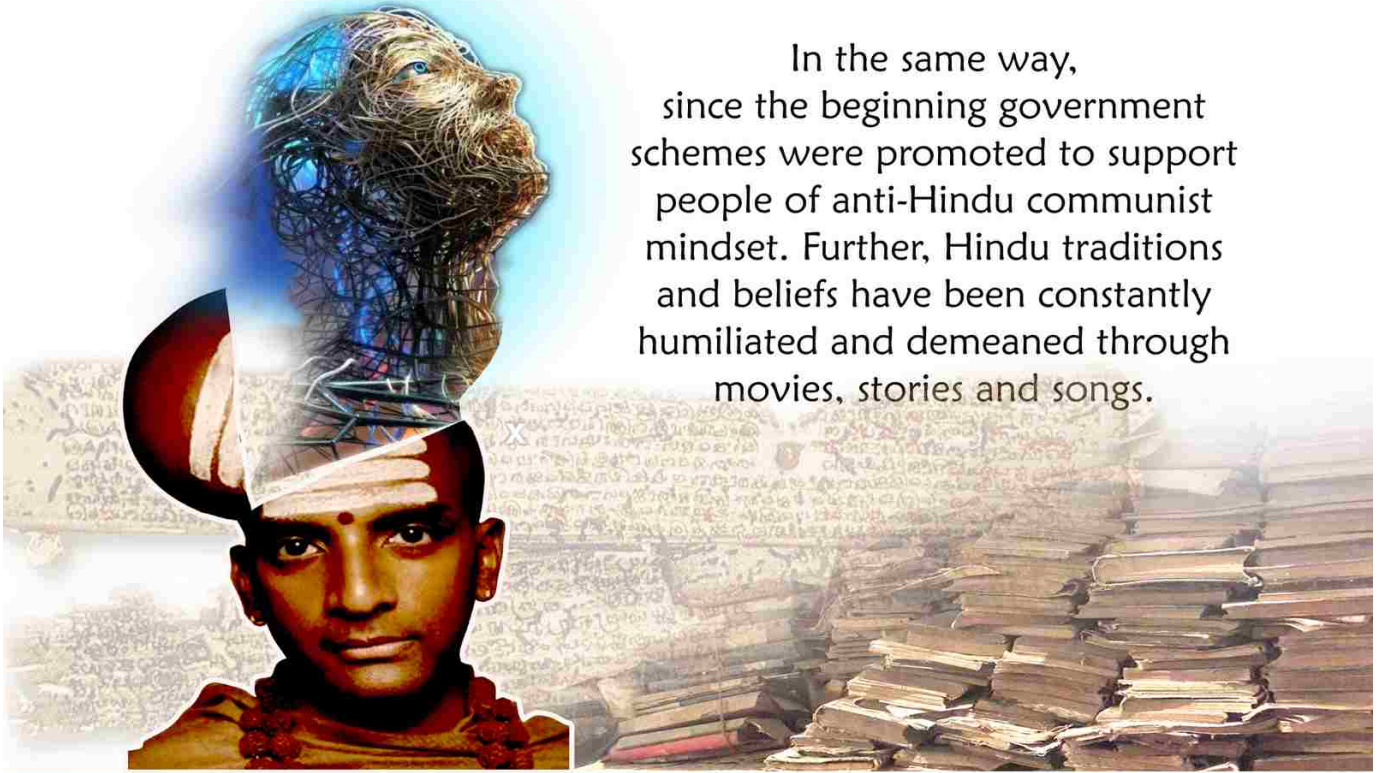
Hindu Dharma supports use of wisdom while interpreting or following the texts. Hindu Dharma turns out to be flexible in terms of accepting or moulding the written according to place, era and situation, which makes it a contemporary Dharma.

As the medium of education changed to English, its economic and social benefits side lined Sanskrit Texts preserved in every Indian household, consequently and gradually lost their relevance and influence in the society.

Post independence leaders like Pandit Nehru emerged as Captain of India and it was unfortunately disastrous that they felt humiliated and embarrassed to identify themselves as Hindus.

As a result, the education system made by the British has been running in the same distorted form. Nehru actually proved what Mcaley had stated that Future Indian generations will look like Indians but with an English soul.

