

# Varnasrama: Society Divided According to Faith

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**May 18, UK (SUN) — Varnasrama: The society divided according to faith with the Acarya Srila Prabhupada as the Initiator at the center.**

Although envious persons may not accept Srila Prabhupada's unique position, here Srila Prabhupada has actually explained to us that he as **THE TRUE ACARYA, THE SPIRITUAL MASTER OF THE ENTIRE WORLD** is the ONE **\*\*SINGULAR\*\*** person who is the ACARYA OF THE ENTIRE WORLD. It is Srila Prabhupada who is **\*\*THAT\*\* SPIRITUAL MASTER OF ALL THE VARNAS (BRAHMANA, KSATRIYA, VAISYA AND SUDRA) AND ALL THE ASRAMAS (BRAHMACARYA, GRHASTHA, VANAPRASTHA AND SANNYASA) .**

Srila Prabhupada **THE TRUE ACARYA PRESENTS KRSNA TO EVERYONE BY PREACHING THE HOLY NAME OF THE LORD THROUGHOUT THE WORLD.** (In Srila Prabhupada's books he gives EVERYONE the Holy name). Srila Prabhupada is the **FACTUAL INITIATOR.**

## **Caitanya-caritamṛta Antya 7.12:**

"You have spread the sankirtana movement of Kṛṣṇa consciousness. Therefore it is evident that You have been empowered by Lord Kṛṣṇa. There is no question about it.

PURPORT

Sri Madhvacarya has brought our attention to this quotation from the Narayana-samhita:

*dvāparīyair janair viṣṇuḥ  
pañcarātrais tu kevalaiḥ  
kalau tu nāma-mātreṇa  
pūjyate bhagavān hariḥ*

"...in the Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshiping opulently according to the pañcarātriki system, but in the age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting His holy name." SRILA BHAKTISIDDHANTA SARASVATI THAKURA EXPLAINS THAT UNLESS ONE IS DIRECTLY EMPOWERED BY THE CAUSELESS MERCY OF KRSNA, ONE CANNOT BECOME THE SPIRITUAL MASTER OF THE ENTIRE WORLD (JAGAD-GURU). One cannot become an acarya simply by mental speculation. THE TRUE ACARYA PRESENTS KRSNA TO EVERYONE BY PREACHING THE HOLY NAME OF THE LORD THROUGHOUT THE WORLD. Thus the conditioned souls, purified by chanting the holy name, are LIBERATED from the blazing fire of material existence. In this way, spiritual benefit grows increasingly full, like the waxing moon in the sky. THE TRUE ACARYA, THE SPIRITUAL MASTER OF THE ENTIRE WORLD, MUST BE CONSIDERED AN INCARNATION OF KRSNA'S MERCY. INDEED, HE IS PERSONALLY EMBRACING KRSNA. HE IS THEREFORE THE SPIRITUAL MASTER OF ALL THE VARNAS (BRAHMANA, KSATRIYA, VAISYA AND SUDRA) AND ALL THE ASRAMAS (BRAHMACARYA, GRHASTHA, VANAPRASTHA AND SANNYASA). Since he is understood to be the most advanced devotee, he is called paramahamsa-thakura. Thakura is a title of honor offered to the paramahamsa. Therefore one who acts as an acarya, directly presenting Lord Kṛṣṇa by spreading His name and fame, IS ALSO TO BE CALLED PARAMAHAMSA-THAKURA.

"The ACARYA will pick up" indicates, as Srila Prabhupada has indicated to us, "this books will do everything" (the spiritual master and his instructions are non-different).

### **Srila Prabhupada Lecture, October 21, 1974, Mayapur:**

"Ata saba hari ara varnasrama-dharma, niskincana haya laya krsnaika sarana.(?) This is the... Varnasrama-dharma, that is material. Varnasrama is planned for material life in a systematic way so that, in due course of time, one may give up the family relationship and take sannyasa and completely devote for Krsna's service. This is the plan of varnasrama-dharma. Varnasrama-dharma is not meant for planning something, and you remain in the family. No. The Varnasrama... Varna means brahmana, ksatriya, vaisya, sudra. Catur-varnyam maya srstam guna-karma-vibhagasah. Guna, not everyone is qualified in the same way. Therefore you... THE ACARYA WILL PICK UP THAT "THEY ARE MEANT FOR BECOMING BRAHMANAS. THEY ARE MEANT FOR KSATRIYAS." OR FOR COMING FROM KSATRIYA FAMILY, OR THE BRAHMANA FAMILY... SO FIRST OF ALL, THESE VARNAS, THEN ASRAMA. The brahmana, one who is qualified as a brahmana, he has to observe the four asramas, a brahmana: the brahmacari-asrama, the grhastha-asrama, the vanaprastha-asrama and sannyasa-asrama. The ksatriya, they'll have to observe three asramas: brahmacari, grhastha and vanaprastha. And the vaisyas, two asramas: brahmacari and grhastha. And sudra, only one asrama, only grhastha. A sudra is never offered sannyasa. A... Only the brahmana is offered."

