

or beings are alike in the Cosmos. Going back to sameness is going back to destruction, a state unwanted by beings. Creation proceeds on the basis of differentiating one from another. Limbs in the body vary with their functional differences. Bodies vary; species vary; attempts vary; attainments vary. There is a grandeur in the infinite varieties exhibited by Nature. The omnipotence of the Lord stands self-explained in this way. Infinite scope is provided in Nature for the low to evolve into the high. Life fulfils itself by attempting and attaining the high, stage by stage. *Varṇa dharma* is nothing other than a reading of this plan of Nature at all levels in general and at the human level in particular.

The distinctiveness of each *varṇa* as evinced by its *svadharma* is delineated as follows :—

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२

शमः दमः तपः शौचम् क्षान्तिः आर्जवम् एव च ।

ज्ञानम् वि-ज्ञानम् आस्तिक्यम् ब्रह्म-कर्म स्व-भाव-जम् ॥

*śamo damas tapaḥ saucam kṣāntir ārjavam eva ca ।*

*jñānam vijñānam āstikyaṁ brahmakarma svabhāvajam*

शमः *śamaḥ* serenity दमः *damaḥ* self-restraint तपः *tapaḥ* austerity शौचम् *saucam* purity क्षान्तिः *kṣāntiḥ* forgiveness आर्जवम् *ārjavam* uprightness एव *eva* even च *ca* and ज्ञानम् *jñānam* knowledge विज्ञानम् *vijñānam* realization आस्तिक्यम् *āstikyaṁ* belief in God ब्रह्मकर्म *brahma karma* the duties of Brahmanas स्वभावजम् *svabhāvajam* born of nature