

knowledge without God-realization avails nothing. *Astikya* is more than a formal belief in God and in the hereafter. It is a burning faith in the divine aspect of life and in its eternity. A *Brāhmaṇa* holds himself as a pilgrim on earth and not as one belonging to it. His treasure is not of the mundane but of the divine. A simple living with a bare earthly possession distinguishes him from the others. To decorate the body is not in his way. While living in the body he is not of the body. He loves all beings alike and claims a universal kinship. And these are the marks of a *Brāhmaṇa*. As the *Brāhmaṇās* increase in number, the ethical and spiritual standards of the society go up.

The life of renunciation and self-dedication that Sri Ramakrishna Paramahansa lived is the model of and an ideal for a *Brāhmaṇa*.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३

शौर्यम् तेजः धृतिः दाक्ष्यम् युद्धे च अपि न-पला(परा)भयनम् ।

दानम् ईश्वर-भावः च क्षात्रम् कर्म स्व-भाव-जम् ॥

*sauryam tejo dhṛtir dākṣyam yuddhe cā'py apalāyanam*  
*dānam īśvarabhāvaś ca kṣātram karma svabhāvajam ॥*

शौर्यम् *sauryam* prowess तेजः *tejaḥ* splendour धृतिः *dhṛtiḥ* firmness दाक्ष्यम् *dākṣyam* dexterity युद्धे *yuddhe* in battle च *ca* and अपि *api* also अपलायनम् *apalāyanam* not flying दानम् *dānam* generosity ईश्वरभावः *īśvarabhāvaḥ* lordliness च *ca* and क्षात्रम् *kṣātram* of Kshatriyas कर्म *karma* action स्वभावजम् *svabhāvajam* born of the nature