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श्री भ्रमरांब मल्लिकार्जुन स्वामि, श्रीशैलम्

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The e-journal, **vEda vaaNee**, is open to all bona fide scholars in Vedas, Vedangas, Vedantic, Sanskrit and other allied subjects of Sanatana Dharma. The journal is intended to publish articles, reviews, and news including conferences, details, proceedings, meetings, PhD projects of students etc. We may consider a column of answers to comments on articles published in the journal, with final comment by the author. The present journal is a platform where scholars from different disciplines can examine and explore the inter-related nature of the disciplines of Vedas and Sanatana Dharma using a holistic approach.

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Patron's Page

(Return to the *dhaarmic* path)

गोब्राह्मणेभ्यः शुभमस्तु नित्यम् ।
लोकास्समस्ताः सुखिनो भवन्तु ॥
ॐ शान्तिः शान्तिः शान्तिः ।

*gobraahmaNebhyaH shubhamstu nityam |
lokaassamastaaH shukhino bhavantu ||
ॐ shaantiH shaantiH shaantiH |*

May the cows and *brahmanas* possess happy living at all times. That results in happiness and prosperity for the entire universe.

ॐ peace peace peace!

Traditionally *braahmin* is a member of the hereditary *vedik* & priestly *varNa* whose *svadharma* is to study, teach, and perform *vedik* rites. When the verse is recited in a ritual context, the speaker is usually invoking that ideal role—the community that is expected to uphold the *veda samskruti*.

Present-day *braahmins* (by birth)

- They're a huge, heterogeneous group –Many *jaati* communities spread across India, each with its own regional customs, rituals and even sub-hierarchies.
- Occupationally they range from temple priests, *samsk-rutam* teachers and ritual specialists to doctors, engineers, IT professionals, entrepreneurs and politicians. Many have moved far beyond the traditional “*veda* *pundit/priestly*” role and live urban, middle-class lives.
- Socially there's a mix of those who still observe strict *shuddhi* (purity) practices, daily *pUjaa* and *vedik* study, and those who are secular, inter-marrying across *jaati* lines and focusing on modern education and careers.

b.gItaa shloka18.42 – the “ideal” Brahmin

शमो दमस् तपः शौचं क्षान्तिर् आर्जवम् एव च ।
ज्ञानं विज्ञानम् आस्तिक्यं ब्रह्म-कर्म स्वभाव-जम् ॥ ४२ ॥

The verse lists nine inner qualities that define a Brahmin's natural duty:

1. *shama* – peace of mind; 2. *dama* – control of senses; 3. *tapas* – austerity; 4. *shauca* – purity (inner & outer); 5. *kSaantiH* – tolerance; 6. *aarjavam* – honesty/straightforwardness; 7. *jJaanam* – knowledge - scriptural); 8. *vijJaanam* – applied wisdom; 9. *aastikyam* – firm faith in the divine. These are presented as qualities that arise from a predominance of *sattva guNa*, not merely from birth.

It is also mentioned that the basic qualities for a *veda brahmin* are: *adhyayanam* (reciting *veda*) - *adhyaaapanam* (teaching *veda*); *yajnam* (performance *vedik* rituals) - *yaajanam* (Guiding others to perform *vedik* rituals) *daanam* (giving charity) - *pratigraham* (accepting charity) and *satyam* (speaking truth), *ahimsa* (non-violence), *kSama* -(Forgiving), *samam* & *damam* (control of all inner and outer senses), *shuci* (cleanliness).

Comparison

- Birth vs. conduct: Modern *braahmins* are identified first by lineage, but the *b.gItaa* stresses that true *braahmin*-hood is rooted in the nine qualities above. Many contemporary *braahmins* embody several of these (e.g., discipline, learning, honesty) while others may be far removed from the spiritual discipline the verse describes.

- Diversity of roles: The *b.gItaa*'s description is an ideal of inner disposition, not a job description. Today's *braahmins* can be scholars, doctors, artists, or activists and still meet the inner-quality criteria if they cultivate peace, self-control, etc.

- Caste vs. inner nature: Some argue the *b.gItaa* rejects rigid caste hierarchy, emphasizing that anyone situated in *sattva* can exhibit *braahmin*-like qualities, regardless of birth.

In practice, many *braahmins* by birth still enjoy social privileges, which can create a gap between the verse's ethical expectations and societal reality.

How it fits into *sanaatanadharma*

1. Role of the *braahmin* – In the *varNa*-system a *braahmin*'s primary *svadharma* is the study, teaching, and proper performance of sacred rites. The prayer asks that the environment around them stay pure and supportive so they can fulfill that role without obstruction.
2. Benediction as social cohesion – By wishing well to the custodians of the sacred, the verse reinforces the idea that the welfare of the whole community is tied to the welfare of its spiritual guides. It's a way of saying, "If the *braahmins* thrive, the whole society thrives."
3. Conditional blessing – The tradition also holds that a *braahmin*'s status is validated by conduct, not birth alone (see *b.gItaa* 18.42). The prayer implicitly reminds the *braahmins* that the auspiciousness they receive is contingent on living up to the virtues of *shama*, *dama*, *tapas*... etc. If they stray, the blessing loses its meaning.
4. Universal principle – The underlying principle is *dhaarmik* reciprocity: each segment of society has a function, and the smooth functioning of the whole depends on each part being blessed and fulfilling its duty. The verse is a cultural expression of that principle.

In short, the verse mentioned above is a traditional way of invoking continual divine grace upon the *braahmin* class, acknowledging their pivotal role in preserving and transmitting *sanaatanadharma*, while also subtly urging them to live up to the ethical standards that justify that blessing. In other words, ***braahmaNatva*** is the basic quality required to be a **true *braahmin***.

sanaatanadharma teaches that *dharma* is ultimately a matter of conduct, not merely birth (see b.gItaa 18.42). Therefore:

- A *braahmin* who does not embody the qualities listed in b.gItaa 18.42 is, in the deeper sense, not fulfilling his *braahminical* duty, even though he may be a *braahmin* by lineage.
- Benediction is a call to the community (and to the individual) to remember the higher purpose of the *braahminical* role and to strive toward those virtues.

Practical take-away

- When you hear the above verse in a ritual, it is a blessing for the whole *braahmin* community, irrespective of each member's current path.
- If you are reciting it personally for someone who has drifted, you can frame it as a hopeful wish that they be guided back to the *dhaarmik* qualities that define a true *braahmin*.

Conclusion

By birth, present-day *braahmins* form a sprawling, varied community with many lifestyles. The b.gItaa's benchmark is not lineage but the cultivation of peace, self-restraint, purity, tolerance, honesty, knowledge, wisdom and faith—qualities that any person, irrespective of birth, can strive for. Those who align their conduct with these traits are, in the b.gItaa's view, living the true *braahmin* ideal.

This benediction, is not a statement of fact. The speaker is invoking divine blessing on the *braahmin* community so that they may remain spiritually healthy and capable of carrying out their traditional duties—preserving *vedik* knowledge, performing rites, and guiding the society. So, the benediction does apply to *braahmins* by birth, but its full meaning shines when any person also lives up to the *braahminical* attributes. If those attributes are missing, the prayer becomes a gentle reminder and **a wish for their return to the *dhaarmic* path.**

— *shubham bhUyaat* —

— *Om tat sat* —

A.H. Prabhakara Rao

Patron

vEdu vaaNee

Founder & President, Veda Samskruti Samiti (VSS)

January 1st 2026



Editorial Page ----

– Sri Rama Jayam –

The Editors are pleased to present to all our readers the Volume 4, Issue 3, January 2026 of vEdu vaaNee, e-Journal of the Veda Samskruti Samiti (VSS), Hyderabad. As the earth goes around the sun once, we record this celestial event as the beginning of a New Year. It is also the time to reflect upon our accomplishments, take stock of our short falls and plan for the year ahead! It is also the time for goal setting and New Year resolutions. Whatever your custom and practice may be, let the New Year be the beginning of new hope, joy and contentment. May your outlook be for the change; “seeing life **as** an opportunity” to “seeing life – the miracle of nature - **is** an opportunity”! These are our hopes and aspirations for each of you, the reader, as our New Year wish! It is also the time for celebration of the harvest festival acknowledging the sun's transition into Capricorn, marked by diverse regional names like Sankranti / Pongal (South), Lohri (North), and Magh Bihu (Northeast). These celebrations involve holy dips, kite flying (especially Gujarat), bonfires, feasting on harvest produce like sesame and jaggery sweets, worship of the Sun God (Surya), and livestock - all blessings, symbolizing new beginnings and prosperity. Pongal is also celebration of mother earth and her blessings through rich harvest as well as our recognition of cow (our celestial mother) and the cattle and their invaluable role in our life. Happy Pongal, Sankranti, Lohri or Magh Bihu!

Sri Prabhakara Rao, in his Patron's message points out: “By birth, present-day *braahmins* form a sprawling, varied community with many lifestyles. The *b.gItaa*'s benchmark is not lineage but the cultivation of peace, self-restraint, purity, tolerance, honesty, knowledge, wisdom and faith – qualities that any person, irrespective of birth, can strive for. Those who align their conduct with these traits are, in the *b.gItaa*'s view, living the true *braahmin* ideal”.

Section 1, Research Articles, is composed of three papers.

The first article “**Shiksha - Sutra Format: a Path Breaking Approach based on the Maheshwar Sutras to Instruct the Vernacular Alphabet**” is authored by *Sri Achyut Purushottam Karve*. This article is about trying to use Sutra form to instruct Sanskrit letters to children so that they can learn the script with ease and speed.

The second article “**Interactive nature of Karma (Action), Bhakthi (Faith) and Jñana (Wisdom/reasoning) as Yoga Pathways**” is authored by *Dr. Krishnamoorthy (Subbu) Subramanian*. Karma Yoga, Bhakthi Yoga and Jñana Yoga are the three most

common and well-known pathways for self-control. The author suggests that these pathways for self-control are inter-related. They require constant reflection and balance between subjectivity vs. objectivity and attachment vs. non-attachment in our action, faith and reasoning, respectively. This feedback control may be thought of as "Cognitive Resilience". Being objective and unattached is the way nature always exists. It is how the driving force – the spirit – of everything we know of or relate to, exist. Practice of Yoga through any of the three pathways, to identify ourselves as integral and inseparable part of nature (*Tat Thwam Asi*) may be identified as "Spiritual Resilience". Through a model-based description, the author offers an approach to look at and practice the well-known pathways of Yoga for self-control of our body, mind (emotions) and Intellect (knowledge and reasoning) in an interactive and synergistic manner.

The third article on **Raajadharma in VedavaaGgmaya** is authored by *Sri A.H. Prabhakara Rao*. *raajadharma*, the duties and responsibilities of a king, is a pivotal concept in ancient thought of bhaarat, shaping governance, society, and culture. The significance of *raajadharma* lies in its emphasis on the king's role as a guardian of *dharma*, ensuring the wellbeing and prosperity of his subjects. This paper examines the concept of *raajadharma* in key texts of *veda vaangmayam*, including *raamaayaNa*, *mahaabhaarata*, *bhagavadgeetaa*, *manusmriti*, *paraashara smriti*, *kauTilya's arthashastra*, and the 24th chapter of *maarkaNdeya mahaapuraaNa*, written by *veda vyasa*. By exploring these texts, this study aims to elucidate the evolution and nuances of *raajadharma*, highlighting its enduring relevance in contemporary times. The author painstakingly explores the value to be gained by reviewing and enhancing the benefits to be gained from our ancient wisdom on various dimensions of our governance in a Democracy. The author also points out that these are not information relevant only for political leaders but also for every citizen, for after all in any Democracy it is the public (subjects) and their wisdom that determines the selection of their rulers!

Section 2, the Sanatana Dharma, begins with continuation of **Durga Suktam**.

Mantras 1 to 4 with their meaning were presented in our earlier issues of vEdu vaaNee by Dr. Raghava S. Boddupalli. Mantras 5 to 7 are covered as concluding segment in this issue. This *Durga Suktam* is a profound ancient invocation that calls upon Agni, and by extension the fiery aspect of Goddess Durga, to burn away our misfortunes and calamities. It implicitly reminds us to strive for purity, like Agni, and avoid inviting troubles through wrongful actions. The *Suktam*, through its layered meanings, also serves as a guide for spiritual growth by encouraging introspection on one's actions (*karma*), surrender to the Divine Will (*bhakti*), and alignment with higher principles (*yoga*). It is a powerful testament to the ancient Vedic wisdom that emphasizes both self-responsibility and divine grace in navigating the journey of life.

The second article in Telugu is ***Uttarakānda in the Srimad Ramayana was written by Valmiki Maharshi*** by *Dr. Indaram Srinivas Rao*. The author points out that there is a long-standing argument that Sage Valmiki wrote only the first six (6) *kāndas* of the Ramayana. Thus, many scholars have long considered it an interpolation. However, there are several evidence according to this article, supporting *Uttarakānda* to be part of Valmiki's Ramayana. This article tries to provide such evidence as many as possible. A brief summary in English language is provided for non-Telugu language readers.

The third item in this section **The Intention / Motive of the Daily Worship Procedure** is authored by *Dr. Somanchi (Tangirala) Visalakshi*. Daily worship or "Pooja" contains four parts in it. They are - doing Aachamana with KE'sava Naamaas - consuming water with folded hand, doing PraaNaayaamaa – inhaling and exhaling our breath in a particular method, to confirm our commitment - Samkalpa - with dEshakaalaadi keertana and offering worship to the Lord with 16 (*ShoDasa*) Upachaaraas. All these four steps foster spiritual, scientific, social and health related benefits behind them. This article explains the meaning and purpose of this pooja vidhana.

This section concludes with item 4: A short story in Sanskrit on "**Clever Children**" by *Sri J. Udaya Bhaskar*.

Section 3, the Sanatana Dharma News, of our current issue contains:

- *Jyotir Vājapēya Maha Yagam*
- Sanatana Board must be Established for Hindus - A Report
- Classical Dance and Music Performances at AZ., USA.
- A Brief Report on the *Pustaka Parichaya Mahotsavam*
- A Brief Report on the 100th Service Activity of Cheyuta Foundation (CF)
- A Brief Report of *Bharatiya Vigyan Sammelan* - 2025
- Veda Samskruti Samiti (VSS) Vision Document - English version

We welcome all comments and suggestions as well as your ideas to improve and enhance the vEdu vaaNee publication. We also solicit research papers, essays, poems and other written articles that are based on Sanatana Dharma. The goal is to learn, spread and assimilate the vast body of knowledge and promote a culture that seeks the goal of Sanatana Dharma: "*Sarve JhanaH Sukhino Bhavantru*: May everyone and indeed everything remain happy, in peace and harmony!"

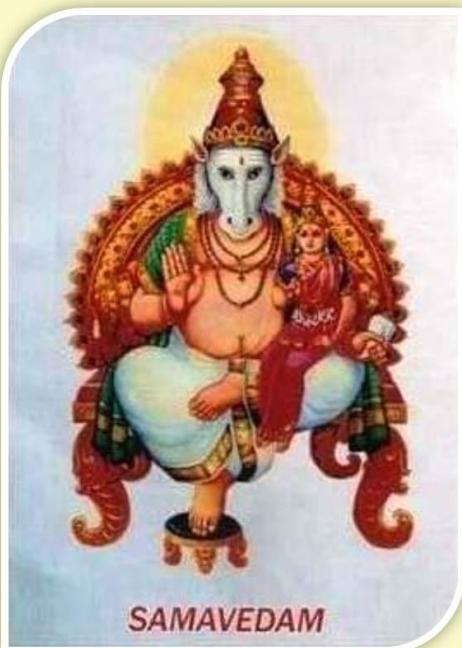
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Section One

Research Articles



Shiksha -

**Sutra Format a Path Breaking Approach Based on the Maheshwar Sutras to
Instruct the Vernacular Alphabet**

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*Nataraja, the absolute form of cosmic dance, sounded his drum fourteen times at the end of his dance. These emanated sounds have created the fourteen aphorisms called **Maheswara Sutras** to elevate the Siddhas, such as Sanaka and other r̄sis.*

Abstract

The Sutra form of literature is unique to Hindu, Buddhist and Jaina literature. This form as is well-known evolved in order to present related concepts in a short, sequenced and crisp manner. Panini's *Ashtadhyayi*, *Brahmasutra*, *Dharma Sutras*, etc. are some examples of Sutra literature.

Discussion

This article is about trying to use Sutra form to instruct Sanskrit letters to children so that children can learn the script with ease and speed.

1. Teaching the vernacular alphabet to children in the age group of 4yrs. to 10 yrs. a challenge.

a) By the time a child reaches school it has already learned to speak its mother tongue. Many a times the mother tongue is a dialect of the medium of instruction or may even be a foreign language.

The capacity to perceive a range of tones requires variation in the tonal environment, and exposure to such variation later leads to language processing and proficiency⁽¹⁾. Language acquisition obtained early enough will have the same brain representation as the

first language throughout the lifespan, but that second language, learned later in development, even when spoken at native level, will be represented differently in the brain relative to the first language⁽²⁾.

b) The Indian Education system follows the three-language formula. Each of the languages the child learns after it has enrolled in K.G. The languages that the child learns in school are formalized languages, i.e. these languages are meant to acquire knowledge. They are not merely languages for communication. Spoken tongues differ from formal languages not only in vocabulary but also in syntax. As a result, in any case the language that the child learns in school is represented in the child's brain as a second language.

c) The script for Sanskrit and all Indian languages is comprehensive as the script allows each of the vowels to be written separately as well by suffixing them to each of the consonants. Thus, though not completely, phonetic scripts of Sanskrit and other Indian Languages are difficult to learn. Moreover, the child has to be well versed with the script letters of Indian languages by the time it is 6 years old.

d) There is a one-to-one correspondence between the spell and the written word in all Indian Languages. While writing words of Indian Languages one needs to pronounce each single letter in the word to write the word. The written word does not appear as a single form as is the case with other world languages written with the help of 24 or 26 letters.

e) For a child a word is a single unit of expression. It is not aware that words themselves are made of single letters which he needs to learn if he has to learn to write Indian Languages. This is the reason why children as also their parents think that it is easier to learn to read and write languages which comprise of 24 or 26 letters. *However, the fact is that once the child has learnt to write all the letters of Indian languages it is then on its own.*

2. During this age the neuro-muscular system is plastic. Children pick up by imitation. Hence the system adopted needs to be compatible.

a) By the time a child is in school it is already 4 years old. The child has by then lost its ability to naturally appreciate lingual sounds of languages other than its mother tongue.

The absence of tones associated with a given language will eradicate the discrimination of those developmentally unheard tones by the time the infant is one-year-old⁽³⁾.

They have shown that young infants can discriminate phonetic speech sounds from all languages⁽⁴⁾. However, with exposure to language, the infant eventually loses this ability while simultaneously becoming increasingly proficient at their native language⁽⁵⁾.

b) The development of the brain has a long trajectory, beginning within a few days after conception and continuing through adolescence and beyond. The nervous system undergoes its most dramatic development during the first few years of life. Yet the processes that establish the structure and functioning of the brain, made possible by the developing networks of synapses that interconnect nerve cells and by the progressive fine-tuning of the neurons for the roles they will play within their synaptic networks, continue well into adolescence. The milestones of brain development from the prenatal period until school entry involve the development and migration of brain cells to where they belong in the brain, embellishments of nerve cells through the sprouting of new axons or by expanding the dendritic surface; the formation of connections, or synapses, between nerve cells; and the postnatal addition of other types of cells, notably glia. Fascination with the earliest stages of brain development is understandable. During this period, the spinal cord is formed, nearly all of the billions of neurons of the mature brain are produced, the dual processes of neural differentiation and cell migration establish the neuron's functional roles, and synaptogenesis proceeds apace. These processes represent an elaborate interplay between gene activity and the surrounding environments both inside and outside the child.

c) Brain development proceeds in overlapping phases: making the brain cells

(neurulation and neurogenesis), getting the cells to where they need to be (migration), growing axons and dendrites, which are structures needed to link with other nerve cells (neuronal differentiation and pathfinding), developing synapses or points of communication with other cells (synaptogenesis), refining those synapses (maturation and pruning), and, finally, forming the supportive tissue that surrounds the nerve cells and makes for efficient communication among them (glia genesis or myelination).

d) Within this developmental span, however, different brain regions with different functions appear to develop on different time courses (see Figure 1). Huttenlocher estimated that the peak of synaptic overproduction in the visual cortex occurs about midway through the first year of life, followed by a gradual retraction until the middle to the end of the preschool period, by which time the number of synapses has reached adult levels. In areas of the brain that sub serve audition and language, a similar although somewhat later time course was observed. However, in the prefrontal cortex (the area of the brain where higher-level cognition takes place), a very different picture emerges. Here the peak of overproduction occurs at around one year of age, and it is not until middle to late adolescence that adult numbers of synapses are obtained.

e) Thus, by the time a child enters school the child has lost its ability to learn a new language therefore the system that needs to be adopted for teaching the alphabet needs to be compatible. It means that humans have an intrinsic anatomical and physiological system that allows for communication just as is the case in the animal world. In humans' languages have evolved because of the unique anatomical

and physiological system that has been afforded by nature.

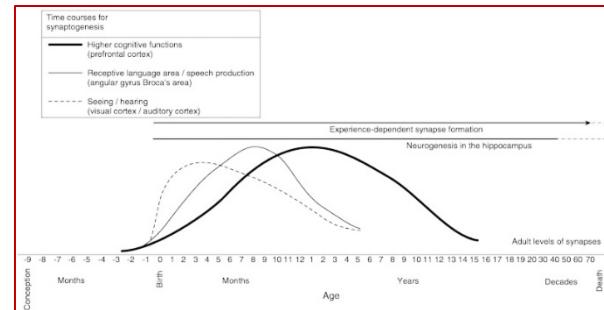


Figure 1: Human Brain Development: Neurogenesis in the Hippocampus through Experience-dependent Synapse Formation (Source: Charles A. Nelson, University of Minnesota, USA)

f) द्वे शीर्षे सप्त हस्तासो अस्य । त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्या आविवेशोति ॥

Mahabhashya -- The way a bull makes a sound describes the internal effort for producing lingual sounds. We see that while crying, sneezing, coughing or yawning we expirate air from the lungs with the help of the abdominal muscles and not with the chest muscles.

g) The passive part of the speech mechanism is the way in which air is expiated during speech production.

The diaphragm has both passive and active force capabilities. When displaced footward, as it is at large lung volumes, it develops no recoil. In contrast, when displaced headward, as it is at small lung volumes, it recoils in the inspiratory direction. The diaphragm can generate active force in the inspiratory direction only.

The abdominal wall can produce both passive and active force. It recoils in the expiratory direction at large abdominal wall volumes and in the inspiratory direction at

small abdominal wall volumes in most body positions. The abdominal wall can generate active force in only the expiratory direction, with greater expiratory force being generated at large abdominal wall volumes because its muscles are on more favorable portions of their length-force characteristics⁽⁶⁾.

3. Children pick up languages through words and not through single letters.

a) Infants start by imitating simple sounds like baba, mama, kaka, etc. depending upon the language of their mother or care-taker. We observe that there is repetition of the same sound. Single sounds are difficult to imitate and do not make meaning.

b) The manner in which the child imitates depends upon many variables like the person whose sound is being imitated, the clarity with which the sound is produced, the child's physiological ability to distinctly hear sound, the vocal mechanism of the child, etc.⁽⁷⁾

4. Voicing single letters creates noise making it difficult for the child to pick up the intended letters. Children tend to pick up the noise rather than the intended letter.

a) Different languages coordinate different facial muscles for producing language specific speech sounds.

b) In the process of imitating the specific speech sounds the child also observes and imitates the facial expression of the person who is being imitated.

c) Though a particular speech sound in a particular language is the same as in any other language yet it becomes difficult for an individual to learn another language on account of the difference in the coordination of the facial muscles for a particular language.

d) This difference in the coordination of facial muscles for producing a particular or the same speech sound in different languages can be termed as noise. Noise therefore becomes the common denominator for a particular language.

5. Sutra compilation replicates a word form. It makes it easier for the child to imitate a sutra as a couple of letters are integrated into a single sutra as in a word.

a) A Sutra is a unique arrangement of words to define a particular idea in a minimum number of letters.

b) This literary form is unique to Sanskrit.

c) The Sanskrit language is well defined in terms of length of vowels as a result in the sutra form not only minimum letters are used but the time length for a particular sutra also stands defined.

नृत्तावसाने नटराजराजो

ननाद ढक्काम नवपञ्चवारं

उद्धर्तुकामः सनकादिसिद्धान्

ऐतद्विमर्शे शिवसूत्रजालम्

At the end of His Cosmic Dance, Shiva, the Lord of Dance, with a view to bless the sages Sanaka and so on, played on His Damaru fourteen times, from which emerged the following fourteen Sutras, popularly known as Shiva Sutras or Maheshwara Sutras.

The reference to the damaru in the above shloka testifies that the Maheshwara Sutras have to be recited in rhythmic beats.

d) The Sutra form is a Samhita form and is akin to the Vedas as there are no pauses between two words. Letters in words and words

in the sutra are expected to be voiced contiguously; as a result, a sutra becomes a single word, for example, वृथिरादैच्.

6. The Maheshwar Sutras sets the example.

a) Panini used the Sutra form in describing all the letters of the Sanskrit language. These sutras are well known as *Maheshwar Sutras* or *Akshar Samamnaya sutras* or *Shiv Sutras*. They are as follows:

- 1) अइउण् 2) क्रल्क् 3) एओङ् 4) ऐऔच् 5) हयवरट्
- 6) लण् 7) जमडणनम् 8) झभज् 9) घढधष्
- 10) जबगडदश्
- 11) खफछठथचटतव् 12) कपय् 13) शषसर्
- 14) हल्

b) The Maheshwar Sutras are not script specific. They describe all the letters individually which the human phonetic organ is capable of articulating and thus can be called universal. They are just like the elements in chemistry. The letters found in various languages other than those in the Maheshwar Sutras are either corruptions of the same or non-lingual sounds. The letters in the Maheshwar Sutras are human lingua specific hence applicable to all languages. They form the core of human languages not specific to Sanskrit alone. In the case of Sanskrit, the letters in Maheshwar Sutras are sufficient to describe the language completely.

c) The Maheshwar Sutras define the place of articulation and the effort involved in phonating each of the letters at the same time.

d) All the letters in the Maheshwar Sutras are voiced. The consonants (हल् letters) are not

suffixed with any vowel. (Panini has not specified any of the अच् that are to be suffixed to the हल् letters). The notion that consonants cannot be voiced without suffixing a vowel is misplaced. As a matter of fact, how do we know or how can we recognize that a consonant has been suffixed by a vowel or not? Is it on the basis of the sound that we hear or by how it is articulated?

e) When a vowel is suffixed to a consonant and voiced the tongue regains its position i.e. lies on the floor of the mouth for e.g. क् + अ - क when not the tongue remains in a lift position. The इत् letter in the Maheshwar Sutras helps the tongue regain its normal position as the consonants in the Maheshwar Sutras are not suffixed with any of the अण् vowels.

7. The criticism leveled against the Maheshwar Sutras of being incomplete as a tool as they do not instruct all the letters together with their variations needs to be addressed.

a) Panini did not feel the need to make sutras for all the consonants with each of the suffixed vowels.

b) Even though letters are considered to be both आकृति and पदार्थ at the same time yet they undergo variation when different vowels are suffixed as also when these suffixed vowels are intonated.

c) Knowing a cow from one's own land is not sufficient to visualize the different varieties that are found elsewhere. The different varieties differ in quality though they are similar in आकृति and पदार्थ.

8. The conventional Barakhadi has not been composed in Sutra form as it intends to teach the **script** with variations when vowels are suffixed. It is not intended for the purpose of instruction i.e. to teach uchcharana.

a) The conventional arrangement of letters of the Sanskrit alphabet in the Barakhadi form was not current during Vedic or Paninian times.

b) The following Sutras are composed to overcome the lacunae in the conventional arrangement in the Barakhadi.

c) These Sutras will help the child appreciate the difference between each of the consonants by articulation as well as by effort. They will also help the child distinguish the effort while phonating the short and the long vowels and thus phonate the Barakhadi flawlessly.

d) The conventional Sanskrit alphabet arrangement was invented for the purpose of teaching the script and not to instruct the letters (uchcharana) of the Sanskrit language.

e) It is assumed that a person who desires to learn reading and writing a language knows how to speak the language.

