



ISSN 2583-9020

An Electronic Veda Journal

वेद वाणी

(vEda vaaNee)

Volume 4, Issue 1, April 2026



Printed and Published by

Veda Samskruti Samiti

Malkajgiri

Hyderabad TS

Editorial Page ----

- Sri Rama Jayam -

- We wish our readers a Very Happy UGADI and Prosperous New Year -

The Editors are pleased to present to all our readers the **Volume 4, Issue 1, April 2026** of **vEda vaaNee, e-Journal** of the Veda Samskruti Samiti (VSS), Hyderabad.

Hindu Calendar, based on the passage of the Moon (*Chandramana*) is composed of *Shadr̥tus* (six seasons) namely, the *Vasanta* (Spring), *Grishma* (Summer), *Varsha* (Monsoon), *Sharad* (Autumn), *Hemant* (Pre-Winter/Late Autumn), and *Shishir* (Winter).

Vasanta R̥tu (Spring): The months of March–April, herald the blooming flowers, and the festival of Holi. *Grishma R̥tu* (Summer) reflects the high temperatures, dryness, and strong winds (Loo) in the plains. *Varsha R̥tu* during July - August is the well-known Monsoon season, with its heavy rainfall, the downpour crucial for agriculture and all life forms. During the *Sharad R̥tu* (Autumn) in the months of September–October, the earth transitions to cooler weather with clear skies, celebrated with festivals like Diwali. *Hemanta R̥tu*, the late Autumn / pre-Winter season in India during November–December is a cool period, pleasant, and also a key harvest period. *Shishir R̥tu* (Winter) during January–February is the coldest phase, featuring chilly nights and dew.

The cover page of this Volume 4, Issue 1 of April month reflects the *Vasanta R̥tu* (Spring) with a picture collage of tender twigs with flower-buds, flowers, and fruits was provided on the title page. An explanation for this cover page image is provided in the page 18.

Sri A.H. Prabhakara Rao, in his Patron’s message points out that the *Bhagavad Gita* emphasizes the importance of selfless action (unattached active engagement) in achieving spiritual growth. The cycle of sacrifice, nourishment, and prosperity for all, highlights the interconnectedness of all beings”. Towards such collective spiritual growth, implementing Vision Bharat (2037) is suggested through following Goals: Protection of environment and *Devata Anugraham*’; Dharmic education and Preventive medicinal systems. Specific goals of “Environmental & Ecological Impact” through- VSS- Vision Bharat (2037) can also be found in the Patron’s Page.

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

The first paper “**Revival of Indian Traditional Archery**” is authored by *Dr. M.A. Anantha*. This paper presents a systematic and interdisciplinary exposition of Indian traditional archery (*Dhanurvedyā*) based on classical Sanskrit sources, primarily the

Vāsiṣṭha Dhanurveda Saṁhitā. This paper proposes a roadmap for revival through textual publication, translation, experimental archaeology, aerodynamics, simulation, and wind-tunnel testing, positioning traditional archery both as a cultural heritage and a field of contemporary scientific research.

The second article “**Health Benefits of Chewing ‘Tāmbūlam’**” is authored by Dr. *Yamuna Devi*. Betel leaves and *Tāmbūla* are considered most auspicious in Indian religious rites and cultural gatherings. Chewing betel leaves during festivities and auspicious occasions is encouraged in Indian households. The author observes that betel leaves consumed with moderation have many health benefits verified through research studies. The author also cautions moderation in use while being aware of abuse and adverse side effects.

The third article ***Puruṣārtha – Man’s Fundamental Aspirations*** is authored by Dr. *Lavanya V. Eswar*. The author writes: *Puruṣārtha – Dharma, Artha, Kāma* and *Mokṣa* – represent a comprehensive and profound framework of human aspirations. The author states: Rooted in the “doctrine of Karma” and the recognition of man’s capacity for self-transcendence, this fourfold scheme harmonizes ethical responsibility, material well-being, emotional fulfilment and spiritual liberation. *Dharma*, grounded in truth and non-violence, regulates the acquisition of wealth (*Artha*) and the enjoyment of desires (*Kāma*), while *Mokṣa* stands as the supreme and ultimate goal of life. The author concludes: A study of *Puruṣārtha* and application of them today offer many possibilities through which we can create a grander, more beautiful and meaningful existence even while embracing science and technological strides.

