

# Explore Sanatana

First edition by Pruthviraj



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Thank you for your understanding!  
Chauhan Pruthviraj

## About an Author :

Chauhan Pruthviraj is a techie author and nature lover. He is passionate about science, technology, programming languages, artificial intelligence, and spirituality.

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**Dedication :**

To all those who are interested in  
learning or exploring Sanatana  
Dharma,

I dedicate this book to you.

Sanatana Dharma is a vast and  
ancient tradition, with a rich history  
and philosophy. It is a tradition that  
has something to offer everyone,

regardless of their background or beliefs.

In this book, I have tried to provide a comprehensive overview of Sanatana Dharma. I have covered the core principles and philosophy of the tradition, as well as the different schools of thought and traditions within Sanatana Dharma. I have also discussed the various spiritual practices associated with Sanatana Dharma, such as yoga, meditation, and puja.

I hope that this book will help you to learn more about Sanatana

Dharma and to explore its many riches. I also hope that it will inspire you to continue your own journey of spiritual growth and development.

May you always be guided by the light of truth and wisdom.

### Introduction :

Sanatana Dharma, also known as Hinduism, is one of the oldest and most diverse religions in the world. It is a tradition with a rich history and philosophy, and it has something to offer everyone,

regardless of their background or beliefs.

In this book, we will explore some of the key aspects of Sanatana Dharma, such as:

- Yugas: Yugas are cycles of time in Sanatana Dharma. There are four yugas: Satya Yuga, Treta Yuga, Dvapara Yuga, and Kali Yuga. Each yuga is characterized by a different level of dharma (righteousness) and adharma (unrighteousness).



- Time in Sanatana Dharma:  
Sanatana Dharma has a unique concept of time. Time is seen as cyclical, rather than linear. This means that birth, death, and rebirth are not seen as the end, but rather as part of a larger process.
- Dharma: Dharma is a central concept in Sanatana Dharma. It refers to one's duty or righteous conduct. Dharma is determined by one's caste, station in life, and stage of life.

- Adharma: Adharma is the opposite of dharma. It refers to unrighteous conduct. Adharma leads to suffering and negative karma.
- Protecting Dharma: It is the duty of all Hindus to protect dharma. This can be done by following one's own dharma, and by speaking out against adharma.

In addition to these topics, we will also explore other important aspects of Sanatana Dharma, such as the different schools of thought, the various spiritual practices, and the ethical and moral teachings.

I hope that this book will help you to learn more about Sanatana Dharma and to explore its many riches. I also hope that it will inspire you to live a dharmic life and to protect dharma in the world.

May you always be guided by the light of truth and wisdom.

## Acknowledgment :

I would like to acknowledge that I have collected information from the internet for this book. I have done my best to ensure that the information is accurate and up-to-date, but I cannot guarantee that all of the information is 100% accurate. Please consult other sources to verify any information that you find in this book.

Sincerely, Chauhan Pruthviraj

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## What is Sanatana ?

Sanatana (Sanskrit: सनातन) is a Sanskrit word that means "eternal", "ancient", "venerable", or "unshakeable". It is often used to describe the Hindu religion, also known as Sanatana Dharma, which means "eternal law" or "eternal order".

Sanatana Dharma is a diverse tradition with a wide range of beliefs and practices. However, there are some core principles that are shared by most Hindus, such as the belief in reincarnation,

karma, and the oneness of all beings. Sanatana Dharma also teaches that the goal of life is to achieve moksha, or liberation from the cycle of reincarnation.

The term "sanatana" is also used in other contexts, such as to describe traditional Indian culture and values. For example, someone might say that "sanatana values" include things like respect for elders, family, and community.

Overall, the word "sanatana" is used to describe things that are seen as being timeless and

universal. It is a word that is associated with wisdom, tradition, and the enduring values of Hinduism.

## What does sanatana Teach ?

Sanatana Dharma, also known as Hinduism, is one of the oldest religions in the world. It is a diverse tradition with a wide range of beliefs and practices. However, there are some core principles that are shared by most Hindus.

