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Patron's Page

न बुद्धिभेदं जनयेद...

na bhuddhibhedaM janayed...

Do Not Confuse the Seeker

Let me begin with this verse of *bhagavaan shrI k-rSNa*. It contains the whole duty of one who has walked a little ahead on the path.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥

na buddhibhedaM janayed ajJaanaaM karmasaGginaam |

joSayetsarvakarmaaNi vidvanyuktaH samaacaran || bhagavadgItaa - 3.26||

“Let not the wise create confusion in the minds of the ignorant who are attached to action.

Performing all actions with discipline and devotion, the wise should engage them in all work.”

This is the restraint placed on a *jJaani*. Knowledge is not a weapon to be used to uproot the foundation on which another person stands.

The State of the Common Man

shrI k-rSNa describes the common seeker as follows:

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥

naasti buddhirayuktasya na caayuktasya bhaavanaa |

na ca abhaavayataH shaantirashaantasya kutaH sukham ||bha. gItaa -2.66||

“For one who is undisciplined in his mind and its control, there is no steady intellect, nor any power of meditation. Without meditation there is no peace, and for one without peace, where is happiness?”

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाभसि ॥

indriyaaNaaM hi carataaM yanmano ’nuvidhIyate |

tadasya harati prajJaaM vaayurnaavamivaambhasi || bha. gItaa - 2.67||

Mind that follows the wandering senses thereby carries away his wisdom, as wind carries a boat on water and drifts it away from its course.”

This is the truth for most of us in our daily life (*vyavahaara*). The mind is restless, the senses pull, and the inner discrimination is not yet steady. Such a person is at a different stage of the journey of *saadhana*. He needs a foothold, not a flood of *brahma-jJaana* that he cannot yet hold.

The *dharma* of the *jJaani*

What is the proper course for a man of wisdom, called upon to guide others?

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

yadyadaacarati shreSThastattadevetaro janaH |

sa yatpramaaNAM kurute lokastadanuvartate || bha. gItaa - 3.21||

“Whatever a great man does, other men also do the same.

The standard he sets, the world follows.”

A *jJaani* is the superior one (*shreSThaH*). His life is the textbook for hundreds who cannot read the *upaniSads*. If he, in his over-enthusiasm, tells the common man, “Leave your *swadharm*a, leave your worship, leave your duty - you are *brahman*, do nothing”, he creates confusion in the mind (*buddhibheda*) of common man. He breaks the step on which that person, the seeker, stands. The man, unable to digest *vedaanta*, likely falls into inertia, cynicism, or tamasic inaction. That is not liberation. That is misguidance.

The Path Prescribed for the Common Man

Chapter 12 - *bhakti yoga* in *baghawatgItaa* is a rich resource here. For those whose mind is not yet fit for *nirguNa* contemplation, *bhagavaan* gives a graded path in Chapter 12. This is the *bhakti sUtra* for the householder, the worker, the common man:

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥

teSaamahaM samuddhartaa m-rtyusamsaara saagaraat |

bhavaami na ciraat paartha mayyaaveshita cetasaam || bha. gItaa - 12.7 ||

“For those who fix their minds on Me and worship Me with single-minded devotion,

I Myself soon become their deliverer from the ocean of birth and death.”

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥

mayyeva mana aadhatsva mayi buddhiM niveshaya |

nivasiSyasi mayyeva ata UrdhvaM na saMshayaH || bha. gItaa - 12.8 ||

Fix your mind on Me alone and surrender your intellect to Me.