9. If the child is unable to pick the uchcharana, it cannot relate the sound of the letter with the letter sign.

a) In order that children learn to phonate the consonants correctly they should be in a position to discriminate between consonants of the same varga easily. The sutra form makes it possible for the child to make the difference between the consonant sound it has heard and the consonant sound it is phonating.

b) In order to facilitate correct pronunciation of the vargiya consonant sound the following sutras have been formulated.

These sutras are without suffixed vowel अ.

क ट च	क च ट
प त	त प त्
ख ठ छ	ख छ ठ
फ थ	थ फ थ्
ग ड ज ब	ग ज ड द
द	ब द्
घ ढ झ	घ झ ढ
भ ध	ध भ ध्
ङ ण ञ	ङ ज ण
म न	न म न्

ii) In order that the child learn to suffix the various vowels to each of the vargiya consonants the following sutras have been formulated.

प त क ट च त्	पs तs
फ थ ख ठ छ थ्	कs टs
ब द ग ड ज द्	चs त्
भ ध घ ढ झ ध्	फs थs
म न ङ ण ञ न्	खs ठs
	छs थ्
	बs दs
	गs डs
	जs द्
	भs धs
	घs ढs
	झs ध्

		मs नs ठs णs जs न्		मे ने डे णे जे न्
पा ता	पि ति कि टि	पी ती	पो तो	पै तै कै टै चै त्
का टा	चि त्	की टी	को टो	फै थै खै ठै छै
चा त्	फि थि खि ठि	ची त्	चो त्	थ्
फा था	छि थ्	फी थी	फो थो	बै दै गै डै जै द्
खा ठा	बि दि गि डि	खी ठी	खो ठो	भै धै घै ढै झै
छा थ्	जि द्	छी थ्	छो थ्	ध्
बा दा	भि धि धि डि	बी दी गी	बो दो	मै नै डै णै जै
गा डा	झि ध्	डी जी द्	गो डो	बौ दौ गौ
जा द्		भी धी	जो द्	डौ जौ द्
भा धा		घी ढी	भो धो	भौ धौ
घा ढा		झी ध्	घो ढो	घौ धौ
झा ध्		मी नी डी	झो ध्	झौ ध्
मा ना		णी जी न्	मो नो	मौ नौ डौ
डा णा			डो णो	णौ जौ न्
जा न्			जो न्	
पु तु कु	पू तू कू टू चू तू	पे ते के	त प क च ट त्	तs पs
टु चु त्	फू थू खू ठू छू	टे चे त्	थ फ ख छ ठ थ्	कs चs
फु थु	थ्	फे थे खे	द ब ग ज ड द्	टs त्
खु ठु	बू दू गू झू जू द्	रे छे थ्	ध भ घ झ ढ ध्	थs फs
छु थ्	भू धू घू झू झू	बे दे गे डे	न म ड ज ण न्	खs छs
बु दु गु	मू नू झू णू झू	जे द्	रs थ्	
डु जु द्	न्	भे धे घे	दs बs	
		डे झे ध्	गs जs	
			डs द्	

		ধs भs घs झs ढs ध् नs मs ঢs বs ণs ন্	নু মু ড়ু জু ণু ন্ তো পো কো চো	ধূ ভূ ঘূ ঝূ ডু ধ্ নূ মূ ঝূ জু ণু ন্	ধে ভে ঘে ঝে ঢে ধ্ নে মে ডে জে ণে ন্
তা পা কা চা টা ত্ থা ফা খা ছা ঠা থ্ দা বা গা জা ঢা দ্ ধা ভা ঘা ঝা ঢা ধ্ না মা ঢা জা ণা ন্	তি পি কি চি টি ত্ থি ফি খি ছি ঠি থ্ দি বি গি জি ঠি দ্ নি মি ডি জি ণি ন্	তী পী কী চী টী ত্ থী ফী খী ছী ঠী থ্ দী বী গী জী ডী দ্ ধী ভী ঘী ঝী ঢী ধ্ নী মী ডী জী ণী ন্	তৈ পৈ কৈ চৈ টৈ ত্ থৈ ফৈ খৈ ছৈ ঠৈ থু ফো খো ছো ঠো থ্ দো বো জো জো ঠো দ্ ধো ভো ঘো ঝো ঢো ধ্ নো মো ঠো জো ণো ন্	তৌ পৌ কৌ চৌ টৌ ত্ থৈ ফৈ খৈ ছৈ ঠৈ থু ফৌ খো ছৌ ঠো থু দো বৌ জো জৌ ঠো দৌ ধো ভৌ ঘো ঝৌ ঢো ধু নো মৌ ঠো জৌ ণো নু	ধে ভে ঘে ঝে ঢে ধ্ নে মে ডে জে ণে ন্
তু পু কু চু ডু ত্ থু ফু খু ছু ঠু থ্	তূ পূ কূ চূ ডু ত্ থূ ফূ খূ ছূ ডু থ্ দূ বূ গূ জূ ঝূ ডু	তে পে কে চে টে ত্ থে ফে খে ছে ঠে থ্ দে বে গে জে ডে দ্			

iii) In order that the child learn to appreciate the length of the vowels when suffixed to each of the vargiya consonants the following sutras have been formulated.

প ত ক ট চ ত্ পি তি কি টি চি ত্ পু তু কু ডু চু ত্	ফ থ খ র ছ থ্ ফি থি খি ঠি ছি থ্
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पs तs कs टs चs	फु थु खु ठु छु	बs दs	भी धी धी	मे ने डे णे जे
त्	थ्	गs डs	ढी झी ध्	न्
पी ती की टी ची त्	फs थs खs	जs द्	भू धू धू छू	मो नो डो णो
पू तू कू टू चू त्	ठs छs थ्	बी दी	झू ध्	जो न्
पे ते के टे चे त्	फी थी खी ठी	गी डी	भे धे घे ढे	मै नै डै णै जै
पो तो को टो चो त्	छी थ्	जी द्	झे ध्	न्
पै तै कै टै चै त्	फू थू खू ठू छू	बू दू गू	भो धो घो	मौ नौ डौ णौ
पौ तौ कौ टौ चौ त्	थ्	डू जू दू	ढो झो ध्	जौ न्
पा ता का टा चा त्	फे थे खे ठे छे	बे दे गे	भै धै घै ढै	मा ना डा णा
	थ्	डे जे द्	झै ध्	जा न्
	फो थो खो ठो	बो दो	भौ धौ घौ	
	छो थ्	गो डो	ढो झो ध्	
	फै थै खै ठै छै	जो द्	भा धा घा	
	थ्	बै दै गै	ढा झा ध्	
	फौ थौ खौ ठौ	डै जै द्	बौ दौ	
	छौ थ्	गौ डौ	गौ डौ	
	फा था खा ठा	जौ द्	जौ द्	
	छा थ्	बा दा	बा दा	
ब द ग	भ ध घ ढ	म न ड ण ज	गा डा	
ड ज द्	झ ध्	न्	जा द्	
बि दि	भि धि धि	मs नs डs		
गि डि	डि झि ध्	णs जs न्		
जि द्	भs धs	मी नी डी णी		
बु दु गु	घs डs	जी न्		
झु जु द्	झs ध्	मू नू झू णू झू		
		न्		
				त प क च ट त्
				ति पि कि चि टि त्
				तु पु कु चु ठु त्
				तs पs कs चs टs त्
				ती पी की ची टी त्
				थ फ ख छ ठ
				थ्
				थि फि खि
				छि ठि थ्

तू पू कू चू टू त्	थु फु खु छु टु	दs बs	धू भू घू	नी मी डी जी
ते पे के चे टे त्	थ्	गs जs	झू डू ध्	णी न्
तो पो को चो टो त्	थs फs खs	डs द्	धे भे घे	नू मू झू झू णू
तै पै कै चै टै त्	छs ठs थ्	दी बी	झे ढे ध्	न्
तौ पौ कौ चौ टौ त्	थी फी खी	गी जी	धो भो घो	ने मे डे जे णे
ता पा का चा टा त्	छी ठी थ्	डी द्	झो ढो ध्	न्
	थू फू खू छू टू	टू बू गू	धै भै घै	नो मो डो जो
	थ्	जू झू द्	झै ढै ध्	णो न्
	थे फे खे छे ठे	दे बे गे	धौ भौ घौ	नै मै डै जै णै
	थ्	जे डे द्	झौ ढौ ध्	न्
	थो फो खो	दो बो	धा भा घा	नौ मौ डौ जौ
	छो ठो थ्	गो जो	झा ढा ध्	णौ न्
	थै फै खै छै ठै	डो द्		ना मा डा जा
	थ्	दै बै गै		णा न्
	थौ फौ खौ	जै डै द्		
	छौ ठौ थ्	दौ बौ		
	था फा खा	गौ जौ		
	छा ठा थ्	डौ द्		
		दा बा		
द ब ग	ध भ घ	गा जा		
ज ड	झ ड ध्	डा द्		
द्	धs भs			
दि बि	घs झs			
गि जि	डs ध्			
डि द्	धी भी घी			
	झी ढी ध्			

iv) In order that the child learn to appreciate the correct pronunciation of हण् and शल् letters the following sutras have been formulated. Note that the visarga is also included.

र ल ह य	सः श ष	रा ला हा	
व त्	त्	या वा त्	
रि लि हि	सि : शि		
वि त्	षि त्		
रु लु हु	सु : शु षु		
यु त्	त्		
रस लस	सस : शस		
हस यस	षस त्		
वस त्	सी : शी		
री ली ही	षी त्		
वी त्	सू : शू षू		
रु लू हू	त्		
यू त्	से : शे षे		
रे ले हे ये	त्		
वे त्	सो : शो		
रो लो हो	षो त्		
यो वो त्	सै : शै षै		
रै लै है यै	त्		
वै त्	सौ : शौ		
रौ लौ हौ	षौ त्		
यौ वौ त्	सा : शा		
	षा त्		

Note: These Sutras should only be used as an aid to instruct the Barakhadi. They are not meant to replace the Maheshwar Sutras. The Maheshwar Sutras alone are the means to instruct each of the letters of the Sanskrit Language.

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About the Author



Achyut Purushottam Karve, studied the Tabla of Ahmedjan Thirakwa for the last 50 years and is exploring the reason for the exquisite lingual sounds that he could produce on the Tabla. Karve was the first to point out that his technique of playing the Tabla was the outcome or reflection of a chaste recitation of the compositions. To reveal the chaste phonation of letters, he took the refuge of the Maheshwar Sutras. After a study of ten years on the Maheshwar Sutras, in 2015, Karve recorded his findings on the sixty-four (64) letters of the Sanskrit language and the 18 अ॒ट्टs in his book 'Revealing the Atlantis of Sanskrit Phonology'. Karve is also teaching children on reading and writing of the Devnagari Script. In this effort, Karve was guided by Pt. Vasudevacharya Joshi, a Veda Pandit and Prof. Shivkumar Chaturvedi, a Professor of Sanskrit Grammar at Bharatiya Sanskrit Sansthan.

Interactive Nature of *Karma* (Action), *Bhakthi* (Faith) and *Jñana* (Wisdom/reasoning) as Yoga Pathways

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Abstract

Traditionally Yoga is treated as three parallel and interconnected pathways. This leads to isolated emphasis on *Karma* (action), *Bhakthi* (faith) and *Jñana* (reasoning). The common element across all pathways of Yoga is Self-control through “Objectivity” and “non-attachment”. Emphasis on such self-control may be through implicit faith in our inseparable union with nature (*Tat Thwam Asi*), which may be identified and experienced as “Spiritual Resilience”. Self-control may also be influenced and managed through our management of the Guna (Connectors) to anything external to the “self” through our Knowledge, Bias and Ignorance. Such Cognitive Behavior Management of the self may be recognized and managed as “Cognitive Resilience”. Both Spiritual and Cognitive Resilience co-exist like two sides of a coin. They may also be envisioned as part of a feedback process in managing our body/brain/mind complex!

Introduction

Karma Yoga, Bhakthi Yoga and *Jñana* Yoga are generally considered as three different pathways leading to the same common goal (i.e.) Self-realization⁽¹⁾. They are treated like three rivers merging into the same ocean. Our physical actions, emotional responses and intellectual reasoning are all interconnected within each of us. They are intertwined and inseparable. One cannot act without faith and reasoning, however limited or flawed they might be. Any thought is realized only through our emotions and actions. In that case, could these three pathways for self-realization be one and the same, only recognized differently like the reflections of the water, depending on the object reflected? Is it ever possible to pursue one pathway at the exclusion of the other? Are there benefits to such integrated view of all three Yoga, instead of them being understood

or practiced as different, like silos? We address these questions in this paper.

Karma Yoga is the right action, for the right reasons and with proper emotional mindset.

Our heart, lungs, kidneys, blood circulation, digestion, brain functions, our vision, hearing, all other life processes work on their own, practicing Karma Yoga, all the time while we are alive! Even our mind practices Karma Yoga most of the time. For the thousands of miles you have driven in your lifetime, how many cars, roads, road signs or potholes do you remember? Every moment of your driving (over hundreds of hours) your body/brain, mind and intellect were and are actively engaged objectively, un-attached, practicing Karma Yoga! Every day, everyone does their life activities including caring for children, doing the work at the office, doctor caring for the patient, teacher teaching their

students, player in the playing field, all happen unattached and with objectivity (without regard to personal immediate needs) (i.e.) Karma Yoga! Often quoted phrase for Karma Yoga, referenced from Baghawath Geetha (B.G.) Verse 2. 47 may be rephrased as:

All that exists are the activities you are responsible for (i.e.) your duties.

The results do not exist, since they will come only after your actions are carried out!

In other words, as a scientist, conduct your experiments; the results will follow whatever they are! Above is a way of looking at the verse differently from saying “You do not have the right to the fruits of action”! Above quote from B.G. merely states that the “results will follow” and you will partake that as appropriate with the right emotions and proper wisdom appropriate for that moment!

Another example to describe the above B.G. reference:

You get into the playing field to play. Scoring goals – the outcome – is incidental. There is no goal to be scored without playing! So, why be obsessed with goals (outcome)? Instead, be focused on the play and your move at every moment. Go ahead and play as best as you can and see what happens. Some of those moments during the play may end up as scoring goals by you or your teammates (or from the other team!). We are told that best players – identified as “Clutch players” – always play with the above mindset!⁽²⁾

Bhakthi Yoga is Faith / Trust/ Surrender to a larger cause (towards God in most religious pathways). It is also an emotional resilience that comes from an unshakeable faith in the thought “I am part of, and integral with nature: *Tat*

Thwam Asi”⁽³⁾. Faith may not be limited to God and His mercy alone. We practice faith in many ways, even in secular societies. For example, faith in the “Constitution” that everyone swears allegiance to is the bed rock of any Democracy.

Let us take a common example from our daily life: Driving a car appears to be merely an activity (Karma). Yet, even before one starts driving, one needs to have faith in the proper working of the car, trust that the car is safe and well designed and surrender to the notion that everyone will follow the rules and law (which after all are abstract in nature subject to interpretation) — (i.e.) We practice Bhakthi Yoga as a foundation for our action (i.e.) proper driving!

Bhakthi Yoga is our primary tool to manage our emotions and feelings. Bhakthi Yoga reflects as a balanced outlook, being Tranquil as needed (*Satvikam*), while being aware and keeping in check our emotional bias (*Rajasam*) and the delusion (*Tamasam*) that comes from our ignorance. It is important to acknowledge that we are always possessed or connected through these three ropes or connectors (*Guna*). It is a foolish errand to believe and pursue tranquil behavior all the time and live with a mindset that “I am not the one with bias and ignorance”! One who is more tranquil and “good natured” is required to reflect on the prevailing balance across these three *Guna*. In those moments of true self-reflection – soul searching – our Bhakthi (faith) in something larger than us - the Lord - serves as a goal post, as a reference to calibrate against. This intrinsic reflection and self-realization is Bhakthi Yoga? At moments of turmoil due to our bias driven by our intense desires, needs and wants or due to our ignorance predominating as obstacle to any

progress or way forward, our faith (Bhakthi) lifts us up and restores our emotional stability. With such regained stability, our mind seeks new knowledge and a tranquil journey that follows. Such anchoring of the mind and restoring of our stability in emotions and thoughts are needed more often than we account for. Such moments of internal course correction are also less visible to others. Such stability and self-correction is needed for everyone – believers as well as non-believers in God. These are the moments we find Bhakthi Yoga at its most impact for everyone in our daily life? As an example, every man-made system, such as Democracy, rule of law and a civil society rely entirely on “faith” – Bhakthi – in a larger order and stable society! Our actions (Karma) could not come to fruition without Bhakthi (faith)!

Jñana Yoga is reflection and reasoning on the meaning and purpose of our thoughts. They are intimately connected to our Knowledge, Bias and Ignorance as much as are our actions and our emotions. As an example: Reading any book and understanding its contents is part of Jñana Yoga.

Jñana Yoga may be the most valuable tool and the necessary and missing link in our learning and understanding of Vedic Scriptures and the underlying Vedic Philosophy. One may chant prayers, visit temples, conduct prayer services – all reflecting Karma Yoga and Bhakthi Yoga. It is equally important to reflect and internalize the meaning and purpose behind those activities. Such understanding and internalizing of the principles is Jñana Yoga.

Interconnected nature of all three Yoga pathways:

I read a book – Karma Yoga
I have faith in its usefulness – Bhakthi Yoga

I learn and understand – Jñana Yoga

Thus Karma, Bhakthi and Jñana as Yoga (right action, with faith and reasoning) are always co-existing and inter-related.

A brief Google AI search, with the following questions and their answers⁽⁴⁾ are posted below:

What is the most frequently mentioned in Upanishad among: Karma yoga, Bhakti Yoga or Jñana Yoga?

Jñana Yoga (the path of knowledge) is the most frequently mentioned and emphasized among the three paths in the Upanishads.

Karma Yoga is discussed in the Upanishads, often as a connecting link between desire and rebirth (samsara). However, the detailed system of Karma Yoga (selfless action without attachment to results, as a spiritual path) is more systematically developed and extensively discussed later in the Bhagavad Gita.

Bhakti Yoga: While the concept of devotion (*Upasana*, a precursor to Bhakti) is present in some later Upanishads, the full-fledged Bhakti Yoga (path of loving devotion to a personal God) is also more a prominent feature of post-Upanishadic texts like the Puranas and the Bhagavad Gita.

What is the most frequently mentioned in Bhagavath Gita among: Karma yoga, Bhakti Yoga or Jñana Yoga?

While all three yoga are discussed, Karma Yoga is the most frequently mentioned in Bhagawath Geetha.

What is the most frequently mentioned in Google AI database among Karma yoga, Bhakti Yoga or Jñana Yoga?

While a specific frequency count within the entire "Google AI database" is not publicly available, analysis of general literature and modern trends suggests that Bhakti Yoga and Karma Yoga are the most frequently mentioned or practiced paths than the more rigorous Jñana Yoga.

Karma yoga, Bhakti Yoga and Jñana Yoga - are they independent paths or interdependent?

Karma, Bhakti, and Jñana yoga are best understood as interdependent paths that are interwoven, not exclusive, although one might be a primary focus. They are different approaches to spiritual growth that can, and often should, be integrated, to achieve self-realization.

Admittedly the above is very limited, and insufficient scientific study. Yet two points seem to emerge consistently.

- Karma, Bhakthi and Jñana Yoga are seen as three independent paths serving the same goal. Integrated practice across the three is seen as desirable but not seen as a prerequisite or inevitable.
- Karma Yoga and Bhakthi Yoga are seen as preferred paths for modern day practitioners, while Jñana Yoga might have been the center of focus during the period of writing of the Upanishad!

Karma (as Physical Action) is visible and evident to the self as well as for anyone (others). Hence Karma Yogi can be easily identified by his actions. This physical and tangible aspect of Yoga is also now well established as Hatha Yoga for physical fitness throughout the world⁽⁵⁾.

With the above in mind, we can raise the following questions and seek answers:

If Karma Yoga is to be practiced in integration with Bhakthi and Jñana Yoga, then why such focus primarily on Karma Yoga, in modern day practice, as noted in the literature?

This could be for two reasons:

Bhakthi and Jñana are intrinsic – within one's own emotions and thoughts. They are less visible. Managing our emotions (*Bhakthi*) and analytical reasoning (*Jñana*) are required for Objectivity and non-attachment, in our actions. Otherwise, engagement in actions with an emotionally balanced mind and with reasoning and logic (wisdom: *Jñana*) is not possible. A living tree produces fruits and flowers for others to enjoy (Karma Yoga). But "living tree" implies processes of nature which the tree – the self – experiences and practices. Such a "living tree" within us is governed by faith and wisdom, prerequisites for the outcome (i.e.) Karma Yoga in action.

Because of their intrinsic nature *Bhakthi* and *Jñana* require self-engagement or internalizing! They are difficult to describe or prescribe without their visible effects through action (*Karma*).

Consider for example two persons in the family – husband and wife, parent and child, siblings, etc. In each of the pairs, both will engage in the matters of the family. One may be a thinker and source of emotional stability through Jñana and Bhakthi. Their impact may be more through reflection, reasoning, guidance, counselling, motivation, in addition to their physical or material actions. Other may benefit from all this as part of a team and engage in actions – visible to all and with impact and benefit to all – (i.e.) Karma Yoga -

yet governed by their own faith and wisdom (i.e.) Bhakthi Yoga and Jñana Yoga.

In terms of composition, we could say:

Activities Identifiable as	Karma Yoga	Bhakthi Yoga	Jñana Yoga
Person 1	10%	30%	60%
Person 2	90%	6%	4%

The actions of Person 2 as Karma Yogi may be more readily identifiable, relatable and teachable to others, compared to the actions of Person 1?

In Mundaka Upanishad (verse 3.1.1)⁽⁶⁾ it is stated that

“Two birds, ever united and close companions, cling to the same tree.

Among the two, one tastes bitter and sweet fruits. The other looks on without eating.”

Traditional explanation for these two birds is the Prakruthi or the dynamic field of activities and Purusha / Soul / Consciousness – the enabler and the witness of the dynamic world and all that happens. These two birds remain inseparable, always together!

Perhaps we could consider the two birds as a pair, one engaged in Karma Yoga with Bhakthi and Jñana Yoga as the substratum and the other bird residing more in Jñana and limited in visible activities of Bhakthi or Karma Yoga. Such division and distribution of efforts may be based on the context, situation and circumstances in life. As an example, consider the case of Arjuna, from the epic – Mahabharata:

Arjuna is often described as an example of Karma Yogi (thanks to his righteous actions throughout his life, even though

during periods of his life – (e.g.): during the B.G. Conversation – he was more like Person 1, intense in his faith and analysis and reasoning to find the right course of action (Dharma)! Then implement the right course of action deemed appropriate and necessary for the moment. This behavior could be seen more as Person 2 in our example above.

The inference by Google AI as noted above (i.e.) *Karma Yoga is the most frequently mentioned in Bhagawath Geetha*, and by inference it is preferentially emphasized, might be more of a perception conveyed by various writers in the database than an accurate reflection of the conclusion derived from B.G.

Controlling the sense organs (Indriyani) is good. Having control over the mind (Manaha) is better. Controlling the intellect (Buddhi) may be the best. The enlightened person controls all three and yet actively engages them without being affected by them. Such a person is considered to be the most superior of all.

B.G. 3. 42

Above verse from B.G. suggests an integrated approach of Karma Yoga, Bhakthi Yoga and Jñana Yoga to deploy our body, mind and intellect in sync with each other.

Having become aware of the true nature of the enlightened person, who uses total self-control as a means to manage oneself, engage yourself vigorously in all your efforts.

B.G. 3. 43

From the above we see “Self-control” is at the core of any Yoga. Self-control of our organs (*Indriyani*) and hence our actions is Karma

Yoga. Self-control of our mind and hence our emotions is Bhakthi Yoga. Self-control of our intellect and hence our thoughts and analytical reasoning is Jñana Yoga. One can then infer that irrespective of the instrument controlled – Body, Mind or intellect – the fundamental requirement is the “process” (Yoga) I.e. self-control.

While the verse above states “*enlightened person, uses total self-control as a means to manage oneself*”, what is that process?

Self-control (Yoga) is a balancing act between “Subjectivity” Vs. “Objectivity” and “Attachment” Vs. “Non-attachment”. This balancing act may be seen as a two-step process:

Self-control may be thought of as a balancing act between being implicitly in union with nature (Brahman) against all forces that influence one towards being an individual, distinct and separate from nature! Consider for example the wind blowing by. It spreads the odor or fragrance on its path. The wind is merely focused on moving whatever is in its path. The wind is Objective and non-attached to anything on its path! Upanishad states “that which enables the wind to move” is Brahman! (source: Kenopanishad).⁽⁷⁾

As humans, we are part of nature. Our hearts beat, lungs breathe, brain works, we digest food, we all have our parents (source like the seed for the tree), we have children and family (like trees and forest), etc. When we behave, feel or think like nature – objectivity and non-attachment is second nature to us. We remain as “Good Samaritans” without thinking⁽⁸⁾.

Yet, by our human instinct we are drawn into our shell of “individuality”. Through this

shell we acquire our identity such as our name, size, weight, family, needs and wants. They lead to our preferences such as good/bad. Like/dislike, These lead to our subjectivity (I, we, others, different from each other, different from nature) and attachment (mine, ours,). This balancing act of being in union with nature vs. being individual human is one of self-control, the core principle of Yoga. It is illustrated as the balancing act across two sides of a coin in Figure 1.

We can also use the analogy of the deep ocean and the waves on its surface. The deep ocean represents the contemplative state of Yogi (in true union with nature). The ever-present waves represent the constant perturbation we face in life called *Vasana* (Experiences). Through Self-control (Yoga) we manage the ever-present ebb and flow of life. This requires objective and un-attached assessment of our Guna (Connectors) evidenced as Tranquility, Turbulence and Inertial states. They are enabled by the prevailing Knowledge, Bias and Ignorance. While these three connectors co-exist, dominance of one over the other two, determines our “experience”. This is the second balancing act, also noted in Figure 1.

Hence, through Yoga, or self-control, we have two modes of balancing act: One to manage our cognitive behavior to remain at a minimum of perturbation. The other to constantly recenter our actions, emotions and thoughts such that we strive to remain in harmony with our natural state (i.e.) as implicit and integral part of nature (*Tat Thwam Asi*). These may be identified as Cognitive resilience and Spiritual resilience, respectively. The details of these two steps or balancing acts are schematically illustrated in Figure 1.

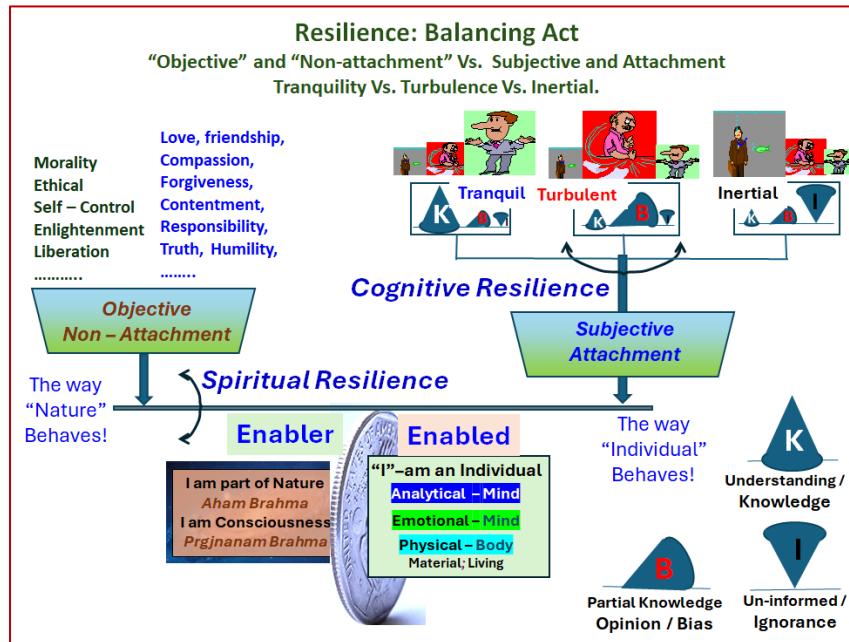


Figure 1: Yoga as a balance act, developing Spiritual and Cognitive resilience

Returning to the two birds (analogy cited earlier from Mundaka Upanishad), we could reflect on the bird eating and chirping away as the human practicing “Cognitive resilience” through the various Yoga pathways and the other bird, the calm, quiet witness as the same human being practicing “Spiritual resilience” as illustrated in Figure 1.

