

LECTURE
ON THE
ARYAN SYSTEM OF CASTE.

BRETHREN,

Some of you asked me some days ago to state what I believed to be the Aryan system of caste. It is an institution which is much abused by my learned and unlearned brethren although all of them patronise it in some shape or other. I believe caste to be a sociological institution founded on the important principle of Political Economy, viz, division of labor.

According to the Aryan Shaster, there was but one caste at the time of the creation. Owing to the settling of degeneration and corruption among the people, it was found necessary to divide them into four principal castes. The principle of this division was the profession and conduct adopted by different men. Of these castes were not necessarily hereditary

but subject to changes in accordance with changes in the profession and conduct of each individual. Such of the people as were actuated by an overruling desire for the gratification of their passions, and such as gave up some of their virtues, ceased to be Bramins and were styled Kshatryas. Such of them as had a liking for trade or for tending cattle, and made it their profession to earn their livelihood, and such as became cultivators of land, giving up some of their original virtues, became Vyshyas. Such of the people as took a delight in injuring and killing, in lying, in miserliness, and earned their livelihood by doing any sort of service, and such as became unclean, were called Shûdras. Thus these castes came into existence. From these castes, other castes sprang. There are instances of the descendants of thus degraded castemen regaining the primitive position of their original progenitors, recorded in several Aryan works. These works also evidence the fact of some of the descendants of these castes further degenerating into lower cases by changing their profession and conduct.

From what I have said, you will observe that the following are facts and are acknowledged as such by the Aryan Shaster.

- (1) There was originally one or no caste.
- (2) It became four and more according to the professions and conduct of the people.
- (3) These change, and cause changes in the castes.
- (4) Higher castes have become lower.
- (5) Such changes are recorded in our Aryan works.
- (6) The caste therefore is made up of Birth, Samsaras and Virtues or Conduct.
- (7) These three form seven combinations :—
 - (1) Birth + Samscara or Profession + Virtues
 - (2) Birth + Virtues
 - (3) • Samscara + Virtues
 - (4) Virtues
 - (5) Birth + Samscara
 - (6) Birth
 - (7) Samscara

The last three are not enough to constitute a caste, while the other four constitute it in the order mentioned; that is, the first constitutes a full caste, the second is a less complete caste than the first, the third is still less, and the fourth even less than the third.

I shall now quote the authorities from which the aforesaid conclusions have been drawn.

One caste or no caste originally. In the Brahadaranyaka Upanishad, pages 235 to 238, Calcutta Edition, it is stated

that there was originally one caste. Sri Shankara Acharya in his commentary of the same says that the present castes, Kshatrya and others, were not separate from the Bramin caste which one alone there was. Without protectors called Kshatryas and others, only the Bramins existed.

In the Chandogya Upanishad, pages 254 and 255, of the Calcutta Edition, it is stated that a boy went to a Guru and asked him to initiate him and educate him. The Gurn asked him of what Gotra he was. The boy replied that he did not know it, and that his mother had told him that she could not know it. The Gurn exclaimed "none but a Bramin will thus speak truth," meaning thereby, that having spoken out the truth, he was a Bramin.

Having thus referred you to Sruties, I shall now tell you what Smrities say. Manu in verse 168, Chap. 2 says that a Dwijah becomes a Shudra by neglecting to study the Vedas.

"A twice born man, who, without studying the Vedas, studies other things, soon becomes a Shudra, even in his life time, with his family."

Attri, in page 37 of the Calcutta Edition, says that

a murderer of a wicked Bramin should perform the penance prescribed for the murder of a Shudra.

Chapter 188 of Moksha Dharma of Shanti Parva of Maha Bharat says that originally there were no castes. All created men were Bramins. These by their conduct became of different

By virtues and professions castes were created. castes, Kshatryas and others. Those that became lustful, cruel and passionate, and gave up their duties became Kshatryas: and

those who betook to tending cattle and cultivating land became Vyshyas. Those who practised killing and lying, who became miserly and took up indiscriminately any service, became Shudras. Thus those who were originally Brahmins by their conduct became of different castes. Those to whom Brahma had given and prescribed the Vedas, became by their miserliness, ignorant. Those Brahmins who follow the Vedas implicitly do not lose their contemplative powers. Those who do not know the Vedas are not Dwijas. Such non-Dwijahs are of various kinds. They are called Pishachas, Rakshasas, Pretas, Mlechas and so on. These people lose knowledge, both esoteric and exoteric, and behave themselves as they like.

In the next chapter of the same work, Chapter 189, the following occurs :—

Bharadwaja asks Bhrigu, "By what conduct one becomes a Brahmin, a Kshatrya, a Vyshya or a Shudra ; please explain this to me." Bhrigu replies : "He is a Brahmin who had had Samskaras, who is clean, who has read the Vedas, who practises the prescribed six acts, who follows cleanliness, who eats of what remains after feeding others, who is dutiful to his preceptor, who does his duty to God, and who is truthful. In whom-so-ever are seen truthfulness, charity, harmlessness, kindliness, feeling of shame, kind-heartedness, and thoughtfulness, he is known or styled in Smrities as a Brahmin. He is called a Kshatrya who wages war, who reads the Vedas, and who gives in charity and receives taxes. He is called a Vyshya who finds pleasure in commerce, in cattle, in cultivation and in wealth, who is clean and who has studied the Vedas. He who finds pleasure in eating everything always, who does all sorts of acts, who is unclean, who has given up the Vedas, who does prohibited things, is called in Smrities a Shudra. If the qualities of a Dwijah are found in a Shudra and if they be not found in a Dwija, Shudra is not a Shudra and the Brahmin is not a Brahmin."

Nilakanta in his commentary of the above thinks that conduct alone is the cause of the difference of caste and not birth. When translated his words mean:—

“These, Truth &c. seven virtues, are the causes of Dwijah and not birth. This is the meaning.”

In Vana Parva of Maha Bharat, Chapter 180, Maharajah Nahusha asked Dhurmarajah who can be a Brahmin and the latter answered the former that in whom-so-ever, truth, charity, harmlessness are seen he is held a Bramin.

Nahusha asks, “what if these virtues are found among Shudras? Dharmarajah replies that if these virtues are seen in a Shudra, and not seen in a Bramin the Shudra is no Shudra and the Bramin is no Bramin: wherever these virtues are seen, he is a Bramin, and wherever they are not seen, he is a Shudra. Nahusha says “If so, birth becomes immaterial. Dharmaraja replies that it is necessarily so”.

in commenting on Verse 23, Neelakanta says:—

“Holding that the word Bramin means one so by birth Nahusha objects to the statement to the contrary by saying that if so, qualifications other than birth may be found in a Shudra.”

In his commentary on the 25th. Verse, he says:—

“The other (Yudhishtara) holding that the word Bramin means one who knew Brahm, rules that Shudras and others also if possessed of the qualities of a Bramin, are Bramins,” and thus answers the objections raised by Nahusha. There is not (cannot be) the desire &c. which are characterestic of a Shudra, in a Brahmin; nor the characterestic of a Brahmin in a Shudra. Though born a Shudra, if he is possessed of victory over passions &c, he is indeed a Bramin. Though by birth a Bramin, if possessed of desires &c, he is indeed a Shudra.”

In his commentary of the 34th Verse, Neelakanta observes that, “Conduct and Samscara “Karma” alone excluding birth are the causes of Braminship.”

The purport of all that I have quoted now is this:—

Two great sages once met. One asks the other “who is a Bramin.” The other replies that he who is possessed of truthfulness &c. virtues is a Bramin. The first then raises the objection, that a Shudra possessed of these virtues cannot be a Bramin. The other replies that he can be, if possessed of the virtues, and that if one is not possessed of these virtues he is not a Bramin. The first then objects to this ruling

and says that, if so, the rule that caste is by birth alone is useless. The other answers by re-asserting that it is useless, and says that, even if otherwise, it is impossible to ascertain that one is born of Bramin parents. In support of his view he refers to the Vedās and concludes that virtues alone (Sheelam) constitute Braminship. The first thus delivers his judgment on the subject that truthfulness &c. virtues are the eternal cause of caste among men and not birth or family. The other confirms this view. Thus these two sages agree in holding that birth alone does not constitute caste.