### **Srila Prabhupada Lecture on Srimad Bhagavatam, August 3, 1974, Vrindavan:**

"That is actually fact, actually fact, that if one wants to live independently... In Calcutta I have seen. Even poor class vaisyas, and in the morning they'll take some dal, bag of dal, and go door to door. Dal is required everywhere. So in morning he makes dal business, and in evening he takes one canister of kerosene oil. So in the evening everyone will require. Still you'll find in India, they... Nobody was seeking for employment. A little, whatever he has got, selling some ground nuts or that peanuts. Something he's doing. After all, Krsna is giving maintenance to everyone. IT IS A MISTAKE TO THINK THAT "THIS MAN IS GIVING ME MAINTENANCE." NO. SASTRA SAYS, EKO YO BAHUNAM VIDADHATI KAMAN. IT IS CONFIDENCE IN KRSNA, THAT "KRSNA HAS GIVEN ME LIFE, KRSNA HAS SENT ME HERE. SO HE'LL GIVE ME MY MAINTENANCE. SO ACCORDING TO MY CAPACITY, LET ME DO SOMETHING, AND THROUGH THAT SOURCE, KRSNA'S MAINTENANCE WILL COME." JUST LIKE WE ARE MAINTAINING SO MANY PEOPLE IN THE KRSNA CONSCIOUSNESS MOVEMENT. SO WHAT BUSINESS WE ARE DOING? BUT WE ARE CONFIDENT THAT KRSNA WILL SEND US OUR MAINTENANCE. THAT CONFIDENCE REQUIRED. A sudra means he becomes disturbed. He becomes distur... "Oh, I have no employment. How shall I eat? Where shall I go? Where shall I live?" He has no faith in Krsna. THE BRAHMANA HAS GOT FULL FAITH. THE KSATRIYA HAS GOT LITTLE LESS FAITH, THE VAISYA, LITTLE LESS FAITH, AND THE SUDRA HAS NO FAITH. THIS IS THE DIFFERENCE. SO YOUR QUESTION WAS THAT HOW WE CAN KNOW A SUDRA? THAT BECAUSE EVERYONE IS NOW FAITHLESS AND EVERYONE IS SEEKING AFTER EMPLOYMENT. Therefore... We may discuss in so many ways. BECAUSE PEOPLE HAVE BECOME SUDRA, THEREFORE THE CAPITALISTS ARE EXPLOITING THEM. If everyone denies to be, serve, then these so-called industries will fail. Immediately. That is Gandhi's proposal. "Noncooperate with the British government, and it will wind up." And actually so happened. Because people are now sudras, they depend for their bread to others, the others exploit them: "Come here. You work and I shall give you bread." They do not believe any more, "O God, give us our daily bread." They think that "This, our master give us daily bread." That is sudra.

SUDRA MEANS ONE WHO IS DEPENDENT ON OTHERS. PARICARYATMAKAM KARYAM SUDRA-KARMA SVABHAVA-JAM. THIS IS THE DESCRIPTION, DEFINITION OF SUDRA. AND VAISYA: KRSI-GO-RAKSYA-VANIJYAM VAISYA-KARMA SVABHAVA-JAM. THE VAISYA IS DOING THE KRSI, AGRICULTURE. WHY HE SHOULD DEPEND ON...? TAKE SOME LAND FROM THE GOVERNMENT. YOU PRODUCE YOUR FOOD. WHERE IS THE DIFFICULTY? KEEP SOME COWS. YOU GET MILK. VAISYA-KARMA SVABHAVA...

GO-RAKSYA. IF YOU HAVE GOT EXCESS, THEN MAKE TRADE. WHY YOU SHOULD DEPEND ON OTHERS? But they do not know. They want that "I shall go at ten o'clock in the office, and I shall do nothing. Simply I shall take the pen and make like this and take my salary." That's all. Cheating. This is going on. Therefore the whole system is polluted. Nobody's doing his duty. Catur-varnyam maya srstam guna-karma... According to one's quality, one must work. But nobody wants to work. So therefore they are sudras. They are working, but at the care of somebody else. Not independently. Now the school, college, the teacher is also depending on salary. So they are sudras. So what teaching they will give? TEACHING IS THE BUSINESS OF THE BRAHMANA. NO SALARY. Formerly, all the brahmanas, they used to have that... It is called tola, catuspathi. Catuspathi. Brahmana, he'll sit down anywhere and invite that "If you like, you can come and take some teachings from me."

Srila Prabhupada (our BONAFIDE spiritual master) gives the ascertainment of our position -- see the instructions he has provided:

### **Srimad Bhagavatam 5.19.19 A Description of the Island of Jambudvipa:**

"The people who take birth in this tract of land are divided according to the qualities of material nature--the modes of goodness [sattva-guna], passion [rajo-guna], and ignorance [tamo-guna]. Some of them are born as exalted personalities, some are ordinary human beings, and some are extremely abominable, for in Bharata-varsa one takes birth exactly according to one's past karma. IF ONE'S POSITION IS ASCERTAINED BY A BONA FIDE SPIRITUAL MASTER AND ONE IS PROPERLY TRAINED TO ENGAGE IN THE SERVICE OF LORD VISNU ACCORDING TO THE FOUR SOCIAL DIVISIONS [BRAHMANA, KSATRIYA, VAISYA AND SUDRA] AND THE FOUR SPIRITUAL DIVISIONS [BRAHMACARI, GRHASTHA, VANAPRASTHA AND SANNYASA], ONE'S LIFE BECOMES PERFECT."

Srila Prabhupada spells out his mission: to institute the varnasrama system (all over the world).

