

## References - The Science of Saṁskāra

The word abhijātasya in reference to one born of transcendental qualities or godly tendencies is very significant. To beget a child in a godly atmosphere is known in the Vedic scriptures as garbhādhāna-saṁskāra. If the parents want a child in the godly qualities they should follow the ten principles recommended for the social life of the human being. In Bhagavad-gītā we have studied also before that sex life for begetting a good child is Kṛṣṇa Himself. Sex life is not condemned, provided the process is used in Kṛṣṇa consciousness. Those who are in Kṛṣṇa consciousness at least should not beget children like cats and dogs but should beget them so that they may become Kṛṣṇa conscious after birth. That should be the advantage of children born of a father and mother absorbed in Kṛṣṇa consciousness.

>>> Ref. VedaBase => Bg 16.1, Bg 16.2, Bg 16.3, Bg 16.1–3

The friends of the twice-born families are those who are born in the families of brāhmaṇas, kṣatriyas and vaiśyas, or the spiritually cultured families, but who themselves are not equal to their forefathers. Such descendants are not recognized as such, for want of purificatory achievements. The purificatory activities begin even before the birth of a child, and the seed-giving reformatory process is called garbhādhāna-saṁskāra. One who has not undergone such garbhādhāna-saṁskāra, or spiritual family planning, is not accepted as being of an actual twice-born family. The garbhādhāna-saṁskāra is followed by other purificatory processes, out of which the sacred thread ceremony is one. This is performed at the time of spiritual initiation. After this particular saṁskāra, one is rightly called twice-born. One birth is calculated during the seed-giving saṁskāra, and the second birth is calculated at the time of spiritual initiation. Only one who has been able to undergo such important saṁskāras can rightly be called twice-born.

If the father and the mother do not undertake the process of spiritual family planning and simply beget children out of passion only, their children are called dvija-bandhus. These dvija-bandhus are certainly not as intelligent as the children of the regular twice-born families. The dvija-bandhus are classified with the śūdras and the woman class, who are by nature less intelligent. The śūdras and the woman class do not have to undergo any saṁskāra save and except the ceremony of marriage.

The less intelligent classes of men, namely women, śūdras and unqualified sons of the higher castes, are devoid of necessary qualifications to understand the import of the transcendental Vedas. For them the Mahābhārata was prepared. The purpose of the Mahābhārata is to administer the import of the Vedas, and therefore within the Mahābhārata is placed the Bhagavad-gītā, the summary Veda. The less intelligent are more interested in stories than in philosophy, and therefore the philosophy of the Vedas is included within the Mahābhārata in the form of the Bhagavad-gītā, spoken by Lord Śrī Kṛṣṇa. Vyāsadeva and Lord Kṛṣṇa are both on the transcendental plane, and therefore they collaborated in doing good to the fallen souls of this age. The Bhagavad-gītā is the essence of all Vedic knowledge. It is the first book of spiritual values, as the Upaniṣads are. The Vedānta philosophy is the subject matter for study by the spiritual graduates. Only the post-graduate spiritual student can enter into the spiritual or devotional service of the Lord. It is a great science, and the great professor is the Lord Himself in the form of Lord Śrī Caitanya Mahāprabhu. And persons who are empowered by Him can initiate others in the transcendental loving service of the Lord

&gt;&gt;&gt; Ref. VedaBase =&gt; SB 1.4.25

4. The protection of children gives the human form of life its best chance to prepare the way of liberty from material bondage. Such protection of children begins from the very day of begetting a child by the purificatory process of garbhādhāna-saṁskāra, the beginning of pure life.

&gt;&gt;&gt; Ref. VedaBase =&gt; SB 1.8.5

Dhaumya: A great sage who practiced severe penances at Utkocaka Tīrtha and was appointed royal priest of the Pāṇḍava kings. He acted as the priest in many religious functions of the Pāṇḍavas (saṁskāra), and also each of the Pāṇḍavas was attended by him at the betrothal of Draupadī. He was present even during the exile of the Pāṇḍavas and used to advise them in circumstances when they were perplexed. He instructed them how to live incognito for one year, and his instructions were strictly followed by the Pāṇḍavas during that time. His name is mentioned also when the general funeral ceremony was performed after the Battle of Kurukṣetra. In the Anuṣāsana-parva of Mahābhārata (127.15–16), he gave religious instructions very elaborately to Mahārāja Yudhiṣṭhira. He was actually the right type of priest for a householder, since he could guide the Pāṇḍavas on the right path of religion. A priest is meant for guiding the householder progressively on the right path of āśrama-dharma, or the occupational duty of a particular caste. There is practically no difference between the family priest and the spiritual master. The sages, saints and brāhmaṇas were especially meant for such functions.

&gt;&gt;&gt; Ref. VedaBase =&gt; SB 1.9.6, SB 1.9.7, SB 1.9.6–7

Mahārāja Parīkṣit or even the Personality of Godhead appears during certain constellations of good stars, and thus the influence is exerted upon the body thus born at an auspicious moment. The most auspicious constellation of stars takes place during the appearance of the Lord in this material world, and it is specifically called jayantī, a word not to be abused for any other purposes. Mahārāja Parīkṣit was not only a great kṣatriya emperor, but also a great devotee of the Lord. Thus he cannot take his birth at any inauspicious moment. As a proper place and time is selected to receive a respectable personage, so also to receive such a personality as Mahārāja Parīkṣit, who was especially cared for by the Supreme Lord, a suitable moment is chosen when all good stars assembled together to exert their influence upon the king. Thus he took his birth just to be known as the great hero of Śrīmad-Bhāgavatam. This suitable arrangement of astral influences is never a creation of man's will, but is the arrangement of the superior management of the agency of the Supreme Lord. Of course, the arrangement is made according to the good or bad deeds of the living being. Herein lies the importance of pious acts performed by the living being. Only by pious acts can one be allowed to get good wealth, good education and beautiful features. The saṁskāras of the school of sanātana-dharma (man's eternal engagement) are highly suitable for creating an atmosphere for taking advantage of good stellar influences, and therefore the garbhādhāna-saṁskāra, or the first seedling purificatory process prescribed for the higher castes, is the beginning of all pious acts for receiving a good, pious and intelligent class of men in human society. There will be peace and prosperity in the world due to good and sane population only; there is hell and disturbance only because of the unwanted, insane populace addicted to sex indulgence

&gt;&gt;&gt; Ref. VedaBase =&gt; SB 1.12.12

Pāṇḍava Arjuna:Vasudeva, the father of Lord Kṛṣṇa and the maternal uncle of Arjuna, sent his priest representative Kaśyapa to purify Arjuna by all the prescribed saṁskāras, or reformatory processes. His saṁskāra of being given a name was performed in the presence of the ṛṣis, residents of Śataśṛṅga.

>>> Ref. VedaBase => SB 1.12.21

The value of great parentage and noble birth is evaluated here in connection with the birth of Vidura. The culture of a human being begins when the father invests his semen in the womb of the mother. According to his status of work, a living entity is placed in a particular father's semen, and because Vidura was not an ordinary living entity, he was given the chance to be born from the semen of Vyāsa. The birth of a human being is a great science, and therefore reformation of the act of impregnation according to the Vedic ritual called garbhādhāna-saṁskāra is very important for generating good population. The problem is not to check the growth of the population, but to generate good population on the level of Vidura, Vyāsa and Maitreya. There is no need to check the growth of population if the children are born as human beings with all precautions regarding their birth. So-called birth control is not only vicious but also useless

>>> Ref. VedaBase => SB 3.5.19

Here is clear proof of how a living entity coming originally from Vaikuṅṭhaloka is encaged in material elements. The living entity takes shelter within the semen of a father, which is injected within the womb of a mother, and with the help of the mother's emulsified ovum the living entity grows a particular type of a body. In this connection it is to be remembered that the mind of Kaśyapa Muni was not in order when he conceived the two sons, Hiraṇyākṣa and Hiraṇyakaśipu. Therefore the semen he discharged was simultaneously extremely powerful and mixed with the quality of anger. It is to be concluded that while conceiving a child one's mind must be very sober and devotional. For this purpose the garbhādhāna-saṁskāra is recommended in the Vedic scriptures. If the mind of the father is not sober, the semen discharged will not be very good. Thus the living entity, wrapped in the matter produced from the father and mother, will be demoniac like Hiraṇyākṣa and Hiraṇyakaśipu. The conditions of conception are to be carefully studied. This is a very great science

>>> Ref. VedaBase => SB 3.16.35

Mind is the subtle body of the living entity. We may sometimes be absorbed in some thought which is sinful, but if we give up the sinful thought, it may be said that we give up the body. Brahmā's mind was not in correct order when he created the demons. It must have been full of passion because the entire creation was passionate; therefore such passionate sons were born. It follows that any father and mother should also be careful while begetting children. The mental condition of a child depends upon the mental status of his parents at the time he is conceived. According to the Vedic system, therefore, the garbhādhāna-saṁskāra, or the ceremony for giving birth to a child, is observed. Before begetting a child, one has to sanctify his perplexed mind. When the parents engage their minds in the lotus feet of the Lord and in such a state the child is born, naturally good devotee children come; when the society is full of such good population, there is no trouble from demoniac mentalities

&gt;&gt;&gt; Ref. VedaBase =&gt; SB 3.20.28

The qualifications of the kṣatriyas are described in Bhagavad-gīta. Two important qualifications are to have a sense of prestige and not to flee from battle. It appears that the kṣatriya blood within the body of Dhruva Mahārāja was naturally very active. If the brahminical, kṣatriya or vaiśya culture is maintained in a family, naturally the sons and grandsons inherit the spirit of the particular class. Therefore, according to the Vedic system, the saṁskāra, or the reformatory system, is maintained very rigidly. If one fails to observe the reformatory measures current in the family, one is immediately degraded to a lower standard of life

&gt;&gt;&gt; Ref. VedaBase =&gt; SB 4.8.26

The purity of hereditary succession is called amogha-vīrya. The pious seminal succession in the twice-born families of the brāhmaṇas and kṣatriyas especially, as well as in the families of vaiśyas also, must be kept very pure by the observation of the purificatory processes beginning with garbhādhāna-saṁskāra, which is observed before conceiving a child. Unless this purificatory process is strictly observed, especially by the brāhmaṇas, the family descendants become impure, and gradually sinful activities become visible in the family. Mahārāja Aṅga was very pure because of the purification of semen in the family of Mahārāja Dhruva. However, his semen became contaminated in association with his wife, Sunīthā, who happened to be the daughter of death personified. Because of this polluted semen, King Vena was produced. This was a catastrophe in the family of Dhruva Mahārāja. All the saintly persons and sages considered this point, and they decided to take action in this matter, as described in the following verses

&gt;&gt;&gt; Ref. VedaBase =&gt; SB 4.14.42

As a householder, Pṛthu Mahārāja had five sons by his wife, Arci, and all these sons were begotten as he desired them. They were not born whimsically or by accident. How one can beget children according to one's own desire is practically unknown in the present age (Kali-yuga). In this regard the secret of success depends on the parents' acceptance of the various purificatory methods known as saṁskāras. The first saṁskāra, the garbhādhāna-saṁskāra, or child-begetting saṁskāra, is compulsory, especially for the higher castes, the brāhmaṇas and the kṣatriyas. As stated in the Bhagavad-gītā, sex life which is not against religious principles is Kṛṣṇa Himself, and according to religious principles, when one wants to beget a child he must perform the garbhādhāna-saṁskāra before having sex. The mental state of the father and mother before sex will certainly affect the mentality of the child to be begotten. A child who is begotten out of lust may not turn out as the parents desire. As stated in the śāstras, yathā-yoni yathā-bījaṁ. Yathā yoniḥ indicates the mother, and yathā bījaṁ indicates the father. If the mental state of the parents is prepared before they have sex, the child which they will beget will certainly reflect their mental condition. It is therefore understood by the words ātma-sammatān that both Pṛthu Mahārāja and Arci underwent the garbhādhāna purificatory process before begetting children, and thus they begot all their sons according to their desires and purified mental states. Pṛthu Mahārāja did not beget his children out of lust, nor was he attracted to his wife for sense gratificatory purposes. He begot the children as a gr̥hastha for the future administration of his government all over the world

&gt;&gt;&gt; Ref. VedaBase =&gt; SB 4.22.53

Children begotten under the rules and regulations of the scriptures generally become as good as the father and mother, but children born illegitimately mainly become varṇa-saṅkara. The varṇa-saṅkara population is irresponsible to the family, community and even to themselves. Formerly the varṇa-saṅkara population was checked by the observation of the reformatory method called garbhādhāna-saṁskāra, a child-begetting religious ceremony. In this verse we find that although King Purañjana had begotten so many children, they were not varṇa-saṅkara. All of them were good, well-behaved children, and they had good qualities like their father and mother.

Even though we may produce many good children, our desire for sex that is beyond the prescribed method is to be considered sinful. Too much enjoyment of any of the senses (not only sex) results in sinful activities. Therefore one has to become a svāmī or gosvāmī at the end of his life. One may beget children up to the age of fifty, but after fifty, one must stop begetting children and should accept the vānaprastha order. In this way he must leave home and then become a sannyāsī. A sannyāsī's title is svāmī or gosvāmī, which means that he completely refrains from sense enjoyment. One should not accept the sannyāsa order whimsically; he must be fully confident that he can restrain his desires for sense gratification. King Purañjana's family life was, of course, very happy. As mentioned in these verses, he begot 1, 100 sons and 110 daughters. Everyone desires to have more sons than daughters, and since the number of daughters was less than the number of sons, it appears that King Purañjana's family life was very comfortable and pleasing

>>> Ref. VedaBase => SB 4.27.7

The word śaukra 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 śaukra janma, as recommended in the Vedic civilization. Before the birth takes place, or before father and mother unite, there is a ceremony called garbhādhāna-saṁskāra, which must be adopted. This garbhādhāna-saṁskāra is especially recommended for higher castes, especially the brāhmaṇa caste. It is said in the śāstras that if the garbhādhāna-saṁskāra is not practiced among the higher castes, the entire family becomes śūdra. It is also stated that in this Age of Kali, everyone is śūdra due to the absence of the garbhādhāna-saṁskāra. This is the Vedic system. According to the pāñcarātrika system, however, even though everyone is a śūdra due to the absence of the garbhādhāna-saṁskāra, if a person has but a little tendency to become Kṛṣṇa conscious, he should be given the chance to elevate himself to the transcendental platform of devotional service. Our Kṛṣṇa consciousness movement adopts this pāñcarātrika-vidhi, as advised by Śrīla Sanātana Gosvāmī, 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 brāhmaṇa, or dvija, simply by the initiation process." (Hari-bhakti-vilāsa 2.12) Thus if one is initiated by a proper person, he can be accepted as twice-born immediately. In our Kṛṣṇa consciousness movement, we therefore offer the student his first initiation and allow him to chant the Hare Kṛṣṇa mahā-mantra. By chanting the Hare Kṛṣṇa mahā-mantra regularly and following the regulative principles, one becomes qualified to be initiated as a brāhmaṇa, because unless one is a qualified brāhmaṇa he cannot be allowed to worship Lord

Viṣṇu. This is called yājñika janma. In our Kṛṣṇa consciousness society, unless one is twice initiated—first by chanting Hare Kṛṣṇa and second by the Gāyatrī 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 caṇḍāla, if one engages in the devotional service of the Lord, he becomes the best of brāhmaṇas. But even a brāhmaṇa 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 caṇḍāla family. He becomes purified. As Śrī Prahlāda Mahārāja said:

viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-  
 pādāravinda-vimukhāt śvapacaṁ variṣṭham

(SB 7.9.10)

Even if one is a brāhmaṇa and is qualified with all the brahminical qualifications, he is considered degraded if he is averse to worshipping 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 caṇḍāla family. Indeed, such a caṇḍāla can deliver not only himself but all his family predecessors. Without devotional service, even a proud brāhmaṇa cannot deliver himself, and what to speak of his family. In many instances in the śāstras it is seen that even a brāhmaṇa has become a kṣatriya, vaiśya, śūdra, mleccha or non-brāhmaṇa. And there are many instances of one's being born a kṣatriya or vaiśya or even lower and, in the eighteenth year, attaining elevation to the brahminical platform by the process of initiation. Therefore Nārada Muni says:

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

(SB 7.11.35)

It is not a fact that because one is born in a brāhmaṇa family he is automatically a brāhmaṇa. He has a better chance to become a brāhmaṇa, 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 śūdra, he should immediately be accepted as a brāhmaṇa. To substantiate this there are many quotations from Bhāgavatam, Mahābhārata, Bharadvāja-saṁhitā and the pañcarātra, as well as many other scriptures.

>>> Ref. VedaBase => SB 4.31.10

Since Mahārāja Priyavrata was a great devotee, how could he have begotten a son who desired to be transferred to Pitṛloka? Lord Kṛṣṇa says, pitṛn yānti pitṛ-vratāḥ: persons who desire to go to Pitṛloka are transferred there. Similarly, yānti mad-yājino 'pi mām: [Bg. 9.25] persons who desire to be transferred to the spiritual planets, Vaikuṅṭhalokas, can also go there. Since Mahārāja Āgnīdhra was the son of a Vaiṣṇava, he should have desired to be transferred to the spiritual world, Vaikuṅṭhaloka. Why, then, did he desire to be transferred to Pitṛloka? In answer to this, Gosvāmī Girīdhara, one of the Bhāgavatam commentators, remarks that Āgnīdhra was born when Mahārāja Priyavrata was infatuated by lusty desires. This may be accepted as a fact because sons are begotten with different mentalities according to the time of their conception. According to the Vedic system, therefore, before a child is conceived, the garbhādhāna-saṁskāra is performed. This ceremony molds the mentality of the father in such a way that when he plants his seed in the womb of his wife, he will beget a child whose mind will be completely saturated with a devotional attitude. At the present moment, however, there are no such garbhādhāna-saṁskāras, and therefore people generally have a lusty attitude when they beget children. Especially in this Age of Kali, there are no garbhādhāna ceremonies; everyone enjoys sex with his wife like a cat or dog. Therefore according to śāstric injunctions, almost all the people of this age belong to the śūdra category. Of course, although Mahārāja Āgnīdhra had a desire to be transferred to Pitṛloka, this does not mean that his mentality was that of a śūdra; he was a kṣatriya.