In the same Vanaparva, Chapter XII, the following is found ;—

If one born of a Shudra is possessed of good qualities, he may become a Vysia or a Kshatriya. If he is steadfast in rectitude he becomes a Bramin.

Neelakanta, the commentator says :—

“To a virtuous man, Vyshya &c.: castes court themselves. Therefore division into castes is effected by character and not by birth.”

In the same Vana Purva, chapter 216, verses 14 and 15, the same view is upheld. The meaning of this passage is, “That Shudra I consider a Bramin who is always truthful, passionless, charitable &c, for it is by

practice of virtues that one can become a Dwija." This was a confession by a Bramin to a hunter who was a Shudra.

In the same Vana Purva, chapter 313, it is stated that "Yaksa asked the Maharajah Yudhishtara from what, whether from family or learning, does Braminship proceed. The Maharajah replied neither family nor learning is the cause of Dwijaship, but virtues alone are the undoubted cause of it. These virtues should be maintained even with great effort. This should be done particularly by Bramins. He who has not given up virtues is never poor or fallen, but he who has forsaken virtues is a killed or fallen man.

It is believed by the Aryans that the Geeta is the highest authority in all Mahabharat. It is commented on by the founders of all the sects of Hinduism or Aryanism. In commenting on verse 41 and its subsequent verses of chapter 18 of the Geeta, Sri Madhva Acharyar's remarks are explained by the famous Teeka Acharya thus:—

"If more virtues are found in a Shudra he is called a Bramin. &c. Even a Bramin if possessed of small virtues, he is declared a Shudra". This is what these two greatest authorities among the Madhwas have held.

Having placed before you what the first three highest authorities, viz, Sruties, Smrities, and Itihasa or Mahabharat have laid down, I shall now refer you to the Puranas. Of these, the Maha Bhagavat is the Puran which is respected by the Adwitas, the Vishistadwitas, the Dwitas and the Vallabhiyas as the best Puran. This Puran clearly proves that the castes consist of qualification and professions and not of birth alone.

Sridhara, an Adwita, in commenting upon the verse 35, chapter eleven of the seventh Skanda, and Veeraghava Acharya, a Vishistadvitee, in his commentary, say, "Whatever qualification or characterestic has been said to form a caste if found in persons not born in that caste, his caste shall be determind by the qualification or characterestic found in him.

The use of the words Bramin and others is primarily found on the possession of quiet of mind, stoicism and other virtues and not from birth alone. This is demonstrated in this verse. "If the virtues or characterestics which form a caste be found in one who is of another caste by birth, he should be designated as belonging to the former alone but not according to birth."

In the same Puran, S. 11 ch. 17, V. 9 is thus explained by the Vishistadwita commentator Veerara

ghava Acharriar and Vijayadhwaja Acharryar, the Dwita commentator, "at the beginning, in the Krita Yoog, for men, there was the caste called Hamsa ; by birth people were of that caste." "By Hamsa the Bramin caste was known" "There were not the Kshattriya and other castes."

These prove that castes were not eternal with souls but were created on different occasions to suit the times and, that at the beginning, there was one caste or in fact no caste, all being equal and equally good.

Kshattriyas by birth became instructors of the world and instructed even Bramins. Vide Chandogya Upanishad, English Translation, pages 84 and 85.

"Of a truth, Setaketu Aruneya repaired to the court of Panchala. Unto him said Pravahana Jaivali, "Boy, has thy father given thee instruction?" "Yes Sir," replied he. The king asked him certain questions which he failed to answer.

"The king exclaimed, "How came you then to say that you have got instruction? How can you say he is instructed who knoweth not." He, the boy, returned sorrowfully to his parent and said, "Merily, without giving me instruction, lord, you said that you have."

"That wretched king asked me five questions and I could not answer even one of them." He, the father, said "I know not the reply to even one of the questions you have put to me; had I known them why should I have refused thee?" He of the Goutama Gotra repaired to the house of the king. Unto him said the king, "O. Goutama! ask for what you think to be the best of all wordly objects." He replied "Let those wordly objects remain with thee. O. king! explain unto me what you asked of my son."

The king said, "since you have thus enquired and in as much as no Brahmin ever knew it before, hence, of all people in the world, the Kshatrias alone have the right of imparting instruction on this subject."

In Section eleven of the same Upanished, Aswapati is stated to have given instruction on the Atma Vaiswanara. Page 93.

Many Kshettryas have been chronicled in our religious works to have, by their conduct, become Brahmins and Vyshyas. I shall quote the following from Bhagavat in proof of the correctness of this statement; Vide 5-4-12; 9-2-17; 22, and, 23; 9-17-3, 9-20-1; 9-21-19 and 20; and 9-21-33.

These references mean ;—

The great great grand son of Manu, named Rishabha, ruled over this continent. He had one hundred sons of whom Bharata was the eldest. He succeeded to his father's throne, but, of the other 99 sons, 81 sons, who were very dutiful to their father, became Brahmins. The sons of the Maharajah Dhrista became Bramins. From a Kshettrya, Bramin families known as Agnivashaynam came into existence. The son of Dista, a Kshettriya, became a Vyshia. The Madhwa commentator, Vijayadhwajachariar, explains that by following trade he became a Vysia. Veeraraghava charriar, the Vishistadwitee commentator, remarks that by virtues and acts the castes used to be recognized in olden times. The son of a Kshettriya, Shunaka, named Shownaka, became a Brahmin. The descendants of Garga, a Kshettriya, became Bramins. Similarly the descendants of Ajamedha turned Brahmins. Again the descendants of Medhatithi, a Kshettriya, of the Purovas family, became Bramins called Prascunavas. In the same way, the descendants of Dushyanta, the famous husband of Shakuntala, were Bramins called Gargyas, Pryamvadha, Moadgallyas.

Thus it will be seen that the three commentators of the Adwita, Vishistadwita and Dwita philosophies

are at one in holding that birth alone does not constitute a caste but profession and possession of virtues determine castes. In the teeth of such clear authorities, if any one holds any contrary opinion, he will have to prove its correctness. Yet another important fact I wish to lay before you. It is notorious that all the preachers of the Puranas were no Bramins, nor Kshettryas, nor even Vyshias, but were Sutas, that is, children of a prohibited marriage. A Suta is one begotten on a Bramin woman by a Kshettrya and is declared to be an Apasada which is interpreted by Collooka to mean one excluded from the performance of obsequies to his ancestors. Vide Manu Chapter 10, Verse 17. Who formed the congregation for these Sutas? They were all Rig Vedi Bramins known as Shownakas. When one of these Sutas was killed by Balarama, he was sentenced by the Bramins to perform penances prescribed for the murder of a Bramin. Vide chapters 78 & 79 of Maha Bhagavat, the 10th Skunda.

What does the statement of Attri above alluded to, that if a Shata or wicked Bramin, that is, one who is born of a Bramin, but possessed of bad qualities, be murdered, the murderer shall expiate for the murder of a Shudra, show? Does it not clearly prove that one, by birth a Bramin, becomes a Shudra if devoid of Bra-

manical virtues ? I hope you will now admit that the statement that by birth alone one attains a caste is clearly proved to be not supported by the Laws of the Aryans.

The quotations from Sri Bhagvat that I have now read to you are supported by similar extracts from the Matsya, Vishnu and other Puranas. Hemadri, (Vol I, page 22, 23.) a modern text writer, quotes extracts from Agni Puran similar to those I have quoted.

|| Their purport is that virtues alone form caste.

Hemadri quotes also Yama and Shatatapa, to the same effect.

