

Om Shree Krishnaaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - सप्तमस्कन्धः

**SREEMADH BHAAGAWATHAM - SAPTHAMASKANDDHAH
MOOLAM (ORIGINAL)**

॥ सप्तमस्कन्धः ॥

SAPTHAMASKANDDHAH (CANTO SEVEN)

॥ एकादशोऽध्यायः - ११ ॥

EKADHESOADDHYAAYAH (CHAPTER ELEVEN)

**YuddhishtiraNaaradhaSamvaadhe SadhaachaaraNirnnaya
[VarnnAasramaDdharmmaNiroopanam] (In The Conversation of
Yuddhishtira and Dhevarshi Naaradha Perfect Social Classes and
Morally Righteous Duties and Obligations – [Traditional Social
Classes and its Morally Righteous Duties and Obligations])**

[In this chapter we can read the traditional social classifications like Braahmana, Kshethriya, Vaisya and Soodhra and the principles of duties and obligations of each of the classes. These social classifications and its

occupational responsibilities and duties are according to scriptural definitions. The purpose of the incarnations of Lord Vishnu Naaraayanarshees or Nara Naaraayana is to teach, instruct and propagate and to ensure continuous maintenance by reinstating them from time to time of Varnnaasrama Ddharmmaas in the universe. It is believed that Naaraayanarshees are still living under austerity at the monastery in Bedharikaasrama. Detailed narrations and definitions and principles of occupational duties and responsibilities of each of the Varnnaas and their symptoms or signs have been clearly stipulated here. Also, the duties and responsibilities of womanhood have been explained. The chapter will conclude by establishing that the classification or Varnna of a person is not to be determined by birth but by symptoms or signs that person possesses. Please continue to read for details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

श्रुत्वेहितं साधुसभासभाजितं
महत्तमाग्रण्य उरुक्रमात्मनः ।
युधिष्ठिरो दैत्यपतेर्मुदा युतः
पप्रच्छ भूयस्तनयं स्वयम्भुवः ॥ १ ॥

1

Sruthvehitham saaddhusabhaasabhaajitham
Mahaththamaagrenya urukremaathmanah
Yuddhishtiro dheithyapathermudhaa yuthah
Paprechccha bhooyasthanayam Svayambhuvahh.

Ddharmmaraaja or Yuddhishtira Mahaaraaja was very delighted and blissfully pleased in listening to the most divine stories of the most exalted leader and king of Dheithyaas, Prehlaadha Kumaara, who was the divinest and staunchest devotee of Maaddhava or the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. His stories have always been discoursed in the assemblies of great Rishees and Sanyaasees. After listening to the stories, Yuddhishtira spoke to Dhevarshi Naaradha who narrated the story to him:

युधिष्ठिर उवाच

Yuddhishtira Uvaacha (Yuddhishtira Mahaaraaja Said):

भगवन् श्रोतुमिच्छामि नृणां धर्मं सनातनम् ।
वर्णाश्रमाचारयुतं यत्पुमान् विन्दते परम् ॥ २॥

2

Bhagawathchchrothumichcchaami nrinaam ddharmmam sanaathanam
Varnnaasramaachaarayutham yeth pumaanvindhatha param.

Yuddhishtira said: "Oh, the most exalted Dhevarshe! You are a scholar of Brahma Jnajaana or Transcendental Knowledge. I wish to listen from you the principles of VarnnAasrama Ddharmma or Principle of Religion and Moral Righteousness by which One can attain the goal of life, devotional services, and Aathmasaakshaathkaaram."

भवान् प्रजापतेः साक्षादात्मजः परमेष्ठिनः ।
सुतानां सम्मतो ब्रह्मंस्तपोयोगसमाधिभिः ॥ ३॥

3

Bhawaan Prejaapatheh saakshaadhaathmajah Parameshttinah
Suthaanaam sammatho Brahmamsthapoyogasamaadhibih.

"You are the son of Prejaapathi Brahmadheva who is the first and original creation of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. Brahmadheva is the Parameshtti meaning the highest and best of all. Because of your austerities, mystic Yoga, meditation and trance you are the best of all the sons of Brahmadheva in Aathma Jnajaanam or spiritual knowledge."