In the same way, since the beginning government schemes were promoted to support people of anti-Hindu communist mindset. Further, Hindu traditions and beliefs have been constantly humiliated and demeaned through movies, stories and songs.



Long preserved , ages old texts , became worthless and got either destroyed or decomposed in lack of preservation. Still what is remaining is sufficient to give a glimpse of enormity and magnificence of Hindu Literature.

This book is an attempt to identify and designate few important texts out of such several Hindu texts, so that this ancient Knowledge keeps fascinating younger generations.

Knowledge need to be secured with power

All religions profess oneness of God, so does Hindu Dharma, the only difference in approach being Hindu religion believes that attainment of God is not dependent on a particular method however God can be reached in anyway human may realize it.



Therefore Hinduism was never inclined towards converting people of other religions to Hinduism. This acceptance of freedom of thought used to be the greatest strength of Hindu religion but later after the rise of Semitic Religions it rather turned out to be its greatest weakness.

Hinduism believes that religion is one's personal subject of thought and belief and it has nothing to do with gathering masses. But Semitic religions are based on sheer concept uniting masses to strengthen the community. This was new concept for Hindus which was out of their thought process to understand that such unity in communities following Semitic religions may cause forceful religious conversions by the invaders who did not differentiate between religion and politics.

It is a stated fact by Hindu Texts that Dharma and knowledge need to be secured with weapons.

Partially interpreted knowledge of Hindu Dharma which professes 'Ahimsa' as a mandatory virtue propagated since and by Buddha to Mahatma Gandhi, weakened that scholerly power of Hindu Dharma which could not even protect its texts and epics from foreign invaders.

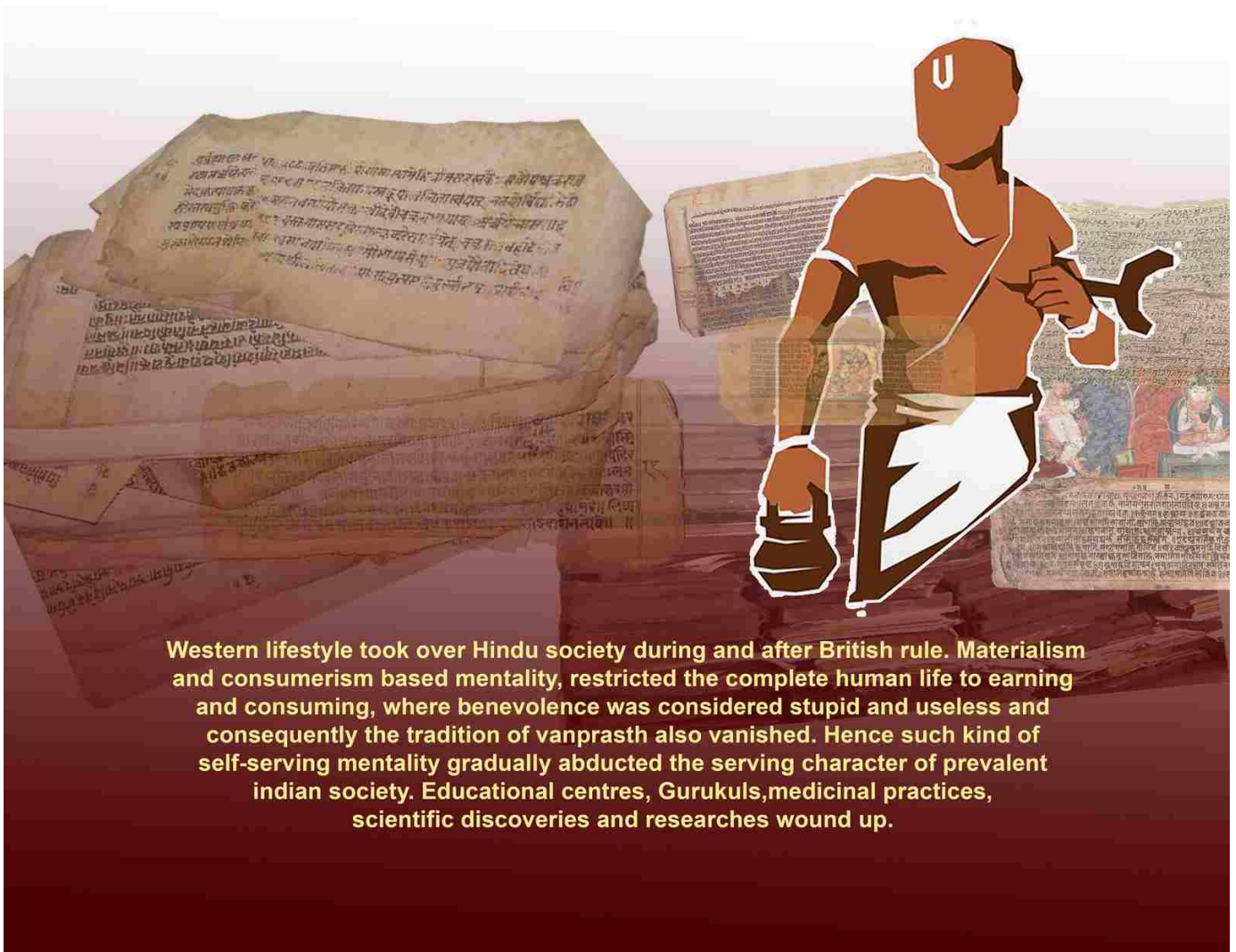
In absence of voilence knowlege could not survive.