As human we are a system composed of our “mind/brain/ body” complex - Figure 2. All our

actions, our participation or engagement in life occur through this complex system. Of these, the brain and body as physical organs are well understood. Mind as the center, the controller and manager of our actions, emotions, feelings and thoughts and its interactive role with our brain and body is the subject of intense studies by experts around the world. This subject is dealt with in detail under the field of Neuro Psychology⁽⁹⁾

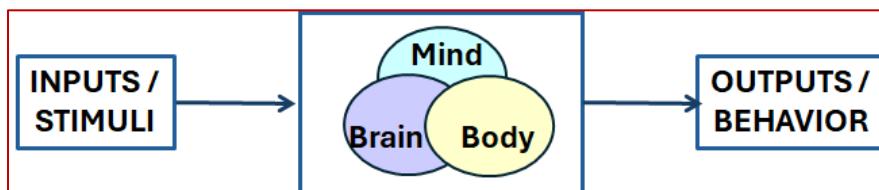


Figure 2: Human as a “Mind/ Brain/ Body” system

We could rely on Vedic Philosophy to provide a systematic and interactive approach to the functioning of our body/Brain/ mind complex.

The pathways for Cognitive resilience and their practice lead to the channels of Yoga as illustrated in Figure 3,

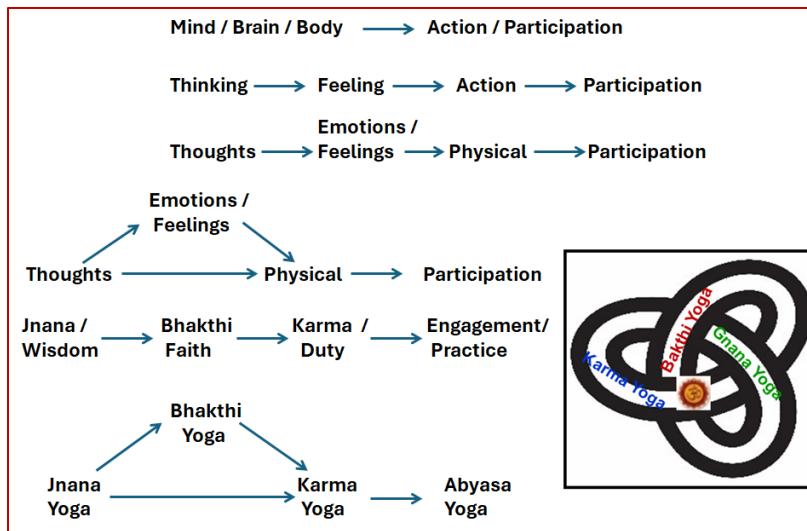


Figure 3: Cognitive Behavior as an interactive management through the three Yoga pathways⁽¹⁰⁾

By their very nature each Yoga pathway, when practiced to perfection, will lead to interaction with the other two. This is also emphasized in B.G. verse 8.8.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥8॥ --

B.G. 8.8.

*abhyāsa-yoga-yuktena chetasā nānya-gāminā
paramam puruṣam divyam yāti
pārthānuchintayan*

With relentless practice (Abhyasa Yoga), when you constantly engage the mind in Me (towards Total Self-Control, Objectivity

and Non-attachment), you shall attain me (the Lord, Brahman, Universal Consciousness, bliss as the state of mind of bliss)⁽¹¹⁾

Every Input / Process (Transformation)/Output system could be managed through feedback of the outputs to control the inputs. It is the basis of classical control theory.⁽¹²⁾

Having recognized the Mind/Brain/Body as a “transformer” we can envision “Yoga” as a feedback controller with its two components: Spiritual resilience and Cognitive resilience. These details are illustrated in Figure 4.

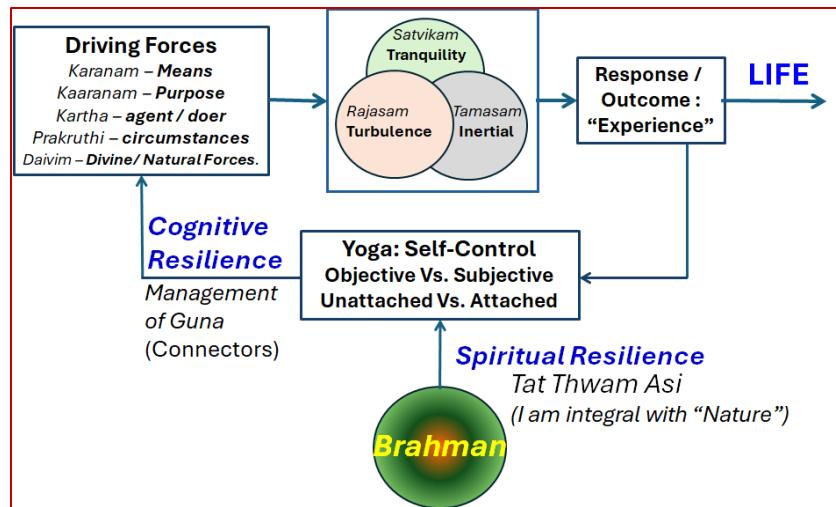


Figure 4: Yoga Pathways visualized as part of a control system
For our “Mind/Brain/Body” complex.

Conclusion

Karma Yoga, Bhakthi Yoga and Jñana Yoga are the three most common and well-known pathways for self-control. These pathways for self-control are inter-related. They require constant reflection and balance between subjectivity vs. objectivity and attachment vs. non-attachment in our action, faith and reasoning, respectively. This feedback control may be thought of as “Cognitive Resilience”. Being objective and unattached is the way nature always exists. It is how the driving force – the spirit – of everything we know of or relate to, exist. Practice of Yoga through any of the three pathways, to identify ourselves as integral and inseparable part of nature (*Tat Thwam Asi*) may be identified as “Spiritual Resilience”.

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Raajadharma in *VedavaanJmayam*

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यथा राजा तथा प्रजा - इतत सूक्तिः ॥

yathaa raajaa tathaa prajaa - iti sUktiH

Behavior of subjects will be as that of the ruler - A famous saying

Abstract

The above *sUktiH* advocates that people always follow the ruler in all respects. Hence The ruler is to set example to the subjects. Today it would appear that the leaders are on wrong path in all the countries of the world. Sometimes we get doubt whether even the gods are also behaving in such a way and letting us down, when we witness the wrong timing of rains, unexpected storms, cyclones, earthquakes, greedy and unethical wars etc. Even citizens are also forgetting the Gods, abandoning the rituals which they must follow as good citizens and fellow human beings. Similarly in a democratic country the subjects should elect *dhaarmic* rulers to set right the governance of the country. The sacred rituals in the countries are missing throughout the world due to lack of right *raajagurus*. There is a need to educate the rulers in the right direction and reestablish *dharma* in all countries. This is the duty of *raajagurus* of the country who are missing now a days and ignored by the present governance.

Core Principles of *raajadharma* include conquering Inner enemies: Self-Control: Welfare of Subjects: Protection of the Virtuous: Justice and Impartiality: Economic Governance.

Key issues include Administration: Diplomacy and War: Spies and Intelligence: Protection of Vulnerable: Promoting Virtue:

Examples and Analogies include *indra*: *sUrya*: *yama*: *candra*: *vaayu*:

Qualities of an Ideal King include Cool like the Moon: Scorching like the Sun: Blazing like Fire: A king's adherence to *raajadharma* leads to prosperity, happiness, and spiritual merit, benefiting both the ruler and the subjects.

As much as there is a need for proper roles and responsibilities of the King to emulate and follow, there are equal responsibilities for the citizens, especially in Democratic Nations. After all, the citizens of these countries elect their rulers!

Keywords: *raajadharma*, Self Control, Welfare of Subjects, Justice and Impartiality, Economic Governance, Spies and Intelligence, Examples & Analogies, Prosperity, Happiness, Spiritual Merit.

1.0 Introduction

raajadharma, the duties and responsibilities of a king, is a pivotal concept in ancient thought of bhaarat, shaping governance, society, and culture. The significance of *raajadharma* lies in its emphasis on the king's role as a guardian of *dharma*, ensuring the wellbeing and prosperity of his subjects. This paper examines the concept of *raajadharma* in key texts of *veda vaangmayam*, including *raamaayaNa*, *mahaabhaarata*, *bhagavadgeetaa*, *manusmriti*, *paraashara smriti*, *kauTilya's arthashastra*, and the 24th chapter of *maarkaNdeya mahaapuraaNa*, written by *veda vyaasa*. By exploring these texts, this study aims to elucidate the evolution and nuances of *raajadharma*, highlighting its enduring relevance in contemporary times.

1.01 Background *raajadharma*, or the duties of a king, is a central concept in ancient thought of bhaarat, encompassing governance, ethics, and leadership. In *bhaarateeya* tradition, *raajadharma* is essential for maintaining social order, ensuring justice, and promoting the welfare of subjects. The concept is rooted in the idea that a king's primary duty is to uphold *dharma*, or righteousness, and protect his people from harm.

1.02 Objective

This paper aims to examine the concept of *raajadharma* in key texts of *vedavaanjJmayam*, exploring how different authors and traditions understood and articulated the duties and responsibilities of a king. By analyzing these texts, the study seeks to elucidate the evolution and nuances of *raajadharma*, highlighting its significance in shaping ancient governance of *bhaarat*, *bhaarateeya* society, and culture.

1.03 Scope

The paper will examine *raajadharma* in the following texts:

- ***raamaayaNa***: *vaalmIki's* epic narrative of *raama*'s reign and duties as a king.

- ***mahaabhaarata***: The epic's discussions on *raajadharma*, particularly in the context of *dharmaRaja yudhiSThira's* rule.
- ***bhagavadgeetaa***: *kriSNa's* teachings on duty, governance, and leadership.
- ***manusmriti***: The text's outline of the duties of a king and social hierarchy.
- ***paraashara smriti***: The ethical responsibilities of a king and governance
- ***kautilya's arthashastra***: Practical aspects of governance and statecraft
- ***maarkaNdeya puraaNa*** (24th chapter): *veda vyaasa's* perspectives on *raajadharma*, providing a unique insight into the concept.

Through a comparative analysis of these texts, this paper aims to elucidate the evolution and nuances of *raajadharma*, highlighting its significance in shaping ancient Indian governance, society, and culture. By exploring the diverse perspectives on *raajadharma*, this study seeks to provide a comprehensive understanding of this pivotal concept and its enduring relevance in contemporary times.

The above *sUktiH* at the beginning of this paper advocates that people always follow the ruler in all respects. Hence The ruler shall set example to the subjects. Today it would appear that the leaders are on wrong path in the countries of the world. Sometimes we get doubt whether even the gods are also behaving in such a way and letting us down, when we witness the wrong timing of rains, unexpected storms, cyclones, earthquakes, greedy and unethical wars etc. Citizens are also forgetting even the Gods/*devatas*, abandoning the rituals which they must follow as good citizens and fellow human beings. Similarly in a democratic country the subjects should elect *dharma*mic rulers to set right the governance of the country. The sacred rituals are missing throughout the world due to lack of competent *raajagurus*. There is a need to educate the rulers in the right direction and re-establish *dharma* in all countries. This is the duty of *raajagurus* of the country who are missing now a

days and ignored by the present governance. *dharma* is a set of *vedic* dictums for contented living of humanity. *dharma* is not a religion. *satyam vada, dharmam cara, lokaasamastaasukhinobhavantu* are the basic *vedic* dictums of *dharma*. These principles are eternal and always new. *dharma* is *rutam* based. *rutam/kaalaH*/time is eternal. Hence it is *sanaatana dharma*.

2.00 *raajadharma* as per *raama* in *vaalmIki raamaayaNa*:

2.01 *vaalmIki's* epic narrative of *raama's* reign and duties as a king:

In the *raamayaNa*, *vaalmIki* portrays *raama* as the ideal king, embodying the principles of *raajadharma*. *raama's* reign characterized by justice, compassion, and wisdom, with a focus on the welfare of his subjects. The epic narrative highlights *raama's* duties as a king, including protecting his people, upholding *dharma*, and maintaining social order.

raajadharma, as described in the *vaalmIki raamaayaNa*, refers to the duties and responsibilities of a king. Lord *raama* was the ideal ruler, upholding justice, compassion, and wisdom. Here are the key principles of *raajadharma* as per *raama*^{1 2 3}:

- **Uphold *dharma*:** Prioritize righteousness and justice above personal desires or convenience. - **Protect Subjects:** Ensure safety from internal and external threats and protect the weak and innocent. - **Promote Welfare:** Work tirelessly for the prosperity and happiness of the people.
- **Impartial Justice:** Dispense justice without bias, using *daNDanIti* (punishment) judiciously. - **Self-Control:** Subdue personal senses and emotions to maintain *dharma*.
- **Compassion and Mercy:** Show kindness and empathy towards subjects.
- **Detachment:** Rule with detachment, understanding the impermanence of power.

Some notable shlokas from the Valmiki Ramayana emphasize these principles ¹:

- "न व्यलीकेन राजानो राजानः समधर्मणि ०ः"

(ayodhyaa kaaNDa 100.51) - Righteous kings never engage in deceit; they rule with fairness and justice. - "रामो विग्रहिन धमःि० सदाऽत्मा सत्यपराक्रमः"

(baala kaaNDa 1.1.8) - *raama* is the embodiment of *dharma*, ever pure, and the champion of truth. *raama's* reign is an ideal example of *raajadharma*, emphasizing the importance of ethical governance and the king's role in maintaining social order.

3.00 The king's *raajadharma* from the *mahaabhaarata* include^{1 2}:

- "The king's *raajadharma* includes waging war to defend the populace, having compassion for all living things, observing public conduct, giving people security, resolving subjects' issues, and lessening the suffering of the masses."
- "The welfare of the people must be the king's first priority, and he must show compassion for members of all societal groups."

vidura's counsel to *yudhiSThira* highlights the importance of ethical leadership, emphasizing that a king's power is not for personal gain, but for serving the people and upholding *dharma*⁴.

sanaka and *sujataa's* discourse also highlights the importance of ethical leadership, emphasizing that a king's power is not for personal gain, but for serving the people and upholding *dharma*.

Sri kriSNa's counsel to *yudhiSThira* highlights the importance of ethical leadership, emphasizing that a king's power is not for personal gain, but for serving the people and upholding *dharma*⁴.

3.01 The epic's discussions on *rajadharma* from *mahaabhaarata*, particularly in the context of *dharmaRaaja yudhishtira's* rule

The *mahaabhaarata*, specifically the *shaantiparva* and *anushaasana parva* sections, offers extensive discussions on *raajadharma*. *dharmaRaaja yudhiSThira's* rules and conversations with *bhISma* provide insights into the duties of a king, including:

- **Protection of subjects:** Ensuring the welfare and safety of people

- **Upholding dharma:** Maintaining social order and justice

- **Administration of justice:** Impartial judgment and punishment

- **Leadership qualities:** Wisdom, compassion, and courage

bhISma's teachings to *yudhiSThira* emphasize the importance of *raajadharma* in maintaining a just and prosperous society.

3.02 *raajadharma* as per *shaanti parva* of *mahaabhaarata*

raajadharma, as described in the *shaanti parva* of the *mahaabhaarata*, refers to the duties and responsibilities of a king. *bhISma's* discourse to *yudhiSThira* emphasizes the importance of upholding *dharma*, protecting subjects, and promoting their welfare.

Key principles of *raajadharma*:

- **Uphold dharma:** The king must prioritize righteousness and justice above personal desires or convenience.

- **Protect Subjects:** Ensure safety from internal and external threats and protect the weak and innocent. - **Promote Welfare:** Work tirelessly for the prosperity and happiness of the people.

- **Impartial Justice:** Dispense justice without bias, using *daNDanIti* (punishment) judiciously. - **Self-Control:** Subdue personal senses and emotions to maintain *dharma*.

- **Compassion and Mercy:** Show kindness and empathy towards subjects.

- **Detachment:** Rule with detachment, understanding the impermanence of power.

Duties of a ruler:

- **Maintain peace and order**

- **Defend the kingdom**

- **Foster happiness and prosperity**

- **Uphold dharma and protect property**

- **Formulate policies and administer justice**

The *shaanti parva* presents *raajadharma* as a moral and spiritual framework for rulers, emphasizing the importance of ethical governance and the king's role in maintaining social order^{1 2 3}.

3.03 *raajadharma* as per *vidura* and *sanaka* & *sujaata* & also *bhagavaan srikriSNa* - in *mahaabharat*

vidura's perspective on *raajadharma* in the *mahaabharata* emphasizes the king's responsibility to prioritize the welfare of his subjects, uphold justice, and maintain social order. Here are key aspects of *raajadharma* as per *vidura*^{1 2 3}:

- **Welfare of Subjects:** The king's primary duty is to ensure the happiness and prosperity of his people.

- **Impartial Justice:** The king must dispense justice without bias, punishing the wicked and rewarding the virtuous.

- **Protection and security:** The king is responsible for protecting his subjects from internal and external threats.

- **Self-control and virtue:** The king must cultivate selfcontrol, compassion, and wisdom to maintain social harmony.

3.04 What *vidura* advised to *dhritaraaSTra* at various occasions in *mahaabharata*:

vidura's advice to *dhritaraaSTra* in the *mahaabhaarata* is a treasure trove of wisdom, covering governance, ethics, and personal conduct. Here are key takeaways:

- **Governance and Leadership-** Prioritize Welfare: *vidura* emphasized the king's primary duty is to ensure the happiness and prosperity of his subjects.

- **Impartial justice:** Dispense justice without bias, punishing the wicked and rewarding the virtuous.

- **Protect and secure:** Protect subjects from internal and external threats.

- **Personal conduct-** Self-control: Cultivate selfcontrol, compassion, and wisdom to maintain social harmony.

- **Humility and Respect:** Show respect to elders, teachers, and virtuous individuals. - **Avoid greed and corruption:** Focus on the welfare of the people, avoiding unethical means.

- **Ethical guidance-** truthfulness and honesty: speak the truth, avoid deceit and hypocrisy.

- **Compassion and empathy:** Show kindness and understanding towards others.
- **Strategic thinking:** Think ahead, considering consequences of actions ^{1 2 3}.

vidura's counsel to *dhritaraasaSTra* serves as a timeless guide for leaders, emphasizing the importance of moral integrity, justice, and compassion. His wisdom continues to inspire and guide individuals seeking to lead a virtuous life ⁴.

4.00 bhagavadgeetaa: kriSNa's teachings on duty, governance, and leadership:

In the *bhagavadgeetaa*, *kriSNa's* teachings to *arjuna* emphasize the importance of duty (*dharma*) and selfless action (*niSkaama karma*). *kriSNa's* message is to governance and leadership, highlighting the need for:

- **Selfless action:** Leaders should prioritize the greater good over personal interests.
- **Detachment:** Effective leaders maintain equanimity in success and failure.
- **Righteousness:** Governance should uphold *dharma* and justice.

kriSNa's teachings offer insights into the qualities and actions of effective leaders, emphasizing the importance of integrity, wisdom, and compassion.

4.01 bhagavaan shree kriSNa's advice on kSatriya dharma is a significant aspect of the bhagavadgeetaa.

As a *kSatriya*, *arjuna* was to fulfill his duty as a warrior and fight for *dharma*/justice. *kriSNa* encouraged *arjuna* to perform his duty without attachment to the outcome, emphasizing the importance of selfless action ^{1 2}.

Key Principles of kSatriya dharma- Perform Duty without Attachment: *kriSNa* advised *arjuna* to fight without attachment to victory or defeat, focusing on the righteousness of the act.

- **Uphold righteousness:** *kSatriyas* are expected to protect and uphold *dharma*, even if it means facing challenges or adversity.
- **Selfless action:** *kriSNa* emphasized the importance of performing actions without desire for personal gain or recognition.

Relevant *shlokas*- "You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself to be the cause of the results of your activities, nor be attached to inaction." (*bhagavadgeetaa* 2.47)

- "Abandon all varieties of *dharma*s and simply surrender unto Me alone. I shall liberate you from all sinful reactions; do not fear." (*bhagavadgeetaa* 18.66)

kriSNa's advice to *arjuna* serves as a guiding principle for *kSatriyas*, emphasizing the importance of fulfilling one's duty with courage, honor, and selflessness ^{1 3}.

4.02 kSatriya's duties as per shloka 18.43 of the bhagavadgeetaa:

bhagavaan kriSNa describes the characteristics of a , which include ^{1 2}:

- **shaurya (शौर्यः):** Courage and bravery
- **tejo (तेजोः):** Radiance and splendor - ***dhriti* (धृतता):** Steadfastness and resolve
- **dakSya (दाक्ष्यम्):** Skill and efficiency
- **yuddhe caapyalayanam (युद्धे चाप्यपलायनम्):** Not fleeing from battle
- **daanam (दानम्):** charity and generosity - ***IshvarabhaavaH ca* (ईश्वरभावश्च):** Leadership and sense of responsibility.

These qualities are inherent to *kSatriya*'s nature and are essential for fulfilling their duties as warriors and leaders. *kriSNa* emphasizes that performing one's duties without attachment to the outcome is key to spiritual growth and liberation^{3,4}.

5.00 manusmriti: The text's outline of the duties of a king and social hierarchy

The *manusmriti* outlines the duties of a king, emphasizing:

- **Protection of subjects:** Safeguarding people and maintaining order
- **Upholding dharma:** Enforcing social hierarchy and norms
- **Administration of justice:** Punishing wrongdoers and rewarding the virtuous

- **Social hierarchy:** Maintaining varna system and prescribed roles

The text describes the king as the guardian of *dharma*, with divine authority to maintain social order. *manusmriti*'s framework emphasizes in detail the king's role in upholding traditional values and hierarchy.

6.00 *parasharasmriti*: The ethical responsibilities of a king and governance

The *paraasharasmriti* emphasizes the ethical responsibilities of a king, including:

- **Protection of subjects:** Ensuring welfare and safety
- **Upholding truth and justice:** Impartial judgment and fairness
- **Compassion and empathy:** Considering the wellbeing of all beings
- **Righteous governance:** Prioritizing *dharma* and morality

The text highlights the king's role as a guardian of *dharma*, with a focus on ethical governance and the welfare of subjects. *paraasharasmriti*'s approach is more nuanced and people-centric compared to other texts.

7.00 *kautilya's arthashastra*: Practical aspects of governance and statecraft

kautilya's arthashastra is an ancient bhaarateeyya treatise on statecraft, governance, and economics. It offers practical advice on:

- **Statecraft:** Diplomacy, war, and strategic alliances
- **Governance:** Administration, taxation, and law enforcement
- **Economics:** Trade, commerce, and resource management
- **Espionage and intelligence:** Gathering information and maintaining security

kautilya's arthashastra is known for its pragmatic approach, emphasizing the importance of a strong and efficient state. The text provides insights into the complexities of governance and statecraft in ancient bhaarat.

7.01 *raajadharma* as per *artha shastra* of *caaNakya*.

raajadharma, as described in *caaNakya's arthashastra*, emphasizes the king's duties and

responsibilities in governance. Here are the key principles ^{1 2 3}:

- **Welfare of subjects:** The king's happiness lies in the happiness of his subjects; his welfare is linked to the welfare of people.
- **Protection and justice:** The king must protect citizens, ensure justice, and maintain law and order.
- **Economic prosperity:** The king should promote economic growth, manage resources effectively, and ensure social welfare.
- **Ethical leadership:** The king must lead by example, demonstrating integrity, honesty, and compassion.

Some relevant references from *arthashastra* include ^{2 3}:

- "In the happiness of his subjects lies his happiness, in their welfare, his welfare" (*arthashastra*).
- The king should prioritize the welfare of his subjects over personal interests.
- The king must maintain a strong and disciplined army to defend the kingdom.

caaNakya's arthashastra provides a comprehensive framework for governance, emphasizing the king's role in promoting justice, prosperity, and social harmony.

8.00 *maarkaNDeya mahaapuraaNa* (24th chapter): *veda vyaasa*'s perspectives on *raajadharma*, providing a unique insight into the concept.

The 24th chapter of *maarkaNDeya puraaNa*, attributed to *veda vyaasa*, offers insights into *raajadharma*, emphasizing:

- **King's duties:** Protecting subjects, upholding *dharma*, and maintaining justice
- **Qualities of a king:** Wisdom, courage, and compassion
- ***raajadharma*'s significance:** Ensuring social order, prosperity, and welfare

This chapter provides a unique perspective on *raajadharma*, highlighting the importance of a king's role in maintaining social harmony and promoting the well-being of his subjects.

8.01 The *maarkaNDeya puraaNa* outlines several key duties of a king, known as *raajadharma*, which are essential for effective governance and spiritual growth. IN 24th chapter of *maarkaNDeya puraaNa* the *raaNi madaalasa* teaches to her fourth son *raajakumar alarka* the *raajadharma*.

Let us investigate in details *shloka* wise teachings by *raaNi madaalasa*.

स कौमारकमासाद्य ऋतधिंजसुतस्तदा । कृतोपनयनः
प्राज्ञः प्रणणप्रत्याह मातरम् ॥

The fourth son of King *rutadhvaja*, after completion of his thread ceremony, as he attained suitable age to learn *shaastras* approached his mother *raaNi madaalasa*, after paying respects spoke as follows: मया यदम्ब
कतवियमैहकामुष्ममकाय दि० । सुखाय दिद तसि० प्रश्रयानितश्य मे ॥

O mother, with obedience I request you to teach me whatever that will give me prosperity and happiness in this life and later, after life too.

ममार्थं चैर्थं धमार्थं प्रजानां चैर्थं यद्धधतम् ।
श्रेयसे यच्च तसि० प्रजारन्जनमाहदतः ॥

Whatever is *dharma* and whatever is good for all people and for me, whatever creates prosperity and happiness and by which all people will be living happily, all that kindly teach me.

मदालसा तिच ।

दिस राज्यार्थिविक्तेन प्रजारन्जनमाहदतः ।
कतवियमविरोधेन सृधिमश्चिंच महीबत्ताम् ॥

madaalasa spoke:

O Son after coronation you must rule without break for the happiness of the subjects. That is the duty of rulers.

व्यसनानन पररत्यज्य सत्यमूलहराणण दि० । आत्मा
ररपुभ्यः सांरक्ष्यो बहहमन्तिरविनन्मित ॥

Leaving the staunch interest on bad habits, which spoil the roots of truth, must protect himself from enemies. The secrets of the country should be confidential.

दमुटदमुटांश्च

जानीयदमात्यानररदोऽितः । अमटधा नाशमाप्नोनत
संक्रात्यन्दनाद्यर्थ ॥

Out of all ministers' rulers shall identify supporters and enemies. Otherwise, the ruler will fall as the charioteer falls from a chariot moving in zig zag directions and faces perish out of eight types of downfalls.

तर्थं राजाप्यसष्ट्दग्धां
बहहमन्तिरविनन्मित ॥ १ ॥ चरैश्वरास्था
शरोरन्तिम्याः प्रयत्नतः ॥

Similarly, the ruler who reveals secrets of the administration outside will perish. Rulers need to identify the ministers and employees who are the enemy side to the ruler and the country by engaging secret agents.

विश्वासो न तु कतवियो राजार्मराप्त बन्धुं ।
काययिरादमरिं विश्विसीत नराधधपः ॥

Rulers should never keep too much faith in relatives, friends, and close associates. Depending on nature of the assignment, rulers may need to keep faith in enemies too.

स्थान दिव्यधक्षयज्ञने दिंदुष्यविहदतात्मना ।
विवितव्यां नरेत्रेण नकामिशनतनि ॥

Rulers must have the knowledge of growth and decay of the place with the help of *yajna* ie with appropriate efforts. These are *sandhi*, *vigraha*, *yaana*, *aasana*, *dvaidee bhaava* and *samsarya*, 6 types. Rulers should never be under the influence of selfish desires.

These six types are part of ancient *bhaarateeya* strategic thinking, often discussed in the context of interstate relations and diplomacy. Here is a brief explanation:

- *sandhi* (Peace treaty): Making alliances, negotiating treaties, and maintaining peaceful relations.
- *vigraha* (War/Hostility): Engaging in conflict, declaring war, or taking aggressive action against an enemy.
- *yaana* (March/Mobilization): Mobilizing troops, preparing for war, or taking proactive measures.