नारायणपरा विप्रा धर्मं गुह्यं परं विदुः ।
करुणाः साधवः शान्तास्त्वद्विधा न तथापरे ॥ ४॥

4

Naaraayanaparaa vipraa ddharmmam guhyam param vidhuh

Karunaah saaddhavah saanthaasthvadhviddhaa na thatthaapare.

There is none superior to you in peaceful and devotional life. There is none superior to you in spiritual knowledge. There is none superior to you in mercy and compassion. No one knows better than you how to execute devotional services to The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. Therefore, you know all the principles and import of confidential religion, morality and spirituality and there is none who knows them better than you and none knows them fully well like you.

नारद उवाच

Naaradha Uvaacha (Dhevarshi Naaradha Said):

नत्वा भगवतेऽजाय लोकानां धर्महेतवे ।
वक्ष्ये सनातनं धर्मं नारायणमुखाच्छ्रुतम् ॥ ५ ॥

5

Nathvaa BhagawatheAjaaya lokaanaam ddharmmahethave
Vakshye sanaathanam ddharmmam Naaraayanamukhaachcchrutham.

I will prostrate and offer devotional services to Naaraayanarshi, the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, who is the origin, embodiment and reservoir of Ddharmmaas and Ddharmma Saasthraas and then I will narrate to the Principles of Eternal Ddharmma Saasthra to you discoursed by him for maintenance of Eternal Ddharmma in this universe.

योऽवतीर्यात्मनोऽशेन दाक्षायण्यां तु धर्मतः ।
लोकानां स्वस्तयेऽध्यास्ते तपो बदरिकाश्रमे ॥ ६ ॥

6

Yoavatheeryaathmanomasena Dhaakshaayanyaam thu ddharmmathah
Lokaanaam svasthayeaddhyaasthe thapo Bedharikaasrame.

The Supreme Soul Lord Sri Vaasudheva Sree Maha Vishnu Bhagawaan, along with His partial manifestation as Nara, incarnated into the world as

Nara and Naaraayana. Nara Naaraayana incarnations were as the sons of Ddharmma Raaja or Kaala or the Lord and Deity of Time on his wife Moorththy who is also known as Dhaakshaayani being the daughter of Dheksha. The purpose of these incarnations was to advise and instruct Eternal Ddharmma and its maintenance in the universe. It is believed that Nara and Naaraayana are still living under severe austerity in the monastery called Bedharikaasrama or Badharikaasrama.

धर्ममूलं हि भगवान् सर्ववेदमयो हरिः ।
स्मृतं च तद्विदां राजन् येन चात्मा प्रसीदति ॥ ७॥

7

Ddharmmamoolam he Bhagawaan sarvvedhamayo Harih
Smridham cha thadhvidhaam raajanyena chaathmaa preseedhathi.

Hey Mahaaraaja Yuddhishtira! Bhagawaan Sree Hari or The Supreme Soul Lord Sri Vaasudheva Sree Maha Vishnu Bhagawaan is the essence of all Vedhic knowledge. He is the root of all religious principles. He is the memory of all great authorities. Therefore, all the Deities of all religious principles represent The Supreme Soul Lord Sri Vaasudheva Sree Maha Vishnu Bhagawaan. This principle of religion is to be understood clearly. Based on these religious principles everything is satisfied including One's mind, soul and body once we know Who is Bhagawaan Sree Hari or The Supreme Soul Lord Sri Vaasudheva Sree Maha Vishnu Bhagawaan.

सत्यं दया तपः शौचं तितिक्षेक्षा शमो दमः ।
अहिंसा ब्रह्मचर्यं च त्यागः स्वाध्याय आर्जवम् ॥ ८॥

8

Sathyam dheyaa thapah saucham thithikshekshaa samo dhemah
Ahimsaa brahmacharyam cha thyaagah svaaddhyaaya aarjjavam.