It is tragic that most of the valuable ancient literature have either disappeared or destroyed

The reason for this is probably that they were written on a bhoj patra (tree bark) so they couldn't be saved and gradually decomposed with time. In the course of time muslim invaders destroyed educational centres and libraries ruthlessly.

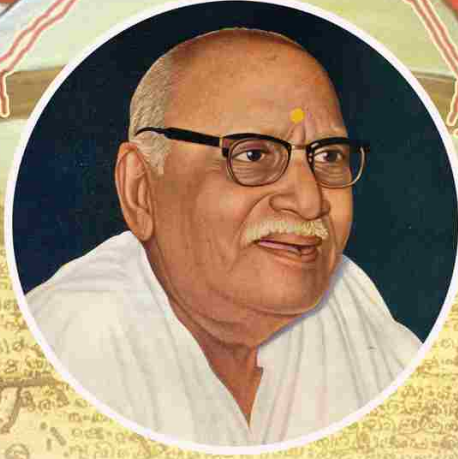
The vedas out of the Hindu texts have survived long due to they were descended orally through generations. Although their many branches have become extinct. Pauranik texts also, because of their interesting character have maintained the tradition of recitation and listening, which has kept their existence alive till date. Texts related to astrology and indian medicine (Ayurved) have been popular for their vital content type for general utility.

These branches of science never had the commercial benefit associated with them while they were specifically meant for social service. Traditionally this knowledge was passed on to the disciples by the Guru (in Guru-Shishya Tradition) people mostly at the age between 50 and 75 called vanprasth were involved in research and development of the society.



Western lifestyle took over Hindu society during and after British rule. Materialism and consumerism based mentality, restricted the complete human life to earning and consuming, where benevolence was considered stupid and useless and consequently the tradition of vanprasth also vanished. Hence such kind of self-serving mentality gradually abducted the serving character of prevalent indian society. Educational centres, Gurukuls, medicinal practices, scientific discoveries and researches wound up.

GitaPress Gorakhpur

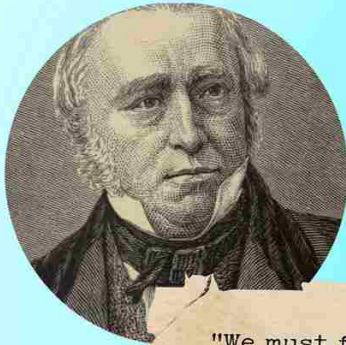


Many individuals and organizations have contributed in the promotion of Hindu texts. Geetapress Gorakhpur is unforgettable in these institutions. The Gita Press was founded by Shri Hanuman Prasad Poddar 'Bhai Jee' and Seth Jaydayal Goyendka ji. These two were the big businessmen of Kolkata.

By Geeta Press, the Gita, Ramayana and other Hindu texts could easily reach the common man at a lower price,

Along with the publication of Hindu texts, the Gita Press, by many skilled painters, carried beautiful pictures of Hindu Goddesses and Saints to the Hindu house by 'Kalyan' monthly magazine.

