

The four *varṇās* or grades are all based on the quality of the mind. In all societies and countries these natural classifications can be found. Among four brothers it is possible to find these four *varṇās*. It is also possible to find a group, a clan or a tribe to be given predominantly to any one of the four *varṇās*.

Just as there are the lower classes and the higher classes in a school, the existence of the four *varṇās* in a society is but natural. The plan is for the lower class man to evolve into the higher class. Any artificial obstruction to this natural scheme is injurious. A pupil of the higher class knows the lessons of the lower class. This principle applies to the *varṇās* in society. A *Brāhmaṇa* is he who can discharge the dharmas of all the four *varṇās*. A *Kshatriya* can discharge the dharmas of three *varṇās*. A *Vaisya* can carry out the duties of two *varṇās* while the *Sūdra* can only do his own dharma.

Though there is difference in the attainments of the four *varṇās*, there is no differentiation among their respective dharmas. The dharma of the one is as sacred and conducive to enlightenment as that of the other. A *Sūdra* is as much competent for the practice of yoga as the others are. Almost all the Acharyas have had among their disciples, men who were of mere *Sūdra* calibre to begin with, but who through their devotion rose to the pinnacle of realization. In the human body, the brain does the *Brāhmaṇa* dharma, the heart the *Kshatriya* dharma, the stomach the *Vaisya* dharma and the hands and feet,