सन्तोषः समदृक्सेवा ग्राम्येहोपरमः शनैः ।
नृणां विपर्ययेहेक्षा मौनमात्मविमर्शनम् ॥ ९॥

9

Santhoshah samadhrik sevaa graamyehoaparamah sanaih
Nrinaam viparyayehekshaa maunamaathmavimarsanam.

अन्नाद्यादेः संविभागो भूतेभ्यश्च यथार्हतः ।
तेष्वात्मदेवताबुद्धिः सुतरां नृषु पाण्डव ॥ १० ॥

10

Annaadhyaadheh samvibhaago bhoothebhyascha yetthaarhathah
Theshvaathmadhevathaabudhddhih sutharaam nrishu Paandava!

श्रवणं कीर्तनं चास्य स्मरणं महतां गतेः ।
सेवेज्यावनतिर्दास्यं सख्यमात्मसमर्पणम् ॥ ११ ॥

11

Srevanam keertthanam chaasya smaranam mahathaam getheh
Sevejaavanathirdhdhaasyam sakhyamaathmasamarppanam.

नृणामयं परो धर्मः सर्वेषां समुदाहृतः ।
त्रिंशल्लक्षणवान् राजन् सर्वात्मा येन तुष्यति ॥ १२ ॥

12

Nrinaamayam paro ddharmmah sarvveshaam samudhaahrithah
Thrimisallekshanavaan, Raajan, Sarvvaathmaa yena thushyathi.

There are general principles to be followed by all human beings for proper and balanced maintenance of the universe: truthfulness, mercy, austerity, cleanliness, tolerance, discrimination between right and wrong, control of mind, control of senses, non-violence, celibacy, charity, generosity, reading scriptures, knowledge, civility, simplicity, satisfaction, rendering services to saintly and old and disabled people, helping mentality, not getting involved or engaged in unnecessary things, observing the futility of unnecessary activities of human society, remaining silent and avoiding unnecessary talks, considering whether One is the body or the soul, distributing food equally to all like men, animal and other living entities, seeing every soul as the part of the soul of The Supreme Soul Lord Sri Vaasudheva Sree Maha Vishnu Bhagawaan, hearing about the activities and instructions given by

The Supreme Soul Lord Sri Vaasudheva Sree Maha Vishnu Bhagawaan, chanting about the activities and instructions of The Supreme Soul Lord Sri Vaasudheva Sree Maha Vishnu Bhagawaan, always remembering the activities and instructions of The Supreme Soul Lord Sri Vaasudheva Sree Maha Vishnu Bhagawaan, rendering services to The Supreme Soul Lord Sri Vaasudheva Sree Maha Vishnu Bhagawaan, worshipping The Supreme Soul Lord Sri Vaasudheva Sree Maha Vishnu Bhagawaan, offering obeisance to The Supreme Soul Lord Sri Vaasudheva Sree Maha Vishnu Bhagawaan, becoming a friend of The Supreme Soul Lord Sri Vaasudheva Sree Maha Vishnu Bhagawaan, becoming a servant of The Supreme Soul Lord Sri Vaasudheva Sree Maha Vishnu Bhagawaan and surrendering the whole self at the lotus feet of The Supreme Soul Lord Sri Vaasudheva Sree Maha Vishnu Bhagawaan. Oh, Yuddhishtira One must acquire these thirty qualities in human life. Simply by acquiring these qualities One would be able to attain the lotus feet of The Supreme Soul Lord Sri Vaasudheva Sree Maha Vishnu Bhagawaan.

संस्कारा यदविच्छिन्नाः स द्विजोऽजो जगाद यम् ।
इज्याध्ययनदानानि विहितानि द्विजन्मनाम् ।
जन्मकर्मावदातानां क्रियाश्चाश्रमचोदिताः ॥ १३ ॥

13

Samskaaraa yedhavichcchinnaah sa dhvijoAjo jegaadha yam
Ijyaaddhyayanadhaanaani vihithaani dhvijenmanaam
Jenmakarmmaavadhaathaanaam kriyaaschaasremachodhithaah.

