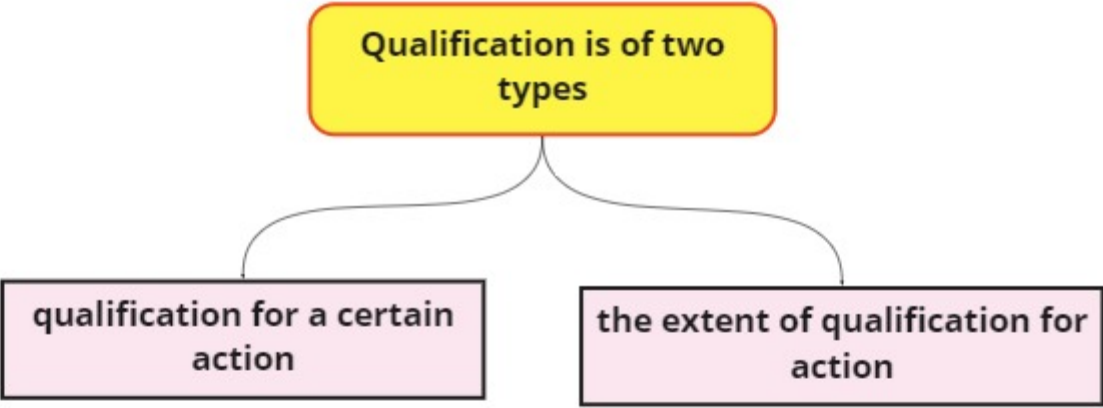
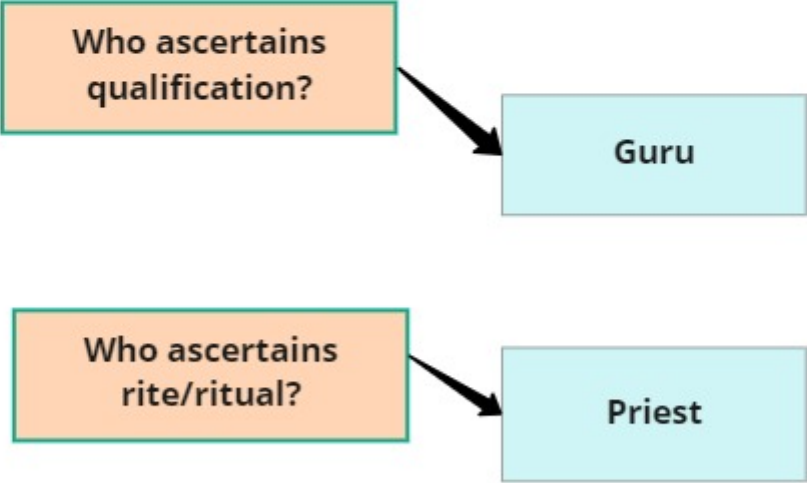


Chapter-2
Secondary rules

Part - 3
Qualification for Work and Varnas

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



Example 1 Digging ponds is a punya karma

➔ 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.

Example 2 For marriage the qualification is a healthy body, ability to support a family, and a mentality suitable for living with a wife.

A human being's life is divided into three phases:

time of learning
(educational period)

time of work

time of recreation

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

Nature classified into four types

brahmana

1. sense control
2. mind control
3. tolerance
4. purity
5. forgiveness
6. honest
7. cultivation of knowledge
8. faithful worship of the Lord

ksatriya

1. valor
2. energy
3. determination
4. dexterity
5. fearlessness in battle
6. charitable inclination
7. ability to protect others
8. ability to control others

vaisya

1. inclination to agriculture
2. raising cows
3. trade

sudra

maintain their life by serving others

antyaaja or outcast

1. do not distinguish proper action from improper ones
2. who have no inclination for righteousness
3. who are fond of argument
4. are extremely selfish
5. think only of food
6. and are devoid of marriage rules

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

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

A brahmana is qualified for the following activities:

1. feeding guests
2. bathing three times a day
3. deity worship
4. reading the Vedas
5. teaching
6. serving as priest
7. taking vows
8. leading the life of a brahmacari and sannyasi

A kshatriya is qualified for:

1. righteous war
2. ruling a kingdom
3. protecting the citizens
4. works of charity and social relief

A vaishya is qualified for:

1. raising and protecting animals
2. agriculture
3. commerce

A shudra is qualified for:

1. serving the deity without mantras
2. serving the three higher varnas

All men and women of all varnas are qualified for :

1. marriage rites
2. worship of the Lord
3. helping others in distress
4. charity
5. service to guru
6. welcoming guests
7. purity of body and mind
8. observing festivals
9. serving the cow
10. maintaining the population
11. proper conduct

Women's special qualification is serving the husband

Principle rule

A person should do that work and follow those rules of varna, which are most suitable to his nature.

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.

An advanced society

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

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

Roman, Greek civilizations lost their glory because of lack of varnashrama system.

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.

The establishment of Varnashrama system


In the beginning, in Satya-yuga, there is only one social class, called hamsa.

The varnasrama system was established in India at the beginning of Tretayuga.

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.

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

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

 The above two points prove that birth was not the only qualification for varna.

The deterioration of Varnashrama system

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

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

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

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

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

Ksatriyas, without ksatriya qualities, were defeated in battle. Without their kingdoms, they began to support Buddhism.

Vaisyas without vaisya nature began to preach Jainism.

Laborers without sudra nature became thieves.

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

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.