>>> Ref. VedaBase => SB 5.2.2

In regard to the instructions of the father and mother, it may be said that every living entity, including even the insignificant cats, dogs and serpents, takes birth of a father and mother. Therefore, getting a material father and mother is not a problem. In every form of life, birth after birth, the living entity gets a father and mother. In human society, however, if one is satisfied with his material father and mother and their instructions and does not make further progress by accepting a spiritual master and being educated in the śāstras, he certainly remains in darkness. The material father and mother are important only if they are interested in educating their son to become free from the clutches of death. As instructed by Ṛṣabhadeva (SB 5.5.18): pitā na sa syāj janānī na sā syāt/ na mocayed yaḥ samupeta-mṛtyum. One should not strive to become a mother or father if one cannot save one's dependent son from the impending danger of death. A parent who does not know how to save his son has no value because such fathers and mothers may be had in any form of life, even among the cats, dogs and so on. Only a father and mother who can elevate their son to the spiritual platform are bona fide parents. Therefore according to the Vedic system it is said, janmanā jāyate śūdraḥ: one is born of a material father and mother as a śūdra. The purpose of life, however, is to become a brāhmaṇa, a first-class man.

A first-class intelligent man is called a brāhmaṇa because he knows the Supreme Brahman, the Absolute Truth. According to the Vedic instructions, tad-vijñānārthaṁ sa gurum evābhigacchet: [MU 1.2.12] to know this science, one must approach a bona fide guru, a spiritual master who will initiate the disciple with the sacred thread so that he may understand the Vedic knowledge. Janmanā jāyate śūdraḥ saṁskārād dhi bhaved dvijaḥ. Becoming a brāhmaṇa through the endeavor of a bona fide spiritual master is called saṁskāra. After initiation, one is engaged in study of the śāstra, which teaches the student how to gain release from materialistic life and return home, back to Godhead.

The Kṛṣṇa consciousness movement is teaching this higher knowledge of retiring from materialistic life to return to Godhead, but unfortunately many parents are not very satisfied with

this movement. Aside from the parents of our students, many businessmen are also dissatisfied because we teach our students to abandon intoxication, meat-eating, illicit sex and gambling. If the Kṛṣṇa consciousness movement spreads, the so-called businessmen will have to close their slaughterhouses, breweries and cigarette factories. Therefore they are also very much afraid. However, we have no alternative than to teach our disciples to free themselves from materialistic life. We must instruct them in the opposite of material life to save them from the repetition of birth and death.

>>> Ref. VedaBase => SB 6.5.20

The varṇāśrama system delineates the divisions of brāhmaṇa, kṣatriya, vaiśya and śūdra. It also sets forth the system of saṁskāras. The garbhādhāna saṁskāra, the ceremony for begetting a child, must be observed by the higher section of people, namely the dvijas. One who follows the garbhādhāna saṁskāra system is actually twice-born, but those who do not, who deviate from the principles of varṇāśrama-dharma, are called dvija-bandhus. The principal occupations for a brāhmaṇa are worshipping the Deity, teaching others how to worship the Deity, studying the Vedic literatures, teaching the Vedic literatures, accepting charity from others and again giving charity to others. A brāhmaṇa should make his livelihood from these six occupational duties. The duty of a kṣatriya is to give protection to the citizens and levy taxes upon them, but he is forbidden to tax the brāhmaṇas. The members of the Kṛṣṇa consciousness movement should therefore be exempt from government taxation. Kṣatriyas may tax everyone but the brāhmaṇas. Vaiśyas should cultivate the land, produce food grains and protect the cows, whereas the śūdras, who by quality never become brāhmaṇas, kṣatriyas or vaiśyas, should serve the three higher classes and be satisfied. Other means of livelihood are also prescribed for the brāhmaṇas, and these are four—śālīna, yāyāvara, śīla, and uñchana. Each of these occupational duties is successively better.

One who is in a lower grade of social life cannot accept the profession of a higher class unless necessary. In times of emergency, all the classes but the kṣatriyas may accept professional duties of others. The means of livelihood known as ṛta (śīloñchana), amṛta (ayācita), mṛta (yācñā), pramṛta (karṣaṇa), and satyānṛta (vāñijya) may be accepted by everyone but the kṣatriyas. For a brāhmaṇa or a kṣatriya, engaging in the service of the vaiśyas or śūdras is considered the profession of dogs.

Nārada Muni also described that the symptom of a brāhmaṇa is controlled senses, the symptoms of a kṣatriya are power and fame, the symptom of a vaiśya is service to the brāhmaṇas and kṣatriyas, and the symptom of a śūdra is service to the three higher classes. The qualification for a woman is to be a very faithful and chaste wife. In this way, Nārada Muni described the characteristics of higher and lower grades of people and recommended that one follow the principles of his caste or his hereditary occupation. One cannot suddenly give up a profession to which he is accustomed, and therefore it is recommended that one gradually be awakened. The symptoms of brāhmaṇas, kṣatriyas, vaiśyas, and śūdras are very important, and therefore one should be designated only by these symptoms, and not by birth. Designation by birth is strictly forbidden by Nārada Muni and all great personalities

>>> Ref. VedaBase => SB 7.11 Summary



## TEXT 13

संस्कारा यत्राविच्छिन्नाः स द्विजोऽजो जगाद यम् ।

इज्याध्ययनदानानि विहितानि द्विजन्मनाम् ।

जन्मकर्मावदातानां क्रियाश्चाश्रमचोदिताः ॥ १३ ॥

saṁskārā yatrāvicchinnāḥ

sa dvijo 'jo jagāda yam

ijyādhyayana-dānāni

vihitāni dvijanmanām

janma-karmāvadātānām

kriyāś cāśrama-coditāḥ

## SYNONYMS

saṁskārāḥ—reformatory processes; yatra—wherein; avicchinnāḥ—without interruption; saḥ—such a person; dvi-jah—twice-born; ajaḥ—Lord Brahmā; jagāda—sanctioned; yam—who; ijyā—worshiping; adhyayana—studies of the Vedas; dānāni—and charity; vihitāni—prescribed; dvijanmanām—of persons who are called twice-born; janma—by birth; karma—and activities; avadātānām—who are purified; kriyāḥ—activities; ca—also; āśrama-coditāḥ—recommended for the four āśramas.

## TRANSLATION

Those who have been reformed by the garbhādhāna ceremony and other prescribed reformatory methods, performed with Vedic mantras and without interruption, and who have been approved by Lord Brahmā, are dvijas, or twice-born. 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, grhastha, vānaprastha and sannyāsa].

## PURPORT

After giving a general list of thirty qualifications for one's behavior, Nārada Muni now describes the principles of the four varṇas and four āśramas. A human being must be trained in the above-mentioned thirty qualities; otherwise, he is not even a human being. Then, among such qualified persons, the varṇāśrama process should be introduced. In the varṇāśrama system, the first ceremony for purification is garbhādhāna, which is performed with mantras at the time of sex for propagating a good child. One who uses sex life not for sensual pleasures but only to beget children according to the reformatory method is also accepted as a brahmacārī. One should not waste semen on sensual pleasure, violating the principles of Vedic life. Restraint in sex is possible, however, only when the populace is trained in the above-mentioned thirty qualities; otherwise, it is not possible. Even if one is born in a family of dvijas, or twice-born, if they have not followed the reformatory process he is called a dvija-bandhu—not one of the twice-born, but a friend of the twice-born. The whole purpose of this system is to create good population. As stated in

Bhagavad-gītā, when women are polluted the populace is varṇa-saṁkara, and when the varṇa-saṁkara population increases, the situation of the entire world becomes hellish. Therefore, all the Vedic literatures strongly warn against creating varṇa-saṁkara population. When there is varṇa-saṁkara population, the people cannot be properly controlled for peace and prosperity, regardless of great legislative assemblies, parliaments and similar bodies

>>> Ref. VedaBase => SB 7.11.13

According to the injunction of Yājñavalkya, an authority on religious principles, āsuddheḥ sampratīkṣyo hi mahāpātaka-dūṣitaḥ. One is considered contaminated by the reactions of great sinful activities when one has not been purified according to the methods of the daśa-vidha-saṁskāra.

>>> Ref. VedaBase => SB 7.11.28

It is sometimes misunderstood that a gṛhastha, a householder, is permitted to indulge in sex at any time. This is a wrong conception of gṛhastha life. In spiritual life, whether one is a gṛhastha, vānaprastha, sannyāsī or brahmacārī, everyone is under the control of the spiritual master. For brahmacārīs and sannyāsīs there are strong restrictions on sexual indulgence. Similarly, there are strong restrictions for gṛhasthas. Gṛhasthas should indulge in sex life only in accordance with the order of the guru. Therefore it is mentioned here that one must follow the orders of the spiritual master (guru-vṛttir vikalpēna). When the spiritual master orders, the gṛhastha may accept sex life. This is confirmed in Bhagavad-gītā (7.11). Dharmāviruddho bhūteṣu kāmo 'smi: indulgence in sex life without disobedience to the religious rules and regulations constitutes a religious principle. The gṛhastha is allowed to indulge in sex life during the period favorable for procreation and in accordance with the spiritual master's order. If the spiritual master's orders allow a gṛhastha to engage in sex life at a particular time, then the gṛhastha may do so; otherwise, if the spiritual master orders against it, the gṛhastha should abstain. The gṛhastha must obtain permission from the spiritual master to observe the ritualistic ceremony of garbhādhāna-saṁskāra. Then he may approach his wife to beget children, otherwise not. A brāhmaṇa generally remains a brahmacārī throughout his entire life, but although some brāhmaṇas become gṛhasthas and indulge in sex life, they do so under the complete control of the spiritual master. The kṣatriya is allowed to marry more than one wife, but this also must be in accordance with the instructions of the spiritual master. It is not that because one is a gṛhastha he may marry as many times as he likes and indulge in sex life as he likes. This is not spiritual life. In spiritual life, one must conduct one's whole life under the guidance of the guru. Only one who executes his spiritual life under the direction of the spiritual master can achieve the mercy of Kṛṣṇa. Yasya prasādād bhagavat-prasādaḥ \*\*. If one desires to advance in spiritual life but he acts whimsically, not following the orders of the spiritual master, he has no shelter. Yasyāprasādān na gatiḥ kuto 'pi. Without the spiritual master's order, even the gṛhastha should not indulge in sex life

>>> Ref. VedaBase => SB 7.12.11

#### TEXT 26

संस्कारकालो जायाया अपत्यस्यात्मनस्तथा ।

प्रेतसंस्था मृताहश्च कर्मण्यभ्युदये नृप ॥ २६ ॥

saṁskāra-kālo jāyāyā  
 apatyasyātmanas tathā  
 preta-saṁsthā mṛtāhaś ca  
 karmaṇy abhyudaye nṛpa

### SYNONYMS

saṁskāra-kālaḥ—at the proper time indicated for Vedic reformatory performances; jāyāyāḥ—for the wife; apatyasya—for the children; ātmanaḥ—and one's own self; tathā—as well as; preta-saṁsthā—funeral ceremonies; mṛta-ahaḥ—annual death ceremonies; ca—and; karmaṇi—of fruitive activity; abhyudaye—for furtherance; nṛpa—O King.

### TRANSLATION

O King Yudhiṣṭhira, at the time prescribed for reformatory ritualistic ceremonies for one's self, one's wife or one's children, or during funeral ceremonies and annual death ceremonies, one must perform the auspicious ceremonies mentioned above in order to flourish in fruitive activities.

### PURPORT

The Vedas recommend many ritualistic ceremonies to be performed with one's wife, on the birthdays of one's children, or during funeral ceremonies, and there are also personal reformatory methods like initiation. These must be observed according to time and circumstances and the directions of the śāstra. Bhagavad-gītā strongly recommends, jñātvā śāstra-vidhānoktam: everything must be performed as indicated in the śāstras. For Kali-yuga, the śāstras enjoin that saṅkīrtana-yajña be performed always: kīrtaniyaḥ sadā hariḥ [Cc. Ādi 17.31]. All the ritualistic ceremonies recommended in the śāstras must be preceded and followed by saṅkīrtana. This is the recommendation of Śrīla Jīva Gosvāmī

>>> Ref. VedaBase => SB 7.14.26

युवां वै ब्रह्मणादिष्टौ

प्रजासर्गे यदा ततः

सन्नियम्येन्द्रियग्रामं

तेपाथे परमं तपः

yuvān vai brahmaṇādiṣṭau  
 prajā-sarge yadā tataḥ  
 sanniyamyendriya-grāmam  
 tepāthe paramam tapaḥ

## SYNONYMS

yuvām—both of you (Pṛṣṇi and Sutapā); vai—indeed; brahmaṇā ādiṣṭau—ordered by Lord Brahmā (who is known as Pitāmaha, the father of the Prajāpatis); prajā-sarge—in the creation of progeny; yadā—when; tataḥ—thereafter; sanniyamya—keeping under full control; indriya-grāmam—the senses; tepāthe—underwent; paramam—very great; tapaḥ—austerity.

## TRANSLATION

When both of you were ordered by Lord Brahmā to create progeny, you first underwent severe austerities by controlling your senses.

## PURPORT

Here is an instruction about how to use one's senses to create progeny. According to Vedic principles, before creating progeny one must fully control the senses. This control takes place through the garbhādhāna-saṁskāra. In India there is great agitation for birth control in various mechanical ways, but birth cannot be mechanically controlled. As stated in the Bhagavad-gītā (13.9), janma-mṛtyu jarā-vyādhi-duḥkha-doṣānudarśanam: birth, death, old age and disease are certainly the primary distresses of the material world. People are trying to control birth, but they are not able to control death; and if one cannot control death, one cannot control birth either. In other words, artificially controlling birth is not any more feasible than artificially controlling death.

According to Vedic civilization, procreation should not be contrary to religious principles, and then the birthrate will be controlled. As stated in the Bhagavad-gītā (7.11), dharmāviruddho bhūteṣu kāmo'smi: sex not contrary to religious principles is a representation of the Supreme Lord. People should be educated in how to give birth to good children through saṁskāras, beginning with the garbhādhāna-saṁskāra; birth should not be controlled by artificial means, for this will lead to a civilization of animals. If one follows religious principles, he automatically practices birth control because if one is spiritually educated he knows that the after-effects of sex are various types of misery (bahu-duḥkha-bhāja). One who is spiritually advanced does not indulge in uncontrolled sex. Therefore, instead of being forced to refrain from sex or refrain from giving birth to many children, people should be spiritually educated, and then birth control will automatically follow.

If one is determined to make spiritual advancement, he will not beget a child unless able to make that child a devotee. As stated in Śrīmad-Bhāgavatam (5.5.18), pitā na sa syāt: one should not become a father unless one is able to protect his child from mṛtyu, the path of birth and death. But where is there education about this? A responsible father never begets children like cats and dogs. Instead of being encouraged to adopt artificial means of birth control, people should be educated in Kṛṣṇa consciousness because only then will they understand their responsibility to their children. If one can beget children who will be devotees and be taught to turn aside from the path of birth and death (mṛtyu-saṁsāra-vartmani [Bg. 9.3]), there is no need of birth control. Rather, one should be encouraged to beget children. Artificial means of birth control have no value. Whether one begets children or does not, a population of men who are like cats and dogs will never make human society happy. It is therefore necessary for people to be educated spiritually so that instead of begetting children like cats and dogs, they will undergo austerities to produce devotees. This will make their lives successful

>>> Ref. VedaBase => SB 10.3.33

## TEXT 6

त्वं हि ब्रह्मविदां श्रेष्ठः  
 संस्कारान् कर्तुमर्हसि  
 बालयोरनयोर्नृणां  
 जन्मना ब्राह्मणो गुरुः

tvam hi brahma-vidām śreṣṭhaḥ  
 saṁskārān kartum arhasi  
 bālayor anayor nṛṇām  
 janmanā brāhmaṇo guruḥ

## SYNONYMS

tvam—Your Holiness; hi—indeed; brahma-vidām—of all brāhmaṇas, or persons who understand what is Brahman (brahma jānātīti brāhmaṇaḥ); śreṣṭhaḥ—you are the best; saṁskārān—ceremonies performed for reformation (because by these reformatory activities one takes one's second birth: saṁskārād bhaved dvijaḥ); kartum arhasi—because you have kindly come here, kindly execute; bālayoḥ—of these two sons (Kṛṣṇa and Balarāma); anayoḥ—of both of Them; nṛṇām—not only of Them, but of all human society; janmanā—as soon as he takes birth; brāhmaṇaḥ—immediately the brāhmaṇa becomes; guruḥ—the guide.\*

## TRANSLATION

My lord, you are the best of the brāhmaṇas, especially because you are fully aware of the jyotiḥ-śāstra, the astrological science. Therefore you are naturally the spiritual master of every human being. This being so, since you have kindly come to my house, kindly execute the reformatory activities for my two sons.

## PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, says in the Bhagavad-gītā (4.13), cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ: the four varṇas—brāhmaṇa, kṣatriya, vaiśya and śūdra—must be present in society. The brāhmaṇas are required for the guidance of the whole society. If there is no such institution as varṇāśrama-dharma and if human society has no such guide as the brāhmaṇa, human society will be hellish. In Kali-yuga, especially at the present moment, there is no such thing as a real brāhmaṇa, and therefore society is in a chaotic condition. Formerly there were qualified brāhmaṇas, but at present, although there are certainly persons who think themselves brāhmaṇas, they actually have no ability to guide society. The Kṛṣṇa consciousness movement is therefore very much eager to reintroduce the varṇāśrama system into human society so that those who are bewildered or less intelligent will be able to take guidance from qualified brāhmaṇas.