In whom the culture, purity, politeness and refinement are imposed within are called or known as Braahmana or Dhvija meaning twice born in this world. They must perform Yejnjaas, Yaagaas, learning and chanting of Vedha Manthraas as prescribed and approved by Brahmadheva according to Vedhic stipulations. Only those who have been reformed by Jaathakarmmaas or investiture by sacred thread ceremony and other prescribed reformatory methods are authorized to perform Braahmanical duties. Others should not perform the duties of Brahmins.

विप्रस्याध्ययनादीनि षडन्यस्याप्रतिग्रहः ।
राज्ञो वृत्तिः प्रजागोसुरविप्राद्वा करादिभिः ॥ १४ ॥

Viprasyaaddhyayanaadheeni shadanyasyaaprethigrehah
Raajnjo vriththih prejaagopthuravipraadhvaa karaadhibhiah

For Brahmins there are six assigned occupational responsibilities and duties like learning, teaching, etc. But there are no restrictions for other Varnnaas like Kshethriya, Vaisyaas, etc. to perform all the five of them but for receiving charities. That means Kshethriyaas and others are not supposed to receive charities. Kshethriya's or Rulers or Administrators responsibilities are to rule the subjects and manage administration of the kingdom or nation. They should levy taxes from all but from Brahmins and spend the funds for the developmental activities and welfare of the nation.

वैश्यस्तु वार्तावृत्तिश्च नित्यं ब्रह्मकुलानुगः ।
शूद्रस्य द्विजशुश्रूषा वृत्तिश्च स्वामिनो भवेत् ॥ १५॥

Vaisyasthu vaarththaavriththischa Nithyam Brahmakulaanugah
Soodhrasya Dhvijasusrooshaa vriththischa Svaamino bhaveth.

Vaisyaas or Mercantile Communities are supposed to follow the directions of Braahmanaas and engage in such occupational responsibilities of agriculture, trade, protection of cows and animals. The Soodhraas responsibilities are to accept a master from higher order of Varnna or Community like Brahmin, Kshethriya or Vaisya and engage in offering services to them according to their instructions.

वार्ता विचित्रा शालीनयायावरशिलोञ्छनम् ।
विप्रवृत्तिश्चतुर्थेयं श्रेयसी चोत्तरोत्तरा ॥ १६॥

Vaarththaa vichithraa saaleenayaayaavarasilonjchanam
Vipravritthischathurddheyam sreyasee choththaroththaraa.

जघन्यो नोत्तमां वृत्तिमनापदि भजेन्नरः ।
ऋते राजन्यमापत्सु सर्वेषामपि सर्वशः ॥ १७॥

Jeghanyo noththamaam vriththimanaapadhi bhajenNarah
Rithe Raajannyamaapathsu sarvveshaamapi sarvasah

As an alternative a Brahmin is also allowed to perform the occupational duties of a Vaisya under difficult situations. Instead of begging he can opt for occupational duty of agriculture, trade and protection of animals. He may choose to beg in the paddy field every day, he may collect paddy left in the field by its owner, he may collect food grains left here and there in the shops of grain dealers. These are the four alternative occupational duties allowed for Brahmin as a means of livelihood. Among these four duties each of them in succession is better than the preceding one. Except in the time of emergency lower persons should not perform the occupational duties of higher order. But under emergency everyone except Kshethriyaas can accept the occupational duties of others.

ऋतामृताभ्यां जीवेत मृतेन प्रमृतेन वा ।
सत्यानृताभ्यां जीवेत न श्ववृत्त्या कथञ्चन ॥ १८॥

Rithaamrithaabhyaam jeevetha mrithena premrithena vaa
Sathyaanrithaabhyaam jeevetha na svavriththyaa katthanjchana.

The occupational duties assigned for higher order should not be accepted and performed by lower order persons unless demanded under dire emergency situations. In times of difficult emergency, one may accept the duties of anyone else but for the Kshethriya. The various duties under emergency are Ritha = collecting grains from the field, Amritha = collecting without begging, Mritha = begging grains, Premritha = tilling the grounds and Sathyaanritha = trade, but one must never accept Sva-Vriththi or engaging in the work of lower grade persons or the duty of a dog.

