



ISSN 2583-9020

An Electronic Veda Journal

# वेद वाणी

(vEda vaaNee)

Volume 4, Issue 2, July 2026



Printed and Published by

**Veda Samskruti Samiti**

Malkajgiri

Hyderabad TS

# Editorial Page ----

- Sri Rama Jayam -

The Editors are pleased to present to all our readers the **Volume 4, Issue 2, July 2026** of **vEda vaaNee, e-Journal** of the Veda Samskruti Samiti (VSS), Hyderabad.

Some of the major **Sanatana Dharma Festivals** that were celebrated during March - May 2026 are the following:

**Sri Rama Navami** is observed since the **Era of Lord Rama**. We celebrated Sri Rama Navami on 26<sup>th</sup> March 2026 (Thursday). On 14<sup>th</sup> April 2026 (Tuesday), the Tamil New Year, Vaisakhi or Baisakhi or Vishu festivals was celebrated. **Akshaya Tritiya** was celebrated on 19<sup>th</sup> April 2026 (Sunday). **Paraśurama Jayanti** was celebrated on 19<sup>th</sup> April 2026 (Sunday). **Adi Sankaracharya Jayanti** was celebrated on 21<sup>st</sup> April 2026 (Tuesday). **Sita Navami** was celebrated on 25<sup>th</sup> April 2026 (Saturday). **Narasimha Jayanti** was celebrated on 30<sup>th</sup> April 2026 (Tuesday). **Buddha Purnima** was celebrated on 1<sup>st</sup> May 2026 (Friday). **Narada Jayanti** was celebrated on 2<sup>nd</sup> May 2026 (Friday). **Śani Jayanti** was celebrated on 16<sup>th</sup> May 2026 (Saturday). **Ganga Dussehra** was celebrated on 25<sup>th</sup> May 2026 (Monday).

The cover page of this Volume 4, Issue 2 of July month reflects the **Grishma Rtu** (Summer) with a picture collage that reflects the high temperatures, dryness, and strong winds in the plains. Also, few flowers and important fruits that we usually eat during the summer season are provided as the title page picture. An explanation for this cover page image is provided in the page 14.

Sri A.H. Prabhakara Rao, in his Patron's message points out that the **Bhagavad Gita** emphasizes that great persons have greater responsibility because common people follow them. So, Shree Krishna urges that wise people should not perform any actions or make any utterances that lead the ignorant toward downfall. It may be argued that if the wise feel compassion for the ignorant, they should give them the highest knowledge – the knowledge of God-realization. Lord Krishna neutralizes this argument by stating *na bhuddhibhedaM janayed...*, meaning the ignorant should not be asked to abandon duties by giving superior instructions they are not qualified to understand.

**Section 1, Research Articles**, is composed of four articles.

The first article “**Agricultural and Animal Husbandry Science in Sanskrit literature**” is in Sanskrit language, authored by *Dr. N. Shashidhar*. This article is about farming activities, food production and animal husbandry during the Puranas time.

The second article “**Sanskrit’s contribution to World Civilization**” is authored by *Dr. Somanchi Visalakshi*. Sanskrit is one of the oldest Indo-European languages for which substantial documentation exists. Sanskrit is believed to have been the general language of the greater Indian Subcontinent in ancient times. The entire Vedic sacred texts are in Devanagari/Sanskrit. The contribution of Samskrutam to world civilization is immeasurable and infinite. The Samskrutam language possesses abundance of words, abundance of Grammar, perfection of language, abundance of Loes, abundance of Knowledge, especially Spiritual Knowledge the knowledge of Brahman or Aatman - Self Knowledge. The greatness of Sanskrit language is due to its grammar.

The third article on **Pranayama - Conscious breath regulation** is authored by *Dr. Ashish Kumar, Dr. Hemant Bhargav and Dr. Matcheri S. Keshavan*. Pranayama, the ancient yogic practice of conscious breath regulation, is gaining increasing attention as a tool for mental health management. However, it is commonly misunderstood merely as a breathing exercise, separated from its deeper yogic roots. This article examines the well-documented link between irregular breathing and mental disturbance, and how guided slow breathing helps calm the mind. This is meaningful practice requires understanding Pranayama as a complete discipline rather than an isolated technique, with important implications for both research design and clinical use in mental health management.

The fourth article titled **The Conscious Bridge: Synthesizing Upanishadic and Brahma Sutra Pedagogies with AI-Enabled Learning Systems for 21<sup>st</sup> Century Gurukuls**, authored by *Sri Nagesh Jayanti*. This paper conducts systematic pedagogical analysis of seven major Upanishads and the Brahma Sutras to extract their core teaching methodologies and demonstrates how Artificial Intelligence (AI) can amplify – not replace – these time-tested approaches. The “Conscious Bridge” framework maps eight distinct pedagogies (Socratic questioning, experiential learning, dialectical reasoning, hierarchical structuring, analytical frameworks, layered development, meta-cognitive awareness, and systematic integration) to specific AI capabilities, creating a three-tier architecture where human Gurus remain central while technology provides scalable personalization. Significantly, the paper shows how Vyasa’s Brahma Sutras itself represents tradition’s precedent for meta-pedagogical systematization – the very process

we propose through AI. A pilot implementation strategy for Telugu states demonstrates practical pathways to reclaiming Bharat's Vishwa Guru status through technological innovation rooted in ancient wisdom.

