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Aim and Scope

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

‘यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्’

‘yajJa, daana, and tapas purify the wise’

BG.18.5

The Foundations of Human Happiness — Divine Grace, Education, Health, and the Centrality of Rituals

Human happiness and societal harmony rest on three fundamental pillars: **Divine Grace** (*daiva-k-rpaa*), **Education** (*vidyaa*), and **Health** (*aarogya*). *sanaatanadharma* and the *bhagavad gIta* present these as interconnected dimensions of a *dhaarmik* life. Vision *bhaarat* (2037) reinforces this framework at a national level, asserting that India's civilizational rejuvenation depends on consciously nurturing these foundations. The document emphasizes that “*A civilization survives only when its knowledge systems are consciously preserved, systematically taught, and proudly lived.*”

To this triad, we must add a fourth indispensable dimension: **Rituals and *shrouta-karmas***, the practical, embodied expression of *dharma*.

1. Divine Grace — Earned Through *dharma* and Ritual Discipline

In *sanaatanadharma*, divine grace is not arbitrary; it is invoked and sustained through **right living and right ritual**. *shrouta-karmas*—*agnihotra*, *darsha-pUrNamaasa*, *caaturmaasya*, and other Vedic rites—are designed to harmonize the individual with cosmic order (*-rta*). They cultivate purity, gratitude, discipline, and inner alignment.

The *bhagavad gIta* affirms the centrality of ritual action: यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् — *yajJa, daana, and tapas purify the wise*. Rituals are thus not routine activities but **psychological, ecological, and spiritual technologies** that invite divine grace by aligning human intention with universal law.

The *gIta* (3.10–3.16) gives a clear cosmological law:

- **3.10: *brahmaa* created beings along with *yajJa*, declaring that through *yajJa* they shall prosper.**

- **3.11: Humanity and devas must mutually nourish each other through *yajJa*.**
- **3.12:** Those who enjoy life's gifts without offering back through *yajJa* are to be considered as thieves.
- **3.13:** The pure enjoy the world through *yajJa*; the impure suffer bondage.
- **3.14:** Food arises from rain; rain arises from *yajJa*; *yajJa* arises from *karma*.
- **3.15:** *karma* arises from *veda*; *veda* arises from the cosmic order.
- **3.16: One who does not follow this cycle lives in vain.**

These verses establish that **rituals are not optional**; they are the engine of cosmic harmony.

Vision *bhaarat* echoes this principle by insisting that India's future depends on restoring its civilizational ethos, where ritual life was inseparable from ethical life. The document highlights that constitutional duties such as justice, welfare, and environmental protection are modern expressions of ancient *raaja-dharma*.

2. Education — *vidyaa* Rooted in Ritual Culture

True education in *sanaatanadharm*a is not merely intellectual; it is **experiential**, grounded in ritual participation, cultural literacy, and *guru-shiSya parampara*a. Rituals are pedagogical tools—they teach discipline, symbolism, metaphysics, ecology, and community cohesion.

Vision *bhaarat* (2037) proposes a national revival of *vedik* knowledge systems through:

- ***vedik* Villages** in every district
- ***vedik* Universities** in every state
- **Digitization and preservation of *vedik* knowledge**
- **Training of scholars and practitioners to rebuild the *-rSi-parampara*a**

These institutions are envisioned not merely as academic centers but as **living ecosystems of ritual, culture, and knowledge**, where *shrauta-karmas* regain their rightful place as civilizational anchors.

3. Health — Rituals as Foundations of Holistic Well-Being

aarogya in *sanaatanadharm*a is a triadic harmony of **body, mind, and environment**. Rituals directly contribute to this harmony:

- ***agnihotra* purifies air and environment**
- ***yajJas* promote community bonding and mental stability**
- Daily ***nitya-karmas*** regulate lifestyle and **discipline**
- Seasonal rites (***caaturmaasya***) align **human rhythms** with nature

The *gIta*a prescribes moderation and discipline: युक्ताहारविहारस्य... — *Health arises from regulated food, recreation, and action.*

Vision bhaarat expands this into a **national health model**:

- *aayurveda* research institutes
- Medicinal/Herbal forests
- Integrated medical systems
- Ecological protection as *dharma* and constitutional duty

Rituals, especially *shrouta-karmas*, reinforce ecological consciousness and sustainable living—core themes of Vision *bhaarat*.

4. Rituals / *shrouta-karmas* — The Practical Engine of Civilizational Continuity

Rituals are the **operational dimension of *dharma***. Without them, *dharma* becomes abstract; with them, *dharma* becomes lived reality. They:

- Preserve cultural memory
- Strengthening community identity
- Maintain ecological balance
- Cultivate inner purity and discipline
- Connect individuals to cosmic order

Vision *bhaarat* implicitly supports this by advocating for the revival of *vedik* education, *guru-shiSya* paramparaa, and cultural institutions—each of which historically centered around ritual life. The document states that centuries of disruption weakened “*vedik* education, *guru-shiSya* paramparaa, *shrouta* traditions, cultural literacy, and ecological sanctity,” and that civilizational revival requires restoring these foundations.

A Dharmic Blueprint for Human Happiness

Divine Grace, Education, Health, and Rituals together form a complete dharmic model for individual and societal well-being. Vision *bhaarat* (2037) provides a national blueprint to revive these pillars, enabling *bhaarat* to re-emerge as ***vishva guru***—leading the world through knowledge, compassion, ritual culture, and sustainable living.

— *hariH Om* —
 — *shubham bhUyaat* —
 — *Om tat sat* —

A.H. Prabhakara Rao

Patron

vEda vaaNee

Founder & President, Veda Samskruti Samiti (VSS)

15th September 2026



Editorial Page ----

- Sri Rama Jayam -

The Editors are pleased to present to all our readers the **Volume 4, Issue 3, October 2026** of **vEda vaaNee, e-Journal** of the Veda Samskruti Samiti (VSS), Hyderabad.

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

Sri Jagannatha Ratha Yatra was observed on 16th July 2026 (Thursday). **Guru Purnima** was celebrated on 29th July 2026 (Wednesday). **India Independence Day** was celebrated on 15th August 2026 (Saturday). **Tulsidas Jayanti** was celebrated on 19th August 2026 (Wednesday). **Onam** was celebrated on 26st August 2026 (Wednesday). **Raksha Bandhan** was celebrated on 28th August 2026 (Friday). **Krishna Janmashtami** was celebrated on 4th September 2026 (Friday). **Teachers' Day** was celebrated on 5th September 2026 (Saturday). **Vinayaka Chaviti** (Ganesh Chaturthi) was celebrated on 14th September 2026 (Monday). **Sir Mokshagundam Visvesvaraya Jayanti** (Engineer's Day) was celebrated on 15th September 2026 (Tuesday).

The cover page of this Volume 4, Issue 3 of October 2026 reflects the **Varsha Rtu** (the monsoon rainy season) with a picture collage that reflects, without doubt, the most eagerly awaited season in India. When the first monsoon showers fall on parched earth, the entire country comes alive. Lush greenery spreads across fields and hillsides, rivers swell, and farmers begin the most important sowing cycle of the year. Kharif crops – rice, maize, pulses, and cotton – are entirely dependent on monsoon rains. 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 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 *yajja, daana, and tapas* purify the wise.

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

The first article "*An Introduction to Puranic Literature*" is in Sanskrit language, authored by *Dr. B. Vani*. The *Purāṇas* constitute a rich corpus of Indian literature that preserves and transmits knowledge across diverse domains for the welfare of society. They constitute distinctive framework of *pañca-lakṣaṇa* (five defining characteristics), the *Purāṇas* encompass an extensive range of subjects including *dharma* (righteousness), ethics, devotion, medicine, agriculture, and more. This article offers a concise introduction to the eighteen *Purāṇas*, highlighting their scope, thematic concerns, and enduring cultural significance.

The second article "*From Guna to Gunatita: Operationalizing Karma Yoga as a Journey Through Four Mindsets*" is authored by *Dr. K. S. Madhukar Reddy*. The Bhagavad Gita presents three Gunas but also describes a fourth state of mind, gunatita. This paper operationalizes a psychological model based on Gunas and gunatita through a cross-sectional pilot study (n = 137). A twenty-item instrument scored four mindsets (Defender, Negotiator, Giver, Yogi, corresponding to tamas, rajas, sattva and gunatita, respectively); adaptability, the ease of transition between mindsets; and three locks (Intellectual, Emotional, Spiritual), resistance to accessing a mindset. The findings give the journey from Guna to gunatita measurable form.

The third article on "*Pathways to God*" - How the human mind moves from nature and mystery to an ideal within is authored by *Dr. Krishnamoorthy (Subbu) Subramanian* points out that God begins as an entity, something we encounter outside of ourselves – in nature, order, beauty, mystery, and circumstance – and gradually becomes an ideal we recognize within ourselves: equanimity, objectivity, compassion, non-attachment, and self-mastery. There are various pathways through which we come to relate to God: through awe, reasoning, faith, necessity or merely as part of traditions. We explore the evolution of these pathways thanks to human mind and its ability to observe, think, reason, infer and / or accept simply based on faith and belief. This essay is intended as a means for self-reflection. Connectivity across pathways or hierarchy among them is left to the readers and their inference.

The fourth article titled "*The Stories from Bhagawata Purana - A Healing Therapy*", authored by *Smt. C. Bhavani Tripura*. This paper explores selected stories from the Bhagawata Purana as forms of healing therapy, drawing parallels with modern narrative therapy and psycho-spiritual counselling. By analyzing key episodes such as the story of King Parikshit, Prahlada, Dhruva, Gajendra and the Gopis, the study shows

how listening to internalizing and retelling these narratives help catharsis, resilience, emotional regulation, and spiritual integration. The paper argues that the Bhagawata Purana offers an indigenous therapeutic framework rooted in Indian Knowledge Systems (IKS) relevant for contemporary mental-health discourse.

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

The first article “*Medha Suktam 1 & 2 mantras*” is contributed by Dr. Raghava S. Boddupalli. The Medha Suktam is a Vedic Path to Knowledge, Creativity, and Abundance. Medha means the attainment of knowledge and oneness. The Medha Suktam is a Vedic hymn dedicated to Medha Devi, the goddess of intelligence, wisdom, and mental brilliance. Found in the Mahānārāyaṇa Upanishad (part of the Krishna Yajurveda), this Sūktam is a prayer for the attainment and enhancement of intellectual capacity, memory, and discriminative wisdom.

The second article is “*A Natural Temple that Reveals Itself in All Places*” by Dr. Chirravuri Sivaramakrishna Sarma. The author points out that Parabrahman constitutes the head of this ‘Śiśumāra’ (celestial porpoise-like formation). Dharma-devata forms the crown (the uppermost part of the head); Lord Brahma is the upper jaw, and the ‘Yajña’ (sacrificial ritual) is the lower jaw. Lord Vishnu is the heart, while the Year represents the generative organ. The *Aśvinī Kumaras* are the feet; Atri forms the middle section (the ninth part), and Mitra and Varuna are the hind feet — this is how it is described in the *Taittirīya Aranyaka* section of the Yajurveda. Agni constitutes the first segment of the tail; Indra is the second segment; Prajapati is the third joint; and Abhaya-Brahma is the fourth joint. This is described there as the *Divya Shakvara*. However, it is said that in the Kali Yuga, the deity does not possess three of the feet, but only the fourth one remains. Yet, here, only one foot is visible; the other three are not seen. This is likely a transformation caused by the influence of the Kali age. This is the ‘Śiśumāra Brahma’. It is prescribed that one should meditate upon it during the *Sandhyāvandanam* period, facing towards the north.

The third article in this section is “*Jagannatha Ratha Yatra*” authored by Sri T. K. Raghunathan. In the present article, the author is trying to capture and present the mood, excitement and devotion seen during this yatra as a simple poem in Sanskrit language.

The fourth article in this section is “*Pitṛtarpaṇa Vidhiḥ*” authored by Dr. Raghava S. Boddupalli. Can you not spare even 15 minutes for your ancestors? Please set aside during Pitṛupakṣa for the prosperity of your lineage. Performing Tarpanam is mandatory during Mahalāya pakṣa. Learn how you can perform Pitṛ Tarpaṇa (offering to ancestors) yourself. Here below are the process and protocol.

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

--- Sanatana Dharma and Indian Knowledge Systems (IKS) Courses at Veda Samskriti Samiti (VSS), Hyderabad.

--- 3rd International Conference on "Communication and Dissemination of Traditional Knowledge (CDTK-2026)", CSIR-National Institute of Science Communication and Policy Research (CSIR-NIScPR), 02 - 03 November 2026, New Delhi.

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 -

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vEda vaaNee e-journal

'Varsha Rtu' - Embracing the Sacred Monsoon

[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*.

Varsha Rtu marks the onset of sacred rainy season in the Hindu calendar in India. According to Hindu calendar, this season lasts for two months, *Shravana* and *Bhadrapada* while in the Gregorian calendar, the months of mid-July and mid-September are termed as rainy season. The etymological meaning of *Varsha* is *vr + sa*, *vṛṣyatē sicyatē vriyatē prārthyatē* meaning 'will be wetted'. *Grishma Rtu* is preceded by '*Varsha Rtu*' or the rainy season.

During **Varsha Rtu**, plants flourish and bring joy to all living beings. During this rainy season grass, flowers, and trees grow vigorously and gleam with radiance. This not only delights the eyes but also quenches the thirst of all animals, fostering an atmosphere of peace and tranquility free from calamities. It is because of these extraordinary characteristics that this period is recognized as the rainy season.

The monsoon is a time when our internal digestive fire (*Agni*) is at its weakest due to the external humidity. To stay healthy, the **Varsha Rtu** lifestyle requires specific nutritional choices. The food items to embrace are the warming spices like ginger, black pepper, and asafoetida (*hing*) are essential for boosting a sluggish metabolism. Also, since humidity is high, opt for foods that are 'Ruksha' (dry) and easy to digest, like roasted corn (*Bhutta*) or puffed rice are the light and dry foods. Drink water that has been boiled and cooled, often infused with a bit of honey or ginger to counteract the dampness. Small amounts of bitter vegetables like bitter melon (*Karela*) can help detoxify the system and keep skin infections away. During the monsoon, foods that we should limit are leafy vegetables, while usually healthy, they can carry excessive microbes and are harder to clean. It is best to limit the heavy and oily foods that are deep-fried, like *Samosas*, which we tend to relish during the downpour.

During the **Varsha Rtu**, the rainy season, Hindus observe festivals such as Raksha Bandhan, Krishna Janmashtami, Ganesh Chaturthi, Nuakhai, Onam, Gurujonar Tithi, Mahalaya Amavasya and others.

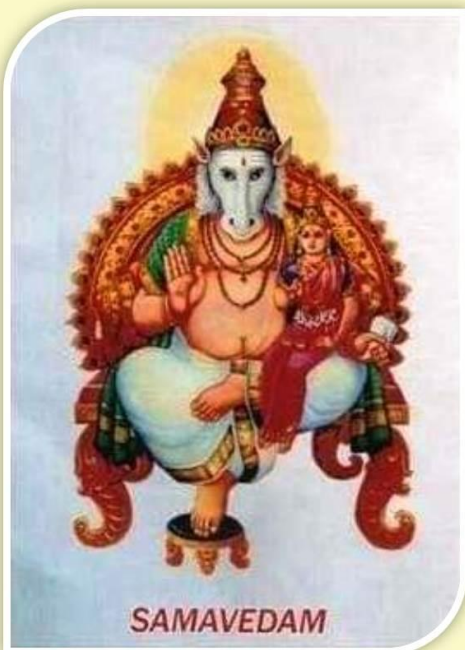
May this rainy season bless every home with happiness, robust health, and abundant fortune.

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



Section One

Research Articles





vEda vaaNee
— e-Journal —

पुरानिक साहित्यस्य परिचयः (An Introduction to Puranic Literature)

B. Vani

Professor in Sanskrit, Aria University, Milpitas, CA 95035 USA

vani.bhandaram@aria.edu

Abstract

The *Purāṇas* constitute a rich corpus of Indian literature that preserves and transmits knowledge across diverse domains for the welfare of society. Beyond their distinctive framework of *pañca-lakṣaṇa* (five defining characteristics), the *Purāṇas* encompass an extensive range of subjects including *dharma* (righteousness), ethics, devotion, medicine, agriculture, and more. Composed in simple and accessible language, they serve as a medium to communicate profound Vedic principles to the broader community. Along with definitions and essential characteristics, the present paper offers a concise introduction to the eighteen *Purāṇas*, highlighting their scope, thematic concerns, and enduring cultural significance.

परमात्मने नमः

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।
प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥ १॥
यस्य द्विरदवक्त्राद्याः पारिषद्याः परः शतम् ।
विघ्नं निघ्नन्ति सततं विष्वक्सेनं तमाश्रये ॥ २॥
नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥
व्यासं वसिष्ठनप्तारं शक्तेः पौत्रमकल्मषम् ।
पराशरात्मजं वन्दे शुकतातं तपोनिधिम् ॥ ३॥
व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे ।
नमो वै ब्रह्मनिधये वासिष्ठाय नमो नमः ॥ ४॥

पुराणों का स्वरूप, महत्व एवं उत्पत्ति

भारतीय धर्म और संस्कृति के आधार वेद है। ऋग्वेद, यजुर्वेद, सामवेद और अथर्ववेद

में निर्दिष्ट कर्मों को कब और कैसे करना चाहिए तथा उनसे कौन्से फल प्राप्त होते हैं—इनका विस्तृत वर्णन पुराणों में मिलता है।

वेद अत्यंत गूढ़ और गहन होते हैं, जिन्हें सामान्य व्यक्ति सीधे समझ नहीं सकता। इसलिए इतिहास और पुराणों की रचना की गई, ताकि वेदों के कठिन सिद्धांतों को कथा, उपाख्यान और उदाहरणों के माध्यम से सरल रूप में समझाया जा सके। इसी कारण पुराणों को “मित्रसम्मित” कहा जाता है, जबकि वेद “प्रभुसम्मित” और काव्य-नाटक “कान्तासम्मित” कहे जाते हैं।

राणों का ज्ञान-विस्तार

पुराण मात्र धार्मिक ग्रंथ नहीं हैं, बल्कि इनमें संस्कृति, परंपरा, रीति-रिवाज, दर्शन, सृष्टि, प्रलय, तीर्थ, व्रत, उत्सव आदि का भी वर्णन मिलता है। साथ ही इनमें वास्तुकला, आयुर्वेद, ज्योतिष, खगोलशास्त्र, काव्य, कृषि, वनस्पति विज्ञान, पशुपालन आदि के साथ बीज संरक्षण, उर्वरक, कीट प्रबंधन, वृक्षारोपण आदि विषयों का भी विस्तारपूर्वक वर्णन मिलता है। इस प्रकार पुराण ज्ञान-विज्ञान के समृद्ध स्रोत हैं।

पुराणों का अध्ययन करने से व्यक्ति के जीवन पर गहरा प्रभाव पड़ता है। साथ ही व्यक्ति जीवन चक्र को भी समझने लगता है। इन्हें भक्ति-ग्रंथ के रूप में भी जाना जाता है, क्योंकि इनमें भगवान क लीलाये, उनके विभिन्न स्वरूप और भक्तों के साथ उनके संबंधों का सुंदर चित्रण मिलता है।

आज विज्ञान और technology क्षेत्र की तुलना के लिए भी अत्यंत महत्वपूर्ण माना जाता है। कभी-कभी यह अध्ययन असंगत विचारों और प्रथाओं के एक समूह के रूप में दिखाई देता है। पुराणों ने अपनी कथाओं के माध्यम से वैज्ञानिक ज्ञान को साधरण जनता तक पहुँचाने के तकनीक का उपयोग किया। यद्यपि आध्यात्मिक और भक्तिपरक विचार पुराणों पर प्रमुख रूप से प्रभाव डालते हैं, फिर भी आज के सन्दर्भ में उनका अनुशीलन पुनः खोजे जाने की आवश्यकता है।

शिक्षा परंपरा

प्राचीन भारत में शिक्षा का मुख्य माध्यम गुरुकुल प्रणाली थी, जहाँ ज्ञान मौखिक रूप से गुरु से शिष्य तक सीमित रूप में पहुँचता था। विशेष रूप से विज्ञान और तकनीक का ज्ञान चुनिंदा लोगों तक ही सीमित रखा जाता था, ताकि उसका दुरुपयोग न हो।

यह ज्ञान-संपदा अत्यंत समृद्ध है, इसलिए इसे सुरक्षित रखना और आने वाली पीढ़ियों तक पहुँचाना आवश्यक है।

पुराण की परिभाषा

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्

बिभेत्यल्पश्रुताद्वेदोमामयं प्रहरिष्यति ॥

इतिहास और पुराणों के द्वारा ही वेद के अर्थ का विस्तार करना चाहिए “बिभ्येदल्पश्रुतात्” का अर्थ है कि वेद अल्पज्ञ व्यक्ति से भयभीत रहते हैं, क्योंकि वह उनके अर्थ को गलत समझ सकता है। इसलिए इतिहास और पुराण वेदों के सहायक बनकर उनके सही अर्थ को जनसामान्य तक पहुँचाते हैं। अनंत, नित्य शुद्ध, बुद्ध और मुक्त स्वरूप वाले, सृष्टि-स्थिति-लय के रूप में संसार चक्र को चलाने वाले, उस परम पुरुष के परतत्त्व को पुराणों से स्पष्ट किया जाता है। वास्तव में पुराण ही परम पुरुष की महिमा और सर्वोच्चता को उजागर करते हैं। ताकि विद्वान और सामान्य जन दोनों वर्ग उसे सुलभ प्रकार से समझ सकें। इस प्रकार पुराण लोकहित का कार्य करते हैं। उसकी वर्ग “पुरा अपि नवम्” से ‘पुराण’ शब्द की उत्पत्ति मानी जाती है, जिसका अर्थ

है—प्राचीन विषयों को नवीन रूप में प्रस्तुत करना।

“इदं वा अग्रे नैव किञ्चिदासीत्...” जैसे वाक्यों से सृष्टि की प्रारंभिक अवस्था का वर्णन कर उसकी उत्पत्ति का विस्तार करता है, उसे पुराण कहा जाता है।

यह व्याख्या विद्यारण्य स्वामी ने ऐतरेय ब्राह्मण के भाष्य में दी है।

वायुपुराण के अनुसार — “पुरा परम्परा वक्ति पुराणम् तेन वै स्मृतम्।” अर्थात् जिसमें प्राचीन परंपराओं का वर्णन हो, वही पुराण कहलाता है।

★ पद्मपुराण के अनुसार — “पुरार्थान् आनयतीति पुराणम्।” अर्थात् जो प्राचीन अर्थों को प्रस्तुत करता है, वही पुराण है।

★ ब्रह्माण्डपुराण के अनुसार — “पुरा एतद् भूत्वा इति पुराणम्।” अर्थात् प्राचीन घटनाओं का वर्णन ही पुराण है।

★ मत्स्यपुराण के अनुसार — “पुरातनस्य कल्पस्य पुराणानि विदुः बुधाः।” अर्थात् विद्वान लोग प्राचीन कल्प के वर्णन को ही पुराण मानते हैं।

★ नारदपुराण के अनुसार — वेदार्थादधिकं मन्ये पुराणार्थं वरानने। वेदाः प्रतिष्ठिताः सर्वे पुराणे नात्र संशयः।” अर्थात् पुराणों में सभी वेदों का सार निहित है।

★ निरुक्तकार महर्षि यास्क के अनुसार — “पुरा नवं भवति।” अर्थात् जो प्राचीन होते हुए भी नवीनता धारण करता है, वही पुराण है।

★ महाभारत के प्रणेता महर्षि व्यास के अनुसार — “पुराणम् आख्यानम् पुराणम्।” अर्थात् प्राचीन आख्यान ही पुराण है।

★ महर्षि पाणिनि के अनुसार — “पुराभवति पुराणम्।” अर्थात् जो पहले था, वही पुराण है।

★ मधुसूदन सरस्वती के अनुसार — “विश्वस्य वृत्तं इतिहासः पुराणम्।” अर्थात् विश्व की उत्पत्ति और इतिहास ही पुराण है।

★ राजशेखर के अनुसार — “वेदाख्यानोपनिबन्धाय पुराणम्।” अर्थात् वेदों के आख्यानोपनिबन्धाय पुराण है।

पुराणों की उत्पत्ति

कथानुसार ब्रह्मा ने सबसे पहले पुराणों का ज्ञान मरीचि को दिया। बाद में यह ज्ञान सूत (रोमहर्षण) को मिला, जिन्होंने अपने पुत्र उग्रश्रवण को इसका उपदेश दिया। उग्रश्रवण ने नैमिषारण्य में शौनक आदि ऋषियों को पुराणों का वर्णन किया।

कृतयुग में ब्रह्मा ने ‘ब्रह्मसंहिता’ नामक विशाल पुराणसंहिता की रचना की, जिसे वेदव्यास ने संक्षिप्त करके चार लाख श्लोकों में अष्टादश पुराणों के रूप में व्यवस्थित किया। फिर उन्होंने इसे सूत, जो रोमहर्षण का पुत्र था, को बताया। व्यासजी को भारतीय परंपरा में अनेक नामों से प्रतिष्ठित किया गया है। उन्हें ब्रह्मा, सारस्वत, बृहस्पति, द्वैपायन, कृष्ण द्वैपायन और बादरायण आदि नामों से संबोधित किया गया है।

पुराणं सर्वशास्त्राणां प्रथमं ब्रह्मणा स्मृतम्। नित्यं शब्दमयं पुण्यं

शतकोटिप्रविस्तरम्॥

(मत्स्यपुराण ३.२-४, ५३.३)

“हरिर्व्यासस्वरूपेण जायते च युगे युगे।
चतुर्लक्षप्रमाणेन द्वापरे द्वापरे सदा ॥
तदष्टादशधा कृत्वा भूलोके निर्दिशत्यपि।
अद्यापि देवलोके तु
शतकोटिप्रविस्तरम् ॥”

अर्थात्— भगवान् हरि, व्यास के रूप में प्रत्येक
द्वापर में अवतीर्ण होकर चार लाख श्लोकों वाले
पुराणों का संहिताकरण करते हैं। पर देव-लोक
में आज भी पुराणों का विस्तार सौ करोड़ श्लोकों
में विद्यमान है।(reference नारदपुराणम्-
पूर्वार्धः/अध्यायः 92-sloka 24-25)

महापुराणों का महत्व

अठारह महापुराणों का विशेष महत्व है।
इनमें सृष्टि की उत्पत्ति, प्रलय, ऋषियों की
कथाएँ, वंशावली और धार्मिक सिद्धांतों का
वर्णन मिलता है।