ऋतमुञ्छशिलं प्रोक्तममृतं यदयाचितम् ।
मृतं तु नित्ययाच्चा स्यात्प्रमृतं कर्षणं स्मृतम् ॥ १९॥

Rithamunjchasilam prokthAmritham yedhayaachitham,
Mritham thu nithyayaachnjaa syaath, Premritham karshanam smritham.

Of these, Ritha is the higher order and is called Unjchasila. Making livelihood without begging is called Amritha. Making a livelihood by begging daily is called Ritha. Hey, Raajan! The work of a farmer is called Premritha.

सत्यानृतं च वाणिज्यं श्ववृत्तिर्नीचसेवनम् ।
वर्जयेत्तां सदा विप्रो राजन्यश्च जुगुप्सिताम् ।
सर्ववेदमयो विप्रः सर्वदेवमयो नृपः ॥ २० ॥

20

Sathyaanritham thu vaanijyam Svavriththirneechevanam
Varjjayeth thaam sadhaa Vipra Raajanyascha jugupsithaam
Sarvavedhamayo Viprah sarvvadhevamayo Nripah.

Occupation of trading is called Sathyaanritha. The lowest cadre of occupations are called Sva-Vriththi. Braahmanaas and Kshethriyaas should never accept and perform Sva-Vriththi under any circumstances as they are very despicable to them. Braahmanaas are personification or embodiment of all the Vedhaas and Kshethriyaas are formation or embodiment of all Dhevaas.

शमो दमस्तपः शौचं सन्तोषः क्षान्तिरार्जवम् ।
ज्ञानं दयाच्युतात्मत्वं सत्यं च ब्रह्मलक्षणम् ॥ २१ ॥

21

Samo DhemasThapah Saucham Santhoshah KshaanthirAarjjavam
Jnjaanam DheyaAchyuthaathmathvam Sathyam cha Brahmalekshanam.

The eleven most essential signs or symptoms of a Brahmin are: control of mind, control of senses, austerity and penance, cleanliness, satisfaction or contentment, forgiveness, simplicity, knowledge, mercy, truthfulness and complete surrender to The Supreme Soul Lord Sree Vaasudheva Sree

Maha Vishnu Bhagawaan. Or a Braahmana must necessarily possess all these eleven qualities.

शौर्यं वीर्यं धृतिस्तेजस्त्याग आत्मजयः क्षमा ।
ब्रह्मण्यता प्रसादश्च रक्षा च क्षत्रलक्षणम् ॥ २२॥

22

Sauryam Veeryam DdhrrithisThejasThyaaga Aathmajeyah Kshemaa
Brehmanyathaa Presaadhascha Rekshaa cha Kshethralekshanam.

The symptoms and essential qualities of a Kshethriya are to be influential in battle, unconquerable, patience or tolerance, challenging and charitable, controlling of bodily necessities, forgiveness, to be attached to Braahmanical nature, being always jovial and joyful and maintenance of truthfulness.

देवगुर्वच्युते भक्तिस्त्रिवर्गपरिपोषणम् ।
आस्तिक्यमुद्यमो नित्यं नैपुण्यं वैश्यलक्षणम् ॥ २३॥

23

Dhevagurvachyuthe Bhakthisthrivarggapariposhanam
AasthikyamUdhyamo Nithyam Naipunam Vaisyalekshanam.

Vaisyaas must essentially possess, or the symptoms of Vaisya are devotion to Dhevaas or Deities and Preceptors and Lord Hari Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, endeavoring for advancement of Ddharmma or religious principles and Arthththa or economic development and Kaama or sense gratification, believing in the words of spiritual masters and scriptures and always endeavoring the expertise in earning money.

शूद्रस्य सन्नतिः शौचं सेवा स्वामिन्यमायया ।
अमन्त्रयज्ञो ह्यस्तेयं सत्यं गोविप्ररक्षणम् ॥ २४॥

24

Soodhrasya Samnathih Saucham Sevaa SvaaminAmaayayaa

Amanthrayejnjo hyastheyam Sathyam GoVirarekshanam.