There upon, you will always live in Me. Of this, there is no doubt.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छासुं धनञ्जय ॥

atha cittaM samaadhaatuM na shaknoSi mayi sthiram |

abhyaasa-yogena tato maamicchaaptuM dhanaJjaya || bha. gItaa - 12.9 ||

If you cannot fix the mind steadily, then practice devotion, by ceaselessly remembering me with your mind and intellect set on Me.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥

abhyaase 'pyasamartho 'si matkarmaparamo bhava |

madarthamapi karmaaNi kurvansiddhimavaapsyasi || bha. gItaa - 12.10 ||

If that also is hard, be engaged in the service or work dedicated to Me.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥

athaitadapyashakto 'si kartuM madyogamaashritaH |

sarvakarmaphalatyaagaM tataH kuru yataatmavaan || bha. gItaa - 12.11 ||

If you cannot even do that, then take refuge in Me, abandoning the fruit of action, with self-control.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्भ्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥

shreyo hi jJaanam abhyaasaajjJaanaaddhyaanaM vishiSyate |

dhyaanaatkarmaphalatyaagastyagaacchhaantiranantaram || bha. gItaa - 12.12 ||

Knowledge is better than practice, meditation is better than knowledge, renunciation of the fruit of action is even better than meditation, since peace of mind follows immediately from renunciation.

See the compassion. *shrI k-rSNa* does not say “Do Vedanta or be lost”. He says: “Start where you are. Do your *swadharma*. Offer your services as the prayer to Me. Slowly, the heart will purify. Then higher knowledge will become digestible.”

In the above it is also important to get clarity on who is the wise (*jJaani*)? He is not a mere academic scholar of *vedik* Scriptures and *upaniSads*. Instead, his wisdom comes from self-control and managing his mind to engage in appropriate course of action. In the same vein, the one lacking wisdom (*ajJaani*) needing support, counsel or guidance is not the one lacking in scriptural knowledge alone, but one who is foolishly attached relentlessly to the fruits of his activities. In this respect, even worship and devotion to the Lord is placed lower in merit to the dedicated self-less service of those in need as an offering to the Lord. Such Divinity in our way of daily life is repeatedly encouraged through the words of Lord in many places in *bhagawatgItaa*.

Our Responsibility Today

In recent times, I see many over-enthusiastic followers of *vedaanta*, with good hearts but hasty speech, telling the common devotee, “*Karma* is bondage, temple worship is for the weak,

pUjaa is ignorance”. This is how wisemen create confusion in the minds of the ignorant, as mentioned above (*bha. gItaa* - 3. 26)

AjJaani must be like an elder brother with suitable advice and guidance. He himself should be guided by responsibility and self-control and avoid snatching the child’s spoon. He must first say: “Perform your duty. Be truthful. Worship with faith. Control your senses as best as you can. Then, in due time, the same *swadharm*a will lead you to *atma-jJaana*.”

*swadharm*a is not a captive prison. It is the *saadhana* given to each according to his capability (*adhikaara*). For the *ajJaani* – one without wisdom due to his intense attachments to worldly means and pleasures (*karmasaGgi*), action with devotion is the ladder. To kick away the ladder is not compassion.

Closing Word

I am writing this from my bed, after a recent fall that has made me dependent on others. In this state of helplessness, I understand more deeply what it means to be a common man - dependent, limited, yet full of faith. If in such a state someone told me, “You are *brahman*, do nothing”, it would not give me strength. What gives strength is: “Do your duty, offer it to Him, He will carry you.”

May the readers of *vEda vaaNee* remember: Let the *jJaani* be silent in debate, but radiant in example. Let the common man be steady in *bhakti* and *swadharm*a. For that is the harmony *bhagavaan shrI k-rSNa* Himself ordained in the *gItaa*.

– *shubham bhUyaat* –

– *Om tat sat* –

A.H. Prabhakara Rao

Patron

vEda vaaNee

Founder & President, Veda Samskruti Samiti (VSS)

17th June 2026





Veda Samskruti Samiti

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Veenapani Nagar, Malkajgiri

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Veda Samskruti is an inherent intellectual property of Bhaarata dEsham. It is the basic duty and right of every citizen in Bhaarata 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 Shankaraachaarya and thereafter during last more than ten centuries, many shaakhaas are out of practice due to various reasons and presently only seven shaakaas are in the practice of Guru shiShya parampara.

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

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

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