

the *Sūdra* dharma. The dharmas of all these limbs are of equal importance and necessity. The same is the case with society too.

Among the four great Yogas, the Karma Yoga has the characteristics of the *Sūdra* dharma. The Raja Yoga contributes to the *sadhaka* what the *Vaisya* contributes to the society. The functions of the Bhakti Yoga and the *Kshatriya* are alike. The Jnana Yoga provides to the aspirant what the *Brāhmaṇa* does to society. As the Lord equates all the four Yogas, He equates all the four *Varṇās* also, they being the component of his Cosmic form. An ideal *sadhaka* is he who embraces all the four Yogas putting them all on a par. An ideal society is that in which the citizens are given training in the duties of all the four *varṇās* and they discharge their duties to the best of their ability.

The *varṇa dharma* is the last word on an ideal social order. India has evolved this system to its perfection. It cuts at the root of the cruel competition with its attendant evils. It offers instead, an attitude of self-dedication crowned with renunciation. Every time India was faithful to this philosophical basis of her social order, she emerged as a heaven on earth. But every time she deviated from this benign principle, she met with a deplorable set back. Her latest fall was due to casteism with its privileges masquerading as *Varṇa Dharma*. But this chimera is shattered and a new spiritual India is at the point of emerging.