Brāhmaṇa means Vaiṣṇava. After one becomes a brāhmaṇa, the next stage of development in human society is to become a Vaiṣṇava. People in general must be guided to the destination or goal of life, and therefore they must understand Viṣṇu, the Supreme Personality of Godhead. The whole system of Vedic knowledge is based on this principle, but people have lost the clue (na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]), and they are simply pursuing sense gratification, with the risk of gliding down to a lower grade of life (mṛtyu-saṁsāra-vartmani [Bg. 9.3]). It doesn't matter whether one is born a brāhmaṇa or not. No one is born a brāhmaṇa; everyone is born a śūdra. But by the guidance of a brāhmaṇa and by saṁskāra, one can become dvija, twice-born, and then gradually become a brāhmaṇa. Brāhmaṇism is not a system meant to create a monopoly for a particular class of men. Everyone should be educated so as to become a brāhmaṇa. At least there must be an opportunity to allow everyone to attain the destination of life. Regardless of whether one is born in a brāhmaṇa family, a kṣatriya family or a śūdra family, one may be guided by a proper brāhmaṇa and be promoted to the highest platform of being a Vaiṣṇava. Thus the Kṛṣṇa consciousness movement affords an opportunity to develop the right destiny for human society. Nanda Mahārāja took advantage of the opportunity of Garga Muni's presence by requesting him to perform the necessary reformatory activities for his sons to guide Them toward the destination of life

>>> Ref. VedaBase => SB 10.8.6

As for saṁskāra, or reformation, this is possible by good association, for by good association one develops good habits, and habit becomes second nature. Therefore, bhakta-sane vāsa: let people have the chance to live with bhaktas. Then their habits will change. In the human form of life one has this chance, but as Narottama dāsa Ṭhākura sings, hari hari vipahale janama goṅāinu: if one fails to take advantage of this opportunity, one's human life is wasted. We are therefore trying to save human society from degradation and actually elevate people to the higher nature.

>>> Ref. VedaBase => SB 10.13.53

These women have never undergone the purificatory rites of the twice-born classes, nor have they lived as brahmacārīs in the āśrama of a spiritual master, nor have they executed austerities, speculated on the nature of the self, followed the formalities of cleanliness or engaged in pious rituals. Nevertheless, they have firm devotion for Lord Kṛṣṇa, whose glories are chanted by the exalted hymns of the Vedas and who is the supreme master of all masters of mystic power. We, on the other hand, have no such devotion for the Lord, although we have executed all these processes.

>>> Ref. VedaBase => SB 10.23.43, SB 10.23.44, SB 10.23.43-44

In his narration of this pastime in Kṛṣṇa, the Supreme Personality of Godhead, His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda concludes, "The instruction we receive from this incident is that King Bahulāśva and Śrutadeva the brāhmaṇa were accepted by the Lord on the same level because both were pure devotees. This is the real qualification for being recognized by the Supreme Personality of Godhead. Because it has become the fashion of this age to be falsely proud of having taken birth in the family of a kṣatriya or a brāhmaṇa, we see persons without any qualification other than birth claiming to be a brāhmaṇa or kṣatriya or vaiśya. But as stated in the

scriptures, kalau śūdra-sambhavaḥ: "In this Age of Kali, everyone is born a śūdra." This is because there is no performance of the purificatory processes known as saṁskāras, which begin from the time of the mother's pregnancy and continue up to the point of the individual's death. No one can be classified as a member of a particular caste, especially of a higher caste—brāhmaṇa, kṣatriya or vaiśya—simply by birthright. If one is not purified by the process of the seed-giving ceremony, or garbhādhāna-saṁskāra, he is immediately classified amongst the śūdras because only the śūdras do not undergo this purificatory process. Sex life without the purificatory process of Kṛṣṇa consciousness is merely the seed-giving process of the śūdras or the animals. Kṛṣṇa consciousness is therefore the best process of purification. By this process everyone can come to the platform of a Vaiṣṇava, which includes having all the qualifications of a brāhmaṇa. The Vaiṣṇavas are trained to become freed from the four kinds of sinful activities—illicit sex, indulgence in intoxicants, gambling and eating animal foods. One cannot be on the brahminical platform without having these preliminary qualifications, and without becoming a qualified brāhmaṇa, one cannot become a pure devotee."

>>> Ref. VedaBase => SB 10.86.59

In this material world the conditioned soul is always inclined to sex, meat-eating and intoxication. Therefore religious scriptures never actually encourage such activities. Although the scriptural injunctions provide for sex through sacred marriage, for meat-eating through sacrificial offerings and for intoxication through the acceptance of ritual cups of wine, such ceremonies are meant for the ultimate purpose of renunciation.

>>> Ref. VedaBase => SB 11.5.11

In the Kriyā-vidhāna it is explained that sex is permitted only during the vāmadeva sacrifice, or the garbhādhāna-saṁskāra for begetting of religious children. It is also stated that sometimes certain types of meat are used in worshipping Lord Hari through sacrifices to the forefathers and demigods. Similarly, there is a form of intoxication available through drinking the soma beverage. But if a so-called brāhmaṇa becomes attracted to such offerings, he immediately becomes polluted. Actually, the brāhmaṇas who performed such offerings would not personally accept any type of liquor or meat. These things would be consumed by the kṣatriyas, who were not considered at fault in accepting such remnants of sacrifice.

>>> Ref. VedaBase => SB 11.5.11

#### TEXT 22

द्वितीयं प्राप्यानुपूर्व्याञ्

जन्मोपनयनं द्विजः

वसन् गुरुकुले दान्तो

ब्रह्माधीयीत चाहूतः

dvitīyaṁ prāpyānupūrvyāḥ

janmopanayanaṁ dvijaḥ

vasan guru-kule dānto

brahmādhīyā cāhūtaḥ

## SYNONYMS

dvitīyam—second; prāpya—achieving; ānupūrvyāt—by the gradual process of purificatory ceremonies; janma—birth; upanayanam—Gāyatrī initiation; dvijaḥ—a twice-born member of society; vasan—residing; guru-kule—in the āśrama of the spiritual master; dāntaḥ—self-controlled; brahma—the Vedic literatures; adhīyā—should study; ca—and also understand; āhūtaḥ—being summoned by the spiritual master.

## TRANSLATION

The twice-born member of society achieves second birth through the sequence of purificatory ceremonies culminating in Gāyatrī initiation. Being summoned by the spiritual master, he should reside within the guru's āśrama and with a self-controlled mind carefully study the Vedic literature.

## PURPORT

The term dvija, or "twice-born," here indicates the three superior classes, namely brāhmaṇas, kṣatriyas and vaiśyas, who all receive the Gāyatrī mantra, which signifies their second birth through spiritual initiation. One's first birth is biological, or seminal, and does not necessarily indicate that one is intelligent or enlightened. A young brāhmaṇa boy, if qualified, may be initiated with Gāyatrī mantra at the age of twelve, and kṣatriyas and vaiśyas a few years later. In order to become enlightened with spiritual knowledge, the boy resides within the guru-kula, or āśrama of the spiritual master. The International Society for Krishna Consciousness has established similar guru-kulas all over the world and is issuing a great call to civilized human beings to arrange for the proper education of their children. Every young boy and girl should learn to be self-controlled and should become enlightened through study of authorized Vedic literatures. In this way, unlike ordinary animals, insects, fish and birds, etc., an enlightened human being may take birth twice and thus become perfect in the knowledge that leads to ultimate liberation. The word ānupūrvyāt in this verse indicates the system of saṁskāras, or purificatory rites, beginning with garbhādhāna-saṁskāra, or the purification of the sexual act. Generally, śūdras and those who do not follow the Vedic system are not attracted to such purificatory ceremonies; therefore they remain ignorant of spiritual life and envious of the bona fide spiritual master. Those whose character has been civilized by a systematic cleansing process give up the tendency to be argumentative and whimsical and instead become submissive and eager to learn in the presence of a bona fide spiritual master

>>> Ref. VedaBase => SB 11.17.22

आचार्यं मां विजानीयान्

नावमन्येत कर्हिचित्



न मर्त्यबुद्ध्यासूयेत

सर्वदेवमयो गुरुः

ācāryam mām vijānīyān

nāvamanyeta karhicit

na martya-buddhyāsūyeta

sarva-deva-mayo guruḥ

## SYNONYMS

ācāryam—the spiritual master; mām—Myself; vijānīyāt—one should know; na avamanyeta—one should never disrespect; karhicit—at any time; na—never; martya-buddhyā—with the idea of his being an ordinary man; asūyeta—one should be envious; sarva-deva—of all demigods; mayāḥ—representative; guruḥ—the spiritual master.

## TRANSLATION

One should know the ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.

## PURPORT

This verse appears in Caitanya-caritāmṛta (Ādi 1.46). His Divine Grace Om Viṣṇupāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad A.C. Bhaktivedanta Swami Prabhupāda has commented on this verse as follows.

"This is a verse from Śrīmad-Bhāgavatam (11.17.27) spoken by Lord Śrī Kṛṣṇa when He was questioned by Uddhava regarding the four social and spiritual orders of society. He was specifically instructing how a brahmācārī should behave under the care of a spiritual master. A spiritual master is not an enjoyer of facilities offered by his disciples. He is like a parent. Without the attentive service of his parents, a child cannot grow to manhood; similarly, without the care of the spiritual master one cannot rise to the plane of transcendental service.

"The spiritual master is also called ācārya, or a transcendental professor of spiritual science. Manu-saṁhitā (2.140) explains the duties of an ācārya, describing that a bona fide spiritual master accepts charge of disciples, teaches them the Vedic knowledge with all its intricacies, and gives them their second birth. The ceremony performed to initiate a disciple into the study of spiritual science is called upanīti, or the function that brings one nearer to the spiritual master. One who cannot be brought nearer to a spiritual master cannot have a sacred thread, and thus he is indicated to be a śūdra. The sacred thread worn on the body of a brāhmaṇa, kṣatriya or vaiśya is a symbol of initiation by the spiritual master; it is worth nothing if worn merely to boast of high parentage. The duty of the spiritual master is to initiate a disciple with the sacred thread ceremony, and after this saṁskāra, or purificatory process, the spiritual master actually begins to teach the disciple about the Vedas. A person born a śūdra is not barred from such spiritual initiation, provided he is approved by the spiritual master, who is duly authorized to award a disciple the right to be a brāhmaṇa if he finds him perfectly qualified. In the Vāyu Purāṇa an ācārya is defined as one who knows the import of all the Vedic literatures, abides by their rules and regulations, and teaches his disciples to act in the same way.

"Only out of His immense compassion does the Personality of Godhead reveal Himself as the spiritual master. Therefore in the dealings of an ācārya there are no activities but those of transcendental loving service to the Lord. He is the Supreme Personality of Servitor Godhead. It is worthwhile to take shelter of such a steady devotee, who is called āśraya-vigraha, or the manifestation or form of the Lord of whom one must take shelter.

"If one poses himself as an ācārya but does not have an attitude of servitorship to the Lord, he must be considered an offender, and this offensive attitude disqualifies him from being an ācārya. The bona fide spiritual master always engages in unalloyed devotional service to the Supreme Personality of Godhead. By this test he is known to be a direct manifestation of the Lord and a genuine representative of Śrī Nityānanda Prabhu. Such a spiritual master is known as ācāryadeva. Influenced by an envious temperament and dissatisfied because of an attitude of sense gratification, mundaners criticize a real ācārya. In fact, however, a bona fide ācārya is nondifferent from the Personality of Godhead, and therefore to envy such an ācārya is to envy the Personality of Godhead Himself. This will produce an effect subversive to transcendental realization.

"As mentioned previously, a disciple should always respect the spiritual master as a manifestation of Śrī Kṛṣṇa, but at the same time one should always remember that a spiritual master is never authorized to imitate the transcendental pastimes of the Lord. False spiritual masters pose themselves as identical with Śrī Kṛṣṇa in every respect, to exploit the sentiments of their disciples, but such impersonalists can only mislead their disciples, for their ultimate aim is to become one with the Lord. This is against the principles of the devotional cult.

"The real Vedic philosophy is acintya-bhedābheda-tattva, which establishes everything to be simultaneously one with and different from the Personality of Godhead. Śrīla Raghunātha dāsa Gosvāmī confirms that this is the real position of a bona fide spiritual master and says that one should always think of the spiritual master in terms of his intimate relationship with Mukunda (Śrī Kṛṣṇa). Śrīla Jīva Gosvāmī, in his Bhakti-sandarbhā (213), has clearly defined that a pure devotee's observation of the spiritual master and Lord Śiva as one with the Personality of Godhead exists in terms of their being very dear to the Lord, not identical with Him in all respects. Following in the footsteps of Śrīla Raghunātha dāsa Gosvāmī and Śrīla Jīva Gosvāmī, later ācāryas like Śrīla Viśvanātha Cakravartī Ṭhākura have confirmed the same truths. In his prayers to the spiritual master, Śrīla Viśvanātha Cakravartī Ṭhākura confirms that all the revealed scriptures accept the spiritual master to be identical with the Personality of Godhead because he is a very dear and confidential servant of the Lord. Gauḍīya Vaiṣṇavas therefore worship Śrīla Gurudeva (the spiritual master) in the light of his being the servitor of the Personality of Godhead. In all the ancient literatures of devotional service and in the more recent songs of Śrīla Narottama dāsa Ṭhākura, Śrīla Bhaktivinoda Ṭhākura and other unalloyed Vaiṣṇavas, the spiritual master is always considered to be either one of the confidential associates of Śrīmatī Rādhārāṇī or a manifested representation of Śrīla Nityānanda Prabhu.

>>> Ref. VedaBase => SB 11.17.27

TEXT 14

स्नानदानतपोऽवस्था-

वीर्यसंस्कारकर्मभिः

मत्स्मृत्या चात्मनः शौचं

शुद्धः कर्माचरेद् द्विजः

snāna-dāna-tapo-'vasthā-

vīrya-saṁskāra-karmabhiḥ

mat-smṛtyā cātmanah śaucam

śuddhaḥ karmācared dvijaḥ

## SYNONYMS

snāna—by bathing; dāna—charity; tapaḥ—austerity; avasthā—by virtue of one's age; vīrya—potency; saṁskāra—execution of ritual purification; karmabhiḥ—and prescribed duties; mat-smṛtyā—by remembrance of Me; ca—also; ātmanah—of the self; śaucam—cleanliness; śuddhaḥ—pure; karma—activity; ācared—he should perform; dvijaḥ—a twice-born man.

## TRANSLATION

The self can be cleansed by bathing, charity, austerity, age, personal strength, purificatory rituals, prescribed duties and, above all, by remembrance of Me. The brāhmaṇa and other twice-born men should be duly purified before performing their specific activities.

## PURPORT

The word avasthā indicates that when boys and girls are young they are kept pure by youthful innocence and that as they grow up they are kept pure through proper education and engagement. By one's individual potency one should avoid sinful activities and the association of those inclined toward sense gratification. The word karma here refers to prescribed duties, such as worshiping the spiritual master and the Deity, chanting the Gāyatrī mantra three times daily and accepting spiritual initiation. The prescribed duties of the varṇāśrama system automatically purify one from the covering of false ego by dovetailing one's bodily designation in appropriate religious activities. There are specific duties for brāhmaṇas, kṣatriyas, vaiśyas, sūdras, brahmacārīs, grhasthas, vānaprasthas and sannyāsīs, as described previously in this canto by the Lord Himself. The most significant word here is mat-smṛtyā ("by remembrance of Me"). Ultimately, one cannot avoid the infection of illusion through any process except Kṛṣṇa consciousness. The three modes of nature perpetually interact, and one must sometimes fall into the mode of ignorance and sometimes rise to the mode of goodness, uselessly rotating within the kingdom of illusion. But by Kṛṣṇa consciousness, remembrance of the Personality of Godhead, one can actually uproot one's tendency to act against the will of the Absolute Truth. Then one becomes freed from the clutches of māyā and goes back home, back to Godhead. As stated in the Garuḍa Purāṇa,

apavitraḥ pavitro vā

sarvāvasthām gato 'pi vā

yaḥ smaret puṇḍarikākṣam

sa bāhyābhyantare śuciḥ

(Garuḍa Purāṇa 2.1.47.52)

"Whether one is pure or contaminated, and regardless of one's external situation, simply by remembering the lotus-eyed Personality of Godhead one can internally and externally cleanse one's existence."

Lord Caitanya recommended that we constantly remember the Supreme Lord by chanting His holy names, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This sublime process is essential for every human actually desirous of purifying his existence

>>> Ref. VedaBase => SB 11.21.14

TEXT 17

मण्डलं देवयजनं

दीक्षा संस्कार आत्मनः

परिचर्या भगवत

आत्मनो दुरितक्षयः

maṇḍalam deva-yajanam

dīkṣā saṁskāra ātmanah

paricaryā bhagavata

ātmano durita-kṣayah

SYNONYMS

maṇḍalam—the sun globe; deva-yajanam—the place where the Supreme Lord is worshiped; dīkṣā—spiritual initiation; saṁskārah—the process of purification; ātmanah—for the spirit soul; paricaryā—devotional service; bhagavatah—of the Personality of Godhead; ātmanah—for the jīva soul; durita—of sinful reactions; kṣayah—the destruction.

TRANSLATION

The sun globe is the place where the Supreme Lord is worshiped, spiritual initiation is the means of purification for the spirit soul, and rendering devotional service to the Personality of Godhead is the process for eradicating all one's sinful reactions.

PURPORT

One should meditate on the fiery sun globe as a place where God is worshiped. Lord Kṛṣṇa is the reservoir of all effulgence, and thus it is fitting that He be properly worshiped on the glowing sun

>>> Ref. VedaBase => SB 12.11.17

”One should know the ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”

>>> Ref. VedaBase => Ādi 1.46

saṁskāra—purification

>>> Ref. VedaBase => Ādi 12.12

### TEXT 18

mahotsava kara, saba bolāha brāhmaṇa

āji dina bhāla,—kariba nāma-karaṇa

### SYNONYMS

mahotsava—a festival; kara—observe; saba—all; bolāha—call; brāhmaṇa—the brāhmaṇas; āji—today; dina—day; bhāla—auspicious; kariba—I shall perform; nāma-karaṇa—the name-giving ceremony.