The essential qualities or the signs of Soodhra are offering obeisance to the higher sections or order of the society like Braahmanaas, Kshethriyaas and Vaisyaas; being very clean always; serving One's master; performing sacrifices without uttering or chanting Manthraas; not stealing; speaking truth always and giving all protection to cows and Braahmanaas.

स्त्रीणां च पतिदेवानां तच्छुश्रूषानुकूलता ।
तद्वन्धुष्वनुवृत्तिश्च नित्यं तद्व्रतधारणम् ॥ २५ ॥

25

Sthreenaam cha pathidhevaanaam thachcchusrooshaanukoolathaa
Thadhbenddhushvanuvriththischa Nithyam thadhvrathaddhaaranam.

For a woman, a husband is her God. Therefore, a woman should treat and serve her husband with sincerity and full concentration. Woman must obey her husband. She must also treat and help and serve the relatives and friends of her husband with respect and regard. Woman must observe austerities and penance along with her husband. She should not visit the houses of others unnecessarily. These are the duties and responsibilities of womanhood.

सम्मार्जनोपलेपाभ्यां गृहमण्डलवर्तनैः ।
स्वयं च मण्डिता नित्यं परिमृष्टपरिच्छदा ॥ २६ ॥

26

Sammaarjjenopalepaabhyaam grihamandalavarththanaih
Svayam cha mandithaa Nithyam parimrishtaparichcchadhaa.

A chaste wife should sweep and clean the house and household with water and other cleaning materials and decorate everything neatly and beautifully. The vessels and utensils must be cleaned daily and kept in order. She must bathe daily and dress with clean and beautiful garments neatly and decorate with ornaments and present herself very attractive to her husband. It is the duty of the wives to make sure that they are always appreciated by their husbands.

कामैरुच्चावचैः साध्वी प्रश्रयेण दमेन च ।
वाक्यैः सत्यैः प्रियैः प्रेम्णा काले काले भजेत्पतिम् ॥ २७॥

27

Kaamairuchchaavachaih saaddhvee Presreyena Dhemena cha
Vaakyaih Sathyaih Priyaih Premnaa kaale kaale bhajeth pathim.

Being modest, truthful, controlling her senses, speaking sweet words and being very tolerant a chaste woman should engage in service to her husband with love, affection and respect appropriately befitting the time and situation.

सन्तुष्टालोलुपा दक्षा धर्मज्ञा प्रियसत्यवाक् ।
अप्रमत्ता शुचिः स्निग्धा पतिं त्वपतितं भजेत् ॥ २८॥

28

Santhushtaalolupaa Dhekshaa Ddharmmajnjaa Priyasathyavaak
Premaththaa Suchih Snigdhdhhaa Pathim thvapathitham Bhajeth.

A chaste woman must be very expert in managing or handling all household matters and should be fully conversant with the religious principles. She must not be greedy. She must be satisfied under all circumstances. She should speak pleasingly and truthfully. She should always be very careful and very clean and pure. A pure chaste woman should engage with affection in the service of her husband who is not fallen and pure and straight forward.

या पतिं हरिभावेन भजेच्छ्रीरिव तत्परा ।
हर्यात्मना हरेर्लोके पत्या श्रीरिव मोदते ॥ २९॥

29

Yaa pathim Haribhaavena bhajechcchreeriva thathparaa
Haryaathamanaa Harerlloke pathyaa Sreeriva modhathe.

The woman who considers and treats her husband with the consideration that he is Lord Sree Hari or Lord Sree Vaasudheva Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and thinking that she is none other than Sree Lakshmi Bhagawathi; that woman would be liberated from material life and be able to reach the Vaikuntta Loka, the abode of Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and happily live there along with her husband like The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and Sree Lakshmi Bhagawathi.

वृत्तिः सङ्करजातीनां तत्तत्कुलकृता भवेत् ।
अचौराणामपापानामन्त्यजान्तेवसायिनाम् ॥ ३० ॥

30

Vriththih sankarajaatheenaam thaththathkulakrithaa bhaveth
Achauraanaamapaapaanaamanthyajaantheavasaayinaam.