These authorities say that the Devas know him to be a Brahmin in whom are seen truthfulness, charity, clemency, culture, kind-heartedness, pity, &c., To be thoughtful, to be kind-hearted, to be charitable, to be truthful, to be clean, to be learned, to be compassionate, to be knowing, to possess the knowledge of the world, to be faithful, is the description of a Bramin.

You will now observe that in the earliest period all were of one caste, that is, there was no caste. As some men became degenerated and found disqualified to exercise virtues and particular professions with;

efficiency, castes were formed. Such as whose intellect was the smallest and who were found utterly incapable of following any skilled profession were designated Shudras; men who were capable of trading and of practising agriculture but were wanting in martial spirit and philosophical bent of mind, were named Vyshyas. Those who were strong, brave and martial but were wanting in finer and milder virtues and in philosophical turn of mind, were called Kshettryas. Such men as possessed all these virtues, and were resigned to the will of the Almighty Father in the highest sense, were considered entitled to the appellation of Bramins. Whenever the descendants of these men were found incompetent or unwilling to follow the footsteps of their fathers, and were better fitted for other occupations, they adopted them and were known as belonging to the caste whose profession they adopted. Of course one who is born of the Bramin parents naturally wishes to follow the profession of his father. Take for instance Rothschilds, Arbuthnots, and Pitts, Cecils and others. But it does not thereby follow that they all belong to the merchant and political castes. There is nothing to prevent any of their progeny from becoming a Military man or a Clergyman. When a long line of descendants adhered to one line of business,

they were considered to belong heriditarily to that profession and hence the caste became to be regarded as heriditary. It is clear that possession of certain virtues and the following of certain professions were always considered as entitling one to be a Bramin, a Kshettrya or Vyashia.

You will see that even a Shudra, a son of a Dasi, named Kavasha, possessing the virtues of a Brahman, having been driven out by Brahmins from their Soma sacrifices, saying "How could the son of a slave girl, who is no Brahmin, remain among us and become initiated." when shown by God a portion of the Rig Veda became the Rishi of 10. 30. 3. He was then respectfully invited by the very same Brahmins and made the Manager of the sacrifice. This completely proves the insignificance of birth alone. Vide Kaushetaki Brahmunum, 12. 3. and Aitareya Brahmunum, English pages 112 to 114. I may add that being a Brahmin by birth alone is no recommendation to induce our Father to treat him with peculiar kindness. On this subject permit me to quote the following extracts from Sir Bhagavt Skunda, VII. Chapter.

Prahlada Says:—

"Whether one is a Dava, an Asura, a man, a Yacaba or a

Gundharva, he can become as safe as we are by worshipping God. Oh! sons of Asuras, to be a Dwija, a Dava, a Rishi, is not enough to please God. To be cultured, to be very learned, to be charitable, to be thoughtful, to be a sacrificer, to be pure, or to be ceremonious, is not enough. God is pleased by pure love to Him, without it, the rest is a sham. Therefore, O! Danavas, love God and look upon others as you do upon yourselves. Dyttas, Yachas, Ratchasas, females, shudras, shepherds, birds, beasts, sinful souls, have reached God. It is said that the best selfish thing one can do in this world, is only this, viz to possess unadulterated love to God and to look upon every thing as pervaded by him."

Now hear what the Budha had laid down upon the subject of caste.

Sacred Books of the East, Vol, X. Part II. Suttanipata I. Urugavagga 7 Vasalasuttu Page 21.

(a) Then Bagavat said this :

1. The man who is angry and bears hatred, who is wicked and hypocritical, who has embraced wrong views, who is deceitful, let one know him as an outcast. (115).

2. Whosoever in this world harms living beings, whether once or twice born, and in whom there is no

compassion for living beings, let one know him as an outcast. (116).

3. Whosoever destroys or lays seige to villages and towns, and is known as an enemy, let one know him as an outcast. (117).

4. Be it in the village or in the wood, whosoever appropriates by theft what is the property of others and what has not been given, let one know him as an outcast. (118).

5. Whosoever, having really contracted a debt, runs away when called on (to pay) saying, "There is no debt (that I owe) thee," let one know him as an outcast. (119).

6. Whosoever, for love of a trifle, having killed a man going along the road, takes the trifle, let one know him as an outcast. (120)

7. The man who for his own sake or for that of others or for the sake of wealth, speaks falsely when asked as a witness, let one know him as an outcast. (121.)

8. Whosoever is seen with the wives of relatives or of friends either by force or with their consent, let one know him as an outcast. (122).

9. Whosoever being rich does not support mother or father when old and past their youth, let one know him as an outcast. (123).

10. Whosoever strikes, or by words, annoys mother or father, brother, sister, or mother-in-law, let one know him as an outcast. (124).

11. Whosoever being asked about what is good teaches what is bad and advises (another, while) concealing (something from him) let one know him as an outcast. (125).

12. Whosoever having committed a bad deed hopes (saying), "Let no one know me" (as having done it, who is) a dissembler, let one know him as an outcast. (126).

13. Whosoever having gone to another's house and partaken of his good food, does not in return honour him when he comes, let one know him as an outcast. (127),

14. Whosoever by falsehood deceives either a Brahmana or a Samana or any other mendicant, let one know him as an outcast. (128,)

15. Whosoever by words annoys either a Brahmana or a Samana when meal time has come and does not give him anything, let one know him as an out-

cast (129)

16. Whosoever enveloped in ignorance in this world predicts what is not (to take place), coveting a trifle, let one know him as an outcast. (130).

17. Whosoever exalts himself and despises others, being mean by his pride, let one know him as an outcast. (131),

18. Whosoever is a provoker and is avaricious, has sinful desires, is envious, wicked, shameless, and fearless of sinning, let one know him as an outcast. (132).

21. Not by birth does one become an Outcast not by birth does one become a Brahmana; by deeds one becomes an outcast, by deeds one becomes a Brahmana. (135).

22. Know ye this in the way that this example of mine (shows); There was a Kandala of the Sopaka caste, well known as Matanga. 136.

23. This Matanga reached the highest fame, such as was very difficult to obtain, and many Kshattriyas and Brahmanas went to serve him. 137.

24. He having mounted the vehicle of the gods, and entered the high road (that is) free from dust, having abandoned sensual desires, went to the Brahma

world. 138

25. His birth did not prevent him from being re-born in the (Brahma world: on the other hand) there are Brahmanas, born in the family of preceptors, friends of the hymns (of the Vedas.) 139.

26. But they are continually caught in sinful deeds, and are to be blamed in this world, while in the coming (world) hell (awaits) them; birth does not save them, from hell nor from blame, 140.

27. (Therefore) not by birth does one become an outcast, not by birth does one become a Barahmana, by deeds one becomes an outcast, by deeds one becomes a Brahmana. (141).

My conclusion therefore is that mere birth bestows no caste; if at all, makes one a Shudra: by Samskara and profession one becomes a Dwijah; if birth be added to these qualifications, he becomes a full blown casteman according to the virtues and profession he practises.

