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Volume 4, Issue 1, April 2026



Printed and Published by

Veda Samskruti Samiti

Malkajgiri

Hyderabad TS



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Veda Samskruti Samiti (VSS) 13-1-62 & 13-1-47/1, Veenapani Nagar, Malkajgiri, Hyderabad, Telangana, India.

Aim and Scope

The e-journal, **vEda vaaNee**, is open to all bona fide scholars in Vedas, Vedaᅅgas, 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

**“Environmental & Ecological Impact”
through- VSS-Vision Bhaarat (2037)**

तच्छंयोरवृणीमहे । गातुम् यज्ञाय । गातुम् यज्ञपतये ।
दैवीं स्वस्तिरस्तु नः । स्वस्तिर् मानुषेभ्यः । ऊर्ध्वं जिगातु भेषजम् ।
शं नो अस्तु द्विपदै । शञ्चतुष्पदे ॥
ओम् शान्ति शान्ति शान्तिः
- तैत्तिरीय ब्राह्मणम् - ३-५-११; तैत्तिरीय आरण्यकम् - १-९

*taccaM yo ravrNImahe | gaatuM yajJaaya | gaatuM yajJapataye |
daivI svastirastunaH | svastirmaanuSebhyaH UrdhvaM jigaatu bheSajaM |
shaM no dvipade | sham catuSpade|
Om shaanti shshaanti shshaantiH ||
- Taittirīya Brahmanam 3-5-11; Taittirīya Aranyakam 1-9*

We choose that eye (divine light) which is beneficial to the gods. May there be a path for the sacrifice, a path for the lord of the sacrifice, and divine prosperity for us. May there be blessings for humanity, and may healing rise upwards. May there be peace for the two-legged beings and peace for the four-legged beings.

Om aadhyaatmika shaantiH! Om aadibhautika shaantiH! Om aadi daivika shaantiH!

This shananti mantra is a prayer to divine for guidance, prosperity, and peace for all beings.

Present day education and research systems are away from dharmic based education systems and practices. As a result, the whole environment and human thinking and living conditions of humanity are deteriorating day by day. The raajdharm in various countries are promoting the policies away from the welfare of humanity. Whereas the welfare of the humanity should be the major moto of politics/raajdharm. This happened since the dhaarmik based education systems are absent throughout the world. Hence the need to reestablish this dhaarmik based education systems and rituals which promote “Environmental & Ecological Impact” and lead the humanity towards happy living and prosperity.

In this direction bhagavaan Srikrishna through his GIta has given humanity a clear direction as to how humanity should lead their life.

1. B.G. Shloka 3.10:

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वम् एष वोस्विष्टकामधुक् ॥

*sahayajJaaH prajaaH s-rSTvaa purovaaca prajaapatI |
anena prasaviSyadhvam eSa vostviSTakaamadhuk ||*

Translation: "In the beginning, the paramatma through brahmaa created mankind, along with the sacrifice, and said: 'By this, you shall multiply and prosper; may this be the giver of all your desires.'"

2. B.G. Shloka 3.11:

देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यध ॥

*devaan bhaavayataanena te devaa bhaavayantu vaH |
parasparM bhaavayantaH shreyaH paramavaapsyadha ||*

Translation: "Nourish the gods with this sacrifice, and let those gods nourish you; thus, nourishing one another, you shall attain the highest good."

3. B.G. Shloka 3.12:

इष्टान् भोगान् वोदेवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥

*iSTaan bhogaan vodevaa daasyante yajJabhaavitaah |
tairdataanapradaayaibhyo yo bhukte stena eva saH ||*

Translation: "The gods, nourished by the sacrifice, will give you the desired enjoyments; but he who enjoys these gifts without offering them to the gods is a thief indeed." In sanaatana dharma if anything is eaten without offering as *naivaidyam* it is considered as ungratefulness towards devatas.