Some of the key teachings of Sanatana Dharma include

## The oneness of all beings :

Sanatana Dharma teaches that all beings are interconnected and share a divine spark. This principle is known as Atman-Brahman unity.

## Reincarnation and karma :

Sanatana Dharma teaches that the soul is immortal and is reborn after death. The quality of our next life is determined by our actions in this life, which is known as karma.

**Dharma :** Dharma is a Sanskrit word that means "duty" or "righteousness." Sanatana Dharma teaches that each person



has a unique dharma to fulfill in life. This dharma is based on our individual talents, abilities, and circumstances.

**Moksha :** Moksha is the goal of spiritual life in Sanatana Dharma. It is the state of liberation from the cycle of reincarnation and the attainment of eternal bliss.

In addition to these core principles, Sanatana Dharma also teaches a wide range of other topics, such as yoga, meditation, philosophy, and ethics. It is a rich and diverse

tradition that has something to offer everyone.

How to live a good and ethical life : Sanatana Dharma teaches us to be honest, kind, compassionate, and respectful of all beings. It also teaches us to live in harmony with nature.

How to deal with suffering and adversity : Sanatana Dharma teaches us that suffering is a natural part of life and that we can learn and grow from it. It also teaches us that we are not alone in

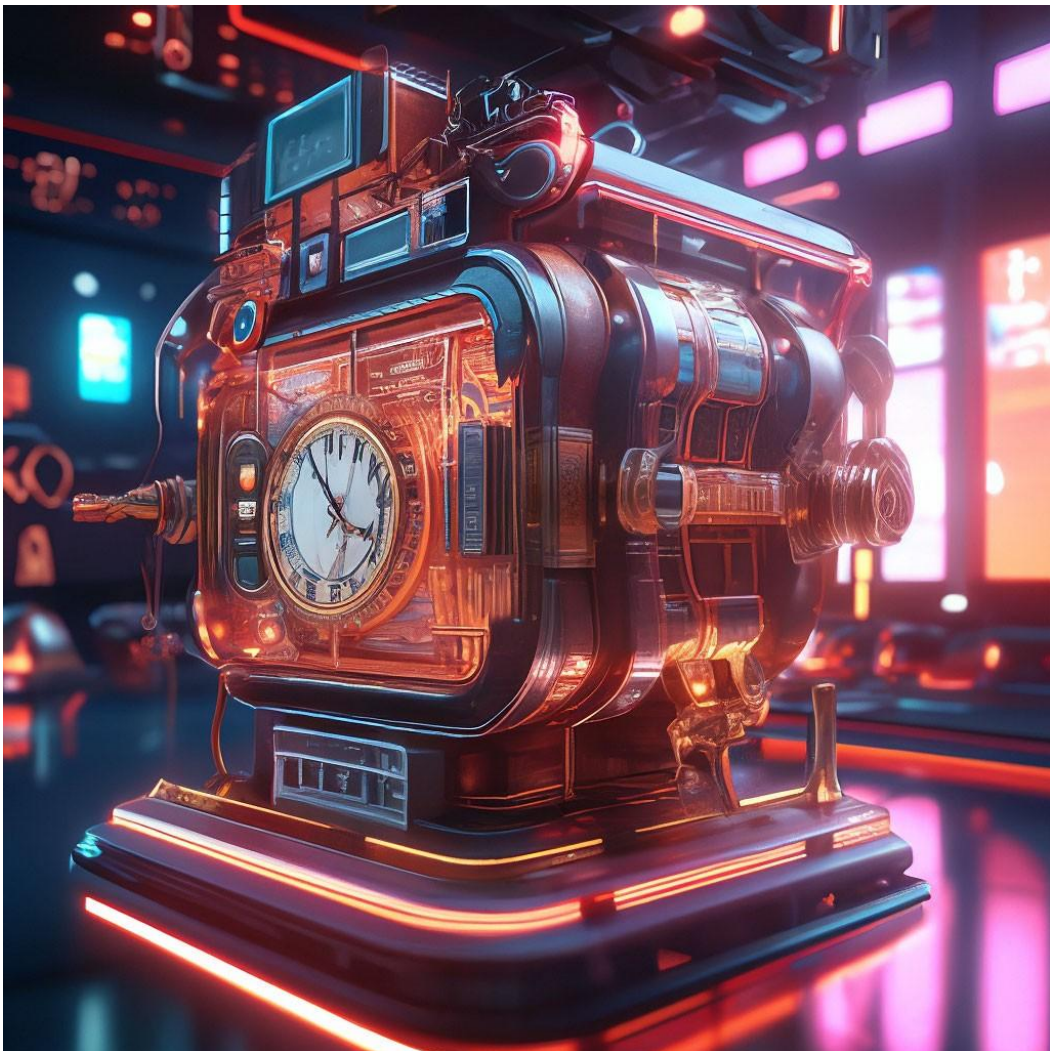
our suffering and that there is always hope.