### TRANSLATION

”I propose to perform a name-giving ceremony. We should observe a festival and call for the brāhmaṇas because today is very auspicious.

### PURPORT

It is a Vedic principle to observe a festival in connection with Nārāyaṇa and brāhmaṇas. Giving a child a particular name is among the purificatory processes known as daśa-vidha-saṁskāra, and on the day of such a ceremony one should observe a festival by worshipping Nārāyaṇa and distributing prasādam, chiefly among the brāhmaṇas.

>>> Ref. VedaBase => Ādi 14.18

hari-bhakti-vilāsa, āra bhāgavatāmṛta

daśama-ṭippanī, āra daśama-carita

### SYNONYMS

hari-bhakti-vilāsa—the scripture named Hari-bhakti-vilāsa; āra—and; bhāgavatāmṛta—the scripture named Bṛhad—bhāgavatāmṛta; daśama-ṭippanī—comments on the Tenth Canto of

Śrīmad-Bhāgavatam; āra—and; daśama-carita—poetry about the Tenth Canto of Śrīmad-Bhāgavatam.

## TRANSLATION

Some of the books compiled by Śrīla Sanātana Gosvāmī were the Hari-bhakti-vilāsa, Bṛhad-bhāgavatāmṛta, Daśama-ṭippanī and Daśama-carita.

## PURPORT

In the First Wave of the book known as the Bhakti-ratnākara, it is said that Sanātana Gosvāmī understood Śrīmad-Bhāgavatam by thorough study and explained it in his commentary known as Vaiṣṇava-toṣaṇī. All the knowledge that Śrī Sanātana Gosvāmī and Rūpa Gosvāmī directly acquired from Śrī Caitanya Mahāprabhu was broadcast all over the world by their expert service. Sanātana Gosvāmī gave his Vaiṣṇava-toṣaṇī commentary to Śrīla Jīva Gosvāmī for editing, and Śrīla Jīva Gosvāmī edited this under the name of Laghu-toṣaṇī. Whatever he immediately put down in writing was finished in the year 1476 Śaka (A.D. 1554). Śrīla Jīva Gosvāmī completed the Laghu-toṣaṇī in the year Śakābda 1504 (A.D. 1582).

The subject matter of the Hari-bhakti-vilāsa, by Śrī Sanātana Gosvāmī, was collected by Śrīla Gopāla Bhaṭṭa Gosvāmī and is known as a vaiṣṇava-smṛti. This vaiṣṇava-smṛti-grantha was finished in twenty chapters, known as vilāsas. In the first vilāsa there is a description of how a relationship is established between the spiritual master and the disciple, and mantras are explained. In the second vilāsa, the process of initiation is described. In the third vilāsa, the methods of Vaiṣṇava behavior are given, with emphasis on cleanliness, constant remembrance of the Supreme Personality of Godhead, and the chanting of the mantras given by the initiating spiritual master. In the fourth vilāsa are descriptions of saṁskāra, the reformatory method; tilaka, the application of twelve tilakas on twelve places of the body; mudrā, marks on the body; mālā, chanting with beads; and guru-pūjā, worship of the spiritual master. In the fifth vilāsa, one is instructed on how to make a place to sit for meditation, and there are descriptions of breathing exercises, meditation and worship of the śālagrāma-śilā representation of Lord Viṣṇu. In the sixth vilāsa, the required practices for inviting the transcendental form of the Lord and bathing Him are given. In the seventh vilāsa, one is instructed on how to collect flowers used for the worship of Lord Viṣṇu. In the eighth vilāsa, there is a description of the Deity and instructions on how to set up incense, light lamps, make offerings, dance, play music, beat drums, garland the Deity, offer prayers and obeisances and counteract offenses. In the ninth vilāsa, there are descriptions about collecting tulasī leaves, offering oblations to forefathers according to Vaiṣṇava rituals, and offering food. In the tenth vilāsa there are descriptions of the devotees of the Lord (Vaiṣṇavas, or saintly persons). In the eleventh vilāsa, there are elaborate descriptions of Deity worship and the glories of the holy name of the Lord. One is instructed on how to chant the holy name of the Deity, and there are discussions about offenses committed while chanting the holy name, along with methods for getting relief from such offenses. There are also descriptions of the glories of devotional service and the surrendering process. In the twelfth vilāsa, Ekādaśī is described. In the thirteenth vilāsa, fasting is discussed, as well as observance of the Mahā-dvādaśī ceremony. In the fourteenth vilāsa, different duties for different months are outlined. In the fifteenth vilāsa, there are instructions on how to observe Ekādaśī fasting without even drinking water. There are also descriptions of branding the body with the symbols of Viṣṇu, discussions of Cāturmāsya observations during the rainy season, and discussions of Janmāṣṭamī, Pārśvaikādaśī, Śravaṇā-dvādaśī, Rāma-navamī and Vijayā-daśamī. The sixteenth vilāsa discusses duties to be observed in the month of Kārtika (October-November), or the Dāmodara month, or Ūrja, when lamps are

offered in the Deity room or above the temple. There are also descriptions of the Govardhana-pūjā and Ratha-yātrā. The seventeenth vilāsa discusses preparations for Deity worship, mahā-mantra chanting and the process of japa. In the eighteenth vilāsa the different forms of Śrī Viṣṇu are described. The nineteenth vilāsa discusses the establishment of the Deity and the rituals observed in bathing the Deity before installation. The twentieth vilāsa discusses the construction of temples, referring to those constructed by the great devotees. The details of the Hari-bhakti-vilāsa-grantha are given by Śrī Kavirāja Gosvāmī in the Madhya-līlā (24.329–345). The descriptions given in those verses by Kṛṣṇadāsa Kavirāja Gosvāmī are actually a description of those portions compiled by Gopāla Bhaṭṭa Gosvāmī.

>>> Ref. VedaBase => Madhya 1.35

### TEXT 128

kibā vipra, kibā nyāsī, śūdra kene naya

yei kṛṣṇa-tattva-vettā, sei 'guru' haya

### SYNONYMS

kibā—whether; vipra—a brāhmaṇa; kibā—whether; nyāsī—a sannyāsī; śūdra—a śūdra; kene—why; naya—not; yei—anyone who; kṛṣṇa-tattva-vettā—a knower of the science of Kṛṣṇa; sei—that person; guru—the spiritual master; haya—is.

### TRANSLATION

”Whether one is a brāhmaṇa, a sannyāsī or a śūdra—regardless of what he is—he can become a spiritual master if he knows the science of Kṛṣṇa.”

### PURPORT

This verse is very important to the Kṛṣṇa consciousness movement. In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura explains that one should not think that because Śrī Caitanya Mahāprabhu was born a brāhmaṇa and was situated in the topmost spiritual order as a sannyāsī, it was improper for Him to receive instructions from Śrīla Rāmānanda Rāya, who belonged to the śūdra caste. To clarify this matter, Śrī Caitanya Mahāprabhu informed Rāmānanda Rāya that knowledge of Kṛṣṇa consciousness is more important than caste. In the system of varṇāśrama-dharma there are various duties for the brāhmaṇas, kṣatriyas, vaiśyas and śūdras. Actually the brāhmaṇa is supposed to be the spiritual master of all other varṇas, or classes, but as far as Kṛṣṇa consciousness is concerned, everyone is capable of becoming a spiritual master because knowledge in Kṛṣṇa consciousness is on the platform of the spirit soul. To spread Kṛṣṇa consciousness, one need only be cognizant of the science of the spirit soul. It does not matter whether one is a brāhmaṇa, kṣatriya, vaiśya, śūdra, sannyāsī, gr̥hastha or whatever. If one simply understands this science, he can become a spiritual master.

It is stated in the Hari-bhakti-vilāsa that one should not accept initiation from a person who is not in the brahminical order if there is a fit person in the brahminical order present. This instruction is meant for those who are overly dependent on the mundane social order and is suitable for those who want to remain in mundane life. If one understands the truth of Kṛṣṇa consciousness and

seriously desires to attain transcendental knowledge for the perfection of life, he can accept a spiritual master from any social status, provided the spiritual master is fully conversant with the science of Kṛṣṇa. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura also states that although one is situated as a brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, vānaprastha, gr̥hastha or sannyāsī, if he is conversant in the science of Kṛṣṇa he can become a spiritual master as vartma-pradarśaka-guru, dīkṣā-guru or śikṣā-guru. The spiritual master who first gives information about spiritual life is called the vartma-pradarśaka-guru, the spiritual master who initiates according to the regulations of the śāstras is called the dīkṣā-guru, and the spiritual master who gives instructions for elevation is called the śikṣā-guru. Factually the qualifications of a spiritual master depend on his knowledge of the science of Kṛṣṇa. It does not matter whether he is a brāhmaṇa, kṣatriya, sannyāsī or śūdra. This injunction given by Śrī Caitanya Mahāprabhu is not at all against the injunctions of the śāstras. In the Padma Purāṇa it is said:

na śūdrā bhagavad-bhaktās te 'pi bhāgavatottamaḥ  
sarva-varṇeṣu te śūdrā ye na bhaktā janārdane

One who is actually advanced in spiritual knowledge of Kṛṣṇa is never a śūdra, even though he may have been born in a śūdra family. However, even if a vipra, or brāhmaṇa, is very expert in the six brahminical activities (paṭhana, pāṭhana, yajana, yājana, dāna, pratigraha) and is also well versed in the Vedic hymns, he cannot become a spiritual master unless he is a Vaiṣṇava. But if one is born in the family of caṇḍālas yet is well versed in Kṛṣṇa consciousness, he can become a guru. These are the śāstric injunctions, and strictly following these injunctions, Śrī Caitanya Mahāprabhu, as a gr̥hastha named Śrī Viśvambhara, was initiated by a sannyāsī-guru named Īśvara Purī. Similarly, Śrī Nityānanda Prabhu was initiated by Mādhavendra Purī, a sannyāsī. According to others, however, He was initiated by Lakṣmīpati Tirtha. Advaita Ācārya, although a gr̥hastha, was initiated by Mādhavendra Purī, and many devotees born in caste brāhmaṇa families were initiated by Śrī Rasikānanda (a disciple of Śrī Śyāmānanda Prabhu), although Rasikānanda was not born in a brāhmaṇa family. There are many instances in which a born brāhmaṇa took initiation from a person who was not born in a brāhmaṇa family. The brahminical symptoms are explained in Śrīmad-Bhāgavatam (7.11.35), wherein it is stated:

yasya yal-lakṣaṇaṁ proktaṁ puṁso varṇābhivyañjakam  
yad anyatrāpi dṛśyeta tat tenaiva vinirdīset

If a person is born in a śūdra family but has all the qualities of a spiritual master, he should be accepted not only as a brāhmaṇa but as a qualified spiritual master also. This is also the instruction of Śrī Caitanya Mahāprabhu. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura therefore introduced the sacred thread ceremony for all Vaiṣṇavas according to the rules and regulations.

Sometimes a Vaiṣṇava who is a bhajanānandī does not take the sāvitra-saṁskāra (sacred thread initiation), but this does not mean that this system should be used for preaching work. There are two kinds of Vaiṣṇavas—bhajanānandī and goṣṭhy-ānandī. A bhajanānandī is not interested in preaching work, but a goṣṭhy-ānandī is interested in spreading Kṛṣṇa consciousness to benefit the people and increase the number of Vaiṣṇavas. A Vaiṣṇava is understood to be above the position of a brāhmaṇa. As a preacher, he should be recognized as a brāhmaṇa; otherwise there may be a misunderstanding of his position as a Vaiṣṇava. However, a Vaiṣṇava brāhmaṇa is not selected on the basis of his birth but according to his qualities. Unfortunately, those who are unintelligent do not know the difference between a brāhmaṇa and a Vaiṣṇava. They are under the impression that



unless one is a brāhmaṇa he cannot be a spiritual master. For this reason only, Śrī Caitanya Mahāprabhu makes the statement in this verse:

kibā vipra, kibā nyāsī, śūdra kene naya

yei kṛṣṇa-tattva-vettā, sei 'guru' haya

[Cc. Madhya 8.128]

If one becomes a guru, he is automatically a brāhmaṇa. Sometimes a caste guru says that ye kṛṣṇa-tattva-vettā, sei guru haya means that one who is not a brāhmaṇa may become a śikṣā-guru or a vartma-pradarśaka-guru but not an initiator guru. According to such caste gurus, birth and family ties are considered foremost. However, the hereditary consideration is not acceptable to Vaiṣṇavas. The word guru is equally applicable to the vartma-pradarśaka-guru, śikṣā-guru and dīkṣā-guru. Unless we accept the principle enunciated by Śrī Caitanya Mahāprabhu, this Kṛṣṇa consciousness movement cannot spread all over the world. According to Śrī Caitanya Mahāprabhu's intentions, pṛthivīte āche yata nagarādi-grāma sarvatra pracāra haibe mora nāma. [CB Antya-khaṇḍa 4.126] Śrī Caitanya Mahāprabhu's cult must be preached all over the world. This does not mean that people should take to His teachings and remain śūdras or caṇḍālas. As soon as one is trained as a pure Vaiṣṇava, he must be accepted as a bona fide brāhmaṇa. This is the essence of Śrī Caitanya Mahāprabhu's instructions in this verse

>>> Ref. VedaBase => Madhya 8.128

saṁskāra kari'—trimming

>>> Ref. VedaBase => Madhya 15.87

TEXTS 95–98

ভক্তিনির্ধৃত-দোষণাং এসনোজ্জ্বলচেতসাম্ ল

শ্রীভাগবতরক্তানাং রসিকাসঙ্গরঙ্গিণামী জ্ঞাপ্তী

জীবনীভূত-গোবিন্দপাদভক্তিসুখশ্রিয়াম্ ল

ঐশাশ্চর্যপ্ৰসঙ্গভূতানি কৃত্যান্যেবানুতিঃ তামী জ্ঞাহী

ভক্তানাং হৃদি রাজশ্চর্যপ্ৰসঙ্গী সংস্কারযুগলোজ্জ্বলা ল

রতিরানন্দরূপৈব নিয়মানা তু রস্যতামী জ্ঞাজ্জী

কৃষ্যাদিভির্বিভাবাদ্যৈর্গতৈরনুভবাম্ ল

ঐশানন্দশ্চমৎকারকাঃ ঐশাপদ্যতে পরামী জ্ঞাজ্জী

bhakti-nirdhūta-doṣāṅām

prasannojjvala-cetasām

śrī-bhāgavata-raktānām  
 rasikāsaṅga-raṅgiṇām  
 jīvanī-bhūta-govinda-  
 pāda-bhakti-sukha-śriyām  
 premāntaraṅga-bhūtāni  
 kṛtyāny evānutiṣṭhatām  
 bhaktānām hṛdi rājantī  
 saṁskāra-yugalojjvalā  
 ratir ānanda-rūpaiva  
 nīyamānā tu rasyatām  
 kṛṣṇādibhir vibhāvādyair  
 gatair anubhavādhvani  
 prauḍhānandaś camatkāra-  
 kāṣṭhām āpadyate parām

## SYNONYMS

bhakti—by devotional service; nirdhūta-doṣāṇām—whose material contaminations are washed off; prasanna-ujjala-cetasām—whose hearts are satisfied and clean; śrī-bhāgavata-raktānām—who are interested in understanding the transcendental meaning of Śrīmad-Bhāgavatam; rasika-āsaṅga-raṅgiṇām—who live with the devotees and enjoy their transcendental company; jīvanī-bhūta—has become the life; govinda-pāda—to the lotus feet of Govinda; bhakti-sukha-śriyām—those for whom the only opulence is the happiness of devotional service; prema-antaraṅga-bhūtāni—which are of a confidential nature in the loving affairs of the devotees and Kṛṣṇa; kṛtyāni—activities; eva—certainly; anutiṣṭhatām—of those performing; bhaktānām—of the devotees; hṛdi—in the hearts; rājantī—existing; saṁskāra-yugala—by both previous and current purificatory methods; ujjvalā—expanded; ratiḥ—love; ānanda-rūpā—whose form is transcendental bliss; eva—certainly; nīyamānā—being brought; tu—but; rasyatām—to tastefulness; kṛṣṇa-ādibhiḥ—by Kṛṣṇa and others; vibhāva-ādyaiḥ—by ingredients such as vibhāva; gataiḥ—gone; anubhava-adhvani—to the path of perception; prauḍha-ānandaḥ—mature bliss; camatkāra-kāṣṭhām—the platform of wonder; āpadyate—arrives at; parām—the supreme.

## TRANSLATION

”For those who are completely washed of all material contamination by pure devotional service, who are always satisfied and brightly enlightened in the heart, who are always attached to understanding the transcendental meaning of Śrīmad-Bhāgavatam, who are always eager to associate with advanced devotees, whose happiness in the service of the lotus feet of Govinda is their very life, who always discharge the confidential activities of love—for such advanced devotees, who are by nature situated in bliss, the seed of love [rati] is expanded in the heart by previous and current reformatory processes. Thus the mixture of ecstatic ingredients becomes

tasty and, being within the perception of the devotee, reaches the highest platform of wonder and deep bliss.

>>> Ref. VedaBase => Madhya 23.95–98

grha—the house; saṁskāra—cleansing

>>> Ref. VedaBase => Madhya 24.333

TEXT 124

TEXT

”কোটিনামগ্রহণ-যজ্ঞ করি একমাসে ল

এই দীর্ঘ করিয়াছি, হৈল আসি’ শেষে বচছই

”koṭi-nāma-grahaṇa-yajña kari eka-māse

ei dīkṣā kariyāchi, haila āsi’ śeṣe

SYNONYMS

koṭi-nāma-grahaṇa—chanting ten million names; yajña—such a sacrifice; kari—I perform; eka-māse—in one month; ei—this; dīkṣā—vow; kariyāchi—I have taken; haila—it was; āsi’—nearing; śeṣe—the end.

TRANSLATION

”I have vowed to chant ten million names in a month. I have taken this vow, but now it is nearing its end.