'Kalyan' is the most widely circulated magazine. The Geeta Press is well-known for its authenticity.



In the British state, denationalization of the translations of Hindu texts like Vedas etc has been done under the conspiracy of a thought. In the archives of India and abroad, the letters of the then British officers and the supporting team of Max Muller etc. have been collected to understand and expose this conspiracy .



Macaulay said,

"We must form a class of persons who may be interpreters between us and the millions whom we govern, a class of persons, Indian in blood and color but English in taste, in opinion, in mind and in intellect."

To the Dean of St. Paul's (Dr. Milman),
Stauton House Bournemouth,
February 26, 1867, he wrote:
"I have myself the strongest belief in the growth of Christianity in India. There is no country so ripe for Christianity as India, and yet the difficulties seem enormous."

(source: The True History and the Religion of India: A Concise Encycloedia of Authentic Hinduism - By Swami Prakashanand Saraswati p. 268 - 270). For more on Max Muller refer to chapter First Indologists and Aryan Invasion Theory)

Max Muller's friend P.B. Pusey in 1860 wrote to him,

"Your work will form a new era in the efforts of the conversion of India and Oxford will have reason to be thankful that, by giving you a home, it will have facilitated a work of such primary and lasting importance for the conversion of India and which, by enabling us to compare that false religion with the true, illustrates the more than blessedness of what we enjoy."

(Cradle of Civilization Page 12)

As Max Mueller, the propagator of the Aryan invasion theory, wrote to his wife,

"It took only 200 years for us to Christianise the whole of Africa, but even after 400 years India eludes us, I have come to realize that it is Sanskrit which has enabled India to do so. And to break it I have decided to learn Sanskrit. The soul of India lies in Sanskrit. And Lord Macaulay saw to it that the later generations are successfully cut off from their roots."

(source: Assaulting India's pluralist ethos - by D. Harikumar The Hindu).

TO CHEVALIER BUNSEN. 55 ST. JOHN STREET, OXFORD, August 25, 1856.

"India is much riper for Christianity than Rome or Greece were at the time of St. Paul. The rotten tree has for some time had artificial supports... For the good of this struggle I should like to lay down my life, or at least to lend my hand to bring about this struggle. Dhulip Singh is much at Court, and is evidently destined to play a political part in India."

To Chevalier Bunsen, 55 St. John Street, Oxford, August 25, 1856, he wrote:

"I should like to live for 10 years quite quietly and learn the language, try to make friends, and then see whether I was fit to take part in a work, by means of which the old mischief of Indian priestcraft could be overthrown and the way opened for the entrance of simple Christian teaching. Whatever finds root in India soon overshadows the whole of Asia"

TO THE DUKE OF ARGYLL. OXFORD, December 16, 1868.

"India has been conquered once, but India must be conquered again, and that second conquest should be a conquest by education. Much has been done for education of late, but if the funds were tripled and quadrupled, that would hardly be enough... A new national literature may spring up, impregnated with western ideas, yet retaining its native spirit and character... A new national literature will bring with it a new national life, and new moral vigour. As to religion, that will take care of itself. The missionaries have done far more than they themselves seem to be aware of." "The ancient religion of India is doomed, and if Christianity does not step in, whose fault will it be?"

TO HIS WIFE, OXFORD, December 9, 1867.

"...I feel convinced, though I shall not live to see it, that this edition of mine and the translation of the Veda will hereafter tell to a great extent on the fate of India, and on the growth of millions of souls in that country. It is the root of their religion, and to show them what that religion is, I feel sure, the only way of uprooting all that has sprung from it during the last 3,000 years."





