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ज्योतिर्लिङ्म्



शक्तिपीठम्

श्री भ्रमरांब मल्लिकार्जुन स्वामि, श्रीशैलम्

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## Patron's Page

(Return to the *dhaarmic* path)

गोब्राह्मणेभ्यः शुभमस्तु नित्यम् ।  
 लोकास्समस्ताः सुखिनो भवन्तु ॥  
 ॐ शान्तिः शान्तिः शान्तिः ।

*gobraahmaNebhyaH shubhamstu nityam |  
 lokaassamastaaH shukhino bhavantu ||  
 ॐ shaantiH shaantiH shaantiH |*

May the cows and *brahmanas* possess happy living at all times. That results in happiness and prosperity for the entire universe.

ॐ peace peace peace!

**Traditionally *braahmin*** is a member of the hereditary *vedik* & priestly *varNa* whose *svadharma* is to study, teach, and perform *vedik* rites. When the verse is recited in a ritual context, the speaker is usually invoking that ideal role—the community that is expected to uphold the *veda samskruti*.

### Present-day *braahmins* (by birth)

- They're a huge, heterogeneous group –Many *jaati* communities spread across India, each with its own regional customs, rituals and even sub-hierarchies.
- Occupationally they range from temple priests, *samsk-rutam* teachers and ritual specialists to doctors, engineers, IT professionals, entrepreneurs and politicians. Many have moved far beyond the traditional “*veda* *pundit/priestly*” role and live urban, middle-class lives.
- Socially there's a mix of those who still observe strict *shuddhi* (purity) practices, daily *pUjaa* and *vedik* study, and those who are secular, inter-marrying across *jaati* lines and focusing on modern education and careers.

*b.gItaa shloka18.42 – the “ideal” Brahmin*

शमो दमस् तपः शौचं क्षान्तिर् आर्जवम् एव च ।  
 ज्ञानं विज्ञानम् आस्तिक्यं ब्रह्म-कर्म स्वभाव-जम् ॥ ४२ ॥

The verse lists nine inner qualities that define a Brahmin's natural duty:

1. *shama* – peace of mind; 2. *dama* – control of senses; 3. *tapas* – austerity; 4. *shauca* – purity (inner & outer); 5. *kSaantiH* – tolerance; 6. *aarjavam* – honesty/straightforwardness; 7. *jJaanam* – knowledge - scriptural); 8. *vijJaanam* – applied wisdom; 9. *aastikyam* – firm faith in the divine. These are presented as qualities that arise from a predominance of *sattva guNa*, not merely from birth.

It is also mentioned that the basic qualities for a *veda brahmin* are: *adhyayanam* (reciting *veda*) - *adhyaaapanam* (teaching *veda*); *yajnam* (performance *vedik* rituals) - *yaajanam* (Guiding others to perform *vedik* rituals) *daanam* (giving charity) - *pratigraham* (accepting charity) and *satyam* (speaking truth), *ahimsa* (non-violence), *kSama* -(Forgiving), *samam* & *damam* (control of all inner and outer senses), *shuci* (cleanliness).

## Comparison

**- Birth vs. conduct:** Modern *braahmins* are identified first by lineage, but the *b.gItaa* stresses that true *braahmin*-hood is rooted in the nine qualities above. Many contemporary *braahmins* embody several of these (e.g., discipline, learning, honesty) while others may be far removed from the spiritual discipline the verse describes.

**- Diversity of roles:** The *b.gItaa*'s description is an ideal of inner disposition, not a job description. Today's *braahmins* can be scholars, doctors, artists, or activists and still meet the inner-quality criteria if they cultivate peace, self-control, etc.

**- Caste vs. inner nature:** Some argue the *b.gItaa* rejects rigid caste hierarchy, emphasizing that anyone situated in *sattva* can exhibit *braahmin*-like qualities, regardless of birth.

In practice, many *braahmins* by birth still enjoy social privileges, which can create a gap between the verse's ethical expectations and societal reality.

## How it fits into *sanaatanadharma*

1. Role of the *braahmin* – In the *varNa*-system a *braahmin*'s primary *svadharma* is the study, teaching, and proper performance of sacred rites. The prayer asks that the environment around them stay pure and supportive so they can fulfill that role without obstruction.
2. Benediction as social cohesion – By wishing well to the custodians of the sacred, the verse reinforces the idea that the welfare of the whole community is tied to the welfare of its spiritual guides. It's a way of saying, "If the *braahmins* thrive, the whole society thrives."
3. Conditional blessing – The tradition also holds that a *braahmin*'s status is validated by conduct, not birth alone (see *b.gItaa* 18.42). The prayer implicitly reminds the *braahmins* that the auspiciousness they receive is contingent on living up to the virtues of *shama*, *dama*, *tapas*... etc. If they stray, the blessing loses its meaning.
4. Universal principle – The underlying principle is *dhaarmik* reciprocity: each segment of society has a function, and the smooth functioning of the whole depends on each part being blessed and fulfilling its duty. The verse is a cultural expression of that principle.

In short, the verse mentioned above is a traditional way of invoking continual divine grace upon the *braahmin* class, acknowledging their pivotal role in preserving and transmitting *sanaatanadharma*, while also subtly urging them to live up to the ethical standards that justify that blessing. In other words, ***braahmaNatva*** is the basic quality required to be a **true *braahmin***.

*sanaatanadharma* teaches that *dharma* is ultimately a matter of conduct, not merely birth (see b.gItaa 18.42). Therefore:

- A *braahmin* who does not embody the qualities listed in b.gItaa 18.42 is, in the deeper sense, not fulfilling his *braahminical* duty, even though he may be a *braahmin* by lineage.
- Benediction is a call to the community (and to the individual) to remember the higher purpose of the *braahminical* role and to strive toward those virtues.

### Practical take-away

- When you hear the above verse in a ritual, it is a blessing for the whole *braahmin* community, irrespective of each member's current path.
- If you are reciting it personally for someone who has drifted, you can frame it as a hopeful wish that they be guided back to the *dhaarmik* qualities that define a true *braahmin*.

### Conclusion

By birth, present-day *braahmins* form a sprawling, varied community with many lifestyles. The b.gItaa's benchmark is not lineage but the cultivation of peace, self-restraint, purity, tolerance, honesty, knowledge, wisdom and faith—qualities that any person, irrespective of birth, can strive for. Those who align their conduct with these traits are, in the b.gItaa's view, living the true *braahmin* ideal.

This benediction, is not a statement of fact. The speaker is invoking divine blessing on the *braahmin* community so that they may remain spiritually healthy and capable of carrying out their traditional duties—preserving *vedik* knowledge, performing rites, and guiding the society. So, the benediction does apply to *braahmins* by birth, but its full meaning shines when any person also lives up to the *braahminical* attributes. If those attributes are missing, the prayer becomes a gentle reminder and **a wish for their return to the *dhaarmic* path.**

— *shubham bhUyaat* —

— *Om tat sat* —

### A.H. Prabhakara Rao

Patron

*vEdu vaaNee*

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January 1<sup>st</sup> 2026





# Veda Samskruti Samiti

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Veda Samskruti is an inherent intellectual property of Bharata dEsham. It is the basic duty and right of every citizen in Bharata 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 Shankaraacharya 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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