PURPORT

If one regularly chants 333,333 names daily for a month (30 days) and then chants ten more names, he will thus chant ten million names. In this way a devotee worships the Supreme Personality of Godhead. Such worship is called yajña. Yajñaiḥ saṁkīrtana-prāyair yajanti hi su-medhasaḥ: [SB 11.5.32] those whose intelligence is brilliant accept this hari-nāma-yajña, the yajña of chanting the holy name of the Lord. By performing this yajña, one satisfies the Supreme Personality of Godhead and thus attains perfection in spiritual life. According to external vision, Haridāsa Ṭhākura belonged to a Muslim family. Nevertheless, because he engaged himself in performing the yajña of chanting the Hare Kṛṣṇa mahā-mantra, he became a regularly initiated brāhmaṇa. As stated in Śrīmad-Bhāgavatam (3.33.6):

yan-nāmadheya-śravaṇānukīrtanād

yat-prahvaṇād yat-smaraṇād api kvacit

śvādo ’pi sadyaḥ savanāya kalpate

kutaḥ punas te bhagavan nu darśanāt

Even if a devotee comes from a family of dog-eaters, if he surrenders to the Personality of Godhead he immediately becomes a qualified brāhmaṇa and is immediately fit to perform yajña, whereas a person born in a family of brāhmaṇas has to wait until completing the reformatory processes before he may be called saṁskṛta, purified. It is further said in Śrīmad-Bhāgavatam (12.1.40):

asaṁskṛtāḥ kriyā-hīnā rajasā tamasāvṛtāḥ  
prajās te bhakṣayiṣyanti mlecchā rājanya-rūpiṇaḥ

”In the Age of Kali, mlecchas, or lowborn people who have not undergone the purifying process of saṁskāra, who do not know how to apply that process in actual life, and who are covered by the modes of passion and ignorance will take the posts of administrators. They will devour the citizens with their atheistic activities.” A person who is not purified by the prescribed process of saṁskāra is called asaṁskṛta, but if one remains kriyā-hīna even after being purified by initiation—in other words, if one fails to actually apply the principles of purity in his life—he remains an unpurified mleccha or yavana. On the other hand, we find that Haridāsa Ṭhākura, although born in a mleccha or yavana family, became Nāmācārya Haridāsa Ṭhākura because he performed the nāma-yajña a minimum of 300,000 times every day.

Herein we find that Haridāsa Ṭhākura strictly followed his regulative principle of chanting 300,000 names. Thus when the prostitute became restless, he informed her that first he had to finish his chanting and then he would be able to satisfy her. Actually Haridāsa Ṭhākura chanted the holy name of the Lord for three nights continuously and gave the prostitute a chance to hear him. Thus she became purified, as will be seen in the following verses

>>> Ref. VedaBase => Antya 3.124

Lord Kṛṣṇa is worshiped by the Gāyatrī mantra, and the specific mantra by which He is worshiped is called Kāma-gāyatrī. The Vedic literature explains that that sound vibration which can elevate one from mental concoction is called Gāyatrī. The Kāma-gāyatrī mantra is composed of 24 1/2 syllables thus: klīm kāma-devāya vidmahe puṣpa-bāṇāya dhīmahi tan no 'naṅgaḥ pracodayāt. This Kāma-gāyatrī is received from the spiritual master when the disciple is advanced in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In other words, this Kāma-gāyatrī mantra and saṁskāra, or reformation of a perfect brāhmaṇa, are offered by the spiritual master when he sees that his disciple is advanced in spiritual knowledge. Even then, the Kāma-gāyatrī is not uttered under certain circumstances. In any case, the chanting of Hare Kṛṣṇa is sufficient to elevate one to the highest spiritual platform.

>>> Ref. VedaBase => TLC 31: The Supreme Perfection

## 10. The Process Of Purification

Puṣṭa Kṛṣṇa: Śrīla Prabhupāda, the next question somewhat echoes the previous one: "There are various saṁskāras, or purificatory ceremonies, prescribed for every civilized person, from birth to death. Many of these saṁskāras are not being observed today. Should they be revived?"

Śrīla Prabhupāda: The real aim of saṁskāras is to bring a rascal to the platform of knowledge. Janmanā jāyate śūdraḥ: by birth, everyone is the same—śūdra. In other words, one is without any knowledge. So the purpose of saṁskāras is to gradually bring a person who has no knowledge of spiritual life to the spiritual platform. As it is said, saṁskārād bhaved dvijaḥ: by the purificatory processes, one attains spiritual rebirth. That is essential.

Human life is the opportunity for understanding what one is and what the aim of one's life is. The aim of life is to go back home, back to Godhead. After all, we are part and parcel of God. Somehow or other, we are now in this material existence. So the real aim of life is to return to the spiritual world, where there is no struggle for existence—blissful, happy life. We want unending blissful life, but it is not possible in the material world. That happiness is in the spiritual world. So our aim should be to go there, and every human being should be given the chance. That is real education. That is called saṁskāra, the process of purification.

Now, altogether there are daśa-vidha-saṁskārah, ten kinds of purificatory processes. So, in this age it is very difficult to follow them. But if one chants the Hare Kṛṣṇa mahā-mantra without any offense, under the guidance of a spiritual master, all these saṁskāras automatically become fulfilled, and one returns to his original, spiritual position.

Ahaṁ brahmāsmi—"I am a spirit soul." So, we are Brahman, spirit, and Kṛṣṇa is Param Brahman, the Supreme Spirit. As Arjuna said, paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān: [Bg. 10.12] "You are the Supreme Spirit, the ultimate abode, the purest, the Absolute Truth." Kṛṣṇa is Brahman, or spirit, and I am also Brahman, but He's the Supreme Brahman, while I am minute Brahman. So my business is to serve Kṛṣṇa. That is the teaching of Lord Caitanya: jīvera 'svarūpa' haya kṛṣṇera 'nitya-dāsa' [Cc. Madhya 20.108]—"The real identity of the living being is that he is the eternal servant of Kṛṣṇa." So if one engages himself in his original, spiritual business, acting as the servant of Kṛṣṇa, then all processes of purification and reformation are fulfilled.

And that advantage of re-engagement in our original, spiritual business is given freely in this age: kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet [SB 12.3.51]—"Simply by chanting the Lord's holy name, one achieves spiritual liberation." The reformatory processes, or saṁskāras, are meant for purifying a person so that he becomes mukta-saṅgaḥ, liberated from all the bad association of material existence and eligible to go back home, back to Godhead. So this is the special advantage of chanting the Hare Kṛṣṇa mahā-mantra.

The question was, "Should purificatory processes be revived?" They should be revived as far as necessary, but all of them cannot be revived in this age. So people should take to the chanting of the Hare Kṛṣṇa mahā-mantra. Then all reformation will be there, and people will come to the spiritual platform—brahma-bhūtaḥ, the realization of Brahman. Then prasannātmā: they'll be happy. Na śocati na kāṅkṣati: there will be no lamentation or needless hankering. Samaḥ sarveṣu bhūteṣu: they will see everyone on the spiritual platform. And finally, mad-bhaktiṁ labhate param [Bg. 18.54]. In this way they will come to the platform of devotional service, and then their life becomes successful. Is that question answered or not?

Puṣṭa Kṛṣṇa: Yes. Just one question I have, Śrīla Prabhupāda. You said that the saṁskāras should be revived as far as necessary?

Śrīla Prabhupāda: The essentials. For instance, to make one a brāhmaṇa, these four things are essential: no illicit sex, no meat-eating, no intoxication, no gambling. These essentials must be there; you cannot dispense with them. You must at least avoid sinful activities. Then one can practice Kṛṣṇa consciousness. As Kṛṣṇa says in the Bhagavad-gītā [7.28]:

yeṣāṁ tv anta-gataṁ pāpaṁ  
 janānāṁ puṇya-karmaṇāṁ  
 te dvandva-moha-nirmuktā  
 bhajante mām dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination."

You cannot become a devotee unless you give up sinful activity. Therefore you have to begin by following these four prohibitions. You have to avoid sinful activities like illicit sex, meat-eating, gambling, and intoxication, including tobacco, coffee, and tea. Then you'll gradually become completely sinless. On one side you have to follow restrictions, and on the other side you have to engage yourself in devotional service. To engage oneself in devotional service under the order of the spiritual master and the śāstra is the way to remain on the transcendental platform.

The transcendental platform means there is no sinful activity. It is above any question of "sinful." "Pious" and "sinful" activities are there only as long as you are on the material platform. "Good" and "bad," "pious" and "sinful"—these are all considerations on the material platform. But when you are on the transcendental platform, you are automatically without sin. Kṛṣṇa confirms this in Bhagavad-gītā [14.26]:

mām ca yo' vyabhicāreṇa  
 bhakti-yogena sevate  
 sa guṇān samatīyaitān  
 brahma-bhūyāya kalpate

The life of vice and the life of piety are within this material world, but when one is spiritually engaged, he is above the material plane, on the spiritual plane.

So the whole thing is that if you chant the Hare Kṛṣṇa mahā-mantra and give up these sinful activities, automatically you become reformed. You come to the spiritual platform. And in this way your life will become successful

>>> Ref. VedaBase => CAT 10: The Process of Purification

According to Vedic culture, anyone who does not follow the regulative principles observed by the higher castes (the brāhmaṇas, kṣatriyas and vaiśyas) or even those observed by the laborer class (the śūdras) is called a mleccha or yavana. The Vedic social situation is so planned that persons accepted as śūdras can gradually be elevated to the position of brāhmaṇas by the cultural advancement known as saṁskāra, or the purificatory process. The verdict of the Vedic scriptures is that no one becomes a brāhmaṇa or a mleccha simply by birth; by birth everyone is accepted as a śūdra. One has to elevate himself by the purificatory process to the stage of brahminical life. If he doesn't, if he degrades himself further, he is then called a mleccha or yavana. Kālayavana belonged to the class of mlecchas and yavanas. Contaminated by sinful activities, he could not approach Kṛṣṇa. The principles from which higher-class men are restricted, namely illicit sexual

indulgence, meat-eating, gambling and intoxication, are an integral part of the lives of the mlecchas and yavanas. Being bound by such sinful activities, one cannot make any advancement in God realization. The Bhagavad-gītā confirms that only one who is completely freed from all sinful reactions can engage in devotional service, or Kṛṣṇa consciousness.

>>> Ref. VedaBase => KB 51: The Deliverance of Mucukunda

The instruction we receive from this incident is that King Bahulāśva and Śrutadeva the brāhmaṇa were accepted by the Lord on the same level because both were pure devotees. This is the real qualification for being recognized by the Supreme Personality of Godhead. Because it has become the fashion of this age to be falsely proud of having taken birth in the family of a kṣatriya or a brāhmaṇa, we see persons without any qualification other than birth claiming to be a brāhmaṇa or kṣatriya or vaiśya. But as stated in the scriptures, kalau śūdra-sambhavaḥ: “In this Age of Kali, everyone is born a śūdra.” This is because there is no performance of the purificatory processes known as saṁskāras, which begin from the time of the mother’s pregnancy and continue up to the point of the individual’s death. No one can be classified as a member of a particular caste, especially of a higher caste—brāhmaṇa, kṣatriya or vaiśya—simply by birthright. If one is not purified by the process of the seed-giving ceremony, or garbhādhāna-saṁskāra, he is immediately classified amongst the śūdras because only the śūdras do not undergo this purificatory process. Sex life without the purificatory process of Kṛṣṇa consciousness is merely the seed-giving process of the śūdras or the animals. Kṛṣṇa consciousness is therefore the best process of purification. By this process everyone can come to the platform of a Vaiṣṇava, which includes having all the qualifications of a brāhmaṇa. The Vaiṣṇavas are trained to become freed from the four kinds of sinful activities—illicit sex, indulgence in intoxicants, gambling and eating animal foods. One cannot be on the brahminical platform without having these preliminary qualifications, and without becoming a qualified brāhmaṇa, one cannot become a pure devotee.

>>> Ref. VedaBase => KB 86: The Kidnapping of Subhadrā, and Lord Kṛṣṇa’s Visiting Śrutadeva and Bahulāśva

Because Ajāmila was born into a brāhmaṇa family, he was naturally śruta-sampanna. Śruta means that by hearing the Vedas, Ajāmila was rich in Vedic knowledge. In India brāhmaṇas are called paṇḍitas, "learned men." A brāhmaṇa cannot be a fool and a rascal. Therefore one who has no knowledge of the Vedas cannot be a brāhmaṇa. Simply reading the Vedas from a scholastic viewpoint is useless. One must practically apply the knowledge of the Vedas. Armchair Vedāntists smoke cigarettes while reading Vedānta, but that kind of study is useless. We have seen many so-called sannyāsīs talking on Vedānta, smoking all the while. Ajāmila was not that type. He was a scholar of Vedic literature, and he was very well behaved. A brāhmaṇa must study the Vedas under the guidance of a spiritual master, and after the purificatory process of upanāyana-saṁskāra, he becomes dvija, or twice-born. At that time the sacred thread is offered to such a person. This is the sign by which we can understand a person has formally accepted a spiritual master. It is a kind of badge.

One who is not twice-born is unqualified to understand the Vedas. It is not that just because one happens to know a little Sanskrit he becomes expert in Vedic knowledge. Many foreign scholars

have translated the Vedas, but we do not accept their translations as bona fide, because a student of the Vedas must be dvija. When a person has become truthful, able to control his mind and senses, clean, simple and tolerant, full of knowledge, and able to practically apply knowledge in life, and when he has full faith in God, Kṛṣṇa, he is dvija. Such a person can be said to have become a duly qualified brāhmaṇa, and he is able to study and understand the Vedas.

Ajāmila was not only born in a brāhmaṇa family, but he was qualified in Vedic knowledge. In his youth he studied the Vedas completely. He was śīlavān, "very gentle." He also practiced sad-ācāra, which means he observed the habit of keeping clean and rising early in the morning to attend Vedic temple ceremonies, such as maṅgala-ārati. He was a reservoir of good qualities. We too can practice sad-ācāra if we perform devotional service regularly, including daily attendance at maṅgala-ārati and chanting sixteen rounds of the Hare Kṛṣṇa mantra on beads. These practices will gradually cleanse us of material contamination.

Upon accepting initiation from the spiritual master, one takes a vow to perform these spiritual activities daily. Even the Six Gosvāmīs of Vṛndāvana, who were liberated personalities, regularly chanted the mahā-mantra many times daily, and they never failed to offer their obeisances to the Deity and the devotees. Raghunātha dāsa Gosvāmī would offer obeisances flat on the ground (daṇḍavats) many times daily. These activities indicate that the Gosvāmīs were dhṛta-vrata, accustomed to taking vows with great determination and carrying them out. Without practicing austerity and penance with firm determination, we cannot approach God. One who is serious about making spiritual advancement has to accept all these regulative principles.

Ajāmila possessed all brahminical qualifications, and he knew all the necessary mantras, such as the Gāyatrī mantra and the Hare Kṛṣṇa mahā-mantra. Also, he was always rendering service to his guru. That is the first qualification of a brāhmaṇa. In Vedic times, every high-caste family performed a fire sacrifice in the morning after taking a bath and chanting Vedic mantras. Agni (the sacrificial fire) was continually lit. They offered oblations to the fire, to the guru, and then to all the adult members of the family. Thus they daily offered respect to their father and mother and to the spiritual master. Nowadays this is not done, but in the Vedic system this was the first business of the day.

>>> Ref. VedaBase => SC 12: Bewildered by Desire

Sometimes the birds are also called dvija. Dvija means twice-born. Twice-born. Just like the birds... The sea bird lays the egg first, and then it is fomented. And from the, I mean to, the egg, the cub comes out, the offspring comes out—the second birth. Therefore birds are also sometimes called dvija. Similarly, human and higher status of life, they must have twice-born. Therefore the brāhmaṇas, the kṣatriyas and the vaiśyas, this thread, this thread is the sign that "My second birth has been done." This is the emblem. This upavīta, upanayanam, this is the sign.

In India higher caste you will find this sacred thread. Sacred thread means when he is accepted, when he is given the second birth, this thread ceremony, there is a thread ceremony. So second birth means saṁskāra, saṁskāra, reformation. Reformation. It doesn't matter where and how he is born. It doesn't matter. The other day I cited the example of Jābāli Upaniṣad. He could not say even his father's name. But because he was so sincerely that he declared before Gautama Muni that "Either my mother or myself, I do not know who is my father," Gautama Muni ac..., "Oh, you are brāhmaṇa. You are truthful. You are truthful."



So these are the qualification, saṁskāra, cultural birth. Cultural birth makes the twice-born. Saṁskārād bhaved dvijaḥ. Janmanā jāyate. By birth everyone is śūdra. And when he is reformed, when he is culturally rebirth, taken rebirth, then he is dvija, twice-born. And after being dvija, veda-paṭhāt bhaved vipraḥ. Veda-paṭhāt means this knowledge, scriptural knowledge, Vedic wisdom. By studying this Vedic wisdom he becomes a vipra. And after studying, when he knows, "Oh, I am spiritual. I am not this matter," and he knows the constitution of himself, constitution of the Supreme Lord, then he is brāhmaṇa.

Therefore the whole mission of human society should be how to prepare brāhmaṇa. Then peace and prosperity will be there. If you keep them just like cats and dogs in the platform of śūdra, how can you expect? Do you mean to say there is any peace in the dog society? No. That is not possible. Peace can be had only, really, human society.

So this is the culture. The Vedic, whole Vedic culture is to make a man a brāhmaṇa, not to keep him in the śūdra stage. Not to. Every father has to take care. The state has to take care, the teacher has to take care, how to make the children, the poor children, the innocent children, to a perfect brāhmaṇa. The whole culture is like that. You see? So Bhagavad-gītā teaches that. And don't become... Don't remain in the śūdra stage and a miser, but just try to become a brāhmaṇa by culture. Then your life will be successful.

>>> Ref. VedaBase => Bhagavad-gītā 2.48–49 – April 1, 1966, New York

According to Vedic rites, the breeding of child is very nicely enunciated. That is called garbhādhāna-saṁskāra. Garbhādhāna-saṁskāra. Before begetting a child, one has to perform some ceremonies just to make his mind completely pure and sanctified. Both the husband and wife become sanctified, and then they take part in sex life, and that child becomes..., comes out a very nice child. So from the very beginning of the birth there are systems how to beget good population. So these things are there.

