

# VARNASHRAMA DHARMA

Man is a social animal; he is a part of society. It is a fact that society and an individual form an inseparable unit. Every individual must lead a value-based life, if the society is to be prosperous and healthy.

There are four 'Puruṣārthās' or human pursuits: Dharma, Artha, Kama and Mokṣa. The Vedas proclaim emphatically that human birth is only to practice and realize these four goals of life. The scriptures describe in detail how to achieve these four goals, by adopting a suitable life style.

Varnashrama dharmas are the injunctions given by the Lord for the realization of the Puruṣārthās of human life. We know that Dharma (righteousness) is intertwined in every act of human life.

धर्मो रक्षति रक्षितः

dharmo rakṣati rakṣitaḥ

It means Dharma or righteousness protects those who protect Dharma. Righteous living is beneficial and worth following.

**Dharma:** Virtue (religious merit), righteousness

**Artha:** Wealth, Prosperity

**Kama:** Desire

**Mokṣa:** Freedom from cycle of birth & death.

**Varna:** Grade in society

**Ashrama:** Stage of life.

**Dharma is of two types:**

**1) General Dharma ('Samanya' Dharma)**

**2) Specific Dharma ('Visesha' Dharma)**

**1) Samanya Dharma:**

These are values laid down for all persons irrespective of their religion, caste or gender. For example, non-violence, truthfulness, non-stealing and such values are general rules of righteousness. These values will never change and they are always to be followed.

## 2) Vishesha Dharma:

Based on the innate disposition, the whole human race has been broadly divided into four grades: Brahmana, Kshatriya, Vaisya and Sudra. For every grade, specific duties have been laid down by the Lord according to their nature. There are two distinct sets of duties to be followed by a person in a particular grade of society, known as 'Varna Dharma' and 'Ashrama Dharma', or values to be followed during a stage of life. Varna Dharma is laid down for the benefit of society whereas Ashrama Dharma's focus is on the individual's spiritual progress.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥

cāturvaṇyam mayā sṛṣṭam  
 guṇakarmavibhāgaśaḥ  
 tasya kartāramapi  
 māmviddhyakartāramavyayam

BG: 4:13

However, a person's nature or disposition and his propensity to act, depend on the three Gunas.

### **The Three Gunas:**

In every person, three Gunas exist: Sattva Guna, Rajo Guna and Tamo Guna. These are called as 'triguṇās'. Maya (prakṛti) is the source

or origin from which these three Gunas have sprung up. Even the human body is made up of the five elements which evolved out of Maya or prakṛti (Matter). The five elements are space, air, fire, water and earth. Whatever characteristics exist in the cause (Maya) get transferred to the effect (body-mind complex), and later reflect in the actions of a person.

कारण गुणाः कार्ये अनुवर्तन्ते

kāraṇa guṇāḥ kārye anuvartante

For example, it is commonly known that if the gold is of 22 carat purity, the jewelry made out from it is also of 22 carat purity. In the same way, this body made up of five basic elements, will have the three Gunas of Maya.

However, the three Gunas exist in the Maya in a normal state of equilibrium, (i.e. no single Guna is dominant), whereas in the human body which is a product of Maya, the three Gunas are not in equilibrium. Due to this non-equilibrium, the behavior pattern of a person varies. A person is impelled to act in a particular manner by one of these three Gunas.

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।

prakṛterguṇasammūḍhāḥ sajjante  
guṇakarmasu

BG: 3.29

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

prakṛteḥ kriyamāṇāni guṇaiḥ

karmāṇi sarvaśaḥ

BG: 3.27

### Classification based on Guna:

On the basis of the three Gunas, people can be categorized into four groups:

1) Sattva Guna predominant person (SRT – Sattva Guna, Rajo Guna, Tamo Guna in descending order)

2) Rajo Guna predominant person backed by Sattva Guna (RST)

3) Rajo Guna predominant person backed by Tamo Guna (RTS)



4)Tamo Guna predominant person (TRS)

S: Sattva Guna, R: Rajo Guna , T: Tamo Guna

### **1) Sattva Guna dominant person: SRT**

This person who has the highest percentage of Sattva Guna, a lesser percentage of Rajo Guna and the least percentage of Tamo Guna is considered a Sattva Guna dominant (SRT) person.