How to find meaning and purpose in life : Sanatana Dharma teaches us that the meaning and purpose of life is to fulfill our dharma and to achieve moksha. It also teaches us that we can find meaning and purpose in our everyday lives by serving others and by living in accordance with our values.

Sanatana Dharma is a complex and profound tradition, but its core teachings are simple and

universal. It is a tradition that can help us to live better lives and to find meaning and purpose in our world.

## Times in Sanatana :



The concept of time in Sanatana Dharma is cyclical and non-linear. This means that time is not seen as a linear progression from beginning to end, but rather as a repeating cycle of creation, destruction, and renewal.

This cyclical view of time is reflected in the Hindu concept of kalpas. A kalpa is a single cycle of creation, destruction, and renewal, and is said to last for 4.32 billion years. At the end of each kalpa,

the universe is destroyed and then recreated anew.

Within each kalpa, there are four smaller cycles of time known as yugas. The four yugas are:

- \* Satya Yuga (Golden Age)
- \* Treta Yuga (Silver Age)
- \* Dwapara Yuga (Bronze Age)
- \* Kali Yuga (Iron Age)

The current yuga is the Kali Yuga, which is said to be the darkest and most degenerate of the four yugas. The Kali Yuga is said to have

begun in 3102 BCE and is expected to last for 432,000 years.

In addition to the kalpas and yugas, Sanatana Dharma also teaches about the concept of Brahma's day. Brahma is the Hindu creator god, and one day in his life is said to be equal to 4.32 billion years.

The cyclical view of time in Sanatana Dharma has a number of implications. For example, it teaches that life is impermanent and that all things must eventually

come to an end. It also teaches that there is always hope for renewal and that even in the darkest of times, there is always the potential for a new beginning.

The Hindu conception of time is also reflected in its traditions and practices. For example, Hindus celebrate a number of festivals throughout the year that mark different points in the cyclical calendar. These festivals serve to remind Hindus of the interconnectedness of all things and the cyclical nature of time.



Overall, the concept of time in Sanatana Dharma is complex and profound. It is a view of time that is both cyclical and non-linear, and it has a number of implications for how Hindus live their lives and practice their religion.

### Divine year and Yugas :

A divine year in Hinduism is a unit of time used to measure the length of the four yugas, or world ages. It is said to be equal to 360 human years.

Each yuga is said to be characterized by a different level of dharma (righteousness) and adharma (unrighteousness). The Krita Yuga is the most golden age, and is said to be a time of great peace and prosperity. The Kali Yuga is the most degenerate age, and is said to be a time of great strife and suffering.

The cycle of yugas is said to repeat itself over and over again, without beginning or end.

Here is a detailed explanation of each yuga in Hindu cosmology, along with its duration:

**Krita Yuga (Satya Yuga) :** The Golden Age, lasting for 4,800 divine years (1,728,000 human years). During the Krita Yuga, dharma (righteousness) prevails, and people are good and virtuous. There is no crime, poverty, or disease, and everyone lives in harmony with nature.