- *aasana* (Staying neutral/Observation): Maintaining neutrality, observing the situation, or waiting for the right moment to act.

- *dvaidee bhaava* (Dual policy): Adopting a dual approach, balancing between peace and war, or playing multiple sides.

- *samshaya* (Doubt/Hesitation): Being indecisive, uncertain, or hesitant about the course of action. These concepts are to describe the strategies and policies employed by rulers in ancient bhaarat to navigate complex interstate relations and achieve their goals.

प्राग्मत्ररण्णैःि ततोऽित्॒या मही॒िता । ज्ञेयश्वानन्तरां
पौरा विरुद्ध्येत ततोऽरररःिः ॥

Before attacking enemies or declaring war with enemies, rulers must get full knowledge or take confidence of their ministers, employees, and people of their country.

यस्तिैतानविष्यत्यै द्वैररणो विष्यरूपिविते ।
सोऽष्टतात्मा ष्टतामात्यः शरुरिरेण बाध्यते ॥

Whoever wants to win over without taking his own ministers into confidence that rulers will be win over or overpowered by them and lose the battle with enemy. तस्माक्लामादयः पूर्णं जयोः पुरमहीनिता । तत्ये हह जयो राज्ञो राजा नश्यन्त तैषज्जितः ॥

Hence rulers first shall win over their selfish desires, their ministers, employes and the hearts of their subjects/people. Otherwise, these internal enemies win over him and cause destruction to the ruler and the country.

कामः क्रोधश्च लोऽश्च मदो मानस्तथैऽच । हिश्चिच
शरी होते नाशाय कुमहीऽताम ॥

kaama, krodha, lobha,mada(moha),maana and harsha (desires, anger, miserliness, over confidence on his powers, pride and over joy are enemies and cause destruction to the bad rulers.

कामप्रसक्तमात्मानं स्मृतिं पाण्डुः
ननपनततम् ७। ननितयित्तर्थं क्रोधादनुहादां
हतात्मजम् ८॥

King *paaNDu* died due to his desire for sex, *raakshas hiraNyakshyapu* lost his son *anuhrada* due to his anger. Knowing this effect of these bad qualities, rulers shall keep themselves under disciplined behavior. हतमैलां तथा लोपिंनामदादिनों द्विजैहितम् ७। मानादनायुधिः पुरां हतां हिंत्परञ्जयम् ८॥

Due to miserly, *aila(puroorava)* invited destruction. Due to over confidence of his strength */mada*, *vena* son of *anga* killed *dvija* and invited destruction. Due to pride of *baali*, his son *anaayuSa* was killed. Undue happiness resulted death for the king *puranjay*. Keeping the knowledge of history of past rulers, a good ruler shall lead a disciplined life and rule the country. एरुंज्जतिष्जतिं सि ंमरुत्तेन महात्मना । स्मृतिं विजियिदेतान् ऊडदेविं ऊंश्च महीपनतः ॥

The great emperor *marutta* won over all 6 enemies human (*ariSaDvargas*-6 enemies-*kaama krodha, lobha, moha mada*, and *maatsarya*) and ruled whole universe. A good ruler should understand the destruction due to bad qualities (6 bad qualities of human indicated above) and lead a disciplined life.

काककोककलिश्‌रूपाणां बकव्यालश्खिष्ण्‌नाम ७।
हांसककटलोहानां शक्षते चररतां नपः ॥

Rulers shall learn from the following and apply in the administration of the country:

1. Crow: The concentration of Crow is exemplary. Rulers should adopt Crow for developing concentration in handling important tasks.
2. Koel: Koel is having sweet voice. Rulers shall talk sweetly with people and win over their hearts,
3. Wild fly(tummeda): This insect flies in such a way that it will be difficult to catch it. Rulers also should be tactful while managing various administrative issues.
4. Crane: The eyes of cranes are very sharp. Similarly, rulers shall develop sharp intellect and learn the art of grasping at the first sight the mind of person speaking with him.
5. Serpent: Serpent shall have strong venom. Rulers shall behave like a serpent and kill their enemies with full determination, anger and vigor.
6. Peacock: Peacock shall expand its wings before rain comes. Similarly, rulers shall accumulate wealth and fill up their treasury to manage rainy days of people i.e. to support people in tough times.

7. Swan: Swan is expert in separating milk from water. Similarly, King shall be able to judge good vs bad promptly while doing justice to the people.
8. Cock: Cock wakes up at fixed time every day without fail. Similarly, rulers also shall maintain time consciousness.
9. Steel: Steel is extremely hard metal. Similarly, rulers shall suppress the wicked and bad issues with iron hands. Rulers shall be harsh and strong to suppress banned elements in society.

कौशकस्य कक्र्यांकुयादिविपक्षे मनुजेश्चिरः ।
चेमटां वपपीर्लकानात्त्र कालिपः प्रदशयित् ॥

The rulers shall behave like owls while eliminating the enemies. Like groups of ants do, rulers shall create and develop team spirit while managing important projects of the country.

ज्ञेयाष्ट्रविस्फुर्लङ्घाना तां बीजचेमटा च शाल्मलः ।
चत्र सूयस्तिरूपञ्च नीत्यर्थं पधृर्थिक्षक्षता ॥

The rules shall behave like fire, silk cotton tree (*booruga* tree) seeds, Sun, and Moon while ruling the country.

बन्धकीपद्मशरिशूर्लकारुविणीस्तनात् ॥। एिं
साम्ना च दिदेन प्रदानने च पाधर्थिं ॥ दण्डेन
च प्रकुपीत नीत्यर्थं पधृर्थिक्षक्षता । प्रजा नृपेण
प्रिं देया तर्थं चण्डालयेवितः ॥

The ruler shall adopt the qualities of the following while ruling the country.

1. Prostitute: Just as prostitutes make heart of her visitors comfortable and happy, Rulers shall be pleasant and win over the hearts of the people of the country.
2. Lotus: Just people happy with presence of Lotus, the ruler also makes the people pleasant with his presence and behavior.
3. *sharabha*: It is an animal with 8 legs and considered to be brave and courageous. Similarly, rulers also should be brave and courageous and protect people from all types of troubles.

4. *shoola*/trident: Just the warrior kills enemy with one stroke by using trident, rulers shall kill enemies immediately with shortest time.
5. Pregnant women: Pregnant women accumulate milk for her child during pregnancy, the ruler shall strengthen the treasury for the welfare of people for the use when needed.

The ruler shall use all four types of methods -*saama* (negotiations), *daana* (donations), *bheda* creating disputes among enemy camp) and *daNDA* (by waging war and punishing the enemy suitably) to win over the enemies.

In *puraaNas* told, even the low category women also will be able to give solutions for problems. Hence rulers shall be able to take lessons from nature of all types of people and rule the country.

शक्राकियमसोमानां तदिदिंयोमहीपनतः ।
रूपाणण पञ्च कुपीत महीपालनकमणिण ॥

The ruler should assume the qualities of five devatas *indra*, *sUrya*, *yama*, *candra*, *vaayu* to administer the country.

यर्थनेरश्वतुरो मासान्दियोधेणै द्वूतलम् ॥।
आप्यायेत्तर्था लोकान्पररचौरमहीपनतः ॥

Just as *indra deva* makes people self-sufficient by giving rains four months in a year, similarly, rulers also shall provide all amenities to the people to live comfortably in the country.

मासानमटौ यर्थं सूयस्तितोयां हरनत रष्मरिं ।
सूक्ष्मेणैः भ्युपायेन तर्थं शुल्काहदना नृपः ॥

The sun, eight months a year takes water without creating undue trouble to the people and give rains during remaining four months, rulers should collect taxes from the people for the better administration and welfare of the country.

यर्थं यमः वप्रयदिमयौ प्राप्ते काले नन्यच्छनत ।
तर्थं वप्रयाऽवप्रये राजा दमुटाऽदमुटे समो दिंते ॥

The *yama* keeps equal attitude to all at the time of their death, rulers also shall maintain equal status between likes vs dislikes, and good vs bad.

पूणेन्दमुलोक्य यर्थं प्रीनतमान् जायते नरः । एिं यर
प्रजास्सिसां ननितृपास्तच्छर्शव्रतम् ॥

The ruler shall follow *shashi vrata*. People will be happy in the presence of full moon. Similarly, rulers shall make their presence pleasant to all subjects of their country. This is *shashi vrata*. *shashi* means full moon.

मारुतस्सिंहितेर्विनन्नरूढश्वरते यर्था ।
एं यर चरेन्नपश्चारैः पौरामात्यारबन्धुर्विन् ॥

The air moves everywhere without anyone's knowledge. Similarly, rulers shall move secretly with relatives, friends, and people of the country with the help of secret agents.

न लोऽर्थैन् विकामार्थनार्थाधीयस्ति य मानसम् ।
पदार्थे कृप्यते धमातिस राज सर्विर्मित्तनत ॥

The ruler who keeps away from mundane pleasures due to wealth and desires and not miser and always follows path of *swadharma* will attain position of *swarga* or *moksha*.

उत्पर्य ग्राहणोमूढान् सर्विधमातिचर्लता न्नरान् ।
यः करोनत ननजे धमे स राजा सर्विर्मित्तनत ॥

The rulers who put back the people who are following wrong path and living away from *dharma*, into their *swadharma/right path* will be attaining ultimately *swarga/moksha*.

विणधिमाति न सीदष्ट यस्य रामरे तर्थात्रमाः ।
राजस्तस्य सुखां तात ! पररहे च शाश्वितम् ॥

In the country the *svadharma*s of four *varNas* (namely -*braahmaNa*, *kShatriya*, *vaishya* and *sUdras*) and *dharma*s of four *aashramas* (*braahmachaya*, *gruhastha*, *vaanaprastha* and *sanyaasa*) are preserved by ruler, the ruler of that country, will get total happiness in his lifetime and there after too. एतराज्ञः परा कृत्या तर्थेतदिदृधधकारणम् । सर्विधमे स्थापनां नृणां चाल्यते न कुबुद्धधर्मः ॥

Keeping all people in their respective *dharma*s and protecting them from bad elements of society will be a yardstick for the correct administration of a ruler. It will be the cause of prosperity for the country. पालनेनि विनानां कृतकृत्यो महीपनतः । सम्यक्पालनयता विनां धमसर्वियाप्नोनत विनैयतः ॥

By ruling his people orderly only any ruler will be successful in his life. By ruling in a proper order only any ruler will be the followers of *dharma*.

एमाचरते राजा चातुर्विषयिरक्षणम् । स सुखी विहरत्येऽशक्रस्यैनतसलोकताम् ॥

Whichever ruler rules his country protecting all four *varNas* i.e *braahmana*, *kSatriya*, *vaishya* and *sUdras*, will enjoy happy and comfortable life and attains *indra/svarga loka* at the end of his life.

Hence the lessons of *maarkaNDeya puraaNa* mentioned above should be reflected upon by every citizen and pursued in their own life, as well. Such reflective behavior of the citizen may lead the nation and its leaders to greater heights. Would such *dharmic* citizens also be best leaders for their family, community, and society at large?

9.00 Vedic references on *raajadharma*:

- *Rigveda 10.173*:

- Translation: "O king, you are the protector of the people, the guardian of the land. May you be strong and firm in your rule. May you protect us from harm and danger."

- Explanation: This hymn emphasizes the king's role as a protector and guardian of his people, highlighting his duty to maintain order and justice.

- *Atharvaveda 3.3.4*:

- Translation: "The king is the upholder of *dharma*, the maintainer of social order. May he protect us from sin and evil. May he maintain the hierarchy of society." - Explanation: This passage highlights the king's responsibility to protect his subjects, uphold *dharma*, and maintain social hierarchy.

- *Yajurveda 20.1*:

- Translation: "The king is the embodiment of *dharma*, the upholder of righteousness. May he rule with justice and fairness. May he protect us from harm and danger."

- Explanation: This verse describes the king as the upholder of *dharma*, emphasizing his duty to maintain righteousness and justice.

These translations provide insight into the concept of *raajadharma* in the *vedas*, highlighting the king's role as a guardian of his people and upholder of *dharma*.

9.01 Here are some more additional Vedic references related to *raajadharma*:

- **Rigveda 1.36.7:** Describes the king as a strong and powerful leader, emphasizing his role as a protector of his people.
- **Rigveda 5.27.6:** Mentions the king's duty to uphold justice and righteousness, highlighting his role as a guardian of *dharma*.
- **Atharvaveda 1.9.3:** Describes the king's role in maintaining social order, emphasizing his duty to protect his subjects from harm.
- **Atharvaveda 4.22.7:** Highlights the king's responsibility to maintain the hierarchy of society, emphasizing his role as a guardian of social order.
- **Yajurveda 5.15:** Describes the king's duty to protect his people from enemies, emphasizing his role as a strong and powerful leader.
- **Yajurveda 10.18:** Mentions the king's role in maintaining justice and fairness, highlighting his duty to uphold *dharma*.

Some key concepts related to *raajadharma* in these references include:

- **Protection of subjects**
- **Upholding *dharma***
- **Maintaining social hierarchy**
- **Ensuring justice and fairness**
- **Leadership and strength**

These references provide further insight into the concept of *raajadharma* in the *vedas*, highlighting the king's role as a guardian of his people and upholder of *dharma*.

10.00 Conclusion

In conclusion, the concept of *raajadharma*, as outlined in *veda vaanGmayam*, emphasizes the king's role as a guardian of *dharma*, ensuring the well-being and prosperity of his subjects. The core principles of *raajadharma* include upholding *dharma*, protecting subjects, promoting welfare, impartial justice, selfcontrol, compassion, and detachment.

The texts examined, including *raamaayaNa*, *mahaabhaarata*, *bhagavadgeetaa*, *manusmriti*, *paraasharasmriti*, *kautilya's arthashastra*, and *maarkaNDeya puraaNa*, provide a comprehensive understanding of *raajadharma*, highlighting its significance in shaping ancient Indian governance, society, and culture.

The key takeaways from these texts are:

- **Upholding *dharma*:** The ruler/governament's primary duty is to uphold righteousness and justice.
- **Protecting Subjects:** The ruler/governament must ensure the safety and welfare of his people.
- **Promoting Welfare:** The ruler/governament should work tirelessly for the prosperity and happiness of his subjects.
- **Impartial Justice:** The ruler/governament must dispense justice without bias.

In today's world, the principles of *raajadharma* remain relevant, emphasizing the importance of ethical governance, leadership, and the protection of citizens' rights and welfare. The concept of *raajadharma* serves as a guiding framework for leaders, reminding them of their duties and responsibilities towards their people.

The success of a ruler lies in their ability to uphold *dharma*, protect their subjects, and promote their welfare, ensuring a just and prosperous society for all.

10.01 Comparision with modern governance: *raajadharma*, as outlined in *vedavaanjJmayam*, emphasizes the ruler's/governament's role as a guardian of *dharma*, ensuring the well-being and prosperity of his subjects. The core principles of *raajadharma* include upholding *dharma*, protecting subjects, promoting welfare, impartial justice, selfcontrol, compassion, and detachment.

In modern governance, these principles remain relevant, emphasizing the importance of ethical leadership, accountability, and responsiveness to citizens' needs. Here are some ways *raajadharma* can inform modern governance:

- **Upholding *dharma*:** Ensuring justice, fairness, and equality for all citizens, protecting human rights, and promoting social justice.

- **Protecting Subjects:** Safeguarding citizens' safety, security, and well-being, protecting vulnerable groups, and addressing social and economic inequalities.
- **Promoting Welfare:** Implementing policies and programs that promote economic growth, education, healthcare, and social welfare, ensuring citizens' basic needs are met.
- **Impartial Justice:** Ensuring an independent judiciary, rule of law, and equal access to justice for all, regardless of social status or position.
- **Self-Control:** Demonstrating restraint, humility, and accountability in governance, avoiding corruption and abuse of power.
- **Compassion:** Showing empathy and concern for citizens' welfare, addressing their needs, and promoting social harmony.
- **Detachment:** Prioritizing citizens' interests over personal or partisan gains, ensuring transparency and accountability in governance.

Some key takeaways from *vedavaanjJmayam* for modern governance include:

- **Servant Leadership:** Leaders should prioritize citizens' needs, serve the public interest, and be accountable to the people.
- **Ethical Governance:** Governance should be guided by principles of justice, fairness, and compassion, ensuring citizens' trust and confidence.
- **Social Responsibility:** Governments should address social and economic inequalities, promote social justice, and protect vulnerable groups.
- **Transparency and Accountability:** Governance should be transparent, accountable, and responsive to citizens' needs, ensuring effective and efficient delivery of public services.

In conclusion, *raajadharma*, as outlined in *vedavaanjJmayam*, offers valuable insights for modern governance, emphasizing the importance of ethical leadership, accountability, and responsiveness to citizens' needs. By embracing these principles, governments can promote social justice, ensure citizens' welfare, and build a more equitable and prosperous

society. 10.02 Modern Governance-cultural Heritage

raajadharma indeed encompasses the protection and preservation of cultural heritage, *dhaarmic*-based education, research, and holistic healthcare systems. These aspects are essential for promoting national identity, cultural continuity, and the well-being of citizens.

- **Cultural Heritage:** Governments should protect and preserve cultural heritage sites, artifacts, and traditions, promoting national pride and identity.

- **Dharmic-based Education:** Education systems should incorporate dharmic values, promote moral and ethical development, and foster a sense of social responsibility.

- **Research and Innovation:** Governments should support research and innovation in various fields, including science, technology, and humanities, to promote national development and progress.

- **Holistic Healthcare:** Healthcare systems should focus on holistic well-being, incorporating traditional and modern approaches to promote physical, mental, and spiritual health.

Some key aspects of modern Raaja Dharma include:

- **Cultural Preservation:** Protecting and preserving cultural heritage, promoting cultural diversity, and fostering national identity.

- **Value-based Education:** Promoting *dhaarmic* values, moral education, and social responsibility in education systems.

- **Research and Development:** Supporting research and innovation, promoting scientific temper, and fostering national development.

- **Holistic Healthcare:** Promoting holistic well-being, incorporating traditional and modern approaches to healthcare.

By embracing these aspects, governments can promote cultural continuity, national identity, and the well-being of citizens, ensuring a more equitable and prosperous society.

10.03 Modern Governance-*raajadharma-vedic* rituals:

The preservation, protection, and study of *vedic* rituals and *vedas* can be considered part of modern governance's purview, particularly in countries with a significant cultural and historical connection to these traditions.

- Cultural Preservation: Governments can support the preservation and promotion of *vedic* rituals and traditions, recognizing their cultural significance and importance in national identity.

- Education and Research: Governments can encourage the study and research of *vedas*, supporting academic institutions and initiatives that promote understanding and appreciation of these ancient texts.

- Heritage Protection: Governments can protect and conserve sites and artifacts related to *vedic* traditions, ensuring their preservation for future generations. Some ways modern governance can support *vedic* studies and traditions include:

- Establishing Institutes: Governments can establish institutes and centers for *vedic* studies, promoting research and education in this field.

- Funding Research: Governments can provide funding for research projects and initiatives focused on *vedic* studies, supporting scholars and experts in this area.

- Cultural Events: Governments can organize and support cultural events, festivals, and celebrations that showcase *vedic* traditions and rituals.

- Incorporating *vedic* Studies: Governments can incorporate *vedic* studies into educational curricula, promoting awareness and understanding of these ancient texts and traditions.

By supporting the preservation, protection, and study of *vedic* rituals and *vedas*, governments can promote cultural continuity, national identity, and a deeper understanding of India's rich cultural heritage.

10.04 Modern Governance-*raajadharma*-judiciary:

The Indian judiciary's current position is complex, with both praise and criticism. On one hand, it has played a crucial role in upholding constitutional values, protecting fundamental rights, and

promoting social justice. On the other hand, concerns have been raised about its approach to *dharma* heritage and traditions. **Some notable examples include:** - **Ayodhya Verdict:** The Supreme Court's 2019 ruling allowed Hindus to build a temple on the disputed site, citing historical and archaeological evidence.

- Gyanvapi Mosque Case: The judiciary has been criticized for its handling of this case, with some arguing it favors one community over another.

- Temple Management: The state regulates Hindu temples, diverting revenues to secular causes, while Muslim and Christian institutions enjoy more autonomy.

To improve, the judiciary could consider: -

Cultural Sensitivity: Judges should be more aware of *dharma* traditions and values. - **Consistency:** Rulings should be more consistent, avoiding perceptions of bias.

- Dialogue: Encourage open discussion with religious leaders and communities.

Some argue for *dharma* courts or parallel justice systems to handle cases related to Hinduism and other Dharmic traditions. Others suggest judges should be trained in *dharma* scriptures and philosophy.

Ultimately, the judiciary must balance constitutional values with cultural sensitivity, ensuring equal treatment for all communities.

10.05 Modern Governance-*raajadharma*-backlog in judiciary:

The Indian judiciary is facing a significant challenge with a massive, backlog of pending cases, with the district and subordinate courts.

The reasons for this backlog include:

- Shortage of Judges:

- Inadequate Infrastructure: Many courts lack basic facilities, digital tools, and sufficient staff.

- Inefficient Case Management: Multiple appeals, adjournments, and frivolous litigation contribute to delays.

- Government Litigation: The government is a party in nearly 50% of cases, causing avoidable congestion

- **To improve operations and clear the backlog, the judiciary can consider:**
- **Increasing Judge Strength:** Filling vacancies and appointing more judges to meet the recommended ratio.
- **Digital Case Management:** Implementing AI powered case management systems and e-filing to streamline processes.
- **Alternative Dispute Resolution:** Promoting mediation, arbitration, and Lok Adalats to reduce the burden on courts.
- **Specialized Courts:** Establishing specialized courts for specific types of cases, such as commercial or environmental disputes.

- **Case Categorization:** Implementing differentiated case management to prioritize urgent cases and reduce delays

The Indian Government has taken steps to address the issue, including establishing Fast Track Courts, arrears committees, and increasing the sanctioned strength of judges. However, more needs to be done to address the systemic inefficiencies and improve the overall efficiency of the judiciary.

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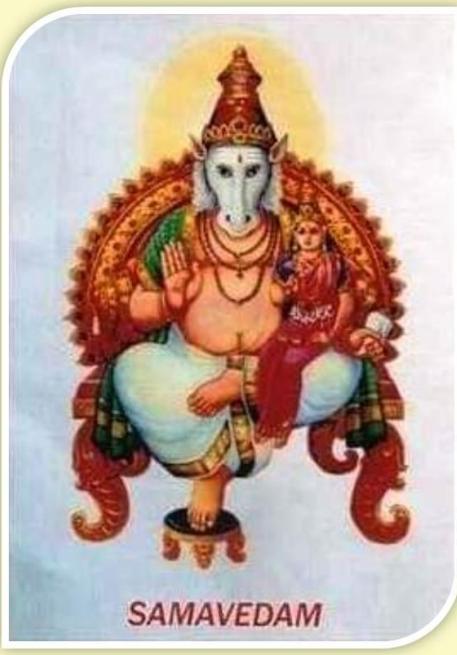


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Section Two

Sanatana Dharma



Durga Suktam

Panacea to the Minds that Fear Afflictions

(Continued from the previous issue)

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Abstract

मननात् त्रायते इति मन्त्राः - A mantra is that which protects when contemplated upon.

Mantras are powerful tools for spiritual unfoldment and have been part of our spiritual tradition right from the Vedic age. Chanting mantras becomes more engaging and fruitful when their meanings are clearly understood. This section presents the meaning and significance of some commonly recited Veda mantras.

पूतनाजितुग्म् सहमानमुग्रमुग्निग्म् हुंवेम परमाथसूधस्थात् ।
 स नः परूषदति दुर्गाणि विश्वा क्षामद्देवो अति दुरिताऽत्युग्निः ॥

– Atharvaveda Samhitā 7-63-1

प्रुत्रो हि कुमीड्यौ अध्वरेषु सुनाच्च होता नव्यश्च सत्सि ।
 स्वां चांग्रे तुन्वं पिप्रयस्वास्मभ्यं च सौभंगुमा यंजस्व ॥

– Rgveda Samhitā 8-11-10

गोभिर्जुष्टमयुजो निषिक्तं तवेन्द्र विष्णोरनुसंचरेम ।
 नाकंस्य पृष्ठमुभि संवसानो वैष्णवीं लोक इह मांदयन्ताम्॥

– Yajurveda Samhitā

Introduction

The mantras 1 to 4 of the *Durga Suktam* highlighted Agni's role in bringing clarity of intellect and depicted Durga's nurturing and protective nature, reflecting the essence of Vedic counselling.

Before we deal with mantras 5 to 7 of the *Durga Suktam*, let us recapitulate that mantras 3 and 4 reminded us of the Vedic focus on real-life concerns. Mantra 3 mentioned about secure

dwellings, fertile fields, and well-being for future generations, reflecting the Vedas' comforting role. *Mantra 4* invoked *Agni* to emulate Maharishi Atri, a sage free from afflictions, highlighting the reverence for human potential where divinities are inspired by realized beings. The prayer extends to all layers of existence—physical, subtle, and causal—showing a holistic approach to well-being. This sets the tone for *mantras 5 to 7*, seeking Devi Durga's comprehensive protection and blessings.

Etymology

The etymological meaning of *Durga* is – *dur + gam + da + tāp* - means *duhkhēna gamyate prāpyatē* - Hard to obtain. *Durgā* devi.

Word meaning for 5th Mantra

पृतनाजितम् – the conqueror of enemy armies, सहमानम् – the one who subdues the enemy, उग्रम् – the fierce one, अग्निम् – Agni, हुवेम् – let us invoke, परमात् – from the supreme, सधस्थात् – abode supported by attendants, सः – he, नः – us, पर्षत् अति – helps cross over, दुर्गाणि – difficulties/misfortunes, विश्वा – all, क्षामत् – the merciful, देवः – divine being, अति दुरिता – extreme wrongdoings, अति अग्निः – Agni (helps) cross over.

Word meaning for 6th Mantra

प्रतिनोषि – grants, कम् – delight, ईङ्घः – is worthy of praise, अध्वरेषु – in sacrificial rituals, सनाच्य – bestower of the fruits of actions, होता – the accomplisher of sacrifices, नव्यः च – also praiseworthy, सत्स्वि – is established, स्वाम् च – your own, अग्ने – O Agni! तनुवम् – form, पिप्रयस्व – please (by the oblations in sacrifices), अस्मभ्यम् च – to us as well, सौभगम् – good fortune, आयजस्व – grant from all directions.

Word meaning for 7th Mantra

गोभिः – by the cows, जूष्टम् – adored, अयुजः – the one who is free from suffering and impurities, निषिक्तम् – sprinkled with nectar-like essence (milk), तव – your, इन्द्र – O mighty one! विष्णोः – the all-pervading, अनुसज्जरेम – we shall follow, नाकस्य – of the celestial realm, पृष्ठम् –

in the higher planes, अभि संवसानः – those who dwell, वैष्णवीम् – (me) who is devoted to Vishnu, लोके – in this world, इह – here, मादयन्ताम् – let them delight (me).

Durga Gayatri

In the tradition, at the end of *Durga Suktam*, a *Durga Gayatri* is also chanted to invoke Goddess Durga, the *mantra* and its meaning are as follows:

कात्यायनायं विद्ध्व है कन्यकुमारि धीमहि। तत्रो दुर्गः प्रचोदयात् ।

Word meaning for Durga Gayatri Mantra

कात्यायनाय – to Katyayani, a reference to Goddess Durga in Her form as the daughter of Sage Katyayana, विद्ध्व है – we contemplate upon or we know, कन्यकुमारि – the youthful maiden, the virgin goddess, another name for Goddess Durga, धीमहि – we meditate upon or we hold in our intellect, तत् – that, नः – our or us, दुर्गः – Goddess Durga, the one who removes difficulties, प्रचोदयात् – may inspire, may guide, or may propel forward.

We contemplate upon Katyayani (Durga), the youthful maiden, and meditate upon Her divine form. May that Goddess Durga inspire and guide our intellect and actions.

Translation

Let us invoke Agni, the conqueror of enemy armies, the one who subdues enemies, the fierce one. From the supreme abode, supported by attendants, may he help us cross over all difficulties and misfortunes. May the merciful divine being, Agni, help us overcome extreme wrongdoings.