विष्णु पुराण — प्राचीनतम माना जाता है; इसमें
सृष्टि से कलियुग तक का वर्णन है।

वायु पुराण — कुछ विद्वान् इसे शिव पुराण
मानते हैं।

मत्स्य पुराण — मन्वंतर, राजवंश और वर्णाश्रम
धर्म का वर्णन।

श्रीमद्भागवत — भक्ति और श्रीकृष्ण की
लीलाएँ।

अग्नि पुराण — धर्म, राजनीति, आयुर्वेद,
व्याकरण आदि का ज्ञान।

ब्रह्म पुराण — तीर्थों का महत्व।

पुराणपुरुष के मानवीकरण

ब्रह्मा मूर्धा हरेरेव हृदयं पद्मसंज्ञितम्।
विष्णुं दक्षिणो बाहुः शैवं वामो महेशितुः॥
उक्तं भागवतं प्रोक्तं नाभिः स्यान्नारदीयकम् ।
मार्कण्डेयस्य दक्षिणोरुः ह्याग्नेयमुक्तते॥
भविष्यं दक्षिणो जानुर्विष्णोरेव महात्मनः।
ब्रह्मवैवर्तसंज्ञु वामो जानुस्तथैव हि॥

लैंगं गुल्फकं दक्षं वाराहं वामगुल्फकम्।
स्कान्दं पुराणं लोमानि त्वगस्य वामनं स्मृतम्॥
कौर्मं पृष्ठं समाख्यातं मात्स्यं मेदः प्रकीर्तिते।
मज्जा तु गारुडं प्रोक्तं ब्रह्माण्डमस्थि गीयते॥
एवमवयवविभूषः पुराणावयवो हरिः॥ पद्मपुराण
62-2-3

इस प्रकार उस परम भगवान् विष्णु की महिमा
है, जो अनेक रूप धारण करते हैं और जो
संसार में पूर्ण मोक्ष के कारण हैं। उन्हीं के एक
रूप के रूप में महान् पद्म पुराण माना जाता
है। ब्रह्म पुराण को भगवान् विष्णु का मस्तक
कहा गया है और पद्म पुराण को उनका हृदय
माना गया है। विष्णु पुराण उनकी दाहिनी भुजा
है, जबकि शिव पुराण उनकी बाईं भुजा के रूप
में माना गया है।

भागवत पुराण को उनकी जंघाएँ कहा गया है
और नारदीय पुराण को उनकी नाभि माना गया
है। मार्कण्डेय पुराण उनका दाहिना पैर है और
अग्नि पुराण को उनका बायाँ पैर कहा गया है।
भविष्य पुराण भगवान् विष्णु का दाहिना घुटना
है, जबकि ब्रह्मवैवर्त पुराण उनका बायाँ घुटना
माना गया है।

लिंग पुराण को उनका दाहिना टखना और वराह पुराण को बायाँ टखना कहा गया है। स्कन्द पुराण उनके केश हैं और वामन पुराण को उनकी त्वचा कहा गया है। कूर्म पुराण उनकी पीठ है और मत्स्य पुराण को उनका वसा (चर्बी) कहा गया है। गरुड़ पुराण को उनकी मज्जा और ब्रह्माण्ड पुराण को उनकी अस्थियाँ (हड्डियाँ) कहा गया है।

इस प्रकार भगवान विष्णु के शरीर के विभिन्न अंगों के रूप में ये सभी पुराण माने गए हैं। इनमें पद्म पुराण को हृदय कहा गया है, और इसे सुनने वाला मनुष्य अमृत अर्थात् अमरत्व को प्राप्त करता है।

महापुराणों का वर्गीकरण

महापुराणों को, दिव्य त्रिमूर्ति के दृष्टिकोण के अनुसार वर्गीकृत किया गया है:

वैष्णव पुराण : विष्णु पुराण, भागवत पुराण, नारद पुराण, गरुड़ पुराण, पद्म पुराण, वाराह पुराण, वामन पुराण, कूर्म पुराण, मत्स्य पुराण, कल्कि पुराण।

ब्रह्म पुराण : ब्रह्म पुराण, ब्रह्माण्ड पुराण, ब्रह्मवैवर्त पुराण, मार्कण्डेय पुराण, भविष्य पुराण।

शैव पुराण : शिव पुराण, लिंग पुराण, स्कन्द पुराण, अग्नि पुराण, वायु पुराण। पद्म पुराण के अनुसार

पुराणों के अनुसार सत्त्व, रजस् और तमस् तीनों गुण सृष्टि के मूल सिद्धांत हैं—सत्त्व का संबंध पालन और संतुलन से है, जिसे विष्णु जी दर्शाते हैं, जहाँ शांति और जागरूकता प्रमुख

होती है; रजस् सृष्टि, क्रिया और इच्छाओं का प्रतीक है, जिसे ब्रह्म जी से जोड़ा जाता है; और तमस् विलय, विश्राम और संहार का द्योतक है, जो शिव जी तथा प्रलय से संबंधित है। ये तीनों मिलकर सृष्टि, स्थिति और लय के चक्र को पूर्ण करते हैं, जहाँ अंत भी एक नए आरंभ की तैयारी होता है। पद्म पुराण में ग्रंथों को तीन गुणों (सत्त्व, रजस और तमस) के आधार पर भी वर्गीकृत किया गया है:

सत्त्व (सत्य; पवित्रता) : विष्णु पुराण, भागवत पुराण, नारद पुराण, गरुड़ पुराण, पद्म पुराण, वाराह पुराण।

रजस (उत्साह; कामना) : ब्रह्माण्ड पुराण, ब्रह्मवैवर्त पुराण, मार्कण्डेय पुराण, भविष्य पुराण, वामन पुराण, ब्रह्म पुराण।

तमस (अंधकार; अज्ञान) : मत्स्य पुराण, कूर्म पुराण, लिंग पुराण, शिव पुराण, स्कन्द पुराण, अग्नि पुराण।

पुराणों का महत्व (विद्वानों की दृष्टि में) राणों को भारतीय साहित्य का गौरव माना गया है। कहा गया है—

“वेदार्थादधिकं मन्ये पुराणार्थं वरानने।

वेदाः प्रतिष्ठिता सर्वे पुराणे नात्र संशयः॥”

“यो विद्यात् चतुरो वेदान् साङ्गोपनिषदो द्विजः।

न च पुराणमिमं विद्यात् नैव स स्याद् विचक्षणः॥”

अर्थात् जो व्यक्ति वेदों को जानता है, लेकिन पुराणों को नहीं जानता, उसे पूर्ण विद्वान नहीं माना जाता।

वेदों की भाषा कठिन है, जबकि पुराणों की भाषा सरल, सरस और रोचक है। इसलिए धर्म

के तत्वों को जनसामान्य तक पहुँचाने में पुराणों का विशेष महत्व है

विष्णु पुराण, वराहपुराण में पुराणों के पाँच प्रतिपाद्य विषय बताए गए हैं-

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।

वंशानुचरितं चैव पुराणं

पञ्चलक्षणम्॥ वराहपुराणम् 2.4

अव्याकृतगुणक्षौभात् महत्स्त्रिवृतोऽहम्।

भूतमात्रेन्द्रियार्थानां सम्भवः सर्ग उच्यते ॥

भा.पु 12.7.11

नैमित्तिकः प्राकृतिको नित्य आत्यन्तिको लयः

।

संस्थेति कविभिः प्रोक्ताः चतुर्थोऽस्य स्वभावतः

॥ भा.पु 12.7.17

राज्ञां ब्रह्मप्रसूतानां वंशस्त्रैकालिकोऽन्वयः ।

भा.पु 12.7.15

मन्वन्तरं चतुर्युगानां साधिकाहोऽसप्ततिः ।

भा.पु 12.7.16

वंशानुचरितं तेषां वृत्तं वंशधराश्चये । भा.पु

12.7.16

1.सर्ग :- सर्ग का अर्थ है सृष्टि की उत्पत्ति।

2.प्रतिसर्ग:-प्रतिसर्ग का अर्थ है सृष्टि का विस्तार , लय और पुनः सृष्टि। यह प्रलय चार प्रकार का माना गया है—नैमित्तिक, प्राकृत, नित्य और आत्यन्तिक। इसमें सम्पूर्ण जगत अपनी मूल प्रकृति में लीन हो जाता है।

3.वंश (वंशावली):- देवताओं तथा ऋषियों की आदि की वंशावली वंश कहलता है। 'वंश' से आशय उन राजाओं और उनके वंशजों की परंपरा से है जिनकी सृष्टि ब्रह्मा द्वारा हुई। इसमें

भूत, वर्तमान और भविष्य की संतानों का वर्णन किया जाता है।

4.मन्वन्तर :- 'अन्तर' या मन्वन्तर समय की एक विशेष अवधि है, जिसमें एक मनु का शासन होता है। प्रत्येक मन्वन्तर में मनु, देवता, इन्द्र, सप्तर्षि और भगवान के अंशावतार जैसे छह तत्त्व होते हैं। इस प्रकार यह काल-चक्र और धर्म-व्यवस्था को दर्शाता है। विभिन्न मनुओं का समय मन्वन्तर है।

5.वंशानुचरित :- सूर्यवंशी और चंद्रवंशी राजाओं का इतिहास वंशानुचरित है। इसमें उनके जीवन, कर्म और विशेष घटनाओं को विस्तार से बताया जाता है। पुराणों में मुख्य रूप से राजाओं के चरित्र का अधिक वर्णन मिलता है।

पुराणों के विषय में प्रतिपादित ऊपर दिए गए पाँच लक्षण केवल पुराणों में ही प्राप्त होते हैं। अन्य पुराणों में इतने ही नहीं अपितु इससे भी अधिक कितने ही विषयों का प्रतिपादन किया गया है और इसके विपरीत कुछ ऐसे पुराण भी हैं जिनमें उपर्युक्त पञ्चलक्षण प्राप्त नहीं होते।

- विसर्ग: ब्रह्मा द्वारा स्थावर-जंगम जगत की रचना ।
- स्थान: सृष्टि के विभिन्न लोकों और उनकी सीमाओं का निर्धारण ।
- पोषण: ईश्वर की कृपा से सृष्टि का पालन और संरक्षण ।
- वृत्ति : कर्मों के फल और उनके प्रभाव का वर्णन ।
- मन्वन्तर: मनुओं के शासनकाल और उनके वंश की कथाएं ।

- सर्गः प्रकृति और महत्त्व आदि का सूक्ष्म सृजन।
- ईशानुकथाः भगवान के अवतारों और उनकी लीलाओं का वर्णन।
- निरोधः प्रलय के समय सब कुछ अपने में लीन कर लेने की ईश्वरीय शक्ति।
- मुक्तिः जीव का अज्ञान से मुक्त होकर परमात्मा में स्थित होना।
- आश्रयः जगत का आधारभूत परम तत्त्व (परब्रह्म), जिसके सहारे मुक्ति संभव है।

वैसे ही भागवत्पुराण में पुराणों दशविध लक्षण प्रतिपाद्य विषय बताए गए हैं

पुराणों की संख्या

कालेन ग्रसनं दृष्ट्वा पुराणस्य ततो विभुः।
व्यासरूपेण भूत्वा संग्रहार्थं युगे युगे॥

चतुर्विंशतिप्रमाणेन व्यासैर्व्यासैस्ततोऽपि च।
अष्टादशधा कृत्वा भूतलेऽस्मिन् प्रकाशितम्॥

अर्थः

समय के प्रभाव से जब पुराणों का लोप होने लगा, तब परमत्मा ने स्वयं प्रत्येक युग में व्यास के रूप से अवतार लेकर उन्हें पुनः संकलित किया। विभिन्न व्यासों ने उन्हें व्यवस्थित करके अठारह पुराणों के रूप में पृथ्वी पर प्रकट किया।

पौराणिक आख्यान का संक्षिप्त विवरण

पुराण वे विशेष ग्रंथ हैं जिनमें सृष्टि, मनुष्य, देवता, दानव, राजाओं, महात्माओं, ऋषियों और मुनियों के प्राचीन वर्णन मिलते हैं। इन्हें 'पुराण' कहा जाता है। सभी पुराणों में मिलाकर लगभग 4,00,000 श्लोक पाए जाते हैं।

‘भागवत’ नाम से दो प्रमुख ग्रंथ मिलते हैं—

1. श्रीमद्भागवत
2. देवीभागवत

पुराणों की संख्या

पुराणों की संख्या 18 है।

मद्वयं भद्वयं चैव ब्रत्रयं वचतुष्टयम्।

अनापलिंगकूस्कानि पुराणानि
पृथक्पृथक् ॥

ये 18 महापुराणों के नाम हैं -

‘म’ से - मार्कण्डेय, मत्स्य,

‘भ’ से - भविष्य, भागवत,

‘ब्र’ से - ब्रह्म, ब्रह्मवैवर्त, ब्रह्माण्ड,

‘व’ से - विष्णु, वामन, वायु, वराह,

‘अ,न,प,लि,ग,कू,स्क’ से - अग्नि, नारद पद्म, लिंग, गरुड, कूर्म, स्कंद।

1. ब्रह्म पुराण

इस पुराण का एक अन्य नाम आदि पुराण है, क्योंकि विद्वानों के अनुसार यह 18 महापुराणों में सबसे प्राचीन माना जाता है। विभिन्न स्रोतों के अनुसार इसमें श्लोकों की संख्या 10,000 से 13,500 तक बताई जाती है। इसमें कुल 245 अध्याय हैं। इसमें सूर्य वंश और चंद्र वंश का वर्णन, पार्वती, मार्कण्डेय तथा गौतमी क्षेत्र से संबंधित प्रसंग अत्यंत प्रसिद्ध हैं। इस ग्रंथ में श्रीकृष्ण की कथा 22 अध्यायों में वर्णित है, जो विषय-वस्तु, विस्तार और स्वरूप की दृष्टि से भागवत पुराण में वर्णित श्रीकृष्ण चरित्र से भी अधिक विस्तृत है। इसके अतिरिक्त इस पुराण में कोणार्क मंदिर, जगन्नाथ क्षेत्र तथा प्राचीन भारत के अनेक अन्य पवित्र तीर्थों का अत्यंत सुंदर वर्णन किया गया है।

2. पद्मपुराण

यह 18 महापुराणों में दूसरा सबसे बड़ा पुराण है, जिसमें 55,000 श्लोक हैं और इसे छह खंडों में विभाजित किया गया है—सृष्टि खंड, भूमि खंड, ब्रह्म खंड, पाताल खंड, स्वर्ग खंड और उत्तर खंड। इन खंडों के नाम के अनुसार सृष्टि खंड में समुद्र मंथन, सम्राट पृथु की कथा, वृत्रासुर वध, वामन अवतार, मार्कण्डेय की कथा, कार्तिकेय का जन्म, तारकासुर वध, राम कथा तथा अन्य अनेक कथाओं का नवीन ढंग से वर्णन किया गया है। भूमि खंड में विभिन्न राजवंशों के प्राचीन राजाओं की कथाएँ दी गई हैं। ब्रह्म खंड में शिव और केशव (विष्णु) दोनों की उपासना की समान महिमा स्थापित की गई है और ब्रह्मा को भी शिव और विष्णु के समान ही आदरपूर्ण स्थान दिया गया है।

स्वर्ग खंड में देवताओं, गंधर्वों, अप्सराओं और यक्षों के लोकों का रोचक वर्णन मिलता है। इस पुराण में शकुंतला की कथा भी मिलती है, जो कालिदास के “अभिज्ञान शाकुंतलम्” से बहुत मिलती-जुलती है, किन्तु महाभारत में वर्णित शकुंतला की कथा से इसमें कई महत्वपूर्ण भिन्नताएँ हैं। पाताल खंड में नागलोक की सुंदरता और महिमा का वर्णन किया गया है। विद्वानों का मत है कि उत्तर खंड, बाद में जोड़ा गया भाग है, क्योंकि इसमें 1133 ईस्वी में कुलोत्तुंग चोल के शासनकाल के दौरान शैव और वैष्णवों के बीच हुए संघर्षों का विवरण मिलता है। इसके अतिरिक्त इस खंड में रामानुज की कथा का भी वर्णन किया गया है।

3. विष्णु पुराण:

यह 18 महापुराणों में से एक अत्यंत प्रामाणिक पुराण माना जाता है। इसमें 23,000 श्लोक हैं, जो छह अंशों (अंश) और 126 अध्यायों में विभाजित हैं। पहला अंश सृष्टि की उत्पत्ति का वर्णन करता है। दूसरा अंश पृथ्वी के भौगोलिक स्वरूप का विस्तृत चित्र प्रस्तुत करता है। तीसरा अंश वर्ण धर्म और आश्रम धर्म के विस्तार से वर्णन के लिए समर्पित है। चौथा अंश चंद्र वंश के राजाओं की कथाओं को विशेष रूप से प्रस्तुत करता है। पाँचवाँ अंश श्रीकृष्ण की कथा का वर्णन करता है, जो श्रीमद्भागवत के दशम स्कंध के वर्णन से काफी मेल खाता है। छठा अंश सृष्टि के व्यवस्थित रूप से प्रलय होने की प्रक्रिया का वर्णन करता है।

यह पुराण, भक्ति और ज्ञान दोनों मार्गों का समन्वय कर मोक्ष प्राप्ति के लिए एक सरल और सुरक्षित मार्ग प्रस्तुत करता है। इस पुराण की विशेषता यह है कि आदि शंकराचार्य ने भी इसका उल्लेख किया है और इसे महाभारत के समान सम्मान दिया है।

4. वायु पुराण

सभी स्रोतों के अनुसार इस पुराण में 24,000 श्लोक हैं और यह 112 अध्यायों में विभाजित है। इस पुराण का एक अन्य प्रचलित नाम शिव पुराण भी है। इसे चार भागों में विभाजित किया गया है—प्रक्रिया पाद, अनुशंग पाद, उपोद्घात पाद और उपसंहार पाद। इस ग्रंथ में ब्रह्मांड विज्ञान (कॉस्मोलॉजी) से संबंधित अनेक रोचक विषयों का वर्णन किया गया है। इसके बाद इसमें वर्ण धर्म और आश्रम धर्म का विस्तृत विवेचन हुआ है। पृथ्वी का भौगोलिक वर्णन

अत्यंत सजीव और विस्तारपूर्ण रूप में प्रस्तुत है। अध्याय 50 से 53 के बीच खगोल विज्ञान का भी अत्यंत सूक्ष्म और दुर्लभ विवरण है, जिसमें आकाशीय जगत की विस्तृत जानकारी मिलती है।

यज्ञ, याग, ऋषियों और उसकी वंशवली, प्रमुख रूप से प्राचीन राजवंशों के साथ साथ सामाजिक परंपराओं से संबंधित जानकारी भी इसमें प्रमुखता से दी गई है, जो प्राचीन भारतीय ज्ञान परंपरा के अध्ययन में अत्यंत महत्वपूर्ण है। अध्याय 86 और 87 में संगीत के रहस्यों का वर्णन किया गया है। यद्यपि इसे मुख्य रूप से शिव महिमा से संबंधित पुराण माना जाता है, फिर भी इसमें विष्णु के विभिन्न अवतारों का भी पर्याप्त वर्णन मिलता है। अध्याय 11 से 15 में पाशुपत योग का विस्तृत वर्णन, उसके सिद्धांत और अभ्यास की विधियाँ दी गई हैं, जबकि अंतिम 9 अध्यायों में वैष्णव मत का विस्तृत निरूपण किया गया है।

5. भागवत पुराण

यह सभी पुराणों में से एक अत्यंत लोकप्रिय है और इसे सबसे कठिन पुराणों में भी माना जाता है। यह भक्ति शास्त्र के लिए भी अत्यधिक प्रसिद्ध है। वर्तमान में यह 18,000 श्लोकों में उपलब्ध है और 12 स्कंधों में विभाजित है। यह मोक्ष के तीन मुख्य मार्ग—कर्म, भक्ति और ज्ञान—को बहुत सुंदर ढंग से जोड़ता है और ज्ञान की श्रेष्ठता को सिद्ध करता है। भगवान विष्णु के 23 प्रसिद्ध अवतारों का अत्यंत प्रमाणिक वर्णन इस महान ग्रंथ में किया गया है। विशेष रूप से भागवत का दसवां स्कंध

श्रीकृष्ण की अत्यंत सुंदर कथा के वर्णन के लिए समर्पित है। मान्यता है की यदि कोई व्यक्ति अपने-आप को विद्वान घोषित करता है, तो उसके ज्ञान की परीक्षा भागवत पुराण के पाठ के माध्यम से की जानी चाहिए। यदि वह इसमें सफल होता है, तो उसे विद्वान घोषित किया जा सकता है। यह धारणा भारतीय परंपरा में व्यापक रूप से प्रचलित है (विदुषाम् भागवते परीक्षा)।

विद्वानों के बीच इस बात को लेकर मतभेद है कि 18 महापुराणों की सूची में “भागवत” शीर्षक के अंतर्गत किस ग्रंथ को शामिल किया जाए। कुछ लोग विष्णु भागवत को शामिल करने का समर्थन करते हैं, जबकि अन्य देवी भागवत के पक्ष में तर्क देते हैं। एक अन्य प्रसिद्ध मत यह भी है कि विष्णु भागवत की रचना परवर्ती काल में एक विद्वान बोपदेव ने की थी, इसलिए उसके स्थान पर शाक्त परंपरा के देवी भागवत शामिल किया गया है।

किन्तु दोनों ग्रंथों का विद्वानों के बीच अपना-अपना सम्मान और स्थान है। विष्णु भागवत की तरह ही देवी भागवत भी 12 स्कंधों में विभाजित है और इसमें 18,000 श्लोक हैं। देवी भागवत में आदिशक्ति के विभिन्न अवतारों का वर्णन किया गया है। “सर्व शक्ति मयं जगत्” — यह देवी भागवत का प्रमुख सिद्धांत है।

6. मार्कण्डेय पुराण

इस पुराण में 137 अध्याय और 9000 श्लोक हैं। इस पुराण की एक महत्वपूर्ण कथा है, मदालसा और उसके पुत्र अलर्क, जो एक ब्रह्मज्ञानी था,। इस प्रसंग में रोचक बात यह है कि मदालसा

अपने ही पुत्र को ब्रह्मोपदेश देने वाली गुरु थी। दुर्गा का स्तोत्र, जो 700 श्लोकों में है और जिसे लोकप्रिय रूप से दुर्गा सप्तशती या चंडी सप्तशती कहा जाता है, इसी पुराण का एक भाग है। इसमें महाकाली, महालक्ष्मी और महासरस्वती की महान कृपा तथा शुंभ, निशुंभ, महिषासुर आदि राक्षसों के वध का विस्तृत वर्णन किया गया है। यह सामग्री 13 अध्यायों में है और इसे श्री देवी माहात्म्य के नाम से भी जाना जाता है। इस पुराण में मन्वन्तरों का विस्तृत वर्णन भी उपलब्ध है।

7. अग्नि पुराण

यह पुराण अपने स्वभाव में एक विश्वकोश के समान है, जिसमें 383 अध्यायों में 16,000 श्लोक हैं। इसमें भगवान विष्णु के सभी अवतारों की कथाओं के साथ साथ रामायण और महाभारत की संक्षिप्त कथा भी प्रस्तुत की गई है। इन कथाओं के अतिरिक्त इसमें अनेक अध्याय विभिन्न ज्ञान-विषयों के लिए समर्पित हैं, जैसे— मंदिर वास्तुकला, भारतीय आचार संहिता के सिद्धांत, धार्मिक अनुष्ठानों की विधियाँ, खगोल विज्ञान, ज्योतिष, छंदशास्त्र, व्याकरण, काव्यशास्त्र, योगशास्त्र, रत्न विज्ञान, आयुर्वेद, भूविज्ञान तथा अन्य अनेक विज्ञानों और कलाओं से संबंधित विषयों का विस्तृत वर्णन किया गया है।

8. भविष्य पुराण

यह 18,500 श्लोकों का एक रोचक ग्रंथ है जो दो भागों में विभाजित है — पूर्वार्द्ध (41 अध्याय) और उत्तरार्द्ध (171 अध्याय)। , जिसमें महाभारत युद्ध के बाद के काल में भारतवर्ष

पर शासन करने वाले अनेक ऐतिहासिक राजवंशों की कथाएँ वर्णित हैं। चूँकि वेदव्यास द्वापर युग से संबंधित हैं और इस ग्रंथ कलियुग के राजाओं के वृत्तांत प्रस्तुत करता है, इसलिए इसे भविष्य पुराण (अर्थात् द्वापर युग के बाद का भविष्य) कहा जाता है। राजवंशों की कथाओं के अतिरिक्त इस ग्रंथ में उस समय प्रचलित विभिन्न पंथों और धार्मिक अनुष्ठानों का भी विस्तृत विवरण प्रदान करता है। इस प्रकार इसका धार्मिक और अनुष्ठानिक महत्व भी अत्यधिक है।

9. ब्रह्मवैवर्त पुराण

यह पुराण वर्तमान, में विभिन्न स्रोतों के अनुसार 18,000 या 18,500 श्लोकों में उपलब्ध है। इसे चार खंडों में विभाजित किया गया है—ब्रह्म खंड, प्रकृति खंड, गणेश खंड और श्रीकृष्ण जन्म खंड। ब्रह्म खंड का 16वाँ अध्याय, जिसमें आयुर्वेद अर्थात् भारतीय चिकित्सा विज्ञान का वर्णन है, अत्यंत महत्वपूर्ण माना जाता है। प्रकृति खंड में प्रकृति को सृष्टि का मूल कारण सिद्ध किया गया है तथा दुर्गा, लक्ष्मी, सरस्वती, सावित्री, राधा आदि देवियों को उसी मूल प्रकृति के दिव्य रूपों के रूप में प्रस्तुत किया गया है। गणेश खंड में गणेश के जन्म और उनकी कृपा की विस्तृत कथा दी गई है। श्रीकृष्ण जन्म खंड में राधा और श्रीकृष्ण के विवाह का अत्यंत रोचक प्रसंग वर्णित है, जिसमें सृष्टिकर्ता ब्रह्मा ने सभी देवताओं और नंद की उपस्थिति में विधिपूर्वक उनका विवाह संपन्न कराया था। भारत के गौड़ क्षेत्र के लोग इस ग्रंथ को श्रीकृष्ण भक्ति परंपरा में अत्यंत पवित्र मानते हैं।

10. लिंग पुराण

लिंगपुराण 163 अध्यायों में विभजित किया है जो 11,000 श्लोकों में उपलब्ध है। यह पुराण भगवान शिव के विभिन्न अवतारों का वर्णन करता है। चूँकि इस ग्रंथ में अग्नि लिंग (एक ज्वलंत लिंग) की कथा का विशेष उल्लेख है, इसलिए इसे लिंग पुराण कहा जाता है। शिव की महिमा से संबंधित कथाओं के अतिरिक्त यह पुराण भारत के अनेक पवित्र शिव मंदिरों और तीर्थस्थलों का विस्तृत विवरण भी प्रस्तुत करता है।

11. वराह पुराण: यह पुराण मता (भूदेवी) और वराह स्वामी (भगवान विष्णु का वराह अवतार) के बीच संवाद के रूप में प्रस्तुत किया गया है, जिसमें पृथ्वी प्रश्न पूछती है और वराह स्वामी कथावाचक हैं। इसी कारण इसे वराह पुराण कहा जाता है। विभिन्न स्रोतों के अनुसार इस पुराण में मूल रूप से 25,000 श्लोक थे, किन्तु वर्तमान में यह लगभग 11,000 श्लोकों में उपलब्ध है। जहाँ प्राचीन रूप में इसमें असंख्य शिव से संबंधित कथाएँ थीं, वहीं वर्तमान में उपलब्ध पाठ में विष्णु संप्रदाय से संबंधित विस्तृत विवरण तथा विष्णु पूजा से जुड़े अनेक व्रतों और अनुष्ठानों का वर्णन मिलता है, जैसे—मत्स्य द्वादशी, कूर्म द्वादशी, वराह द्वादशी, नरसिंह द्वादशी, वामन द्वादशी, परशुराम द्वादशी, राम द्वादशी, आषाढ़ द्वादशी, बुद्ध द्वादशी, कल्कि द्वादशी और पद्मनाभ द्वादशी। इसमें मधुरा, नचिकेत और विष्णु के विभिन्न अवतारों से संबंधित प्रसंगों को विशेष महत्व दिया गया है।

आश्चर्य की बात यह है कि इस पुराण में रामानुज सम्प्रदाय के वैष्णव मत, पाञ्चरात्र आगम का महत्व तथा विष्णु उपासना से संबंधित कई व्यवस्थित तत्व भी मिलते हैं। इस कारणवश

कुछ विद्वानों का मत है कि ये अंश बाद में जोड़े गए हैं (अर्थात् प्रक्षिप्त हैं)।

12. स्कन्द पुराण

यह 18 महापुराणों में सबसे बड़ा पुराण है। शिव पुराण के अनुसार इसमें 84,000 श्लोक हैं, जबकि अन्य अधिकांश स्रोतों के अनुसार इसमें लगभग 81,000 श्लोक माने जाते हैं। इन 81,000 श्लोकों को छह संहिताओं में विभाजित किया गया है, जिनके नाम हैं—सनत्कुमार संहिता (36,000 श्लोक), सूत संहिता (6,000 श्लोक), शंकर संहिता (30,000 श्लोक), वैष्णव संहिता (5,000 श्लोक), ब्रह्म संहिता (3,000 श्लोक) और सौर संहिता (1,000 श्लोक)।

एक अन्य विभाजन के अनुसार संपूर्ण स्कन्द पुराण को सात खंडों में बाँटा गया है—महेश्वर खंड, वैष्णव खंड, ब्रह्म खंड, काशी खंड, रेवा खंड, तापी खंड और प्रभास खंड।

इन छह संहिताओं में से सूत संहिता विशेष रूप से प्रमुख है, जिसे शिव भक्त अत्यंत श्रद्धा से पाठ करते हैं। सूत संहिता के भी चार प्रमुख भाग हैं—शिव महात्म्य खंड, ज्ञान योग खंड, मुक्ति खंड और यज्ञ वैभव खंड। यह शिव उपासना पर आधारित एक अत्यंत महत्वपूर्ण पुराण है और अन्य सभी पुराणों की तुलना में इसकी काव्यात्मक सुंदरता भी अत्यंत समृद्ध मानी जाती है।

13. वामन पुराण

यह 18 महापुराणों में से एक अपेक्षाकृत छोटा पुराण है, जिसमें 95 अध्यायों में लगभग 10,000 श्लोक हैं। इसमें भगवान विष्णु के विभिन्न अवतारों की कथाएँ वर्णित हैं। साथ ही, इसमें भगवान शिव की महिमा और शिव भक्ति को विशेष महत्व के साथ प्रस्तुत किया गया है। इसमें अनेक शिवभक्ति से संबंधित तीर्थस्थलों (क्षेत्रों) का विस्तृत विवरण भी उल्लेखनीय है।

14. कूर्म पुराण

अधिकांश उपलब्ध स्रोतों के अनुसार इस पुराण में 17,000 श्लोक हैं, जबकि मत्स्य पुराण के अनुसार इसमें 18,000 श्लोक हैं। यह पुराण भगवान विष्णु के कूर्म अवतार द्वारा राजा इन्द्रद्युम्न को सुनाया गया था, इसलिए इसे कूर्म पुराण कहा जाता है। इस ग्रंथ में अनेक पवित्र तीर्थों और नदियों का विस्तृत वर्णन किया गया है। यद्यपि यह पुराण कूर्म रूपी विष्णु द्वारा कथित है, फिर भी इसका मुख्य विषय शिव से संबंधित है, इसलिए इसे छह शैव पुराणों की सूची में शामिल किया गया है।

15. मत्स्य पुराण

इस पुराण में 291 अध्याय हैं और इस पुराण में श्लोक संख्या विभिन्न स्रोतों के अनुसार भिन्न होती है। इसमें मन्वन्तरों का संक्षिप्त वर्णन, पितृ देवताओं की कथा, चंद्र वंश के राजाओं का विस्तृत विवरण तथा त्रिपुर नामक तीन असुरों पर शिवजी का विजय जैसे प्रमुख प्रसंग सम्मिलित हैं। तारकासुर के वध का वर्णन भी इसमें विस्तार से किया गया है।

चूँकि इसमें मत्स्य अवतार (भगवान विष्णु का मत्स्य रूप) का वर्णन प्रमुख रूप से किया गया है, इसलिए इसे मत्स्य पुराण कहा जाता है। काशी और प्रयाग जैसे पवित्र स्थलों का वर्णन विशेष रूप से उल्लेखनीय है। लगभग 25 अध्यायों में राजधर्म (राजनीति) और मंदिर वास्तुकला के सभी विवरण अत्यंत महत्वपूर्ण रूप में प्रस्तुत किए गए हैं।

16. गरुड़ पुराण

इस पुराण का एक अन्य नाम सौपर्ण पुराण है। मत्स्य पुराण को छोड़कर अन्य सभी स्रोतों के अनुसार इसमें 19,000 श्लोक हैं, जबकि मत्स्य पुराण के अनुसार इसमें 18,000 श्लोक ही होने की बात। इस पुराण में कुल 264 अध्याय हैं और यह दो खंडों में विभाजित है। यह ग्रंथ विभिन्न ज्ञान-विषयों का अत्यंत उत्कृष्ट विवरण प्रस्तुत करता है, जैसे—राजनीति, आयुर्वेद, वास्तुकला, भारतीय दर्शन की विभिन्न प्रणालियाँ जिनमें सांख्य, योग और वेदांत को विशेष महत्व दिया गया है, छंदशास्त्र, रत्न विज्ञान, नैतिकता, आगम आदि। सभी विषयों का विस्तृत वर्णन पूर्व खंड में किया गया है।

इसका उत्तर खंड 45 अध्यायों में है और इसे प्रेत खंड के नाम से जाना जाता है। गरुड़ पुराण का यह भाग भारतीय परंपरा में किसी व्यक्ति के निधन के बाद के दिनों में पारंपरिक परिवारों में पढ़ा जाता है। इसके बावजूद यह पुराण विभिन्न ज्ञान क्षेत्रों से संबंधित अनेक रोचक विवरण प्रस्तुत करता है, जो ज्ञान के जिज्ञासुओं की प्यास को संतुष्ट करते हैं। यह पुराण भगवान

विष्णु द्वारा गरुड़ को सुनाया गया था, इसलिए इसे गरुड़ पुराण कहा जाता है।

17. ब्रह्माण्ड पुराण

इस पुराण में 12,000 श्लोक हैं और इसे चार भागों में विभाजित किया गया है, जिनके नाम हैं—प्रक्रिया पाद, अनुशंग पाद, उपोद्धात पाद और उपसंहार पाद। जैसा कि इसके नाम से स्पष्ट है, यह ब्रह्माण्ड के वर्णन से संबंधित एक अत्यंत सुंदर ग्रंथ है। इसमें सात द्वीपों—जम्बू द्वीप, शाल्मल द्वीप, कुश द्वीप, क्रौंच द्वीप, शाक द्वीप और पुष्कर द्वीप—का वर्णन किया गया है। जम्बू द्वीप के अंतर्गत आने वाले सभी क्षेत्र, देश, पर्वत, नदि, वन, नगर, जनपद और गाँवों का विस्तृत विवरण प्राचीन विश्व भूगोल के अध्ययन के लिए अत्यंत महत्वपूर्ण माना जाता है। इसमें परशुराम की कथा का भी विस्तार से वर्णन किया गया है। प्रसिद्ध श्री ललितोपाख्यान, जिसमें देवी श्री ललिता परमेश्वरी की अत्यंत मनोहर कथा है, इस पुराण का एक प्रमुख अंग है।

18. नारदीय पुराण

यह पुराण भगवान विष्णु की महिमा का वर्णन करने वाला ग्रंथ है, जिसमें 25,000 श्लोक हैं और इसे दो भागों में विभाजित किया गया है। इसके पूर्व भाग में 125 अध्याय और उत्तर भाग में 82 अध्याय हैं। यह ग्रंथ पाञ्चरात्र आगम परंपरा को विशेष रूप से उजागर करता है। इसमें वर्ष के बारह महीनों के शुक्ल पक्ष और कृष्ण पक्ष की विभिन्न तिथियों पर होने वाले उत्सवों और अनुष्ठानों का विस्तृत विवरण दिया गया है। विशेष रूप से प्रत्येक वर्ष में आने वाले 24

एकादशी व्रतों के साथ साथ के साथ साथ उनके धार्मिक और भक्ति संबंधी महत्व का विस्तार से वर्णन किया गया है।

अग्नि पुराण की तरह इस ग्रंथ में भी व्याकरण, निरुक्त (शब्दों की व्युत्पत्ति), ज्योतिष (खगोल और फलित दोनों), छंदशास्त्र तथा अन्य ज्ञान-विषयों से संबंधित दुर्लभ विषयों का वर्णन मिलता है। इसके अतिरिक्त इसमें राम, हनुमान, कृष्ण, काली, महेश आदि देवताओं के विभिन्न मंत्रों का भी रोचक और महत्वपूर्ण विवरण दिया गया है।

पुराणों की संख्या 18 है। ये 18 महापुराणों के नाम हैं - ब्रह्म, पद्म, विष्णु, वायु, भागवत, मार्कण्डेय, अग्नि, भविष्य, ब्रह्मवैवर्त, लिंग, वराह, स्कंद, वामन, कूर्म, मत्स्य, गरुड़, ब्रह्माण्ड तथा नारद। इन 18 पुराणों के अतिरिक्त 18 उप - पुराण भी हैं। उनके नाम हैं - 1. सनत्कुमार 2. नारसिंह 3. नारदीय 4. स्कंद 5. विष्णुधर्मोत्तर पुराण 6. आश्चर्य 7. कपिल 8. वामन 9. औशनस् 10. ब्रह्माण्ड 11. वारुणी 12. कालिका 13. माहेश्वर 14. साम्ब 15. पाराशर 16. मारीच 17. भार्गव 18. रुद्राक्ष। परंतु इन नामों में काफी मतभेद है।

पुराणों का सामाजिक महत्व अत्यधिक है। इनमें तत्कालीन सामाजिक, राजनैतिक और आर्थिक स्थिति का स्पष्ट चित्रण मिलता है। वर्णाश्रम व्यवस्था, प्रजा, धर्म, नीति और अनुशासन का विवरण है। मत्स्य पुराण में राजाओं के कर्तव्य, अधिकार, करनीति और युद्धनीति का विवेचन है। वायु पुराण और ब्रह्माण्ड पुराण में संगीत, नृत्य, चित्रकला, कृषि

और गृहनिर्माण जैसी कलाओं का उल्लेख है। इस प्रकार पुराण तत्कालीन रीति-रिवाज, आचार-विचार, शिक्षा, उत्सव और त्यौहारों का भी स्पष्ट वर्णन करते हैं।

पुराणों का भौगोलिक महत्त्व अत्यधिक है। इनमें भारतीय तीर्थों, द्वीपों, समुद्रों, नदियों और पर्वतों का विस्तृत वर्णन मिलता है। उदाहरणतः स्कन्द पुराण के काशीखण्ड में काशी के आसपास के स्थानों और शिवलिंगों का विवरण है। जम्बूद्वीप को भारतवर्ष कहा गया, जो पहले अजनाभ नाम से प्रसिद्ध था।

पुराण एक विश्वकोष हैं — इनमें धर्म, संस्कृति, भूगोल, इतिहास, वनस्पति, आयुर्वेद और लोकज्ञान के सब समाहित हैं। इन्हें विद्वानों के लिए नहीं, बल्कि जनसाधारण के लिए सरल भाषा में रचा गया है, ताकि ज्ञान विज्ञान रोचक और सुलभ बने।

वैदिक और पौराणिक धर्म में मूलभूत अंतर नहीं है। केवल दृष्टि और कालभेद से भिन्नता दिखती है। वैदिक धर्म में यज्ञ (इष्ट) प्रधान है, जबकि पौराणिक धर्म में पूत — जैसे वापी, कूप, तड़ाग, देवालय, धर्मशाला आदि निर्माणो — पर बल है। सनातन धर्म दोनों का समन्वय करता है। वेद सर्वशक्तिमान परमेश्वर की सर्वव्यापकता पर बल देते हैं, और पुराण उसी परमेश्वर के लोककल्याणार्थ बहुरूप धारण करने की निष्ठा दिखाते हैं। भारतीय धर्म और

संस्कृति को समझने के लिए पुराणों का अध्ययन अत्यावश्यक है। वेद सामान्यजन के लिए कठिन हैं, पर पुराण सहज और निकट हैं। महर्षि वेदव्यास इनके रचयिता और हमारे आराध्य हैं। आषाढ़ी पूर्णिमा पर उनकी पूजा कर हम उनके ऋण से मुक्त होने का प्रयास करते हैं। वेदकाल में पुराण सर्गलक्षण रूप में प्रकट हुए और “इतिहास-पुराण” को “पञ्चम वेद” कहा गया। ब्राह्मण ग्रंथों और उपनिषदों में भी पुराणों को धर्म, नीति और ज्ञान के प्रसार का साधन माना गया है।

अतः स्पष्ट होता है कि मनुष्य के उत्तम आचरण और नैतिक मूल्यों से ही समाज में सद्भाव और प्रगति संभव है। हमें अपने कर्तव्यों का पालन करते हुए आदर्श जीवन जीने का प्रयास करना चाहिए। यही एक महान और सुसंस्कृत समाज के निर्माण का आधार है।

स्वस्तिप्रजाभ्यः परिपालयन्तां न्यायेन मार्गेण महीं महीशाः।

गोब्राह्मणेभ्यः शुभमस्तु नित्यं लोकाः समस्ताः सुखिनो भवन्तु॥

About the Author



Prof. Vani Bhandaram, was a former Principal, Vanita Maha Vidyalaya, Hyderabad. Her research interests are Sahitya Shastra (literary criticism) and Darshanas (Philosophy). She participated in several conferences and published research articles. She is interested teaching online on subjects like Kumara sambhavam and Raghuvamsam of Kalidasa, Sundarakanda from Valmiki Ramayana. Also, organizing and conducting online coaching classes for PG Students through Samskruta Bhasha Prachara Samiti. She

has published the following books: (1) Nritta Ratnavali Roci (2004), (2) Veda Vani Jivan Vani (2009), (Translation), (3) Ramayanamloni Manipradeepaalu (2009), (4) Devyani (2010) (Translation), (5) Pitrudevobhava (2016) and more recently on (6) Malavikagni mitram of Kalidasa and (7) Nalachampu of Trivikrama Batta. She also edited a book titled, Shabda Manjari (Telugu script) published by Sanskrita Bhasha Prachara Samiti, Hyderabad.



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From *Guna* to *Gunatita*: Operationalizing Karma Yoga as a Journey Through Four Mindsets

K. S. Madhukar Reddy

Independent Researcher, Pleasanton, California, USA

madhukar@madhukarreddyauthor.com

Abstract

The Bhagavad Gita presents three *Gunas* but also describes a fourth state of mind, *gunatita*. This paper operationalizes a psychological model based on *Gunas* and *gunatita* through a cross-sectional pilot study (n = 137). A twenty-item instrument scored four mindsets (Defender, Negotiator, Giver, Yogi, corresponding to *tamas*, *rajas*, *sattva* and *gunatita*, respectively); adaptability, the ease of transition between mindsets; and three locks (Intellectual, Emotional, Spiritual), resistance to accessing a mindset. Key findings: unsupervised clustering identified the two theoretically-predicted configurations, Karmic Net and Karmic Flow; high *sattva* was associated with a stronger Spiritual Lock, weakened only when joined by *gunatita*; the three locks were interpretable as deficits of trust at three levels: oneself, others, and the whole; *gunatita* weakened the three locks almost entirely through first increasing adaptability; *abhyasa* was key to move from Karmic Net into Karmic Flow. Together, the findings give the journey from *Guna* to *gunatita* measurable form.

Keywords: *guna*, *gunatita*, Bhagavad Gita, karma yoga, purushartha, psychometrics.

Introduction

The Bhagavad Gita (B.G.) analyses human nature through the *gunas*, the constituent qualities of prakriti out of which the web of human emotions and attachments are woven. The three *gunas* are materialistic in nature:

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥

sattvaṁ rajas tama iti guṇāḥ prakṛti-sambhavāḥ

nibadhnanti mahā-bāho dehe dehinam avyayam

"Sattva, rajas and *tamas* — these *gunas*, born of prakriti, bind the imperishable dweller to the body, O mighty-armed one." (B.G. 14.5) [4]

But the Gita also describes a fourth state: *gunatita*, meaning risen beyond the *gunas* (B.G. 14.22–26).

Every existing *guna* inventory [1] measures only the three; none measures *gunatita*.

The instrument was designed around four hypotheses:

1. The *gunas* and *gunatita* can be operationalized as four measurable mindsets (Defender/Df, Negotiator/Ng, Giver/Gv and

Yogi/Yg, corresponding to tamas, rajas, sattva and *gunatita*, respectively), preserving the Gita's inherent order in the *effect* of the *gunas* (B.G. 14.18).

2. The ease of transition between mindsets, measured as adaptability, can serve as an index of personal, social, and spiritual growth.

3. Persistent stuck patterns are not explained by low adaptability alone; people become locked within a mindset, unable to come out of it. This motivated the locks as a third construct: the internal resistance hindering shift into another mindset.

4. Combined, these parameters (mindset strengths, adaptability, locks) define a single composite, the Karma Yoga Journey (KYJ) score, hypothesized to be high among those who move through life with ease and skill. In other words, KYJ attempts to operationalize the extent to which an individual is a karma yogi (B.G. 2.50).

The pilot data were then analyzed to test these hypotheses. Five key findings were: data organically segregated into two groups, one with high KYJ score and another lower, validating the model at a high level (**Section 5**); high sattva was associated with a stronger Spiritual Lock, unless accompanied by *gunatita* (**Section 6**); the three locks corresponded to a deficit in trust at three levels: in oneself, in others, in the whole (**Section 7**); and *gunatita* weakens the locks, not directly, but almost entirely through improving the ability to switch mindsets (**Section 8**); *abhyasa* (practice) is key to develop the mindsets, improve adaptability, and remove the locks (**Section 9**).

The four hypotheses together recognize that psychological maturity is characterized not by the dominance of any single mindset but by freedom from entrapment in any of them, that

is, flexibility while still being engaged. This movement from bondage in the *gunas* toward inclusion of *gunatita* is the journey of karma yoga; **Section 3** develops its measurement.

2. From *Guna* to *Buddhi*: The Four Mindsets

Gunas are qualities of prakriti and are not directly observable in a person; what is observable is their decision-making process. The Kathopanishad (K.U.) explains buddhi, or intellect, as:

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।

बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥

ātmānam rathinam viddhi śarīram ratham eva tu

buddhim tu sārathim viddhi manah pragraham eva ca

"Know the (individual) Self as the master of the chariot, and the body as the chariot. Know the intellect (buddhi) as the charioteer, and the mind as verily the bridle (reins)." (K.U. 1.3.3) [5]

If buddhi is the charioteer, we can understand the *gunas* at play in the charioteer looking at the type of decisions he takes. The Gita makes this classification explicit, describing buddhi as threefold: sattvic buddhi discriminates action from inaction, duty from non-duty, what is to be feared from what is not, bondage from liberation (B.G. 18.30); rajasic buddhi understands dharma and adharma imperfectly (B.G. 18.31); and tamasic buddhi, wrapped in darkness, takes adharma for dharma and inverts every meaning (B.G. 18.32).

This paper reports a pilot study that operationalizes a proposed four-mindsets model based on the three *gunas* and *gunatita*. A twenty-item instrument was administered to 137 participants over fifteen months. Their

responses and feedback were analyzed to examine whether the empirical data supported the proposed model and its dynamic aspects. A companion manuscript reports the psychometric development in full [3]; the present paper concentrates on the implications of the results for the darshana, specifically Sankhya.

We name (see **Fig. 1**) the three resulting dispositions, or mindsets, functionally as follows [6]:

The Defender (tamasic buddhi). The survival mindset: guarding against threat, securing what is already possessed, pursuing self-gratification. This is distorted kartr bhava [10], being driven by self-protective instinct.

The Negotiator (rajasic buddhi). The strategic mindset, kartr bhava: setting goals, planning, calculating, executing.

The Giver (sattvic buddhi). The nurturing mindset, matr/sakhi bhavas: empathy, service, care, the placing of another's need before one's own.

The fourth is different in kind, as the Gita itself indicates:

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येवं योऽवतिष्ठति नेङ्गते ॥

udāsīna-vad āsīno guṇair yo na vicālyate

guṇā vartanta ity evaṁ yo 'vatiṣṭhati neṅgate

"Seated as though indifferent, unmoved by the *gunas*; who, knowing 'the *gunas* are merely acting', stands firm and does not waver." (B.G. 14.23)

The Yogi (gunatita viveka). Not a fourth mode of deciding but a witnessing awareness (sakshi bhava) in whose presence the other three continue to operate without binding the individual. In yogic vocabulary, buddhi under this witness becomes *viveka*.

In the chariot analogy, the charioteer may experience bumps on the road but the master (Self) does not. When buddhi's control (by *gunas*) is let go into the awareness of the witnessing (*gunatita*) master, the chariot has a smooth journey.

Note that the Yogi is treated as a fourth mindset for measurement convenience; conceptually it is not simply a fourth member of the same category but the witnessing field in which one can act. Just like the three materialistic mindsets (Df, Ng, Gv), this transcendental state of mind can also be developed. In fact, it has a measurable neural counterpart: experienced meditators show reduced activity and altered connectivity in the brain's default-mode network, the circuitry of self-referential thought [11].

Giver sattva matr, sakhi	Yogi gunatita sakshi
Negotiator rajas kartr	Defender tamas distorted kartr

Figure 1: The four mindsets with their *guna* and bhava correspondences: kartr (the doer), matr (the mother), sakhi (the friend), sakshi (the witness); the Defender is kartr bhava distorted by self-protective instinct.

The four mindsets are therefore not personality types. All four are assumed present in every individual, in proportions that vary over time imparting dynamism to the model. This reflects the Gita's teaching that the *gunas* are in constant flux within themselves (B.G. 14.10).

the goals they pursue, along with their Purushartha counterparts.

3. The Four Mindsets and the Four Purusharthas

The mindsets are distinguished not only by *how* they decide but also by *why* and *what* they decide *for*. Table 1 shows the correspondence of the mindsets and *gunas* with

Table 1: The four mindsets at a glance: *guna*, functional role and bhava, bound and free expressions, and the purushartha each pursues.

Mindset	<i>Guna</i> / state	Role (bhava)	When bound	When free	Pursuit (purushartha)	Needs served
Defender (Df)	tamas	Protect (kartr, distorted by fear)	fear, anxiety	steadfastness	artha, kama (short horizon)	physical and emotional security; instant gratification
Negotiator (Ng)	rajas	Achieve (kartr)	stress	skillfulness	artha, kama (planned)	wealth, status, competence, achievement, independence
Giver (Gv)	sattva	Care (matr, sakhi)	guilt, over-responsibility	equanimity	dharma	duty, service, social connection, love
Yogi (Yg)	<i>gunatita</i>	Witness (sakshi)	closedness	openness	moksha, vairagya	inner freedom, peace

The Defender's artha and kama pursuits are tactical, short-horizon versions (food, shelter, safety, immediate comfort), while the Negotiators are strategic, deliberate, planned pursuit of the same two ends. Both are artha and kama; they differ in horizon and in the quality (*guna*) of buddhi that pursues them.

Two entries in **Table 1** require clarification. Guilt does not mean that the Gita considers guilt sattvic; it denotes the bound expression of the Giver: care that has become attachment to responsibility, manifesting as guilt when another's need cannot be controlled or met. Closedness, likewise, is not a bound Yogi state in the sense that fear is a bound

Defender state; it marks the absence of the witness, and, therefore, identification with whichever *guna* currently predominates.

Because each mindset pursues a distinct end, a complete model requires all four mindsets pursuing all four Purusharthas together with a mechanism of movement among them. We therefore define the **Karma Yoga Journey (KYJ)** as the progressive integration of all four mindsets in their natural developmental order, $Df \rightarrow (Ng, Gv) \rightarrow Yg$, without the abandonment of any. The order follows the Gita's own gradient of binding among the *gunas* (B.G. 14.18), with *gunatita* beyond all three; the journey is thus an expansion of range rather than a replacement of lower stages by higher ones. This is our reading of *samatvam yoga ucyate* (B.G. 2.48) and *yogaḥ karmasu kauśalam* (B.G. 2.50): skill in action consists not in the suppression of materialistic mindsets (*gunas*) but in the availability of all under the witnessing sakshi bhava (*gunatita*).

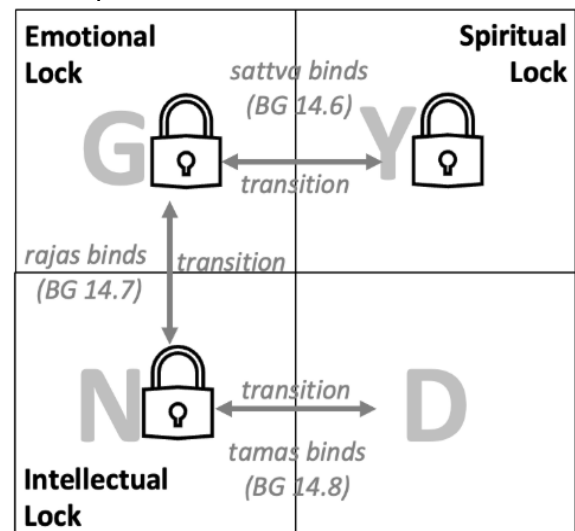
4. Method

Instrument. The Mindset Composition Assessment (MCA) is a twenty-item self-report questionnaire on a five-point Likert scale, requiring about five minutes and offered online at <https://madhukarreddyauthor.com/mindset>. Part 1 (items 1–8) scores the four mindsets, two items each. Part 2 (items 9–14) scores *adaptability* as six directed transitions: $Df \rightarrow Ng$, $Ng \rightarrow Gv$, $Gv \rightarrow Yg$ and the three returns; *adaptability* corresponds to what contemporary psychology terms psychological flexibility, a capacity regarded as fundamental to health [12]. Part 3 (items 15–20) scores three *locks*, two items each, each lock written as the resistance experienced when switching to its mindset. Mindset and lock scores range 2–10;

adaptability 6–30. The KYJ composite is $(10 - Df) + Ng + Gv + Yg + \text{Adaptability} + (30 - \text{total locks})$.

The three locks (**Fig. 2**) are drawn directly from the Gita's three statements of how each *guna* binds: *sattva* binds through attachment to happiness and knowledge (B.G. 14.6), giving the **Spiritual Lock**; *rajas* through attachment to action and its fruit (B.G. 14.7), the **Emotional Lock**; *tamas* through negligence, indolence and inaction (B.G. 14.8), the **Intellectual Lock**. In yogic vocabulary the construct echoes the *bandha*, a lock, rendered here not as an energetic practice but as a measurable psychological resistance, extending earlier bridges between yogic energy anatomy and Western psychology [13]. In summary,

- Intellectual Lock: attachment to status quo and, subsequent, inaction
- Emotional Lock: attachment to material things; lack of connection with others
- Spiritual Lock: attachment to outcomes



arrows = transitions between mindsets
Inward blockages cause corresponding locks

Figure 2: The six adaptability transitions (Part 2) and the three locks (Part 3); each lock guards' entry into its mindset from either direction.

Participants. Between May 2025 and August 2026, 137 assessments were completed (135 unique individuals) by a naturalistic convenience sample across the United States, India, the United Kingdom and Europe, recruited through an unpaid organic stream and a small ($n = 13$) paid panel. Each participant received a personalized report generated from their scores. Sixty-five returned a voluntary accuracy rating; 90.8% rated their report "very" or "extremely" accurate, and raters did not differ meaningfully from non-raters on the eight profile measures. A sample of this size is sufficient for an exploratory pilot, enough to reveal whether the predicted relationships appear strongly enough to justify further study, but not sufficient to establish population norms or definitive psychometric validity.

Analyses. Pearson correlations; internal consistency by α and λ_6 ; principal-component analysis of the six lock items with residual analysis; full-factorial OLS regression with product terms; k-means clustering with silhouette selection; and mediation analysis with 1000-draw bootstrapped indirect effects.

Ethics. The protocol was reviewed by Sterling IRB and determined exempt under 45 C.F.R. §46.104(d), Category 2 (IRB ID 17532-MReddy, 19 August 2026).

Reliability. Adaptability $\alpha = .81$ ($\lambda_6 = .85$); the three locks $\alpha = .71-.81$. The four mindset scales, two items each by design, run lower ($\alpha = .40-.61$); accordingly, mindset scores are interpreted as relative composition within a person, not as personality trait labels.

5. Two Configurations: Karmic Net and Karmic Flow

The framework predicts that *guna* composition should gather into two broad

configurations: high and low KYJ scores. Where the locks are engaged and adaptability is constricted, a person is dominated by the reactive emotions the Gita assigns to the three *gunas* (B.G. 14.10) and every action accumulates karma; this group has low KYJ score (**Table 2**) and we call this field the **Karmic Net** (see **Fig. 3**). Where *gunatita* is present, the locks open, movement between mindsets becomes easy, and action turns into karma yoga; KYJ score is high, and we call this field the **Karmic Flow**. The term is broader than the task-level flow state of positive psychology [14]: it denotes a free-flowing harmonization across all four mindsets rather than absorption in a single activity. The Gita draws the same contrast between the person carried away by attachment (B.G. 2.62–2.63) and the person established in peace (B.G. 2.64–2.65).

योगश्चित्तवृत्तिनिरोधः ॥

yogaś citta-vṛtti-nirodhah

"Yoga is the stilling of the whirls of the mind."
(P.Y.S. 1.2) [8]

Furthermore, Patanjali's Yoga Sutra (P.Y.S.) definition also expresses the same contrast. The Karmic Net corresponds to a state of chitta-vritti in which the mind is agitated by incessant thoughts, and at its extreme, suffering from fear, stress and guilt associated with the three *gunas*; the Karmic Flow corresponds to the stilling of these fluctuations under the Yogi's witnessing (**Fig. 3**).

The chitta-vrittis have a modern counterpart in mind-wandering. Research finds that the mind wanders for nearly half of waking life, and that a wandering mind is an unhappy

mind [9]: unhappiness accompanies the wandering regardless of the activity at hand.

Read through the framework, the wandering mind is the characteristic quality of the Karmic Net, wherein the vrittis are in

motion, and its cost is the Net's unhappiness; nirodha, the stilling of the vrittis under the witness, is the corresponding quality of the Karmic Flow [6].

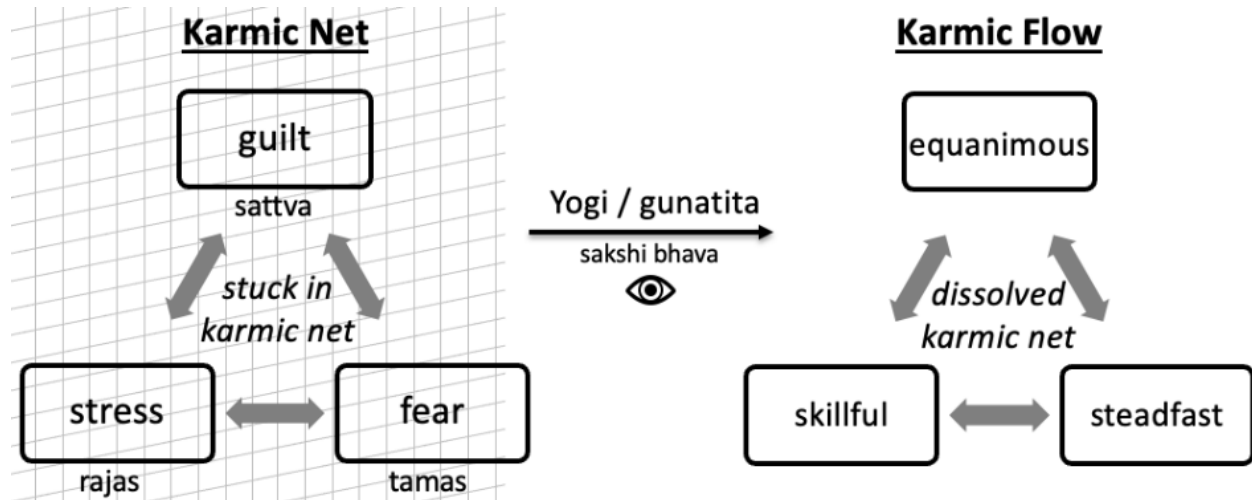


Figure 3: The Karmic Net and the Karmic Flow. Within the Net, the three *gunas*, at their extremities, are active as guilt (sattva), stress (rajas) and fear (tamas), leading to closedness; within the Flow, the same three interact in the presence of *gunatita* as capacities of equanimity, skillfulness and steadfastness, leading to openness.

To test this prediction, each participant's eight profile variables were standardized and submitted to unsupervised k-means clustering (Fig. 4), with the number of clusters chosen by silhouette criterion, following the data-driven approach that has identified personality types in large samples [15]. The silhouette criterion

favoured exactly two clusters (.227 at $k = 2$, declining thereafter), and the partition was reproduced in 86% of subsample re-clusterings. The two clusters are approximately mirror images and closely resemble the two configurations defined in advance (Table 2).

Table 2: Cluster means from unsupervised k-means clustering ($n = 137$)

Cluster	n	Df	Ng	Gv	Yg	Adapt	IntL	EmoL	SpiL	KYJ
Karmic Flow	73	6.3	7.6	8.6	7.9	23.0	3.5	3.3	4.2	69.8
Karmic Net	64	7.8	6.1	8.0	6.3	18.0	6.6	5.6	7.4	51.0

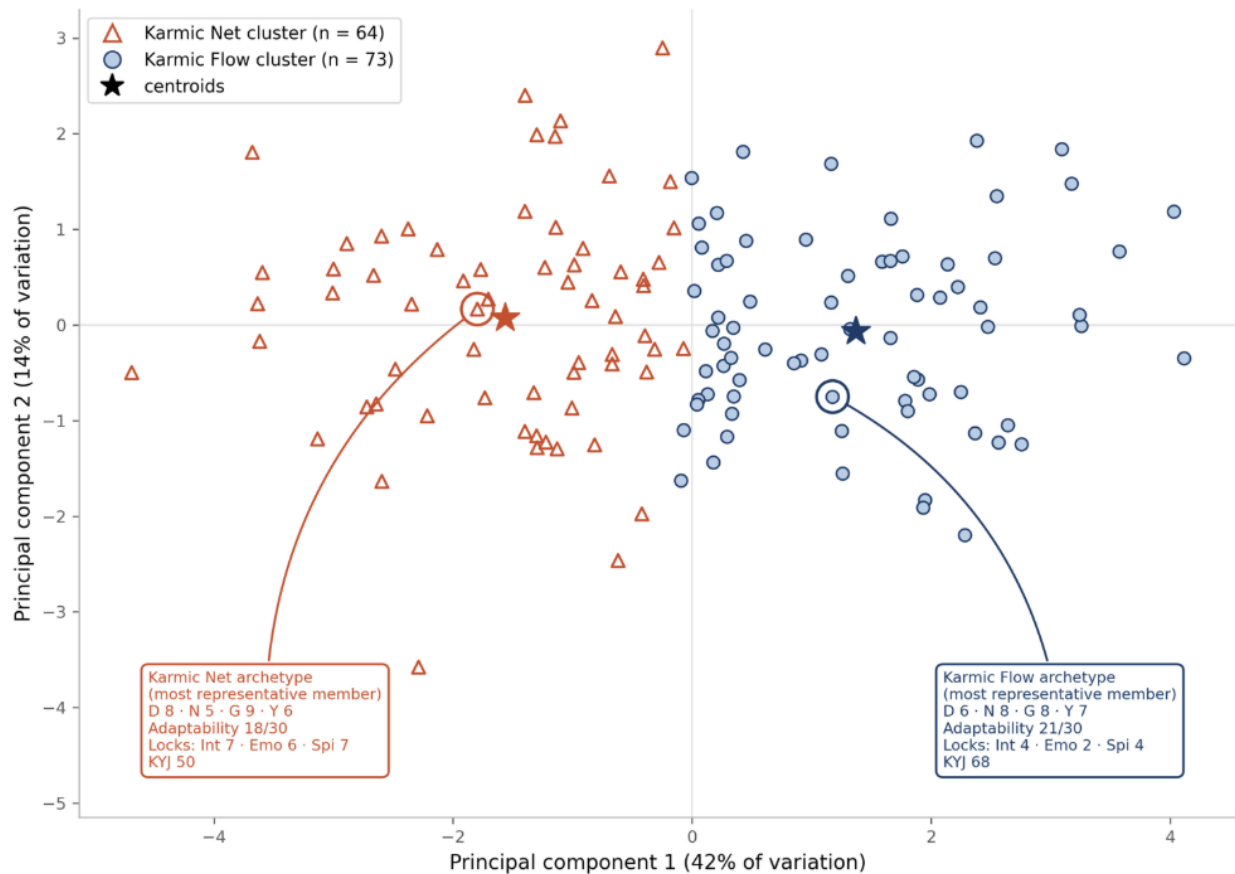


Figure 4: The two clusters identified by unsupervised k-means clustering, shown in the plane of the first two principal components. Stars mark cluster centroids; rings mark each cluster's most representative member.

Three observations merit emphasis. First, as predicted, one cluster has statistically higher KYJ score (69.8 in Karmic Flow vs. 51.0 in Karmic Net, see **Table 2**). Second, Karmic Flow cluster has lower Df, higher Ng and Yg, but interestingly, the Gv levels are similar between Karmic Flow and Karmic Net. This curious result is discussed in detail in the following **Section 6**. Third, of the 32 participants with all three locks in the Low band, 31 (97%) fell in the Karmic Flow cluster; high adaptability alone gave no such assurance (82%), and no single mindset did either. Whether one belongs to Karmic Net or Karmic Flow thus appears to be determined

predominantly by the collective level of the locks.

At $n = 137$ the distribution is a continuum with denser regions rather than two separate islands, so these are representative profiles, not personality types, consistent with the Gita's teaching that the *gunas* are perpetually in flux (B.G. 14.10) rather than fixed allotments. In karma yoga journey terms, the two clusters mark the endpoints of the path from *guna* to *gunatita*: the Karmic Net, where movement is constricted, and the Karmic Flow, where it is free-flowing. How individuals might travel between the two over time is discussed in the following sections (**Sections 7, 8 and 9**).

6. Sattva, by Itself, Binds

Common understanding treats the *gunas* as a moral hierarchy, with sattva at the summit and spiritual practice aimed to maximize it. The Gita itself, however, states that sattva binds:

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥

tatra sattvaṁ nirmalatvāt prakāśakam anāmayam

sukha-saṅgena badhnāti jñāna-saṅgena cānagha

"Among these, sattva — being stainless, illuminating, free from disease — binds through attachment to happiness and attachment to knowledge, O sinless one." (B.G. 14.6)

The pilot data are consistent with this teaching. When the sample is split at sample means to arrive at "high" and "low" levels of Giver and Yogi, the mean Spiritual Lock is highest among those high on the Giver but low on the Yogi. However, when the same high Giver is accompanied also with high Yogi, the Spiritual Lock drops to its lowest (Fig. 5). The bar plot is shown only for intuition; the underlying interaction was tested continuously rather than simply inferred from the high/low split [3].

The Spiritual Lock weakens even further when high Negotiator also accompanies the high Giver-Yogi pair, but strengthens with low Negotiator. Thus, the most favorable combination observed is high Negotiator, high Giver and high Yogi, consistent with grounded (*tamas*), strategic agency (*rajas*), care (*sattva*) and witnessing (*gunatita*) operating in harmony.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

karmaṇy-evādhikāras te mā phaleṣu kadācana

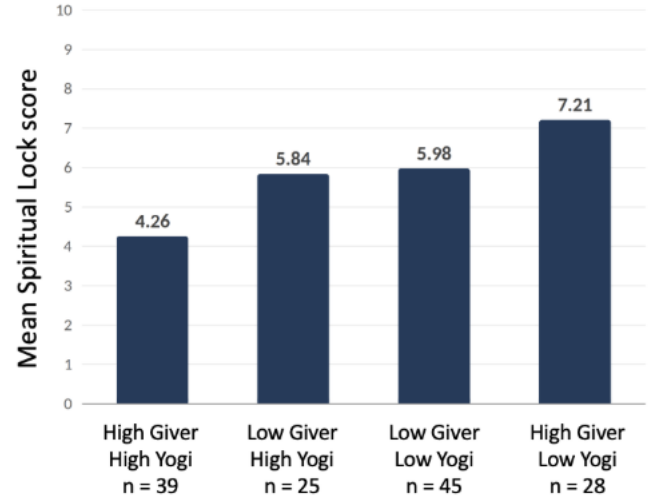


Figure 5: Mean Spiritual Lock by Giver × Yogi levels (high/low split at the sample mean). High Giver with Low Yogi shows the highest Spiritual Lock (7.21); the same High Giver with High Yogi shows the lowest (4.26), a pattern consistent with the claim that sattva binds when *gunatita* is absent.

mā karma-phala-hetur bhūr mā te saṅgo 'stv akarmaṇi

"You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself the cause of the results of your activities, nor be attached to inaction." (B.G. 2.47) [4]

Striving toward a goal (*rajas*), aligned with dharma (*sattva*), while detached from outcomes (*gunatita*, *vairagya*): the verse precisely speaks to the configuration that opens all the three locks.

Independent clinical evidence points the same way. In a trans-diagnostic study of 113 psychiatric patients and 113 matched controls at NIMHANS, Bangalore and Harvard Medical School, USA, two groups had high *sattva*: the healthy controls and a patient subgroup with obsessive-compulsive (OC) presentation [2]. The authors' recommendation for the OC

subgroup was transcendence from *sattva* toward *gunatita* in order to lower the trait for perfection associated with obsessive-compulsive disorder (OCD). *Gunatita*, however, was not measured even as it was prescribed. Our non-clinical sample reproduces the same structure and offers a candidate operationalization of *gunatita*: high Giver (*sattva*) is associated with the Spiritual Lock when the Yogi (*gunatita*) is low. When *gunatita* is present, high *sattva* leads to a weakening of the Spiritual Lock—softening of attachment to outcomes—and thus, loosening of the grip of perfectionism in the OC group.

The practical implication is that while cultivating *sattva* remains necessary and beneficial, treating it alone as the destination, however, is not.

7. The Three Locks as Three Forms of Trust Deficit

From previous two sections, it is clear that the locks are the variables that hold a profile in the Karmic Net; their release is the condition of movement into the Karmic Flow, and this is enabled by the Yogi's *sakshi bhava* (*gunatita*). This section examines what each lock consists of. Two structural observations can be made. First, adaptability and the locks are inversely correlated (**Table 3**): adaptability correlates $-.44$, $-.35$ and $-.48$ with the Intellectual, Emotional and Spiritual Locks respectively. As adaptability improves, the corresponding lock weakens. Second, each lock guards entry into its mindset [3]: the Intellectual Lock opposes entry into the Negotiator, the Emotional Lock entry into the Giver, the Spiritual Lock entry into the Yogi. The locks behave as gates on mindsets rather than obstructions on particular roads. The item-level

data support this geometry: five of the six transition items correlated negatively with the lock guarding their target mindset ($r = -.33$ to $-.47$, all $p < .001$), and the sixth showed a theoretically interpretable cross-lock association [3]. In simple words, each lock guards entry into its mindset from *either* direction, which justifies its placement at the center of a mindset rather than at any single boundary (**Fig. 2**).

If the *gunas* bind in three ways, the question arises as to what is impaired in each case. The pilot data suggest an interpretation involving a familiar Vedic category. The interpretation emerged after examining the lock structure, and should be read as hypothesis-generating rather than preregistered.

Three correlations in **Table 3** are central:

If the *gunas* bind in three ways, the question arises as to what is impaired in each case. The pilot data suggest an interpretation involving a familiar Vedic category. The interpretation emerged after examining the lock structure, and should be read as hypothesis-generating rather than preregistered.

Three correlations in **Table 3** are central:

- The **Intellectual Lock** is negatively correlated with the Negotiator, and associated with a deficit of confidence in one's own capacity to plan and act, that is, a lack of *trust in oneself*.
- The **Emotional Lock** is negatively correlated with the Giver, and associated with a deficit in the *matr* and *sakhi bhavas*, that is, a lack of connection with and *trust in others*.
- The **Spiritual Lock** is negatively correlated with the Yogi, and is associated with a deficit in willingness to let outcomes be

what they will be, that is, a lack of *trust in how the Universe unfolds*.

Table 3: Pearson correlations of all measures (n = 137). Mindsets and locks scored as item-pair totals; adaptability as its six-item total; KYJ correlations are partly by construction.

Term	Df	Ng	Gv	Yg	Adapt	IntL	EmoL	SpiL	KYJ
Defender	—	-.22	-.08	-.21	-.22	+.49	+.29	+.42	-.54
Negotiator		—	+.14	+.38	+.44	-.39	-.15	-.29	+.57
Giver			—	+.27	+.25	-.14	-.32	-.06	+.39
Yogi				—	+.49	-.37	-.12	-.36	+.60
Adaptability					—	-.44	-.35	-.48	+.80
Intellectual Lock						—	+.51	+.64	-.77
Emotional Lock							—	+.43	-.62
Spiritual Lock								—	-.74
KYJ									—

Given the locks also intercorrelate strongly with one another (Table 3), strengthening, or weakening, of one lock increases the chance of the other two locks also strengthening, or weakening. That is, difficulty at one level of trust (personal, social, or universal) may spill into the others. Leveraging this, it may be beneficial to work on the toughest lock first, because when this lock weakens, it takes the other two locks down with it. This may be accomplished by a long-term approach of taking small trust-building steps that directly address the toughest lock. For instance, someone with a strong Emotional

Lock could begin by embracing new social experiences and connections, gradually blossoming into a leader who helps others.

A further structural observation supports fear as the common root. The six lock items (Q15-Q20) share one general factor, accounting for 55% of item variance [3]. This common factor correlates with felt anxiety (Q1, +.54) but only weakly with valuing safety (Q2, +.21), and it is opposed by embodied equanimity (Q7, -.42) but scarcely by valued peace (Q8, -.11). The root of the locks appears to be feeling afraid. Fear of uncertainty, or attachment to the known, may thus be the

common root, wearing three disguises: fear gripping the planning mind (Intellectual Lock), a hurt heart (Emotional Lock), and care that cannot let go (Spiritual Lock). In Gita's own words, attachment-born desire, and the fear and anger that follow it (B.G. 2.62-2.63), traps an individual in a loop of emotional reactivity.

This interpretation yields a direct test. A future study can administer established measures of self-efficacy, interpersonal trust, and spiritual or existential trust alongside the three locks; if the interpretation is correct, each external measure should show its strongest association with its corresponding lock.

8. *Gunatita* Operationalized: the Yogi–Locks Association is Mediated by Adaptability

The preceding sections argued that *gunatita* is required to weaken the locks; this section examines *how*. Two mechanisms, one moderation, another mediation, could explain the association. The Yogi's witnessing might weaken the locks directly; or it might act by first producing the wisdom to pause and shift mindsets (adaptability), which when practiced over time, opens the locks and gradually removes them entirely.

The moderation versus mediation mechanisms are examined in **Figures 6.1-6.3**. High-Yogi respondents show substantially lower lock scores [Fig. 6.3(a)]. Among respondents of similar adaptability (Fig. 6.3(b)), however, high- and low-Yogi groups differ little; statistically, almost all of the Yogi–locks association occurs *through* adaptability. We term this the **Y–A–L pathway** (Fig. 6). It is consistent with the proposed mechanism: the witness (Yg) does not remove the locks itself; it sets the mindsets free and accessible, and this when practiced over time opens the locks. In

other words, the Yogi makes adaptability possible (Fig. 6.1), which, in turn, opens the locks (Fig. 6.2). Only a longitudinal or intervention study, however, can truly establish whether that causal sequence is real.

The main implication is that *sakshi bhava that does not become movement opens nothing*. Witnessing that remains internal and unexpressed in daily conduct shows no independent association with the locks in these data. As an example, someone who reads spiritual books daily but does not practice the teachings could end up developing locks and become stuck in Karmic Net.

9. *Abhyasa* is Key to Removing Locks

When the four mindsets are considered jointly, adaptability is associated chiefly with the Yogi and the Negotiator [3]. The item-level data show the same pattern. The Yogi scale has two items: one asks whether the respondent remains calm when outcomes differ from expectation (Q7; equanimity *embodied*), the other whether inner peace and spiritual growth are central priorities (Q8; spirituality *valued*). The embodied item (Q7) correlates +.60 with adaptability and −.48 with the Spiritual Lock. The valued item (Q8) correlates +.15 and −.06, statistically indistinguishable from zero. In this pilots sample, merely valuing peace and spiritual growth are central priorities (Q8; spirituality *valued*). The embodied item (Q7) correlates +.60 with adaptability and −.48 with the Spiritual Lock. The valued item (Q8) correlates +.15 and −.06, statistically indistinguishable from zero.

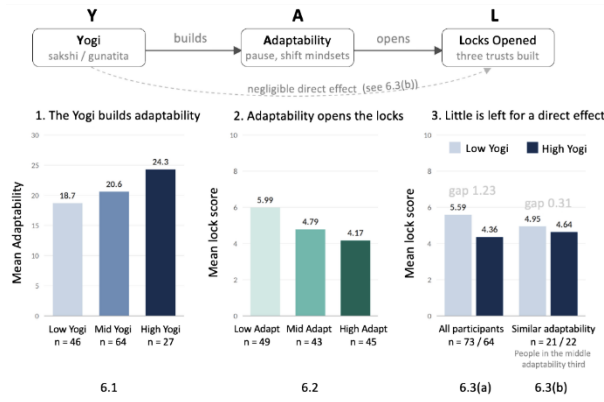


Figure 6: The Y–A–L pathway. Statistically, almost all of the Yogi–locks association occurs through adaptability: higher Yogi goes with higher adaptability (6.1), higher adaptability with more open locks (6.2), and respondents of similar adaptability differ little by Yogi level [6.3(b)]

In this pilots sample, merely valuing peace,

The Gita itself distinguishes the two:

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥

*asamśayaṁ mahā-bāho mano durnigrahaṁ
calam*

abhyāseṇa tu kaunteya vairāgyeṇa ca grhyate

"Without doubt, O mighty-armed, the mind is restless and hard to restrain; but by abhyasa and by vairagya it is held." (B.G. 6.35)

The mind is controlled by practice (*abhyāseṇa*), not by preference or aspiration. The instrument captures the difference between the two, and finds that active practice is associated with increased adaptability and lowered locks. Practice may indeed be what turns aspiration of peace and joy into an experiential one.

The object of such practice can be specified. Each mindset has its bhava, and each bhava, when practiced, corresponds to weakening its lock. Practicing kartr bhava

(deliberate, competent agency) builds trust in oneself and loosens the Intellectual Lock. Practicing matr and sakhi bhava (mothering and befriending) builds trust in others and loosens the Emotional Lock. Practicing saksi bhava (witnessing) builds trust in the whole and loosens the Spiritual Lock. Each practice is thus hypothesized to have two effects: developing the skills needed for developing all the four mindsets, and reducing the fear that resists this stepping out of comfort zones. The harmonization of all four mindsets (none compulsively dominant, each available as circumstances require) under the watchful eye of the witness corresponds to what the Gita calls karma yoga (B.G. 2.48, 2.50), and helping one move from the trap of Karmic Net into the freedom of Karmic Flow.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥

*yoga-sthaḥ kuru karmāṇi saṅgaṁ tyaktvā
dhanañjaya*

*siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga
ucyate*

"Be steadfast in the performance of your duty, O Arjun, abandoning attachment to success and failure. Such equanimity is called (Karma) Yoga." (B.G. 2.48).

10. Summary

This article has operationalized a four-mindsets framework directly inspired from the Bhagavad Gita. Defender (tamas; distorted kartr), Negotiator (rajas; kartr), Giver (sattva; matr/sakhi) and Yogi (*gunatita*; saksi) collectively pursue artha, kama, dharma and moksha.

Three Gita claims found quantitative expression. First, **two corresponding empirical profiles emerged**: unsupervised

clustering split the sample into exactly the two configurations the theory had defined in advance, Karmic Net and Karmic Flow, with the low level of the locks as the sharpest separator. Second, **sattva binds** (B.G. 14.6): the Giver mindset (*matr bhava*), counterintuitively, is associated with a *stronger* Spiritual Lock. Only when it is accompanied by the Yogi's *vairagya* does it get released. Third, **the three locks are all related to a deficit in trust**: in oneself, in others, in the whole; *gunatita*'s weakening of them is almost entirely through adaptability. Equanimity merely valued rather than embodied predicted nothing: *abhyāsenā tu kaunteya* (B.G. 6.35).

When *gunatita* is added to the model, three consequences become visible. First, *sattva* no longer has to be treated as the endpoint: care can itself become binding when it cannot let go. Second, psychological health becomes less a matter of possessing the right disposition and more a matter of moving freely among dispositions. Third, witnessing becomes meaningful not as withdrawal from action but as the condition that may make flexible action possible. The pilot does not establish these propositions as causal facts; it shows that, once translated into measurable variables, they generate coherent and sometimes counterintuitive patterns in real data, sufficient reason to test them more rigorously in a more scientific study. Read together, the three consequences describe a journey rather than a state: from bondage in the *gunas*, through recovered psychological flexibility, toward the witness; this is the passage from *guna* to *gunatita* that gives the paper its title.

What this pilot does not establish? The study does not show that the four mindsets are fixed

personality types; it does not establish causality (the design is cross-sectional, and every pathway reported is associative); it does not prove that the measured constructs are identical to the metaphysical categories of the Gita; and it does not establish population norms: the sample is self-selected and absolute levels describe this cohort only, though the structural findings on which the paper's claims rest are less sensitive to that bias than means would be [3]. The mindset scales are two items each and support relative composition, not trait labels; report accuracy was self-rated. The findings are preliminary structural patterns from a convenience sample, intended to generate testable hypotheses in a future study.

The significance of this pilot lies less in having validated a finished instrument than in having shown that an ancient analytical framework can be translated into hypotheses precise enough to succeed or fail against empirical data.

11. Future Work

1. **Psychometric expansion.** Lengthen the mindset scales to three to seven items each, targeting $\alpha \geq 0.70$, and collect structured data from a larger and demographically defined sample.

2. **Intervention sensitivity.** Use the MCA as a pre- and post-test in structured ashtanga-yoga protocols to establish whether the Y–A–L pathway is causal, as the Gita's *abhyasa* teaching implies.

3. **Longitudinal movement.** Track participants across time to test whether individuals migrate between the Karmic Net and Karmic Flow configurations, and what precedes such movement.

4. **Marga guidance.** Investigate whether an individual's mindset composition and lock

profile indicate a more suitable path among karma, jnana, bhakti and raja yoga, reflecting the Gita's own recognition that the same summit has several approaches (cf. B.G. 14.26).

Declaration and Conflicts of Interest

The author developed the MCA and is the author of the forthcoming books cited as [6] and [7]. No external funding was received. This manuscript has not been published elsewhere and is not under consideration by any other journal. A companion psychometric manuscript [3] reporting the same pilot dataset in technical detail has been posted as a preprint; the present paper is distinct in argument, scope and content.

Data Availability

The complete de-identified dataset and a Python analysis script that regenerates every statistic reported here are openly available with the companion preprint [3] at the following link: <https://doi.org/10.5281/zenodo.22115461>.

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About the Author



Dr. K. S. Madhukar Reddy, Ph.D., is a materials scientist, machine learning engineer and independent researcher based in California. He holds a B.Tech in Materials Science from the Indian Institute of Technology (IIT) Bombay, a Master's and Ph.D. in Materials Science from the University of Minnesota—Twin Cities, and a Master's in Data Science and Machine Learning from UC Berkeley. Across more than a decade in Silicon Valley's semiconductor industry, his work has yielded patented memory architectures and over 1,300 academic citations. His scientific career centered on identifying structural deadlocks in complex systems; he now applies the same method to yogic philosophy, psychology, and neuroscience. He is the author of a forthcoming two-book set with tentative titles: *Freedom from Autopilot* and *The Four Mindsets Revolution*.



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Pathways to God

How the human mind moves from nature and mystery to an ideal within

Krishnamoorthy (Subbu) Subramanian

Innovation and Management Professional, Honorary Editor, vEda vaaNee e-Journal

subbukdg@gmail.com

Abstract

God begins as an entity, something we encounter outside of ourselves — in nature, order, beauty, mystery, and circumstance — and gradually becomes an ideal we recognize within ourselves: equanimity, objectivity, compassion, non-attachment, and self-mastery. There are various pathways through which we come to relate to God: through awe, reasoning, faith, necessity or merely as part of traditions. We explore the evolution of these pathways thanks to human mind and its ability to observe, think, reason, infer and / or accept simply based on faith and belief. This essay is intended as a means for self-reflection. Connectivity across pathways or hierarchy among them is left to the readers and their inference.

Introduction

“Everything is part of nature, reflections of the infinite phenomena known and unknown, collectively identified as Brahman,” states Vedic Philosophy: “Everything is Brahman — Sarvam Brahma Mayam.” If everything is part of “That” — identified as *Brahman* — then you, I, and everything else are part of that same Nature. Hence the Vedic *Maha Vakya*, or great pronouncement: “That you are” (*Tat Tvam Asi*). If this is true, and for one who holds on to it with implicit faith, where does the notion of God arise?

The answer begins with the human mind. It operates in two realms simultaneously.

We observe, interpret, accept or reject what we observe, set standards for inference,

and, when our reasoning falls short, come to terms with it as “reality”, the way it is! Some may come to this acceptance or surrender through “it is the way of God.” At the same time, we may accept everything — including our ability to think, our observations and inferences, and our resulting experiences — as a blessing from a Creator, a Superbeing: God. From these ways of human mind responding to reality, several pathways to the notion of God would seem to emerge.

We explore these pathways to God in the following, only as a means to sort out and clarify our thinking. These pathways are not philosophical interpretations or theological statements on God. For such learning the readers are referred to the large body of knowledge, that already exists under *Veda Vangmaya* (Vedic literature).

Path One: Awe of Nature

As we observe nature, we encounter extraordinary order and regularity: the germination of a seed, the pollination that turns a flower into fruit, the life cycle of every plant, animal, and human. The colors and structures of petals, the camouflage patterns of animals, and the rhythms that keep us breathing, circulating blood, digesting, sensing, and thinking all operate according to patterns extending from the atomic scale to the motion of planets. Nature is truly a “well-oiled machine” at work!

As material objects, living beings, and humans with emotions and feelings, we can see ourselves as part of this natural order. Even though we may feel and believe that we are individuals different from others, Vedic Philosophy suggests that these differences dissipate when we look deeply at the prevailing Knowledge, Bias and Ignorance. “We are all the same, dancing as the reflections in the water of the same source (the sun),” state the Vedic scriptures.

To accept “I am an indivisible part of nature” is to feel the awe — admiration, amazement, respect.

Is it possible simply to exist as part of nature — *Tat Tvam Asi* — without awe inspiring the idea of a God or Superbeing, an architect behind the universe? Perhaps.

Scholars have long debated whether Brahman should be understood as God, or as *Satchidananda* (Truth, Consciousness, and Bliss), as the Upanishads state. The *Advaita* school describes Brahman as “It” — an all-pervading, unchanging fabric of consciousness beyond speech or thought, reached only through negation (*Na Iti, Na Iti*

Bhavam). In this reading, Brahman is an absolute, existential ground rather than a God who commands or creates in human terms. [1]

Visishtadvaitam school reads the same Upanishadic passages differently: as descriptions of a supreme, personal God — *Saguna Brahman*, or Narayana — who holds every auspicious quality and governs the cosmos. [1] In this view, the universe is the Lord’s playfield (Krishna Leela), and everything in it has its part in His play.

As a lay person, not a scholar in any of the schools of thought pertaining to Vedanta, one can see the wonder of nature and the awe it inspires all the time. Consider the mother goose and her goslings. (2) The mother plunges into water far below, out of easy reach, leaving her chicks to fend for themselves — some scrambling in panic to keep her barely in sight. Eventually every gosling finds its own way down to the water. Did the mother simply abandon them, with no plan or preparation? Is this how she trains them to survive? Or is it simply nature, working as it always does — or the guiding hand of a benevolent God behind the whole scene? (We encourage the reader to watch the short video in reference 2 to gain the full impact of this passage.)

We credit our evolved brain for everything we do, yet one wonders: how did this flock — birds, not humans — learn to survive and act together? One can adopt *Na Iti Bhavam*, the “not this” mindset, and arrive at “It is simply so, it is the way it is — it is all Brahman,” Nature carries on with or without our mind to interpret it; everything is Brahman. We do not understand the details of a car or how its engine works, yet we accept

it as a given and drive anyway. In the same spirit, one can see oneself as simply part of nature, alongside every object, plant, and animal — and life goes on.

This awe of nature is clearly articulated in Vibuthi Yoga, Chapter 10 - Bhagawath Gita. (3). The above is a long list of representations expressed as the edification of the Lord. (Verse 21 – 39). See Appendix 2 for brief translation of these verses. This long list ends with:

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप।

एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥

nānto 'sti mama divyānām vibhūtīnām
parantapa
eṣha tūddeśhataḥ prokto vibhūter vistaro
mayā

Arjuna! There is no end to My divine manifestations (divyānām vibhūtīnām). What I have explained to you thus far are mere examples of my manifold manifestations. – B.G. 10. 40

Taken literally, the above would appear to be a long list of unconnected examples. There are several books which provide excellent analysis of each of the above examples and their relevance from the historical, literary, religious and philosophic contexts. It is equally possible to illustrate the subtlety of Nature as a whole and its magnificence - underlying each of these examples.

Here is one way to look at what scientists, philosophers, and theologians do: they approach the same underlying reality through different vocabularies. Scientists may treat the laws of nature as specific and observable. Philosophers may reflect on the broader patterns and meanings, including Consciousness or Brahman. Theologians

may explain those same patterns as the invisible hand of God. Each of us, in daily life, can be all three at once: a scientist when we observe and analyze; a philosopher when we reflect on broader patterns and meanings; and a theologian when we feel, despite everything, that we belong to a larger order.

Path Two: God as Creator

As humans keep reflecting on nature, that sense of awe naturally turns toward the one trait distinctive to us: the ability to think. From here, God is seen as the architect of an evolutionary path culminating in humans, endowed with a mind capable of thought. This “theory of creation” underlies a widespread religious response to the mystery of existence — faith in a Superbeing, seen in everything and everyone: material, plant, animal, and human, created by God and reflecting His presence.

Standing at the top of that chain also demands humility. We bow with reverence to nature as a constant reminder of God’s presence. This reverence for nature — seen in Japanese, Native American, and Asian Indian traditions, among others — is itself a pathway to God.

There are times in life when we feel we are in constant motion with no end in sight. In these situations, the rational mind can find the causes and effects of happenings, feelings, emotions, and outcomes. We make decisions and move on. But there are times when such an ideal seems far away. In those moments, we still need to govern our emotional mind. It is like deciding to stop when you are flying in the sky. This is when faith or implicit belief in a larger force or God can be helpful.

Path Three: Equanimity — Sagunathvam

Beyond our initial awe of nature and faith in a Creator lies the deliberate use of our unique gift — thought — which requires mastering the mind. Who controls the mind, emotions, and feelings best?

A well-governed mind shows itself as equanimity toward every situation, circumstance, and experience — the state called Sagunathvam.

In every story of God's earthly incarnation (Avatara) in Hindu scripture, the vanquished demon is never condemned forever. He is purified and sent onward toward a better life (4) - see Appendix 1. God, the embodiment of divinity, is like the deep ocean: present, watchful, and undisturbed by the waves that ripple across its surface.

No matter how well we govern our minds, we live in constant motion and change:

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्।

कार्यतेह्यवशः कर्मसर्वः प्रकृतिजैर्गुणैः ॥ 5 ॥

na hi kaśhchit kṣhaṇam api jātu tiṣṭhatyakarma-kṛit

kāryate hyavaśhaḥ karma sarvaḥ prakṛiti-jair guṇaiḥ

“There is no one who can remain without action even for a moment. Indeed, all beings are compelled to act by the qualities born of the Gunas.” — B. G. 3.5

The analytical mind seeks input and responds to it; this connection between the Self and everything external is called Guna — literally, “rope.” Our experience is the interplay of that input and output, arriving in three strands: Knowledge, Bias, and Ignorance. All three coexist, but one always dominates, shaping how we connect to the

world through three ropes, or Gunas: Tranquility, Turbulence, and Inertia. [5]

Among people, who resolves these connectors best and deploys them as needed, at all times? Vedic scripture holds that such a person is an Avatara of God on earth. The counsel to “live like Rama, think like Krishna” captures this ideal of a controlled mind in both deed and thought.

Path Four: The Ideal and Its Human Limits

Perfection is always an ideal; God represents that ideal. God is identified as the embodiment of equanimity. The more a person embodies it, the more divinity they reveal.

Equanimity means being a judge rather than being judgmental; a conductor, not attached to any single instrument in the orchestra. Such a mind seeks neither glory nor vengeance. It is seen as Divinity. B.G. Chapter 12 describes the divine qualities in human behavior. (6)

Yet even God in human form is said to carry the same blemish in judgment that comes with deploying the Gunas. Only Govinda, the Supreme Being residing in His abode — Heaven, or Vaikunta — is entirely without blemish.

From this contrast, the human mind arrives at “heaven” as the seat of the ideal and “earth” as the seat of the human, and by extension, “hell” for those fatally flawed in their judgment. Thus, we arrive at the three realms familiar to believers: Heaven, Earth, and Hell.

Path Five: God as Anchor

Even with our best efforts to master the mind and its Gunas, there are moments when reality overwhelms us — the severe illness of a child, an unfathomable injury to someone dear, a natural catastrophe, an injustice imposed by others, or the immoral acts of people and nations. In these moments the mind seeks an anchor: someone or something to steady it long enough to restore calm and reach the reflective state of a Yogi.

The same is true of extraordinarily good fortune — a windfall, or an escape from catastrophe against all odds. These, too, are moments when the rational mind needs an anchor to steady its emotions.

Sometimes it may be enough simply to assure the mind that everything is going to be OK, freeing it to put forth its best effort. The silent prayer of a student before an exam, a candidate entering an interview, or an athlete before entering an arena are real-life examples of such anchoring of the mind and its commitment to best effort, seeking help from the guiding hands of the invisible God.

Once restored, a self-governed mind steers through the storm and carries on. The one who is most skilled at restoring and sustaining that Yogi-like, non-attached clarity of mind is called God — Yoga Eshwara.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिध्रुवा नीतिर्मतिर्मम ॥

yatra yogaśhvaraḥ kṛiṣhno yatra pārho
dhanur-dharaḥ

tatra śhrī vijayo bhūtir dhruvā nītir matir
mama

“Wherever there is the Lord of all Yoga (Krishna), and wherever there is Arjuna, the supreme archer — one committed to reflection and to managing the Gunas —

there will certainly be unending opulence, victory, prosperity, and righteousness.

Of this I am certain.” — Bhagavad Gita 18.78

Path Six: A Personal God

Rather than dwell only on these conceptual frameworks, it is often easier to picture God in a form that holds all these attributes at once:

- Answer to the awe of the infinite phenomena of nature and their effects (Brahman)
- Our inseparable unity with nature and its Creator
- The ideal of a controlled mind, equally disposed to everyone and everything (Sagunathvam)
- The ideal deployer of the Gunas, with objectivity and non-attachment
- The anchor that restores the mind in both crisis and ecstasy — the anchor that steadies the mind to put forth its best effort.

Such a personal God is described in the following verse as mother, father, relative, friend — knowledge, wealth, and everything, all at once:

त्वमेव माता च पिता त्वमेव । त्वमेव बन्धुश्च सखा
त्वमेव ।

त्वमेव विद्या द्रविणस्त्वमेव । त्वमेव सर्वम्मम देव
देव ॥

Tvam-Eva Maataa Ca Pitaa Tvam-Eva
Tvam-Eva Bandhush-Ca Sakhaa Tvam-Eva
Tvam-Eva Viidyaa Dravinnam Tvam-Eva
Tvam-Eva Sarvam Mama Deva Deva

Path Seven: Consecration and Worship

We “consecrate” all these ideals and aspirations into a figure — an idol, or a set of idols or images — placed in the prayer space in the home shrine or temple. These idols and images take many forms, including a personal deity (Ishta Devatha), worshipped through prayer and ritual service. If we look closely, these physical representations mirror and convey the pathways to God described above. [6] Prayer songs and verses come from many sources, including the personal prayer — Ishta Mantra — a teacher gives a student.

Pathways and our present-day practices

The Hindu way of life would appear to be a sequence of events from birth to death, each an attempt to carry the mind from the present and physical toward the infinite and sublime, along the pathways to God described above. It is woven into the social fabric through personal celebrations, daily worship services, festivals, weddings, and other community gatherings.

Puja and prayer at home or temple would appear to follow steps that transform our connection with God, beginning as a guest and ending as the intrinsic and evolved part of the “Self,” where the notion of “I” or individuality sublimates into the idea of “All.” [7]

In any Puja, the preparation resembles the arrival of a guest. Before the guest arrives, the house is cleaned, the space prepared, and a commitment made to attend to every detail of the guest’s needs. Upon arrival the guest is offered a seat, gifts, food, and praise. Each of these steps mirrors the steps of Puja precisely.

The prayer service is not empty formality. It is a rehearsal for a way of life: welcoming the other as God, attending to anyone as one would attend to the divine, until the distinction between host and guest, self and other, dissolves.

Then Puja moves through three levels of understanding: first, seeking God’s blessing and protection; next, seeking guidance toward reaching one’s highest potential; finally, a state of surrender in which the boundary between self and universe falls away. *Tat Tvam Asi*.

The Kathopanishad captures what remains when that boundary is gone:

“The Self is the ultimate light — beyond sun, moon, stars, lightning, and fire — the consciousness that illumines all experiences and is itself illumined by none.” — Kathopanishad 5.15

The pathways to God are not independent or exclusive. They are not isolated silos. We rely on them depending on the life situation and circumstances. Someone immersed in philosophy and intense analytical reasoning (Pathways 1, 3 and 4), for example, may resort to Paths 2, 5 and 6 when guiding the self or counselling someone else in times of deep emotional distress, inevitable in human life.

Everyone holds a generic conception of “God” as a word we all recognize. Yet beneath that shared label, each person carries a unique mixture of views, shaped by knowledge, life experience, culture, and introspection. Even within one person, the conception shifts. The God one turns to in despair is not quite the same as the God one addresses from comfort and safety.

Clarity on the pathways to God and the purpose they serve is as valuable as our ability to manage the mind through objectivity and non-attachment. Such discriminating ability between theology, which emphasizes faith, and analytical reasoning can evolve through sustained education in Practical Philosophy.

Discussion

God is a Philosophic entity (*Saguna Brahman*), Theological reference (Īśvara - creator, sustainer, dissolver) and human projections to meet practical human needs (ideal to refer against, anchor at moments of emotional duress, etc.). It is beyond the scope of a short essay to address each and their interconnectedness. It is also beyond the ability of one author to address all aspects pertaining to God (and certainly it is not the intent of this author, with due modesty). The premise of this essay is communication of the commonly understood pathways in relating to God with due reverence and regards for the large body of vedic literature known as *Veda Vangmaya*. This essay should be read as such and not as a commentary or analysis on any school of Vedic thought such as Advaita, Dvaita or Visishtadvaita.

These pathways to God are not presented as equals, with a route or road map connecting each other in some fashion leading to God. Indeed, every one of us may find ourselves in these pathways at different times, depending on the individual life and situations they present. Some may never explore the pathways of “*Awe of nature*” or “*Consecration of the ideals in the idol*”, etc. Some others may have a lifetime of favorable circumstances that they may not need God as an anchor to cope with any calamity in life! Few may live a life of limited bondage that they go through life without recognizing any

event as a “Calamity” and hence a need for a divine source for support! Others may marvel at these few as saints and liberated souls!

The pitfalls of worship without reflection

The framework on pathways to God, also helps us to see some pitfalls in worship and devotion to God without sufficient philosophic grounding.

We can lose sight of God as an ideal when we reduce the temple to a place of transaction: money and offerings exchanged for tangible blessings — wealth, health, family. Temples could become social venues with unequal treatment, where money, power, and status sort the devotees into favored and unfavored classes. The image and the rituals — the means — begin to outweigh the end: a self-controlled mind reflecting divinity through objectivity and non-attachment.

Reverence for God as an ideal to emulate may slip into treating idols as royalty, with services as opulent as those fit for a king. Priests and religious leaders could be seen as agents of God. Reverence and loyalty to them become an accepted way of life, while in principle, in the eyes of God, all are equal; no one is superior or inferior.

We may begin to think of the words of swamis and gurus as God’s own words. In such cases, they displace each person’s own reflection and self-governance. The ideal we seek to emulate may be substantially replaced by ritual and idol worship. Buddha, Adi Shankara, and other saints all worked to limit this ritual-centered drift and restore a path of reflection and reasoning (Jnana Yoga, alongside Karma and Bhakti). This tension — between emotion and ritual on one side

and reason and reflection on the other — appears to recur throughout human history as the mind continues to explore these pathways to God.

In recent times, deities also appear to have become objects to satisfy personal desires and passions of individuals. Competition over decoration and offerings to the idol sometimes overwhelm worshipful prayer and self-mastery. Ever-larger temples, taller and bigger statues, become displays of devotion, detached from the ideals they represent.

We see temple complexes housing several deities, each with signposts for offering specific paid prayer services to address grief and suffering or a list of wants and needs. For the distressed and faithful, such services may bring comfort — though a rational mind might question promises made by fellow human beings in the name of God.

These could be signs of drifting away from the ideals the idols were meant to represent.

Summary: The Pathways to God

The journey to relate to God could be seen through several pathways:

1. **Awe of nature** and its grandeur and orchestrated presence.
2. **Living the ideal — Tat Tvam Asi:** becoming one with All; realizing the “self” as connected with everything, thus witnessing God everywhere — within, outside, everywhere, in anything.
3. **Equanimity — Sagunathvam:** our well-governed mind mirrors equanimity toward every situation and experience. God is identified with this ideal state. God reminds us of this balance within

ourselves, echoed in the refrain “Eswaro’ Rakshathu” — may the Lord protect us all.

4. **The ideal person:** one who resolves and deploys the Gunas — Tranquility, Turbulence and Inertia — best, at all times, through the prevailing Knowledge, Bias and Ignorance.
5. **The anchor — Yoga Eshwara:** the one best able to restore and sustain a Yogi’s controlled mind, upon whom one can rely on as mother, father, relative, friend, knowledge, wealth, and everything.
6. **Consecration:** these principles are sanctified into the idol, in the temple or home shrine — visual symbols of invisible ideals.
7. **Idols and images:** visible symbols of the ideals we seek in life through a well-managed mind and its thinking.

God begins as something we encounter outside ourselves — in nature, order, beauty, mystery, and circumstance — and gradually becomes an ideal we recognize within ourselves: equanimity, objectivity, compassion, non-attachment, and self-mastery.



Figure 1: Pathways to God

Table 1: Pathways to God

Purpose	Means or resource	Outcome
Awe or wonder (Abstract)	God as the architect of the wonder of nature and its magnificence in its grandeur and inter-connectedness.	Unique human experience!
Cause and Effect (Philosophical)	Brahman: seeing the “Self” as integral, undivided entity of all that exists (<i>Tat Tvam Asi</i>)	Connected Self, freedom from the notion of “I” different from anything else. Living the way everything in nature exists!
Psychological Anchor (Freedom from our self-limiting thoughts and emotions – living as a saint!)	God as an entity beyond the perturbations of human mind; reflecting “Equanimity” and “permanence”	The Universe is the playing field, the abode of the God. In this thought, Love, Compassion, care for others, care for nature, courage, commitment, truthfulness, effort, are felt and practiced naturally, with everyone and everything, without constraints.
Nature Worship (Psychological Anchor translated to Visual symbols in nature)	God is the best in anything (as a reference); Biggest tree; Tallest mountain, ocean, etc. See Appendix- 1	Everything is seen as God, worthy of respect and worship.
Behavior Management (Ideal as reference for reasoning and logic in daily life)	God is Yoga Eshwara : Best adjudicator of Guna (Connectors); best at managing the prevailing Knowledge, Bias and Ignorance!	Life is seen and managed as the inter-play of Tranquility, Turbulence and Inertia. When in doubt, we surrender to the Lord and His guidance.
Visible symbols (Representing ideals we seek in any of the above)	God as Idols consecrated and worshipped: Places of worship (Temples), worship services, private prayer space, rituals, images and pictures of God(s), etc.	All of the above are made relatable through the visual symbols. Worship to the symbols fosters our commitment to pursue the ideals they represent.
Emotional Comfort (Practical means to surf the waves of daily life; cope with what appears to our mind as upheavals and irrational).	God as an independent resource to cope with life journey (<i>Samsara Saharam – Ocean of life</i>), in which I live and “I am not a philosopher, saint or psychologist. I live a life of anxiety and fear; wants and needs; apprehensions and expectations”.	God as a savior, protector, guide, benefactor, motivator, After all, we drive and use a car for our journey, without learning the nuances of its inner workings!

Conclusion

God begins as something we encounter outside ourselves — in nature, order, beauty, mystery, and circumstances — and gradually becomes an ideal we recognize within ourselves: equanimity, objectivity, compassion, non-attachment, and self-mastery. Frequently this reliance on God translates to a source of personal comfort (like a security blanket). These pathways are illustrated in Figure 1 and also in Table 1.

God would appear to be the means or source for our mind seeking happiness and inner peace. The pathways to God elevate our mind to feel and experience several fine human qualities: love, compassion, care for others, care for nature, courage, commitment, truthfulness, effort, morality, rule of law, etc. With God as a resource or reference, one never feels alone or isolated. Untrained mind is like an untrained horse, dragging the person around without control. But Self-control is never fully accomplished without objectivity and non-attachment. “God” sets the standards for such means and the goal or purpose behind Self-control. In the least, our mind like the horse stays its course thanks to the “blinkers” that helps it avoid distractions and stay focused on the track ahead, for an enlightened life of peace within and harmony with all that surrounds us!

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Appendix 1 — Three Stories of Redemption

Andhakasura. Andhaka, a blind demon born from Lord Shiva’s sweat, attacked Mount Kailash and tried to seize Goddess Parvati. Shiva pierced his chest with a trident in the ensuing battle. As Andhaka lay dying, his inner vision cleared; he repented, surrendered, and called Parvati his mother. Moved, Shiva forgave him, healed his wounds, and made him chief of his divine attendants (Gana), under the name Bhringi.

Jaya and Vijaya. These divine gatekeepers of Vishnu’s abode were cursed, for an offense against sages, to be born as Hiranyaksha and Hiranyakashipu in one age, and as Ravana and Kumbhakarna in the next. Vishnu vanquished them in his respective avatars — Varaha, Narasimha, and later Rama. Because they kept Vishnu constantly in mind, even through hostility (vidvesha-bhakti), death at his hands became an act of grace that

liberated their souls and restored their original divine status.

Bakasura, a giant crane-demon sent by King Kamsa to kill the young Krishna in Vrindavan, swallowed the child. Krishna expanded inside his throat, forcing the demon to burst apart. According to the Srimad-Bhagavatam, anyone killed directly by a supreme avatar is purified of all sin and attains Sayujya — liberation through union with the divine.

Appendix 2 – Verse 19 to 40, Chapter 10 Bhagawath Gita.

Vibuthi Yoga - Manifold Manifestations of the Divine.

Lord Krishna:

19. Arjuna! Now I shall describe to you my divine manifestations, that which are only the prominent, since there is no end to my glory or manifestations.

20. I (the Lord) am the person (Aathma) seated in the life center of all beings. I (the Lord) am the beginning, middle and the end of all beings.

Note: The above could imply: Brahman, the concept of "total self-control and unattached active participation" - described as the Lord - when perceived in its totality, is present in every conceivable aspect of the world. Such concept is eternal and hence has no beginning, middle or end.

Such universal conceptual state of existence, present everywhere, in everyone and in everything is impossible to describe completely. Hence the poet offers to illustrate the presence of this concept (Brahman or the Lord) through a few prominent examples or the divine manifestations. Stanzas 21 to 38 contain such examples or illustrations from a

rather large range of aspects of life, worldly objects, beings and literary references. At the end, the poet Vyasa returns to the conceptual description of the Lord and describes this concept once more in verse 39 to 42.

Since the illustrations provided in stanzas 21 to 38 refer to the Lord, presented as His personal description about Himself, the term I (the Lord) is used repeatedly.

It would appear to be the intent of the poet that the reader would not merely stay with the literal words of these examples as mere descriptions of the Lord, but rather as a means to comprehend the concept and thereby the universality of the conceptual state of Brahman or the Lord.

I (the Lord) am identified with the following (in each category):

21. Vishnu among the Gods. The radiance of the sun among all those which radiate. Marichi (the epic leader) among the Lords of the winds. Moon among the luminaries of the night.

22. The Saama Veda (one among the four Veda set to music) among the Vedas. Indra (the leader of the Gods) among the Gods. The mind (Manah) among the human organs. The intelligence or consciousness of the living beings.

23. Sankara (the Lord Siva) among the Lord's ordained for destruction of evil (Rudhras). Kubera (the Lord of wealth) among the Yakshas and Rakshasas. The fire (Pavakaha) among the eight Lords serving Lord Indra. The Meru peak among the mountains (the Meru mountain is considered to be the center of the Hindu religious geography and its peak the aboard of the Lord.)

24. The chief priest (Brihaspathi) among the household priests. Skandha (or Subramanya, the son of Lord Siva) among the generals. The ocean (Sagaram) among the lakes or bodies of water.

25. Brighu among the great saints (Maharishinam). The single syllable word "Aum" among all the words. The meditation (JapaH) among all religious practices of religious (Yagna).

Himalaya among all the immovable objects.

26. The sacred fig tree (Asvathaha) among the trees. Naradha among the divine or celestial saints (Deva Rishinam). Chitraratha among the celestial musicians (Gandharvas).

27. Uchchaisravasa, the celestial horse of Lord Indra among all the horses (Asvanaam). Airavatham, the celestial elephant of Lord Indra, among all the elephants. The king among the people of the earth.

28. Thunderbolt (Vajram) among the celestial weapons. Kamadhenu, the celestial cow that provides for all the needs of those who appropriately seek them, among all the cows.

Cupid the Lord of love and procreation. Vasuki (the celestial snake that adorns the finger of Lord Siva) among all the serpents.

29. The Anantha Sesha (the thousand headed serpent, which forms the bed for the Lord Mahavishnu) among all the multi headed serpents (Nagas). Varuna (the Lord of water) among the deities of water. Aryama (the ruler of the world of ancestors) among the ancestors. Yama (the Lord of death, maintaining control of mortality of the living beings) among those who control and maintain order (Samyathamam).

30. The noble Prahlada among the children of Dhiti. The time among those who compute. Lion (king of animals) among the animal kingdom (Mrigaanam). Garuda, the eagle chariot of Lord Vishnu, among the birds.

31. Wind among those means for purification.

Rama among those who wield arms (Sastra Bhutam) for righteous causes. Shark among the fishes. Ganges (Jhanavi) among the rivers.

32. The beginning, middle and the end of all creations. The knowledge and understanding of one's own self (Adhyathma Vidhya) among all learnings. The logical arguments (Vaada) among all forms of arguments or analysis.

33. The letter "A" among all the letters. The pair in compound words. (This is with reference to the grammar in Sanskrit language, where compound words are formed by combining two words.) The eternity with reference to time. The creator with faces appearing in every direction (Visvatho Mukham).

34. The all-consuming death (Mruthyu). Prosperity (Udhbhavaha) among the prosperous (Bhavishtantham). The fame (Kirthi), wealth (Sri), expression or speech (Vaak), memory (Smruthi), Intelligence (Medha), forgiveness (Kshaya) and firmness (Dhruthihi).

35. The Saama Veda composed in the meter called Brihat (Brihat Saama) among the renderings of the songs of Saama veda. The holy song of Gayathri among all the meters (Chandasam). The month of "Margashirsha" (which corresponds to the season for ripening of crops just prior to

harvest), among the months (Maasaanaam). Spring (the season for blooming of the flowers), among all the seasons (Ruthunam).

36. The play of dice among all acts of gambling. The splendor (Thejas) of those with great accomplishments (Thejasvinaam). The victory (Jaya), activity or effort of those determined to achieve results. The good or noble (Sathvam) among the nobility (Sathvathaam).

37. Vasudeva (the father of Lord Krishna) among the members of the Vrishni family. Arjuna among the Pandavas. Vyasa among the saints (Muninaam). Ushaanaa among the poets (Kavihi).

38. The scepter (Dhandam) among the symbols of punishment (Dhamyatham). The rule of justice (Neethi) among the victorious. Silence (Maunam) among the silent persons or things (Guhyanam) Knowledge (Gyanam) among those of knowledge (Gyanavatham).

39. Arjuna! I (the Lord) am the seed (Bhijam) of everything (Sarva Bhuthaanaam). Without Me none exists, either animate or inanimate objects (Bhuthaanaam Characharam).

40. Arjuna! There is no end to My divine manifestations (Dhivyaanaam Vibhuthinaam). What I have explained to you thus far are mere examples of my manifold manifestations.

Lord. Taken literally, the above would appear to be a long list of unconnected examples. There are several books which provide excellent analysis of each of the above examples and their relevance from the historical, literary, religious and philosophic contexts. It is equally possible to illustrate the subtlety of the concept of Brahman - the concept of "total self-control and unattached active participation" - underlying each of these examples.

Note: Above is a long list of representations expressed as the edification of the

About the Author



Dr. Krishnamoorthy (Subbu) Subramanian - Engineering/Management professional with global experience in industry, innovation and mentoring. President, STIMS Institute, Knowledge Integration Co. www.STIMSInstitute.com His current work is centered on Applied Philosophy and Psychology. His blog site: Spirituality in Practice www.Sipractce.com He is the author of three books. Recent book: **Spirituality in Practice**. <https://www.amazon.com/Spirituality-Practice-Exploration-collaboration-cohesiveness/dp/B0BV49NPNQ>

His webinars for the Veda Samskruti Samiti (VSS) can be seen at:

<https://www.youtube.com/watch?v=8d6pi471sf0>

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Dr. Subramanian is presently serving as Honorary Editor of *vEda vaaNee* e-Journal of VSS. He is the President of American Association for Social Advancement of India (AASAI), an NGO serving the needs of the under-privileged destitute, women and children in the areas of rehabilitation, education, healthcare and mental health in India.



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The Stories from Bhagawata Purana - A Healing Therapy

C. Bhavani Tripura

Research Scholar, Sri Venkateswara University, Tirupati, Andhra Pradesh

kbhavanitripura2021@gmail.com

Abstract

The Bhagawata Purana occupies a unique position in Indian literary, philosophical and religious traditions, integrating devotion, ethics, philosophy and narrative discourse. Beyond its theological significance, the narratives of **Bhagavata Purana** engage with fundamental dimensions of human experience, including fear, grief, rejection, guilt, helplessness, resilience and the search for meaning. is incredibly famous for its deep theological and philosophical insights and most prominently for its elaborate portrayal of the life and teachings of Lord Krishna. As a spiritual text, it not only serves as a devotional guide but also as a vast repository of moral narratives, mythological episodes, and profound reflections on human nature and the divine. The complete text is structured around stories that involve complex characters facing immense adversity - ranging from kings losing their kingdoms to sages confronting existential crises to devotees tested in their faith and finding transcendence through devotion, surrender and alignment with cosmic order i.e., Dharma. Beyond its religious and literary significance, the Bhagawata Purana functions as a powerful medium of psychological and emotional healing through narratives that address human suffering, fear, grief, attachment and search for the meaning of their existence. This paper explores selected stories from the Bhagawata Purana as forms of healing therapy, drawing parallels with modern narrative therapy and psycho-spiritual counselling. By analysing key episodes such as the story of King Parikshit, Prahlada, Dhruva, Gajendra and the Gopis, the study shows how listening to internalizing and retelling these narratives help catharsis, resilience, emotional regulation, and spiritual integration. The paper argues that the Bhagawata Purana offers an indigenous therapeutic framework rooted in Indian Knowledge Systems (IKS) relevant for contemporary mental-health discourse.

Keywords: Bhagawata Purana, philosophical insights, Indian knowledge Systems, healing therapy.

Introduction

The Puranas are a vast genre of ancient Indian literature that form a crucial part of sacred Hindu texts. Composed primarily in Sanskrit, these texts emerged over centuries with their origins tracing back to early centuries of common Era. The term Purana means ancient or old and these Puranas are intended to

preserve and send cultural memory, religious teachings, and cosmological frameworks. The Puranas adopt more narrative and accessible form, using dialogues and narratives to convey spiritual ethical and cosmological knowledge.

There are 18 major Puranas, each varying in length content and theological emphasis. All the Puranas share a common

structure including the five key topics called as Pancha-lakshana:

1. Creation of universe - Sarga
2. Secondary creation - PratiSarga
3. Genealogies of Goda and Sages - Vamsha
4. Reigns of Manus - Manvantara
5. History of dynasties - Vamsha Charitra

They also contain extensive teachings on righteousness, devotion, yoga, philosophy, rituals and pilgrimages.

One of the defining features of the Puranas is their devotional orientation - especially in texts like the Bhagavata Purana, which centres on Lord Krishna, communicate complex spiritual ideas through compelling stories. Hence, these Puranas have played a vital role in shaping Hindu thought, popular religious practice and cultural identity offering profound insights into human life, divine principles and the path to liberation.

Traditionally attributed to the sage **Vyasa**, who is also credited with compiling the Vedas and composing the Mahabharata and 18 Puranas, the Bhagavata Purana is believed to be his final and most mature spiritual work.

The text is divided into 12 books, also known as Skandhas or Cantos. Each Skandha deals with different aspects of cosmology, theology, philosophy, and stories of various avatars of Vishnu.

The **Bhagavata Purana** comprises a total of 335 chapters comprising of 18,000 shlokas in Sanskrit. These verses are composed primarily in the form of poetic couplets and are often set to meter, facilitating memorization and oral transmission.

- **Skandha 1–2:** Introduction, purpose of the Purana, and philosophical foundations.
- **Skandha 3–6:** Cosmology, stories of creation, and early avatars.

- **Skandha 7:** The story of Prahlada and Narasimha.
- **Skandha 8:** The story of the churning of the ocean and other avatars.
- **Skandha 9:** Lineages of dynasties leading up to Krishna's birth.
- **Skandha 10:** The most celebrated section, describing the full life story of Lord Krishna—from his birth in Mathura, childhood in Vrindavan, to his later exploits in Dwaraka.
- **Skandha 11–12:** The teachings of Krishna to Uddhava (Uddhava Gita) and the signs of the Kali Yuga, culminating in the final dissolution of the universe.

While traditionally **Bhagavata Purana** is viewed through a theological and devotional lens, the text also lends itself to contemporary psychological inquiry especially when examined in terms of human resilience. Many of the narratives illustrate how individuals cope with transcend extreme personal and social challenges through inner transformation, spiritual insight and divine connection. These themes resonate with modern psychological theories of resilience that can enrich current psychological frame works particularly in understanding the role of faith, meaning-making and emotional regulation.

Bhagawata Purana and the Concept of Healing

In modern psychology, healing is understood as the integration of emotional wounds, cognitive clarity and meaning-making. The Bhagawata Purana addresses all three dimensions through:

- Sravana (listening) – alternative reception of narratives

- Manana (reflection) – internalization and interpretation
- Nididhyasana (deep contemplation) – transformation of consciousness

The Purana itself emphasizes the healing power of listening.

शृण्वतां स्वकथाः कृष्णः प्यश्रवणकीर्तनः।
हृद्यन्तःस्थो ह्यभद्राणि विधुनोति
सुहृत्सताम्॥ (Bhāg. 1.2.17)

“Sri Krishna, who is within the heart, cleanses all inauspiciousness of those who listen to His stories with devotion”

This verse clearly suggests a psychological purification process akin to emotional cleansing or trauma resolution.

Narrative Therapy

Narrative therapy is based on the idea that human beings understand their lives through stories. Psychological distress often arises when individuals become trapped in negative narratives about themselves. Therapeutic intervention involves helping individuals reinterpret their experiences and construct empowering narratives. White and Epston describe this process as “re-authoring the self.” Through dialogue and storytelling, individuals are encouraged to see their problems as external challenges rather than intrinsic flaws. Narrative therapy in contemporary psychology helps individuals reframe their life stories, externalize problems and rediscover agency.

Similarly, Bhagawata Purana provides archetypal narratives through which listeners recognize their own struggles mirrored in divine stories. Suffering is not denied but re-contextualized with larger cosmic and ethical framework.

Objectives of the study

1. To examine selected narratives of Bhagwat Purana in relation to experiences of human suffering and transformation.
2. To identify the role of listening reflection, Remembrance, and spiritual orientation in these narratives.
3. To examine conceptual correspondences between selected Bhagavad-Gita narratives and principles associated with narrative therapy.
4. To analyse themes such as resilience, identity formation, meaning, making, acceptance, and emotional transformation.
5. To explore the contemporary relevance of these narratives within the broader framework of Indian knowledge systems.

Methodology

The present study adopts qualitative texture and interpretative methodology. The primary source is Shrimant Bhagavata Maha Purna, with particular attention to narratives and verses relating to psychological, emotional, and existential experiences.

Five narratives have been selected for detailed examination: King Parikshit, Dhruva, Ajamila, Gajendra and Prahlada. The selection is waste on the prominence of experiences, such as fear of death, rejection, moral crisis, helplessness, and persecution in these narratives.

The study proceeds through four stages:

1. Textual identification: relevant narratives and verses are identified from the Bhagavata Purana.
2. Contextual analysis: each narrative is examined within its theological and narrative context.
3. Comparative interpretation: selected narrative elements are compared with concepts associated with contemporary narrative therapy, including meaning, making identity,

reconstruction, re-authoring, reframing, and resilience.

4. Contemporary interpretation: the possible relevance of these narrative processes to contemporary discussions of psychological and psycho, spiritual well-being to be considered.

The study does not claim that Bhagavata Purana is a modern psychological or therapeutic manual. Nor does it claim historical equivalent between Bhagavata thought and contemporary psychotherapy, the comparison is interpretative and interdisciplinary intended to identify conceptual correspondences while preserving the distinctive, philosophical and spiritual context of the original text.

Healing Narrative from Bhagawata Purana

King Parikshit - Healing Through Acceptance of Death

The Bhagawata Purana begins with the curse received by King Parikshit to die within 7 days. Instead of despair, he seeks wisdom through listening to Suka's narration. His psychological transformation from fear to serenity exemplifies death-acceptance.

The Pandavas left for Himalayas making Parikshit as their successor of Hastinapur. He was a righteous ruler who upheld Dharma. One day, while hunting in the forest, King Parikshit felt tired and thirsty. He visited the ashram of sage Shamika and asked for water. The sage was deep in meditation and did not respond. The king felt insulted and was overpowered by momentary anger and placed a dead snake around the neck of the sage as a garland. Shringi, the youngest son of the sage, came to know about the insult done to his father and cursed that King Parikshit would die from the bite of the King of snakes Takshaka. When King Parikshit came to know about the curse, he accepted it calmly. Instead of avoiding death, he renounced his kingdom and went to

the banks of river Ganga. There, among all sages was the great Shukdeva, the son of Vyasa. King Parikshit asked sage Shukadeva "What is the most important duty of a man who is about to die?" In response, Sage Shukadeva recited the entire Bhagawata Purana over the period of seven days, which covered the concepts of the creation of universe, stories of avatars, teachings on devotion and the divine life of Lord Krishna. On the seventh day, as foretold, the serpent king Takshaka bit King Parikshit and the king left his mortal body and reached heaven. Because King Parikshit spent his final days hearing about Lord Krishna with full devotion, King Parikshit attained liberation.

अथो विहायेमममुं च लोकं
विमर्शितौ हेयतया पुरस्तात् ।

कृष्णाङ्घ्रिसेवामधिमन्यमान

उपाविशत् प्रायममर्त्यनद्याम् ॥ (1.19.5)

Meaning: Having considered both this world and the next as ultimately secondary, he gave them up and regarding service to the feet of Krishna, as the highest goal sat down upon the Bank Of, the sacred river to undertake his final observance.

Analysis:

The significance of the above shloka lies in change of orientation of King Prikshit. The impending death does not disappear, rather his response to death changes. The narrative presents movement from worldly attachment towards reflection and spiritual purpose.

Hence, the therapeutic interpretation is not to claim that King Parikshit received psychotherapy, but to observe that narrative engagement enables him to construct a meaningful response to an otherwise overwhelming existential crisis.

आश्रुत्य तदृषिगणवचः परीक्षित्
समं मधुच्युद्गुरु चाव्यलीकम् ।
आभाषतैनानभिनन्दयुक्तान्
शुश्रूषमाणश्चरितानि विष्णोः ॥ (119.18)

Translation: “Having heard the words of the assembled sages, Parikshit, recognising their profound and truthful nature, respectfully addressed them, expressing his desire to hear the deeds of Vishnu.”

The above verse portrays Parikshit as a listener. His response to crisis is not isolation but meaningful engagement with a community of sages and with a larger narrative concerning life, duty and transcendence.

Thus, Sravana becomes more than passive hearing. It becomes an intentional search for meaning.

In the above story death is not treated as a personal failure, instead Takshaka becomes symbolic of mortality. As King Parikshit asks the existential question, Sage Shuka guides him through sacred narrative of Bhagawata Purana. It also teaches the power of devotion at the time of death and also emphasizes that sincere listening to divine stories leads to liberation.

Dhruva: Healing from Rejection and Identity formation

The story of Dhruva illustrates the psychological effects of childhood rejection. As a young prince, Dhruva is humiliated by his step-mother, who denies him the right to sit on his father's lap. Deeply hurt, the child seeks solace in spiritual practice. Guided by Sage Narada, Dhruva undertakes intense meditation and eventually receives the vision of Lord Vishnu.

The story illustrates how emotional pain can be transformed into spiritual strength. In psychological terms, the narrative reflects identity reconstruction, where an individual reframes personal suffering as a source of growth and purpose.

गुणाधिकान्मुदं लिप्सेदनुक्रोशं गुणाधमात् ।
मैत्रीं समानादन्विच्छेन्न तापैरभिभूयते ॥ (4.8.34)

Translation: “One should cultivate joy in the presence of those who are more qualified, compassion towards those who are less qualified and friendship with those who are equal, by cultivating such relationships, one is not overwhelmed by affliction.”

Analysis: The divine teaching occurs under the guidance of great sage Narada to Dhruva and is particularly relevant to emotional regulation and interpersonal relationships. It offers a practical framework for managing comparison, envy, superiority and social tension. From a contemporary perspective the shloka can be as a form of cognitive and emotional reorientation. Instead of allowing social comparison to allow distress, one is encouraged to cultivate appropriate emotional responses towards different categories of people.

Hence, the story represents an ethical spiritual method of regulating responses to social relationships.

Ajamila: Moral Crisis and Redemption

The story of Ajamila provides compelling narrative of moral decline and redemption. Once a virtuous Brahmin, Ajamila becomes morally corrupted and spends his life in sinful activities. At the moment of death, he calls out the name of his son Narayana, unintentionally invoking the divine name. This act leads to his spiritual awakening

The story demonstrates the therapeutic power of symbolic language and remembrance. From a narrative therapy perspective, Ajamila's life story is rewritten at the moment of crisis, transforming a narrative of moral failure into one of redemption.

साङ्केत्यं पारिहास्यं वा स्तोभं हेलनमेव वा ।
वैकुण्ठनामग्रहणमशेषाघहरं विदुः ॥ (6.2.14)

Translation: “The learned now how the utterance of the divine name of Vaikuntha, whether indirectly, in song or even negligently, has the power to remove the consequences of sinful action.”

Analysis: The shloka belongs to the theological framework of nama-mahatmyam, the power attributed to divine name. The narrative explicitly describes a subsequent process of disciplined spiritual practice.

The narrative is not just sin followed by miraculous redemption. It includes recognition, reorientation and sustained transformation.

Gajendra Moksha: Coping with Crisis and Helplessness

The episode of Gajendra Moksha describes an elephant king trapped by a crocodile in a lake. Despite his strength, Gajendra cannot free himself and calls upon the divine for help.

The story symbolizes the human experience of helplessness in the face of overwhelming adversity. Psychologically, it stands for the process of acceptance and surrender, which is often a crucial stage in coping with crisis.

श्रीगजेन्द्र उवाच -

ॐ नमो भगवते तस्मै यत एतच्चिदात्मकम् ।
पुरुषायादिबीजाय परेशायाभिधीमहि ॥ (8.3.2)

Translation: “Gajendra said; I offer my reverence to the Supreme Person, from whom this conscious existence arises, who is the primal source of all upon whom I meditate.”

Analysis: The movement from helplessness to prayer is central to the narrative. Gajendra does not simply experience distress; he articulates his understanding of existence and directs his consciousness towards a higher principle.

Hence, the story is an example of meaning-making during crisis. The crisis becomes an occasion for existential reflection.

Prahlada: Spiritual Resilience in the Face of Persecution

The story of Prahlada illustrates extraordinary resilience. Despite severe persecution from his father Hiranyakasipu, Prahlada remains steadfast in his devotion.

The narrative highlights the importance of inner stability and spiritual conviction in overcoming external adversity. Prahlada's unwavering faith demonstrates the psychological strength that arises from deeply internalized values and beliefs.

श्रीप्राह्लाद उवाच -

तत्साधु मन्येऽसुरवर्य देहिनां सदा
समुद्विग्नधियामसद्गहात् ।
हित्वात्मपातं गृहमन्धकूपं
वनं गतो यद्भरिमाश्रयेत् ॥ (7.5.5)

Translation: “Prahlaad said: I consider it beneficial for those whose minds remain disturbed by attachment to the temporary to seek refuge in Lord Hari and turn away from the condition that perpetuates such distress.”

Analysis: The shloka directly associates a disturbed state of mind with attachment to what is understood as temporary and proposes refuge in Lord Hari as an alternative orientation. Identity of Prahlada is not determined by the hostile environment surrounding him. His resilience is therefore preservation of an internally coherent value system despite external pressure.

Conclusion

The narratives of Bhagawata Purana demonstrate a sophisticated understanding of the psychological dimensions of human life. Stories such as those of Parikshit, Dhruva, Ajamila, Gajendra and Prahlada illustrate how sacred narratives address themes of fear, rejection, guilt, crisis and resilience. When examined through the lens of narrative therapy, these stories reveal powerful mechanisms of healing that involve reframing personal experiences, constructing meaningful identities and cultivating emotional stability. Within the broader framework of Indian Knowledge Systems, the Bhagawata Purana emerges not only as a religious scripture but also as a profound repository of therapeutic wisdom. By integrating traditional narratives with modern

psychological perspectives, scholars can uncover new dimensions of ancient texts and demonstrate their continuing relevance in contemporary discussions of mental health and well-being.

Narrative	Primary Experience	Transformative Process	Contemporary Interpretative Concept
Parikshit	Fear of death	Acceptance, inquiry and Sravana	Meaning -Making
Dhruva	Rejection	Discipline and transformation of identity	Identity reconstruction
Ajamila	Moral decline	Recognition and renewed practice	Re-authoring
Gajendra	Helplessness	Acceptance and surrender	Coping and meaning - making
Prahlada	Persecution	Preservation of values a devotion	Resilience

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About the Author

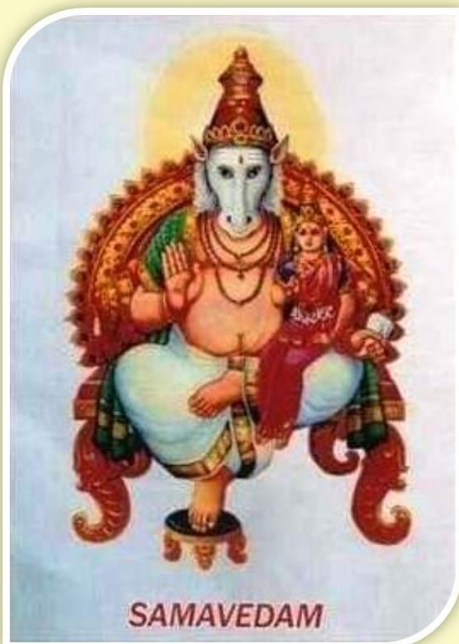


Ms. K. Bhavani Tripura is an Assistant Professor of Sanskrit and Academic Coordinator at Badruka College of Commerce and Arts. She holds M.A. degrees in Sanskrit and English and has over two decades of teaching experience, with more than a decade of academic service at Badruka College. Her academic interests include Sanskrit literature, Indian Knowledge Systems (IKS), the Bhagavata Purana, Indian philosophy, and the application of traditional narratives to contemporary educational and human-development contexts. She is currently pursuing her Ph.D. and has authored/co-authored around fifteen research papers. She has actively contributed as a resource person and coordinator in seminars, faculty development programme, Sanskrit-language initiatives, and other academic activities. Her current research explores the therapeutic and transformative dimensions of narratives from the Bhagavata Purana.



Section Two

Sanatana Dharma





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॥ Medha Suktam ॥

*A Vedic Path to Knowledge, Creativity, and Abundance
Medha: The Attainment of Knowledge and Oneness*

Raghava S. Boddupalli

Chief Editor, vEda vaaNee, Veda Samskruti Samiti (VSS), Hyderabad

raghava7boddupalli@gmail.com

Abstract

मननात् त्रायते इति मन्त्रः - A mantra is that which protects when contemplated upon. Mantras are powerful tools for spiritual unfoldment and have been part of our spiritual tradition right from the Vedic age. Chanting mantras becomes more engaging and fruitful when their meanings are clearly understood. This section presents the meaning and significance of some commonly recited Veda mantras.

ओ-म्मेधादेवी जुषमाणा न आगाँ-द्विश्वाचीं भद्रा सुमनस्य मांना ।

त्वया जुष्टा नुदमाना दुरुक्ताँ-न्बृहद्वदेम विदथै सुवीराः ।१।

त्वया जुष्टं ऋषिर्भवति देवि त्वया ब्रह्माँ-ऽऽगतश्रीरुत त्वया ।

त्वया जुष्टंश्चित्रं-विन्दते वसु सा नो जुषस्व द्रविणो न मेधे ।२।

om medhādevī juṣamāṇā na āgādvīśvācī bhadrā sūmanasyamānā ।
tvayā juṣṭā nūdamānā duruktāṅ brhadvādema vidathē suvīrāḥ ।१।

tvayā juṣṭa ṛṣirbhāvati devi tvayā brahmā'gataśrīrūta tvayā ।
tvayā juṣṭāścitraṁ vindate vasu sāno juṣasva draviṇo na medhe ।२।

- Taittirīya Aranyaka 4-10

Introduction

Medha, in its profound essence, signifies the faculty of exceptional intelligence, encompassing the ability to retain not only the words of a text (*grantha*) but also its deepest meanings (*artha*). In the context of Vedic wisdom, this extraordinary attribute is critical for comprehending the unity (*abheda jnana*) of the *Jivatman* (individual self) and the *Paramatman* (Universal Self). This realization of oneness is the pinnacle of spiritual attainment in many Vedantic traditions, underscoring the transformative potential of *medha*. Consequently, invoking *medha* through prayers becomes an essential spiritual and practical pursuit, bridging intellectual sharpness and intuitive wisdom.

A revered collection of *mantras* known as the *Medha Suktam* celebrates and seeks this exceptional faculty. These *mantras* are found in the *Taittirīya Aranyaka* (10th Praśna, Anuvāka 39–42), within what is traditionally referred to as the *Mahānārāyaṇa Upanishad*. They span over five (05) *mantras*, as elucidated in the commentary of Acharya Sayana.

This section re-renders and explains these *mantras* based on Sayanācharyā's commentary, emphasizing the significance of *medha* not only in spirituality but also in daily life.

This analysis aims to explore the profound meanings embedded in the 1st and 2nd *mantras* are discussed here.

Mantra word meaning for 1st Mantra

मेधा – the capacity to retain both the text and its meaning in the mind; देवी – the presiding divinity; जुषमाणा – being pleased; नः – to us; आगाद् – may (she) come; विश्वाची – the one who comprehends everything; भद्रा – auspicious; सुमनस्यमाना – endowed with a benevolent and noble mind; त्वया – by you; जुष्टाः – being blessed; नुदमानाः (जुषमाणाः) – driving away; दुरुक्तान् – improper words that are neither beneficial for attaining *Purusharthas* (human goals) nor aligned with Vedic principles; बृहद् – the great Brahman; वदेम – we will proclaim; विदथे – during *yajnas* (which purify the mind); सुवीराः – endowed with virtuous offspring and worthy disciples.

Mantra word meaning for 2nd Mantra

त्वया – by you; जुष्टः – the one who is blessed; ऋषिः – a sage; भवति – becomes; देवि – O Goddess; त्वया – by you; ब्रह्मा – attains the status of Hiranyagarbha (the creator); आगतश्रीः – becomes the possessor of prosperity and wealth; उत – also; त्वया – by you.

त्वया – by you; जुष्टः – the one who is blessed; चित्रम् – various kinds of; विन्दते – attains; वसु – wealth; सा – such a divine presence; नः – to us; जुषस्व – kindly bless; द्रविणोः (द्रविणेन) – with abundant wealth; मेधे – O Medha (personified intellect)!

Translation of the 1st Mantra

O Goddess Medha, the embodiment of wisdom and intellect, may you, who delight in benevolent thoughts, approach us with your auspicious presence. You are all-pervading, comprehending everything with your divine mind. Being graced by you, may we drive away improper and harmful words (*duruktan*) that deviate from the righteous path and Vedic principles. With your blessing, may we proclaim the greatness of *Brahman* during the *yajnas* (that purify our minds), and may we be endowed with virtuous offspring and worthy disciples (*suvirah*).

Translation of the 2nd Mantra

By your grace, O Divine Medha, one becomes a *rishi*, endowed with spiritual insight. The one blessed by you becomes *Brahma*—Hiranyagarbha, the Creator. Blessed by you, one attains manifold wealth (*vasu*) and treasures. O Goddess Medha, presiding deity of intellect, please bestow upon us your divine favour and bless us with prosperity and abundance, guiding us on the path of knowledge and enlightenment.

Reflections on the first two Mantras of *Medha Suktam*

The following points emerge as we reflect upon the implications of the first two *mantras* of *Medha Suktam*:

1. Divinity within as perceived in the Vedas

The Vedic worldview emphasizes that the Divine is present both within and outside of us. Its profound realization inspires awe in the sages, who marvel at the immense potential of grasping and retaining knowledge within human beings, pointing to the divine essence that shapes human capability.

2. From wonder to actualization: A tradition of excellence

- It is to be noted that while *Medha Suktam* extols and admires human potential of grasping and retaining knowledge, it also promotes *medha* through practice and dedication. The tradition of *avadhanas* exemplifies this disciplined pursuit of mastery in memory, intellect, and creativity.
- Max Muller, in *What India Can Teach Us* (p. 228), provides a vivid account of the memory capability of the Vedic pandits: ‘If every manuscript of the *Rgveda* were lost, we should be able to recover the whole of it—from the memory of the *srotriyas* (one who studied Veda; Veda family) in India. These native students learn the Veda by heart from oral instruction, never from manuscripts or printed editions. I have met such students at Oxford who could not only recite the Vedic hymns flawlessly but also spot misprints in my printed edition with remarkable precision.’

3. The spiritual purpose of medha

Sayanācharyā’s commentary highlights the spiritual aim of *Medha*: it enables the realization of *Jiva-Brahma aikya*—the unity of the individual self with the Supreme Consciousness. This divine insight defines the ultimate purpose of cultivating *medha*, revealing its profound spiritual dimension.

4. Medha’s integration of the spiritual and the mundane

In the Vedic tradition, intellectual excellence serves not only spiritual awakening but also worldly success. This balanced approach reflects a culture where art, science, and knowledge are imbued with spiritual purpose. Such integration prevents the dominance of materialism and fosters recalibration towards noble ideals in all endeavours.

5. Worldly accomplishments as expressions of medha

The practical benefits of *medha*, as celebrated in the *Suktam*, are deeply significant and symbolic:

- One attains the creativity of *Brahma*, the Creator.
- One becomes a *rishi*, a seer and visionary capable of perceiving profound truths.
- One is blessed with material prosperity, reflecting abundance in the physical realm.

The hymn’s invocation of *Medha Devi* presents a holistic vision, addressing the needs of all individuals. It is a prayer for students seeking intellectual enhancement, for seekers desiring creativity and knowledge, and for those longing for spiritual liberation and material abundance. These reflections highlight the Vedic ethos of harmonizing spiritual purpose with worldly success.

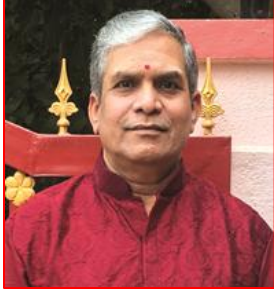
The *Medha Suktam* thus serves as an inspiring guide for individuals across all walks of life, promoting balanced growth and fulfillment.

(to be continued...)

– Harih OM –

– Om tat sat –

About the Author



Dr. Raghava S. Boddupalli, MSc., PhD – Worked as a scientist in the field of Plant Biology for over 35 years. In the last fifteen years, he has completed studying the Krishna Yajurveda. This has inspired him to publish several research articles on Vedas in relation to Botany in national and international scientific journals. He has also completed two Veda Projects titled, ‘*Plant Biology of Yajurveda*’ and ‘*Plants of Atharvaveda - Their Descriptions and Uses*’ sponsored by the Indian National Science Academy (INSA), New Delhi. He has edited and published three Veda books namely, ‘*Taittirīya Yajurvēdīya Āśīrvāda Manjarī*’, ‘*Abhiśravaṇa Mantrah*’ and ‘*Agnimantra Manjarī*’. Dr. Raghava has been serving as an Editor-in-Chief for the *vEda vaaNee* e-Journal since its inception.



vEda vaaNee
— e-Journal —

సర్వప్రదేశములలో దర్శన మిచ్చే సహజ దేవాలయం

[A Natural Temple that Reveals Itself in All Places]

చిర్రావూరి శివరామకృష్ణ శర్మ

(Chirravuri Sivaramakrishna Sarma)

13-9-104, పి.ఆర్. నగర్ పార్క్ ఎదురుగా, మోతీనగర్ పోస్ట్, హైదరాబాద్ — 500114

Abstract

Parabrahman constitutes the head of this ‘*Śiśumāra*’ (celestial porpoise-like formation). Dharma-devata forms the crown (the uppermost part of the head); Lord Brahma is the upper jaw, and the ‘*Yajña*’ (sacrificial ritual) is the lower jaw. Lord Vishnu is the heart, while the Year represents the generative organ. The *Āśvinī Kumaras* are the feet; Atri forms the middle section (the ninth part), and Mitra and Varuna are the hind feet —this is how it is described in the *Taittirīya Aranyaka* section of the Yajurveda. Agni constitutes the first segment of the tail; Indra is the second segment; Prajapati is the third joint; and Abhaya-Brahma is the fourth joint. This is described there as the *Divya Shakvara*. However, it is said that in the Kali Yuga, the deity does not possess three of the feet, but only the fourth one remains. Yet, here, only one foot is visible; the other three are not seen. This is likely a transformation caused by the influence of the Kali age. This is the ‘*Śiśumāra Brahma*’. It is prescribed that one should meditate upon it during the *Sandhyāvandanam* period, facing towards the north.

పరబ్రహ్మ ఈ శిశుమారానికి శిరస్సు. ధర్మదేవత మూర్ధము. అంటే శిరస్సు యొక్క పైభాగము బ్రహ్మదేవుడు పైదవడ యజ్ఞము క్రిందిదవడ. విష్ణువు హృదయము. ప్రజననం అంటే జననేంద్రియము సంవత్సరము. అశ్విని దేవతలు పాదములు. అత్రి నడుమ నవమ భాగము. మిత్రావరుణులు వెనుక పాదములు. అని తైత్తిరీయ ఆరణ్యకము అనే వేదభాగంలో వర్ణన. అగ్నితోక యొక్క మొదటి కాండము. ఇంద్రుడు రెండవ కాండము. ప్రజాపతి మూడవ కణుపు. అభయ బ్రహ్మ నాల్గవ కణుపు. ఇది దివ్య శాక్వరము అని అక్కడ వర్ణన చేశారు. అయితే కలియుగంలో దేవతకు మూడు పాదాలు ఉండవు. నాలుగవ పాదమే ఉంటుంది అని చెప్తారు. కానీ ఇక్కడ ఒకటే పాదం కనబడుతోంది. దీనిలో కూడా

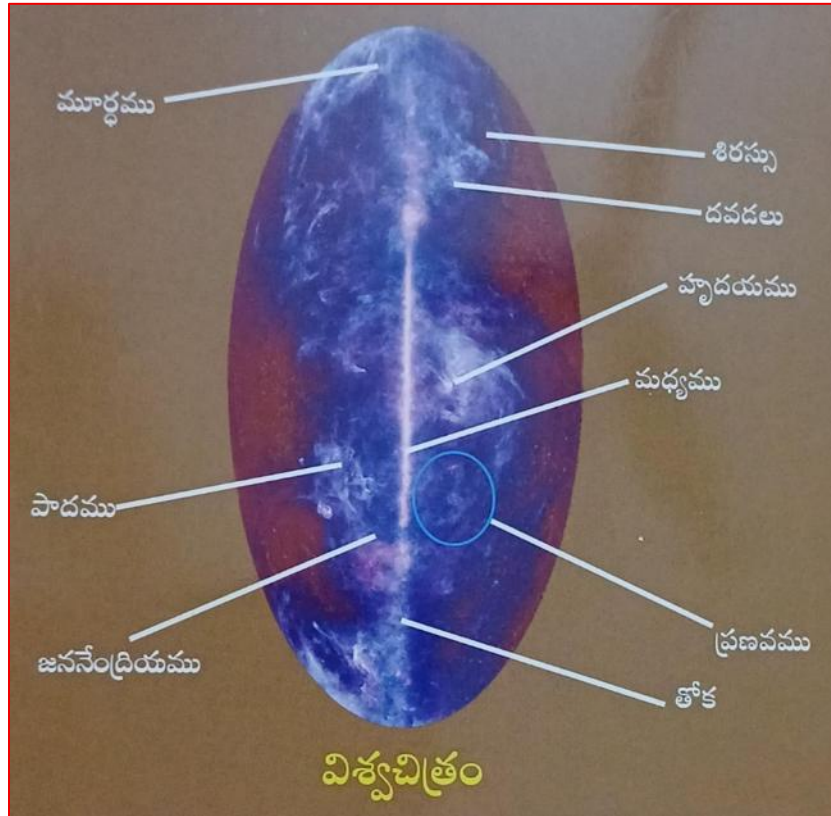
మిగిలిన మూడు పాదాలు కనబడటంలేదు. బహుశా కలి యొక్క ప్రభావమైన మార్పు అయి ఉంటుంది. ఇది శిశుమార బ్రహ్మ. సాయంకాలపు వేళ ఉత్తరంగా తిరిగి సంధ్యాకాలంలో దాన్ని ధ్యానం చేయమని రాశారు. దీనికి సంబంధించిన సంస్కృత భాగం వ్యాఖ్యానం ఇది.

ప్రతిదినం సాయంకాలం ధ్రువునితో కలిసి 'శిశుమార ధ్యానం' చేస్తే అగ్నివలన, నీటివలన మరణించుట, సంతానము లేక పోవుట ఉండవు. అంతటా సులభంగా ఆహారం లభిస్తుందని ఫలశ్రుతి ఉంది.

యస్మై పరబ్రహ్మణే నమః సర్వైర్షమస్కారః క్రియతే తత్ పరంబ్రహ్మ శిశుమారాఖ్య జలగ్రాహ రూపస్య శిరః. ధర్మో మూర్ధస్థానీయః. ఉత్తమాంగస్య ఊర్ధ్వభాగః శిరః. అధోభాగః మూర్ధా. చతుర్ముఖ బ్రహ్మ శిశుమారస్య ఉత్తరాహనుః. యజ్ఞః అధరాహనుః. విష్ణుః హృదయస్థానీయః. సంవత్సరః జన్మేంద్రియ స్థానీయః. అశ్వినౌ పూర్వపాదౌ. అత్రిమునిః మధ్యశరీరమ్. మిత్రావరుణ దేవౌ అపరపాదౌ. సర్వ యాగారంభేషు ఆయుష్కరం బ్రహ్మోపస్థానే వర్తతే. ఏతత్ సాయంకాల సన్ధ్యావందనా దూర్ధ్వం ధ్రువమండలే పరబ్రహ్మోపస్థానేపి వినియుజ్యతే.

అని చెప్పని దీనికి సంబంధించిన భాష్యం.

2010 జులై 5వ తేదీన ఐరోపా అంతరిక సంగ్ర (యూరోపియన్ స్పేస్ ఏజెన్సీస్) విడుదల చేసిన విశ్వచిత్రమిది. ఉపగ్రహం పైన ప్లాంక్ టెలిస్కోప్ అమర్చి సంవత్సరకాలం తీయగా వచ్చిన చిత్రమిది. దీనిలో తైత్తిరీయారణ్యకం వర్ణించిన శిశుమార విష్ణువు (2-19), ఉపనిషత్తులు ప్రశంసించిన ప్రణవం దర్శనమిస్తున్నాయి.



Taittirīya Aranyaka - 2nd Prapāṭhaka, 19th Anuvāka

| Bhuh prapadye bhuvah prapadye svah prapadye bhurbhuvah svah prapadye Brhmah prapadye Brahmakoshah prapadye amritam prapadye amrita kosham prapadye chaturjaalam brahmakosham yam mrityurnaavapashyati tam prapadhye Devaan prapadye Devapuram prapadye, pareevrito vareevruto brahmanaa varmanaaham tejasaam Kashyapasya/ Yasmai namah tacchiro dharmo Brahma murdhaanam Brahmottaraa hanuryagnodharaa Vishnu hridayayam samvatsarah prajananam, Ashvino purva paadaa -va trimadhyam Mitraavarunaavapara paadaavagnih pucchhamsa prathamam kaandam tat Indrastatah Prajaapatirabhayam chaturtham/ Sa vaa yesha divyah Shankarah Shishumaarastam ha/ Ya evam vedaap punar mrityum jayati jayati svargam lokam naadhanvani prameeyate naagnou prameeyate naapsu prameeyate naapathyah prameeyate ladhvaanno bhavati/ Dhruvah tvaamasi Dhruvasya kshitamasi, tvaambhutaanyupaparyaa vartante namah te namah sarvamte namo namah Shishukumaaraaya namah || - Taittirīya Aranyakam 2-19

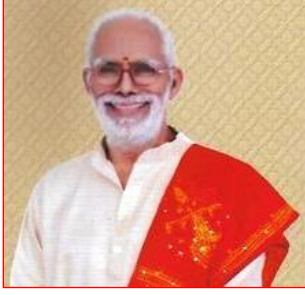
Meaning: I seek shelter and safety from *bhu-bhuva-svah* or Matter- Life Energy-Mind respectively or the triplet of Trilōkas. I seek shelter and safety from Mantra or Brahma- the *Brahma kosha* or the very sheath of Brahma's protection- and from Amrita or Immortality and Its *Amrita kosha*. Thus, indeed I seek the protection from 'chatur jaalam' of Brahma viz. anna-praana-manas-vigjnaana or food- life-mind-and super mind or the Intellect; indeed, this kind of Status is beyond the reach of death! Our salutations to the Supreme. Dharma or conceptual abstraction of Virtue is

your „Shiras“ the Top head; Brahma is the Upper Jaw; Yajña or Sacrifice in all forms is the lower jaw; Vishnu is the very heart; and Kaalamaana or the Time Cycle is the creative organ of ‘prajaanaam’ or population; Asvini Kumaras are the forefeet; Atri is the mid part of the body; Mitra Varuna are hind legs; Agni is the first of the ‘puccha’ or tail; there above is Indra above whom is Prajapati. *Savaa esha Divyah Shankarah Shishumaarastam ha/* That person is the Almighty the Supreme Brahman. Deep Meditation and Severe Introspection of that Unique Śiśumāra conquers untimely death besides rebirth; he even conquers svarga and even Agni, Jala adi pancha Bhutas. As long as he is present on Earth, he would not be childless as his vamsha would prosper and as long as alive would he would be surfeit with contentment. Our salutations to the Śiśumāra Samstha; you are the abode of *Dhruva* the Pole Star; the Overlord of all the Lokas and therebeyond!

Śiśumāra Planetary System

Some 13,00,000 yojanas (10,400,000 miles) above the ‘Great Bear’ shines high the Pole Star and the ‘Śiśumāra System’ or the Great Machine, comprising the Stars and Planets, resembling a Dolphin in water. Scholars of the Science of Astronomy compare the Formation as an Illustration or an Image of The Supreme Almighty Vishnu (Vasudeva) Himself, as this ‘Jyothi anekam’ (multi-splendor par excellence) or ‘Śiśumāra Samsthanam’ (the grand wheel establishment) is clearly visible on the Sky, and as the Supreme Almighty is invisible anyway! In other words, it would never be possible to comprehend the Portrait of ‘Virat Purusha’, let alone by human beings but by Sages and even by Gods or Trinity too, but one could visualize the similarity of God- Head with the Śiśumāra and be contented with it at least. The various planets and a multitude of Stars revolve around the Pole Star or the Dhruva Star, each moving around in their own Orbits at their own heights and are not clustered due to law of gravity. The body of Dolphin-like Śiśumāra Chakra is coiled with its head downward, the Pole Star (*Dhruva*) at its tail, on the body of its tail are the Planets of demi-Gods viz. Prajapati, Agni, Indra and Dharma; the base of the tail are the Planets of Dhata and Vidhata; at the hip position are the *Sapta Rishis*; the right side of the Śiśumāra Chakra are the Constellations of fourteen Stars beginning from Abijit to Punarvasu; on the left side of the coiled body are the Stars of Pushya to Uttarashadha, thus balancing the body with equal weight of the Stars; on the back side of the body is the Group of Stars known as Ajaviti and on the abdomen flows the Ganges that flows in the Sky (the Milky Way Galaxy), which is the home of Solar System with an estimated 400 billion Stars and planets and thousands of clusters and nebulae; on the upper chin of Śiśumāra is Agasti; on the lower chin Yamaraja; on its mouth Mars; Genitals Saturn; on the back of its neck Jupiter; on its chest the Sun and the core of heart Narayana Himself; within its mind the Moon; navel the Venus; breasts Asvini Kumaras; within its life-air or Pranapana is Mercury; neck Rahu; all over body the comets and pores innumerable Stars. Thus, Śiśumāra Chakra is a mini version of the Supreme Almighty Himself.

రచయిత గురించి



డాక్టర్ చిట్టవాలి శివరామకృష్ణ శర్మ, భాషా ప్రవీణ, యం.ఏ. (తెలుగు), యం.ఏ.

(సంస్కృతం), పి.హెచ్.డి. — వీరు పి.హెచ్.డి పట్టము వ్యాకరణ శాస్త్రములో ఆచార్య

నాగార్జున విశ్వవిద్యాలయము నుండి పొందియున్నారు. వీరు లీడరుగా ఆంధ్ర జాతీయ

కళాశాల, మచిలీపట్నంలో పనిచేసి పదవీ విరమణ చేసియున్నారు. వీరు ప్రస్తుతం

సందర్శకాచార్యులుగా తెలుగు మరియు ఉస్మానియా విశ్వవిద్యాలయములలో

పనిచేయుచున్నారు. డాక్టర్ శివరామకృష్ణ శర్మ గారు కృష్ణ యజుర్వేదము మరియు అనేక సంప్రదాయ అధ్యయనములు

చేసియున్నారు. వీరు ఏబిది సంవత్సరముల నుండి అనేక ఇతిహాస, పురాణ ప్రవచనలు చేయుచున్నారు. వీరు అనేక

పురస్కారములు మరియు బిరుదులు పొందియున్నారు. వీరి రచనా వ్యాసంగం అరవై పైచిలుకు గ్రంథములు రచన,

అనువాదం, సంకలనము చేసియున్నారు. ఇవేకాక, వీరు ఆకాశవాణి మరియు అనేక టీ.వి. ఛానెల్స్ లో వేద, వేదాంత,

శ్రీమద్రామాయణ, మహాభారతం మొదలైన విషయాలపై అనేక ప్రసంగములు చేసియున్నారు.



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Jagannatha Ratha Yatra

T.K. Raghunathan

Former Principal, JKR Astro Research Foundation, Hyderabad

tkraghunathan@rediffmail.com

'Festival of Chariots' is a 600-yr-old Puri Rath Yatra that celebrates divine journey of **Lord Jagannatha, Balabhadra and Subhadra**. According to *Drik Panchang* (New Delhi reference), the festival falls on *Āṣāḍha māsa, Śukla pakṣa, Dvitiya tithi (Vidiya)*.

This is one of the most spectacular and awe-inspiring events, that takes place every year in the temple city of Puri, Odessa, India, is the Ratha yatra of Lord Jagannatha of Puri. Three massive, beautifully decorated wooden chariots carrying Lord Jagannath, His brother Balabhadra and Sister Subhadra, being pulled by hundreds of devotees and cheered by a million people lined up on either side of grand Avenue of the temple town. Each chariot is 40 feet tall and pulled using mile long twisted rope named after celebrated serpents from puranas. The festival of yatra is to enable ordinary citizens of the land to see their Gods outside the temple. The gods are on their way to visit their maternal aunt in *Gundicha* temple, where they will stay for 9 days before returning to Jagannath mandir/temple.

Famous poet Sri Jayadeva wrote the *Daśāvatāra Stōtram*, (Jai Jagadeesha Hare) praising lord Jagannath for taking ten different Avatars for good of the people and for upholding dharma. Lord Jagannath is presiding deity of the famous temple in Puri. Unlike many Hindu temples, in this temple, the idols are made from wood and being replaced every 12 years.

In the present article, the author is trying to capture and present the mood, excitement and devotion seen during this yatra as a simple poem in Sanskrit language.

भव्यः रथः (जगन्नाथयात्रा)

जगन्नाथस्य मन्दिरात् बहिरागच्छति भव्यः रथः,

अद्य राजवीथ्यां भ्रमणस्य आयोजनम् अस्ति।

कलिङ्गराजः नगरं सजं करोति,

लोकाः उत्सुक्येन प्रभुदर्शनाय वीथीकूले तिष्ठन्ति,

गोविन्दइति नाम-आरवः आकाशे गूँजति।

यः प्रभुः बाल्यकाले वृन्दावने अनृत्यत्,

युवा यमुनाकूले ब्रजाङ्गनाभिः सह अक्रीडत्,
 यः योद्धा स्व-अमानुष-बलेन दैत्यानां ध्वंसम् अकरोत्,
 सः अद्य कलिङ्गपुर्यां प्रवेशं करोति।
 लोकाः भक्तिपरवशाः भूत्वा राजमार्गे सज्जाः तिष्ठन्ति,
 गोविन्द, माधव, मुरारे इति कूजयन्ति (रटन्ति)।
 जगन्नाथस्य रथः पुष्पैः अलङ्कृतः अस्ति,
 पुष्पाणां सौरभं वातेन सह प्रवहति।
 आरवः, सौरभं, सुगन्धः, कौतूहलं च—
 कलिङ्गदेशः आनन्दाब्धौ निमज्जति।
 लोकानाम् आनन्दं दृष्ट्वा देवाः अपि सन्तुष्टाः सन्ति,
 अग्रजेन तथा अनुजया सह लोकाः सदा सुखिनः भवन्तु इति—
 आशिर्वादं दत्वा गोपालः वीथ्यां वलनं (भ्रमणं) करोति।



About the Author

Sri T.K. Ragunathan is a retired Marketing executive took interest in spiritual studies, Sanskrit language, and astrology, after retirement. He has written four books that were published from Hyderabad. He is presently working as Principal of JKR Astro Research Foundation, Hyderabad, teaching advanced prediction techniques based on Naadi principles.



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పితృతర్పణ విధి:

[Pitṛtarpaṇa Vidhih]

Raghava S. Boddupalli

Chief Editor, vEda vaaNee, Veda Samskruti Samiti (VSS), Hyderabad

raghava7boddupalli@gmail.com

- మహాలయ పక్షాలలో తర్పణం విధిగా చేయాలి -

మీ పితృదేవతల కోసం కేవలం 15 ని.ల సమయం కూడా మీరు కేటాయించలేరా..???

దయచేసి మీ వంశాభివృద్ధి కోసం కేటాయించుకోండి...

పితృ తర్పణము, మీకు మీరే ఎలా చేసుకోవచ్చో తెలుసుకోండి....!!

Sanatana Dharma traditions prescribe *Pitṛupakṣa* for the prosperity of our lineage. This traditional practice is only about 15 minutes in duration.

Abstract

We delve into the profound significance of *Pitṛupakṣa*, also known as the *Pitṛupakṣa* or the fortnight of ancestors, in Hindu traditions. *Pitṛupakṣa* is a period of deep reverence and remembrance of our ancestors, and it holds a crucial place in Hindu rituals and beliefs.

Essence of *Pitṛupakṣa*

The essence of *Pitṛupakṣa* is an age-old observance in Hindu culture, lasting for sixteen days. The word *Pitṛu* refers to ancestors and *pakṣa* means a fortnight. This period is dedicated to honouring and paying respects to our departed ancestors, offering them gratitude and seeking their blessings. Hindus believe that during this time, the spirits of deceased ancestors visit the earthly realm, and by performing specific rituals and offerings, we can elevate their souls and seek their blessings.

The Significance of *Tarpana* and *Śrāddha* during *Pitṛupakṣa*, two crucial rituals are performed – *Tarpana* and *Śrāddha*. *Tarpana* involves offering water and sesame seeds to the departed souls to quench their thirst and provide nourishment to their ethereal forms. The *Śrāddha* ceremony is an elaborate affair, where prayers, hymns, and offerings are made to the ancestors. It

is believed that by performing these rituals with sincerity and devotion, the souls of ancestors attain peace and liberation.

Can you not spare even 15 minutes for your ancestors? Please set aside during *Pitṛupakṣa* for the prosperity of your lineage.

Performing Tarpanam is mandatory during *Mahalāya pakṣa*. Learn how you can perform *Pitṛu Tarpana* (offering to ancestors) yourself. Here below are the process and protocol.

ఆచమ్య -

ఓం శ్రీ కేశవాయ స్వాహా | ఓం శ్రీ నారాయణాయ స్వాహా | ఓం శ్రీ మాధవాయ స్వాహా | ఓం శ్రీ గోవిందాయ నమః | ఓం శ్రీ విష్ణవే నమః | ఓం శ్రీ మధుసూదనాయ నమః | ఓం శ్రీ త్రివిక్రమాయ నమః | ఓం శ్రీ వామనాయ నమః | ఓం శ్రీ శ్రీధరాయ నమః | ఓం శ్రీ హృషీ కేశాయ నమః | ఓం శ్రీ పద్మ నాభాయ నమః | ఓం శ్రీ దామోదరాయ నమః | ఓం శ్రీ సంకర్షణాయ నమః | ఓం శ్రీ వాసుదేవాయ నమః | ఓం శ్రీ ప్రద్యుమ్నాయ నమః | ఓం శ్రీ అనిరుద్ధాయ నమః | ఓం శ్రీ పురుషోత్తమాయ నమః | ఓం శ్రీ అధోక్షజాయ నమః | ఓం శ్రీ నారసింహాయ నమః | ఓం శ్రీ అచ్యుతాయ నమః | ఓం శ్రీ జనార్దనాయ నమః | ఓం శ్రీ ఉపేంద్రాయ నమః | ఓం శ్రీ హరయే నమః | ఓం శ్రీ కృష్ణాయ నమః | ఓం శ్రీ కృష్ణ పరబ్రహ్మణే య నమః ||

పవిత్రం దృశ్యా - దర్శ పవిత్రమును ధరించాలి.

ఓం ప॒విత్ర॑వ॒స్తః ప॒రి॒వా॒జ॒మా॒స॒తే । పి॒తై॒షాం ప్ర॒తో॒ అ॒భి॒ర॒క్ష॒తి వ్ర॒తమ్ ।
మ॒హా॒స్స॒ము॒ద్రం వ॒రు॒ణ॒స్త్రి॒రోద॑ధే । ధీ॒రా ఇ॒చ్ఛే॒క్తు॒ర్ధ॒రుణే॑ష్వా॒రభ॑మ్ ॥ ప॒విత్రం తే
వి॒త॒తం బ్ర॑హ్మ॒ణస్స॑తే । ప్ర॒భు॒ర్గా॒త్రాణి॑ ప॒ర్యేషి॑ వి॒శ్వ॒తః । అ॒త॒స్తత॑నూ॒ర్న తద్రా॑మో
అ॒శ్ను॒తే । శ్రౌ॒తాస॑ ఇ॒ద్వహ॑న్త॒స్తథ్స॑మా॒శత॑ ॥ (మంత్రం వచ్చిన వారు చదువుకోండి)

పునరాచమ్య - మరల ఆచమనము చేయవలెను.

భూతోచ్ఛాటన -

ఉత్తిష్ఠంతు భూత పిశాచా, యేతే భూమి భారకాః । యేతేషామవిరోధేన బ్రహ్మ కర్మ సమారభే ॥ అని చెప్పి నీటిని వాసన చూసి వెనుకకు వేయాలి (సాధారణ తర్వణాలకు నీరు, ప్రత్యేక తర్వణాలకు తిలలు వాసన చూడాలి).

ప్రాణా యామము - ముక్కు. బొటనవేలు, చిటికెన వేలుతొ పట్టుకొని

ఓం భూః । ఓం భువః । ఓం సువః । ఓం మహాః । ఓం జనః । ఓం తవః । ఓం సత్యం । ఓం తథ్వితుర్వరేణ్యమ్ । భర్గో దేవస్య ధీమహి । ధియో యో నః ప్రచోదయాత్ ॥
ఓమాపోజ్యోతీరసోమృతం బ్రహ్మ భూర్బువస్సువరోమ్ ॥ (అని మనసులో జపిస్తూ ప్రాణా యామము చేయాలి)

సంకల్పం -

క్రింద ఉన్నవి మీరు ఉన్న ప్రదేశాన్ని బట్టి మారతాయి.

కనుక సంకల్పాన్ని మిగతా ప్రదేశాల వారు మీ ప్రాంత పురోహితులని సంప్రదించగలరు.

మమోపాత్త దురితక్షయద్వారా శ్రీ పరమేశ్వర ముద్దిశ్య - శ్రీ పరమేశ్వర ప్రీత్యర్థం, శ్రీ గోవింద గోవింద గోవింద । శ్రీ మహా విష్ణోరాజయా । ప్రవర్తమానస్య । అద్య బ్రహ్మణ, ద్వితీయ పరార్ధే । స్వేతవరాహ కల్పే వైవస్వత మన్వంతరే । కలియుగే ప్రథమ పాదే । జంబూ ద్వీపే, భరత వర్షే । భరత ఖండే । మేరోదక్షిణ దిగ్భాగే శ్రీశైలస్య.....ప్రదేశే, కృష్ణా కావేర్యోర్మధ్యదేశే । సమస్త దేవతా బ్రాహ్మణ హరి హర గురు చరణ సన్నిధౌ అస్మిన్ వర్తమాన, వ్యావహారిక చాంద్రమానేన - శ్రీ..... నామ సంవత్సరే, దక్షిణాయనే.... వర్షఋతౌ.... భాద్రపద మాసే కృష్ణపక్షేతిదా.....వాసరే । శ్రీవిష్ణు నక్షత్రే । శ్రీవిష్ణు యోగే । శ్రీవిష్ణు కరణ । ఏవంగుణ విశేషణ విశిష్టాయాం పుణ్య తిథౌ ।

ప్రాచీనావీతి - యజ్ఞోపవీతమును ఎడమ నుండి కుడి భుజము పైకి మార్చుకొనవలెను.

మహాలయము : పితృణాం మాతామహాదీనాం సర్వీకారుణ్యానాంచ అక్షయ్య పుణ్యలోకా వాప్స్వర్తం కన్యాగతే సవితరి ఆషాఢ్యాది పంచమాపరపక్షో కర్తవ్య సకృన్మహాలయాఖ్యాన్య శ్రాద్ధ ప్రతినిధి సద్య, తిల తర్పణం కలిష్యే ||

సవ్యం - సవ్యమనగా ఎడమభుజము పైకి యజ్ఞోపవీతమును మార్చవలెను. సవ్యం చేసుకుని నీరు వదలాలి.

ప్రాచీనావీతి - మరల ప్రాచీనావీతి చేసుకొనవలెను.

ముందుగా తూర్పు కొసలుగా మూడు ధర్బలు, వాటిపై దక్షిణ కొసలుగా రెండు కూర్బలు పరిచి వాటి పై పితృదేవతలను

। ఓం ఉశన్తస్త్వా హవామహ ఉశన్త స్సమిధీమహి । ఉశన్నశ త ఆ వహ పితౄన్ హవిషే అత్తవే ॥

- (కృష్ణ యజుర్వేద తైత్తిరీయ సంహితా ౨-౨౬-౧౨)

(గమనిక: పై వేదమంత్రమును శుద్ధముగా పఠింపలేని వారు, దిగువ పేర్కొనబడిన వాక్యమును పఠించి పితృదేవతలను ఆహ్వానించవలెను.)

। ఓం ఆగచ్ఛంతు మే పితర ఇమం గృహ్ణంతు జలాంజలిమ్ ॥

అని చదువుతూ తిలలు వేసి ఆహ్వానించవలెను. దక్షిణముఖముగా తిరిగి, ఎడమ మోకాలు క్రింద ఆన్ని తర్పణ విడువవలెను.

‘స్వధానమిస్తర్పయామి’ అన్నప్పుడల్లా మూడుసార్లు తిలోదకము పితృతీర్థముగా ఇవ్వవలెను. వారి భార్య కూడా లేనిట్లైతే సవిత్రీకం అని, స్త్రీల విషయమున భర్త కూడా లేనట్లైతే సభర్తకం అని చేర్చుకొనవచ్చును.

క్రింద మొదటి ఖాళీలో గోత్రమును, రెండవ చోట వారి పేరును చెప్పి తర్పణ చేయాలి. ప్రతి దానికి ముందు "అస్మత్" అను శబ్దాన్ని చేర్చవలెను. బ్రాహ్మణులైతే శర్మాణం అన్నది పనికొస్తుంది. రాజులైతే వర్మాణం. వైశ్యులైతే గుప్తం, ఇతరులు దాసం అని మార్చి పలకాలి.

(ప్రాచీనావీతి) అస్మత్ పితౄణాం అక్షయ పుణ్యలోకా ఫలావాప్త్యర్థం. కన్యాగతే సవితరి ఆషాఢ్యాది పంచమాపరపక్షే సకృన్మహాలయాఖ్యాన్య శ్రాద్ధ ప్రతినిధి తిల తర్పణాని (సవ్యం)కరిష్యే.....(ప్రాచీనావీతి) దక్షిణాభిముఖో భూత్వా.

1. పితరం - తండ్రి పేరు చెప్పి

అస్మత్గోత్రం,శర్మాణం..వసురూపంఅని 3 మారులు తిల తర్పణాలు జలముతో వదలాలి.....

2. పితామహం - తాత

అస్మత్ గోత్రం, శర్మాణం.. రుద్రరూపంఅని 3 మారులు తిల తర్పణాలు జలముతో వదలాలి.....

3. ప్రపితామహం - ముత్తాత

అస్మత్గోత్రం,శర్మాణం... ఆదిత్య రూపంఅని 3 మారులు తిల తర్పణాలు జలముతో వదలాలి.....

4. మాతరం - తల్లి

గోత్రం...దాయాం..వసురూపంఅని 3 మారులు తిల తర్పణాలు జలముతో వదలాలి.....

5. పితామహీం - నాయనమ్మ

గోత్రం..దాయాం..రుద్రరూపంఅని 3 మారులు తిల తర్పణాలు జలముతో వదలాలి.....

6. ప్రపితామహీం - నాయనమ్మ గారి అత్త

గోత్రం.. దాయాం..ఆదిత్యరూపంఅని 3 మారులు తిల తర్పణాలు జలముతో వదలాలి.....

7. సాపత్నిమాతరం - (సవితరి తల్లి)

గోత్రం....దాయాం...వసురూపంఅని 3 మారులు తిల తర్పణాలు జలముతో వదలాలి.....

8. మాతామహం - తాత అనగా తల్లిగారి తండ్రి

గోత్రం..శర్మాణం..వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు జలముతో వదలాలి.....

9. మాతూః పితామహం - తల్లి గారి తాత

గోత్రం..శర్మాణం... రుద్రరూపంఅని 3 మారులు తిల తర్పణాలు జలముతో వదలాలి.....

10. మాతూఃప్రపితామహం - తల్లి యొక్క తాతగారి తండ్రి

గోత్రం...శర్మాణం.. ఆదిత్య రూపం స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు జలముతో వదలాలి.....

11. మాతామహీం... - అమ్మమ్మ

గోత్రం..దాయాం. వసురూపం స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు జలముతో వదలాలి.....

12. మాతూః పితామహీం - తల్లి యొక్క నాయనమ్మ

గోత్రం.. దాయాం.. రుద్రరూపం వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు జలముతో వదలాలి.....

13. మాతూః ప్రపితామహీం - తల్లి యొక్క నాయనమ్మగారి అత్త

గోత్రం... దాయాం.. ఆదిత్య రూపం..వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు జలముతో వదలాలి.....

14. ఆత్మ పత్నీం - భార్య

గోత్రం.. దాయాం.. వసురూపం.. వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు జలముతో వదలాలి.....

15. సుతం - కుమారుడు

గోత్రం..శర్మాణం.. వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు జలముతో వదలాలి.....

16. జ్యేష్ఠ భ్రాతరం - స్వంత సోదరుడు

గోత్రం..శ్రాణం.. వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

17. కనిష్ఠ భ్రాతరం - స్వంత చిన్నసోదరుడు

గోత్రం..శ్రాణం.. వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

18. తత్పత్నీం - సోదరుని భార్య.. వదిన

గోత్రం..దాయాం వసురూపం... స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

19. పితృవ్యం - పెదనాన్న/చిన్నాన్న

గోత్రం..శ్రాణం.. వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

20. తత్పత్నీం.. పెద్దమ్మ/ చిన్నమ్మలు

గోత్రం..దాయాం వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

21. తత్ పుత్రం - పెదనాన్న / చిన్నాన్న కుమారుడు

గోత్రం... శ్రాణం..వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

22. తత్పత్నీం - పెదనాన్న చిన్నాన్న కుమారుని భార్య

గోత్రం..దాయాం..వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

23. మాతులం - మేనమామ.. తల్లి సోదరుడు

గోత్రం..శర్మాణం..వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

24. తత్పత్నీం - మేనమామ భార్య

గోత్రం..దాయాం..వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

25. దుహితరం - కూతురు

గోత్రం..దాయాం..వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

26. ఆత్మ భగినీం - సోదరి. అక్క / చెల్లెలు

గోత్రం.. దాయాం వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

27. తద్భర్తారం - కూతురి భర్త / అల్లుడు

గోత్రం..శర్మాణం..వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

28. దౌహిత్రం - కూతురి కొడుకు / మనుమడు

గోత్రం..శర్మాణం..వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

29. తత్పత్నీం - కూతురు యొక్క కొడుకు భార్య

గోత్రం..దాయాం..వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

30. భాగినేయకం - మేనల్లుడు

గోత్రం..శర్మాణం..వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

31. తత్వత్సీం - మేనల్లుడి భార్య

గోత్రం..దాయాం..వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

32. పితృ భగినీం - మేనత్త / తండ్రి సోదరి

గోత్రం..దాయాం..వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

33. తద్ధర్తారం - మేనత్త భర్త

గోత్రం..శర్మాణం..వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

34. మాతృ భగినీం - తల్లి సోదరి చిన్నమ్మ / పెద్దమ్మ

గోత్రం..దాయాం..వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

35. తద్ధర్తారం - తల్లి సోదరి యొక్క భర్త

గోత్రం..శర్మాణం..వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

36. జామాతరం - అల్లుడు కూతురి భర్త

గోత్రం..శర్మాణం..వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

37. స్నుషాం - కోడలు

గోత్రం..దాయాం..వసురూపాం. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

38. శ్వశురం - పిల్లనిచ్చిన మామ

గోత్రం..శర్యాణం..వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

39. శ్వశ్రూం - పిల్లనిచ్చిన మామ భార్య.. అత్త

గోత్రం..దాయాం..వసురూపాం స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

40. శ్యాలకం - బావమరిది

గోత్రం..శర్యాణం..వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

41. తత్పత్నీం - బావమరిది భార్య

గోత్రం..దాయాం..వసురూపాం స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు జలముతో
వదలాలి.....

42. ఆత్మ పత్నీం - భార్య

గోత్రం...దాయాం...వసురూపాం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

43. స్వామినం - ఆచార్యం

గోత్రం..శర్యాణం..వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

44. గురుం...

గోత్రం..శర్మాణం..వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

45. లక్ష్మినం...

గోత్రం..శర్మాణం..వసురూపం.. స్వధానమస్తర్పయామిఅని 3 మారులు తిల తర్పణాలు
జలముతో వదలాలి.....

అనంతరం సవ్యం చేసికొని పూర్వాభి(తూర్పు)ముఖముగా కూర్చొనవలెను.

దర్భలను చక్కగా చేసి వాని అగ్రభాగములను తూర్పునకు ఉంచవలెను. తదుపరి దిగువ
శ్లోకమును పఠించుచు దేవతీర్థము ద్వారా జలము విడువవలెను.

॥ శ్లో ॥ దేవా సురాస్తథా యక్షా నాగా గంధర్వ రాక్షసాః ।

పిశాచా గుహ్యకాః సిద్ధాః కూష్మాండాస్తరవః ఖగాః ॥

జలే చరా భూ నిలయా వాయ్యాధారాశ్చ జంతవః ।

తృప్తిమేతే ప్రయాన్ త్యాశు మద్ధత్రేనాంబునాఽ ఖిలాః ॥

తదుపరి మరల అపసవ్యమొనర్చుకొని దక్షిణాభిముఖముగా కూర్చొనవలెను. దర్భలను మధ్యకు
మడచి మూల అగ్రభాగమును దక్షిణమువైపు ఉంచవలెను. తరువాత దిగువ శ్లోకములను పఠించుచు
పితృతీర్థము ద్వారా జలమును విడువలెను.

॥ శ్లో ॥ సరకేషు సమస్తేషు యత్తనాసు చ యే స్థితాః ।

తేషామాప్యాయనాయైతద్ధీయతే సఖిలం మయా ॥

యేఽబాంధవాః యేయే అన్య జన్మని బాంధవాః ।

తే సర్వే తృప్తి మాయాన్తు మయా దత్తేన. వారిణా ॥

ఆ బ్రాహ్మ స్తంబ పర్యస్తం దేవర్షి పితృ మానవాః ।

తృప్యంతు పితర స్సర్వే మాతృ మతామహోదయః ॥

అతీత కుల కోటినాం సప్త ద్విప నివాసినాం ।

ఆ బ్రహ్మ భువనాల్లోకా దిదమస్తు తిలోదకం ॥

(అని మూడు సార్లు జలమును విడువవలెను)

- యజ్ఞోపవీత నిష్కేడనం -

యజ్ఞోపవీతమును నివీతిగా (దండలాగా) మెడలో వేసుకుని ముడిని నీటిలో ముంచి నేలపై పిండుతూ ఈ క్రింది విధంగా చదువవలెను.

॥ శ్లో ॥ యేకే చాస్మత్ కులే జాతాః ఆపుత్రా గోత్రిణా మృతాః ।

తే గృహ్ణంతు మయాదత్తం సూత్ర నిష్కేడనోదకం ॥

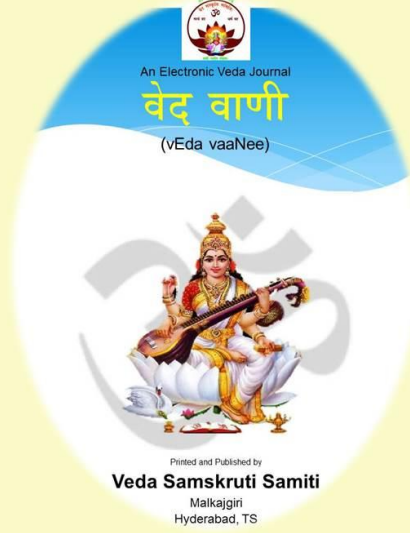
[నా కులములోను, గోత్రమునందును పుత్రులు లేక మరణించిన వారందరూ నేను వదిలే ఈ ఉదకమును స్వీకరించెదరు గాక!]

॥ శ్రీరామ రామ రామ ॥ అనుచూ యజ్ఞోపవీతపు ముళ్లను కళ్లకద్దుకుని సవ్యము చేసుకొనవలెను.

- స్వస్తి -

మీ పితృదేవతల కోసం కేవలం 15 ని.ల సమయం కేటాయించండి. మహాలయపక్షం...!

ఈ పక్షము రోజుల్లో మీ సాంతవారి యొక్క చనిపోయిన తిథి నాడు లేదా మహాలయ అమావాస్య నాడు తిలతర్పణం చేస్తే మీకు, మీ కుటుంబాలకు, మీ వంశాభివృద్ధికి మంచిది, మీ పితృదేవతల ఆశీస్సులు మీకు లభిస్తాయి.



Section Three

Sanaatana Dharma News



Sanatana Dharma and Indian Knowledge Systems (IKS) Courses at Veda Samskruti Samiti (VSS), Hyderabad

The **8th Batch of Basic Level-1 Certification Course on Sanaatana Dharma (BL1CCSD)** has been organized by **Veda Samskruti Samiti (VSS)**, Hyderabad, India in association with **Vishwa Yoga Vidyapeeth (VYV)**, Hyderabad. The course has been conducted from **27 May 26 to 18 Sep 2026**, Monday to Friday from 6:30 AM to 8 AM IST through zoom Webinars.

The syllabus in the Basic level 1 course gives a bird's eye view of various topics of Vedic literature covering Vedas, Vedangas, Upanishads, Darshans, Bhagawadgita, Sanaatana Dharma and Shodasa samskarams, Itihasas of Ramayanam and Mahabharatam, Puranas, Vedic Mathematics, Samskrutam language, Yoga sastra including practicals, Panchangam, Ayurvedam, Research findings on Homam.

The science and technology aspects are specially covered while teaching the above topics. The topics are taught by expert faculty in various fields from various prestigious universities like Banaras Hindu University, Osmania University, Indian Institutes of technology, Jawaharlal Nehru Technological university, National Informatics Center, Viswa Yoga Vidyapeeth etc.

All classes are recorded and the video recordings are uploaded in YouTube for further reference of the students. Regular practice examinations are conducted followed by a final examination based on which a certificate is issued for the successful completion of the course. The course schedule is supplemented with weekend webinars on various subjects of Sanaatana Dharma.

The final examination and the Valedictory Function of the 8th Batch of BL1CCSD course were conducted on 17th September and 18th September, respectively.

17 Sep 2026 8th Batch of BL1CCSD - Final Examination

<https://www.youtube.com/watch?v=C49HUE4T8Ko&t=2520s>

The session commenced with invocation prayers and meditation. Then the organizers provided detailed guidelines for the objective-type exam, which consisted of 50 questions with a 40-minute time limit.

After the exam, students shared brief musical and scholarly presentations, including recitations of Maheshwara Sutras.

Lt Colonel Dr. Akella Amarendra Babu shared the exam results. The minimum requirement of 20 / 50 was achieved by everyone. The highest score was 48, followed by students who achieved 47, 46, 45, 44, ...

A student from a French island near Mauritius, exemplified the diversity of students and the broad reach / access of this course. An 84-year-old veteran from the Indian Army shared his inspiring journey of textual learning of Sanatana Dharma through this course, for the first time. The latter portion of the session served as a platform for students to discuss their experiences, preparation methods, and reflections on the course.

Multiple participants highlighted the value of the course as an initiation into the vast ocean of knowledge and expressed their motivation for inquiry and self-study as a result of this course. Many expressed their sincere admiration and gratitude for the teachers and organizers for their time and commitment. A husband – wife couple have taken this course together and plan to continue further with their intention to join the upcoming advanced level 2 course starting October 12th October 26th. Their story and commitment for learning together, discussing, concurring and sometimes agreeing to differ in their conclusions (based on sound logic) sets the amazing tone and outcome for this educational effort.

The session concluded with the Swasti Mantram, National Anthem and a reminder for the upcoming valedictory function.

Upcoming Courses

<https://vedasamskrutisamiti.org.in/upcoming-certificate-courses-on-sanaatana-dharma-iks/>



The screenshot displays the homepage of the Veda VaaNGmayam website. The header includes navigation links: Home, About Us, Veda VaaNGmayam, Activities, and Gallery. A central banner features the text "सर्वे जनाः सुखिनो भवन्तु" and "सत्यं वद । धर्मं चर". Below this, a section titled "Certificate Courses on Sanaatana Dharma & IKS" is prominently displayed. To the left of this section is a vertical sidebar with social media icons and a logo for "VISHVA YOGA VIDYAPITH". The main content area is divided into two columns. The left column lists "Upcoming Courses" with details for the 2nd and 3rd batches of BL1CCSD and AL2CCSD, including start dates and times. The right column, titled "High Lights", lists 12 points about the courses, such as online classes, expert faculty, and certificates awarded. At the bottom, there are two photographs: one showing a group of people in traditional attire, and another showing a person in a white robe seated on a throne. The footer contains the copyright notice "© 2026. All Rights Reserved."

For further information, send a WhatsApp message to Lt Col Dr. AA Babu on **9849934000**.

– hariH Om –

– Om tat sat –

3rd International Conference on “Communication and Dissemination of Traditional Knowledge (CDTK-2026)”





सीएसआईआर-राष्ट्रीय विज्ञान संचार एवं नीति अनुसंधान संस्थान (सीएसआईआर- निस्पर), नई दिल्ली
 CSIR-National Institute of Science Communication and Policy Research (CSIR-NIScPR), New Delhi

अंतरराष्ट्रीय सम्मेलन | International Conference on

पारंपरिक ज्ञान का संप्रेषण एवं प्रसार (सीडीटीके-2026)
COMMUNICATION AND DISSEMINATION OF TRADITIONAL KNOWLEDGE (CDTK-2026)

 02-03 November 2026  CSIR-NPL, New Delhi

The poster features a collage of images representing traditional knowledge: a ship, a pile of red chili peppers, a temple structure, a mirror, and a person in a yoga pose. The background is a light blue and white geometric pattern.



The image shows the entrance to the CSIR-NIScPR building. The entrance is a large, modern structure with a red and white facade. Above the entrance, there is a sign in Hindi and English. The Hindi sign reads 'सीएसआईआर-राष्ट्रीय विज्ञान संचार एवं नीति अनुसंधान संस्थान' and the English sign reads 'CSIR-National Institute of Science Communication & Policy Research'. To the right of the entrance, there is a sign that reads 'NIScPR' and 'सीएसआईआर निस्पर'.

ABOUT CSIR NIScPR

CSIR-National Institute of Science Communication and Policy Research (CSIR-NIScPR), a newly formed institution of CSIR after merger of CSIR-NISCAIR and CSIR-NISTADS in the year 2021, has a glorious legacy of 70 years in science communication, building scientific temper among diverse stakeholders, and promotion of science, technology & innovation policy studies as well as acting as a bridge at the interface of science, technology, industry and society. The Institute presently brings out 15 research journals for the scientific community and 3 popular science magazines targeted at the masses. CSIR-NIScPR has also been actively involved in the conservation and promotion of traditional knowledge through its various activities such as the publication of 'Indian Journal of Traditional Knowledge' and its acclaimed projects including 'Wealth of India', a monumental documentation of India's flora, fauna and minerals, 'Traditional Knowledge Digital Library' which was later established as a separate Unit under CSIR HQ, and the national initiative SVASTIK.

ABOUT THE CONFERENCE

The national initiative "**SVASTIK (Scientifically Validated Societal Traditional Knowledge)**" was launched in August 2021 with the aim to conserve the practice of the right knowledge tradition, inculcate scientific temper and instil confidence in citizens regarding the scientific value of our traditional knowledge/practices. Under the #SVASTIK initiative, scientifically validated Indian TK/practices are being communicated to society through digital/print media in various Indian and foreign languages.

In continuation to these efforts, the International Conference on **Communication and Dissemination of Traditional Knowledge (CDTK)** is organised biennially under the umbrella of the SVASTIK initiative, with the first conference held in February 2023. CSIR-NIScPR is happy to announce the third International Conference on "**COMMUNICATION AND DISSEMINATION OF TRADITIONAL KNOWLEDGE (CDTK-2026)**" that envisages bringing together international/national experts and researchers working in various S&T areas including Indian systems of medicine, agriculture, Indian cuisine, metallurgy, architecture, mathematics, ecology & environment, education and other related areas of traditional knowledge as well as in TK communication and dissemination. Renowned experts, including scholars, practitioners, and cultural ambassadors, TK holders, and grass root innovators, are expected to share their insights and experiences, providing a deep dive into India's ancient knowledge systems and their potential applications in modern contexts.



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.

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