**Treta Yuga (Silver Age) :** The Silver Age, lasting for 3,600 divine

years (1,296,000 human years). During the Treta Yuga, there is a slight decline in dharma, and crime, poverty, and disease begin to appear. However, dharma is still the dominant force in the world, and people are generally good and virtuous.

**Dvapara Yuga (Bronze Age) :** The Bronze Age, lasting for 2,400 divine years (864,000 human years). During the Dvapara Yuga, there is a further decline in dharma, and dharma and adharma (unrighteousness) are in balance.

Crime, poverty, and disease become more common, but there are still many good and virtuous people in the world.

**Kali Yuga (Iron Age) :** The Iron Age, lasting for 1,200 divine years (432,000 human years). During the Kali Yuga, dharma is at its lowest point, and adharma prevails. People are mostly evil and selfish, and there is a lot of crime, poverty, and disease. The Kali Yuga is the current yuga, and is said to have begun in 3102 BCE.

It is important to note that the yugas are not meant to be taken literally. They are symbolic representations of the cyclical nature of time and the evolution of consciousness.

The cycle of yugas teaches us that everything in the universe is impermanent, and that we should strive to live in the present moment and make the most of our time. It also teaches us that we are all connected, and that we should work together to create a better

world for ourselves and future generations.

## Mahayuga :

A mahayuga (Sanskrit: महायुग, romanized: mahāyuga or mahā-yuga, lit. 'a great age') is a cyclic age (epoch) in Hindu cosmology. Each cycle lasts for 4,320,000 years (12,000 divine years) and repeats four yugas (world ages) Krita (Satya) Yuga,

Treta Yuga, Dvapara Yuga, and Kali Yuga.

The four yugas are characterized by a decline in virtue and dharma (righteousness) over time. The Krita Yuga is the golden age, when humans are virtuous and live in harmony with nature. The Treta Yuga is a time of decline, but still relatively virtuous. The Dvapara Yuga is a time of further decline, with increasing conflict and strife. The Kali Yuga is the present age, and is the most degenerate of the four yugas.



The duration of each yuga is in the ratio 4 : 3 : 2 : 1. This means that the Krita Yuga lasts for 1,728,000 years, the Treta Yuga lasts for 1,296,000 years, the Dvapara Yuga lasts for 864,000 years, and the Kali Yuga lasts for 432,000 years.

Hindus believe that the universe is in a constant cycle of creation, destruction, and recreation. Each mahayuga is a single cycle of creation and destruction. At the end of each mahayuga, the

universe is destroyed and then recreated anew.

We are currently in the Kali Yuga, which began in 3102 BCE.

According to Hindu tradition, the Kali Yuga is an age of darkness and ignorance. Dharma (righteousness) is said to be at its lowest point during this yuga.

However, the Kali Yuga is also an age of opportunity. Hindus believe that it is during this yuga that spiritual liberation is most easily attainable. This is because the

contrast between the darkness of the Kali Yuga and the light of spirituality is so stark.

The concept of the mahayuga is important in Hindu cosmology because it provides a framework for understanding the cyclical nature of time and the universe. It also teaches that the universe is constantly evolving, and that humanity is on a journey towards spiritual liberation.

## Manu and Manvantara :



In Hindu cosmology, a manvantara is a cyclic period of time identifying the duration, reign, or age of a

Manu, the progenitor of mankind. In each manvantara, seven Rishis, certain deities, an Indra, a Manu, and kings (sons of Manu) are created and perish. Each manvantara is distinguished by the Manu who rules/reigns over it, of which we are currently in the seventh manvantara of fourteen, which is ruled by Vaivasvata Manu.

Manvantara is one of the longest units of time in Hindu cosmology. According to the Puranas, each manvantara lasts for 71 chatur-yugas (306.72 million

years). A chatur-yuga is a cycle of four yugas: Krita Yuga, Treta Yuga, Dvapara Yuga, and Kali Yuga.

At the end of each manvantara, the universe is destroyed and then recreated anew. The seven Rishis, certain deities, Indra, Manu, and kings of that manvantara are all destroyed, and then recreated in the next manvantara.