You, O Agni, are the one who grants delight and is worthy of praise in sacrificial rituals. As the bestower of the fruits of actions and the accomplisher of sacrifices, you are also praiseworthy and established in the place of performance of yajna. Please, O Agni, with your form and through the oblations in sacrifices, bring well-being to us from all directions.

Adored by cows and free from suffering and impurities, you, O mighty Indra, are sprinkled with nectar-like essence. We are devoted to the Omnipresent Divinity (Vishnu). May the gods in the higher planes of the celestial realm delight (me).

Explanation

The passage beautifully captures the essence of invoking Agni, a powerful Vedic deity, who is not just the divine fire but also a formidable protector and purifier. In this context, it is essential to explore the deeper symbolism and the philosophical underpinnings conveyed through these *mantras*.

a) *Agni as the invoked divinity and the power of Goddess Durga*

Agni, the deity invoked here, represents the divine fire that conquers enemies and subdues adversities. However, in the context of these *mantras*, Agni's power is also seen as synonymous with Goddess Durga. Durga, the embodiment of strength and fierce protection, mirrors the characteristics of Agni as described in the *mantras*—fierce, invincible, and merciful. The connection between Agni and Durga suggests that the fiery energy of Agni is the same potent force of Durga, invoked to protect, purify, and guide us through life's battles. Thus, when these *mantras* invoke *Agni*, they are also indirectly invoking the protective and purifying aspects of Goddess Durga.

b) *Indication of karma philosophy and bhakti yoga*

The *mantras* explicitly indicate that the misfortunes and calamities we face are the consequences of our own misdeeds. This reflects the foundational principle of *karma* philosophy, where every action has a corresponding reaction or result. The use of the term 'merciful' highlights the human propensity to commit mistakes and the need for divine intervention to overcome the resulting adversities. This divine intervention comes through surrendering to a higher power - in this case, Agni or Durga - while candidly accepting one's faults. Such surrender, which involves both self-reflection and devotion, aligns with the path of *bhakti yoga*. Furthermore, it resonates with the concept of *Ishvarapranidhana* in Yoga, which is the practice of surrendering to the Divine, seeking guidance and purification.

c) *Interpreting Indra and Vishnu in the context of Durga Suktam*

The final *mantra* mentions Indra and Vishnu, two prominent Vedic deities. However, considering the context of the *Durga Suktam*, where Agni and Durga are the focal divinities, these names should be interpreted through their etymological meanings. Indra, derived from 'Idi', means 'the great power', and Vishnu, from 'vish', means 'all-pervading'. Therefore, in this context, they should be seen as metaphors for the supreme power and omnipresence of Durga. This aligns the interpretation of the *mantras* with the overarching theme of the *Suktam*, where Agni (Durga) is invoked as the fierce protector and purifier.

Conclusion

This *Durga Suktam* is a profound ancient invocation that calls upon Agni, and by extension the fiery aspect of Goddess Durga, to burn away our misfortunes and calamities. It implicitly reminds us to strive for purity, like Agni, and avoid inviting troubles through wrongful actions. The *Suktam*, through its layered meanings, also serves as a guide for spiritual growth by encouraging introspection on one's actions (*karma*), surrender to the Divine Will (*bhakti*), and alignment with higher principles (*yoga*). It is a powerful testament to the ancient Vedic wisdom that emphasizes both self-responsibility and divine grace in navigating the journey of life.

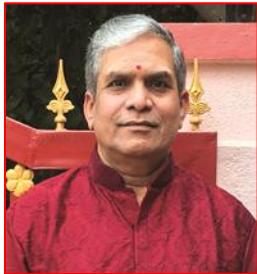
Thus, the blessings of Goddess Durga are thoughtfully invoked to grant safety, sanctuary, and well-being across all dimensions of life.

(Concluded ...)

– *Harih OM* –

– *Om tat sat* –

About Author



Dr. Raghava S. Boddupalli, MSc., PhD – Worked as a scientist in the field of Plant Biology for over 35 years. In the last fifteen years, he has completed studying the Krishna Yajurveda. This has inspired him to publish several research articles on Vedas in relation to Botany in national and international scientific journals. He has also completed two Veda Projects titled, ‘*Plant Biology of Yajurveda*’ and ‘*Plants of Atharvaveda - Their Descriptions and Uses*’ sponsored by the Indian National Science Academy (INSA), New Delhi. He has edited and published three Veda books namely, ‘*Taittirīya Yajurvēdīya Āśīrvāda Manjari*’, ‘*Abhiśravaṇa Mantrah*’ and ‘*Agnimantra Manjari*’. Dr. Raghava has been serving as an Editor-in-Chief for the *vEdu vaaNee* e-Journal since its inception.

రామాయణంలో ఉత్తరకాండ వాల్మికిమహార్షి విరచితమే

[*Uttarakānda* in the Srimad Ramayana was written by Valmiki Maharshi]

Indaram Srinivas Rao

ఇందారం శ్రీనివాస్ రావు

చాలత్తక పలశేధకుడు మరియు వ్యవస్థాపకుడు, ఇండాలజీ మరియు సంప్రిష్టీ లీసెర్స్, ప్రైపరాబాద్

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Abstract

There is a long-standing argument that Sage Valmiki wrote only the first six (06) *kāndas* of the Ramayana and not the *Uttarakānda* and it was later written by someone else and attributed to him. Another argument is that certain doubtful episodes in *Uttarakānda*, such as Rama questioning sages about Ravana and others and the controversial *Shambuka-vadha*, that are seen as inconsistent with Rama's righteous nature, suggest that some who disliked Rama might have fabricated these events and inserted them under Valmiki's name. A third argument is that the *Uttarakānda* lacks the narrative flow found in the first six (06) *kāndas*, implying it doesn't belong to the original Valmiki Srimad Ramayana. Thus, many scholars have long considered it an interpolation. However, there are several evidences supporting *Uttarakānda* to be part of Valmiki's Ramayana. This article tries to provide such evidences as many as possible.

Summary

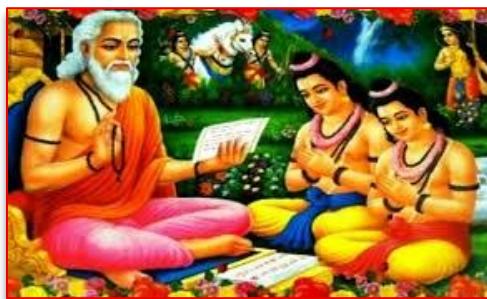
Reasons why *Uttarakānda* is written by Valmiki Maharshi?

This essay is an extensive documentation of many reasons cited by the author. Few of them are mentioned below. Readers interested further are encouraged to pursue a complete translation of this well researched essay.

- Rama's kingdom, its rule, loss of Sita to mother earth and additional messages not told in the earlier six (6) *kāndas* and events going to happen in future on earth during Rama's period is told here and expanded by Maharshi Valmiki in *Uttarakānda*.
- Valmiki Ramayanam is composed in 24000 shlokas in 500 *sargas* of six (6) *kāndas* and in *Uttarakānda*. Valmiki Maharshi mentions Events in earlier *kāndas* as going to happen after Rama's *Pattabhishekam*. They are found in the *Uttarakānda*.
- During *Ashwamedha Yagam*, Rama in presence of his courtiers asks Kusha and Lava which saint wrote Ramayanam? For this Kusha and Lava replied: In 500 *sargas* in six (6) *kāndas* and the *Uttarakānda* is written by their Guru, Maharshi Valmiki wrote in the Ramayana.

- *Bala Kāṇḍa sarga-4, ślōkā-1* and *Uttarakāṇḍa sarga-1, ślōkā-1* both use the same phrase and quote: *Praptarajasya Ramasya* unquote, suggesting Valmiki wrote the earlier six (6) *kāṇḍas* and *Uttarakāṇḍa* as well.
- Valmiki Ramayanam can be said in two parts. First part is Poorva (initial) Ramayanam and Uttara Ramayanam. Poorva Ramayanam is *Bala Kāṇḍa* to *Yuddha Kāṇḍa* first six (6) *Kāṇḍas*. Uttara Ramayana means *Uttarakāṇḍa*. This point is also clearly said in *Bala Kāṇḍa sarga-4, ślōkā-2* by Valmiki Maharshi himself. Here he did not say seven (7) *kāṇḍas*, only said six (6) *kāṇḍas* and *Uttarakāṇḍa*.
- Rama ruled 11,000 years after *Pattabhishekam*. First six (6) *kāṇḍas* explained in detail the early period of Rama's life. Had Valmiki explained in detail the entirety of Rama's life, one may wonder how many thousands of *ślōkās* would have been required to write about the entirety of the rule of his Kingdom by Rama! Rama's rule was smooth, and it had lot of discipline, hence called **Rama Rajyam**. Only in the last 1000 years, some changes happened, hence Valmiki has explained these specific incidents of Rama's ruling.
- *Uttarakāṇḍa* does not look like smooth flow of story like first six (6) *kāṇḍas*, since Valmiki managed to convey the changes in 3000 *ślōkās*. This point is to be noted.
- When we observe closely, Valmiki Ramayana connects Rama's life with links to about 100 sub-stories or episodes. Though these episodes are in all *kāṇḍas*, more of them are found in *Uttarakāṇḍa*. Because there are more short episodes in *Uttarakāṇḍa*, fewer in the first six (6) *kāṇḍas*, the flow and narration would appear smooth in first six (6) *kāṇḍas*, perhaps the poetic genius of saint Valmiki?

[The above summary points are written by the Editorial Team, vEdu vaaNee e-Journal]



★ వాల్మీకిమహార్షి రాముయణంలో మొదటి ఆరు (6) కాండలే రాసాడని, ఉత్తరకాండ రాయలేదని, అట మరెపరో రాసి ఆయన రాసినట్టుగ ప్రచారం చేసారని ఒక వాదన. ★ ఉత్తరకాండలో రాముడు రావణాదులను గులంబ కాండలే రాసాడని, ఉత్తరకాండ రాయలేదని, అట మరెపరో మహార్షులను ప్రశ్నించడం, శంబుకవధ లాంటి సందేహిస్తుద విషయాలున్నాయి కనుక ఇవి ప్రత్యేకమైని,

ధర్మాన్విత అనుపలంచే రాముడు ఇలా విమర్శలకు గులచేసే పనులు చేయడని, ఇలాంటి విషయాలున్న భాగాలను రాముడంటే ఇష్టంలేనివాట్టు ఎవరో కల్పించి ఈ కాండ పేరట రామాయణంలో చౌప్పించి, దీనికి వాల్మీకిని బాధ్యనిగా చేసే ప్రయత్నం చేస్తున్నారస్తుచి మరో వాదన.

★ ఇంకో వాదనలో మొదచి ఆరుకాండల్లో ఒక ధారలాగ ఉన్నటువంటి కథాకథనం ఉత్తరకాండలో లేదని, కనుక ఇల వాల్మీకిరామాయణంలో భాగమే కాదన్నారు. ఇలా ఉత్తరకాండ అవాల్మీకమని, ప్రక్కిప్రమన్న వాదనలు చాలాకాలంగా ప్రచారంలో ఉన్నాయి.

"ఉత్తరకాండ వాల్మీకిమహార్థ విరచిత రామాయణంలో భాగమే" అనుదానికి ఆధారాలు అనేకం ఉన్నాయి. వాటిలో వీలైనస్తి చూద్దాం:

- 1) బాలకాండ 3వ సర్గ 3పాప శ్లోకంలో
స్వరాష్టరంజనం శైవ వైదేహిక్షత్తు విస్తరణమ్ |
అనాగతం చ యత్యంచిత్ రామస్త వసుధాతలే ||
తచ్ఛకారోత్తరే కావ్యే వాల్మీకిర్థగవాన్ బుధిః |
భావం: రాముని రాజ్యపొలాను, సీతాపలత్వాగం, ఇంకా ఇంతకుముందు చెప్పసి విషయాలు, భూమిమీద రాముని విషయంలో భవిష్యత్తులో జరగబోయే ఘుట్టాలు మహాత్ముడైన వాల్మీకిమహార్థ ఉత్తరకాండలో చెప్పాడు.
- 2) ఇదే విషయాన్ని చాలా నిర్మాప్తంగ బాలకాండలోని 4వ సర్గలో ఇవ్వ మరియు 3వ శ్లోకంలో:
చతుర్వింశత్ సహస్రాణి శ్లోకానామ్ ఉత్కవాన్ బుధిః |

తథా సర్ద్గతతాని పంచ షట్టాండాని తథోత్తరమ్ ||

కృత్యాంతిపి తస్మహస్త్రాజ్ఞః సభవిష్టం సహస్త్రరమ్ |

భావం: వాల్మీకిమహార్థ రామాయణాన్ని 24,000 వేల శ్లోకాల్లో, 500 సర్గాల్లో, ఆరు (6) కాండల్లో మరియు ఉత్తరకాండలో చెప్పాడు. మహాప్రాజ్ఞుడైన వాల్మీకిమహార్థ రామపట్టాభిషేకం తరువాత జరుగబోయే భవిష్యత్ విషయాలను ఉత్తరకాండ అని రాసాడు.

(3) అశ్వమేధయాగం చేస్తున్న సందర్భంలో రాముడు మరియు వివిధ శాస్త్రపండితుల సమక్షంలో కుశలవులు రామాయణం గానంచేయగా, రాముడు వాలని రామాయణం గులంచి దాన్ని రాసిన మహాత్ముని గులంచి అడిగాడు. అప్పుడు కుశలవులు 500 సర్గాలు, ఆరు (6) కాండలతోపాటు ఉత్తరకాండాన్ని కలిగిన రామాయణాన్ని మొదచి నుండి చివలివరకు మహాత్ముడైన తమ గురువుగారు వాల్మీకిమహార్థ రాసాడని చెప్పారు:

ఆదిప్రభృతి వై రాజన్ పంచసర్ద్గతతాని చ |
కాండాని పుఢ్చతానీహ సోత్తరాణి మహాత్మునా |
కృతాని గురుణాశస్త్రాకం బుధిణా చలతం తప |
(ఉత్తరకాండ, సర్గ - 14, శ్లోకం - 27)

- 4) సీత ఎడబాటుకు దుఃఖిస్తున్న రాముణ్ణి ఊరదిస్తున్న సందర్భంలో బ్రహ్మాదేవుడు ఇలా అన్నాడు:
జన్మప్రభృతి తే వీర సుఖదుఃఖోపసేవనమ్ |
భవిష్యత్పుత్తరం చేహా సర్వం వాల్మీకినా కృతమ్ ||
(ఉత్తరకాండ, సర్గ - 14, శ్లోకం - 17)
- 5) భావం: "పీరుడవైన ఓ రామ! నీవు జన్మించింది మొదలు ఇప్పటివరకు పాంచిన సుఖదుఃఖాలనేకాక

రాబోయేకాలంలో జరగబోయే పలణామాలను కూడా వాల్మీకిమహార్షి ఈ కావ్యంలో వ్యాపించాడు.”

5) ఉత్తరం నామ కావ్యస్సు సేపమ్ అత మహాయః |
తత శ్వసప్త మహాతేజ బుషిభిః సాధ్యముత్తమ్ ||
(ఉత్తరకాండ, సర్థ - 11, శీలకం - 21)

భావం: “మహాతేజ! మహాయస్సి! ఉత్తమమైన ఉత్తరభాగం(ఉత్తరకాండ) అనే (రామాయణ) కావ్యంలోని మిగిలినభాగాన్ని సేవు ఈ బుషులతో కలిసి త్రధగా విసుము.”

6) యే చ తత మహాత్మాన బుషయో బ్రహ్మలోకికాః |
బ్రహ్మణా సమనుజ్ఞతా స్వవర్తంత మహాజనః |
ఉత్తరం శ్రీతుమనసో భవిష్యం యచ్ఛ రాఘవే |
(ఉత్తరకాండ, సర్థ - 11, శీలకం - 24)

భావం: మహాత్ములు, బ్రహ్మలోకానికి చెందినవారు, దివ్య తేజిమూర్ఖులైన బుషులు బ్రహ్మదేవుని ఆజ్ఞ మేరకు రామాయణంలోని ఉత్తరకాండను వినటానికి అక్షయనే ఉండిపోయారు.

7) భగవన్ శ్రీతుమనస బుషయో బ్రహ్మలోకికాః |
భవిష్యదుత్తరం యన్మై శ్రీభూతే సంప్రవర్తతామ్ ||
(ఉత్తరకాండ, సర్థ - 11, శీలకం - 21)

భావం: రాముడు వాల్మీకి మహార్షి ఇలా అన్నాడు - స్వామి! బ్రహ్మలోకానికి చెందిన ఈ మహార్షులంతా రాబోయేకాలంలో నాకు జరగబోయి

8) తతః సముపిష్టేషు బ్రహ్మల్పము మహాత్మసు |

భవిష్యదుత్తరం కావ్యం జగతుస్తో కులీలవా ||

(ఉత్తరకాండ, సర్థ - 11, శీలకం - 21)

భావం: మహాత్ములైన బ్రహ్మర్షులు కూర్చుస్తు తరువాత ఆ కుశలపులు రామాయణ ఉత్తరకాండలోని భవిష్యత్ భాగాన్ని (రాబోయేకాలంలో జరగబోయేటి) గానం చేయసాగారు.

పై ఆధారాలను గమనిస్తే వాల్మీకి రామాయణం ఏడుకాండల్లో రాసాడని ఎక్కడా నేరుగా పేర్కొనబడలేదు. ఆరుకాండలు మరియు ఉత్తరకాండ అన్న పదప్రయోగాలే చేయబడ్డాయి (చకార = చెప్పాడు/రాసాడు/చేసాడు; ఉత్తరం=తరువాతకాలంలో / రాబోయేకాలంలో / ఉత్తరకాండ; భవిష్యదుత్తరం = రాబోయేకాలంలో జరగబోయేటి). కనుక వాల్మీకిరామాయణాన్ని ఆరుకాండలు మరియు ఉత్తరకాండ రూపంలో రాసాడనే గ్రహించాలి.

9) "ప్రాప్తరాజ్యస్య రామస్య" అన్న వాక్యాన్ని వాల్మీకి బాలకాండ, సర్థ - 4, శీలకం - 1 ప్రారంభంలో అలాగే, ఉత్తరకాండ, సర్థ - 1, శీలకం - 1 ప్రారంభంలో రాసాడు. ఇది వాల్మీకి ఆరుకాండలతో పాటు ఉత్తరకాండ రాసాడనడానికి మరో ఆధారం.

10) మొదటి ఆరు (6) కాండల సీతారామకథ శ్రీమద్రామాయణం అయితే ఉత్తరకాండ ఉంటేనే అది సంపూర్ణ రామాయణం అనోచ్చు.

11) వాల్మీకి యుద్ధకాండ తరువాత ఘలశ్శతి రాసి భీలకాండ లేక Appendix అనే ఒక ప్రత్యేకమైన కాండను ఉత్తరకాండ అన్న పేరుతో రాశాడు.

12) మొదటి ఆరుకాండల రామాయణంలో వచ్చే - రావణాదులు ఎవరు? హనుమంతుడెవరు? రామ పట్టాభిషేకం తర్వాత ఏమయింటి? - లాంటి ఎన్నో సందేహాలకు ఉత్తరం అంటే జవాబులు చెప్పే కాండ కనుక ఇది ఉత్తరకాండ అనపచ్చ.

13) వాల్మీకి రామాయణాన్ని రెండు భాగాలుగ చెప్పాచ్చు. పూర్వరామాయణం మరియు ఉత్తరరామాయణం. పూర్వరామాయణం అంటే బాలకాండ నుండి యుద్ధకాండ వరకు, వెరసి మొదటి ఆరుకాండలు. ఉత్తరరామాయణం అంటే ఉత్తరకాండ. ఇదే విషయాన్ని చాలా నిర్మిష్టంగ బాలకాండలోని 4వ సర్గాలోని ఇవ శీలకంలో:

చతుర్వీంశత్తు సహస్రాణి శీలకానామ్ ఉత్తరాస్మీః ।

తథా సర్ద శతాన్ పంచ షట్టాండాని తథోత్తరమ్ ॥

అని వాల్మీకి మహార్షి స్వయంగా చెప్పాడు. ఇక్కడ సప్తకాండాని అని చెప్పలేదు కదా! ఆరుకాండలు మరియు ఉత్తరకాండ అన్నాడని గమనించాలి.

టీనికి వాల్మీకి మహార్షి పెట్టుకున్న విభజనరేఖ (separation line) రామపట్టాభిషేక పూర్వం, రామపట్టాభిషేక ఉత్తరం/అనంతరం (తరువాత). రామపట్టాభిషేక పూర్వం జరిగిన కథంతా ఆరు (ర) కాండలో అంటే పూర్వరామాయణం. రామపట్టాభిషేకం తరువాత జరిగిన, జరుగుతున్న మరియు జరగబోయే కథంతా ఒక కాండ అంటే ఉత్తరరామాయణం లేదా ఉత్తరకాండ అని అర్థం చేసుకోవాలి.

14) సాధారణంగా ఎవరైనా, ఏ కథలోనైనా సుఖాంతాన్ని కోరుకుంచారు. అందుకని రామాయణంలో యుద్ధకాండం అందులోని రామపట్టాభిషేకం చరివి, రామాయణ పారాయణ సమాపన శీలకాలు లేదా ఘలశ్రుతి చరివి సంపూర్ణమైందంటారు. దుఃఖాంతం అంతగా నచ్చదు. పైపెచ్చ మంగళాటీని, మంగళమధ్యాని మరియు మంగళాంతాని అని కదా కాప్యపుధ్రతి. అందుకని రామాయణం భక్తునికి సుఖాంతంగానే ఉండాలనే ఉద్దేశంతో మొదటి ఆరుకాండలు మాత్రమే చదపడం వల్ల కొంతకాలానికి అది పారాయణ పద్ధతి లేదా పారాయణ సంప్రదాయం అయింటి. టీంతో ఉత్తరకాండ లేదు అన్న వాదం పెటించి.

15) ఉత్తరకాండలో సీతారామాదుల అవతారసమాప్తి గులంచి ఉన్నటి. ఇది భక్తులైన పారకులకు లేదా శ్రీతలకు దుఃఖాన్ని కలిగించే విషయం. అందుకని కూడా ఈ కాండను వచిలేసి ఉండవచ్చు.

16) మొదటి ఆరుకాండల రూపంలో ఉన్న కథ భూతకాలాన్ని తెలియజేస్తుంటి. సీతాదేవికి కుశలవులు జన్మించడం లాంటి భూతకాలాన్ని తెలియజేసే సంఘటనలు, శ్రీరాముని సమక్కంలో పాడటం వంటి వర్తమాన కాలాన్ని తెలియజేసే సంఘటనలు మరియు ముఖ్యంగా సీతారామాదుల అవతారసమాప్తి లాంటి భవిష్యత్తు కాలాన్ని తెలియజేసే సంఘటనలు ఉత్తరకాండలోనే ఉన్నాయి. కుశలవులు పాడిన కథంతా విని రాముడు ఆమోదించడం, అసలు రామాయణాన్ని గానం చేసి మనకంచిన కుశలవుల జన్మువ్యత్తాంతం ఉన్నటి కూడా ఉత్తరాకాండలోనే.

17) అయోధ్యా సగర పద్మనాథీ మొదలై, రామ జన్మ మొదలు రాజ్యాభిషేకాన్ని పొందిన కథ మొదటి ఆరుకాండల్లో ఉన్నది. రాముని పట్టాభిషేకం జలగేష్టటికి అతని వయస్సు 39 సంవత్సరాలు. ఈ కథంతా చెప్పడానికి వాల్మీకి మహార్షికి దాదాపు 21 వేల శ్లోకాలు పట్టాయి.

మరీ రాముని పరిపాలన అతని పట్టాభిషేక కాలం నుండి 11వేల సంవత్సరాలు జలగించి. మొదటి ఆరు (6) కాండల్లో లాగా, కొంచం విపులంగా, రాముని పరిపాలనా విషయాలను చెప్పడానికి వాల్మీకి మహార్షికి ఎన్ని లక్షల శ్లోకాలు అవసరమో కదా! అయితే ఇక్కడ ఒక ముఖ్య విషయం చెప్పుకోవాలి. రాముని పరిపాలనంబే ఒక పారశాలలోనో కళాశాలలోనో ఉండే టైం- టేబుల్ లాంటిది. ఎలాన్నాటే ఒకసాల టైం - టేబుల్ వేస్తే సంవత్సరమంతా పారాలు నడుస్తాయో అలాగే రాముని పరిపాలన మొత్తం 11వేల సంవత్సరాలు ఒకేలాగ ఒక టైం - టేబుల్ వేసినట్టు ఉండేది. కనుకనే అది "రామరాజ్యం"గా ప్రసిద్ధి పొందింది. అప్పుడప్పుడు, అది కూడా చివలి వేయి సంవత్సరాల్లో తప్ప పెద్దగా మార్పులేవు. అందుకే, వాల్మీకి మహార్షి రాముని పరిపాలనా కాలంలో జలగిన కొన్ని ప్రత్యేక సంఘటనలను మాత్రమే ఈ కాండలో చెప్పడంవల్ల, కథాకథనం ఈ కాండలో ఒక ధారలాగ అనిపించదు. మొదటి ఆరు (6) కాండలోలాగ రామ పరిపాలన విపులంగా చెపితే లక్షల శ్లోకాలుగా ఉండవలసిన ఉత్తరకాండను, వాల్మీకి మహార్షి దాదాపు 3,000 శ్లోకాల్లో మాత్రమే సంక్లిష్టం చేశాడన్న విషయం గమనించాలి.

18) ఒక కావ్యం రానే మహాకవి శీతోష్ణ, సుఖదుఃఖాల వంటి ద్వంద్వాలకు అతీతంగా ఉంటాడు. అందుకే వాల్మీకి మహార్షి రామావతారాన్ని గూల్చి రామజన్మ సుండి అవతారసమాప్తి వరకు 24 వేల శ్లోకాలుగ మన కోసం ఆరు (6) కాండలు మరియు ఉత్తరకాండ రూపంలో నిక్షిష్టం చేశాడు.

19) రామాయణ మహాభారతాలను ఇతిహసాలంటాం. "ఇతిహసం" అంటే "ఇలా జలగించి" అని అర్థం లేదా History. ఇతిహసం/హిస్టరీలో కథానాయకుని జీవితంలో జనసం సుండి మరణం వరకు జలగిన సంఘటనలను చెప్పడం చలతకారుని బాధ్యత. మహాభారతంలో పాండవుల జన్మ సుండి వాలి స్వర్గరోహణం వరకు చెప్పబడింది. అలాగే రామాయణంలో రాముని జన్మ సుండి మొదలై రావణవధ, రామపట్టాభిషేకం వరకు మొదటి ఆరుకాండల్లో ఉండగా, ఆయన పదకొండువేల సంవత్సరాల పరిపాలన, సరయుసాని ద్వారా ఆయన మహార్షునానం మొదలైనవి ఉత్తరకాండలో మాత్రమే ఉన్నాయి. ఇప్పుడు ఉత్తరకాండ లేకుంటే అసంపూర్ణమైన రామాయణం ఇతిహసం ఎలా అపుతుందన్నది ఆలోచించాలిన విషయం. వాల్మీకి మహార్షి ఒక చలతకారుడు. ఆయన రాముని చలత చెప్పడుచుకున్నప్పుడు మొత్తం చలత చెపుతాడు తప్ప రావణవధానంతరం రామపట్టాభిషేకం వరకు చెప్పి ఆపడు కదా?

20) రామలక్ష్మణ భరతశత్రుఘ్నుల శోర్యపరాక్రమాల విషయానికి వస్తే, రాముడు యుద్ధంలో రావణుణ్ణి,

కుంభకర్మణి మరియు లక్ష్మణుడు ఇంద్రజిత్తును చంపారన్నటి మొదచి ఆరుకాండల్లోని యుద్ధకాండ వల్ల తెలుస్తుంది. కానీ, భరతుడు యుద్ధంలో గంధర్వులను మరియు శత్రుఘ్నుడు యుద్ధంలో లవణాసురుణ్ణి వధించిన విషయాలు ఉత్తరకాండ వల్ల మాత్రమే తెలుస్తాయి.

21) 1975లో ఓలయంటల్ ఇంస్టిట్యూట్ బరోడావారు దేశంలోని వాల్ఫ్ కిరామాయణం ప్రతులను సేకలంచి వాచిసుండి వాల్ఫ్ కిరామాయణం క్రిటికల్ ఎడిషన్ ను తయారుచేశారు. అందులో ఉత్తరకాండ కూడా ఉన్నది.