### **Srimad Bhagavatam 5.19.19:**

*varṇāśramācāvatā  
puruṣeṇa paraḥ pumān  
viṣṇur ārādhyate panthā  
nānyat tat-toṣa-kāraṇam*

"The Supreme personality of Godhead, Lord Visnu, is worshiped by the proper execution of prescribed duties in the system of varna and asrama. There is no other way to satisfy the Lord." In the land of Bharata-varsa, the institution of varnasrama-dharma may be easily adopted. At the present moment, certain demoniac sections of the population of Bharatavarsa are disregarding the system of varnasrama-dharma. Because there is no institution to teach people how to become brahmanas, ksatriyas, vaisyas and sudras or brahmacaris, grhasthas, vanaprasthas and sannyasis, these demons want a classless society. This is resulting in chaotic conditions. In the name of secular government, unqualified people are taking the supreme governmental posts. No one is being trained to act according to the principles of varnasrama-dharma, and thus people are becoming increasingly degraded and are heading in the direction of animal life. THE REAL AIM OF LIFE IS LIBERATION, BUT UNFORTUNATELY THE OPPORTUNITY FOR LIBERATION IS BEING DENIED TO PEOPLE IN GENERAL, AND THEREFORE THEIR HUMAN LIVES ARE BEING SPOILED. THE KRSNA CONSCIOUSNESS MOVEMENT, HOWEVER, IS BEING PROPAGATED ALL OVER THE WORLD TO REESTABLISH THE VARNASRAMA-DHARMA SYSTEM AND THUS SAVE HUMAN SOCIETY FROM GLIDING DOWN TO HELLISH LIFE.

Here Srila Prabhupada spells out the division according to the modes of nature:

### **Bhagavad-gita 7.13 Purport:**

"By nature living entities have particular types of body and particular types of psychic and biological activities accordingly. THERE ARE FOUR CLASSES OF MEN FUNCTIONING IN THE THREE MODES OF NATURE. THOSE WHO ARE PURELY IN THE MODE OF GOODNESS ARE CALLED BRAHMANAS. THOSE WHO ARE PURELY IN THE MODE OF PASSION ARE CALLED KSATRIYAS. THOSE WHO ARE IN THE MODES OF BOTH PASSION AND IGNORANCE ARE CALLED VAISYAS. THOSE WHO ARE COMPLETELY IN IGNORANCE ARE CALLED SUDRAS. And those who are less than that are animals or animal life. However, these designations are not permanent."

### **Srila Prabhupada Lecture on Bhagavad-gita, May 24, 1975, Fiji:**

"So in the Bhagavad-gita it is said, karanam guna-sangah asya. As soon as we are in the material world, we are under the influence either of these three gunas: sattva-guna, rajo-guna, tamo-guna. THOSE WHO ARE PURELY IN ASSOCIATION WITH THE MODES OF GOODNESS, SATTVA-GUNA, THEY ARE CONSIDERED AS BRAHMANA. AND THOSE WHO ARE ASSOCIATED WITH THE RAJO-GUNA, PASSION, THEY ARE CALLED KSATRIYAS. AND THOSE WHO ARE ASSOCIATING WITH THE TAMO-GUNA, IGNORANCE, THEY ARE CALLED THE SUDRAS. AND THE MIXTURE OF TAMO-GUNA AND RAJO-GUNA IS THE POSITION OF THE VAISYA. In this way, there are four divisions of men everywhere. CATUR-VARNYAM MAYA SRSTAM GUNA-KARMA-VIBHAGASAH. According to the association of particular type of modes of nature and working in that way, it makes a division of the human society. That is required. For upkeep of the human society in order, according to the quality and work there must be division. But that is not that division as we are thinking at the present moment in India--a man is born in the brahmana family, he is brahmana. No. HE MUST HAVE THE BRAHMINICAL QUALIFICATION. That is first consideration. Samo damah satyam saucam arjavam titiksa, jnanam vijnanam astikyam brahma-karma svabhava-jam. That is the verdict of the sastra. Not by birth."

The Kanistha (NEOPHYTE is QUALIFIED brahmana):

### **Srila Prabhupada Room Conversation, February 14, 1977, Mayapur:**

**Prabhupada:** "KANISTHA-ADHIKARI MEANS HE MUST BE A BRAHMANA. THAT IS KANISTHA-ADHIKARI. THE SPIRITUAL LIFE, KANISTHA-ADHIKARI, MEANS HE MUST BE A QUALIFIED BRAHMANA. THAT IS KANISTHA. WHAT IS ESTEEMED AS VERY HIGH POSITION IN THE MATERIAL WORLD, BRAHMANA, THAT IS KANISTHA-ADHIKARI."

*arcāyām eva haraye  
pūjām yaḥ śraddhayehate  
na tad-bhakteṣu cānyeṣu  
sa bhaktaḥ prākṛtaḥ smṛtaḥ*

The brahmana means FROM THE MATERIAL STAGE gradually he is elevated to the spiritual stage. And BELOW THE BRAHMANA THERE IS NO QUESTION OF VAISNAVA.