The concept of the manvantara is important in Hindu cosmology because it provides a framework for understanding the cyclical

nature of time and the universe. It also teaches that the universe is constantly evolving, and that humanity is on a journey towards spiritual liberation.

Here is a summary of the key points about manvantara

- \* A manvantara is a cyclic period of time that lasts for 306.72 million years.

- \* It is the duration of the reign of a Manu, the progenitor of mankind.

- \* Each manvantara is divided into four yugas, or ages: Krita Yuga,

Treta Yuga, Dvapara Yuga, and Kali Yuga.

\* At the end of each manvantara, the universe is destroyed and then recreated anew.

\* There are fourteen manvantaras, of which we are currently in the seventh.

Kalpa, a Day of Brahma (12 hours)  
:

A kalpa in Hinduism is a vast period of time equal to 4.32 billion years, or one day in the life of



Brahma, the creator god. Each kalpa is divided into 14 manvantaras, each of which is ruled by a different Manu, the progenitor of humanity. Each manvantara is followed by a pralaya, or dissolution of the universe.

a kalpa is a day of Brahma. Brahma, the creator god in Hinduism, is said to live for 100 years, each of which consists of 360 days and nights. One day of Brahma is therefore equal to 4.32 billion years.

The kalpa is a vast period of time, and it is divided into 14 manvantaras, or ages. Each manvantara is ruled by a different Manu, the progenitor of humanity. Each manvantara is followed by a pralaya, or dissolution of the universe.

At the end of a kalpa, the universe is completely destroyed and returned to its primordial state. After the pralaya, the universe is recreated and the cycle begins again.

The kalpa is a reminder of the impermanence of the universe and the cyclical nature of time. It is also a reminder that even the greatest gods are not immune to death and destruction. However, the kalpa also offers hope, for it teaches us that even in the midst of darkness and destruction, there is always the potential for new beginnings.

The concept of the kalpa is also mentioned in other religions, such as Jainism and Buddhism. In Jainism, the kalpa is known as the avasarpini, and it is divided into six eras, each of which is

characterized by a decline in dharma, or righteousness. In Buddhism, the kalpa is known as the kalpa, and it is divided into four yugas, or ages, which are similar to the yugas of Hinduism.

The kalpa is a fascinating concept that has captured the imagination of people for centuries. It is a reminder of the vastness and complexity of the universe, and it offers a glimpse into the cyclical nature of time.

Apsara :



An apsara (Sanskrit: अप्सरा, apsarā) is a female celestial nymph or spirit in Hindu mythology. Apsaras are often described as being beautiful, graceful, and seductive. They are said to live in

the heavens, where they dance, sing, and serve the gods.

Apsaras are often associated with water and fertility. They are said to be able to control the weather and to cause droughts or floods. They are also said to be able to change their form and to become invisible.

Apsaras are sometimes depicted as being dangerous and mischievous. They have been known to seduce mortals and to cause them to lose their way. However, they are also said to be

kind and compassionate, and they have been known to help mortals in need.

Apsaras play an important role in sanatan. They are a symbol of beauty, fertility, and the power of nature. They are also a reminder that even the gods are not immune to temptation.

Dharma :

Dharma is a complex concept in Hinduism, but Sri Krishna defines it in the Bhagavad Gita as one's sacred duty to the gods, other people, and the universe. It is the moral code of behavior that each person must follow in order to live a virtuous and fulfilling life.

Krishna teaches that dharma is not something that is fixed or unchanging. It varies depending on one's individual circumstances, such as one's caste, family, and social position. However, there are some universal principles of



dharma that apply to everyone, such as honesty, compassion, and justice.

Krishna also emphasizes the importance of following one's dharma without attachment to the fruits of one's actions. This means that one should do what is right, even if it is difficult or personally inconvenient. When one acts out of a sense of duty, rather than out of a desire for personal gain, one is said to be following nishkama karma.

Here are some of the key features of dharma according to Sri Krishna:

- \* Dharma is based on the principle of righteousness. It is what is right and just, both in the individual and societal sense.

