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## Patron's Page

श्लोकार्धेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः ।  
परोपकारः पुण्याय पापाय परपीडनम् ॥

*shlokaardhena pravakSyaami yaduktam granthakoTibhiH |*  
*paropakaaraH puNyaaya paapaaya parapIDanam ||*

What hundreds of scriptures have said, I shall express in just half a stanza or **shlokaH**.

By helping others, one acquires religious merit/**puNyam**;

troubling them is not religious, it is demerit i.e., sin or **paapam**.

(This shloka is said to be written by **veda vyaasa** in the **mahaabhaaratam**)

Above **shlokaH** gives the gist of all **dharma sUtraaH**. **dharma** can be defined as “righteous living or duty, encompassing moral and ethical principles that guide an individual’s behavior and actions. It is about living in harmony with universal laws and fulfilling one’s responsibilities (in - rtam/ऋतम्) **dharma** is a complex and multifaceted concept. It can be viewed in various ways, depending on the context.

Manu defined **dharma** as ten types in the **Manusmriti** (6-92) in the following **shlokaH**:

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।

धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥ ९२ ॥

*dhrtih kshamaa damoSsteyam saucamindriyanigrahaH |*  
*dhlrvidyaa satyamakrodho dasakam dharmalakṣaṇam || 92 ||*

They are: (1) **dh-rutiH** (courage, steadfastness and firmness) (2) **kSamaa** (forgiveness, patience) (3) **damaH** (self-control, discipline) (4) **asteyam** (Integrity, non-stealing) (5) **saucam** (purity, cleanliness) (6) **indriya nigrahaH** (senses control, restraint) (7) **dhiH** (intellect, insight, intelligence), (8) **vidyaa** (knowledge) (9) **satyam** (truth, reality) and (10) **akrodhaH** (non-anger, peacefulness).

## General Meaning

*dharmā* generally refers to:

- Righteous living: Following a path of virtue, morality, and ethics.
- Duty: Fulfilling one's responsibilities and obligations.
- Law: Adhering to natural or cosmic laws that govern the universe.

## Contextual Meaning

*dharmā* can have different meanings in various contexts:

- Personal **dharmā**: An individual's moral and ethical duties.
- Social **dharmā**: The duties and responsibilities towards society.
- Cosmic **dharmā**: The natural order of the universe.

## Significance

**dharmā** plays a crucial role in *vedic samsk-rti/Hinduism, Buddhism, and Jainism*.

- Guides individual behavior: Helping individuals make choices that align with their values and responsibilities.
- Maintains social order: Promoting harmony and balance within society.
- Supports spiritual growth: Facilitating personal growth and self-realization.

The concept of **dharmā** is deeply rooted in Eastern philosophies and continues to influence thought and behavior in many cultures.

In *bhagavadgItā k-rSNa bhagavaan* advocates to all to follow '*svadharma*', and it is a must. He has also preached following *paradharma* (i.e.) other's **dharmā** is dangerous and not to be followed. (BG-2-31;3-35).

**mahaabhaarata** war started after the failure of all avenues of arbitration, including the mediation of *shreek-riSNa*, the *avataara* of *paramaatmaa* (incarnation of the almighty) *arjuna*, blessed son of *indra deva*, the king of gods, born *kShatria* arrived with full vigor to the war field to carry out his *kShatria dharmā* (i.e., **protection of dharmā**). Definition of *kShatriya dharmā* is given in *shloka* 43 of 18<sup>th</sup> *adhyāya-mokSasanyaasa yoga* of *bhagavadgItā*. But after seeing his highly respected elders like grandfather "*bheeSma*", his ardent *guru* "*droNaacaarya*", *kula guru-k-rpaacaarya*, etc., he was carried away by passion/*moha*. He went into disillusionment against war with his kith and kin. He forgot his *svadharma*, *kShatriya dharmā* i.e., **protection of dharmā**. He was taken over by *paradharma* i.e., *bandhu preeti dharmā* (ardent love/duty towards relatives) - to take care of relatives as normal human beings do.

Here Arjuna got a conflict of *kSatriya dharmā* vs *bandhu dharmā* and was unable to decide, went into delusion of *moha*/ignorance and decided not to war, which is against the priority **dharmā**, ie *kSatriya dharmā*, due to his position, the war place, and war Time.