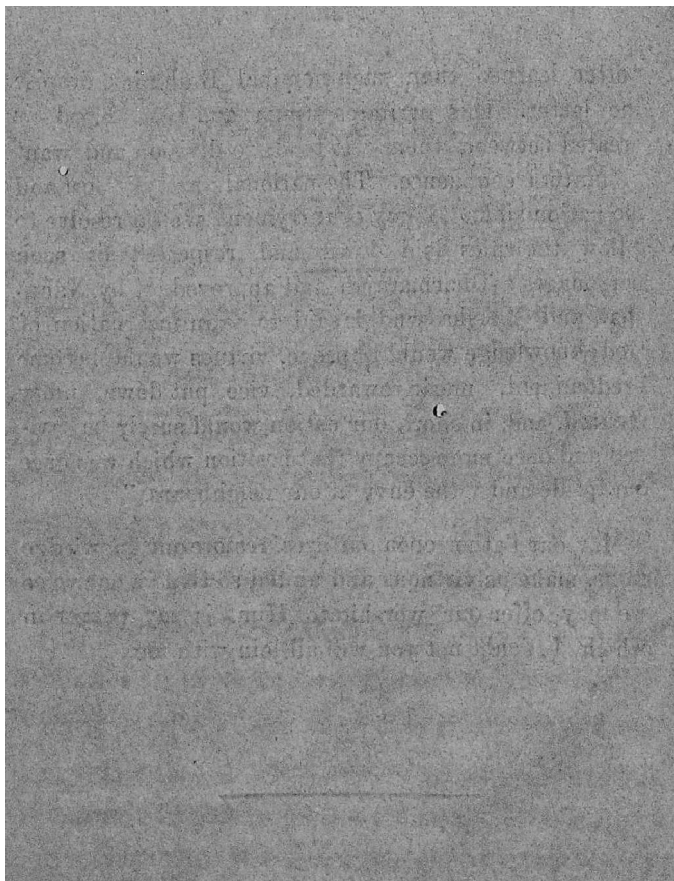
I have, acting under this belief, considered many a European and Mohamedan friend of mine as a Bramin of the 4th Class, completely superior to many who were born of Bramin parents and fall under the 5th, 6th

or 7th classes.

This is the Aryan system of caste. Virtues go in this system to raise one from lower to higher castes and vices to reduce one from higher to lower castes. In other civilized countries wealth and social position determine castes. A hereditary landlord, who may be most vicious is of a higher caste than his farmer who may be more virtuous than his landlord. The former declines to dine with the latter until he becomes richer, or more powerful politically. If what I have heard be true it appears that a Lord's daughters are considered to be of a superior caste and a commoner is considered an unworthy match to any of them, however good and virtuous he may be. Something like this is the system of caste now in India. It has brought on miseries upon our people in more ways than one. People call themselves now Bramins or of the highest caste, who know not their Veda and practise no virtues but do menial services to any body. They nevertheless claim the privileges of a Brahmin, imagine that they are superior to one who may be a trader or tiller of land, and who may be possessed of knowledge and virtues and may have been born in a Vysya family. The Kschettrias and Vysias and Shudras, when

better learned than such nominal Brahmins, despise the latter. This irritates them and bad blood is created between them. It tends to division and want of mutual confidence. The national unity is lost and the nation sinks. If my countrymen would resolve to follow the rules laid down and respected by such personages as Dharmarajah and approved of by Nahu-sha, and Yaksha who is said to be an incarnation of God, knowledge would improve, virtues would become predominant, merit rewarded, vice put down, unity secured, and, in short, our nation would surely be vivified and once more occupy that position which was once our pride and "the envy of our neighbours."

May our Father open our eyes, restore our knowledge to us, make us virtuous and united so that in one voice we may offer our worship to Him, is my prayer in which I doubt not you will all join with me.



APPENDIX.

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(Authorities referred in to the body of the lecture.)

బృహదారణ్యకోపనిషది. ష. ౨౩గి. ఆరభ్య ౨౩౦ వర్యంతం
శిశంకరభాష్యే ఇదం త్కత్రాదిజాతం. బ్రహ్మవాభిన్నమానీత్ ఏకమే
వ । నానీత్ క్తత్రాదిభేదస్తద్భ్రష్టాకం క్తత్రాది పరిపాల యిత్రాది
శూన్యం సన్నభవత్ ॥

మనుః ఆ ౨. యోనధీత్య ద్విజోపేదమన్యత్ర మరుతేత్రమం॥
సజీవస్మే వశూద్రిత్యమాశుగచ్ఛతి సాస్వయః॥౧౩౮॥

ఆత్రిః ప ౩౭. శరంచ బ్రాహ్మణంహత్వాశూద్రహత్యాత్రంచరేత్ ॥

శ్రీమహాభారతే-శాంతిపర్వణి మోక్షధర్మే ఆ ౧౮౮:—నవి
శేషో నై వణానాంసప్తకం బ్రాహ్మమిదంజగత్ ॥ బ్రాహ్మణామౌషక
స్యప్తంహికర్మభి వణకతాంగతం ॥౧౦॥ నీలకంఠః - బ్రాహ్మం-
బ్రాహ్మణజాతిమత్ - వణకతాం - క్షత్రియాదిభావం-॥ కామభో
గక్రియాస్తీష్టాః కోధనాఃపిరియసాహసాః॥ త్యక్తస్వధర్మా ర
క్తాంగస్తేద్విజాఃక్షత్రితాంగతాః ॥౧౧॥ గోభ్యోవృత్తిం సమాస్థా

తపాఘృణా॥ తపశ్చదృశ్యతేయత్రసబ్రాహ్మణ్యితిస్త్రుతః ॥ ౪ ॥
 త్తత్రజంనేవతే కమకవేదాధ్యయనసంగతః॥ దానాదానరతియక
 స్తు సవైత్తుత్రియఉచ్యతే ॥ ౫ ॥ వణిజ్యావశురక్షచ కృషాదాన
 రతిఃశుచిః॥ వేదాధ్యయన సంపన్నఃసవైశ్యితిసంజితః ॥ ౬ ॥
 సవకథక్షరతినికత్యం సవకకమకరోశుచిః॥ త్యక్తవేదస్తనాచా
 రః సవైశూద్ర్యితిస్త్రుతః ॥ ౭ ॥ శూద్రేచైతద్భవేల్లత్యం ద్విజేతచ్చన
 విద్యతే॥ నవైశూద్రోభవేఘ్నాద్రో బ్రాహ్మణోనచబ్రాహ్మణః ॥ ౮ ॥

(శ్రీమహాభారతే శాంప ఆ ౧౦౯-౮.)

స్థికయః- ఏతత్సేత్యాది సప్తకంద్విజేత్రైవణికే ధర్మకవివ
 వణకవిభాగే కారణంనజాతిరిత్యధికః ॥ ౮ ॥

(వనపర్వణి ఆ ౧౦౦)

నమయః- బ్రాహ్మణఃకోధశేద్రాజక ॥ ౨౦ ॥ ధర్మఃసత్యందా
 నంక్షమాశీలం ఆస్యశంస్యంతపోఘృణా॥ దృశ్యంతేయత్ర నాగేంద్ర
 సబ్రాహ్మణ ఇతిస్త్రుతః ౨౧॥

స. చాతువకణ్యం ప్రమాణంచసత్యంచ బ్రహ్మచైవహి॥ శూ
 ద్రేష్వపిచ సత్యంచదానమక్రోధ వివచ॥ ఆస్యశంస్య మహింసాచ
 ఘృణాచైవయుధిష్ఠిర ॥ ౨౩ ॥

ధర్మః- శూద్రేకు యద్భవేల్లత్యద్విజేతచ్చ నవిద్యతే॥ నవై

కోభవేఘ్నాద్రోచ్యాప్తాణానచ చ్యాప్తాణః ॥౨౫॥

యత్రైతల్లక్యతే సర్వవృత్తంస బ్రాహ్మణఃస్మృతః॥ యత్రై
తన్నభవేత్సర్వతంశూద్రమినిదిశేత్ ॥౨౬॥

స - యదితే వృత్తతోరాజీ బ్రాహ్మణః ప్రసమీక్షితః॥ వృథా
జాతిస్తదాయుష్క కృతియా వన్నవిద్యతే ॥౩౦॥