Now, Kṛṣṇa says that "If I do not place the ideal life, then the population will be saṅkara." Saṅkara means unwanted; creating disturbances always. There will be no peace in the world. For actually we are feeling that there is no peace in the world. Why? Because the population has become unwanted. And by increasing such population the natural sequence will be... There must be. There will be some disease, there will be some famine or there will be some war when the population will be vanquished. That is the law of nature.

>>> Ref. VedaBase => Bhagavad-gītā 3.21–25 – May 30, 1966, New York

"The four divisions of qualitative divisions is set by Me according to quality and karma." Never said that "according to birth," you will find. "According to birth," it is not said here. Although in India it is now misrepresented that a brāhmaṇa's son is trying to designate himself as brāhmaṇa, but according to Bhagavad-gītā, that is not sanctioned. Bhagavad-gītā says, "according to quality."

Now, just like here is a qualified lawyer, Mr. Goldsmith. He is lawyer. Now, because he is lawyer, his son cannot claim that "Because my father is lawyer, then I am also lawyer." How it can be done? The son also must be qualified lawyer. He must pass the Bachelor of Law degree, examination. Then he can be lawyer. So similarly, here Kṛṣṇa says... Don't misunderstand the

Indian caste system as hereditary. No. It is, according to Vedic literature, it is according to the quality.

And what is that quality? Janmanā jāyate śūdraḥ. Janmanā jāyate śūdraḥ: "Anyone who takes his birth, by his birth he's a śūdra." Śūdra means the lowest, in the lowest order. Everyone. Even if he is born in the family of a brāhmaṇa, he is to be considered as a śūdra, janmanā, by birth. And perhaps some of you know that the brāhmaṇas, the kṣatriyas and the vaiśyas, they are called dvija. Dvi means twice, and ja means birth. Twice-born. Twice-born. The bird is also called twice-born. Why? The bird birth is first of all in the egg. The egg is fermented, then the real bird comes out. Therefore bird is called in Sanskrit language also dvija, twice-born.

Similarly, a man, unless he is twice-born, he is a śūdra. Twice-born. How is that twice-born? Because by birth anyone, everyone has got some father and mother, because without father and mother, there is no question of birth. So the beast has also got father and mother, and the bird has also father and mother. Similarly, a human being has also got father and mother. So this birth by father and mother is not sufficient for becoming a dvija. He has to take his birth again.

So janmanā jāyate śūdraḥ saṁskārād bhaved dvijaḥ. Birth. Birth is not all, everything. The culture, saṁskāra. Saṁskāra means culture. One has to take his birth, rebirth, by culture, by education, by knowledge. That is called cultural birth. So unless one is in the cultural birth, he is to be considered the lower-grade person, or the śūdra.

So therefore the system in the..., according to varṇāśrama-dharma, that not only by birth; before birth, when the father and mother is going to be combined to beget a child, there are cultural saṁskāra, or reformatory measures. How much carefully these things are. They wanted first-class son. Not sons like cats and dogs—first-class son. So there is some saṁskāra. There is some purificatory measures, which is called garbhādhāna-saṁskāra. Garbhādhāna means pregnancy, the cultural ceremony before making the mother pregnant. And it is enjoined, you will find in the Bhāgavata, that any family, the brāhmaṇas, the kṣatriyas and vaiśyas, if they give up this garbhādhāna-saṁskāra, I mean to say, birth-giving ceremony, then that family turns immediately to the classification of the śūdras.

So nowadays, at the present moment, this cultural program... I am speaking of India and everywhere. There is no such cultural program. That cultural program, that program to beget nice children, the whole program is, we must know, the whole Vedic system is to give the human life the greatest chance of self-realization and get free from these material miseries. That is the whole program. It is not... The Vedic culture does not mean that we shall be like cats and dogs, simply eating, sleeping, mating and defending. No. The human society is a systematic program to give everyone the chance of getting free from this material miseries.

>>> Ref. VedaBase => Bhagavad-gītā 4.12–13 – July 27, 1966, New York

Para-upakāra means "do good to others." "You are born in Bhārata-varṣa. You are not meant for exploiting others. You are meant for doing good to others." That is His mission. Para-upakāra. Para-upakāra means "Do good to others." It is specially mentioned, bhārata-bhūmite manuṣya-janma haila yāra. Bhārata-bhūmite, in this land of Bhārata-varṣa, one who has taken his birth as a human being... Human being. "I am not talking," Lord Caitanya said, "I am not talking of others, less than human being. Anyone who has taken his birth as human being..." Janma sārthaka kari. Janma sārthaka. How? How to make your life perfect? Now, just you become Kṛṣṇa conscious.

So He advised every Indian that this is the mission of Indian mission. Because in this age all over the world there will be hopelessness, now this mission should be started from India. That was His prediction. This mission should be started, and the Indians should take responsibility for starting this mission all over the world. And they will be happy. There will be too much unhappiness in this age, and by spreading this mission there will be happiness. That is His prediction. So it is not a manufactured thing. We are just following the footprints of Lord Caitanya. So let us follow it nicely. There will be peace and prosperity all over the world. Yes.

So in the Śrīmad-Bhāgavatam there is quotation when Kṛṣṇa was born. It is the system of Vedic system. There are ten kinds of saṁskāras, reformation. And how much careful this Vedic civilization is, that a child will be born and he is taken care of since the day of the, I mean to say, joining, conjugation of the father and mother. Garbhādhāna-saṁskāra. How much they were expecting that a good son will come, and he will be so good that the society will be happy, the country will be happy, the world will be happy. Never they prescribed unwanted children like cats and dogs. No. So therefore there was garbhādhāna-saṁskāra.

Before the father and mother conjugate there is ceremony, garbhādhāna, for the higher caste. The higher caste were made not artificially. They had to follow nine great principles, then they are higher caste, not by rubber stamp, just like Gandhi wanted to do, taking the bhaṅgīs, the sweepers, and rubber-stamping "harijana." No. This is a process. Everyone is open to become a harijana, but not by rubber stamp but by training. That training is required.

People are avoiding the training and simply speculating in the mind, foolishness. How the world can improve? There must be training. Without training, simply by mental speculation, one can make any... Manasā mathurām gacchasi. Oh, you have to work. If you want to go California, you have to go there. Simply I am thinking, "I am going to California, California," will that...? No.

So similarly, actually if you want peace, then you have to work. The process is there. The process open for everyone, but you have to take it. Otherwise it is not possible. Therefore Lord Caitanya says, manuṣya-janma sārthaka kari [Cc Ādi 9.41]:

[One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.]

"You first of all make yourself perfect; then preach." Don't become yourself nonsense, and you become a preacher. No. Āpani ācari prabhu jīvera śikṣāya. Preacher must be in his life perfect. Then he can become a preacher. If I smoke, how can I say that "You do not smoke"? Then how... Modern days is, "What I do, that you may not do. What I say, you do." Why shall I follow you? You are not doing? So Lord Caitanya therefore says, janma-sārthaka kari.

>>> Ref. VedaBase => Śrī Caitanya-caritāmṛta, Madhya-līlā 20.330–335 – December 24, 1966,  
New York

Dvijah means this saṁskāra. This saṁskāra... By gradual process of cultivation of knowledge, of behavior, of rules and regulations, one becomes a dvijah. Dvijah means twice-born. The first birth is by the father and mother, and the second birth is by the spiritual master and Vedic knowledge. At that time, the second birth means mother is the Vedic knowledge and father is the spiritual master.

>>> Ref. VedaBase => Brāhmaṇa Initiation Lecture with Professor O'Connel – May 6, 1968,  
Boston

So saṁskārād bhaved dvijaḥ. By reformation, by following the regulative principle of how to elevate oneself to the knowledge of Brahman... That is called saṁskāra. There are ten kinds of saṁskāras, reformatory. This Vedic system is very scientific system to elevate the humankind to the highest perfection of life. So saṁskārād bhaved dvijaḥ. Then, when the saṁskāra is given, when his..., the spiritual master sees that "This boy is now competent to study Vedas..." That requires a qualification. A śūdra is not allowed to study Vedas. There is restriction.

Sometimes they think injustice, that "Why śūdras?" That is modern convention. Actually, that is very nice. What a śūdra can understand Vedas? To the śūdras, a different type of knowledge... Just like the same thing, that the two plus two in the lower class is different from the two plus two in the higher mathematics. So śūdra cannot understand. So one has to become brāhmaṇa, vipra at least, dvija, twice-birth by initiation. Then he is allowed to study. Then he will be able to understand the language of... It is not injustice that śūdras are not...

Just like... I do not know what is the system in your country, but in India, one who is not a graduate, he is not allowed to study law. If one, anyone, wants to study law, if he wants to enter into the law college, then he must be a graduate first of all, at least B.A. Otherwise he cannot. So if somebody says, "It is injustice," "Why?" "Everyone should." Everyone cannot understand. Similarly, without being initiated by proper spiritual master, nobody can understand. The Vedas is not like that: you purchase a book, the Bhagavad-gītā or Bhāgavata, and study at home, and you learn. Oh, it is not possible.

Just like simply by purchasing some medical books and study at home you cannot become a doctor, medical man. That is not possible. Neither you can become a lawyer. The books are available in the market, but that is not the process. You have to enter yourself in an institution, take lessons from the professors, must attend lecture classes, seventy-five percent at least. Then you are allowed to sit in the examination.

So the gradual process... First birth is śūdra, anyone. It doesn't matter. Even if he is born of a brāhmaṇa father, he is considered a śūdra. So then, by initiation, he becomes dvija, second birth. Then he is allowed to study the Vedic literatures. And when he is conversant with the studies of Vedic literature, he is called vipra. And when one has become a vipra—because that is the just previous stage of becoming a brāhmaṇa—he acquires twelve kinds of qualities. Satya-śama-dama-titikṣa [Bg 18.42].

>>> Ref. VedaBase => Śrīmad-Bhāgavatam 7.9.10 – July 10, 1968, Montreal

This is a verse from Brahma-saṁhitā in which the incarnation of Lord Rāmacandra is described. Rāmādi. Not only Rāma, but there are many other, innumerable incarnations. They are compared with the waves of a river. As the waves of the river or the waves of the ocean cannot be counted, similarly, how many incarnations are there of the Supreme Lord it is not possible to count. But out of them, the principal names are mentioned in the śāstras. Therefore it is said rāmādi. Rāmādi means Rāma and also other..., many incarnations.

And they are existing. Not that one incarnation appeared and it is finished. No. Not like that. Just like Lord Rāmacandra appeared on this planet, say millions of years before. He appeared in the Treta-yuga. Treta-yuga means... We have passed only five thousand years of this age, Kali-yuga. Before that, there was Dvāpara-yuga. Dvāpara-yuga means 800,000's of years. And before that, there was Tretā-yuga, which continued for twelve thousands..., twelve hundred thousands of years. That means at least two million years before Lord Rāmacandra appeared on this planet.

So, now Lord Rāmacandra appeared in Ayodhyā. There is a place in Ayodhyā, in northern India. There He appeared. As Kṛṣṇa appeared in Mathurā... That is also northern India. And Mathurā is about ninety miles down southward from New Delhi. You have heard the name of New Delhi, the capital of India. So Ayodhyā is also situated about five hundred miles northeast of New Delhi. So Lord Rāmacandra appeared on this day. Today is called Śrī Rāma Naumi.

On the ninth day of the moon Lord Rāmacandra appeared. His father was the king of Ayodhyā, and he had three wives. So out of... No. He had two wives. So out of two wives he got four sons. Rāmacandra is the eldest son.

[break] The life and activities of Lord Rāmacandra is...

[break] ...in a book which is called Rāmāyaṇa. You have heard the name of Rāmāyaṇa.

[break] Rāmāyaṇa is also accepted as history.

[break] Vedic literatures

[break] are histories also. The Purāṇas, the Śrīmad-Bhāgavatam, Mahābhārata and Rāmāyaṇa, they are counted amongst the history.

The history of Rāmacandra is that His father wanted to retire, Daśaratha, Mahārāja Daśaratha. And he decided to enthrone Lord Rāmacandra and retire. So everything was settled, but just one day before, his youngest wife turned the whole thing into different way.

Sometimes Mahārāja Daśaratha was suffering from what is called whitlow, some trouble in the finger? And this queen served him very nicely, and he was pleased. And he said, "My dear Śarmiṣṭhā, if you want some benediction from me, I can give you." And she replied that "I shall ask you for the benediction when I require it. Not now."

So just one day before Lord Rāmacandra's coronation, she approached her husband, Mahārāja Daśaratha, and reminded him, "My dear husband, you promised to give me some benediction, and I told you that I shall ask you when I require it."

Mahārāja Daśaratha said, "Yes, I remember. You want some benediction just now?" She said, "Yes." "And what is that?" She said that "Rāmacandra cannot be seated on the throne. My son should be, Bhārata." Oh, he was surprised. It is a big demand. So he said, "All right. That will be done. Your son."

Because formerly, the kings... Not only formerly; even up to date there are many kṣatriya kings in India, they have more than one wife. And they are, naturally, there is rivalry between different wives. So the same thing. Human psychology is the same. Even two million years ago the same mentality was there, and she asked that "My son should be the king, not Rāmacandra." Rāmacandra happened to be the son of Kauśalyā, the elder queen.

So Mahārāja Daśaratha agreed and called for Rāmacandra. "My dear boy, your..." She asked also that... She was very diplomatic. She wanted that Rāmacandra go to forest for fourteen years. The idea was political, that "The king may agree to install my son just now. Now, after a few days, this Rāmacandra may come with His army, and there may be some difficulty to continue the kingdom." So she wanted that Rāmacandra should go to the forest and she [He] should not come back till the end of fourteen years from this day.

So Mahārāja Daśaratha agreed, because he was kṣatriya. Just see the promise. A kṣatriya never goes back from the promise, never refuses any challenge. If a kṣatriya is challenged by somebody that "I want to fight with you," oh, he cannot refuse. This is kṣatriya spirit. He cannot say that "I am now busy."

Suppose somebody comes to you, that "I want to fight with you." You may say, "What nonsense fight? I have no time. We are in the temple." But a kṣatriya cannot deny that. A kṣatriya at once must accept: "Oh, yes. Come on." And the weapon should be, if he has no sword or weapon, he should be supplied weapon and fight. This is kṣatriya spirit. They were highly charitable and chivalrous, and keeping promise, and with a great tendency for ruling over. They shall rule over. Administrators. Their business is...

There are different prescription for different classes of men for their livelihood. The brāhmaṇas, they can pull on their livelihood by six ways: paṭhana pāṭhana yajana yājana dāna pratigraha. [SB 5.17.11 purport].

[Brāhmaṇas are supposed to acquire six kinds of auspicious qualifications: they become very learned scholars (paṭhana) and very qualified teachers (pāṭhana); they become expert in worshiping the Lord or the demigods (yajana), and they teach others how to execute this worship (yājana); they qualify themselves as bona fide persons to receive alms from others (pratigraha), and they distribute the wealth in charity (dāna).]

Six. And they must be qualified with twelve high qualities. We have many times discussed. Out of that qualification, truthfulness is the first item for a brāhmaṇa. A kṣatriya may speak lies. That is allowed, because he has to be diplomat, politician. But a brāhmaṇa, oh, he's not allowed to speak lie. This is the system, caste system or varṇāśrama system.

Everyone was trained. Because these four classes of men are required in a society. For proper upkeep of society, one class of men must be very intelligent, highly qualified, with all good qualities. They must be trained in that way, ideal character, so that people can see and follow them. Therefore brāhmaṇas were taken to so much respect, because they're ideal character, learned and godly, knows the science, spiritual science. Therefore they're held in high estimation and topmost of the society.

The next, the administrator, administrator class, kṣatriya. They were trained how to kill. The kṣatriyas were allowed to hunt in the forest to learn the art of killing, because that was necessity for the kṣatriyas. Kṣatriyas, if he... If the king, if he finds somebody is doing wrong, he can immediately chop off his head if he likes. The king was so powerful. And it is not that if there was some war, it is not that the president or the king shall sit down comfortably at home and ordinary soldiers will go and lay down their life. No.

Formerly, the king or the head of the state, he should first of all go there in the fight. You see in the picture, the chief men of the fighting in the Kurukṣetra, both sides, they were arrayed, this side, that side, with their chariot. Not that the head man, the chief man, or the commander is

taking shelter back side, protecting himself, and poor soldiers are [chuckles] thrown into the fighting. No. These were kṣatriya spirit. And it is necessary that a class of men should be trained up in that way, kṣatriya, fighting men.

In India, because this training was there since a very long time, so there is no difficulty in recruiting soldiers there. There is a class of men, they are very much forward in fighting, still. They are called... Just like the Gurkhas, the Nepalese. You have heard the name of Nepal. Still a small state, independent state. They are not within India. Between China and India. The whole Nepal population, they are kṣatriya. Oh, they are very good fighters. Similarly, the Sikhs, the Jātas. There are classes. So they're always forward for fighting. And you'll be surprised that the British Empire was voluntarily liquidated because they lost India.

The Britishers, they understood that "Because we are now losing India, there is no more possibility to keep our Eastern empire." Therefore they liquidated. Why? Actually, the whole British Empire were being administered, or managed, by Indian soldiers, these Sikhs and Gurkhas. They extended their empire. After taking their position with India, they extended British Empire in the Middle East and Far East simply by these Sikhs and Gurkha soldiers. They got supremacy on the Burma and everywhere.

So there is necessity of a class of fighting men. You are finding in your country difficulty in recruiting, because the recruiting process is wrong. You are recruiting from persons... You are training persons just like śūdras, and you want them to fight. How they can fight? It is not possible.

So as it is stated in the Bhagavad-gītā that cātur-varṇyam mayā sṛṣṭam guṇa karma vibhāgaśaḥ... [Bg 4.13].

[According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me. And, although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.]