Sattva Guna facilitates advancement in spiritual knowledge. It is due to this reason that such a person possesses a high degree of intellect (reasoning ability); they moreover will have high discriminating power (vivekā).With no trace of self-centeredness or selfishness, they always wish for others' welfare. They possess 'śamā'

(control of the mind) and 'damā' (control of sense organs). Having keen interest in spiritual knowledge, they gain the knowledge and they also impart what they have learnt without any selfish motive. They are always engaged in propagating the knowledge. They consider others welfare as more important than their own. One cannot detect any trace of selfishness in their actions. They adopt a simple life style. Such persons are called 'Guna Brahmanas'.

## **2) Rajo Guna dominant person with Sattva Guna subservient to Rajo Guna: RST**

These individuals are the first sub-group of Rajo Guna dominant persons. In them, Rajo Guna is of a high percentage, Sattva Guna is of medium percentage and Tamo Guna is of least

percentage. They behave as Rajo Guna dominant persons with Sattva Guna of lesser degree.

They exhibit a high degree of leadership qualities due to their Rajo Guna dominance. With no selfishness, they show enthusiasm for the advancement and well-being of people. Highly ambitious to reach a top position in life, they work day and night to achieve their goal. Adi Sankara says such people have the courage, determination and ability to overcome obstacles.

The Lord has termed such persons as 'Kshatriyas'.

**3) Rajo Guna dominant person with Tamo Guna subservient to Rajo Guna: RTS**

The other sub-group of Rajo Guna dominant persons has Tamo Guna subservient to Rajo Guna. They have Rajo Guna with maximum percentage, Tamo Guna with a lesser percentage and Sattva Guna the least percentage. Due to Tamo Guna they will have selfish motives; they perform all actions and works with a motive to derive benefit for one-self; their main aim is earning wealth for their own benefit.

They are self-centered; they are attracted to business, trade and commerce, and are engaged day and night in profitable ventures. They are generally called as 'Vaishyas'.

In other words, among Rajo Guna dominant persons, those who have Sattva Guna as subservient to Rajo Guna (RST) do their actions selflessly, whereas those who have Tamo Guna

subservient to Rajo Guna (RTS) are motivated by selfish desires.

#### **4) Tamo Guna dominant person: TRS**

Those who have maximum percentage of Tamo Guna, lesser percentage of Rajo Guna and least percentage of Sattva Guna fall under this category. Due to Tamo Guna, these persons have a high degree of laziness and dullness. They have no ambition at all to progress in life. They always exhibit total lack of involvement. They have very little reasoning or discriminating power. They have no interest in pursuing spiritual knowledge. They also lack purity, cleanliness, order and control. They have an attitude of gaining happiness and pleasure even at the cost of harming others. They are extremely selfish. Good nature and respect are lacking in

them. They have a mechanical life with no interest in the worship of deities, performances of rituals, company of noble people and study of scriptures. They are named as 'Sudras'.

In this way, based on the individual traits of Gunas, the Lord has grouped and termed the whole human race as four Varnas or grades of society. These Varnas are 'Brahmana', 'Kshatriya', 'Vaishya' and 'Sudra'

So the Guna possessed by an individual, forms the foundation for his Varna. His Guna has established his Varna. But with no knowledge of this underlying fact, we split the society based on race, caste and creed. We aid in creating such divisions in society, by planting poisonous thoughts based on false notions of caste in the minds of individuals. We are only

developing an unstable and poisoned society for future generations. This is worth careful consideration. There is no basis for considering one Varna as superior or the other Varna as inferior. The Lord designed such gradation for congenial atmosphere and peace in society. In the eyes of the Lord, all individuals, irrespective of Varna, are equal.

**It is therefore important to understand that the dominant Guna of an individual is the basis for determining his grade in society.**

The Lord has divided the whole human race into four divisions, not only on the basis of Gunas but also based on the profession opted by a person; because the actions of an individual depend on his natural disposition.