22) అలాగే గాయత్రీ మంత్రాక్షరాలు 24 కూడా ప్రతి 1000 శ్లోకాలకు ఒకబిగ నిక్కిప్పం చేసి వాల్ఫ్ కి మహాల్ రామాయణాన్ని రచించాడని ప్రతితి. కనుక ఉత్తరకాండ లేకుంటే ఆ పద్ధతిలో గణన అసాధ్యం. "గాయత్ర్యాశ్చ స్ఫుర్యాపం తత్రామాయణమునుత్తమ్" అన్న ఉత్తరకాండ సర్ద - 111, 17వ శ్లోకపాదమే టినికి ప్రమాణం.

23) చాల జాగ్రత్తగా గమనిస్తే, వాల్ఫ్ కిరామాయణంలో రామ కథానుబంధంగా 100 ఉపాఖ్యానాలు కూడా ఉన్నాయి. అశ్వమేధయాగం చేస్తున్న సందర్భంలో శ్రీరాముడు మరియు వివిధ శాస్త్రపండితుల సమక్షంలో కుశలవులు రామాయణం గానం చేయగా, రాముడు వాలని రామాయణం గులంచి, దాన్ని రాసిన మహాత్మని గులంచి అడిగినప్పుడు:

సన్మిబధం హి శ్లోకానాం చతుల్యంరష్టహస్రకమ్ |
ఉపాఖ్యానశతం చైవ భార్గవేణ తపస్మినా ||
ఆదిప్రభృతి వై రాజన్ పంచసర్వశతాని చ |

కాండాని పుఢ్యతాసీహనాసీత్తరాణి మహాత్మనా |
కృతాని గురుణాశాఖాకం బుషిణా చలతం తప |
(ఉత్తరకాండ, సర్ద - 94, శ్లోకాలు - 26 మరియు ఇని భావం: "24వేల శ్లోకాలు, 100 ఉపాఖ్యానాలు, 500 సర్దలు, ఆరు (6) కాండలతేపాటు ఉత్తరకాండాన్ని కలిగిన నీ చలతాన్ని (రామాయణాన్ని) మొదచి నుండి చివలవరకు మహాత్ముడైన మా గురువుగారు వాల్ఫ్ కిమహాల్ రాసాణు" అని రామునితో కుశలవులు చెప్పారు.

బాలకాండలోని కుమారస్వామి జన్మయుత్తాంతం, గంగావతరణం, విశ్వామిత్రుని చలత్త, కిష్మింధాకాండలో సంపాతి ఆత్మకథ, ఉత్తరకాండలో రావణాదుల చలత్తలు, సృగమహరోజు వృత్తాంతం, కలాషపాదుని (సౌదాసుని) వృత్తాంతం, లవణాసుర చలత్త, శంబుకుని కథ, ఇలమహరోజు కథ మొదలైనవి ఉపాఖ్యానాలే. ఇలా ఉపాఖ్యానాలు అన్ని కాండల్లో ఉన్నప్పటికీ, ఉత్తరకాండలో ఎక్కువ ఉపాఖ్యానాలు ఉండడంవల్ల కథాకథసం మొదచి ఆరు (6) కాండల్లోలాగ ధారగా ఉన్నట్టు అనిపించదు.

24) రామాయణం రెండు భాగాలని ఇంతకుముందే చెప్పుకున్నాం కదా. అందులో పూర్వరామాయణం అంటే బాలకాండ నుండి యుద్ధకాండ లేదా మొదచి ఆరు (6) కాండలు సామాన్యాలు మరియు పండితుల కోసం. 7వ కాండ అయిన ఉత్తరరామాయణం/ఉత్తరకాండ పండితులు, పలశీలకులు, మరియు పలశీధకుల కోసం అనుకోవచ్చ.

- హలి: ఓమ్ -

- ఓం తత్త్వత్ -

‘వాల్మీకి రామాయణాన్ని చదువుదాం - వాస్తవ చలిత్తను తెలుసుకుండాం!’

About Author



Dr. Indaram Srinivas Rao, M.A., Ph.D. is a renowned scholar in Indology, Sanskrit, and Indian philosophy. With a deep passion for preserving India's ancient intellectual heritage, he has been dedicated to research since 2004. Dr. Rao holds an M.A. degree in Sanskrit from Osmania University, Hyderabad, and a Ph.D. from Sri Chandrasekharendra Saraswathi Viswa Mahavidyalaya, Kanchipuram, focusing on a “Comparative study of Bhartrihari and Vemana”. His key research interests include Bharadwaja's Vaimanika Shastra, the Vignyana Shatakam of Bhartrihari, and fundamental aspects of the Ramayana and Mahabharata. Dr. Rao is the founder of Indology and Sanskrit Research and the website <http://acharyaonline.com>, which serves as a resource for Indian culture and tradition. He has been featured by BBC World and ETV, and his work has appeared in various national and international magazines. Dr. Rao also translated the Malayalam philosopher Poonthanam's Gnyanappana into Telugu. He has presented papers at several prestigious seminars and has made significant contributions to the field of Sanskrit and Indian philosophy. Contact: +91 95501 22288 | indaramsrinu@gmail.com

నిత్య పూజా విధాన ఆంతర్యాము

[The Intention / Motive of the Daily Worship Procedure]

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పైస్ ప్రైసిడెంట్, వేద సంస్కృత సమితి, హైదరాబాద్

Abstract

Our sages gave us the method of ShODas'Opachaara pooja, daily worship of God - Nitya Pooja. We must do atleast PanchOpachaara pooja to express our gratitude to God for giving us this Upaadhi - Body, with five Sense organs of knowledge.

Nitya Pooja contains four parts in it. They are - doing *Aachamana* with KEs'ava Naamaas - consuming water with folded hand, doing PraaNaayaamaa - taking breath - inhale and exhale in a specific manner, to recite Samkalpa with dEshakaalaadi keertana as a form of expressing our commitment to the Pooja and offering worship with 16 Upachaaraas (Services) to the Lord. All these four bestow spiritual, scientific, social and health related benefits. This article explains the main purpose of this nitya pooja vidhana.

ఓం గణానాం త్వా గణపతిగోం హావామహో ।

కవిం కవీనాముహముత్తప్తప్తమ్ ।

జ్యోష్మాజం బ్రహ్మాణం బ్రహ్మాణస్తత ఆ ను: శృంగారాత్మభిస్మీద సాదనమ్ ॥

శ్రీ మహాగణాభపతయే సమః ॥

మనము నిత్య పూజ గులించి, నిత్యపూజా విధానములోని ఆంతర్యామ్మి గులించి, అసలు నిత్యపూజ ఎలా చేయాలి? అన్న వివరాలను గులించి తెలుసుకుండాము. మనమందరము కూడా ఇష్ట ప్రాణీకి, అనిష్ట పరిపరానికి, చిత్తపుట్టి పొందడానికి నిత్య పూజ చేయాలి అని మహార్షులు సియమమునేర్చాటు చేశారు. నిత్య కర్మలలో పూజ చేయటాన్ని విధించారు.

సౌమానం సంధ్యా, జవితి హశిముః దేవతానాం చ పూజనమ్ ॥ ఆతిథ్యం షైష్మదేవం చ షట్చరామణి టినే టినే ॥ దేవతల పూజ చేయటము నిత్య పూజ. నిత్య పూజ ఎలా చేయాలో మనకు తెలిసును. ఆ పూజ వెనుక ఉన్న అంతరార్థాన్ని గ్రహించాలి. మన మహార్షులు ఏ

పూజా విధానములనేర్పరచినా, ఏ పండుగలనేర్పరచినా, వాచి వెనుక ఆధ్యాత్మిక పరమైన, ఆరోగ్యపరమైన, వైజ్ఞానికపరమైన, సాంఘికపరమైన అనేక రహస్యాలు దాగి ఉంటాయి. వాచిని గ్రహించాలి.

మహార్షులు, మనకు ఏహిక, ఆముష్యిక శుభాలను కలిగించే, శారీరక, ఆధ్యాత్మిక ఆరోగ్యాన్ని పెంపాంచించే జీవన విధానాన్ని ఏర్పరిచారు. దానిలో భాగమే నిత్యపూజా. ఈ నిత్యపూజలో - ఆచమనము, ప్రాణాయాము, సంకల్పము, పూజ అనే నాలుగు భాగాలుంటాయి. వీటన్నింటి వేసకాల ఉన్న వైజ్ఞానికతను గ్రహించాలి.

మనము సూర్యోదయాత్మార్ఫ్వమే నిద్ర లేచి, కాల కృత్యాలు తీర్పుకుని, ఇల్లు వాకిట్ట శుభ్యపరచి, ఇంటి గుమ్మం ముందు కళ్యాపి చల్లి ముగ్గులు వేసి, గదపకు పసుపు పూసి, బొట్లు పెట్టి గడప గొలిని పూజించాలి. తరువాత పూజా గదిని శుభ్యము చేసుకుని, దేవతార్థన చెయ్యాలి.

సాధారణంగా గ్రహాస్తు సంధ్యావందనాచికములను పూర్తి చేసుకుని, తరువాత దేవతార్థన - అంటే పంచాయతన పూజ ఉన్నవారు పంచాయతన పూజ చేస్తారు. గురూపదేశ మంత్రాన్ని జపించుకుంటారు. ఉపసయన సమయంలో గాయత్రి మహామంత్రము - త్రిపాద, చతుర్వింశత్యక్షర, గాయత్రి మంత్రము ఉపదేశింపబడుతుంది. దానిని సంధ్యావందన సమయంలో జపించటమన్నటి బ్రాహ్మణులకు తప్పనిసలగా చేయవలసిన నిత్య కృత్యము. తరువాత ఇష్టదేవతలను, కులదేవతలను కూడా ఆరాధిస్తారు.

ఈ నిత్య పూజ చేసేటప్పుడు మనము ముందు కేశవ నామాలతో ఆచమనం చేస్తాము. తరువాత ప్రాణాయామం చేస్తాము. తరువాత సంకల్పం చెప్పుకుంటాము, పూజ చేస్తాము. ఈ నాలుగు కూడా ముఖ్యమైన అంశాలే!

ఆచమనం ఎందుకు చెయ్యాలి అంటే, అది ఒక ఆధ్యాత్మిక పరమైన, ఆరోగ్యపరమైన, వైజ్ఞానిక పరమైన ప్రక్రియ. ఆచమనంలో మనము కేశవ నామాలను చెప్పుకుంటాము. "ఓం కేశవాయ నమః", "ఓం నారాయణాయ నమః", "ఓం మాధవాయ నమః", అని చెప్పు కుడి చేతిని గోముఖం ఆకారం చేసి, అసగా బాటున వ్రేలును చూపుడు వ్రేలికి, మధ్య వ్రేలుకు మధ్యలో ఉంచి, మూడుసార్లు ఉర్ధ్వలణతో చేతిలో నీరు పోసుకుని లోపలికి తీసుకుంటాము. తర్వాత "గోవిందాయ నమః" అని చెప్పు చేతులు కడుక్కుని, మళ్ళీ నీళ్ళతో కళ్ళ తుడుచుకుని శలీరాన్ని శుభ్ర చేసుకుంటాము. కళ్ళ, చెపులు, ముక్కు, పాదములు, చేతులు అన్నీ శుభ్ర చేసుకోవాలి. ఇలా కేశవ నామాలు మాత్రమే ఎందుకు చెప్పాలి అన్నదాంట్లో గొప్ప వైజ్ఞానికత దాగి ఉంది.

మన గొంతులో అస్సువాహిక (Esophagus) మరియు స్వరపేటిక (Laringx) అనేవి ఉన్నాయి. అస్సువాహిక మన గొంతును ఉదరముతో కలిపేటువంటి ఒక గొట్టం పంచిటి. ఇది కండరాలతో నిల్చితమై వుండి, ఎప్పుడూ మూసుకునే ఉంటుంది. అక్కడ స్వరపేటిక ఉంటుంది. అందులోనుంచే మనము మాట్లాడే శబ్దములు బైటేకి వస్తాయి. అక్కడే సుస్థితమైన శాస్యసాశము ఉంటుంది. అది మన ఉచ్చాఫు నిశ్శేషములను

పంపిస్తూ ఉంటుంది. మంత్రీచ్ఛారణ చేయడానికి ముందు వాటికి కూడా ఒక నిర్మిష్ట పద్ధతిలో వ్యాయామం ఆవసరం. అప్పుడు అక్షరాలను స్ఫుటంగా పలుకగలుగుతాము.

మనం శబ్దాలను పలకాలి అంటే, ముఖయంత్రం తెరుచుకోవాలి, పరాశక్తి అసుగ్రహంతో బుద్ధిలో కలిగిన, మాట్లాడాలి అనే సంకల్పము వాయురూపంలో ముఖాలాధారం నుంచి పైకి పైకి వస్తూ సెప్పిథిష్టాను, మణిపూర, అనాహత, విష్ణు చక్రాలను దాటి, గొంతుకలోనుంచి ముఖయంత్రంలోకి ప్రవేశించి, వైఖరీగా ప్రకటింపబడుతూ బైచికి రావటానికి ముఖయంత్రములోని అన్ని భాగాలు శబ్దములను ఉచ్చలించటానికి అనువుగా అవాలంటే, కొట్టిగా సీటిసి లోపలికి పుచ్చుకోవాలి. దానికి నేరుగా సీటిసి పొత్తుతో తీసుకోకుండా ఇలా ఆచమనం చేయ్యాలని ఏర్పాటు చేశారు మహార్షులు. దానికి భగవన్యామాలతో మొదలు పెట్టమన్యారు. అటీ ఏదో ఒక నామం అని చెప్పలేదు.

ఓం కేశవాయ నమః,

ఓం నారాయణాయ నమః,

ఓం మాధవాయ నమః

అని మాత్రమే అనమన్యారు. ఎందుకంటే, ఓం అన్నది శబ్ద బ్రహ్మము. ఓంకార ఉచ్ఛారణతో శలీరంలో దివ్యత్వం జాగ్రత్తమవుతుంది. "కేశవ" నామం కంరంలోనుంచి వస్తుంది. పాణిసి మహాల్ప తమ అష్టాధ్యాయాలో అక్షరముల ఉత్పత్తి స్థానాలను చెప్పారు. "అక్షరావిసర్జనీయః కంత్యః" - అకారము, కు అంటే కవర్ము - క ఖ గ ఘ జ (కె) మరియు విసర్జనీయః

అంటే విసర్జ - ఈ వర్ణములు కంరంలో నుంచి వస్తాయి.

కనుక "ఓం కేశవాయ నమః" అనగానే, కేశవ అనటం వల్ - క - పల్ కంరం శుద్ధమాతుంది, విష్ణుకుంటుంది. శ - ఉంపుము కనుక గాలి సులభంగా బైచికొస్తుంది. వ - అమృత బీజాక్షరం. కనుక వాక్షక్తి వృథి చెందుతుంది. "ఓం నారాయణాయ నమః" నామం నాలుక, తాలువుల సహాయంతో వస్తుంది.

"ఇమయశాసనం తాలు",

"ఖుటురవైశాసనం మూర్ఖః"."

ఇ - వర్ణము, మ అంటే చవర్ణాక్షరాలు - చ ఛ జ ర్మ ఇ (ఊ) - అనుసవి, య - వర్ణము, శ - అనుసవి తాలవుములు. తాలువులోనుంచి - చెంపల లోపలినుంచి వస్తాయి.

ఖు - వర్ణము, టు అంటే టురడధణ, ర - వర్ణము, షకారము మూర్ఖస్వములు. ముఖములో పైనుండి వస్తాయి.

న అనేటి అనునాసికము, ముక్కుతో పలికేటి.

ర అనేటి అగ్ని బీజాక్షరము.

నారాయణాయ అనటం వల్ పైన చెప్పిన ఆయా భాగాలు స్వంతిస్తాయి, ప్రయోజనాలు సిద్ధిస్తాయి.

"ఓం మాధవాయ నమః" -

"మాధవ" నామం పెదవుల సహకారంతో వస్తుంది.

"ఉతులసాసనం దంత్యః"

ఉ - వర్ణము, తు అంటే - తథదధన - ల, స వర్ణములు తాలవుములు, నాలుక, దంతముల సహాయంతో పలికేటి. దపడలలోనుంచి వచ్చేవి.

ఉపుషధ్యానీయః ఓష్ట్రోః

ఉకారము, పు అంటే - పుష్టబభము, ఉపధ్యానీయము - అనుసవి పెదవుల సహకారంతో ఉచ్చలించేవి.

ము అనుసబి అనునాసికము - ముక్కుతో పలికే.

ధ - దంత్యము. వ - అమృత బీజాక్షరము.

కనుక ఈ మూడు నామాలతో జలమును లోపలికి తీసుకోవటం వల్ల నోటిలోని అన్ని భాగాలకూ వాయామం జరుగుతుంది.

ముందు కేశవాయ నమః అనే ఎందుకు చెప్పాలి ? తరువాత నారాయణాయ నమః అని, తర్వాత మాధవాయ నమః అని ఎందుకు చెప్పాలి, అంటే ముందు కంఠశ్థి కొరకు, ముఖు యంత్రము విచ్ఛ్యకోవడానికి, తరువాత దంతములు, అంగులి సిద్ధమవటానికి, ఆ తరువాత పెదవులు కూడా చక్కగా విచ్ఛ్యకుని, మాటల్లాడటానికి సస్మాగం అవటానికి - లోపలి నుంచి పైవరకు సిద్ధమవటానికి అని మహార్షులు తెలియజేశారు.

మర నీళ్ళు చేతిలో పోసుకుని నోట్లో ఎందుకు పోసుకోవాలి ? ఉర్దూలిసితోనో, గ్రాసుతోనో నేరుగా నోట్లో పోసుకోవచ్చుకదా! అని కొండలకి అనిపించవచ్చు. అలా పోసుకుంటే నీరు ఎంగిలి అపుతుంది, అపవిత్రమవుతుంది, దేవతార్పనకు పనికిరాదు. కనుక అలా తీసుకోరాదు.

ఇంతేకాక నీరు అరచేతిలో పోసుకుని లోపలికి తీసుకోవటం వెనుక వైజ్ఞానిక పరమైన, ఆధ్యాత్మిక పరమైన అంతరాధమున్నది. మన శరీరం మొత్తంలో - అనగా చేతిలో కూడా ఎప్పుడూ కొంత విద్యుత్తు (స్టాటిక్ పవర్) ఉంటుంది. చక్కాలు ఉంటాయి. అరచేతిలో నీరు

పోసుకుని త్వింగితే, చేతిలో ఉన్న విద్యుత్తు వల్ల, అక్కడ ఉన్న చక్కమునకు తగలటము వల్ల ఆనీరు నోటిలోకి, అక్కడి సుంచి కడుపులోకి ప్రవహించి, ఆ సీటిలోని విద్యుదయస్థాంత శక్తి, శరీరంలోని అన్ని భాగాలను ఉత్సేజిపరచి, సమతల్యం చేస్తుంది. దానివల్ల చక్కగా మంత్రాలను చదువుతూ పూజ చెయ్యగలుగుతారు. అలా ఆచమనం చేసి, భోజనం మొదలుపెడితే, ఆహారం స్వీకరించడం తేలికవుతుంది. అలాగే కంరంలో ఉన్న స్వరతంత్రములు కూడా ఉత్సేజితమవుతాయి. భుజించిన ఆహారం అన్నావాహిక ద్వారా సులభంగా లోపలికి వెళుతుంది.

ఈ అన్నావాహిక అనేది, ఆహారం లోనికి తీసుకునేటప్పుడు మాత్రమే తెరుచుకుని మళ్ళీ వెంటనే మూసుకుపోర్తూ ఉంటుంది. అలా మూసుకుని జీర్ణాశయంలో ఉన్న రసాయనాలు, ఆహార పదార్థాలను బయటకు రానిప్పుకుండా ఆపి రక్కిస్తూ ఉంటుంది.

ఏసిడ్ బయటకి లీక్ అయి వస్తే, దానినే మనం ఏసిడిటే అంటాము.

భోజనం చేసే ముందు ఈ అన్నావాహిక సాఫీగా తెరుచుకోవడానికి "ఆచమనం" అనే పద్ధతిని అందరూ పాచించాలి. ఈ ఆచమనం అనే ప్రక్రియ ఒక శాస్త్రీయ దృష్టితో అలవరచుకున్న ఆరోగ్యకరమైన విధానము. కొంచెం నీరు తీసుకుని ఆహారం తిసుటం మొదలుపెడితే అన్నావాహిక లోసుంచి ఆహారం సాఫీగా కడుపులోకి జారుతుంది.

సాధారణంగా స్థార్టులందరూ, వైష్ణవులందరూ కూడా కేశవ నామాలు చెప్పి జలమును లోపలికి

తీసుకుని పూజ మొదలుపెడతారు. శైవులు ఓం నమశ్శంభవే చ మయోభవే చ నమశ్శంకరాయ చ మయస్కరాయ చ అంటా శివనామాలని చెప్పారు. వాచికి కూడా ఇటువంటి ప్రయోజనమే సిద్ధిస్తుంది.

మన సనాతన సంప్రదాయంలోని అంశాలను అజ్ఞానంతో మూడు నమ్మకాలుగా భావించకుండా, మన సంప్రదాయంలోని విజ్ఞానాన్ని గ్రహించి, ఆచలస్తూ ఉంటే మానవ జీవితం సుఖమయంగా సాగుతుంది, ఏహిక, ఆముష్యిక శుభాలను పొందుగలుగుతారు.

ఆమమనము చేశాక ప్రాణాయామం చేస్తాము. ప్రాణాయామముతో త్రికరణ శుద్ధి కలుగుతుంది. శలీరము, మనస్సు శుద్ధి చెందుతాయి. ఏకాగ్రత కలుగుతుంది. పొమము తొలగిపోతుంది. ప్రాణ ఆయామము - "నాసికాగ్రే స్థితితో ప్రాణః" అని అంటారు. "హృది ప్రాణః" ప్రాణవాయువు శలీరమందంతటా ఉన్నా హృదయంలో ఉంది అని చెప్పాము. అలాగే ప్రాణము అనేట వాయ స్వరాపంగా చెప్పబడుతుంది. ప్రశ్నోపసిషత్తులో అన్ని ఇంతియముల కంటే, అంటే పంచ జ్ఞానేంతియములు, పంచకర్మాంతియములు, మనోబుద్ధి చిత్తాహంకారములు అనబడే అంతలింతియము - వీటన్నింటి కంటే కూడా ప్రాణమే ముఖ్యమైనది అని ప్రాణ ఉపాసన చెప్పబడింది. యోగ దర్శనంలో కూడా యమ, నియమ, ఆసన, ప్రాణాయామ, ప్రత్యాహర, ధారణ, ధ్యాన, సమాధుల గురించి చెప్పారు. యమసియమముల తరువాత ముఖ్యమైనది ప్రాణాయామము. ప్రాణ ఆయామము అంటే గాలిని లోపలికి తీసుకోవడం, కొళ్ళినేపు నిలిపి, ఆ వాయువును నెమ్మచిగా బయచేకి

వచిలిపెట్టడం. మనము ప్రకృతిలో పరమాత్మ మనకు ఇచ్చిన ప్రాణవాయువును ఆక్షిజన్ ను లోపలికి తీసుకుంటాము. మన శలీరంలో ఉన్న కార్బస్టయాక్సైడ్ ను బయచేకి వదులుతాము. ఇదే ప్రాణవాయామము. ఈ ప్రాణవాయామము గురుముఖంలో నేర్చుకుని అనేక పద్ధతులలో చేస్తారు. రెండు నాసికా రంధ్రాల నుంచి ప్రాణవాయువును తీసుకుని, ప్రాణవాయువును వదలటం ఒక పద్ధతి. కుడి నాసికా రంధ్రముతో గాలిని పీల్చి, కుడి నాసికా రంధ్రముతోనే నాసిక యొక్క కుడి రంధ్రముతోనే బయచేకి వదలటం మరొక పద్ధతి. నాసిక యొక్క ఎడమ రంధ్రంలో నుంచి వాయువుని తీసుకుని, ఎడమరంధ్రం నుంచి వదలటం వేరొక పద్ధతి. కుడి ముక్క నుంచి గాలి తీసుకుని ఎడమ ముక్కతో వదలటం, ముక్క యొక్క ఎడమ రంధ్రం నుంచి తీసుకుని, ముక్క యొక్క కుడి రంధ్రంతో వదలటం ఇంకొక పద్ధతి. ఇన్ని విధాలుగా ప్రాణాయామమును చేయస్తారు గురువులు. ప్రాణాయామము అంటే, చాలా నెమ్మచిగా వాయువుని తీసుకుని ఎంతసేపు తీసుకోవడానికి పట్టింది, అంతసేపు ప్రాణవాయువును నిలబెట్టి, దానికి రెట్టింపు సమయము పట్టేలాగా నెమ్మచిగా ప్రాణవాయువును బయచేకి వదలాలి. ఉచ్చాషిసము, నిశ్చాషిసము అని అంటాము. గాలిని లోపలికి తీసుకోవడాన్ని పూర్కము, నిలపటాన్ని కుంభకము, వచిలిపెట్టడాన్ని రేచకము అని అంటాము. పూర్కము, కుంభకము, రేచకము - ఇలా వాయువును తీసుకోవడం వల్ల మనకు చిత్తశుద్ధి కలుగుతుంది. ఏ పని చేయబడేతున్నామో, ఆ పని మీద ఏకాగ్రత కలుగుతుంది,

అని మహార్షులు చెప్పారు. ఇది సత్యము. ఆచలంచే వాలకి టీసి సత్యము అవగతమవుతుంది.

ఇంక ముండువలి సంకల్పం చెప్పుకోవటము. సంకల్పంలో, మన గులంబిన వివరాలను, మనమున్న దేశకాలాదుల వివరాలను చెప్పుకుంటాము. పరమాత్మ సర్వజ్ఞుడు, సర్వవిత్త, సర్వాంతరాము. ఏనా కూడా మనం సంకల్పం ఎందుకు చెప్పుకుంటాముంటే, మనం చేస్తున్న కర్మ ఘలాలను పరమాత్మ మనకు ఇష్టటాగికి । మనము ఎవరమో, ఎక్కడ, ఎందుకు, ఏమి కోటి ఏ కర్మము చేస్తున్నామో చెప్పుకోవటం అహసరం. వాటి ఆధారంగా పరమాత్మ మనకు కర్మ ఘలాలనిసాండు.

సంకల్పం అంటే మనకు ఏమి కావాలో, అది లభించాలని కోరుకోవటం. అది కూడా సంకల్పమే | ఏది సిద్ధించాలన్నా, సంకల్పబలం ఉండాలంటారు పెద్దలు. "తన్నే మనః తివసంకల్పమున్ను." నా మనస్సులో ఎప్పుడూ మంగళప్రదమైన ఆలోచనలే కలుగుగాక! అని కోరుకుంటాము. మనస్సు తీవ్రంగా కోరుకుంటే, ఆ ప్రేరణ వలన ఆ కోలక సిద్ధిస్తుంది.