Lord Kṛṣṇa said that "The four classes or orders of the society, brāhmaṇa, kṣatriya, vaiśya, śūdra, is planned by Me according to work and quality." So this kṣatriya quality men is also required, the brāhmaṇa quality of men is also required, the mercantile style of community, they are also required, and the laborer class, they are also required.

Of course, laborer class, they do not require any training. Laborer class means one who cannot do anything, neither become brāhmaṇa, nor become kṣatriya, nor become vaiśya. That means the last balance of the population, they are called laborer class, śūdra. Śūdra means one who has no training. Śūdra has no saṁskāra. Saṁskāra means training. Everyone is accepted as śūdra by birth. Janmanā jāyate śūdraḥ.

[By birth everyone is a śūdra, but by undergoing the purificatory ceremonies under the direction of a bona fide spiritual master, one may become a brāhmaṇa, and when one knows the Supreme Spirit, he actually becomes a truly learned brāhmaṇa.]

Janmanā means by birth. By birth, everyone is born a śūdra, a fourth-class man. It is to be accepted, and actually so. Just like a child, innocent child, what does he know? He has to be trained. Either you train him as a brāhmaṇa or train him as a kṣatriya or train him as a vaiśya. Or otherwise, he is śūdra already, born śūdra. Śūdra has no training. Everyone, the basic principle, basic foreground, everyone, it is accepted śūdra. Now, if you train him as a brāhmaṇa, then he becomes a brāhmaṇa. If you train him as a kṣatriya, then he becomes a kṣatriya. If you train him as a vaiśya...

So I think this is..., this system is very scientific, so that if you want help of a really intelligent man or God-realized man, it is ready, the brāhmaṇa class. Just like if you require the help of a lawyer, you have got so many lawyers. If you require the help of medical man... Because there are trained men. Similarly, the society requires to train a certain class of men to become brāhmaṇas. Just like we are training the Kṛṣṇa conscious. The Kṛṣṇa consciousness is meant for the brāhmaṇas. They are not meant for fighting, because they are not being trained for fighting. They have been trained for becoming brāhmaṇas.

Who is brāhmaṇa? Brahma jānāti iti brāhmaṇa. The four divisions are described like this. Janmanā jāyate śūdraḥ, everyone is born śūdra. That is accepted. Saṁskārād bhaved dvijaḥ. Now if you train him... Never mind in which family he's born, you have to train him. Just like boys are sent to school for being trained. So everyone is accepted as śūdra, but you now train him. He goes to the guru-gr̥ha. Guru-gr̥ha means teacher's house.

Formerly, for being trained, there was no such big-scale school and colleges. Every village... Still, fifty years before in India, in every village there was a small school conducted by the brāhmaṇa, and the village children would be trained up there. So he was sent for training. And there was no school fee. The boys will go there, and on behalf of the teacher or spiritual master, they will go, brahmacārī, door to door, and beg and bring forth alms, rice, dāl, grains and everything. That was the system. There was no school fee. There was no problem how to send a boy to the school.

So saṁskāra. Now he's trained up. The teacher sees the psychology of the boy, in which way he should be trained. Either he should be trained as a vaiśya or he should be trained as a kṣatriya. So everyone was trained like that, but generally, the son of a kṣatriya... Just like Mahārāja Rāmacandra or Arjuna, from the very beginning they were trained as kṣatriya.

Naturally, if somebody is the son of a medical man his father trains him to become a medical man in future. That is the natural tendency. If the boy is different altogether, that is another question; but naturally, that is the tendency. So a kṣatriya's son was trained as kṣatriya, a brāhmaṇa's son was trained as a brāhmaṇa and a vaiśya's son was trained as a vaiśya, and śūdra had no training.

So gradually this became a caste system. Brāhmaṇa's son became brāhmaṇa. Because formerly, the training was there. But when it is vitiated, although a person born in the family of a brāhmaṇa, he is doing the work of a śūdra. So according to Vedic scripture, one is classified according to his work and quality, not by birth. That is the classification of śāstra. Just like in the Bhagavad-gītā the Lord says, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg 4.13].

[According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me. And, although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.]

Guṇa means quality, and karma means work. One must be qualified for the work, and he must actually work. Then he is counted classified into that, I mean to say, category.

Just like if you are simply trained or educated as a lawyer, and if you are not practicing in the court, nobody comes to you to consult as a lawyer. Nobody cares for you. You must be practicing also. Similarly, to become a brāhmaṇa means first of all, he must know what is Brahman and he must be actually situated in the activities of Brahman.

So devotional service are activities of Brahman. Activities in Kṛṣṇa consciousness means activities in Brahman. Brāhme carati iti brahmā brahmacārī. Carati means acts. Actually he acts in life, applies the principles of brāhmaṇa in his life, he is called brahmacārī. So these were the trainings.



So just see how the training was, that a kṣatriya cannot refuse his promise. So Mahārāja Daśaratha, he fulfilled the promise of his youngest wife and asked his son, eldest son, Rāmacandra, "My dear boy, You'll have to go to forest for fourteen years. That is the desire of Your youngest mother. And I promised that I shall fulfill her promise, uh, request. So please accept." Rāmacandra said, "Yes, father, I am ready." Just see.

>>> Ref. VedaBase => Śrī Rāma-Navamī, Lord Rāmacandra's Appearance Day – March 27, 1969, Hawaii

Without following the rules and regulations of Vedic injunctions, without reference to the regulative principles mentioned in different smṛtis, without reference to the Purāṇas and without reference to the pāñcarātrikī-vidhī... The pāñcarātrikī-vidhī means it is a special concession for this age. Vaidika-vidhī and pāñcarātrikī-vidhī. Vaidika-vidhī is very authorized, but this Vaidika-vidhī is specially meant for those who are highly elevated brāhmaṇas.

In this age it is accepted as a fact by the śāstras, kalau śūdra-sambhavaḥ. In this age nobody is actually bona fide brāhmaṇas by birth. Formerly they used to be. The family tradition, the garbhādhāna system, the saṁskāra were strictly followed; therefore a son born of a brāhmaṇa father was accepted as a brāhmaṇa—not immediately, but going through the process.

But in this age, because it is very difficult to find out a person who is born of a qualified brāhmaṇa, therefore Nārada Pañcarātra is there. So these Gosvāmīns, Rūpa Gosvāmī specially, recommends, śruti-smṛti-purāṇādi-pañc... [Bhakti-rasāmṛta-sindhu 1.2.101].

[Devotional service of the Lord that ignores the authorized Vedic literatures like the Upaniṣads, Purāṇas and Nārada-pañcarātra is simply an unnecessary disturbance in society.]

Either you follow the principles of śruti, Vedas, followed by smṛti, purāṇādi, or you follow the pāñcarātrikī-vidhī. The pāñcarātrikī-vidhī... Just like we are introducing in this temple for worshiping Deity, but actually the Deity can be worshiped by the bona fide brāhmaṇas.

>>> Ref. VedaBase => Śrī Śrī Rukmiṇī Dvārakānātha Deity Installation – July 16, 1969, Los Angeles

When Parikṣit Mahārāja was born, the child... It is the Vedic system as soon as a child is born, immediately expert brāhmaṇas, astrologers, are called. Automatically, they... That is called jāta-kriyā. There is a function. There are ten kinds of function. From the point of begetting a child up to the point of death, there are saṁskāras, or reformatory process. By that process a human being is made of perfect. That is called daśa-vidha-saṁskāra, ten kinds of processes.

This upanayana, this initiation, offering the sacred thread, that is also out of those ten processes. The beginning of the process is called garbhādhāna, begetting a child. It is not sex enjoyment; it is a process by which you produce nice child. If you produce nice children, then the world is peaceful. But if you produce cats and dogs, how can you expect peace and prosperity? Therefore that is a process, garbhādhāna-saṁskāra. In this way the Vedic system is the perfect process for creating civilized human being.

>>> Ref. VedaBase => Guṇḍicā Mārjanam Cleansing of the Guṇḍicā Temple [Gurvaṣṭakam] – July 4, 1970, San Francisco

Now here it is said that this Ajāmila, dvija... Dvija means he was properly initiated, second birth. First birth by father, mother, is śūdra. Anyone, even if he is born in a brāhmaṇa family, the natural birth is considered as śūdra. But if there is garbhādhāna-saṁskāra, then he's accepted as born brāhmaṇa. Born brāhmaṇa. Still, one is born brāhmaṇa, he has to undergo the saṁskāras.

>>> Ref. VedaBase => Śrīmad-Bhāgavatam 6.1.21 & Room Conversation – December 12, 1970,  
Indore

Prabhupāda: He knows Sanskrit very well. Compulsory. Therefore it is said gacchet, compulsory. Tad-vijñānārtham... Tat, the transcendental knowledge; vijñāna, that is science. Tad-vijñānārtham sa gurum eva niścayate [Muṇḍaka Upaniṣad 1.2.12].

[To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth.]

Eva is niścayate. Eva means "certainly." And again gacchet, "must go." Now, just like to be educated one must be admitted in a school. Must be. Now, what kind of school he has to select, that is another thing, but he must. That's a fact. Similarly, you have to accept a guru.

Now, whom you will accept a guru, that is another thing. But you have to do it. That is the injunction of all śāstras. Vedic process is like that. This upanayana, the sacred thread, upanayana. Upa means near, and nayanam means bringing. Anayanam, coming or going, like that, nayanam. So "to go near the spiritual master," upanayana.

Guest (3): Upanayana-saṁskāra.

Prabhupāda: Yes. And that sacred thread is the certificate that he has accepted a spiritual master. That is our Vedic system, identity, thread, sacred thread. So the upana... The saṁskāra is called upanayana-saṁskāra. Upanayana means he has gone near the spiritual master; therefore he is now dvija, second birth. When a person goes to the spiritual master, that is his second birth, because he is born foolish.

Take birth by the combination of father, mother—that is material birth—that is a birth of ignorance, just like animals. The animals also take their birth in that way. There is no different process, the sex life. So what is the difference between animal and man? Therefore upanayana, dvija.

Guest (3): Janmanā jāyate śūdraḥ.

Prabhupāda: Janmanā jāyate śūdraḥ saṁskārad bhaved dvijaḥ. Unfortunately there is no saṁskāra at the present moment. So therefore they remain śūdra. A śūdra means fourth class. So how a fourth-class man can speculate on the science of God?

Guest (2): But śūdras are not allowed to upanayana-saṁskāra.

Prabhupāda: No. No, no, no. Now, don't take that way. One who does not take saṁskāra, he is śūdra. Because janmanā jāyate śūdraḥ. So everyone is born śūdra. But if one does not accept the saṁskāras, he remains a śūdra, not that śūdras are not allowed to take saṁskāra. Then how it is, that janmanā jāyate śūdraḥ?

Guest (4): [indistinct]

Prabhupāda: There are many instances. But this very word, "by birth one is śūdra," so there is no discrimination that "You are not śūdra. I am not...," by birth, abodha-jāto, because he is born foolish, rascal. Now, by saṁskāra, by culture, by education, he becomes a dvija, second birth.

The practical example is these European and American students. They were doing all nonsense, but since they have come to guru their life is reformed; therefore they are dvija. Saṁskārad bhaved dvijaḥ, veda-paṭhet... Now, when he becomes dvija, then he is allowed to study Vedas; not as a śūdra. When we say śūdra has no right to study Vedas, that means he will not be able to understand.

Just like you became lawyer, but the condition is, unless you become graduate, unless you have graduated yourself, you cannot enter law court. That does not mean law is prohibited for anyone. It is open for everyone, but first of all you make yourself university graduate; then enter law. Similarly, everyone is śūdra.

Guest (2): A particular standard of understanding should be qualified.

Prabhupāda: Yes. So unless he has got saṁskāra, he is enlightened by culture and knowledge, unless he has become dvija, then there is no authority for studying Vedas. Veda-paṭhet. After one has become dvija, then he is allowed to study Vedas. Janmanā jāyate śūdraḥ saṁskārad bhaved dvijaḥ, and veda-paṭhed bhaved vipraḥ. Vipra. Then he becomes... Gradually increasing. From śūdra he comes to dvija, then vipra. And after being vipra, after studying all the Vedas, when he realizes Brahman, then he is brāhmaṇa. Brahmā jānātīti brāhmaṇaḥ.

So this Kṛṣṇa consciousness movement is that, gradual process, gradual process, and to make him a qualified brāhmaṇa. And when he becomes brāhmaṇa, then he knows Brahman. Then he makes spiritual progress. Without... Therefore, without becoming brāhmaṇa nobody can make spiritual progress. That is the door of spiritual knowledge. Then he makes progress, makes progress. So after understanding Brahman knowledge, then he comes to Paramātmā knowledge, then he comes to Bhāgavata knowledge.

>>> Ref. VedaBase => Room Conversation – January 17, 1971, Allahabad

Kalau śūdrā sambhavāḥ. There are so many other processes just ah, without following nobody can remain in his own standard of brāhmaṇa, kṣatriya, vaiśya. Garbhādhāna, garbhādhāna ceremony, daśa-vidhā-saṁskāra, ten kinds of saṁskāras, reformatory methods. Nobody is following, it is simply going on as a matter of hereditary rites, that's all. "I am a brāhmaṇa," "I am kṣatriya," "I am this," "I am that." But actually nobody is brāhmaṇa, nobody is kṣatriya, all śūdras. This you'll find.

Devotee: [indistinct] Vedic rites.

Prabhupāda: Hm?

Devotee: [indistinct] Suicide [indistinct] because he was [indistinct] advised him to discharge devotional service.

Prabhupāda: Yes. Vyāsadeva was not wrong. He made all the śāstras to gradually develop. Just like the meat-eaters if you ask him, "Don't eat meat," he'll not hear you. It is very difficult for him

therefore according to Vyāsadeva it is prescribed, "Yes you can eat. Eat meat but under this process." But he made all these śāstras for BUT! The idea was the same but Nārada Muni asked him that, "Why you have..." Because Nārada Muni saw that Kali-yuga was coming, nobody will follow this. "So give something which will directly help." That is Bhāgavatam, simply by hearing and chanting as devotees. Everyone, everything will be and therefore the Bhāgavatam is the last contribution of Vyāsadeva.

nityam bhāgavata-sevayā

[SB 1.2.18]

[By regular attendance in classes on the Bhāgavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.]

tadā rajas-tamo-bhāvāḥ

kāma-lobhādayaś ca ye

ceta etair anāviddham

sthitam sattve prasīdati

[SB 1.2.19]

[As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy.]

Vyāsadeva... such a nice thing that śṛṇvatām sva-kathāḥ kṛṣṇaḥ [SB 1.2.17]. Simply by hearing of the glorious words and vibration of Lord Kṛṣṇa one becomes purified and as he becomes purified progressively such, naṣṭa-prāyeṣv abhadreṣu [SB 1.2.18]. "Not completely purified but almost purified." Just like we are, it is not that we have been completely purified. We should always know that we are trying to be purified by this process. So naṣṭa-prāyeṣv abhadreṣu: "Almost purified," such persons, nityam bhāgavata-sevayā, simply by culturing this Kṛṣṇa consciousness. Bhaktir bhavati uttama-śloke naiṣṭhikī bhagavatya: "The result is even one is not fully purified but his devotion to Kṛṣṇa becomes fixed-up." That is when devotion to Kṛṣṇa is fixed-up that means he is elevated to the platform of sattva-guṇa. He is no more in the platform of rajo-guṇa and tamo-guṇa and because he is no more in the rajo-guṇa and tamo-guṇa therefore he has no more any more attraction for these material things. Then he has to still more advancement and completely he will be liberated and he will be situated in transcendental platform.

>>> Ref. VedaBase => Śrīmad-Bhāgavatam 6.3.32–33 February 23, 1971, Gorakhpur

When Nārada Muni instructed Yudhiṣṭhira Mahārāja about householder's life, the householder's life, when they beget child, there is a ceremony which is called garbhādhāna-saṁskāra. Not that "I am today very sexually agitated. I must have sex." No. Just like that Kardama Muni. Kardama Muni's wife, Devahūti... Not Devahūti. Aditi or Diti? Hiraṇyakaśipu's mother?

>>> Ref. VedaBase => Bhagavad-gītā 7.11–13 – April 5, 1971, Bombay

In the family of a pure brāhmaṇa, śucīnām, or in the family of rich man, yoga-bhraṣṭo sanjāyate, the persons who have not executed the yoga system completely or somehow or other fallen down, they are given the chance of taking birth in nice brāhmaṇa family or rich man's family. So they also take care how to beget children. That is garbhādhāna-saṁskāra. This is called dharmāviruddha-kāma. This kāma is sanctioned. Otherwise you'll beget demons, just like Kaśyapa Muni, untimely sex.

So therefore Kṛṣṇa says, "When there is sexual intercourse according to the scriptural injunction, that is I am." Kṛṣṇa says, "I am that sexual intercourse." In such kind of sexual intercourse there is no sin. That is another yajña. Just like we eat kṛṣṇa-prasādam by offering yajña. Yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ [Bg 3.13].

>>> Ref. VedaBase => Bhagavad-gītā 7.11–13 – April 5, 1971, Bombay

So similarly, Kṛṣṇa said, dharmāviruddho bhūteṣu kāmo 'smi bharatarṣabha. Those who are not following the principles how to beget child, or not observing the garbhādhāna-saṁskāra, according to śāstra, immediately the family becomes converted into śūdra. No more brāhmaṇa, no more kṣatriya, if he does not follow. This is very easy to understand. If you do something illegally, against the law, immediately you become a criminal. Similarly, dharmāviruddha. The garbhādhāna-saṁskāra has to be observed. Otherwise we become śūdra, no more brāhmaṇa, no more kṣatriya.

So it is very difficult to say at the present moment whether garbhādhāna-saṁskāra is observed. At least, in garbhādhāna-saṁskāra we understand that "This child is born of a real brāhmaṇa." But without garbhādhāna-saṁskāra, who knows how the child is born? Nobody knows except the mother. Therefore the śāstra says, "In this age, Kali-yuga, because this garbhādhāna-saṁskāra is not observed regularly," kalau śūdrāḥ sambhavāḥ, "everyone in the Kali-yuga is a śūdra, because the garbhādhāna-saṁskāra is not observed."

