

Quotes from Srimad Bhagavaam (SB)

SB 7.11: The Perfect Society: Four Social Classes

Source: <http://www.vedabase.com/en/sb/7/11>

SB 7.11.5 — Śrī Nārada Muni said (*to Yudhishtir*): After first offering my obeisances unto Lord Kṛṣṇa, the protector of the religious principles of all living entities, let me explain the principles of the eternal religious system, of which I have heard from the mouth of Nārāyaṇa.

SB 7.11.6 — Lord Nārāyaṇa, along with His partial manifestation Nara, appeared in this world through the daughter of Dakṣa Mahārāja known as Mūrti. He was begotten by Dharma Mahārāja for the benefit of all living entities. Even now, He is still engaged in executing great austerities near the place known as Badarikāśrama.

SB 7.11.7 — The Supreme Being, the Personality of Godhead, is the essence of all Vedic knowledge, the root of all religious principles, and the memory of great authorities. O King Yudhiṣṭhira, this principle of religion is to be understood as evidence. On the basis of this religious principle, everything is satisfied, including one's mind, soul and even one's body.

SB 7.11.8-12 — These are the general principles to be followed by all human beings: truthfulness, mercy, austerity (observing fasts on certain days of the month), bathing twice a day, tolerance, discrimination between right and wrong, control of the mind, control of the senses, nonviolence, celibacy, charity, reading of scripture, simplicity, satisfaction, rendering service to saintly persons, gradually taking leave of unnecessary engagements, observing the futility of the unnecessary activities of human society, remaining silent and grave and avoiding unnecessary talk, considering whether one is the body or the soul, distributing food equally to all living entities (both men and animals), seeing every soul (especially in the human form) as a part of the Supreme Lord, hearing about the activities and instructions given by the Supreme Personality of Godhead (who is the shelter of the saintly persons), chanting about these activities and instructions, always remembering these activities and instructions, trying to render service, performing worship, offering obeisances, becoming a servant, becoming a friend, and surrendering one's whole self. O King Yudhiṣṭhir, these thirty qualifications must be acquired in the human form of life. Simply by acquiring these qualifications, one can satisfy the Supreme Personality of Godhead.

SB 7.11.13 — Those who have been reformed by the garbhādhāna ceremony and other prescribed reformatory methods (*samskaras*), performed with Vedic mantras and without

interruption (*in family tradition*), and who have been approved by Lord Brahmā, are dvijas, or twice-born.¹ Such brāhmaṇas, kṣatriyas and vaiśyas, purified by their family traditions and by their behavior, should worship the Lord, study the Vedas and give charity. In this system, they should follow the principles of the four āśramas [brahmacarya, gr̥hastha, vānaprastha and sannyāsa].

SB 7.11.14 — For a Brahmana there are six occupational duties. A Kshatriya should not accept charity, but he may perform the other five of these duties. A king or Kshatriya is not allowed to levy taxes on Brahmanas, but he may make his livelihood by levying minimal taxes, customs duties, and penalty fines upon his other subjects.

SB 7.11.15 — The mercantile community should always follow the directions of the Brahmanas and engage in such occupational duties as agriculture, trade, and protection of cows. For the śūdras the only duty is to accept a master from a higher social order and engage in his service.

SB 7.11.17 — Except in a time of emergency, lower (class)² persons should not accept the occupational duties of those who are higher. When there is such an emergency, of course, everyone but the Kshatriyas may accept the means of livelihood of others.

SB 7.11.18-20 — In time of emergency, one may accept any of the various types of professions known as ṛta, amṛta, mṛta, pramṛta and satyānṛta, but one should not at any time accept the profession of a dog. The profession of uñchaśila, collecting grains from the field, is called ṛta. Collecting without begging is called amṛta, begging grains is called mṛta, tilling the ground is called pramṛta, and trade is called satyānṛta. Engaging in the service of low-grade persons, however, is called śva-vṛtti, the profession of the dogs. Specifically, Brahmanas and Kshatriyas

¹ This means that those who do not undergo Vedic samakara vidhis are called Shudras. This does not mean they are to be hated, insulted or oppressed. The Vedics have freedom to not undergo samskaras.

² “Lower class does not mean any higher class should hate, look down, avoid touching, or oppress or disrespect them. To do or think any such act is sin. Per a mantra from Purush Suukta all the four classes are born from the Virat body of the Supreme God. Brahman class is born from His head, which is highest; therefore, the Brahmana class is considered highest. Next lower class is Kshatriyas born from His arms (lower than the head); next lower class is Vaishyas born from His belly (lower than the arms), and finally Shudra class is born from His legs (lowest part of Virat’s body. Additionally, the service of Brahmana’s to the society is valued higher, next lower value is Kshatriya service, next lower is Vaishya service, and lowest is Shudra service. However, just a body cannot be happy and healthy if any of the four parts does not function, so is the Vedic society if any class does not function, or is neglected, oppressed or mistreated. Jai Sri Krishna! – Suresh Vyas (skanda987.wordpress.com)

should not engage in the low and abominable service of śūdras. Brāhmaṇas should be well acquainted with all the Vedic knowledge, and Kshatriyas should be well acquainted with the worship of demigods (*Devas and Devis.*)

SB 7.11.35 — If one shows the symptoms of being a Brahmana, Kshatriya, Vaishya or śūdra, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification.³

³ Additionally, Bhagavan Krishna says in Bhagavad Gita: स्वे स्वे कर्मणि अभिरुचिः संसिद्धिं लभते नरः ॥ Krishna says that a person of any varna (class) can advance spiritually (realize God, or moksha) just by doing the duties of one's own class as prescribed by God (Vedic scriptures.) Krishna also says that one's class is determined by one's guna (inherent qualities) and karma (actions or what one does to earn one's living.)

Unfortunately, the Hindus have defined one's class by birth. This sinful malpractice must be stopped, and when it stops, the so called the sinful Castism will be no more. Jai Sri Krishna! – Suresh Vyas (skanda987.wordpress.com)