**Hari-sauri:** No question of?

**Prabhupada:** Vaisnavism."

The Purpose of Initiation:

### **Srila Prabhupada Interview, September 7, 1971, London:**

"So the time is up? No. (break) By initiated process one is elevated to the highest position in this material world. Brahmanas' position, in this material world, is the

highest position. So this is a training to come to the brahminical stage. THEN ONE HAS TO SURPASS THAT BRAHMINICAL STAGE ALSO. THAT IS CALLED PURE GOODNESS. Brahmana is goodness, but there is chance of being contaminated with passion and ignorance, because it is material world. BUT WHEN (ONE) SURPASSES THAT BRAHMINICAL STAGE AND BECOMES PURE VAISNAVA, THEN KRSNA BECOMES REVEALED TO HIM. THEREFORE KRSNA'S NAME IS VASUDEVA. PURE STAGE OF LIFE IS CALLED VASUDEVA STAGE. JUST LIKE VASUDEVA WAS FATHER OF KRSNA. THAT MEANS WHEN ONE IS SITUATED IN THE VASUDEVA STAGE, SUDDHA-SATTVA, PURE GOODNESS, KRSNA IS BORN. KRSNA BORN MEANS KRSNA BECOMES VISIBLE, REVEALED. SO THIS INITIATION PROCESS IS GRADUALLY TO RAISE A DEVOTEE TO THAT PLATFORM."

At the stage of Bhava revelations begins:

**Caitanya-caritamrta Adi lila 7.83 - Lord Caitanya in Five Features:**

"In this verse it is explained that one who chants the Hare Krsna mantra develops BHAVA, ECSTASY, WHICH IS THE POINT AT WHICH REVELATION BEGINS."

**Nectar of Instruction, 5:**

"One should mentally honor the devotee who chants the holy name of Lord Krsna, ONE SHOULD OFFER HUMBLE OBEISANCES TO THE DEVOTEE WHO HAS UNDERGONE SPIRITUAL INITIATION [DIKSA] and is engaged in worshiping the Deity, and one should associate with and faithfully serve that Pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticize others.

**PURPORT**

In order to intelligently apply the sixfold loving reciprocations mentioned in the previous verse, one must select proper persons with careful discrimination. Srila Rupa Gosvami therefore advises that we should meet with the Vaisnavas in an appropriate way, according to their particular status. In this verse he tells us how to deal with three types of devotees--the kanistha-adhikari, madhyama-adhikari and uttama-adhikari. THE KANISTHA-ADHIKARI IS A NEOPHYTE WHO HAS RECEIVED THE HARI-NAMA INITIATION FROM THE SPIRITUAL MASTER AND IS TRYING TO CHANT THE HOLY NAME OF KRSNA.

One should respect such a person within his mind as a kanistha-vaisnava. A MADHYAMA-ADHIKARI HAS RECEIVED SPIRITUAL INITIATION FROM THE SPIRITUAL MASTER AND HAS BEEN FULLY ENGAGED BY HIM IN THE TRANSCENDENTAL LOVING SERVICE OF THE LORD. The madhyama-adhikari should be considered to be situated midway in devotional service. The uttama-adhikari, or highest devotee, is one who is very advanced in devotional service. An uttama-adhikari is not interested in blaspheming others, his heart is completely clean, and he has attained the realized state of unalloyed Krsna consciousness. According to Srila Rupa Gosvami, the association and service of such a maha-bhagavata, or perfect Vaisnava, are most desirable."

Srila Prabhupada the PURE DEVOTEE and his purports from the Srimad-Bhagavatam are FULLY competent to transmit Loving mellows (diksa---Vasudava is revealed in the heart).

**Caitanya-caritamrta Adi lila 1.99:**

"One of the bhagavatas is the great scripture Srimad-Bhagavatam, AND THE OTHER IS THE PURE DEVOTEE ABSORBED IN THE MELLOWS OF LOVING DEVOTION."

**Caitanya-caritamrta Adi lila 1.100:**

"THROUGH THE ACTIONS OF THESE TWO BHAGAVATAS THE LORD INSTILLS THE MELLOWS OF TRANSCENDENTAL LOVING SERVICE INTO THE HEART OF A LIVING BEING, and thus the Lord, in the heart of His devotee, comes under the control of the devotee's love."

**Srimad Bhagavatam 1.7.22 Purport - The Son of Drona Punished:**

"Therefore, a person burning in the flames of material existence may receive the rains of mercy of the Lord through the **TRANSPARENT MEDIUM** of the **SELF-REALIZED** spiritual master. The spiritual master, **BY HIS WORDS, CAN PENETRATE INTO THE HEART OF THE SUFFERING PERSON AND INJECT KNOWLEDGE TRANSCENDENTAL, WHICH ALONE CAN EXTINGUISH THE FIRE OF MATERIAL EXISTENCE.**"

Madhyama adhikari has received SPIRITUAL initiation:

**Caitanya-caritamrta Antya lila 4.192:**

*DĪKṢĀ-kāle bhakta kare ātma-samarpaṇa  
sei-kāle kṛṣṇa tāre kare ātma-sama*

"At the time of initiation, when a devotee FULLY SURRENDERS UNTO THE SERVICE OF THE LORD, Kṛṣṇa accepts him to be as good as Himself."

**Caitanya-caritamrta Antya lila 4.194:**

"The living entity who is subjected to birth and death, when he gives up all material activities dedicating his life to Me for executing My order, and thus acts according to My direction, at that time he reaches the platform of immortality, and becomes fit to enjoy the SPIRITUAL BLISS OF EXCHANGE OF LOVING MELLOWS WITH ME."