Of course, those who are observing... But it is very hard to say who is observing. But if it is not observed, then any child born, either in the brāhmaṇa family or kṣatriya family or vaiśya family, because the garbhādhāna-saṁskāra is not observed, it is to be understood that that child is śūdra.

Even if the garbhādhāna-saṁskāra is observed, still, by birth, it is accepted that every child is a śūdra. Janmanā jāyate śūdraḥ saṁskārād bhaved dvijaḥ. And if the regulative purificatory processes are adopted, then he becomes dvija. Dvija means twice-born. First-born by the father and mother, and his second birth is by the spiritual master and Vedic knowledge. Veda-mātā. Vedic knowledge and the spiritual master gives another birth. Upanayana-saṁskāra.

Upanayana. Upanayana, means coming nearer to the understanding of Vedic knowledge, upanayana, or coming nearer to the spiritual master. Then he begins studying of Vedas. Veda-pāṭhād bhaved vipraḥ. When he has studied nicely Vedas, then he becomes a vipra. And when he understands the Supreme Lord or the Para-brahman, then he is brāhmaṇa. This is the process.

So at the present moment this movement, Kṛṣṇa consciousness movement, is meant for creating nice brāhmaṇas with qualification. Satyaṁ śamo damaḥ titikṣā ārjavam jñānam vijñānam āstikyaṁ brahma-karma svabhāva-jam [Bg 18.42].

>>> Ref. VedaBase => Bhagavad-gītā 7.11–13 – April 5, 1971, Bombay

Therefore śāstra says that human life is not meant only for these four principles of life, bodily demands. There is another thing. That another thing is brahma-jijñāsā. Athāto brahma jijñāsā. A human being should be inquisitive to learn what is Absolute Truth. So that education is lacking. Therefore without this brahma-jijñāsā education, brahma jānātīti brāhmaṇaḥ... According to Vedic civilization, a brāhmaṇa is learned. Paṇḍita. A brāhmaṇa is called paṇḍita because brāhmaṇa means one who knows Brahman. Brahma jānātīti brāhmaṇaḥ. Therefore he is called paṇḍita.

In India the brāhmaṇa is addressed as paṇḍita. Paṇḍita means a brāhmaṇa is expected to know Brahman; therefore he is brāhmaṇa. Not by birth. Brahma jānāti. Janmanā jāyate śūdraḥ. By birth everyone is śūdra, fourth-class man. Janmanā jāyate śūdraḥ saṁskārād bhaved dvijaḥ. And when he's reformed by the purificatory process...

There are daśa-vidha-saṁskāra, ten kinds of purificatory process. When one undergoes all these processes and at last comes to the spiritual master, who gives him sacred thread as recognition of his second birth, dvija... Dvija means second birth. One birth by the father and mother, and the other birth is by the spiritual master and Vedic knowledge. That is called second birth. Saṁskārād bhaved dvijaḥ. At that time he is given chance to study and understand what is Veda. Veda-pāṭhād bhaved vipraḥ. By studying very nicely all the Vedas, one becomes vipra. Then, when he actually realizes what is Brahman and his relationship with Him, then he becomes a brāhmaṇa.

And above that situation, when from Brahman understanding, impersonal Brahman understanding, he comes to the platform of understanding Viṣṇu, Lord Viṣṇu, the Supreme Personality of Godhead, he becomes a Vaiṣṇava. This is the process. That is the perfectional process.

>>> Ref. VedaBase => Bhagavad-gītā 7.1 – July 29, 1971, Gainesville

So these Vedas are not sometimes understood by three classes of men—strī-śūdra-dvijabandhu, three classes of men: women..., women and śūdra and dvijabandhu. Dvijabandhu means the friends of the twice-born. The twice-born are three classes of men: brāhmaṇa, kṣatriya, vaiśya. They are twice... They are given the chance to take second birth by upanāyana-saṁskāra, by purificatory process of offering the sacred thread. That is second birth. So this second-birth ceremony is offered to the high class of men. Not high class of men by birth, but by quality.

cātur-varṇyaṁ mayā sṛṣṭam

guṇa-karma-vibhāgaśaḥ

[Bg 4.13]

[According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me. And, although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.]

By developing good qualities.

So this Mahābhārata is also meant for not for the high-class men. Just try to understand. Mahā..., strī-śūdra-dvijabandhu: it was meant for woman and śūdra and dvija-bandhu. Dvija-bandhu means

born in high family, but one hasn't got the qualities; he is called dvija-bandhu. And so far Mahābhārata is concerned... Actually, in our childhood I used to read Mahābhārata before my grandmother. In the afternoon, after taking rest, she would call me and ask me to recite Mahābhārata. There is edition, vernacular edition of Mahābhārata. So we learned Mahābhārata in association with grandmother from the childhood. So these are itihāsa. I am explaining to you, these are all histories.

Now if you read simply Mahābhārata, which is meant for the śūdras and the woman class and the less-intelligent persons born in higher class society, you will find in Mahābhārata so sublime literature. You will find sociology, history, religion, culture—everything. But this was meant for the less-intelligent class. Now how much we have been degraded that we cannot understand even Mahābhārata. And in the Mahābhārata is the Bhagavad-gītā. Bhagavad-gītā is the portion of Mahābhārata. And such Bhagavad-gītā is being studied by many great scholars and philosophers at the present moment—still they cannot understand.

Try to understand: Which was made for the less-intelligent class of men, now it is very difficult to understand. So what class of men we are? That is my point. Strī-śūdra-dvijabandhūnām. The Mahābhārata was meant for less-intelligent class of men and women, and now at the present moment we cannot even understand Mahābhārata. Then what less-intelligent class of men we are? Try to understand. Or what intelligent class of men were there. That is to be understood.

Therefore if we want to make improvement of our life by studying this Vedic literature it is very, very difficult, especially in this age. Therefore Caitanya Mahāprabhu's formula, kalau nāsty eva nāsty eva nāsty eva gatiṁ anyathā [Cc Ādi 17.21]:

[In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari.]

in this age there is no other alternative, no other alternative, no other alternative; only simply chant this harer nāma harer nāma harer nāmaiva kevalam, and you will find actual result. And you are finding already. So this is the only process you can elevate to your perfectional stage of spiritual consciousness.

>>> Ref. VedaBase => Śrīmad-Bhāgavatam 6.1.16–20 – August 2, 1971, New York

So the activities of Śukadeva Gosvāmī that he purposefully remained within the womb of his mother for sixteen years, and as soon as he got out, immediately he left home. Immediately. Anupeta. Anupeta. Because according to Vedic system there is upanayana, upeta. Upanayana. Upa means near, and nayana means bringing. When the spiritual master brings the disciples nearer by giving him gāyatrī-mantra, that is called upanayana-saṁskāra.

So Śukadeva Gosvāmī did not take any such saṁskāra. He learned from his father within the womb of his mother, and as he became perfectly in knowledge, liberated soul, immediately he got out of the womb of his mother and immediately started for the forest. Naked, he was going on. And the father became actually very much aggrieved: "Oh, my son is born and he's going immediately!"

Out of affection he was, "My dear son, where you are going? My dear son where you are..." Putreti tan-mayatayā. Son didn't care. Went away. Putreti tan-mayatayā taravo 'bhineduḥ. And because

the father was so aggrieved, so the trees replied. There was, what is called? Vibration? Echoes. Yes.

So taṁ sarva-bhūta-hṛdayaṁ munim ānato 'smi [SB 1.2.2]: "I am offering my respectful obeisances unto the great sage, Śukadeva Gosvāmī, whose activities is like that. Immediately coming out of the womb of his mother he left home without being..., undergoing any saṁskāra." So saṁskāra is required who is impure. So we should not imitate, neither it is in our capability that as soon as we get out of the womb of mother we can walk.

No. That is not possible. It is special. It is special. Therefore everything is special. Even without taking any initiation... He was initiated by his father, Vyāsadeva, but he left immediately home, and Sūta Gosvāmī is describing the wonderful activities of his spiritual master and offering obeisance. Taṁ munim ānato 'smi: "That great sage," ānato 'smi, "I humbly bow down on his lotus feet."

>>> Ref. VedaBase => Śrīmad-Bhāgavatam 1.2.2, Purport on Guruvāṣṭakam – August 10, 1971, London

So long we are in this bodily concept of life, then as long as we are feeling like that, all our activities are our defeat. Parābhava. Parābhavas tāvad abodha-jāto [SB 5.5.5]. Abodha-jātaḥ. The animals or the human beings—everyone, just like this child—abodha-jātaḥ: born ignorant. Similarly, human being, if he remains under the bodily concept of life, then he is ignorant. That is called śūdra. Janmanā jāyate śūdraḥ: the Vedic culture says that everyone born is a śūdra. Therefore he has to be given knowledge, exactly like we send our children to schools, colleges. Why? To get knowledge.

Similarly, if we remain satisfied simply with the birth by our father or mother, that is śūdra condition. One has to be raised to the brahminical condition. Janmanā..., there is a process. The process is janmanā jāyate śūdraḥ. Everyone is born śūdra by birth. It is not that by birth one becomes brāhmaṇa; otherwise the śāstra would not have stated like this, that janmanā jāyate śūdraḥ, "By birth everyone is śūdra." Saṁskārād dhi bhaved dvijaḥ: but when he has executed the purificatory process, sanctifying process...

There are ten kinds of sanctifying process. Even when the father is going to give birth to the child, he has to undergo a ritualistic ceremony, which is called garbhādhāna-saṁskāra, seed-giving ceremony. That is the Vedic function, garbhādhāna. But in the Kali-yuga all these saṁskāras are not followed strictly. Otherwise, according to śāstra, if these garbhādhāna-saṁskāra is not done... Garbhādhāna-saṁskāra is especially recommended for the brāhmaṇas, the kṣatriyas and the vaiśyas—especially the brāhmaṇas.

So now in this age no saṁskāra is adopted; therefore he remains a śūdra, janmanā jāyate śūdraḥ, because the purificatory processes are not practiced. Therefore, janmanā jāyate śūdraḥ. And in this age, Kali-yuga, the processes are not observed; therefore śāstra says, kalau śūdra-sambhava. In this age, Kali-yuga, it is everyone is śūdra: kalau śūdra-sambhava.

So this process of Kṛṣṇa consciousness movement is making everyone a brāhmaṇa from the śūdra stage. This is a purificatory process. Just like you see these European and American boys, they are undergoing purificatory process. Purificatory process means to avoid sinful activities. That is purificatory. If you don't act sinfully, then you are pure.



So the basic principles of sinful life are four: striya sūnā pāna dyūta yatra pāpaś catur-vidhā [SB 1.17.38].

[Sūta Gosvāmī said: Mahārāja Parīkṣit, thus being petitioned by the personality of Kali, gave him permission to reside in places where gambling, drinking, prostitution and animal slaughter were performed.]

>>> Ref. VedaBase => Bhagavad-gītā 13.2 – September 25, 1971, Nairobi

So our initiation, our accepting a disciple as brāhmaṇa, they are all strictly according to Vedic injunctions. In this Kali-yuga, there is no vaidika dīkṣā, because vaidika dīkṣā depends on the persons being a, I mean to say, sanctified brāhmaṇa. A sanctified brāhmaṇa means that before his birth, the garbhādhāna-saṁskāra is observed. If it is not observed, then he immediately falls down to the category of śūdra. Kalau śūdra sambhava.

But there is pāñcarātrikī-vidhi given by Nārada, who said that one should be accepted in the category of brāhmaṇa, kṣatriya, vaiśya and śūdra according to symptoms. Yasya hi ya svabhāvasya.

yasya hi yad lakṣaṇam syat

varṇābhivyañjakam

yad anyatrāpi dṛśyeta

tat tenaiva vinirdīśet

[SB 7.11.35]

[If one shows the symptoms of being a brāhmaṇa, kṣatriya, vaiśya or śūdra, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification.]

There are symptoms of brahminical qualification, there are symptoms of kṣatriya qualification. So if these symptoms are observed in a different place, namely if the brahminical qualification is observed in the person of a śūdra, then that śūdra should not be called a śūdra; he should be accepted as brāhmaṇa. Similarly, if the śūdra qualification is observed in the family of a brāhmaṇa, then that person should be accepted as śūdra. This is the definition given by Nārada Muni while he was speaking about varṇāśrama-dharma to Mahārāja Yudhiṣṭhira.

So this Kṛṣṇa consciousness movement, the initiation ceremony, the marriage ceremony, the sacred thread ceremony, whatever we observe, they are strictly according to the śāstra. That is our point.

So for spiritual progress of life, it is necessary that all kinds of sinful activities must be stopped. Without being freed from contamination of sinful life, nobody can make progress in spiritual life. Therefore, who is strictly observe these four principles to avoid, I mean to..., sinful life. One of them is avalida stri saṅga. Therefore marriage is necessary.

>>> Ref. VedaBase => Wedding Lecture [partially recorded] – November 17, 1971, Delhi

So we are selecting according to that is considered to be the real[?]. In the Kali-yuga there is no scope for vidhic initiation because according to śāstra vidhic initiation is especially meant for the higher castes, brāhmaṇas, kṣatriyas, vaiśyas. But because in this age there is no garbhādhāna-saṁskāra therefore according to Śrīmad-Bhāgavatam. The Nārada Muni instruction, if this saṁskāra, garbhādhāna-saṁskāra is not observed in the higher caste families then immediately he falls down to the category of śūdras. And as such according to śāstra at the present moment everyone has to be accepted, kalau śūdra sambhava.

Devotee: Hm.

Prabhupāda: Therefore the vidhic dikṣā is not possible because śūdra cannot be initiated according to vidhic dikṣā. But pāñcarātrikīviddhi dikṣā is allowed in our Vaiṣṇava community, especially in our Gauḍīya Vaiṣṇava samāja. So this pāñcarātrikīviddhi means that if anyone has a little instinct for serving the Lord he should be picked up and he should be trained up to become a qualified brāhmaṇa and then he should be initiated as Vaiṣṇava.

>>> Ref. VedaBase => Lecture – November 29, 1971, Vṛndāvana

Regarding the validity of the brahminical status as we accept it, because in the present age there is no observance of the Garbhadhana ceremony, even a person born in brahmana family is not considered a brahmana, he is called dvijabandhu or unqualified son of a brahmana. Under the circumstances, the conclusion is that the whole population is now sudra, as it is stated kalau sudra sambhava. So for sudras there is no initiation according to the Vedic system, but according to the Pancaratrika system initiation is offered to a person who is inclined to take Kṛṣṇa consciousness.

During my Guru Maharaja's time, even a person was coming from a brahmana family, he was initiated according to the pancaratrika system taking him to be a sudra. So the birthright brahmanism is not applicable at the present moment. The sacred thread inaugurated by my Guru Maharaja according to pancaratrika system and Hari-bhakti-vilasa by Srila Sanatana Goswami must continue. It does not matter whether the priestly class accepts it or not. When my Guru Maharaja Bhaktisiddhanta Sarasvati Goswami Prabhupada introduced this system, it was protested even by His inner circle of Godbrothers or friends. Of course He had actually no Godbrothers, but there were many disciples of Bhaktivinode Thakura who were considered as Godbrothers who protested against this action of my Guru Maharaja, but He didn't care for it.

Actually one who takes to chanting Hare Kṛṣṇa Mantra offenselessly immediately becomes situated transcendently and therefore he has no need of being initiated with sacred thread, but Guru Maharaja introduced this sacred thread because a Vaisnava was being mistaken as belonging to the material caste. To accept a Vaisnava in material caste system is hellish consideration (naraki buddhi). Therefore, to save the general populace from being offender to a Vaisnava, He persistently introduced this sacred thread ceremony and we must follow His footsteps.

Regarding Dr. Sen's grandson's theory of species, if they are species—the species horse is a kind of species; it draws a cart. The ass is another kind of species; he carries load. So ass is never engaged for drawing a cart. If brahmanas are a species and vaisya and sudra are other species, why do we see that sometimes a "brahmana" does a sudra's work? We have got many negro disciples and they are worshiping the Deity; so why they should not worship the Deity? Kṛṣṇa says He accepts the service even from the papayoni, those who have taken impious births.

Actually Kṛṣṇa does not say that caste is determined according to species, but according to the quality of work the divisions of society are made. Narada says one must be judged according to his qualification, even if he is in a different class or species, still he should be accepted according to the qualities which he exhibits i.e., brahmana, etc. Sridhara Swami says birth is not so much important as quality. (You have very wrongly remembered something about Sridhara Swami's view.) In Srimad-Bhagavatam it is said that if one is Vaisnava, immediately he becomes qualified for executing Vedic rites. About this verse, Srila Jiva Goswami remarks that the brahmana awaits the sacred thread ceremony, but a Vaisnava is qualified to execute the Vedic rites without waiting for the sacred ceremony.

The real fact is that because of non-observance of the garbhādhāna-saṁskāra in this age, there are no real brahmanas by birth at all and even they cannot be called as dvijabandhus properly because there has been no such observance for long time. Kalau sudra sambhava. The claim of brahmanism by birthright is a false display of material situation only. It is our duty therefore to train all kinds of men up to the standard of qualified brahmanas, initiating them as such by qualification in accordance with the above authorities, so that they may go on progressively unhindered in their march back to home, back to Godhead. This system introduced by my Guru Maharaja is a chance for all the members of the society, scientifically based and applied, apart from the exploitative sentiment of birthright "caste" system, to become actually situated on the transcendental platform.

The literal meaning of the term "brahmana" is one who is "brahmabhuta" or on the theoretical stage of brahmajnana. Since it is that one progresses from the stage of brahmajnana to the stage of knowledge of Paramatma and then to knowledge of Bhagavan, one who has come to the first stage, brahmajnana, is automatically a brahmana fully qualified as such. So for a Vaisnava, who has come to the highest stage of knowing Bhagavan, naturally he has already established his qualification as a brahmana.

Hope this will meet you in good health.

Your ever well-wisher,

A.C. Bhaktivedanta Swami

>>> Ref. VedaBase => Letter to: Acyutananda — Bombay 14 November, 1970