

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī  
Caitanya

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Thākura

**Chapter – 2**  
**Secondary Rules**

**Part – 3**

**Qualification for Work and  
Varnas**

## Chapter – 2

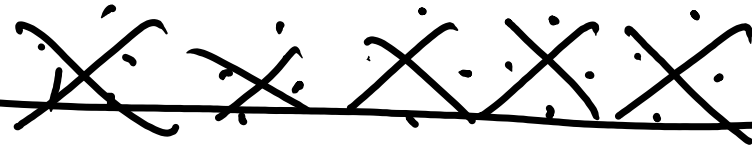
### Part – 3 Qualification for Work and Varnas

Identifying qualification or adhikara is a very important item of conduct.

①

This qualification is of two types: qualification for a certain action and the extent of qualification for action.

②



All people are not qualified for all types of punya activities.

Although a person may be able to perform a certain activity, they may not be qualified to execute it in such a way to produce the desired auspicious result.

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### Part - 3 Qualification for Work and Varnas

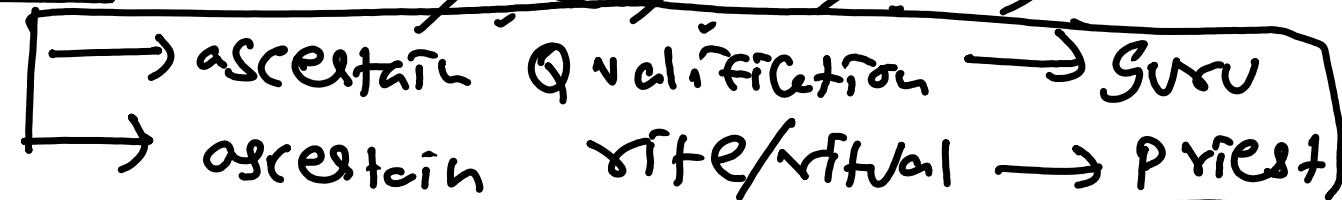
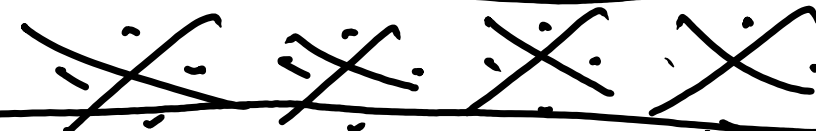
If a person performs an action without first seeing suitability to do it, it cannot be said if the act will bring the intended result or not.



For that reason first of all it is necessary to consider qualification.



As performers cannot judge their own qualification, they must inquire from an authority or guru on this matter.

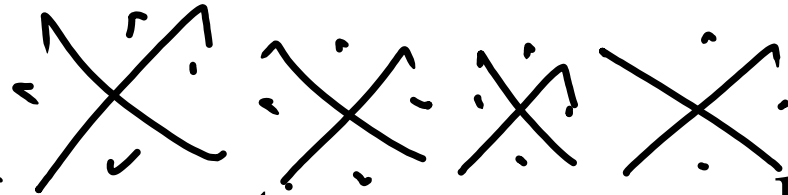


And in undertaking a particular rite or action, a priest must decide on the suitable process.

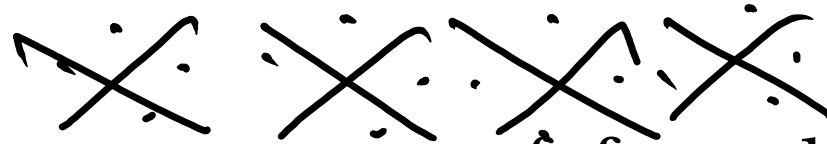
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### Part – 3 Qualification for Work and Varnas

Thus people must accept a guru or priest capable of doing this.



The modern method of accepting guru and priest is not the process envisaged by the writers of scripture.



Accepting guru and priest as a matter of formality (in name only) is as useless as accepting a doll as an advisor.

The most suitable person in town must be chosen.

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### Part – 3 Qualification for Work and Varnas

If such a person does not exist in the locality, then search must be made elsewhere.

Giving the following example will make this clearer.

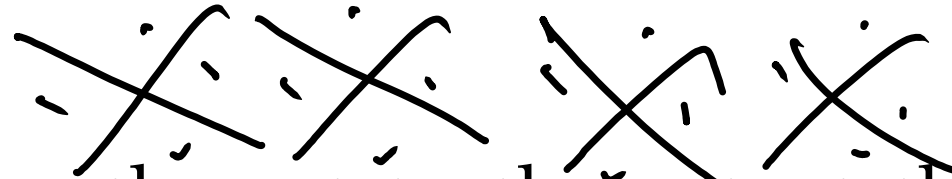
Digging ponds is a punya karma.