ధర్మ - జాతిరత్రయమాసర్వమనుష్యత్వే మహామతే॥ సంకరాత్స
వకవణానాందుష్పరీక్ష్యేతిమేమతిః॥ ౩౧॥ సర్వేసర్వాస్వప
త్యానిజనయంతిసదాసరాః ॥ వాజ్మైధునమధోజన్తమరణంచ స
మన్యతాం॥ ౩౨॥ ఇదమాక్షంప్రమాణంచ యేయజామహ ఇ
త్యపి ॥ తస్మాచ్ఛ్రీలంప్రధానేష్టం విదుర్యేతత్వదశినః॥ ౩౩॥
ప్రాజ్ఞానాభివర్ధకానాత్పుంసో జాతకర్తవిధీయతే॥ తత్రాస్య మతా
సావిత్రి పితౄత్వాచార్యకచ్యతే॥ ౩౪॥ తావచ్ఛూద్ర సమా
హ్యేషయావద్వేదేనజాయతే ॥ తస్మిన్నేవమతిద్వైధేమనుః
స్వాయంభువోబ్రవీత్ ॥౩౫॥ కృతకృత్యాః పునర్వణాః యదివృ
త్తంనవిద్యతే॥ సంకరస్త్వత్రనాగేంద్ర బువాక్ ప్రసమీక్షితః ॥౩౬॥
యత్రేదాసిం మహాసర్వసంస్కృతం వృత్తమిష్యతే ॥ తంబ్రాహ్మణ
మహంపూర్వముక్తవా భుజగోత్రమ ॥౩౭॥

చ
అ. ౧౦౧ శ్లో స. సత్యందమస్తపోదాసంతిహింసా ధర్మసి
బ్రాహ్మణః

త్యతా॥ సాధకాని సదాపుంసాం నజాతినకకులంస్సవ॥

నీలకంఠః.—సహస్ర బ్రాహ్మణపదేనజాతిమాత్రం వివక్షిత్యా
శూద్రేతల్లక్షణం వ్యభిచారయతి॥

౨౫ శ్లోకస్య వ్యాఖ్యానే నీలకంఠః - ఇతరస్తు బ్రాహ్మణపదే
న బ్రహ్మవిదంవివక్షిత్యా శూద్రాదేరపి బ్రాహ్మణత్వం అభ్యుపగమ్య
రిహరయతి శూద్రత్వతి-శూద్రలక్ష్యకామాదికం న బ్రాహ్మణేసి, నా
బ్రాహ్మణలక్ష్యకామాదికం శూద్రేస్త్యిత్వధః, శూద్రోపిశమాద్యుపేత
బ్రాహ్మణపివ బ్రాహ్మణోపిశమాద్యుపేతః శూద్రపిశేత్యధః॥౨౫॥

౩౪ శ్లోకస్యవ్యాఖ్యానే నీలకంఠః - కమైకవబ్రాహ్మణ్యహేతు
రిత్యాహ.

వనపర్వణి ఆ ౨౧౨ శ్లో - శూద్రయోనాహిబాతస్య సద్గు
ణాను పతిష్ఠతః । వైశ్యత్వంలభతేబ్రాహ్మణ త్కత్రియత్వం తథైవచ ।
అర్జవేన రమానస్య బ్రాహ్మణ్య మభిజాయతే ॥౧౨॥

నీలకంఠః - సద్గుణవంతం వైశ్యత్వాదయః కథమాయంతీతి ॥
గుణకృతపవర్ణ విభాగోన జాతికృతఇతిభావః

శ్రీమహాభారతే వనపర్వణి ఆ ౨౧౪ యు - యస్తుశూద్రోద
మేసత్యేన మేకచన తతోద్భిత్తః ।౧౪॥ తంబ్రాహ్మణమహంతునేఽపి
త్రేవహిభవేద్విజః ।౧౪॥

యక్షః- రాజకూతురేన వృత్తేన స్వాధ్యామేన శ్రుతేన వా । బ్రాహ్మ
ణ్యుకేన భవతి । ప్రబ్రూహేత్యుస్సనిశ్చితం ॥౧౦౭॥

యునిష్ఠిరః । శృణుయక్షకులంతాత న స్వాధ్యామోన చ శ్రు
తం । కారణం హి ద్విజత్వే చ ప త్తమేన న సంశయః ॥౧౦౮॥

వృత్తం యత్ప్రేన సంరక్ష్యం బ్రాహ్మణేన విశేషతః । అక్షీణవృత్తో
న యీణః వృత్తతస్తు హలో హతః ॥౧౦౯॥

నీలకంఠః - కులం న కారణం.

శ్రీమద్భగవద్గీతాయాం ఆ-౧౮. శ్లో - ౩౭ - శ్రీగీతాతాత్పర్యే.
శ్రీమద్వాచార్యః- అధికా శ్చేత్ గుణాః శూద్రే - బ్రాహ్మణాదిః స ఉ
చ్యతే - బ్రాహ్మణోఽప్యల్పగుణకః శూద్రపవేతి కీర్తితః.

శ్రీగీతాతాత్పర్య తీ కాయాం శ్రీజయతీర్థాచార్యః - బ్రాహ్మణ
సమశయాదిగుణశ్చేత్ బ్రాహ్మణ ఇత్యాది వ్రష్టవ్యం- శూద్రపవేతి ఉ
పలక్షణం - తత్తత్సమగుణోసావసావేతి జాతవ్యం.

శ్రీమద్భగవతే ౭ స్కంధే ఆ ౧౧ శ్లో ౩౫ - యస్య యల్లక్ష
ణం ప్రోక్తం పుంసో వర్ణాభివ్యంజకం । యదన్యత్రాపి దృశ్యేత త
త్తేనైవ వినిదికశేత్ ॥

శ్రీగీతః- తమాదిభిరేవ బ్రాహ్మణాదివ్యవహారోముఖ్యః । న జాతి
మాత్రా విత్త్యాహయస్యేతి । యత్తేయది అన్యత్ర వర్ణాంతరేపి

దృశ్యేత తద్వర్ణాంతరంతేనైవ లక్షణనిమిత్తేనైవవినిర్దిశేత్ సతజ్ఞాత
నిమిత్తేనైత్యర్థః॥

శ్రీమద్భాగవతే ౧౧ స్కంధే ఆ ౧౭ శ్లో ౯ - ఆదాకృత
యుగే వణోన్యతాంహంసఇతిస్పృతః - కృతకృత్యాఃప్రజాజా
త్యా తస్మాత్ కృతయుగంవిదుః.

వీరరాఘవాచార్యః - హంసఇతిద్రాంహణవణసంజ్ఞా * * న
తుక్షత్రియాదయఃసంతీత్యర్థః

విజయధ్వజాచార్యః - హంసాభిధానః.

శ్రీమద్భాగవతే ౧-౪-౧౨ యవీయాం సపికాశీర్జాయతే
యాఃపితురాదేశకరాః మహాశాలీనాఃమహాశ్రోత్రియాః యజ్ఞశిల్పాః
కర్మవిశుద్ధాః బ్రాహ్మణాబభావుః.

శ్రీమద్భాగవతే ౯-౨-౧౭ ధృష్టాత్ ధాష్టమఘాతీక్షత్రం -
బ్రహ్మఘాయంతంక్షితా-శ్రీధరః - బ్రహ్మఘాయం ద్రాంహణత్వం.

శ్రీమద్భాగవతే ౯-౨-౨౨ తతోబ్రహ్మకులంజాతం అగ్నిశ్శా
యనన్యప॥ వీరరాఘవాచార్యః - బ్రాహ్మణకులంజాతం.

శ్రీమద్భాగవతే ౯-౨-౨౩ నాభాగోద్భవ పుత్రోన్యః కర్త
ణావైశ్యతాంగతః - విజయధ్వజాచార్యః - వాణిజ్యవికర్మణా
వైశ్యతాంగతః - వీరరాఘవాచార్యః - కర్మణాకృషిగౌరవ్య వా

శిష్యాదికర్మణా వైశ్యత్వంప్రాప్త - కర్మణావైశ్యతాంగత ఇ
 యోగేన పూర్వకాలే శమదమాదికర్మజైవప్రత్యాది జాత్యాశ్రయ
 యతిసూచితం.

శ్రీమద్భాగవతే ౯-౧౭-౩ శునకః శానకోయస్యబహ్వాచక్ర
 యోగోమునిః॥ వీరరాఘవాచార్యః - బ్రాహ్మణకులంజజ్ఞే.