The fourth and final paper, **Understanding the distinction between “Spiritual Resilience” and “Cognitive Resilience”** is authored by Dr. *Krishnamoorthy (Subbu) Subramanian*. Resilience is a well-known property of materials. In human terms, resilience is commonly understood as the capacity to adapt to stress, adversity, and change while maintaining psychological stability and functional effectiveness. The author suggests that for humans, it is not a fixed trait, but a teachable skill set involving behaviors, thoughts, and actions. **Spiritual resilience** is defined as a mind and a way of life that is in implicit and unconditional union with Brahman, the enabler – nature – as a whole! This thought of undivided existence brings with it profound peace and harmony within and with all that surrounds us. The author states: Spiritual Resilience is a gift of nature to everything. Only for human beings, enabled by our mind, it is a cultivated habit! Spiritual Resilience may also be thought of as a quality of a community or society at large. The author defines **Cognitive Resilience** as the ability for maintaining our poise (minimum of wave like perturbation) through self-control (Yoga), Objectivity and Non-attachment in all aspects (activities) of life! Internal balance in our thoughts and emotions

through Cognitive Resilience reflects as a balanced outlook and approach in our activities. It is like riding a bicycle, where safety and progress in our journey is the goal, even as the bicycle shifts constantly to one side (Tranquility) or the other (Turbulence and Inertial). Cognitive resilience may be thought of as individual centered! This paper explores the practical relevance of the distinction, demonstrating how the complementary cultivation of both forms of resilience enables equanimity, clarity, and the capacity to “live in the moment” amidst the complexities of modern life. The figure and tables in this paper may be of added value to some readers.

Section 2, the Sanatana Dharma Articles, is composed of four papers.

The first article is on explanation of a Veda Mantra, *Hiraṇya pātram madhōh*..... authored by *Dr. Raghava S. Boddupalli*. This article explains a famous Veda mantra which is recited after completing the puja in the temples, home, and other spiritual functions while offering Ārati or Mangala hārati to God (a wave offering to a deity using sesame oil with wick or camphor).

The second article in Telugu addresses **Tarpana Vidhi: Offering Tarpanam to Ancestors - Fruit of virtue** by *Sri Archakam Ramakrishna Deekshitulu*. This is also called as *Pitru Yajña* or *Pitru tarpanam*. This worship service is offered to three generations of ancestors viz: paternal and maternal father, grandfather and great grandfather and their respective wives so that they are exalted to higher spiritual planes. At the end of the *tarpanam*, we pray that the *tila* (black sesame seed) and water offered during the prayer service, be converted into suitable food for the *pitrus* (elders) may it be amrutam, ghee, water, milk, grass, blood or any other food according to their present requirement. At the end of the article the author suggests that a whole-hearted prayer / namaskaram would be enough for *pitrus* - "I possess no wealth to perform ancestral rites, nor do I have the means to offer ‘*Tarpanam*’. Yet, I harbor boundless devotion towards my ancestors. O Ancestral Deities! Please accept my devotion, my namaskaram prayer and find contentment."

The third item in this section, another essay in Telugu titled, శ్రీరామశంబుక వృత్తాంతంలో దైవీకోణం (The Divine Perspective in the episode of Sri Rama and Shambuka) is written by *Dr. Indram Srinivasa Rao*. The author points out that Ramayana is not only an epic and a grand poetry (*mahakavya*), but also a book for the orderly rule of life *Dharmashastra*. Therefore, apart from reading the Ramayana as the history of Sita and Rama, it should also be examined more subtly for its ethical discernment. In this essay the author explores an episode of Rama and Shambuka and the subtleties of ethics involved.

This section concludes with the fourth article in Telugu titled, **నవగ్రహ దోష నివారణి - శ్రీ ఆదిశంకరాచార్య విరచిత సౌందర్యలహరి** (Remedy for Navagraha Afflictions – Soundarya Lahari, Composed by Sri Adi Shankaracharya) authored by *Dr. Thatavarthi Rajeswari*. In the 75th verse of **Saundarya Lahari** – “*Tava stanyam manye ... kamanīyah kavayitā*” – Śrī Ādi Śaṅkara reveals the path of selfless surrender, illustrating the sweetness of poetry and the role of prior merit through the episode of Manmatha. Soundarya Lahari stands not only as a sacred text for *Śrīvidyopāsana* but also as a poetic masterpiece believed to alleviate the afflictions caused by the Navagrahas, offering a remedy that transcends astrology.

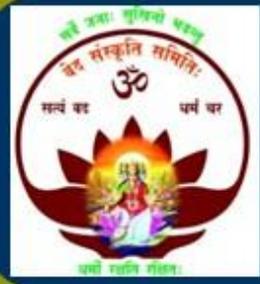
Section 3, the Sanatana Dharma News, of our current issue contains:

- Sri Tyagaraya Aaradhana Mahotsavam at Sunnyvale, CA, USA
- World Association of Hindu Academicians (WAHA) Conference Report
- Veda Samskruti Samiti (VSS) Vision Document - Sanskrit 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

13-1-62 & 13-1-47/1

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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.

The vEda vaaNee e-journal, [ISSN 2583-9020](https://doi.org/10.25833/2583-9020), is now publishing its **Volume 4, Issue 1, April 2026.**