Some Important Concepts described in Hindu Granths

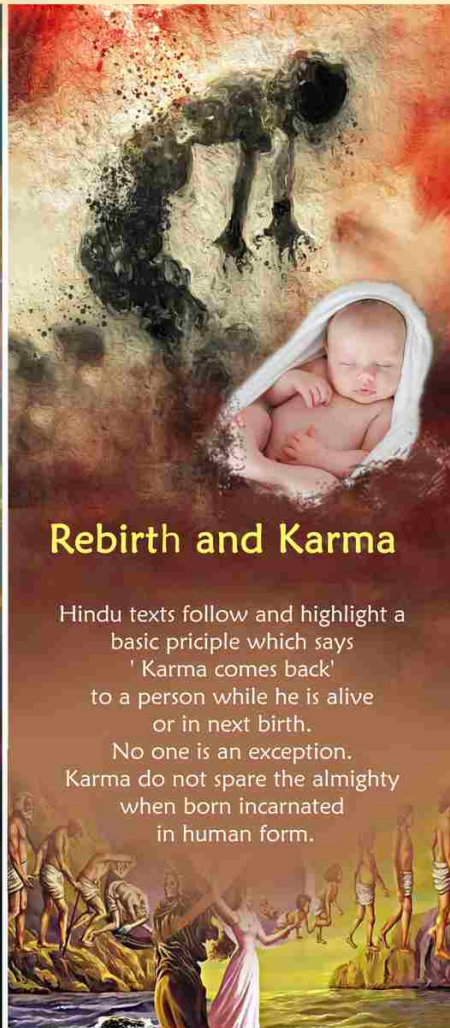
Birth as a Human is good luck

In contradiction to Semitic faith where it is believed that human is a consequence of sins Hindu belief emphasizes that human incarnation of soul is the ultimate reward in the cycle of birth and rebirth.



As all incarnated forms of soul else than human exist to suffer and face. They do not have the power to perform deeds which is termed as 'Bhog Yoni'.

Only human gets the 'Karma Yoni' in which the Soul enters the human world and is able to perform to get liberated from the life cycle and achieve Salvation.



Rebirth and Karma

Hindu texts follow and highlight a basic principle which says 'Karma comes back' to a person while he is alive or in next birth.

No one is an exception.

Karma do not spare the almighty when born incarnated in human form.



Incarnations of God

Whenever there is decline of Dharma and rise of Adharma in any period of time, then almighty bodies himself forth for the protection of the good, for the destruction of the wicked and for the establishment of Dharma. The myth of 'Incarnation of God in every age', followed by major Hindu texts also distinguishes Hindu Dharma from others.

Concept of Incarnation may also be understood as, God cannot be present everywhere physically to help his people so he bodies himself in form of people who selflessly see God in every living creature and nature to love, serve and protect them.

Knowledge is ceaseless

Speciality of Hindu Texts is that, they are ever flourishing and they support acquisition of knowledge with changing times, to wisely include it which makes it a contemporary Dharma.

All Hindu texts preach that Knowledge is never exhausting and is limitless infinite while mentioning 'Neti Neti' (ceaseless) in all of them repeatedly.

As son bears his father's heritage and carries it forward similarly we should also take the responsibility to proudly carry this ancient heritage of knowledge to our coming generations.



Integrating different Sects through scriptures



which had the description of worship of their Gods but with this all, efforts were made to have better relationship with other modes of worship or Gods which indicates worship of different gods.

'Ekh Sadvipra bahudha vadanti'

The God is one and intellectuals know Him by different names. through which Vaidik Sages showed the way to religious harmony. Later on during the Puranas stressed for differences in the name and shape of the Gods.



Later on when various sects developed and followed their favourite deity in particular, Authors of Hindu texts tried to establish family relationship among different Deities of various sects so that followers may not oppose one another.



For example
Worshippers of Ganesh, will also recognize and respect Shiva, Devi and Kartikeya as their family. So different sects were interlinked through these kind of projections about families of Gods.
Followers of Shiva will never disrespect the Lord Vishnu because of the concept of Trinity, they are considered to be the same super power.

Hindu texts by different Saints

There seems to be a major difference between original primary scriptors as Vedas, Upanishdas, Puranas, Ramayana, Mahabharata and the Hindu literature of past one thousand years.

Ancient Hindu literature describes political struggle of Devas and Asuras. Later on Indian culture faced the invasions of Shakas, Hunas and others.

But there is no quoted instance of destroying the temples, religious signs, traditions of the conquered.

Later the advent of Islam on India changed the situations. Hindu Kings were accustomed to Dharm Yudh. They had rules and traditions of war. There is no description of loots, rapes, violence and religious conversions in Hindu scriptures.

But they faced barbaric races which didnot follow any rules or ethics of war. So barbarism triumphed over morality and they got defeated, eventually Indian cultural and political boundaries started shrinking with the spread of Islam.