If personally doing the excavating, one is qualified for the job by having enough strength, tools, a piece of land and assistance.

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### Part – 3 Qualification for Work and Varnas

If expenses are to be incurred, money is also necessary.



A person is qualified for the act to the extent that there is strength, tools, land, assistance and money.

Without these items in sufficient quantity, there will be no result, except loss of energy, time or money.

For marriage the qualification is a healthy body, ability to support a family, and a mentality suitable for living with a wife.

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### Part - 3 Qualification for Work and Varnas

In desiring to perform any act, a person should see their qualification.



Qualification may be intrinsic or circumstantial.

①

②

intrinsic qualification emerges @ the time of learning.

A human being's life is divided into three: time of learning (educational period of life), time of work, and time of recreation.

Period of Learning

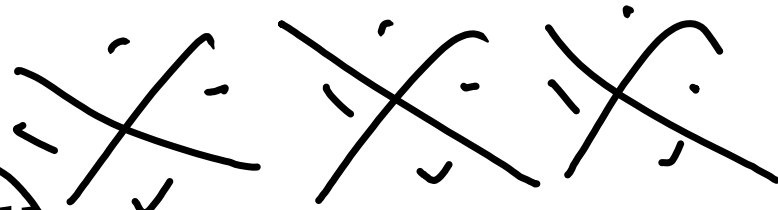
During education, the person studies books, associates with others, sees others working, and receives instruction.



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### Part – 3 Qualification for Work and Varnas

What tendency emerges prominently at this time is the intrinsic nature of the person.



Though people usually gets association, instruction and information under influence of their family, sometimes the instruction, association and consequent nature are different from that of their family.

Thus a person may have a different nature than that of the rest of the family.



That nature which is manifest after education and before taking up work is the intrinsic nature (svabhava).

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### Part – 3 Qualification for Work and Varnas

The wise have scientifically classified nature into four types: brahmana, ksatriya, vaisya and sudra.

Those who have sense control, mind control, tolerance, purity, forgiveness, honest, cultivation of knowledge and faithful worship of the Lord have a brahminical nature.

Those who have valor, energy, determination, dexterity, fearlessness in battle, charitable inclination, ability to protect others and ability to control others have a ksatriya nature.

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### Part – 3 Qualification for Work and Varnas

Those who are inclined to agriculture, raising cows and trade have a vaisya nature.

Those who maintain their life by serving others have a sudra nature.

Those who do not distinguish proper action from improper ones, who have no inclination for righteousness, who are fond of argument, are extremely selfish, think only of food, and are devoid of marriage rules, are called antyaja or outcast.

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### Part – 3 Qualification for Work and Varnas

Without giving up such a nature, the real nature of a human being does not manifest.

In other words, human nature manifests in only these four forms.

According to nature (svabhava), a person manifests certain qualities.

According to those qualities a person should accept work and duty.

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### Part – 3 Qualification for Work and Varnas

To perform work contradictory to nature will not give a proper result.

One part of the nature is called “genius.”

As it is hard to change a nature once it is matured, one should support the body and execute spiritual goals by action based on individual nature (svabhava).

According to these four natures, the people of India were classed in four varnas.

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### Part – 3 Qualification for Work and Varnas

If society is divided according to the four varnas, all the work in society becomes effective.

This is beneficial for the whole world.

That society which has the varnas has a scientific basis and is worshipable by all.

Some people may question the efficacy of the varnasrama system, since Europe has attained great feats and fame without having a varnasrama system.

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### Part – 3 Qualification for Work and Varnas

But such a doubt has no substance, because these Europe's history is very recent.

Due to being very bold and energetic, Europeans have taken all the previous skills, arts and sciences, and begun to act.

But gradually with time, these societies will fall, because of lack of scientific organization of varnas.

Although the Aryan civilization is much older, it has remained intact with its original characteristics because of the varnasrama system.

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### Part – 3 Qualification for Work and Varnas

The Roman and Greek civilizations were much more powerful than modern European nations, but where are they now?

Those races have become devoid of their previous qualities and taken up the qualities and lifestyle of modern nations.

They have become so transformed that they have no pride in their previous glory.

Although the Aryan civilization is much more ancient than that of the Greeks and Romans, even now the people of India take pride in their ancient heroes.



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### Part – 3 Qualification for Work and Varnas

Why is that?

Because the varnasrama system remained strong, the culture of the society was preserved and not lost.

Despite the fact that the ranas were defeated by the Muslims, yet even today they identify themselves as the descendants from Ramacandra's line.

The people of India may have declined to a decrepit state with age, but as long as the varnasrama system is practiced, the Aryan identity will also remain.