## **Classification based on profession:**

- 1) Karma Brahmana
- 2) Karma Kshatriya
- 3) Karma Vaishya
- 4) Karma Sudra

### **1) Karma Brahmanas:**

They perform yajanam, yaajanam, pathanam, paathanam, danam, parigraham; i.e. performing the yajna and yagas as stipulated by scriptures and also conducting these for others. They develop a taste for music, astrology, grammar, dance and other arts, and become experts in these fields. They are keenly interested



in teaching knowledge to others. They teach values and guide the people to lead a virtuous life. That is how Brahmans carefully protect and preserve the various fields of knowledge, for the safety and security of society. They offer donations for others to the best of their ability. They also accept donations from others. However, they are not attached or attracted to others' wealth. They do not have desires for worldly pleasures. Scriptures declare that those who have such an attitude and perform actions are Karma Brahmanas.

That is to say, all those who are engaged in Sattvic actions are Karma Brahmanas, irrespective of the religion or caste.

## **2) Karma Kshatriyas:**

These persons are valourous, courageous and have physical might; they have leadership qualities. They like to control, govern and lead others. They are always enthusiastic and protect the law and order without any selfish motive. It is not necessary that a leader ought to rule over the kingdom. Leadership attitude is in considering that all others must abide by his words and follow him. Those having such a nature are known as Karma Kshatriyas.

## **3) Karma Vaishyas:**

Ever having a selfish motive, these people are engaged in business and commercial actions. Full of desires, their aim is to accumulate

wealth; they follow the professions of agriculture and trade. All people engaged in trade can be grouped as Karma Vaishyas. They are the backbone of wealthy society. They are the foundation for the financial stability of society.

#### **4) Karma Sudras:**

They lack reasoning power to decide for themselves. Their dominant trait is to render service and carry out assigned works, while working under someone else. As they cannot reason out for themselves, they are bound to act as directed by others. Whatever the master says, they follow. Thus Tamo Guna dominant persons render valuable service to society and are called Karma Sudras.

Such a gradation of society as Brahmana, Kshatriya, Vaishya and Sudra, which was evolved in the beginning of human creation, was later followed by the succeeding generations and developed as castes in society.

### **Classification based on caste (jāti):**

Depending on the caste of the parents, the entire human race is categorized into four castes: Brahmana, Kshatriya, Vaishya, and Sudra.

#### **1) Brahmana by caste (SRT):**

Their parents are dominant with Sattva Guna and carry out noble actions. They have all the tendencies and traits of Guna Brahmanas, are always good in their dealings and are

established in the right path. A person born to such parents is called a Brahmana by caste. Though born as a Brahmana by caste, their interests and likes and dislikes may change (or be different from those of the parents).

## **2) Kshatriya by caste (RST):**

They are born in the family of those parents, who are engaged in actions of Kshatriya type. Though born as a Kshatriya by caste, their interests may change (or be different from those of the parents.)

## **3) Vaishya by caste (RTS):**

From the stand point of Guna, the parents are of RTS group, and are engaged in

actions typical of Vaishya Varna (business and agriculture). They are called Vaishyas by caste.

#### **4) Sudras by caste (TRS):**

These people are born to Tamo Guna dominant parents who are engaged in Sudra profession only.

In this way, for the benefit of the society, people are grouped into four grades on the basis of Guna and Karma. Such a gradation is for the stability of the society. When this is realized, every individual will strive and work for the protection of society. No where in the scriptures is it said that Brahmana by caste is superior and other castes are inferior.

The entire human race is depicted as various limbs of the 'Virat Purusha' (macrocosm) in the following manner:

ब्राह्मणोऽस्य मुखमासीत् बाहू राजन्यः कृतः

ऊरुतदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत

brahmaṇo'syamukhamāsīt bāhū rājanyaḥ  
kṛtaḥ

ūrutadasya yadvaiśyaḥpadbhyāṁ śūdro  
ajāyata

Meaning: Brahmanas sprang up from the face, Kshatriyas from the shoulders, Vaishyas from the thighs and Sudras from the feet of the Lord.

The face is the limb which can transact and interact with others; Brahmanas are forever

contemplating and expressing virtues. In addition to leading a virtuous life, they guide others to follow the righteous path.

Kshatriyas are compared to the shoulders of Virat Purusha. Shoulders are indicative of might and valour. Being courageous, these people can rule over kingdoms and protect the region by law and order. That is why the type of food for Brahmana and Kshatriya varies.

Vaishyas are visualized as originated from the Lord's thighs. The thighs give stability to the Virat form. Vaishyas, being engaged in agriculture and business, contribute to the economic growth of society.