**Srila Prabhupada Lecture on Srimad Bhagavatam, February 11, 1976, Mayapur:**

"In the madhyama-adhikari he can see four things. What is that? Four things means, first of all the Supreme Lord, isvara, the controller, he can see. HE CAN SEE MEANS HE UNDERSTANDS, HE APPRECIATES, HE CAN CONCEIVE, "YES, THE SUPREME LORD IS THERE". THERE IS NO MORE THEORETICAL.

Srila Prabhupada is the FACTUAL DIKSA GURU FOR ISKCON FOR AS LONG AS ISKCON EXISTS:

**Srila Prabhupada Letter to Madhudvisa, August 4, 1975:**

"The GBC should all be the instructor gurus. **I AM IN THE INITIATOR GURU, AND YOU SHOULD BE THE INSTRUCTOR GURU BY TEACHING WHAT I AM TEACHING AND DOING WHAT I AM DOING.** This is not a title, but you must actually come to this platform. This I want."

**Srimad Bhagavatam 3.5.4 Purport - Vidura' s Talks with Maitreya:**

"The jnanis, yogis and karmis cannot expect this direct cooperation of the Lord. They are not able to satisfy the Lord by transcendental loving service, nor do they believe in such service to the Lord. The bhakti process, as performed under the regulative principles of vaidhi-bhakti, or devotional service following the

prescribed rules and regulations, is defined by the revealed scriptures and confirmed by great acaryas. **This practice can help the neophyte devotee to rise to the stage of raga-bhakti, in which the Lord responds from within as the caitya-guru, or the spiritual master as Superconsciousness.**"

**Narada-bhakti-sutra 2, Purport:**

"If a person is fortunate enough to vanquish all misgivings caused by material existence and rise up to the stage of nistha, he can then rise to the stages of ruci (taste) and asakti (attachment for the Lord). **Asakti is the beginning of love of Godhead. By progressing, one then advances to the stage of relishing a reciprocal exchange with the Lord in ecstasy (bhava).** Every living entity is eternally related to the Supreme Lord, and this relationship may be in any one of many transcendental humors. **At the stage called asakti, attachment, a person can understand his relationship with the Supreme Lord.** When he understands his position, he begins reciprocating with the Lord. **By constant reciprocation with the Lord, the devotee is elevated to the highest stage of love of Godhead, prema.**"

**Srimad Bhagavatam 3.7.14 Purport - Further Inquiries by Vidura:**

"Two different methods for controlling the material senses are recommended in the Vedic scriptural wisdom. One of them is the process of jnana, or the path of philosophical understanding of the Supreme--Brahma, Paramatma and Bhagavan. The other is that of direct engagement in the transcendental loving devotional service of the Lord. Of these two most popular methods, the path of devotional service is recommended here as the best because one on the path of devotional service does not have to wait for the attainment of the fruitive results of pious activities or for the results of knowledge. The two stages of executing devotional service are, first, the stage of practicing devotional service with our present senses under the regulations of the recognized scriptures and, second, attaining sincere attachment for serving the particles of the dust of the lotus feet of the Lord. The first stage is called sadhana-bhakti, or devotional service for the neophyte, which is rendered under the direction of a pure devotee, and the second stage is called raga-bhakti, in which the mature devotee automatically takes to the various services of the Lord out of sincere attachment. The great sage Maitreya now gives the final answer to all the questions of Vidura: devotional service to the Lord is the ultimate means to mitigate all the miserable conditions of material existence. The path of knowledge or that of mystic gymnastics may be adopted as a means for the purpose, but unless mixed with bhakti, or devotional service, they are unable to award the desired result. **By practicing sadhana-bhakti one may gradually rise to the point of raga-bhakti, and by performing raga-bhakti in loving transcendental service one can even control the Supreme Powerful Lord.**"

Srila Prabhupada, the PURE devotee, is the ACARYA who is giving us this opportunity for Krishna and his pastimes --loving mellows--to be transferred from his heart to ours PROVIDED we chant the Hare Krishna mantra offenseless and pure (love of God).

**Srimad Bhagavatam 10.2.18:**

"As indicated here by the word manastah, the SUPREME PERSONALITY OF GODHEAD WAS TRANSFERRED FROM THE CORE OF VASUDEVA'S MIND OR HEART TO THE CORE OF THE HEART OF DEVAKI. WE SHOULD NOTE CAREFULLY THAT THE LORD WAS TRANSFERRED TO DEVAKI NOT BY THE ORDINARY WAY FOR A HUMAN BEING, BUT BY DIKSA, INITIATION. Thus the importance of initiation is mentioned here. UNLESS ONE IS INITIATED BY THE RIGHT PERSON, WHO ALWAYS CARRIES WITHIN HIS HEART THE SUPREME PERSONALITY OF GODHEAD, ONE CANNOT ACQUIRE THE

POWER TO CARRY THE SUPREME GODHEAD WITHIN THE CORE OF ONE'S OWN HEART."

*guna-karma-vibhagasah* division of society is by qualification (symptoms) and work, NOT by birth.

### Srimad Bhagavatam 7.11.35 - The Perfect Society: Four Social Classes:

*yasya yal lakṣaṇaṁ proktaṁ  
puṁso varṇābhivyañjakam  
yad anyatrāpi dṛśyeta  
tat tenaiva vinirdiśet*

#### SYNONYMS

yasya--of whom; yat--which; laksanam--symptom; proktam--described (above); pumsah--of a person; varna-abhivyanjakam--indicating the classification (brahmana, ksatriya, vaisya, sudra, etc.); yat--if; anyatra--elsewhere; api--also; drsyeta--is seen; tat--that; tena--by that symptom; eva--certainly; vinirdiset--one should designate.