శ్రీమద్భాగవతే ౯-౨౦-౧- పూరోర్యంశంప్రవక్షామి యత్రజా
 తోనిధారత॥ యత్రరాజఃపయోవంశాః బ్రహ్మవంశ్యాశ్చజజ్ఞరే॥

విజయధ్వజాచార్యః - కేచనబ్రహ్మవంశ్యాఃభవంతి॥

శ్రీమద్భాగవతే ౯-౨౧-౧౯- గర్భాత్ శిశితతో గర్భాఃకు
 తాదృశ్చక్షుహ్యనతత॥

విజయధ్వజాచార్యః - బ్రహ్మబ్రాహ్మణకులం.

వీరరాఘవాచార్యః - బ్రహ్మ - బ్రాహ్మణకులం.

శ్రీమద్భాగవతే ౯-౨౧-౨౧ పుష్కరాదుణిరిత్యత్రయే బ్రా
 హ్మణగతింగతాః.

శ్రీధరః క్షత్రవంశేబ్రాహ్మణగతిం - బ్రాహ్మణరూపతాంగతాః

శ్రీమద్భాగవతే ౯-౨౧-౩౩- మద్గలాద్ బ్రహ్మనిష్కర్తంగో
 తంమాద్గల్యసంజితం.

విరరాఘవాచార్యః - బ్రాహ్మణమలంకృత్యం.

హేమాద్రిణాడిధృతం అగ్నిపురాణవచనం - నజాతిర్మకులం రాజక నస్వాధ్యాయః శ్రుతంనచ | కారణానిద్విజత్వస్య వృత్తమేవ తు కారణం.

తస్మాద్విద్ధి కుహరాజి. వృత్తంబ్రాహ్మణ లక్షణం | చతుర్వేదో విమవక్యత్తః శూద్రాదల్పతరఃస్పృతః | సత్యందమః తపోదానం అహం సేంద్రియనిగ్రహః | దృశ్యంతేయత్రరాజేంద్ర సబ్రాహ్మణ ఇతిస్పృతః |

హేమాద్రిణాడిధృతే | యమశాతాతపా - సత్యందానం త్సమా లంకృత్యం సత్యం దయాఘృణా | దృశ్యంతే యత్రలోకేస్త్రికాలందే వాః బ్రాహ్మణంవిదుః | తపోధర్మో దయాదానం సత్యంశాచం శ్రుతం ఘృణా | విద్యావిజ్ఞానమాస్త్రిక్యం ఏతద్బ్రాహ్మణలక్షణం.

శ్రీమద్భాగవతే స్కంధే ౭-౨-౭-శ్లో || దేవోసురోమనుష్యానాం యక్షో గంధర్వా వివచ | భజక్ముకుందచరణం స్వస్తిమాన్వాద్యద్య భావయం || ౧౦ || నాలందివజత్వం దేవత్వం ఋషిత్యగ్రవా సురాత్త జాః | ప్రీణనాయ ముకుందస్య నవృత్తం నబ్రహ్మగృతా || ౧౧ || నచ నం సతపోనేత్యావశాచం నృనతానిచ | ప్రీయతే మలయాభక్తా హరిరన్యద్విదంబనం || ౧౨ || తతోహరా భగవతి భక్తింకురు తదాన వాః | ఆత్మేషమ్యేన సవత్ర నవభాతాత్తస్త్విరే | దేతేయా య

క్షరమసిస్త్రియః కూద్రావ్రజౌకసః | భగామృగాః పాపజీవాఃసం
తిహ్యమృతతాంగతాః || ౧౪ || ఏతావాసేవలోకేన్ద్రికా పుంసఃస్వార్థః
పరఃస్పృతః | ఏకాంతభక్తిగోవిందే యత్సర్వత్రతదీక్షణం || ౧౫ ||

మత్స్య పు-అ-౪౯. తస్మాదపిధరధ్వాజాత్ బ్రాహ్మణాఃక్షత్రి
యాభువి || ౩౩ || స్పృతాఃస్త్రీబ్యాః తతోగగాః క్షత్రోపేతాద్విజా
తయః || ౩౪ || ఉరుక్షహః స్పృతాః హ్యేతే సర్వేబ్రాహ్మణతాంగతాః ||
౪౦ || గగాః సంకృతయః కావ్యాః క్షత్రోపేతాః ద్విబాతయః |
మేఘాతిథిఃసుతస్తస్య తస్మాత్ కాణ్వాయనాద్విజాః || ౪౭ || ఆ-౧౦
ముద్గలస్యాపిమ్రాద్గల్యాః క్షత్రోపేతాద్విజాతయః || ఏతేహ్యంగిర
సఃసత్తం సంక్రితాః కణ్వముద్గలాః || ౧౧ || ఆ-౧౨ | అత్రానువంశ
స్లోకోయంగీతోవిష్టేః పురాతనైః | బ్రహ్మక్షత్రస్యయో యో
సిఃసంహోదేవషిఃసత్స్పృతః | ధేనుకంప్రాప్యరాజానం సంస్తాస్య
తికలాయుగ || ౪౮ ||

बृहदारण्यकोपनिषदि प० २३५ आरण्य २३८ पर्यंत
श्रीशंकरभाष्ये. इदं क्षत्रादि जातं. ब्रह्मैवाभिन्नमासीत् एक
मेव ॥ नासीत् क्षत्रादिभेदस्तद्ब्रह्मैकं क्षत्रादिपरिपालयित्रादि
शून्यं सन्नभवत् ॥

मनुः अ०, २. योनधीत्यद्विजोवेदमन्यत्र कुरुते श्रमं ।
सजीवन्नेव शूद्रत्वमाशुगच्छति सान्वयः ॥ १६८ ॥

अत्रिः प० ३७. शठंच ब्राह्मणं हत्वा शूद्रहत्या व्रतंचरेत् ॥

श्रीमहाभारते शांतिपर्वणि मोक्षधर्मे, अ० १८८. न
विशेषोस्ति वर्णानां सर्वं ब्राह्ममिदं जगत् । ब्रह्मणा पूर्वमृष्टंहि
कर्मभिर्वर्णतां गतं ॥ १० ॥

नीलकण्ठः ॥ ब्राह्मं ब्राह्मणजातिमत् वर्णतां क्षत्रियादिभावं ॥
कामभोग प्रियास्तोक्षणाः क्रोधनाः प्रियसाहसाः ॥ व्यक्तस्वधर्मा
रक्तांगास्ते द्विजाः क्षत्रतां गताः ॥ ११ ॥ गोभ्यो वृत्तिं समा-
स्थाय पीताः कृष्युपजीविनः । स्वधर्मान्नानुतिष्ठन्ति ते द्विजा

वैश्यतां गताः ॥ १२ ॥ हिंसानृत प्रियालुब्धाः सर्व कर्मोपजी
 विनः । कृष्णाः शौचपरिभ्रष्टाः ते द्विजाः शूद्रतां गताः ॥ १३ ॥
 इत्येतैः कर्मभिर्यस्ताः द्विजा वर्णान्तरंगताः ॥ धर्मो यज्ञक्रिया
 तेषां नित्यं न प्रतिषिध्यते ॥ १४ ॥ इत्येते चतुरो वर्णा येषां
 ब्राह्मी सरस्वती । विहिता ब्रह्मणा पूर्वं लोभादज्ञानतां गताः
 ॥ १५ ॥ ब्राह्मणाः ब्रह्मतन्त्रस्थाः तपस्तेषां न नश्यति । ब्रह्म
 धारयतां नित्यं व्रतानि नियमास्तथा ॥ १६ ॥ ब्रह्मचैव परं
 सृष्टं ये न जानन्ति तेऽद्विजाः । तेषां बहुविधास्त्वन्यास्तत्र तत्र
 हि जातयः ॥ १७ ॥ पिशाचा राक्षसाः प्रेता विविधाः म्लेच्छ
 जातयः । प्रनष्ट ज्ञान विज्ञानाः स्वच्छंदाचारचेष्टिताः ॥ १८ ॥