In this way bad days started for Indian educational centres, libraries, temples, women, traditions, system of worship and Vedic culture. With this all started illiteracy, caste based untouchability, restrictions on women fanaticism and many other wrong traditions. Society raised the walls for its protection in place of original liberal attitudes.



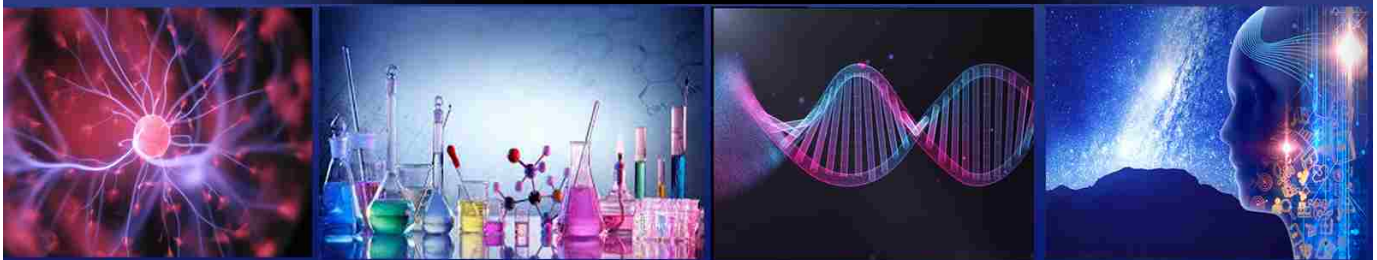
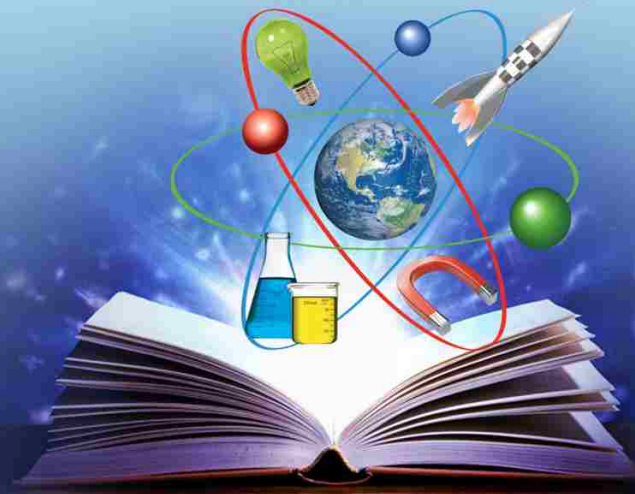
In such adverse situations many saints tried to save the Dharma with their views and voices. The views of these saints provided support and strength to the society. During the British period also some saints with the help of their literature spread national, social and religious consciousness among people.

There were many such saints who through different languages supported the Hinduism, names of all can not be quoted but brief introduction of some is given here.

Science in Hindu Texts

The eminency of all Hindu texts is their scientific base and approach, whether it is a spiritual, a Yoga, a medical text or an economic one. This science is found in the form of scriptures in some places whereas in the form of tales in some. It is a matter of deep study to perceive it.

The facts and the studies mentioned in Hindu texts are eventually revealed with the evolution and advancement of science in modern era. This is about the scientific truth concealed in Hindu Texts.



Besides these many ancient texts are also relate to physics, chemistry and biology. Designs and construction methods of many types of machinery and equipment such as aeroplane, submarine, battery, magnetic instruments, binoculars, surgical instruments or agricultural machinery are also described in details.

Information of many chemicals and elements can also be found in these. These texts also talk about solar energy and hydel energy along with irrigation techniques and use of channels.

Many Hindu texts are specifically dedicated to diverse scientific streams as astrology, medicine, botany etc. Atharv Ved mentions about various sciences as well.

Some books about various Sciences

Physics & Technology -

Bhardwaj Viman Shastra, Yantrarnav, Shilp Dipika, Yuddh Jayarnav, Saur Sookt, Maymat, Durg Vigyan, Kashyap Shilpam, Parmanu Shastra, Vishwa Bhedni Kosh, Yantra Sarvasva ect.