Sudras are declared as comparable to the feet of the Lord. They are active in serving others



just as feet help us in going from one place to another. We offer flowers at the feet of the Lord during worship. The feet are considered as the most worshipful; then, how can Sudras be inferior?

If we are asked which limb of the body is most important, is it possible to give superiority to any limb of the body? No single limb of the body can be superior or inferior; because when all the limbs are healthy, then only it is considered as a healthy body. Similarly all Varnas and professions are essential for a stable and morally sound society.

It is not mentioned anywhere in the scriptures that Brahmanas are superior or Sudras are inferior.

If Brahmanas do not learn scriptures and teach values, how will others get to know about what is said in the scriptures? If Kshatriyas do not rule and govern how will the country be protected? If Vaisyas do not carry out agricultural and business activities, how will the society get food and prosper? If Sudras do not render the essential service like cleaning and maintaining, how can we have a healthy environment? Since every action is noble and supreme, and done with a right attitude, it makes the society strong and healthy.

In this vision, all grades are equal and all professions have equal importance. There is no difference between Jāti and Karma. We must remember that though we can change the Gunas or type of work engaged in, we cannot change the caste, in which we are born. But scripture

does not say that one must change the caste. For example, a Brahmana by caste cannot change his caste but he can select his actions to suit his disposition or Gunas; however the aim should not be money-oriented. A person can select his profession to suit his natural inclination but this may not always be possible.

**Merits:** A person belonging to a particular caste in the society may follow the type of profession of his parents or grand-parents. He will excel in that work. If a person follows the profession suited to that Varna to which he belongs, then all professions will gain equal status and respect. Then the society will also be strong and stable.

**Demerits:** If a person is not interested in his hereditary work, he will generally be ineffective.

If people adopt the profession suited to their nature, then some types of professions will gain importance and some others will lose their value. This may lead to competition, selfishness and an unstable society. Suppose most people take up a profession like engineer, doctor etc., and then very few will be left to study and teach scriptures. Sastras never value one type of work as superior over another. Whether it be the teaching work of a Brahmana or the tilling work of a Vaishya, both are invaluable.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

śreyānsvadharmo viguṇaḥ  
paradharmātsvanuṣṭhitāt

svadharme nidhanam śreyah paradharmo  
bhayāvahaḥ

B.G.3.35

For the safety of society, it is good if the four Varnas follow their respective laid down duties.

### **Prescribed duties**

We can say that the underlying cause for the instability in society is the fact that people are not following their laid down duties. In general, persons of all castes are diverting to the profession of the other castes, abandoning the profession of their own castes, and their principal aim is to earn money.

For instance, Brahmins are focusing on other professions, leaving aside their own duties

such as teaching others about values, following these values and being role models for others in society. Even Kshatriyas, Vaishyas, and Sudras are neglecting their laid down duties and adopting the duties of other Varnas.

People get guidance about duties from newspaper and magazine articles or television. Brahmins, whose primary duty is to teach, are silent. The Kshatriya duties have been taken over by politicians or wealthy people. Business and commerce are followed not only by Vaishyas, but also by others.

Nowadays, scriptures which have to regulate a man's life and protect from evil, have remained in name only, like a skeleton devoid of flesh and life. **Bhagavad Gita is not only a holy book, but it is a guide for one to lead a virtuous**

**life.** If we realize this, then only our life is fruitful. Children are to be exposed to Ramayana, Mahabharata, Bhagavad Gita, Panchatantra etc.

If all people of different Varnas observe and carry out their duties prescribed for their Varna, in the spirit of 'Karma Yoga', then everyone in the society will become eligible to attain Moksa, which is the highest pursuit of life.

In this way, the Lord through the Vedas has laid down the duties, for the benefit of entire humanity.

Therefore, we have to remember that there are no differences among Varnas in the society. Recognize that there are no disparities among professions or duties. The differences are

only in the Gunas. There can never be a situation wherein all the three Gunas, i.e., Sattva, Rajas and Tamas are in equilibrium. Brahmins are predominantly Sattvic by nature (SRT classification).

सत्त्वात्सञ्जायते ज्ञानं

sattvātsañjāyatejñānam

Sattva Guna is the cause for the rise of knowledge. