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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 -

Editorial Team
vEda vaaNee e-journal



Veda Samskruti Samiti

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Veda Samskruti is an inherent intellectual property of Bhaarata dEsham. It is the basic duty and right of every citizen in Bhaarata dEsham to protect this Intellectual property. Indian Constitution and Law provides provision for protection and preservation of its culture, its monuments, architecture etc.

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

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

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

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