మనం సంకలనం ఇలా చెప్పుకుంటాము -

మమోవాత్త సమస్త దులతక్కయ దాడ్రా, తీ
 పరమేశ్వర ప్రత్యర్థం, తీ పరమేశ్వర ముద్దిశ్వ, శుభే,
 శోభనే ముహమర్తే, శ్రీమహావిష్ణేరాజ్ఞయా ప్రవర్త
 మానస్య, ఆధ్య బ్రహ్మాణః చ్ఛాతీయ పరాద్ధ, శ్వేత పరాహ
 కల్పే, వైషణవ మన్సంతరే, కలియుగే, ప్రథమ పాదే,
 జంబుచ్ఛిషే, భరతవర్షే, భరతభండే, మేరిః దక్షిణ
 విగ్రాగే, శ్రీనైలస్య కణకాన్స ప్రదేశే, లేక వాయువ్య ప్రదేశే,
 ... అలా ఏ పొంతంలో ఉంటే ఆ పొంతం, ఆ

ప్రదేశమును చెప్పుకోవాలి. లక్ష్మీ నివాస స్వగృహే లేక లక్ష్మీ నివాస వసతి గృహే, పవిత్ర ప్రదేశే, ఒకవేళ దివ్య క్షేత్రములలో కసుక చేస్తున్నట్టితే, ఆ క్షేత్రము పేరు చెప్పి, పవిత్ర శ్రీలై దివ్యక్షేత్రి అలా చెప్పుకుంటాము. నది తీరంలో అయితే, పవిత్ర....నదితీరే, గంగానది తీరే, అలా చెప్పుకుంటాము. అస్త్రిన్ పర్వతమాన వ్యాపహాలక చాంద్రమానేన (సారమాన, బృహస్పతిమాన) శ్రీ.....సంవత్సరే, శ్రీ విశ్వావసు నామ సంవత్సరే, ఉత్తరాయణే, / దక్షిణాయనే,బుతో, వర్ష బుతో,మానే, శ్రావణమానే, (శుక్లపక్షే, / కృష్ణ పక్షే,) శుక్లపక్షే, శుభవాసరే, శుక్రవాసరే, శుభ తిథా,తిథా, చతుర్దశి తిథా, శుభవాసరే శుభయాగే శుభకరణే, ఏతం గుణ విశేషణ విలిష్టయాము, శుభ తిథా, అస్త్రాన్ గోత్రః, హరతస గోత్రః, నామధేయః, రాధాకృష్ణ శర్మ నామధేయః, ధర్మపత్ని సమేతస్య, సహ కుటుంబానాం, / రాధాకృష్ణ శర్మ నామధేయః, తస్య ధర్మపత్ని అహం విశాలాక్షీ నామధేయహతి అహం, మమోపాత్త సమస్త దులతక్షయ దాక్షరా సహ కుటుంబానాం, క్షేమస్తోర్మ వైర్మ, వీర్మ, విజయ, అభయ, ఆయురారోగ్య లక్ష్మీరాజుభివృద్ధిరం, ధర్మార్థకామమోక్ష చతుర్విధ ధుల పురుషార్థ సిద్ధురథం, ఇష్టకామమూర్ఖ సిద్ధురథం, ప్రత్యేకమైన కోలక ఉంటే అని చెప్పుకోవాలి) (ప్రీలు - యావళ్ళివ సామంగళ్య సిద్ధురథం - అని చెప్పుకోవాలి) శ్రీ పరమేశ్వర ప్రీత్యర్థం, శ్రీ వరలక్ష్మీ దేవతా ప్రీత్యర్థం, వరలక్ష్మీ దేవతాముద్దిశ్య వరలక్ష్మీ ప్రతమహం కలమ్మే. తదాదో, నిల్వమ్మేన పలసమాష్యర్థం శ్రీ మహాగణాధిపతి పూజాం కలమ్మే. (ఏ దేవుని పూజాజ

చేస్తే, ఆ దైవము యొక్క పేరు చెప్పి, పూజారం కలిపేస్తే, అనాలి. (శ్రీ సత్యనారాయణ స్వామి ప్రతమహం కలిపేస్తే) అంటూ సంకల్పం చెప్పుకుంటాము. పూజ అంతా పూర్తిన తరువాత, సర్వం శ్రీ పరమేష్టరార్పణమస్తు, అంటూ, అక్షతలను సీక్ష్టతో పటిలేస్తాము. అంటే చేసేటి, చేయించేటి మొత్తము పరమాత్మే అనే జ్ఞానంతో మనం పూజ చెయ్యాలి, మనం చేసే కర్మల ఫలితాన్ని పరమేష్టరునికి సమర్పించాలి. సీటిలో విద్యుత్ శక్తి ఉంటుంది. కనుక చేతిలో సీటిని పోసుకుని పటిలేయడం అణ్ణది మహార్షులు మనకి అలవాటు చేశారు. నిత్య పూజలో అందరూ కూడా షాండశోపచార పూజ చేస్తారు. అలా చేయలేకపోతే, కనీసం ప్రతి మనిషి, ప్రతిరోజు, తప్పనిసలగా పంచోపచార పూజైన చెయ్యాలి. ఐదు నిమిషాల సమయంలో పంచోపచార పూజ చెయ్యాలను.

మనకు కట్టు ఇచ్చినందుకు, దర్శన శక్తిని ఇచ్చినందుకు గాను, టిపొన్ని వెలిగించాలి. మనకు వినికిడిని గ్రహించే శక్తికల చెపులను ఇచ్చినందుకుగాను పరమాత్మకు పుష్పమును సమర్పించాలి. మనకు స్పృశ్య సుఖమును అనుభవించే త్వక్ - చర్మమును ఇచ్చినందుకుగాను భగవంతుడికి గంధం సమర్పించాలి. మనకు వాసన చూసే శక్తి కల ముక్కును ఇచ్చినందుకుగాను, ధూపం వెలిగించాలి. మనకు ఆహారము తిసుటానికి రసనేంల్యియమును - నోటిని ఇచ్చినందుకుగాను, పరమాత్మకు కృతజ్ఞతా ప్రకటనగా వైవేద్యం సమర్పించాలి.

పూజ అంతా అయిన తరువాత ఆత్మ ప్రదక్షిణ సమస్యారములను సమర్పిస్తాము. అప్పుడు ఇలా చెప్పాము -
యానికాని చ పాపాని
జన్మంతర కృతాని చ |
తాని తాని ప్రణత్యంతి
ప్రదక్షిణ పదే పదే ||
పాపోవ్యం పాపకర్మావ్యం
పాపాత్మా పాపసంభవః |
పాపిా మాం కృపయా దేశ
పరణాగతపత్నల ||
అష్టా శరణం నాస్తి
త్వమేవ శరణం మమ |
తన్మత్త కారుణ్య భావేస
రక్ష రక్ష మహేత్వర ||
రక్ష రక్షజనార్థన || అని చెప్పుకుంటాము.
 ఇలా చెప్పటంలో అనేకమైన చక్కని తాత్పుక భావాలని చెప్పారు మన మహార్షులు. అలా చెప్పుకోవటానికి అర్థం భగవంతుడిని శరణ వేడటం, శరణాగతి చెయ్యటమే | మనం ఏ పని చేసినా, ఆ పనులన్నీ చేసేటి, చేయించేటి పరమాత్మే భగవంతుడే, నేను కాదు అనే భావనతో శరణాగతి చెయ్యటానికి మనం ఇలా ఆత్మ ప్రదక్షిణ సమస్యారం చేస్తాము.
 మనం ఏయే పాపాలను చేసినా, జన్మ జన్మంతరాలలో చేసిన పాపాలు కూడా భగవంతునికి ప్రదక్షిణలు చేస్తే, సతించిపోతాయి. పరమేష్టరార్పణ భావనతో కర్మలనాచలన్నీ సంచిత కర్మల ఫలాలు

దగ్ధమైపోతాయి. ఇక పొపోవ్యాం పాప కర్మావ్యాం పాపాత్మా... అలా ఎందుకు అంటాము అంటే - పాపము అంటే చెడు కర్మలు - చేయకూడని సిష్టధ్వమైన పనులు చేయటం. చేయకూడని పనులు చేయటం వల్ల పాపం పస్తుంది. విషాత కర్మావరణ వల్ల పుణ్యం పస్తుంది. వాచీని సుకర్మలు అంటాము. కానీ, మంచి కర్మలైనా, చెడు కర్మలైనా, పుణ్యం వచ్చినా, పాపం వచ్చినా, రెండూ కూడా జీవుడిని అంటే మనసి బంధిస్తాయి. మనకి ముక్తి లభించదు. మనకి ముక్తి రావాలి అంటే, ఈ జనన మరణ వలయంలో సుంచి బయటపడాలి అంటే మనం పరమాత్మను శరణాగతి చేయాలి. నిజంగా మనం పాపాత్మలము అని కాదు. ఏదో వేరే మతం వాళ్ళ చెప్తారే, ఆ విధంగా మనం పాపాత్మలము, చెడువాళ్ళము అనే అర్థంలో కాదు ఇక్కడ చెప్పింది. పాపము అంటే సంసార బంధనాలని ఇంకా బలిష్టం చేసే కర్మలు అని మాత్రమే అర్థం చేసుకోవాలి. ఎందుకంటే మనమందరం పుణ్యం చేస్తున్నాము, పాపము చేస్తూ ఉన్నాము. రెండు ఉన్నాయి కనుకనే మానవజన్మ వచ్చింది. కానీ మనం పుణ్యం గులంచి ఇక్కడ చెప్పుకోవాలిన అవసరం లేదు. పాపం గులంచి భగవంతుని ముందు చెప్పుకోవాలి. ఎందుకంటే ఎప్పుడైతే అసలు మనం చేసే కర్మలలో చెడు కర్మలు అనేటి ఉండవో, మంచి కర్మలు చేయాలనే భావనతో మంచిని చేస్తూ ఉంటామో, అప్పుడు సహజంగా మన అంతరాత్మ శుద్ధి అవుతుంది. ఎప్పుడు అత్యశుద్ధి కలుగుతుందో, అప్పుడు, నేను అసలు ఏ కర్మలు చేయుటం లేదు, చేసేటి చేయించేటి అంతా పరమాత్మే అనే జ్ఞానం కలుగుతుంది. సర్వమూ

పరమాత్మే అయినప్పుడు నేనెవలని దేవిసైనా చేయడానికి, నేను కాదు కదా, అనే జ్ఞానం కలుగుతుంది. కనుక ముందు మనలోని పాపం సంచించాలి. ఆ తర్వాత పాపము ఉండకూడదు, పుణ్యము ఉండకూడదు. పాపం యొక్క ఘలితము మనకి రాకూడదు, మంచి యొక్క - పుణ్యం యొక్క ఘలితము కూడా మనకి రాసక్కదేదు, రాకూడదు అన్న సత్యాన్ని గ్రహించాలి. ఈ రెండు కూడా మనకు అక్కదేదు. మన అజ్ఞానం తొలగి పోవాలి, జ్ఞానం కలగాలి. నా అజ్ఞానాన్ని తొలగించి, జ్ఞానాన్ని కలిగించు అని మాత్రమే మనం పరమాత్మను ప్రార్థించాలి. ఈ మానవ జన్మ సుంచి మనము దైవతాన్ని పొందగలగాలి. యదార్థ జ్ఞానాన్ని పొందగలగాలి. "జ్ఞానాదేవ తు కైవల్యం" కనుక ముక్తి లభిస్తుంది.

అందుకే మనం ఇలా ప్రార్థన చేస్తాము -

పొపోవ్యాం పాపకర్మావ్యాం

పాపాత్మా పాపసంభవః |

పాపిం మాం, కృపయా దేవ |

శరణాగత వత్సల ||

అన్సుధా శరణం నాస్తి

త్వమేవ శరణం మమ |

తస్మాత్ కార్యముభావేన

రక్త రక్త మహోష్మర ||

రక్త రక్త జనార్థన ||

ఇది పలపూర్ణమైన శరణాగతి చేయుటము.

ఇలా భోతికంగా వస్తువులతో చేసే పూజ కంటే తేపుమైనటి మానసిక పూజ. ఆటంకర భగవత్పాదులు తమ శివమానస పూజా స్తుతిత్రంలో -

రత్నేः కల్పతమాసనం, హిమజలైః సెష్టానం చ
చివ్యాంబరమ్ |

నానారత్నపిభూషితం మృగమదామోదాంకితం
చందనమ్ ||

జాజీచంపక జిల్లాపత్రరచితం
పుష్టం చ భూపం తథా |

చీపం దేవ, దయానిధి, పతుపతే, హృత్యవ్యితం
గృహ్యతామ్ ||....", లో మానస పూజను చూపించారు.
దానికంటే ఉత్పత్తమైనది ఆత్మ సమర్పణ. మన
దేహమనే పరమేష్టర నిలయముగా భావన చేసి,
మనలోని జీవుడే ఈస్వరుడు, మన బుద్ధియే పార్వతీదేవి,
మన ప్రాణములే వాల పలసేవకులు, మన
విషయాపభోగమే పరమేష్టర పూజ, మనం
సిద్ధించటమే, మనం సమాధి స్థితిలో నుండటము. మన
సడకయే, పరమేష్టరునికి చేసే ప్రదక్షిణ, మనం మాటల్లాడే
మాటలే స్తోత్రములు. మనం ఏయే పనులు చేస్తామో,
అవస్థ శంఖో సీ ఆరాధనేః, అని, ఆత్మ సమర్పణ
చేసుకోవాలి. అదే నిజమైన పూజ - భగవదారాధనః॥

"ఆత్మ త్వం, గిలజా మతిః, పరజనాః ప్రాణాః, శలీరం
గృహమ్ |

పూజా తే విషయాపభోగరచనా, నిద్రా సమాధి స్థితిః॥
సంచారః పదయాః ప్రదక్షిణ విధిః, స్తోత్రాణి సరవ్య గిరాః
యద్వద్యర్మ కరోమి తత్తదభిలం శంఖో | తవారాధనమ్॥

త్వమేవ మూత్రా చ పితా త్వమేవ |

త్వమేవ విద్యా ప్రవిషం త్వమేవ |

త్వమేవ బంధుత్స సభా త్వమేవ |
త్వమేవ సర్వం మమ దేవదేవ ||

అయం దానకాలః, అహం దానపాత్రం చ,
భవానేవ దాతా, త్వదన్సం న యాజే ||

భవద్భక్తిమేవ స్థిరాం దేహి మహ్యం,
కృపాంశిల శంఖో | కృతార్థక్షస్మి నిత్యం
మమ మూత్రా శసీభరో
మమ పితా సాంబశ్మివో నేతరమ్ ||

మద్దరు స్వగ్రోధద్రుమ మూలవాసర సభా |
కైలాస కైలాభిషా | మత్స్యామీ పరమేష్టరా | మమ పితా
సాంబశ్మివో నేతరమ్ ||

ప్రకృతిలో ఉన్న సుకుమారమైన,
సాందర్భపంతమైన, సహజ సుగంధ భలితమైన
పుష్టములతో అల్లస్తే, పరమాత్మ ఎంత ప్రీతి
చెందుతాడో, అంతకంటే ఎక్కువ ప్రీతి, సద్గుణ సంపదను
పుష్టములుగా సమర్పిస్తే పాందుతాడు.

అహింసా ప్రథమం పుష్టం
పుష్టమింతియ స్వరూపః |

సర్వభూతదయా పుష్టం
క్షమా పుష్టం విశేషతః ||

జ్ఞానం పుష్టం తపః పుష్టం
కాంతిః పుష్టం తలైవ చ |

సత్కమపుష్టవిధం పుష్టం
విష్ణిః ప్రీతికరం భవేత్ ||

- పాల: ఓమ్ -

- ఓం తత్సత్ -

రచయిత్రి గులంబి



డాక్టర్ సరీమంచి (తంగిరాల) విశాలాజ్ఞి, ఎమ్.ఎి. (తత్పరాప్రం), ఎమ్.ఎి. (సంస్కృతం), ఎమ్.ఫిల్స., పి.పాచ.డి., - వీరు ప్రోదరాబాద్ లో ప్రభుత్వ డిగ్రీ కళాశాలలో సంస్కృతం ప్రాఫ్సర్ గా పదాన్ని విరమణ చేసియున్నారు. వీరు సంస్కృత భారతి నిర్వహించే వివిధ పరీక్షలకు పోజరయ్యే విద్యార్థులకు మరియు సంస్కృతం ఎమ్.ఎి. చటవే విద్యార్థులకు పారములను బోధించే అనుభవయుక్త అధ్యాపకులు. వీరు సంస్కృత భారతిలో ఐక్యికా మరియు కార్యకర్త. శ్రీమతి విశాలాజ్ఞి గారు ఆధ్యాత్మికవేత్త మరియు సనాతన ధర్మముపై ఉపన్యాసాలు ఇస్తుంటారు. వీరు వన్ వరల్ యూనివర్సిటీ ట్రప్ప్ అనే సంస్థలో చీఫ్ మేనేజింగ్ ట్రస్టీగా పనిచేశారు. రక్షా ఇంటర్వెషన్ల ఫొండేషన్ వారు పీలికి విశిష్ట మాతృమూలి బిరుదునిచ్చి సత్కలించారు. వీరు వేద సంస్కృత సమితి (VSS)లో వైస్ ప్రైసిడెంట్ మరియు సీసియర్ ఫ్యాక్టీ, సనాతన ధర్మంలో సర్లిఫికేట్ కోర్సులో అసాసియేట్ డైరెక్టర్. వీరు వేద సంస్కృత సమితి నిర్వహిస్తున్న సనాతన ధర్మము సర్లిఫికేట్ కోర్సు విద్యార్థులకు పారములను బోధిస్తున్నారు.

बहु चतुरः

[Clever Children]

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कदाचित् अन्यस्मिन् ग्रामे मम पुत्रस्य गृहं गतवान्। पौत्रः षड्वर्षीयः पौत्री चतुर्वर्षीया च।

“भोः पितामह! किं आनयति भवान् आवाभ्याम्?” इति तौ पृष्ठवन्तौ।

हसन् अहं आनीतानि मधुराणि ताभ्यां दत्वा तयोः समीपे उपविष्टवान्। मधुराणि खादन्तौ तौ दूरदर्शनं द्रष्टुं व्यस्तौ अभवताम्।

कदाचित् पश्चात् मम पौत्रः, “हे पितामह। कृपया मम कण्ठयमानं पृष्ठं कषतु” इति प्रार्थितवान्।

“ममापि ममापि” इति उच्चैः उक्तवती मम पौत्री।

स्मयमानः अहं द्वाभ्यां हस्ताभ्यां तयोः पृष्ठयोः कषणम् आरब्धवान्। तौ आनन्देन स्मितवदनेन च दूरदर्शनं दृष्टवन्तौ।

पञ्चदशा निमेषानन्तरं मम हस्तयोः वेदना आरब्धा।

“अहो बत! मम हस्तयोः वेदना भवति। कषणं स्थगितुम् इच्छामि” इति तौ उक्तवान् निस्सहायतया।

“अहो! अस्तु। अस्तु। किन्तु दशवारं कषित्वा स्थगयतु” इति नतेन उक्तवान् मम पौत्रः।

अहं हसितवान्। दशवारं अङ्गयित्वा कषणं स्थगितवान्। अन्यदशनिमेषपर्यन्तं दूरदर्शनधनिः विहाय किमपि न अश्रूयत।

“भोः पितामह! भवतः हस्तवेदना कथं अस्ति? न्यूनं भवति वा?” इति अतीव वात्सल्येन पृष्ठवान्।

अहं आश्र्वयचकितः आसम्। तेन सानुभूतिः सहानुभूतिः च प्रदर्शिते। तदपि मम पौत्रेणेव।

बहुना सन्तोषेण, “रे पौत्र! इदानीं मम हस्तौ सम्यकेव स्तः। त्वं साधु बालकः असि। त्वयि अहं अतीव सन्तुष्टः अस्मि” इति उक्तवान्।

मम महान् पौत्रः, “तदा कृपया पुनरपि मम कण्ठयमानं पृष्ठं कष्टु” इति उक्त्वा स्यस्य पृष्ठं प्रदर्शितवान्।

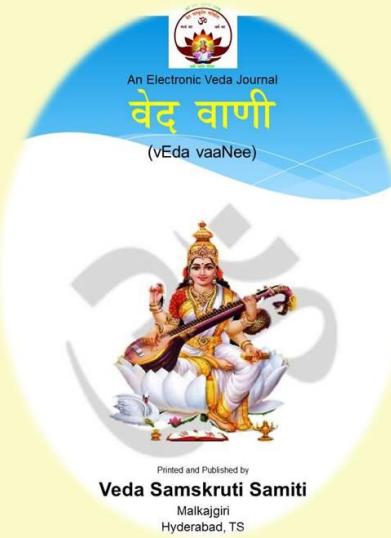
मम हसनम् नियंत्रितुं न अशक्नवम्।

बहु चतुरः मम पौत्रः!!!

About Author



J. Udaya Bhaskar, is a retired software professional in the USA with two postgraduate degrees in Electronics and Computer Science. He also has a postgraduate diploma in German Language. He recently graduated from the “Kovida” class conducted by India’s “Samskrita Bharathi.” In his childhood, he also graduated from “Rashtra Bhasha Praveena” class conducted by India’s “Dakshina Bharata Hindi Prachara Sabha.” He continues to study Sanskrit being conducted by the *Samskrita Bharati*, USA. He authored few Sanskrit stories on ‘*Sambhashana Sandesa*’ and are ready for publication. He published two books featuring stories and essay collections in the Telugu language.



Section Three

Sanaatana Dharma News



Jyotir Vājapēya Maha Yagam

By

Brahmasri Dendukuri Satya Mahaagnichit Vājapēya Poundarika Yajulu

Vājapēya is an important Vedic ritual. It is one of the seven basic Soma rituals. The term *Vājapēya* is derived from 'Vajam' meaning cooked food and 'peyam' meaning Soma drink. Sāyaṇācārya says in his bhashya (commentary) on *Vājapēya Yajña* - "this ritual gets this name, since the diving food and soma juice are offered in plenty (*Taittirīya Brahmana* 1-3)" - *Vājasrdbhyah surāgrahān haranti* ।

The ritual was first performed by *Brihaspati*. Later he performed it for Indira. Vājapēya ritual can be performed by all people. The performer of this unique Yajña uses a white umbrella.

According to the *Śatapatha Brāhmaṇa* – 4-1-1(13)

Raja vai rajasuyeneṣṭvā bhavanti samrād vājapeyena ।

Avaraṇ hi rājyam param hi sāmrājyam ।

Kāmayate vai rājā samrād-bhavitum na samrāt Kāmayate rājā bhavitum ॥

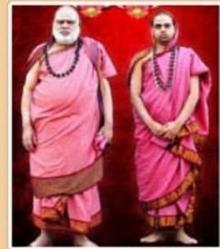
"by offering the *Rājasūya*, one becomes king, and by the *Vājapeya* (he becomes) emperor (*Samrāt*); and the office of the king is the lower, and that of emperor the higher: a king might indeed wish to become emperor, for the office of the king is the lower, and that of emperor the higher, but the emperor would not wish to became king, for the office of the king is the lower, and that of emperor the higher".

According to the *Taittirīya Brāhmaṇa* – 2-7-6(1)

Yo vai Vājapēya sa samrātsavah yo rājasūyah sa varuṇasavah ।

It lays down the fact that the Vājapēya is *Samrātsava* and *Rājasūya* is *Varuṇasava*.

For more details, please use the phone numbers below:



మహాదేవ

శ్రీరస్తు శుభమస్తు అవిమ్మమస్తు
శ్రీ జ్యోతిర్వాజ్పేయ మహాయాగము
(సోమయాగము)

స్వాస్తి శ్రీ చాంద్రమాన విశ్వావసు నామ సంవత్సర
పూలుణ శద్రు పాడ్యమి నుండి ష్ట్రీ వరుకు

(18.02.2026 నుండి 23.02.2026)

అవిముక్త వారణాసి జ్యేత్తమున
శ్రీ అన్నపూర్ణ విశాలాక్షి సమేత
విశ్వేశ్వరానుగ్రహముతో

మరుయు

శ్రీ జగద్గురువుల దివ్యానుగ్రహముతో బహ్యశ్రీ
దెందుకూరి సత్య మహాగ్నిచిత్త వాజపేయ
పొండరీక యాజలు గారి దమ్యతులచే
వరుణానది సమీపమున శ్రీ ఆనందవన భక్త
సమాజం (కోటవాన్) గురూజీ శ్రీ వినోద్ మృగేంద్ర

స్వామివారి ఆశ్రమ పొంగణంలో
సప్త సోమసంప్రాలలో అంతర్గత
జ్యోతిర్వాజ్పేయ సోమయాగము ప్రముఖ
విద్యాంసులచే చేయటకు నిశ్చయింపబడినది
గాన భక్తులు ఈ సదవకాశం వినియోగము
చేసుకుని యాగమునకు అన్నివిధాలా

సహకారమును అందించి

శ్రీ యజ్ఞేశ్వరానుగ్రహము పొందగలరు
23.02.2026 న ఉదయం కేదార ఘాట్ లో
అవభూతం జరుగును

ఇట్లు

శ్రీ యాజ్ఞ సేనీయా పరిషత్
దెందుకూరి సత్య మహాగ్నిచిత్త వాజపేయ
పొండరీక యాజలు

9493103939 7989657318

గూగుల్ పే నెంబరు 9441924112

Vaagnya Saineeya Parishad
Union Bank of India
Padmarao nagar, Secundrabad
A/c no 00311010000076
Ifsc Code UBINO800317
MICR CODE 500026097
SWIFT CODE UNBININ BBBXXX



A Sanatana Board must be Established for Hindus

Jai Sri Ram

First and foremost, this Event was a very auspicious occasion for presenting the overall objective of Veda Samskruti Samiti (VSS) Protection of Sanaatana Dharma concept. We, on behalf of VSS wholeheartedly thank Sri Valluri Hargopal garu for providing us such a valuable contact with all Sadhus and Mutt Heads of Andhra Pradesh, Telangana and Arunachalam in Tamil Nadu. Through these valuable association, we too can propose to organize a massive Sanatana Dharma conclave with such eminent Scholars. We all are potentially blessed by Jñana Devata Matha Saraswati, Mata Tripurantakeswari Devi, Srisailam Mallikarjuna Bhramaramba and all Devi Devathas by sharing our concept of Revival of Ancient wisdom, culture, heritage for igniting the future generations has gained momentum from this auspicious occasion onwards. Let's all thank the Veda Samskruti Samithi (VSS), the founder Sriman Akella Hemakanth Prabhakar Mahodaya and its leadership members for creating such a visionary platform for forging ahead towards the mission of Global Renaissance, Protection and Revival of Sanaatana Dharma. Jai Hind.



సంఖారం 15 డిసెంబర్ 2025


 సింహగర్జన
www.simhagarjanam.com

వేద సంస్కృతి సమితి ఆధ్వర్యంలో సనాతన ధర్మ పరిరక్షణ దివిగా కీలక అడుగు

ప్రాధరాబాద్, సింహగర్జన ప్రతినిధి, డిసెంబర్ 15 : వేద సంస్కృతి సమితి (వి.ఎన్.ఎస్) ఆధ్వర్యంలో నిర్వహించిన కార్యక్రమం సనాతన ధర్మ పరిరక్షణ, పునరుజ్యేషణ లక్ష్మీలను సమగ్రంగా ప్రజలకు పరిచయం చేసే దివిగా ఒక విశేష ఘట్టంగా నిలిచింది. ఈ సందర్భంగా వి.ఎన్.ఎస్ %-% ప్రాప్తక్రం అఫ్ సనాతన ధర్మ అనే భావనను అధికారికంగా విపరించదమోక, భవిష్యత్తే కార్యావరణకు లలమైన పునాది విర్మదింది. ఈ కార్యక్రమానికి అంధ్రప్రదేశ్, తెలంగాణ రాష్ట్రాలలో పాటు తమిళనాడులోనీ అరుణాచలం ప్రాంతానికి చెందిన అనేక మంది సాధువులు, మాధిపతులు హజరయ్యారు. వీరితో వీరుడిన విలువైన అనుషంధానికి ముఖ్య కారణంగా వల్లారి హరిగోపల్ నివిచారు. ఆయన ద్వారా లభించిన పరిచయాలు, మాస్టర్ కత్స్వాన్ వేద సంస్కృతి సమితికి ఒక శక్తివంతమైన అవకాశంగా మారాయి. ఈ

సమావేశం ద్వారా భవిష్యత్తులో సనాతన ధర్మంపై మహా సదుస్సి నిర్మాహించేందుకు అవకాశాలు మెరుగుపడ్డాయని వి.ఎన్.ఎస్ ప్రతినిధులు తెలిపారు. ప్రముఖ పండితులు, అచార్యులు, ధార్మిక నాయకులు సమక్కణంలో ప్రాచీన జ్ఞానం, భారతీయ సంస్కృతి, వారసత్వ పరిరక్షణ అంశాలపై విప్రతి చర్చ జరగనుండని పేర్కొన్నారు. ఈ కార్యక్రమానికి జ్ఞాన దేవతా మరం సరస్వతి, మాతా త్రిపురాంతకేశ్వరి దేవి, శ్రీశైలం మల్లికార్ణవణ్ణస్తుతి ప్రమాణం దేవి తదీతర దేవతల అనుగ్రహం ఉండని, ప్రాచీన జ్ఞాన పునరుద్ధరణ లక్ష్యం ఈ సందర్భంలో మరింత వేగం పుంజుకుండని వి.ఎన్.ఎస్ ప్రతినిధులు భావవ్యాప్తం చేశారు. ప్రపంచ స్థాయిలో భారతీయ సాంస్కృతిక పునరుజ్యేషణానికి దోషదహనాలా ఒక దూరధ్యాష్టి గల వేదికను అందించినందుకు వేద సంస్కృతి సమితి వృపస్తావులు శ్రీమాన్ ఆకెళ్ళి హేమకంత ప్రభాకర రావు మహాదాయులకు ఈ సందర్భంగా ప్రత్యేక



కృతజ్ఞతలు తెలియజేశారు. ఈ ఉద్ఘాటన ఒక సంస్కృతాభియాని దాటి, సనాతన ధర్మ పరిరక్షణకు అంకితమైన ఉద్ఘాటన రూపుదిస్యుకుంటోందని పేర్కొన్నారు. ఈ కార్యక్రమానికి వేద సంస్కృతి సమితి తరఫున ఎగ్రికూర్చాల్ నెత్రటరీ లలిత జీకే హజరై, వి.ఎన్.ఎస్ సనాతనుల తరఫున కార్యక్రమంలో పాల్గొన్నారు.