अ० १८९. भारद्वाज उवाच ॥ ब्राह्मणः केन भवति
 क्षत्रियो वा द्विजोत्तम । वैश्यः शूद्रश्च विप्रर्षे तद्ब्रूहि वदतां वर ॥
 भृगुरुवाच ॥ जातकर्मादिभिर्यस्तु संस्कारैस्संस्कृतः शुचिः ।
 वेदाध्ययनसंपन्नः षट्सु कर्म स्ववस्थितः ॥ १ ॥ शौचाचार
 रतः सम्यग्विधसाशी गुरुप्रियः । नित्यव्रती सत्यपरः स वै ब्रा-
 ह्मण उच्यते ॥ ३ ॥ सत्यं दानमथाद्रोहमानृशंस्यं त्रपाघृणा ।

तपश्च दृश्यते यत्र सब्राह्मण इति स्मृतः ॥ ४ ॥ क्षत्रजं सेवते
 कर्म वेदाध्ययन संगतः । दानाऽदान रतिर्यस्तु सवै क्षत्रिय
 उच्यते ॥ ५ ॥ वणिज्या पशुरक्षाच कृष्यादानरतिः शुचिः ।
 वेदाध्ययन संपन्नः सवैश्य इति संज्ञितः ॥ ६ ॥ सर्वभक्षरति-
 नित्यं सर्वकर्मकरोऽशुचिः । त्यक्तवेदस्त्वनाचारः सवै शूद्र इति
 स्मृतः ॥ ७ ॥ शूद्रे चैतद्भवेच्छुभं द्विजे तच्च न विद्यते । नवै
 शूद्रो भवेच्छूद्रो ब्राह्मणो न च ब्राह्मणः ॥ ८ ॥

नीलकण्ठः—एतत्सत्यादिसप्तकं । द्विजेत्रैवर्णिके । धर्म एव वर्ण-
 विभागे कारणं, न जातिरित्यर्थः ॥ ८ ॥

वनपर्वणि अ०, १८० नहुषः—ब्राह्मणः को भवेद्रा-
 जन् ॥ २० ॥

धर्मः । सत्यं दानं क्षमा शीलं आनृशंस्यं तपो घृणा । दृश्यते
 यत्र नागैर्द्र सब्राह्मण इति स्मृतः ॥ २१ ॥

न० चातुर्वर्ण्यं प्रमाणं च सत्यं च ब्रह्मचैव हि । शूद्रेष्वपि च
 सत्यं च दानमक्रोध एव च । आनृशंस्यमहिंसा च घृणा चैव युधि-
 ष्ठिर ॥ २३ ॥

धर्मः । शूद्रेतु यद्वेलेच्छम द्विजेतच्च नविद्यते । नवै शूद्रो
भवेच्छूद्रो ब्राह्मणो नच ब्राह्मणः ॥ २९ ॥ यत्रैतल्लक्ष्यते सर्प
वृत्तं स ब्राह्मणः स्मृतः । यत्रैतन्नभवेत्सर्पं तं शूद्रमिति निर्दि-
शेत् ॥ २६ ॥

न० यदिते वृत्ततो राजन् ब्राह्मणः प्रसमीक्षितः । वृथा
जातिस्तदायुष्मन् कतिर्यावन्नविद्यते ॥ ३० ॥

धर्मः ॥ जातिरत्र महासर्पं मनुष्यत्वे महामते । संकरात्सर्व
वर्णानां दुष्परीक्षेयं मे मतिः ॥ ३१ ॥ सर्वे सर्वास्वपत्न्यानि
जनयन्ति सदा नराः । वाङ्मैथुनमथो जन्म मरणं च समं नृणां
॥ ३२ ॥ इदमार्घं प्रमाणं च येयजामह इत्यपि । तस्माच्छीलं
प्रधानेष्टं विदुर्ये तत्त्वदर्शिनः ॥ ३३ ॥ प्राङ्नाभिवर्धनात्पुंसो
जातकर्म विधीयते ॥ तत्रास्य माता सावित्री पितात्वाचार्य उ-
च्यते ॥ ३४ ॥ तावच्छूद्रसमोद्वेष यावद्वेदेन जायते । तस्मि
न्नेवं मतिद्वैधे मनुः स्थायं भुवो ब्रवीत् ॥ ३५ ॥ कृतकृत्याः पुनर्व
र्णाः यदि वृत्तं नविद्यते । संकरस्त्वत्र नर्गेद्र बलवान्प्रसमी-
क्षितः ॥ ३६ ॥ यत्रेदानीं महासर्पं संस्कृतं वृत्तमिष्यते । तं
ब्राह्मणमहं पूर्वमुक्तवान्भुजगोत्तम ॥ ३७ ॥

अ० १८१. श्लो० २३ न० सत्यं दमस्तपो दानं अ-
हिंसा धर्मनित्यता । साधकानि सदा पुंसां नजातिर्नकुलं नृप ॥

नीलकंठः । सर्पस्तु ब्राह्मणपदेन जातिमात्रं विवक्षित्वा
शूद्रे तल्लक्षणं व्यभिचारयति ॥

२५ श्लोकस्य व्याख्याने नीलकंठः । इतरस्तु ब्राह्मण
पदेन ब्रह्मविदं विवक्षित्वा शूद्रादेरपि ब्राह्मणत्वं अभ्युपगम्य
परिहारयति शूद्रेत्विति शूद्रलक्ष्म, कामादिकं न ब्राह्मणेस्ति
नापि ब्राह्मणलक्ष्म, शमादिकं शूद्रेस्तीत्यर्थः शूद्रापि शमाद्यु-
पेतः ब्राह्मणएव ब्राह्मणोपि कामाद्युपेतः शूद्रएवेत्यर्थः ॥ २५ ॥

२४ श्लोकस्य व्याख्याने नीलकंठः । कर्मैव ब्राह्मण्य
हेतुरित्याह ॥

वनपर्वणि अ० २१२ श्लो० शूद्रयोर्नौहि जातस्य स
द्रुणानुपतिष्ठतः ॥ वैश्यत्वं लभते ब्रह्मन् क्षत्रियत्वं तथैवच ॥
आर्जवे वर्तमानस्य ब्राह्मण्यमभिजायते ॥ १२ ॥

नीलकंठः सद्रुणवंतं वैश्यत्वादयः स्वयमायांतीति गुणकृत
एव वर्णविभागो न जातिकृत इति भावः ॥

वनपर्वणि अ० २१६ यु० । यस्तु शूद्रो दमे सत्ये धर्मे च
सततोत्थितः ॥ १४ ॥ तं ब्राह्मणमहं मन्ये वृत्तेन हि भवेद्विजः
॥ १५ ॥

यक्षः । राजन् कुलेन वृत्तेन स्वाध्यायेन श्रुतेन वा । ब्रा
ह्मण्यं केन भवति प्रब्रूह्येतस्मिन्निश्चितं ॥ १०७ ॥

युधिष्ठिरः । शृणु यक्ष कुलं तात न स्वाध्यायो न च श्रुतं ।
कारणं हि द्विजत्वे च वृत्तमेव न संशयः ॥ १०८ ॥ वृत्तं यत्नेन
संरक्ष्यं ब्राह्मणेन विशेषतः । अक्षीण वृत्तो न क्षीणः वृत्तस्तु
हतो हतः ॥ १०९ ॥

नीलकण्ठः कुलं नकारणं ॥

श्रीमद्भगवद्गीतायां अ० १८ श्लो० ३७. श्रीगीता
तात्पर्ये श्रीमध्वाचार्यः ॥ अधिकाश्चेत् गुणाः शूद्रे ब्राह्मणा
दिः स उच्यते । ब्राह्मणोऽप्यल्पगुणकः शूद्र एवेति कीर्तितः ॥