#### TRANSLATION

If one shows the symptoms of being a brahmana, ksatriya, vaisya or sudra, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification.

#### PURPORT

Herein it is clearly stated by Narada Muni that one should not be accepted as a brahmana, ksatriya, vaisya or sudra according to birth, for although this is going on now, it is not accepted by the sastras. As stated in Bhagavad-gita (4.13), *catur-varnyam maya srstam guna-karma-vibhagasah*. **Thus the four divisions of society--brahmana, ksatriya, vaisya and sudra--are to be ascertained according to qualities and activities.** If one was born in a brahmana family and has acquired the brahminical qualifications, he is to be accepted as a brahmana; otherwise, he should be considered a brahma-bandhu. Similarly, if a sudra acquires the qualities of a brahmana, although he was born in a sudra family, he is not a sudra; because he has developed the qualities of a brahmana, he should be accepted as a brahmana. The Krsna consciousness movement is meant to develop these brahminical qualities. Regardless of the community in which one was born, if one develops the qualities of a brahmana he should be accepted as a brahmana, and he then may be offered the order of sannyasa. **Unless one is qualified in terms of the brahminical symptoms, one cannot take sannyasa. In designating a person a brahmana, ksatriya, vaisya or sudra, birth is not the essential symptom. This understanding is very important. Herein Narada Muni distinctly says that one may be accepted according to the caste of his birth if he has the corresponding qualifications, but otherwise he should not. One who has attained the qualifications of a brahmana, regardless of where he was born, should be accepted as a brahmana. Similarly, if one has developed the qualities of a sudra or a candala, regardless of where he was born, he should be accepted in terms of those symptoms. Srimad Bhagavatam 5.4.13 - The Characteristics of Rsabhadeva, the Supreme Personality of Godhead:**

*yavīyāmsa ekāśītir jāyanteyāḥ pitur ādeśakarā  
mahā-śālīnā mahā-śrotriyā yajña-śīlāḥ karma-  
viśuddhā brāhmaṇā babhūvuḥ*

#### SYNONYMS

yaviyamsah--younger; ekasitih--numbering eighty-one; jayanteyah--the sons of Jayanti, the wife of Rsabhadeva; pituh--of their father; adesakarah--following the



order; maha-salinah--well behaved. well cultured; maha-srotriyah--extremely learned in Vedic knowledge; yajna-silah--expert in performing ritualistic ceremonies; karma-visuddhah--very pure in their activities; brahmanah--qualified brahmanas; babhuvuh--became.

#### TRANSLATION

In addition to these nineteen sons mentioned above, there were eighty-one younger ones, all born of Rsabhadeva and Jayanti. According to the order of their father, they became well cultured, well behaved, very pure in their activities and expert in Vedic knowledge and the performance of Vedic rituals. Thus they all became perfectly qualified brahmanas.

#### PURPORT

From this verse we have good information of how the castes are **qualified according to quality and work**. Rsabhadeva, a king, was certainly a ksatriya. He had a **hundred sons**, and out of these, **ten were engaged as ksatriyas** and ruled the planet. **Nine sons became good preachers of Srimad-Bhagavatam (maha-bhagavatas)**, and this indicates that they were above the position of brahmanas. **The other eighty-one sons became highly qualified brahmanas. These are some practical examples of how one can become fit for a certain type of activity by qualification, not by birth. All the sons of Maharaja Rsabhadeva were ksatriyas by birth, but by quality some of them became ksatriyas, and some became brahmanas. Nine became preachers of Srimad-Bhagavatam (bhagavata-dharma-darsanah), which means that they were above the categories of ksatriya and brahmana.**

#### Srimad Bhagavatam 9.2.17 - The Dynasties of the Sons of Manu:

*dhṛṣṭād dhārṣṭam abhūt kṣatram  
brahma-bhūyam gataṁ kṣitau  
nrgasya vaṁśaḥ sumatir  
bhūtajyotis tato vasuḥ*

#### SYNONYMS

dhṛstat--from Dhrsta, another son of Manu; dharstam--a caste of the name Dharsta; abhut--was produced; ksatram--belonging to the ksatriya group; brahma-bhuyam--the position of brahmanas; gatam--had achieved; ksitau--on the surface of the world; nrgasya--of Nrga, another son of Manu; vamsah--the dynasty; sumatih--of the name Sumati; bhutajyotih--of the name Bhutajyoti; tatah--thereafter; vasuh--by the name Vasu.

#### TRANSLATION

From the son of Manu named Dhrsta came a ksatriya caste called Dharsta, whose members achieved the position of brahmanas in this world. Then, from the son of Manu named Nrga came Sumati. From Sumati came Bhutajyoti, and from Bhutajyoti came Vasu.

#### PURPORT

**Here it is said, ksatram brahma-bhuyam gatam ksitau: although the Dharstas belonged to the ksatriya caste, they were able to convert themselves into brahmanas.** This gives clear evidence supporting the following statement by Narada (Bhag. 7.11.35):

*yasya yal lakṣaṇam proktam  
puṁso varṇābhivyañjakam  
yad anyatrāpi dṛśyeta  
tat tenaiva vinirdiśet*

If the qualities of one group are found in the men of another, those men should be recognized by their qualities, by their symptoms, not by the caste of the family in which they were born. **Birth is not at all important; it is one's qualities that are stressed in all Vedic literature.**

**Srimad Bhagavatam 9.2.23-24 - The Dynasties of the Sons of Manu:**

*nābhāgo diṣṭa-putro 'nyaḥ  
karmaṇā vaiśyatām gataḥ  
bhalandanaḥ sutas tasya  
vatsaprītir bhalandanāt*

*vatsaprīteḥ sutaḥ prāśūs  
tat-sutaṁ pramatim viduḥ  
khanitraḥ pramates tasmāc  
cākṣuṣo 'tha vivimśatiḥ*

**SYNONYMS**

nabhaga--by the name Nabhaga; dista-putrah--the son of Dista; anyah--another; karmana--by occupation; vaisyatam--the order of the vaisyas; gatah--achieved; bhalandana--by the name Bhalandana; suta--son; tasya--of him (Nabhaga); vatsapritih--by the name Vatsapriti; bhalandanat--from Bhalandana; vatsapriteh--from Vatsapriti; suta--the son; pramsuh--was named Pramsu; tat-sutam--the son of him (Pramsu); pramatim--was named Pramati; viduh--you should understand; khanitra--was named Khanitra; pramateh--from Pramati; tasmāt--from him (Khanitra); caksusah--was named Caksusa; atha--thus (from Caksusa); vivimsatih--the son named Vivimsati.

**TRANSLATION**

Dista had a son by the name Nabhaga. This Nabhaga, who was different from the Nabhaga described later, became a vaisya by occupational duty. The son of Nabhaga was known as Bhalandana, the son of Bhalandana was Vatsapriti, and his son was Pramsu. Pramsu's son was Pramati, Pramati's son was Khanitra, Khanitra's son was Caksusa, and his son was Vivimsati.

**PURPORT**

**From Manu, one son became a ksatriya, another a brahmana, and another a vaisya. This confirms the statement by Narada Muni, yasya yaḥ laksanam proktam puṁso varnabhivyanjakam (Bhag. 7.11.35). One should always remember that brahmanas, ksatriyas and vaisyas should never be regarded as members of a caste by birth. A brahmana may be changed into a ksatriya, and a ksatriya into a brahmana. Similarly, a brahmana or ksatriya may be changed into a vaisya, and a vaisya into a brahmana or ksatriya. This is confirmed in Bhagavad-gita (catur-varnyam maya srstam guna-karma-vibhagasah).** So one is a brahmana, ksatriya or vaisya never by birth, but by quality. There is a great need of brahmanas. Therefore, in the Kṛṣṇa consciousness movement, we are trying to train some brahmanas to guide human society. Because at present there is a scarcity of brahmanas, the brain of human society is lost. Because practically everyone is a sudra, no one at the present moment can guide the members of society to the proper path by which to achieve perfection in life.

**Srimad Bhagavatam 4.31.10 - Narada Instructs the Pracetas:**

*kiṁ janmabhis tribhir veva  
śaukra-sāvitra-yājñikaiḥ  
karmabhir vā trayī-proktaiḥ  
puṁso 'pi vibudhāyuṣā*

## SYNONYMS

kim--what is the use; janmabhih--of births; tribhih--three; va--or; iha--in this world; saukra--by semen; savitra--by initiation; yajnikaih--by becoming a perfect brahmana; karmabhih--by activities; va--or; trayi--in the Vedas; proktaih--instructed; pumsah--of a human being; api--even; vibudha--of the demigods; ayusa--with a duration of life.

## TRANSLATION

**A civilized human being has three kinds of births. The first birth is by a pure father and mother, and this birth is called birth by semen. The next birth takes place when one is initiated by the spiritual master, and this birth is called savitra. The third birth, called yajnika, takes place when one is given the opportunity to worship Lord Visnu.** Despite the opportunities for attaining such births, even if one gets the life-span of a demigod, if one does not actually engage in the service of the Lord, everything is useless. Similarly, one's activities may be mundane or spiritual, but they are useless if they are not meant for satisfying the Lord.

## PURPORT

The word saukra janma means "taking birth by seminal discharge." Animals can take their birth in this way too. However, a human being can be reformed from the saukra janma, as recommended in the Vedic civilization. Before the birth takes place, or before father and mother unite, there is a ceremony called garbhadhana-samskara, which must be adopted. This garbhadhana-samskara is especially recommended for higher castes, especially the brahmana caste. It is said in the sastras that if the garbhadhana-samskara is not practiced among the higher castes, the entire family becomes sudra. It is also stated that in this age of Kali, everyone is sudra due to the absence of the garbhadhana-samskara. This is the Vedic system. According to the pancaratrika system, however, even though everyone is a sudra due to the absence of the garbhadhana-samskara, if a person has but a little tendency to become Krsna conscious, he should be given the chance to elevate himself to the transcendental platform of devotional service. Our Krsna consciousness movement adopts this pancaratrika-vidhi, as advised by Srila Sanatana Gosvami, who says:

*yathā kāñcanatām yāti  
kāmsyaṁ rasa-vidhānataḥ  
tathā dīkṣā-vidhānena  
dvijatvaṁ jāyate nṛṇāṁ*