Among the Chandaala or a Pariah or a Salvage or Dog-eater community is Sankara Vargga or Mixed Community, those who are not thieves and sinless people are called Anthevasaayi. Therefore, the Chandaalaas are inclusive of Anthevasaayi and non-Anthevasaayi meaning those who are sinners and thieves. They also have their own customs and traditions.

प्रायः स्वभावविहितो नृणां धर्मो युगे युगे ।
वेददृग्भिः स्मृतो राजन् प्रेत्य चेह च शर्मकृत् ॥ ३१ ॥

31

Praayah svabhaavavihitho nrinaam ddharmmo yuge yuge
Vedhadhrigbhih smritho Raajan prethya cheha cha sarmmakrith.

My dear King! The Braahmanaas and Rishees are well conversant with Vedhic knowledge have convincingly established that in every Yuga or Aeon or Age the conduct of different Varnnaas or sections or communities of people according to their material modes of nature is auspicious both in this life and the life after death.

वृत्त्या स्वभावकृतया वर्तमानः स्वकर्मकृत् ।

हित्वा स्वभावजं कर्म शनैर्निर्गुणतामियात् ॥ ३२॥

32

Vriththyaa svabhaavakrithayaa varththamaanah svakarmmakrith
Hithvaa svabhaavajam karmma sanairnirggunathaamiyaath.

If one engages in fruitive activities according to his own Varnna-Aasrama Ddharmmaas or occupational principles, then gradually he will develop interest in Nishkaama Karmma or activities without any desire for the results or rewards and thus would ultimately attain the Nishkaama stage.

उप्यमानं मुहुः क्षेत्रं स्वयं निर्वीर्यतामियात् ।
न कल्पते पुनः सूत्यै उप्तं बीजं च नश्यति ॥ ३३॥

33

Upyamaanam muhu kshethram svayam nirvveeryathaamiyaath
Na kalppathe punah soothyaa uptham beejam cha nasyathi.

Hey, Raajan! If an agricultural land is cultivated again and again the fertility and power of its production will gradually be decreased and whatever seeds sown there would not only but will not sprout but would also be damaged and lost.

एवं कामाशयं चित्तं कामानामतिसेवया ।
विरज्येत यथा राजन्नाग्निवत्कामबिन्दुभिः ॥ ३४॥

34

Evam kaamaasayam chiththam kaamaanaamathisevayaa
Virajyetha yetthaa raajannaagnivath kaamabindhubhih.

Just like drops of ghee put on fire will never extinguish fire but flood of ghee dropped on fire will extinguish the fire, similarly, overindulgence in lusty desires will mitigate or even remove such desires entirely.

यस्य यल्लक्षणं प्रोक्तं पुंसो वर्णाभिव्यञ्जकम् ।
यदन्यत्रापि दृश्येत तत्तेनैव विनिर्दिशेत् ॥ ३५॥

Yesya yellekshanam proktham pumso varnnaabhivyenjjakam
Yedhanyathraapi dhriyetha thatthenaiva vinirdhdhiseth.

If One shows the symptoms of a Braahmana, Kshethriya, Vaisya or Soodhra as described above even if he is born or appeared in a different Varnna or Class he should be accepted according to those symptoms of classification. That means the Varnna must be decided not by birth but by the symptoms or signs of classification One possesses.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे
युधिष्ठिरनारदसंवादे सदाचारनिर्णयो नामैकादशोऽध्यायः ॥ ११ ॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam SaphamaSkanddhe
YuddhishttiraNaaradhaSamvaadhe SadhaachaaraNirnnayo
[VarnnAasramaDdharmmaNiroopanam] Naama EkaadhesoAddhyaayah

Thus, we conclude the Eleventh Chapter Named as In The Conversation of Yuddhishttira and Dhevarshi Naaradha Perfect Social Classes and Morally Righteous Duties and Obligations – [Traditional Social Classes and its Morally Righteous Duties and Obligations] Of the Seventh Canto of the Most Divine and the Supreme Most and the Greatest Mythology Known as Sreemadh Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!