श्रीगीतातात्पर्यटीकायां श्रीजयतीर्थाचार्यः ॥ ब्राह्म-
णसमश्मादि गुणश्चेत् ब्राह्मण इत्यादि द्रष्टव्यं. शूद्र एवेति उप
लक्षणं. तत्तत् समगुणोऽसावसाविति ज्ञातव्यं ॥

श्रीमद्भागवते स्कंधे ७ अ० ११ श्लो० ३५. यस्य
यल्लक्षणं प्रोक्तं पुंसो वर्णाभिव्यंजकं । यदन्यत्रापि दृश्येत तत्ते
नैव विनिर्दिशेत् ॥

श्रीधरः । शमादिभिरेव ब्राह्मणादि व्यवहारो मुख्यः ।
नजाति मात्रादित्याह. यस्येति यत् यदि अन्यत्र वर्णांतरेपि
दृश्येत तद्वर्णांतरं तेनैव लक्षणनिमित्तेनैव विनिर्दिशेत् । नतज्जा
ति निमित्तेनेत्यर्थः ॥

श्रीमद्भागवते स्कंधे ११ अ० १७ श्लो० ९ आदौ
कृतयुगे वर्णो नृणां हंस इति स्मृतः ॥ कृतकृत्वाः प्रजाजात्या
तस्मात् कृतयुगं विदुः ॥

वीरराघवाचार्यः हंसइति ब्राह्मणवर्णसंज्ञा * *
नतु क्षत्रियादयः संतीत्यर्थः ॥

विजयध्वजाचार्यः हंसाभिधानः ॥

श्रीमद्भागवते, ९-४-१२-यवीयांस एकाशीतिर्जायंते
याः पितुरादेशकराः महाशालीनाः महाश्रोत्रियाः यज्ञशीलाः
कर्मविशुद्धाः ब्राह्मणा बभूवुः ॥

श्रीमद्भागवते, ९-२-१७-वृष्टात् धार्ष्ट्यभूत् क्षत्रं ब्र-
ह्मभूयं गतं क्षितौ ॥

श्रीधरः ब्रह्मभूयं ब्राह्मणत्वं ॥

श्रीमद्भागवते, ९-२-२२-ततो ब्रह्मकुलं जातं अग्निवे
श्यायनं नृप ।

वीरराघवाचार्यः ब्राह्मणकुलं जातं ॥

श्रीमद्भागवते ९-२-२३-नाभागोदिष्ट पुत्रोन्यः कर्म
णा वैश्यतां गतः ॥

विजयध्वजाचार्यः वाणिज्यादि कर्मणा वैश्यतां गतः ॥

वीरराघवाचार्यः । कर्मणा कृषिगोरक्ष्य वाणिज्यादि कर्म
णा वैश्यत्वं प्राप्तः कर्मणा वैश्यतांगतइत्यनेन पूर्वकाले शमद-
मादि कर्मणैव विप्रत्वादि जात्याश्रयमिति सूचितं ॥

श्रीमद्भागवते ९-१७-३-शुनकः शौनको यस्य बब्रू-
च प्रवरो मुनिः ॥

वीरराघवाचार्यः । ब्राह्मणकुलं जज्ञे ॥

श्रीमद्भागवते, ९--२०--१--पुरोर्विशं प्रवक्ष्यामि यत्र जातो
सि भारत ॥ यत्र राजर्षयो वंश्याः ब्रह्मवंश्याश्च जज्ञिरे ॥

विजयध्वजाचार्यः केचन ब्रह्मवंश्याः भवन्ति ॥

श्रीमद्भागवते, ९--२१--१९--गर्गात् शिनिः ततो गार्ग्यः क्षत्रात् ब्रह्मह्यवर्तत ॥

विजयध्वजाचार्यः ब्रह्मब्राह्मणकुलं ॥

वीरराघवाचार्यः ब्रह्म ब्राह्मणकुलं ॥

श्रीमद्भागवते, ९--२१--२१--पुष्करारुणिरित्यत्र ये
ब्राह्मणगतिं गताः ॥

श्रीधरः क्षत्रवंशे ब्राह्मणगतिं ब्राह्मणरूपतां गताः ॥

श्रीमद्भागवते, ९--२१--३३--मुद्गलाद्ब्रह्मनिर्वृत्तं गोत्रं
मौद्गल्य संज्ञितं ॥

वीरराघवाचार्यः ब्राह्मणकुलं उत्पन्नं ॥

हेमाद्रिणा उत्थृतं अग्निपुराणवचनं ॥ न जातिर्न कुलं
राजन् न स्वाध्यायः श्रुतं न च । कारणानि द्विजत्वस्य वृत्तमेव तु
॥ कारणं

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तस्माद्विद्वि महाराज वृत्तं ब्राह्मणलक्षणं ॥ चतुर्वेदोपि
दुर्वृत्तः शुद्रादल्पतरः स्मृतः ॥

सत्यं दमस्तपो दानं अहिर्सेन्द्रिय निग्रहः । दृश्यंते यत्र
राजैर्द्र स ब्राह्मण इति स्मृतः ॥

हेमाद्रिणा उत्पृष्टौ यमशातातपौ ॥ सत्यं दानं क्षमा
शीलं आनृशंस्यं दयाघृणा । दृश्यंते यत्र लोकेस्मिन् तं देवाः
ब्राह्मणं विदुः । तपो धर्मो दयादानं सत्यं शौचं श्रुतं घृणा ।
विद्या विज्ञानमास्तिक्यं एतद्ब्राह्मणलक्षणं ॥

श्रीमद्भागवते, स्कंधे ७ अ० ७ श्लो० । देवोसुरो मनुष्यो
वा यक्षो गंधर्व एव च ॥ भजन्मुकुंदं चरणं स्वास्तिमान्स्याद्यथा वयं
॥ १० ॥ नालं द्विजत्वं देवत्वं ऋषित्वं वा सुरात्मजाः ॥ प्रीण
नाय मुकुंदस्य न वृत्तं न बहुज्ञता ॥ ११ ॥ न दानं न तपो न ध्या
न शौचं न व्रतानि च ॥ प्रीयतेऽमलया भक्त्या हरिरन्यद्विडम्बनं
॥ १२ ॥ ततो हरौ भगवति भक्तिं कुरुत दानवाः ॥ आत्मौ
पम्येन सर्वत्र सर्वभूतात्मनीश्वरे ॥ १३ ॥ दैतेया यक्षरक्षांसि

स्त्रियः शूद्रा ब्रजौकसः ॥ खगा मृगाः पापजीवाः संतिह्यच्युत
तां गताः ॥ ५४ ॥ एतावानेव लोकेस्मिन् पुंसः स्वार्थः परः
स्मृतः ॥ एकांतभक्तिर्गोविंदे यत् सर्वत्र तदीक्षणं ॥ ५५ ॥

मत्स्यपु० अ० ४९ । तस्मादपि भरद्वाजात् ब्राह्मणाः
क्षत्रिया भुवि ॥ ३३ ॥ स्मृताः शैव्यास्ततो गर्गाः क्षत्रो पेताद्वि
जातयः ॥ ३८ ॥ उरुक्षवाः स्मृताः ह्येते सर्वे ब्राह्मणतां गताः
॥ ४० ॥ गर्गाः संस्कृतयः काव्यः क्षत्रोपेताः द्विजातयः ॥
मेधातिथिः सुतस्तस्य तस्मात्तत्र वायज्यद्विजाः ॥ ४७ ॥
अ०, ५० मुद्गलस्यापि मौद्गल्याः गत्कापेताः द्विजातयः ॥
एतेह्यंगिरसः पक्षं संश्रिताः कण्वमुद्गलाः ॥ ५ ॥ अ० ५१.
अत्रानुवंश श्लोकोयं गीतो विप्रैः पुरातनैः ॥ ब्रह्मक्षत्रस्य गो
यनिः वंशो देवर्षि सत्कृतः ॥ क्षेमकं प्राप्य राजानं संस्था-
स्यति कलौयुगे ॥ ८८ ॥