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### Part – 3 Qualification for Work and Varnas

The Roman and other peoples who were offshoots of Vedic civilization declined as they mixed with the outcast cultures such as the Huns and Vandals.

If modern European cultures are examined, you will notice that their remarkable features are due to the preservation of varnas, based upon intrinsic nature of the individual.

Those who have the nature of merchants prefer that occupation, and by that profession they progress.

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Those who have ksatriya nature join the military.

Those who are sudra in nature prefer to do menial service.

Actually no society can exist without a division of varnas.

Even in matching for marriage, nature and occupational status have to be considered.

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### Part – 3 Qualification for Work and Varnas

The European nations incorporated some aspects of varnas, but did not systematically establish the varnas there.



Civilization and knowledge advance in proportion to the degree of systemization of the varnas.

There are two methods of approach: systematic and unsystematic.

Things work ineffectively if a systematic method is not followed.

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### Part – 3 Qualification for Work and Varnas

If we do not follow a scientific procedure for making a boat, then we have to use a primitive craft for crossing the water.

In the same way, as long as the varnas are not scientifically incorporated, society will continue to run on an unscientific basis.

Except for India, all places remain with an unscientific incorporation of varnas.

That is why India alone is known as the place of action – karma ksetra.

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### Part – 3 Qualification for Work and Varnas

Is the system of varna in India now in a healthy state?

No, the system was established in a perfect way, but it gradually deteriorated, and that is the reason for the troubles and degradation of present India.

If that were not the case, India could have taken the role of an elder brother, who in old age and retirement, could give good instruction to other nations.

The reason for India's deteriorated state should be deeply considered.

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### Part – 3 Qualification for Work and Varnas

The varnasrama system was established in India at the beginning of Treta-yuga, at which time the Aryans had advanced knowledge. (In the beginning, in Satya yuga, there is only one social class, called hamsa, to which all human beings belong. In that age all people are unalloyed devotees )

The rule was established ~~that~~ people took up a varna according to their nature, and getting a qualification through that varna, they would carry out their duties and work designated by the varna.

By following this system of asrama and varna according to nature, the work of society continued smoothly.

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### Part – 3 Qualification for Work and Varnas

The varnasrama system was established in India at the beginning of Treta-yuga, at which time the Aryans had advanced knowledge. (Proof Below)

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|| 11.17.10 ||

ādau kṛta-yuge varno  
nṛṇām haṁsa iti smṛtaḥ  
kṛta-kṛtyāḥ prajā jātyā  
tasmāt kṛta-yugam viduḥ

In the beginning, in Satya-yuga, there is only one social class, called haṁsa, to which all human beings belong. In that age all people had accomplished their goal from birth, and thus learned scholars call this the age of accomplishment, Kṛta-yuga.

Hear about the time at which varṇāśrama arose.

|| 11.17.11 ||

vedaḥ praṇava evāgre  
dharmo 'haṁ vṛṣa-rūpa-dhr̥k  
upāsate tapo-niṣṭhā  
haṁsaṁ mām mukta-kilbiṣāḥ

In Satya-yuga the undivided Veda is expressed by the syllable om, and  
I am the only object of mental activities. I become manifest as the bull  
of religion with four legs intact, and thus the inhabitants of Satya-  
yuga, fixed in austerity and free from all sins, worship me as Haṁsa.

|| 11.17.12 ||

tretā-mukhe mahā-bhāga  
prāṇān me hṛdayāt trayī  
vidyā prādurabhūt tasyā  
aham āsam tri-ṽṛṇ makhaḥ

O greatly fortunate Uddhava! In the beginning of Tretā-yuga, Vedic  
knowledge appeared from my heart, via the prāna, in three  
divisions—as Rg, Sāma and Yajur. Then, from that knowledge I  
appeared as threefold sacrifice.

|| 11.17.13 ||

vipra-kṣatriya-viṭ-śūdrā  
mukha-bāhūru-pāda-jāḥ  
vairājāt puruṣāj jātā  
ya ātmācāra-lakṣaṇāḥ

In Tretā-yuga, the four social orders became manifest after being  
created from the universal form. The brāhmanas appeared from the  
Lord's face, the kṣatriyas from the Lord's arms, the vaiśyas from the  
Lord's thighs and the śūdras from his legs. Each social division was  
recognized by its particular duties.

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### Part – 3 Qualification for Work and Varnas

Varna was decided solely on the basis of nature for those people whose father had no varna.

Jabali, Gautama, Janasruti and Citraratha are examples from Vedic history.

For those whose father had a varna, their varna was decided on the basis of both father's varna and individual nature.

From the ksatriya dynasty of Narisyanta, the great rsi Jatukarna appeared, who started a famous brahmana lineage called Agnivesya.

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In the Aila ksatriya dynasty, Jahnu, the son of Hotraka, became a brahmana.