**Section 2, the Sanatana Dharma**, is composed of four articles.

The first article "**Brief Description of Gayatri Mata Dhyana Ślōkam**" is contributed by *Dr. Raghava S. Boddupalli*. This Ślōkam is to meditate the personified form of Veda Mata Gayatri. It is revealed by Bhagavan Brahma to Sage Yājñavalkya. This is the 14<sup>th</sup> Ślōkam of Sri Gayatri Kavacham, which is obtained from the *Vaśiṣṭha Saṃhitā*. This Ślōkam is chanted in the *nitya sandhyāvandanam* before performing the *Caturviṃśati-Mudras*. While stotras are verses praising the deity, Dhyana Slokas describe the deity and help the devotee to bring the deity in his/her mind and proceed with meditation.

The second article is "**Chin Mudra: The Hand That Teaches**" by *Dr. Krishnamoorthy (Subbu) Subramanian*. The author points out Chin Mudra is a symbolic representation of the entire Vedantic teaching. The thumb represents Brahman, the Absolute Reality. The index finger represents the enabling forces of individual person (Soul, Atma, Consciousness). The three extended fingers represent our connection to the external world through three connectors (Gunas): Tranquility, Turbulence, and Inertial. In a broader context the spiritual aspirant can consider the three-fold nature of the cognitive and metaphysical universe as our brain/mind can relate to. Enlightened living occurs when the individual participates in daily life fully aware of the influence of the three connectors while recognizing the enabler as the forces of nature (i.e.) Brahman. The mind continues to function actively, but bondage ends. Chin Mudra visually integrates all three axioms into one elegant teaching.

The third article in this section is "**An attempt to Resolve Differences among Advaita, Dvaita and Visishtadvaita**" authored by *Dr. Vaidyanathan Ramaswami*. This article is an attempt to summarize the fundamental tenets of the three major schools of Hinduism - Advaita (non-dualism), Visishtadvaita (qualified non-dualism), and Dvaita (dualism) - and to explain and reconcile the anomaly of those differences despite the common foundations.

The fourth article in this section is "**Present Governance Compared to Itihasic Period**" authored by *Sri T.S. Hara Gopal*. From ancient days, the governance in Greater India was based on righteousness i.e. Dharmic Governance, ethical leadership and responsibility of the rulers for the general welfare of the citizens of the kingdom. The governance was based on consultations, collective decision making i.e. Consultative

Governance. By understanding the principles of governance in Itihasic period, as depicted in Ramayana and Maha Bharata we can draw parallels between ancient wisdoms and modern challenges. India always stood on the basic principles of Dharma and takes corrective action whenever necessary.

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

--- A Brief Report on the 3-day Conference Report of  
**“Tryakṣa-Ṛtasmṛti - Realigning Our Welfare with the Cosmic Order”**

--- A Book Review on **“The Physics of Vaisesika”** - Translation and  
Commentary by Dr. C.S.R. Prabhu

The Editorial Team welcome comments, suggestions, feedback, 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

## 'Grishma Rtu' - The Golden Indian Summer

[About the picture on the title page]

According to the Hindu Calendar, which is mostly based on the Moon (*Chandramana*) is composed of *Shadrtus* namely, the *Vasanta*, *Grishma*, *Varsha*, *Sharad*, *Hemant*, and *Shishir*.

*Grishma Rtu* marks the onset of hot and humid summers in India. According to Hindu calendar, this season lasts for two months, Jayeshth and Aashaada while in the Gregorian calendar, the months of mid-April and mid-July are termed as summer season. The word 'Grishma' is derived from another Sanskrit word '*Grishma Rtu*' meaning 'summer'. *Grishma Rtu* is preceded by '*Vasanta Rtu*' or Spring Season and is followed by the Rainy Season, the '*Varsha Rtu*'.

The trees/plants that were flowered during the *Vasant Rtu*, would be transformed into fruits. Nothing defines '*Grishma Rtu*' like the ripen mango fruit. Whether it's the tart crunch of a raw green mango sprinkled with salt and chili powder or the messy, glorious experience of eating a fully ripen Indian native and Alphonso mangoes are the social currency of summer.

During the *Grishma Rtu* the heat of the sun breaks all the temperature records and is defined as the season of exhaustion, lethargy, dehydration and lack of energy. *Grishma Rtu* or the summer season brings the bright sun and rustling dry leaves.

Among *pancha bhutas* (five elements of nature), *Agni tattva* or fire element is predominant during this season which directly influences the *Pitta dosha* of the body. *Pitta dosha* is associated with fire, moisture, body heat, metabolism and transformation that takes place in the body.

During the hot summer season, the *Grishma Rtu*, Hindus observe multi-religious festivals such as (1) Ganga Dussera, Ganga River and perform the Ganga puja, (2) Lord Jagannath Temple Rath Yatra, in Puri and (3) Guru Purnima is observed on the 'Purnima' or the full moon day during the Hindu month of '*Aashaada*'.

Raghava S. Boddupalli, PhD  
Editor in-Chief  
Veda vaaNee e-Journal



# Veda Samskruti Samiti

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

Veenapani Nagar, Malkajgiri  
HYDERABAD Telangana



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/10.26434/chemrxiv-2024-12345), is now publishing its **Volume 4, Issue 2, July 2026.**