Chemistry -

Parashar Raskosh, Rasarnav, Govind Bhagvadpat's Rashridaytantra, Somadev's Rasaranakalp and Rasendra Chunamani and Gopalbhatt's Rasendarsar Sangrah, Rasalpaan, Rasaratanasamu, Rasjalnidhi, Rasprakash Sudhakar, Rhendrakalpandum, Raspradip, Rasangal, Ras Ratnakar ect.

Medical and pharmaceutical manufacturing -

Ashatang heart of Vaghabhatta, Charak Samhita, Sushruta Samhita, Chyavan Samhita, Garbh Shastra, Shareer Shastra, Raktabhisaran Shastra, Arogya Manjari, Ashtanga Hridayam, Ashtanga Sangraha, Sharngadhara Samhita, Bhava Prakasha, Madhava Nidanam, Jog ratnakar, Bhavishya ratnavali, Sahasra yogam, Bharat bhagya ratnakar, Kashyap Samhita, Bhel Samhita, Harita Samhita, Rasa Ratnasamukchaya, Rasendra Chudamani, Rasa Hydria Tantra, etc.

Jyotish

Brihat Parashar Hora Shastram, Brhamsphut Siddhant , Aryabteeyam, Jaimini Sutram, Saravali, Faldeepika, Vrihat Jatkam, Uttar Kalamrit, Bhrgu Samhita, Vrihatsamhita, Mahasiddhantam, Rajmrigank, Karan Prakash, Siddhant Shekhar, shishydheevriddhikaranam, khandkhadhykaran Prakash, Dheekotidkaram,

Mathes

Shulb Sutra, Siddhant Shiromani, Lilavati, Beej Ganit, Karan Kutuhal, Siddhant Shekhar, Ganit Tilak, ganit Kaumudi, Vainvaroh, Aryabhateeyam, Beejganitavtans, Ganit Sar sangrah, Sooryprgypti, Chandra pragypti ect.

Vetenary Science -

Shalihotr Samhita, Gajayurved, hastyayurved, Matangleela, Ashwashastra, Mrigpakshee Sahastra, Shyenik Shastra Ashwaghosh ect.

Other- Krishi Parashar, Samarangan Sutradhar,

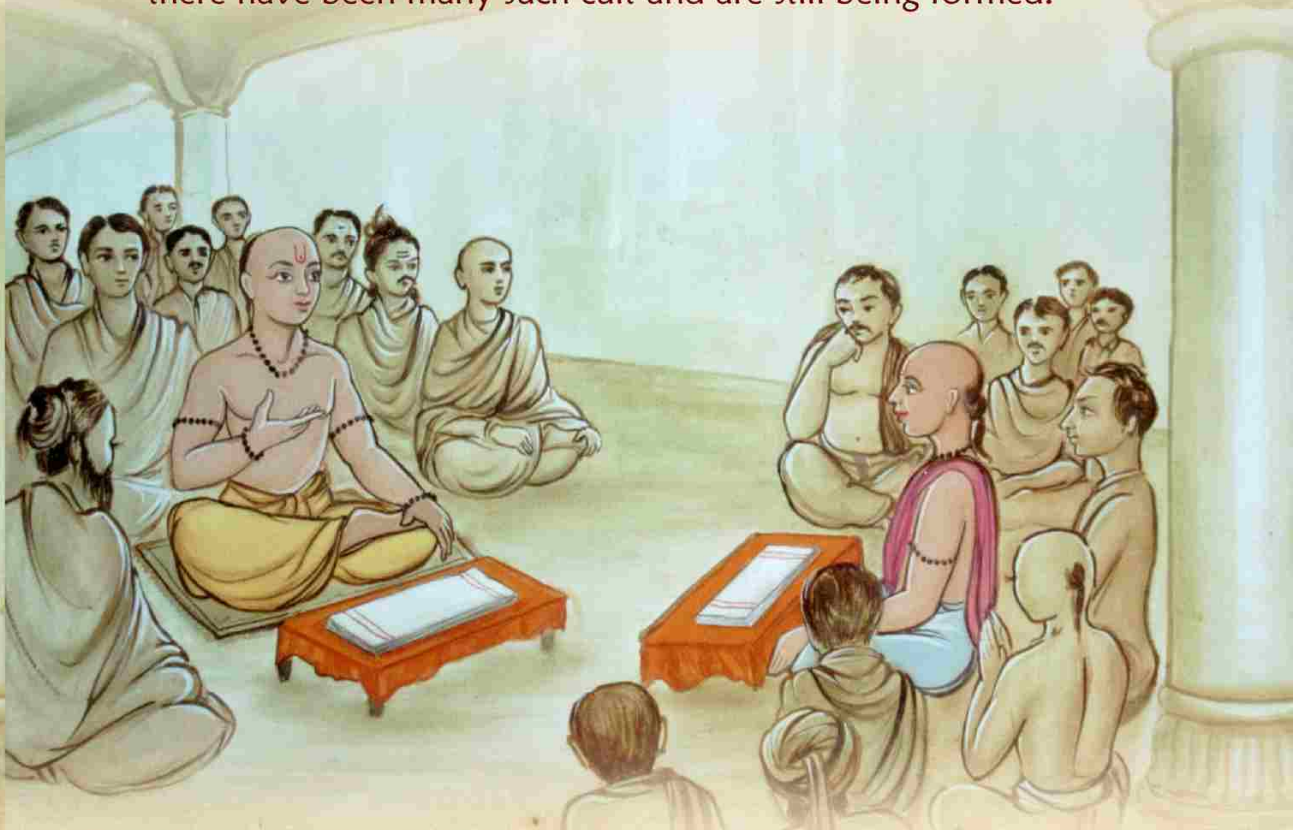
Out of which manuscripts of some are restored, some are partially recovered and of some only the mentions are found. Presently many institutions are working on recovery and restoration of such texts.