- \* Dharma is dynamic and changes depending on one's circumstances. However, there are some universal principles of dharma that apply to everyone.

- \* Dharma is not about personal gain. It is about doing what is right, even if it is difficult or inconvenient.

\* Dharma is the path to self-realization and liberation. By following one's dharma, one can overcome one's ego and attain moksha, or freedom from the cycle of birth and death.

Here are some examples of dharma according to Sri Krishna:

\* A king's dharma is to protect his subjects and uphold justice.

\* A warrior's dharma is to fight bravely and defend the righteous.

\* A student's dharma is to study diligently and learn from their teachers.

\* A parent's dharma is to raise their children with love and care.

\* A merchant's dharma is to conduct their business honestly and fairly.

Krishna's teachings on dharma are essential for understanding the Hindu way of life. Dharma is the foundation of a just and harmonious society, and it is the path to individual spiritual growth and liberation.

## Dharma is Better than Adharma :

Dharma is better than adharma because it leads to a more harmonious and fulfilling life for both the individual and society as a whole. Dharma is based on the principles of righteousness, truth, compassion, and justice. It guides us to act in a way that benefits ourselves and others, and to live in accordance with the natural order of the universe.

Adharma, on the other hand, is based on the principles of selfishness, greed, hatred, and violence. It leads to discord, suffering, and ultimately destruction. When people act in accordance with adharma, they harm themselves and others, and they create a world that is full of conflict and injustice.

Here are some of the reasons why dharma is better than adharma:

- \* Dharma leads to a more peaceful and harmonious world. When

people follow dharma, they are more likely to treat each other with respect and compassion. They are also more likely to resolve their conflicts peacefully and to work together for the common good.

- \* Dharma leads to a more fulfilling life for individuals. When people live in accordance with their dharma, they are more likely to find their purpose and meaning in life. They are also more likely to experience joy and satisfaction.

- \* Dharma leads to a more just and equitable society. When people follow dharma, they are more likely

to treat each other fairly and to uphold the rule of law. They are also more likely to care for the poor and the vulnerable.

In short, dharma is better than adharma because it leads to a better world for everyone.

Here are some examples of dharma and adharma

Dharma :

- \* Caring for one's parents and elders
- \* Protecting the environment



- \* Being honest and truthful
- \* Helping those in need
- \* Standing up for what is right, even when it is difficult

Adharma :

- \* Lying and cheating
- \* Stealing and robbing
- \* Harming others
- \* Exploiting the weak and vulnerable
- \* Polluting the environment

It is important to note that dharma is not always easy to follow. Sometimes it requires us to make

difficult choices and to sacrifice our own personal interests for the greater good. However, in the long run, following dharma is always the best course of action.

### Violence for protect Dharma :

According to Sri Krishna, violence is necessary to protect Dharma when all other options have been exhausted and when the Dharma is under serious threat. In the Bhagavad Gita, Krishna tells Arjuna that it is his duty as a Kshatriya (warrior) to fight in the

Kurukshetra War, even though it means killing his own relatives and friends. Krishna argues that the Kauravas, who are on the opposing side of the war, have become so corrupt and evil that they must be stopped, even if it means violence.

Krishna also explains that violence can be justified when it is used to protect the innocent and to uphold the principles of Dharma. For example, a police officer may use violence to stop a criminal from harming someone else. Similarly, a

soldier may use violence to defend their country from an invader.

However, Krishna also emphasizes that violence should always be used as a last resort. He says that it is always better to try to resolve conflict peacefully, through dialogue and negotiation. But when all other options have failed and Dharma is under serious threat, then violence may be necessary.

Here are some of the reasons why Krishna believes that violence may be necessary to protect Dharma:

- \* To protect the innocent and the vulnerable.
- \* To uphold the principles of justice and righteousness.
- \* To prevent the spread of evil and corruption.
- \* To restore order and harmony to society.
- \* To defend one's country and culture.

It is important to note that Krishna does not condone violence lightly. He understands that violence is always a tragedy, and he should only be used as a last resort. However, he also believes that sometimes violence is necessary to protect Dharma and to uphold the greater good.