"As bell metal, when mixed with mercury, is transformed to gold, a person, even though not golden pure, can be transformed into a brahmana, or dvija, simply by the initiation process." (Hari-bhakti-vilasa 2.12) Thus if one is initiated by a proper person, he can be accepted as twice-born immediately. In our Krsna consciousness movement, we therefore offer the student his first initiation and allow him to chant the Hare Krsna maha-mantra. By chanting the Hare Krsna maha-mantra regularly and following the regulative principles, one becomes qualified to be initiated as a brahmana, because unless one is a qualified brahmana he cannot be allowed to worship Lord Visnu. This is called yajnika janma. In our Krsna consciousness society, unless one is twice initiated--first by chanting Hare Krsna and second by the Gayatri mantra--he is not allowed to enter the kitchen or Deity room to execute duties. However, when one is elevated to the platform on which he can worship the Deity, his previous birth does not matter.

*caṇḍālo 'pi dvija-śreṣṭho  
hari-bhakti-parāyaṇaḥ  
hari-bhakti-vihīnaś ca  
dvijo 'pi śvapacādhamaḥ*

"Even if one is born in the family of a candala, if one engages in the devotional service of the Lord, he becomes the best of brahmanas. But even a brahmana who is devoid of devotional service is on the level of the lowest dog-eater." If a person is advanced in devotional service, it does not matter whether he was born in a candala family. He becomes purified. As Sri Prahlada Maharaja said:

*viprād dviṣaḍ-guṇa-yutād aravinda-nābha-  
pādāravinda-vimukhāc chvapacāṁ variṣṭham*

### **Bhagavad-gita 7.9.10:**

Even if one is a brahmana and is qualified with all the brahminical qualifications, he is considered degraded if he is averse to worshiping the Supreme Personality of Godhead. But if a person is attached to the service of the Lord, he becomes glorified even if he is born in a candala family. Indeed, such a candala can deliver not only himself but all his family predecessors. Without devotional service, even a proud brahmana cannot deliver himself, and what to speak of his family. In many instances in the sastras it is seen that even a brahmana has become a ksatriya, vaisya, sudra, mlechha or non-brahmana. And there are many instances of one's being born a ksatriya or vaisya or even lower and, in the eighteenth year, attaining elevation to the brahminical platform by the process of initiation. Therefore Narada Muni says:

*yasya yal lakṣaṇaṁ proktaṁ  
puṁso varṇābhivyañjakam  
yad anyatrāpi dṛśyeta  
tat tenaiva vinirdiśet*

### **Bhagavad-gita 7.11.35:**

**It is not a fact that because one is born in a brahmana family he is automatically a brahmana. He has a better chance to become a brahmana, but unless he meets all the brahminical qualifications, he cannot be accepted as such.** On the other hand, if the brahminical qualifications are found in the person of a sudra, he should immediately be accepted as a brahmana. To substantiate this there are many quotations from Bhagavatam, Mahabharata, Bharadvaja-samhita and the pancaratra, as well as many other scriptures.

### **Bhagavad-gita 3.35 - Karma-yoga:**

*śreyān sva-dharmo viguṇaḥ  
para-dharmāt sv-anuṣṭhitāt  
sva-dharme nidhanam śreyah  
para-dharmo bhayāvahaḥ*

#### **SYNONYMS**

sreyan--far better; sva-dharmah--one's prescribed duties; viguṇah--even faulty; para-dharmat--from duties mentioned for others; svanusthitat--than perfectly done; sva-dharme--in one's prescribed duties; nidhanam--destruction; sreyah--better; para-dharmah--duties prescribed for others; bhaya-avahah--dangerous.

#### **TRANSLATION**

It is far better to discharge one's prescribed duties, even though they may be faultily, than another's duties. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous.

#### **PURPORT**

One should therefore discharge his prescribed duties in full Kṛṣṇa consciousness

rather than those prescribed for others. Prescribed duties complement one's psychophysical condition, under the spell of the modes of material nature. Spiritual duties are as ordered by the spiritual master, for the transcendental service of Krsna. But both materially or spiritually, one should stick to his prescribed duties even up to death, rather than imitate another's prescribed duties. Duties on the spiritual platform and duties on the material platform may be different, but the principle of following the authorized direction is always good for the performer. When one is under the spell of the modes of material nature, one should follow the prescribed rules for particular situations and should not imitate others. **For example, a brahmana, who is in the mode of goodness, is nonviolent, whereas a ksatriya, who is in the mode of passion, is allowed to be violent. As such, for a ksatriya it is better to be vanquished following the rules of violence than to imitate a brahmana who follows the principles of nonviolence. Everyone has to cleanse his heart by a gradual process, not abruptly.** However, when one transcends the modes of material nature and is fully situated in Krsna consciousness, he can perform anything and everything under the direction of the bona fide spiritual master. **In that complete stage of Krsna consciousness, the ksatriya may act as a brahmana, or a brahmana may act as a ksatriya. In the transcendental stage, the distinctions of the material world do not apply. For example, Visvamitra was originally a ksatriya, but later on he acted as a brahmana, whereas Parasurama was a brahmana, but later on he acted as a ksatriya. Being transcendently situated, they could do so; but as long as one is on the material platform, he must perform his duties according to the modes of material nature.** At the same time, he must have a full sense of Krsna consciousness.