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ज्योतिर्लिङ्गम्



शक्तिपीठम्

श्री भ्रमरांब मल्लिकार्जुन स्वामि, श्रीशैलम्
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Editorial Page ----

– Sri Rama Jayam –

The Editors are pleased to present to all our readers the Volume 4, Issue 3, January 2026 of vEda 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.gIta*'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.gIta*'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 vyaasa*. 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 vEda 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 **Uttarakāṇḍa 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) *kāṇḍas* of the Ramayana. Thus, many scholars have long considered it an interpolation. However, there are several evidence according to this article, supporting *Uttarakāṇḍa* 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 KEs'ava 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 vEda 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 Bhavanthu*: May everyone and indeed everything remain happy, in peace and harmony!"

- DhanyawaadhaaH -

Editorial Team

vEda vaaNee e-journal



Veda Samskruti Samiti

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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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