In general, every human will enter this conflict in every walk of his/her life. Here, only his/her intellect and knowledge of **dharmā** guide. This intellect and knowledge can best be achieved by studying *bhagavadGItā* right from the **primary education system in the schools**.

To bring back *arjuna* into his *svadharma*, *k-rSNabhagavaan* explained the whole concept of *sanaatana dharmā* in around 600 shlokas. *arjuna* realized his *moha*/ignorance and became a real *karma yogi* (*niSkaama karma yogi* - yogi with detachment), without any desire as a result of the war. He fought the war keeping all his concentration on the preachings of *shreek-rSNā* (*sharaNaa gati*). (BG-18-66,73).

The *shloka* given at the beginning talks about *para hitam* and *para peeDaa*. Here the *mahaabhaarta* war is *para peeDaa* or *parahitam*? That is the present question. As per *swadharma* it is *parahitam* as it is the protection of *dharmā* on this land, and it may appear like *parapeeDaa* when we see from the angle of the agony of the families of those war victims.

The '*dharmā*' for any human is determined by his/her: **Position, Place, and Time of the situation**.

As per **kSatriya dharmā**, *dharmā rakSaNa* is important.

As per **the warrior**, following the orders of the leader is *dharmā*.

On the battlefield, fighting and trying **to achieve victory at any cost** will be *dharmā* – in *dwaapara yuga*, if it is done for the protection of *dharmā*.

As per the families sacrificing their family members in the war for the sake of *desha rakShaNa*/protection of the nation, nationalistic spirit is *dharmā*. Feeling agony for the death of the warriors who died on the field is the *bandhu dharmā* of the family members.

It appears *dharmā* is highly flexible but at the same time highly restricted to *dharmā sUtraaH* given in *dharmā shastraH*.

But here *saakSaat parmaatma shree k-rSNā* has justified these actions for the dharmic living of the society in the coming *kaliyuga*. Hence *bhagavadGItā* is a guide for future generations in *kaliyuga*. And the above shloka gives *dharmā sUkSma* as a general guideline for the common man.

*dharmo rakSati rakSitaH* (protect dharmā, dharmā shall protect you)  
*maanava sevaye maadhava seva* {Service to humanity (enlighten humanity) is service to almighty/*dharmā*}

*satyam vada* (speak truth), *dharmam cara* (follow **dharmā**)

*sarve janaaH shukhino bhavantu* (may all the living beings live happily)



**Acknowledgements**

As patron of the *vEda vaaNee* e-journal, I am pleased to declare that the dedicated voluntary services by our editorial team and management team have been excellent in bringing out our e-journal successfully on time and meeting the standards of leading journals since April 2023. This year we entered the third year. The second issue is ready to be released in July 2025. Particularly, I would like to *congratulate the efforts* of our Dr. Raghava S. Boddupalli, Editor in Chief, Dr. K. Subramanian (Subbu), Honorary Editor, Dr. Col. A. Amarendra Babu, Managing Director, and other members of the team working from behind in producing this e-Journal. I bow down to all. I would also request all to note the saying that “There is always a way- a better way”.

— *Shubham bhooyaat* —

— *Om TAT SAT* —

**A.H. Prabhakara Rao**

Patron

*vEda vaaNee*

Founder & President, Veda Samskruti Samiti (VSS)

July 2025





# Veda Samskruti Samiti

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The Chaturvedas said to have 1131 shaakhaas right up to the time of Aadi Shankaraachaarya and thereafter during last more than ten centuries, many shaakhaas are out of practice due to various reasons and presently only seven shaakaas are in the practice of Guru shiShya parampara.

There is a need to continuously preserve these available shaakhaas which may likely to disappear in future due to various external forces acting in the country vigorously with the power of money and global politics. It is time for the intellectuals of Bharata dEsham to wake-up and work collectively to protect and preserve Veda Samskruti of Bharata dEsham, by empowering the Youth of Bharat dEsham, the future care takers of this great Indian Heritage , with suitable education of our correct history and culture.

The above background led to formation of this Veda Samskruti Samiti which is registered under Societies acts of Government of Telangana, with Regd. No. 961/2016 by Sri A.H. Prabhakara Rao, who is the Founder and President of the Samiti.

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