4. B.G. Shloka 3.13:

यज्ञशिष्टासन संतो मुच्यन्ते सर्व किल्बिषैः ।
भुङ्क्ते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥

*yajJashiSTaasana saMto mucyante sarva kilbiSaiH |
bhuJjate tvaghaM paapaa ye pacantyaatmakaaraNaat ||*

Translation: "The righteous, who eat the remnants of the sacrifice, are freed from all sins; but those who cook for their own sake, they eat only sin." Eating without offering to considered as ungratefulness and sin as per principle of sanaatana dharma.

5. B.G. Shloka 3.14:

अन्नद्भवति भूतानि पर्जन्यादन्नसंभवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥

*anaadbhavati bhUtaani prajanyaadannasaMbhavaH |
yajJaabhavati parjanya yajJaH karma samudbhavaH ||*

Translation: "All living beings are nourished by food, and food is produced from rain; rain comes from sacrifice/shrauta karma, and sacrifice/shrauta karma is born of action/vihita karma/shaastram."

6. B.G. Shloka 3.15:

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञेप्रतिष्ठितम् ॥

*Karma brahmodbhaM viddhi brahmaakSarasamudbham |
Tasmaat sarvagataM brahma nityaM yajJepratiSTitam ||*

Translation: "Know that action/vihitakarma/shaastram comes from the Vedas, and the Vedas come from the imperishable Lord/nitya/satya/paramaatma- the reality-the cosmic force-paramaaNu- parmjyoti.; therefore, the all-pervading Lord is eternally present in the sacrifice."

7. B.G. Shloka 3.16:

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥

*evaM pravatitaM cakram naanuvartayatIha yaH |
aghaayurindriyaaraamO moghaM paartha sa jIvati||*

Translation: "He who does not follow the wheel of sacrifice, thus set in motion, lives a sinful life, enjoying the senses; O Arjuna, such a person lives in vain."

The Bhagavad Gita emphasizes the importance of sacrifice/**shrauta karmas** and **selfless action** in **achieving** spiritual **growth**. The cycle of sacrifice, nourishment, and prosperity is described, highlighting the interconnectedness of all beings. Those who **perform** sacrifices/**shrauta karmas** and offer their actions to the divine are **freed from sin**, while those who act selfishly are bound by their desires. The ultimate goal is to **recognize the divine presence in all actions** /**sacrifices/shrauta karmas** and to perform one's duties with detachment, thus achieving the highest good. By following this path, one can attain spiritual liberation and live a meaningful life. These shrauta karmas/*nityaa agnihotram* performed using health related herbs

obtained from the forests will produce Environmental and Ecological Impact. This will be of supporting help for health and prosperity of entire Humanity. *Vasudhaiva kuTumbakam*. This theory of sanaatana dharma put in daily practice make bhaarat the vishvaguru. There are no doubts on this philosophy. We must promote shrauta karmas by implementing **Vision Bhaarat - 2037**, in the form of following Goals:

- Protection of environment and devata anugraham
- Dhaarmic education
- Preventive medication systems

These three major goals can be achieved by establishing the following in practice.

1. Establishment of Vedik Villages one per each district in the entire country to perform shrautakarmas and related vedic gurukula primary dhaarmik education system coupled with modern education.
2. Promote dhaarmic based education and research on vedik sciences by establishing vedik Universities at least one per state across the country.
3. Promote herbal forests which will support Shrauta Karmas as well as preventive ayurveda medical research and treatment, at least one per district in the entire country
4. Promote Integrated Holistic treatment systems by encouraging research combining all prominent medical treatment systems prevalent in the country at present.
5. Collect, preserve and promote our cultural treasure of samskrit based manuscripts and their research.

– *shubham bhUyaat* –

– *Om tat sat* –

A.H. Prabhakara Rao

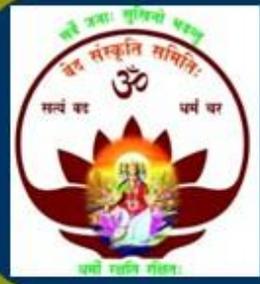
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Founder & President, Veda Samskruti Samiti (VSS)

31st March 2026





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

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

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

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