

of Sudras च *ca* as also परंतप *paramtapa* O Parantapa कर्माणि *karmāṇi* duties प्रविभक्तानि *pravibhaktāni* are distributed स्वभावप्रभवैः *svabhāva prabhavaḥ* born of their own nature गुणैः *guṇaiḥ* by qualities

The duties of Brahmanas, Kshatriyas and Vaisyas, as also of Sudras, O scorcher of foes, are distributed according to the Gunas born of their own nature. 41

*Svabhāva* is another name attributed to Prakriti or the *Māyā Sakti* inherent in Iswara. This cosmic reality is constituted of the three Gunas. Variation in karma is based on the variation of the Gunas. Karma in its turn leaves its *samskāra* or impress on the mind. As the *samskāras* get themselves refined, they go to modify the nature or *svabhāva* of the individual. That karma and *svabhāva* are inseparable is a fact ever to be borne in mind. The *varṇa* or the grade of evolution of a *Jivatman* is based on his *svabhāva* or nature. So it is possible to know of the *varṇa* of an individual from his *svabhāva* and his karma. Of the two, the *svabhāva* is subtle and hard to be observed. A man of intuition alone can see into it just as we all cognize the contents of a glass case. Karma, on the other hand, is gross. It is possible for us to get at the *varṇa* of a man from the karma to which he is given. The way in which a man makes use of his life is a sure indicator of the *varṇa* of that man.

Why has God made some great and others small? —is a stock question. But this question is meaningless to the knower of the fundamental. Creation is impossible without differentiation. No two things