Tradition of scholarly debate

It has been clarified in every Hindu texts that many paths are the means of reaching the same God.

That is why, according to their intellectual capacity and convenience, different cultures have been formed, which is considered to be a cult.

On the basis of ideology in Hinduism, there have been many such cult and are still being formed.



Based on these texts there has been a tradition of scholarly debates on various faiths in different cultures. In which there is a sense of knowing and accepting the truth.

But the tradition of converting by power or temptation like Semitic religions has no place in Hindutva.

Hindu texts do not impose their ideology for attainment of salvation. Attainment of god is not dependent on particular ways, practices and beliefs to reach him, there may be several ways to realize him.

This tradition has been followed since the Vedic times till the times of great scholars as Shankarachary and Swami Dayanand Saraswati are still continues to this day.

Destruction of Hindu literature

Hindu texts were written not only for humanity but are universal and include all what exists, living or non living. For this reason India has inspired many countries of the world. Many great scholars from around the world have been visiting Indian Universities and Gurukuls to know about the Sanatan Gyan, since ages.

But unfortunately, later some cultures came into existence which were orthodox and denied existence of any other religious thought and philosophy.

They were hostile against the non- followers of their religion.

They united the concept of religion and politics which turned out to be a dangerous combination in terms of freedom of thought.

Due to this thousands of peagon sects which existed accross the world were invaded and destroyed.



During the Muslim invasions, a long period of destruction of temples, massacre and the release of fire to the libraries continued for a long time. History and the ruins of temples and universities are the evidence that universities and scholars who enlightened the world with knowledge fell prey to Islamic cruelty.

Conspiracy

against Hindu texts



And after that it was a great misfortune that in the guise of research and translation during the British rule, Christian missionaries attempted to distort the Vedas and other Hindu books on a large scale.

Many foreign scholars were employed on this work.

They were translated in such language and with distorted facts that the younger generation would not respect and follow the texts. It was a conspiracy to change the medium of education to English in place of Sanskrit so that the Hindu texts and history could not be interpreted by further generations.

As a result, later the authoritatives of the nation who grew up reading these perverted texts and history did not have any love for the country's culture and faith in Hindu texts.



This statement is not hypocritical. The letters of these so-called scholars, which are stored in the archives, are sufficient for the testimony of this conspiracy. The prime destroyers of who contributed the most in distorting these texts were the scholars like Max Muller, Lord Mecole, Mcdonalds, James Mill, Monier Williams, Wilson, Keith etc.

With their works they certainly added to the scope where world would know India however they rather defamed the culture than glorifying or even putting it though appropriately.