Smt. Lalitha Krishna, Executive Secretary, Veda Samskruti Samiti (VSS), Hyderabad, attended the Sanaatana Dharma Board formation meeting on 14th December, 2025 at Tripurantakam, Prakasam District of Andhra Pradesh, and presented the VSS vision document in this meet.

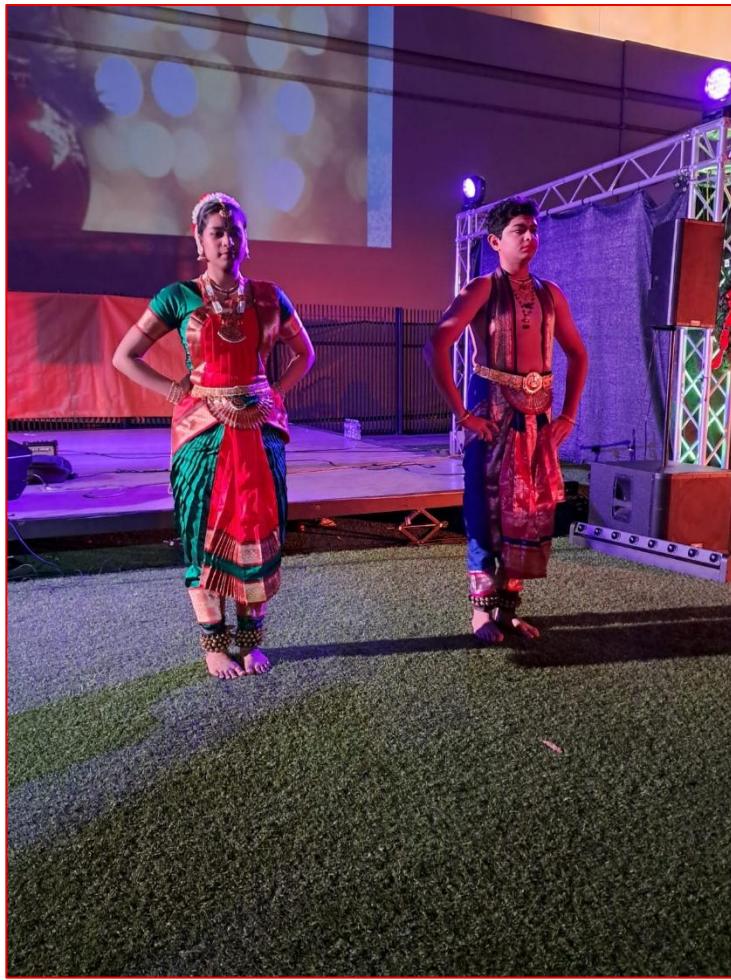
Classical Dance and Music Performances at AZ., USA

1. On 12th November 2025, at Waterston Community Hall, Gilbert, Arizona State, Kuchipudi Dance Master Smt. Soumya Shekhar, conducted anniversary function of her "Nihanvi School of Dance" with her 30 students of ages starting from three years and distributed certificates and mementos to students. Children exhibited excellent talent by performing Kuchipudi for various famous songs. The event was a memorable and pleasant one. The program was anchored by Smt. Sudha Lakshmi (Yadavalli) Akella. It was wonderful gathering of bhaarateeyaaas of around 100 plus. Among many dance bits by seniors; 'kaantaara' a dance bit of Kerala by fresher baby Valli Sree Laasya Akella was one of the highlights.



2. On 20th December 2025, was a pleasant evening, at Herberger Open Air Theater Center, near Arizona State University, Phoenix, Arizona State. Smt. Vasumati Ram Nayanayan, gave an Excellent Veena program for an hour. She was associated with mridangam by Master Vibhav Atreya Rajgopalan and Mandolin by Master Madhav Subrahmanyam. VeeNaa followed with a brief Bharata Naatya Program by Master Sreevatsa Akella and Kum. Gauri Rajgopalan. Other than many NRI bhaarateeyas attended the program, there were a good crowd of local public too who enjoyed the program. Kumari Archana, Ram Narayan anchored the program. Herberger theatre center management made excellent arrangements of lighting and sound systems.





A Brief Report on the *Pustaka Parichaya Mahotsavam*

A “Pustaka Parichaya Mahotsavam” was held by the authors of “**Aarsha Dharmamu – Veda Vijnanamu**” (Vol 1 – English) on 20th December 2025 at Telangana Saraswat Parishad Hall, Boggulakunta, Tilak Road, Hyderabad.

Sri N. Ramachander Rao garu, President, BJP Telangana State, was the Chief Guest while a galaxy of persons of eminence, viz. Acharya Velidanda Nityananda Rao garu, Vice Chancellor, SVP Telugu University, Hyderabad; Sri Daivajna Bhushan Devi Prasanna garu, Vamsa Paaryampara Dharmadhikari, Uppal Ramalayam; Sri Tumuluri Sainatha Sharma garu, Eminent Adhyatmika vetta; Sri G. Valliswar garu, Senior Journalist and Writer; Acharya Tadepally Patanjali garu, Former Principal, Government College, Sadashivpet; Dr. S(T) Visalakshi garu, Former HOD Dept of Telugu, Osmania University Hyderabad and Vice President, VSS; Lt. Col. Dr. Akella Amarendra Babu garu, Executive Vice President, VSS; Dr. Sundari Prakhya garu, Astrology, VSS Faculty; Dr. Sumitra garu, Kuchipudi Dance & Fine Arts, VSS Faculty; Sri N. Buchi Ram garu, Founder-President, Dr. Suri Bhagavantam Trust, BJP Leader and Central Film Censor Board Member; Sri Gaddamanugu Satyanarayana Rao garu, Leading Structural Engineer; Sri Vamsi Rama Raju garu, Founder-President, Vegheshna Foundation; Sri Madipally Dakshina Murthy garu, Special Officer, Government of Telangana Telugu Bhasha Samskruti; Dr. K. Satyanarayana garu, Neuro Surgeon and founder of Vijaya Health Care; Sri Challa Chitti Babu garu, Executive, VSS and few others.

The Programme commenced with a few devotional and national songs presented by leading light music singers of twin cities, Smt. Swara Kalyani garu and Sri Ramana Reddy garu. It followed projection of two audio visual clippings of Brahmasri Dr. Samavedam Shanmukha Sharma garu (Chairman, Rushipeetham) and Brahmasri Marepally Naga Venkata Sastry garu (Founder-CEO, VEDA Temple, Milpitas, CA USA). Sri N. Ramachander Rao garu, the Chief Guest, in his speech, after lighting of the lamp by the guests of honour, explained the sad state of affairs of Hindus in this country and gave a call for all Hindus to revive Sanatana Dharma, which he felt was the need of the hour. He released the Logos of “VEDA-S.V.A.A.Sa” and “VEDA-S.V.A.A.Sa on Air” (VEDA-S.V.A.A.Sa = *Veda Vijnana Shastra Vangmaya Adhyayana mariyu Abhivrudhdhi Samstha*, established by Dr. Ketaraju Purnima Kameswara Rao and Smt. K. Varalakshmi to pursue, promote their *adyatmik / dharmic* activities).

Acharya Patanjali garu, Acharya Nityananda Rao garu, Dr. S (T) Visalakshi garu and Sri Valliswar garu reviewed the 8th Adhyatmik Book authored by Dr. Ketaraju Purnima Kameswara Rao and Smt. K. Varalakshmi “**Aarsha Dharmamu – Veda Vijnanamu**” (Vol 1 in English) and brought out its highlights.

Lt. Col. Dr. A. Amerandra Babu garu briefly explained the activities of VSS and read out a Congratulatory Message sent by Sri A.H.P. Rao garu, President, VSS. The other guests of honour richly complimented the authors for taking up the 3-year Gnana Yagna and for their splendid job in producing Vol 1 of ADVV as part of this Gnana Yagna, without any profit motto, with their own funds. They expressed their profound views on Sanatana Dharma, and exhorted the authors to bring out Telugu Version and remaining two volumes on Sanatana Dharma as soon as possible.

Sri G. Ramakrishna took the opportunity to present a Certificate of Completion of Yoga Teacher Training Course to Dr. Ketaraju Purnima Kameswara Rao.

Dr. Ketaraju Purnima Kameswara Rao and Smt. K. Varalakshmi announced that they have resolved to "Protect, Preserve and Promote" Sanatana Dharma during the rest of their lives. The colourful event came to an end with National Anthem.

Dr. Ketaraju Purnima Kameswara Rao, Founder-President, VEDA-SVAASa

Smt K. Varalakshmi, Organisational Secretary, VEDA-SVAASa

31.12.2025 - Hyderabad - 500 026 - Mobile: 98480 90330







A Brief Report on the 100th Service Activity of Cheyuta Foundation (CF)

Cheyuta Foundation (CF) an NGO, established by Dr Ketaraju Purnima Kameswara Rao and Smt. K. Varalakshmi, ex-bankers from State Bank Family, in 2015, organised its 100th Service Activity on 18th September 2025 at Government Primary School, Lalapet, Hyderabad.

More than 160 students studying 1st to 5th classes were given Note Books, Pencil Kits, Crayons, Water bottles and other stationery items, including Pedda Bala Siksha – a beginners guide for learning Telugu language, at a colourful event attended, among others, by Sri Akella Hemakanta Prabhakara Rao garu, Founder-President, Veda Samskruti Samithi (VSS) Bhagyanagaram and a Sanskrit Scholar-Faculty, Smt. Dr. T (S) Visalakshmi garu, Vice President, VSS and a Scholar in Telugu and Sanskrit, Sri S. Radha Krishna garu, Retd Senior Executive from a PSU, Sri M.J. Thatipamula garu (an IT Professional from CA, USA), Sri Mothukuru Krishna Sharma garu, Hereditary Trustee of Uppal Ramalayam, Smt. Padmavathi garu, Sanskrit, Music and Telugu Teacher, the HM of the School, Smt. Ramanamma garu and the Teaching / Non-Teaching Staff.

As part of Teachers Day Celebrations, the Head Mistress and all the Teaching / Non-Teaching Staff were felicitated with a shawl, a memento and also by presenting “*sanaatana dharma-prathama samputi*”, a Booklet on Sanatana Dharma, authored by Dr. S (T) Visalakshi garu and is published by the Veda Samskruti Samiti (VSS).

Dr. Ketaraju Purnima Kameswara Rao, Founder-President, explained to the august audience that CF is set up with its motto: A smallest Good Deed is Greater than a Grandest Good Intention” and that their basic objective is to “Enable young and Poor Children fulfil their basic academic needs”. He informed the Invitees that they fund these activities from the Pensionary receipts / savings of the President and Secretary of CF. He recollects that so far, they have spent close to Rs.10.00 lacs on these service activities, during the last 10 years, which touched a milestone of 100th activity at this event. Smt. K. Varalakshmi, Secretary exhorted students to maintain discipline, punctuality, develop good habits and concentrate on academics.

Sri A.H.P. Rao garu, explained the importance of Sanskrit Language, upholding the time tested and trusted good old practices of Sanatana Dharma and richly complimented the promoters of Cheyuta Foundation for their self-less services.

Dr. S (T) Visalakshi garu, Sri Radha Krishna garu, Sri M.J. Thatipamula garu, Sri Mothukuru Krishna Sharma garu, Smt. Padmavathi garu distributed the stationery items to the young students and also took part in felicitating the Head Mistress, other Teaching and non-Teaching Staff of the School.

The service activity came to an end with Smt. K. Varalakshmi, Secretary, CF proposing vote of thanks to the school administration and the guests.





A Brief Report of *Bharatiya Vigyan Sammelan - 2025*

Venue: National Sanskrit University (NSU), Tirupati

26th to 29th December, 2025

On behalf of the Veda Samskruti Samithi (VSS), Hyderabad, our Pranams at the Lotus feet of Lord Sri Venkateswara Swamy, for bestowing this precious opportunity to participation in such the mega event of '*Bharatiya Vigyan Parampara*' where scholars across nationwide from all branches of Indian Knowledge Systems (IKS) presented their scientific perspectives of our ancient scientific, culture and heritage, traditions and its applications in modern digital technologies.

The dignitaries more than 95 stalwarts and scholars of top positions of premier institutions such as Justice of High Court, A.P., Secretary, DST, Vice Chancellor of National Sanskrit University (NSU), Tirupati; Central Sanskrit University (CSU), Delhi, Directors and Professors from IIT - Tirupati, Kharagpur, Guwahati, Bhuvaneshwar, Roorkee, Indore, Ropar, IIT-BHU, Gandhinagar, Chennai DRDO, NRSA, CSIR, ICRA, NIF, SSIAST, CTRI, Shastra University, Lal Bahadur Shastri Sanskrit University, University of Hyderabad, NIScPR, IISER, Central Sanskrit University, Rajasthan, Delhi, Dev Prayagraj, MOES, ISRO, DRDO and Private Universities made several thematic presentations during the 4 day plenary sessions at four Venues.

1. Main stage with seating capacity of 2000 delegates
2. Chellakani Auditorium with seating capacity of 300 delegates
3. Ramaranjan Mukherjee Auditorium with seating capacity of 300 delegates
4. Open Air Grounds - Jagannath Swami Temple - 1000 delegates made Poster Presentations

The main themes covered throughout the 4-day plenary sessions are as follows:

Day 1: Inauguration and Speeches:

- Sarsanghchalak Dr. Mohan Bhagwat ji, Rashtriya Swayamsevak Sangh (RSS).
- Sri Nara Chandrababu Naidu, Chief Minister, Andhra Pradesh.
- Sri Jitendra Singh, Minister of State for Personnel, Public Grievances, and Pensions of India
- Dr. Sateesh Reddy, Member, NSA Board, Former Chairman, DRDO
- Dr. Shekar C Mande, President, Vij Nana Bharati, Former DG, CSIR
- Dr. GSRK Murthy, Vice Chancellor, NSU, Tirupati
- Dr. Sharmika Ravi, Member, Economic Advisory Council, to the Prime Minister, India. She Addressed a Scholarly gathering about the balanced economic growth rate and its position on the global map in the context of Vikasit Bharat.

Each dignitary presented the importance of blending both Modern Science and Technology with our Ancient Vedas, Scriptures, Culture, Heritage, Family values, Ethics and morals of our Sanatan Dharma in the context of exploding youth population in our country which will stand first highest youth generations in the near coming years. All our Gods and Goddesses such as Rama, Krishna, Venkateswara, Shiva, Hanuman, Ganesha, Devis- Lakshmi, Durga, Parvati, Saraswati were quoted citing the prevalence of Devotional practices as part of our daily lives rather than getting hooked to other digital characters and technologies which are not value driven for our progressive lives.

The main themes are as follows:

- One Health
- Mathematics and Astronomy
- Language and Linguistics
- Agriculture, Animal Husbandry and Aquaculture
- Policy, Intellectual Property Rights (IPR), Trade, & Strategic Issues in Science & Technology
- Materials and Metallurgy
- Energy and Resource Conservation
- Biodiversity and Ecological Conservation practices
- Bharatiya Science and Technology of Performing Arts

Under each theme, there were many interesting topics covered in the main auditorium and two other auditoriums.

A glimpse of the most important topics:

- AI & MI Applications for Vikasit Bharat
- Open Science Publishing: Open Eco- System for Bharatiya Journal Publishing
- Grassroots Innovators: Empowering Grassroots Innovations
- Ancient Sastric Wisdom and Modern Sustainability - Lessons from the Chaturveda Purusharthas
- Semi-Conductors and Fabs for Vikasit Bharat
- Quantum Computing and Applications for Vikasit Bharat
- Academic Leaders - Science and Technology Education with Bharateeya perspective
- Indian Knowledge Systems (IKS) in Science and Technology Education
- Atmospheric and Oceanic Sciences/Maritime knowledge

There were more than 50 subtopics and 150 Oral presentations in each theme for the entire duration of the event.

About Veda Samskruti Samiti Vision Document which comprises the following:

- About VSS Mission
- Dharmic Renaissance for Global Welfare - Vision Document
- Sanatana Dharma Course Syllabus
- vEdu vaaNee E-Journal of latest October 2025 issue.
- Membership Registration Form in 15 Languages.

The above were handed over to the following individuals:

- Sarsanghchalak Dr. Mohan Bhagwat ji, Rashtriya Swayamsevak Sangh (RSS)
- Sri Chandra Babu Naidu, Chief Minister of Andhra Pradesh
- Nation Sanskrit University (NSU), Tirupati, Vice Chancellor
- Central Sanskrit University, Delhi, Vice Chancellor
- DRDO, Director General
- TDU
- Professors from
 - National Sanskrit University (NSU)
 - Central Sanskrit University (CSU) - Delhi, Jaipur, Devprayag - 7 members
 - Lal Bahadur Shastri Samskruth University - 3 members
 - Shastra University - 2 members
 - Ayurvedic Panelists - 2 members

Documents comprising of

- About Veda Samskruti Samiti (VSS)
- Vision document in four languages - Telugu, English, Hindi and Sanskrit
- Registration forms in 15 languages

A total 10 pages - shared with 1000 delegates for registration to our upcoming Mission and Vision of Dharmic Renaissance for Global Welfare. Also, we could interact with more than ten (10) Panelists and shared the VSS documents for future collaborations.

Many Professors who appreciated the VSS Vision and Concepts are in touch-base through WhatsApp call and phone to our Founder President Sri AHP Rao garu and Founder Vice President Lt. Col A.A. Babu garu.

Many Scholars have expressed their interest to join as Faculty in our online courses and also share syllabus for Indian Knowledge Systems (IKS).

To sum up, the event was a great event for Veda Samskruti Samithi to present our vision and mission to the entire Scholastic sections of our nation who too have deep

rooted values towards *Vikasit Bharat - 2047* with positive supporters to our mission and vision of **Dharmic Renaissance for Global Welfare**.

A special Darshan of Lord Sri Venkateswara Swamy was also arranged for all the delegates with their families with payment of Special Darshan and transportation tickets. This was a blessing and most important highlight for all the delegates.

Lastly, let us express our gratitude to Lord Sri Venkateswara Swamy and Lord Sri Ram for providing us with this wonderful opportunity to offer our services for the Dharmic Renaissance through our esteemed organization, the Veda Samskruti Samiti (VSS), Hyderabad.

Jai Hind!



Veda Samskruti Samiti-Bhagyanagaram Dharmic Renaissance for Global Welfare

Model Project Components

Vedic Village Ecosystem

- Traditional education integrated with modern technology
- Model cow shelter (Go-Shala) for sustainability
- Community living emphasizing service and discipline

Ayurveda Research/Forest

- Medicinal flora cultivation and documentation
- Clinical validation of traditional formulations
- Training in herbal medicine and Panchakarma

Vedic University

- Sanskrit texts as scientific knowledge frameworks
- Research in Vedic Mathematics, Astronomy, Ethics
- Publication of critical editions and translations

Cultural Documentation

- Digitization of manuscripts and oral histories
- Museum of Vedic heritage and ritual traditions
- Global digital library for researchers

Vishwa Guru - The Path Forward

एक सततधारित मनसि लक्ष्य समाक्षिम्।
अपवर्पवलसंपूर्ति सिद्धिं नवाति निश्चयम्॥

"One single goal, held constantly in the mind and firmly embraced, when joined with unwavering effort, surely leads to fulfillment of the intended aim."

Rebirth
Self-reliant cultural ecosystems

Integration
Spiritual and material progress unified

Leadership
India as Vishwa Guru in knowledge and compassion

Back to the Future: This initiative marks the first step towards a renewed era of Dharmic Renaissance – where Bharat's spiritual past illuminates its sustainable future.

Vishwa Guru Global Leadership

Expected Impact by 2037

500-Trained Scholars Scholars and Ayurveda practitioners trained in 5 yrs.	1000-Hectares Regenerated Medicinal forest land restored and cultivated
5-Annual Research Publications Peer-reviewed research papers per center yearly	10,000-Rural Livelihoods Jobs created through heritage-linked enterprises

Veda Samskruti Samiti
Bhagyanagaram – Regd no: 961/2016

Dharmic Renaissance for Global Welfare

A strategic initiative to restore, preserve, and propagate eternal Vedic wisdom of Bharat through Structured Education, Research, Cultural revival, and Sustainable community models (2025-2037).

ये तु धर्ममृतमिदं यथोक्तं परुपासते।
श्रद्धाद्धाना मत्परमा भक्तास्तेऽतीव मे प्रियोः ॥ (B.G-12.20.)

"They who uphold and practice this eternal Dharma with faith and dedication become instruments of Divine goodwill and are exceedingly dear to me."

Expected Impact by 2035

500+ Trained Scholars Scholars and Ayurveda practitioners trained in 5 years	1,000+ Hectares Regenerated Medicinal forest land restored and cultivated	10,000+ Rural Livelihoods Jobs created through heritage-linked enterprises
3-5 Annual Research Publications Peer-reviewed research papers per center yearly	Vishwa Guru - The Path Forward	

एक सततधारित मनसि लक्ष्य समाक्षिम्।
अपवर्पवलसंपूर्ति सिद्धिं नवाति निश्चयम्॥

"One single goal, held constantly in the mind and firmly embraced, when joined with unwavering effort, surely leads to fulfillment of the intended aim."

1 Rebirth
Self-reliant cultural ecosystems

2 Integration
Spiritual and material progress unified

3 Leadership
India as Vishwa Guru in knowledge and compassion

Back to the Future: This initiative marks the first step towards a renewed era of Dharmic Renaissance – where Bharat's spiritual past illuminates its sustainable future.

Model Project Components

Vedic Village Ecosystem

- Traditional education integrated with modern technology
- Model cow shelter (Go-Shala) for sustainability
- Community living emphasizing service and discipline

Ayurveda Research/Forest

- Medicinal flora cultivation and documentation
- Clinical validation of traditional formulations
- Training in herbal medicine and Panchakarma

Vedic University

- Sanskrit texts as scientific knowledge frameworks
- Research in Vedic Mathematics, Astronomy, Ethics
- Publication of critical editions and translations

Cultural Documentation

- Digitization of manuscripts and oral histories
- Museum of Vedic heritage and ritual traditions
- Global digital library for researchers

Vishwa Guru-Global Leadership



Veda Samskruti Samiti (VSS) Vision Document

Regd. No. 961/2016

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shri mahaa gaNaadhipataye namaH

shri mahaa saraswatyai namaH

Many great warriors in this world have attempted to conquer the universe and proclaim themselves victors of the cosmos. *bhaarat*, however, has never sought such conquests. Yet, for many centuries, it enjoyed the glory of being the *vishwaguru*—the teacher of the world. Due to the foreign invasions of the past several centuries, the propagation of *bhaarat*'s *sanaatana dharma* was hindered. *bhaarat* has always valued only the role of *vishwaguru*.

With the objective of reviving the *vishwagurutva* that was disrupted over the centuries, the Veda Samskruti Samiti (VSS) presents this **vision document**—this outline of our future programme—to you. We trust that all the present and future citizens of *bhaarat* will graciously understand and support it.

gobraahmaNebhyaH shubhamastu nityam
lokaaH samastaaH sukhino bhavantu

This *vedik* declaration conveys that wherever the Cow (*gomaataa*) and *braahmaNatva* are protected, all those who live in that land will prosper. This message has been composed based on that *vedik* principle.

Due to the influence of Macaulay's education system, over the past two centuries, our traditional *bhaarateeya gurukula*—the *dharma*-based educational heritage—has receded into the background. Although the English education system has enabled our nation to stand on par with developed countries and rise to the fourth position globally, it is undeniable that our *sanaatana dhaarmik* life and culture have been sidelined, and that people and governments alike have drifted toward unethical and *adharma* paths.

The *shrauta karmas* associated with our culture are becoming extinct. *braahmaNatva* among the people is fading. *nitya agnihotris* are vanishing. Today, the number of *nitya agnihotris* in our country can be counted on one's fingers. Without *nitya agnihotris*, the *shrauta* rituals cannot yield fruit. Therefore, it is essential to rehabilitate *nitya agnihotris* and support them as selfless individuals by providing proper living conditions.

shrauta karmas are the backbone of universal harmony, environmental purification, and protection.

- I. For this purpose, the reconstruction of *vedik* villages is essential. These villages must include *goshalaas*, platforms for *shrauta karmas*, facilities for conducting *shrauta* rituals, *gurukulas*, *vedik+modern-dharmic-saMsk-rtam*-based educational institutions, and *veda paaThashaalaas*. Because the *vedik* knowledge-based education system has declined, research in *vedik* sciences has also diminished. Although all modern knowledge ultimately springs from the *vedas*, it is regrettable that no textbook acknowledges this truth. In reality, the four *vedas* originally had 1,131 branches (*shaakhaas*). Today, only 11 survive. Many branches were destroyed by invasions and fires; many surviving palm-leaf manuscripts are believed to be held in foreign libraries and museums. Therefore, research into *vedik* literature is indispensable.
- II. Establishment of *vedik* Universities, *vedik* literature research centers, and *vedik* scientific research institutes are necessary. Palm-leaf manuscripts located abroad and within *bhaarat* must be brought back and preserved. For national advancement, a moral, *dhaarmik*, and culturally rooted educational system—along with superior medical support—is essential. Two earlier points address the educational aspect. Although today's medical systems are considered advanced, people across all sections of society do not seem truly satisfied, for several reasons. There are two key reasons: (1) Modern Western medicine focuses largely on treating illness, not preventing it. *bhaarateeya* medical systems emphasize disease prevention. Preventing disease is far more beneficial than treating it, and (2) for nearly two centuries, there has been no meaningful research in *bhaarateeya* medical systems. Although *aayurveda* is fundamentally prevention-oriented, the lack of research has hindered the discovery of solutions for newly emerging diseases. There has also been no significant progress in cultivating medicinal plant resources essential for *aayurvedik* research. Therefore:
- III. Establishment of *aayurvedik* Research Laboratories are extremely necessary.
- IV. Medicinal Plant Forests must be established and developed. At present, Allopathy, *aayurveda*, Homeopathy, *yoga*, and other medical systems are available. Without knowing which method is appropriate for which illness, people consult multiple

doctors and ultimately fail to receive timely and proper treatment. This results in unnecessary expenditure and loss – both financially and health-wise. Hence:

V. Integrated holistic medical research centers and hospitals combining all medical systems are required. Based on the above objectives, the following proposals are made:

1. ***vedik Villages – shrauta karmas – one per district***
2. ***vedik Universities – Research – one per state***
3. ***Medicinal Plant Forests – one per district***
4. ***aayurvedik Research Institutes – one per state***
5. ***Integrated holistic research and treatment centers for all medical systems – one per state***

Initially, these should begin in one state and one district in 2026, and by 2037, they should be established throughout *bhaarat*.

This is a grand undertaking. We request that all *bhaarateeyas* support this noble mission. Through the Google form (link provided below), please convey your consent and willingness to cooperate.

Based on this, we propose to approach governments, major temple trusts, and prosperous business organizations.

<https://forms.gle/S2FtT3kv7PqoN93e9> (link to obtain Form)

*dhanyavaadaaH
om tat sat
shubham bhUyaat*

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Veda Samskruti is an inherent intellectual property of Bharata dEsham. It is the basic duty and right of every citizen in Bharata dEsham to protect this Intellectual property. Indian Constitution and Law provides provision for protection and preservation of its culture, its monuments, architecture etc.

The Chaturvedas said to have 1131 shaakhaas right up to the time of Aadi Shankaraacharya 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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