

# Identifying the Reality of Shudra Verna

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**Abstract**—Traditionally, Shudras were considered as a curse and created by the True Lord to serve society. The rigid hierarchical Vernacular system started with the Purusha Sukta of Rig Veda, which was misinterpreted by the elite and Brahmanical class. Shudras were discriminated only because they are born from the feet of the Purusha or the Creator. The Verna system is considered as rigid and based upon the birth, although many scriptures described the fact that the Vernacular system is not by birth but mainly depends upon the three modes of nature (Satva, Rajas and Tamas). Many verses were misinterpreted mainly the verses of Rig Veda and the Manusmriti, which describes the Shudras as the most inferiors and also were not allowed to do dvija. Shudras were always besieged under the veil of religion by the upper castes; even in modern world scholars are not working to identify the lost equality between the rigid vernacular system. Which is nowadays is the squalor on the Indian culture.

Love is unconditional. Love is the absolute truth. The Supreme Personality of Godhead is Himself the Supreme Lover, and love is the only way to achieve Him. Many ways were made to love and surrender unto the Supreme Lover and we call these ways as Religion.

The Supreme Lover sometimes claimed that He created discrimination, injustice among the people. But we forget that the Supreme Lover and the ways to achieve are two different things. Sometimes these ways i.e. Religion is interrupted due to false interpretation and sometimes by the unguided people who teach us. The Vedic philosophy believes in the pluralistic society. They believe in the “Loka samasta sukhino bhavantu” (all beings shall be happy).

Although Vedic dharma talks in the secular and non-discriminatory way, but through some wrong interpretation led to questioning on this dharma. The most famous verse is from Purusha Sukta of 10th Mandala of Rig Veda:

brahmanosya mukhamasit  
bahu rajanyah kritaha  
uru tadasya yadvaishyaha  
padhyagam shudro ajayata

Brahma was his mouth, Kshatriya were his arms, Vaishyas were his thighs, and Shudra was born from his feet.

This verse is referred to as the origin of Verna system. Through which we made a hierarchical order and believe that Brahmanas are superior because they are born from the mouth, and Shudras are the inferiors and impure because they are born from the feet of the Purusha.

But actually the born word is only used for the Shudras, and brahmana, Kshatriya and vaishyas were named as the body parts of Purusha. It can be rightly interpreted as:

Purusha’s mouth is Brahman (with intelligence, purity, compassion, love, benevolent, merciful etc), Kshatriya were His arms (He is the most powerful, omnipotent, immortal and inevitable being), Vaishyas were his thighs (he is the merchant who is always on time, He is Omnipresent), and Shudras were born from His feet (The True Lord is the Master of Masters, So he created Shudras to serve him).

Even when we read this verse of Purusha Sukta, we always neglect the following verses, which stated that:

chandrama manaso jataha

chakshoh suryo ajayata

mukhad indrash chagnishcha

pranadvayur ajayata

From His mind was born the moon. From His two eyes was born the sun. From His mouth were born Indra and Agni. From His breath was born the air.

Text Fifteen

nabhya asidanta riksham

shirshno dyauh samavartata

padhyam bhumirdishash shrotrat

tada lokagamm akalpayan

From (His) navel was produced the antariksha (the space between the earth and the heavens). Dyuloka (or heaven) came into existence from His head. The bhumi (the earth) evolved out of His feet, and deek (or spacial directions) from His ears.

Similarly (the demigods) produced the worlds (too).

If Shudras are impure because they are born from the feet of the Lord, then Bhumi (earth) is also impure, because it's also evolved out of his feet.

Everyone is Shudra by birth because we all are born from flesh, conceived within flesh and die also in flesh. We are like the vessels of flesh.

According to the teachings of Indian Philosophy, God never creates discrimination; it is the men, who want to show their superiority over others for their self-interest.

Brahmans believe that they are purer than Shudras. But this is believed that "janamna jayte Shudra" that is from birth everyone is Shudra because all are born

from squalor. But forgetting all these things, Brahmans continuously follow this hierarchical Verna system. Vedic Dharma believes that how can he discriminate one soul from another. All souls have the same size and qualities. The soul is proof of the existence of God. "The soul (Aatma) or the divine light in us is a reflection of God (Paramatma). It may be compared to a tiny molecule (soul) of water from the sea (God). It can be explained by the analogy of the multiple images of the same person in different mirrors; each mirror (human being) carries a reflection (soul) of the person (God). The soul is there because of God, it is not an independent reality without God. Just as an image is evidence of the existence of a real thing, in the same way, we human beings are evidence of the fact that God exists."

We all have the same origin and status. No one is superior in this world except the Supreme person.

Bhagwad Gita also claims the rigidity of this hierarchical Verna system and supports occupation by three modes of nature and not by birth. As it is mentioned in Bhagavad Gita 4.13

chātūr-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśah  
tasya kartāram api māṁ viddhyakartāram avyayam

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.

Again it is mentioned in Bhagavad Gita 18.41

brahmana-ksatriya-visam  
sudranam ca parantapa  
karmani pravibhaktani  
svabhava-prabhavair gunaih

Brāhmaṇas, kṣatriyas, vaiśyas and sūdras are distinguished by their qualities of work, O chastiser of the enemy, in accordance with the modes of nature. These verses show that the philosophy of Bhagwad Gita is against the evil practices and laws of Hinduism. There are many religions which are against the caste system but now they are divided into various castes. Even in India at present, this Verna system is prevailed by birth in many parts. There is also some references were founded in Mahabharata (Vana Parva, chapter 180)

"If the characteristics of Brahmana are found in a Shudra and not in a Brahmana, that Shudra not be known as Shudra and that Brahmana should not be known as Brahmana".

Although we find many references of Vernacular system by karmas in the great epics, these epics were continuously criticized by the misunderstandings.

Sage Vyasa or Krishna Dvaipayana, the author of Mahabharata was also born from Shudra fisherwoman Satyawati, So how can the author of Mahabharata, got titled the Veda Vyasa and can say that Shudras didn't get rights and equal status at that time.

Mahabharata also have some examples of the flexible vernacular system. The sons of Vyasa were Kshatriya, although they ancestrally belonged to the sons of Shudra woman and Brhamana Rishi Prashar.

Actually, the terms Jati and Verna are not interchangeable. Jati is by birth, which shows our lineage. While Verna is by karma or the three modes of nature.

In Buddhism, the Suttadanda Sutta of Digha Nikaya deals with the qualities of Brahmana. Where it was said by a Brahmana Suttadanda to Buddha that only wisdom is necessary to become a true Brahmana.

In Jainism, Mahavira also said in the Uttardhyana Sutra:

"Kamuna Bahmno Hoyi  
Kamuna Hoyi Khatiyo  
Vaiso Kamuna Hoyi  
Shuto Hoyi Kamuna"

Even it is also believed that Buddhism and Jainism was the heterodoxy movement and a chance for the lower Vernas to adopt the new religion and get equal status. But we forget the fact that all the famous Buddhist and Jain monks and nuns belonged to the higher Vernas.

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