It is also important to note that Krishna's teachings on violence are complex and nuanced. There is no easy answer to the question of when violence is justified. However, Krishna's teachings offer

us a framework for thinking about this issue in a thoughtful and ethical way.

### What is Bravery ? :

Sri Krishna defines bravery as the ability to act in accordance with one's duty, even in the face of fear. He says that a truly brave person is not one who is fearless, but rather one who is able to overcome their fear and do what is right.

In the Bhagavad Gita, Krishna teaches Arjuna that it is his duty as a Kshatriya (warrior) to fight in the Kurukshetra War, even though it means killing his own relatives and friends. Arjuna is initially reluctant to fight, but Krishna convinces him that it is his duty to uphold Dharma (righteousness) and to protect the innocent.

Krishna also teaches Arjuna that bravery is not just about physical strength or courage. It is also about having the moral courage to stand up for what is right, even



when it is unpopular or difficult. He says that a truly brave person is one who is willing to sacrifice their own interests for the greater good.

Here are some of the key elements of bravery according to Sri Krishna

**Acting in accordance with one's duty :** Even when it is difficult or dangerous, a brave person does what they believe is right.

**Overcoming fear :** Bravery is not the absence of fear, but rather the ability to act in the face of fear.

Protecting the innocent and upholding Dharma : A brave person is willing to stand up for what is right, even when it is unpopular or difficult.

Sacrificing one's own interests for the greater good : A brave person is willing to put the needs of others before their own.

Sri Krishna's teachings on bravery are still relevant today. In a world that is often full of conflict and injustice, we need to be brave

enough to stand up for what is right, even when it is difficult. We need to be brave enough to protect the innocent and to uphold the principles of justice and righteousness. And we need to be brave enough to sacrifice our own interests for the greater good.

What is Fear ? :

Sri Krishna defines fear as the anticipation of a future event that we perceive as being negative or harmful. Fear can be caused by a

variety of things, such as the fear of death, the fear of failure, the fear of rejection, or the fear of the unknown.

In the Bhagavad Gita, Krishna tells Arjuna that fear is a natural human emotion. He says that everyone experiences fear from time to time. However, Krishna also says that we should not let our fear control us. He teaches Arjuna how to overcome his fear and to act in accordance with his duty.

Krishna also teaches Arjuna that fear is often rooted in ignorance. When we don't understand something, we are more likely to be afraid of it. Krishna encourages Arjuna to develop knowledge and understanding, so that he can overcome his fear and act wisely.

Here are some of the key points that Krishna makes about fear:

- \* Fear is a natural human emotion. Everyone experiences fear from time to time.

\* We should not let our fear control us. We should learn to overcome our fear and to act in accordance with our duty.

\* Fear is often rooted in ignorance. When we don't understand something, we are more likely to be afraid of it.

\* We can overcome our fear by developing knowledge and understanding.

Sri Krishna's teachings on fear are still relevant today. We all

experience fear from time to time. However, we don't have to let our fear control us. We can learn to overcome our fear and to act wisely by developing knowledge and understanding.

Here are some tips for overcoming fear, based on Sri Krishna's teachings

**Acknowledge your fear :** The first step to overcoming fear is to acknowledge that you are feeling it. Don't try to bottle up your fear or pretend that it's not there.

## Identify the source of your fear :

Once you have acknowledged your fear, try to identify the source of it. What are you specifically afraid of ?

## Challenge your negative thoughts :

Once you have identified the source of your fear, challenge your negative thoughts. Ask yourself if your thoughts are realistic or if you are catastrophizing.

**Focus on the present moment :** It is easy to get caught up in



worrying about the future or dwelling on the past. However, this will only make your fear worse. Instead, try to focus on the present moment and what you can do right now.

**Take action :** The best way to overcome fear is to take action. Even if it's just a small step, taking action will help you to feel more confident and in control.

Remember, Sri Krishna teaches us that we are all capable of overcoming our fear. By

developing knowledge and understanding, and by taking action, we can live our lives with courage and grace.