From King Vitatha of Bharadvaja's dynasty came Nara and others who were ksatriyas, and Garga, who was a brahmana.

In King Bharmasva's ksatriya line were born Satananda of the Maudagalya gotra and Krpacarya.

There are many examples like this in the scriptures, showing that birth is not the only qualification for occupation.

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### Part – 3 Qualification for Work and Varnas

When the actual system was practiced, the glory of India was as strong as the noon sun.

All nations worshipped the inhabitants of Bharata as rulers, administrators and teachers.

Egypt, China and other countries used to take instruction from the people of India with great reverence.

The varnasrama system continued purely for a long time, until Jamadagni and his son Parasurama, both ksatriyas, claimed themselves as brahmanas.

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### Part – 3 Qualification for Work and Varnas

By following a varna contrary to their nature--out of self-interest, they created friction between the brahmana and ksatriya classes.

Because of this seed of enmity between the two classes, the procedure of judging varna by birth became fixed.

In time, this system of varnas without reference to nature entered covertly in the Manu-Samhita and other scriptures.

Without possibility of attaining a higher varna, out of frustration, the ksatriyas created Buddhism to destroy the brahmana varna.



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### Part – 3 Qualification for Work and Varnas

But for every action there is an equally strong reaction.

Therefore the class distinction based on birth became even stronger.

With the conflict between exploitation of position, based on birth (the brahmanas), and disloyalty to ones culture (ksatriyas), they gradually destroyed themselves.

Those with no brahman qualities, brahmanas in name only, began to write scriptures with their own interest at heart, thus cheating the other classes.

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Ksatriyas, without ksatriya qualities, were defeated in battle.

Without their kingdoms, they began to support Buddhism.

Vaisyas without vaisya nature began to preach Jainism.

By this act, the great mercantile community became weakened.

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Laborers without sudra nature, without qualification for works of specific nature, became thieves.

Running without any scriptural reference, the country came under the control of the Muslims.

Shipping companies entered.

The concept of service vanished.

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### Part – 3 Qualification for Work and Varnas

Gradually the influence of Kali deepened (Proof Below).

The present pitiful condition of India, once the controller and teacher of the whole world, is not because of old age, but because of the corruption of the varnasrama system.

By the desire of the Lord, the controller of all living beings and rules, may there arise again in India an empowered person who can establish the varnasrama system.

॥ 7.15.38-39 ॥

gr̥hasthasya kriyā-tyāgo  
vrata-tyago vaṭorapi  
tapasvino grāma-sevā  
bhikṣor indriya-lolatā

āśramāpasadā hy ete  
khalv āśrama-vidambanāḥ  
deva-māyā-vimūḍhāms tān  
upekṣetānukampayā

It is abominable for a householder (gr̥hasthasya) to give up his prescribed duties (kriyā-tyāgaḥ), for a brahmacārī (vaṭoḥ) not to follow his vows (vrata-tyāgaḥ), for a vānaprastha (tapasvino) to engage in village activities (grāma-sevā), or for a sannyāsī (bhikṣor) to be addicted to sense gratification (indriya-lolatā). They are outcasts of their āśramas (āśrama apasadā ete), cheaters of the āśramas (āśrama-vidambanāḥ). One should neglect giving them mercy (tān anukampayā upekṣeta), since they are bewildered by the Lord's māyā (deva-māyā-vimūḍhāms).

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### Part – 3 Qualification for Work and Varnas

The writer of the Puranas, like us, also expectantly awaits the assistance of Kalki avatara.

According to the scriptures, a person is qualified for action according to his varna. In this book it will be impossible to discuss this in detail.

A brahmana is qualified for the following activities: feeding guests, bathing three times a day, deity worship, reading the Vedas, teaching, serving as priest, taking vows, leading the life of a brahmacari and sannyasi.

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The ksatriya is qualified for righteous war, ruling a kingdom, protecting the citizens, works of charity and social relief.

The vaisya is qualified for raising and protecting animals, agriculture and commerce.

The sudra is qualified for serving the deity without mantras and serving the three higher varnas.

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All men and women of all varnas are qualified for marriage rites, worship of the Lord, helping others in distress, charity, service to guru, welcoming guests, purity of body and mind, observing festivals, servicing the cow, maintaining the population and proper conduct.

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Women's special qualification is serving the husband.

The principle rule is this: a person should do that work and follow those rules of varna, which are most suitable to his nature.



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### Part – 3 Qualification for Work and Varnas

By honest judgment a person can determine the work and lifestyle most suitable to himself, and if the person cannot do so, a competent authority must be consulted.

Those Vaisnavas who would like additional information on these matters should consult Gopala Bhatta Gosvami's Sat Kriya Sara Dipika.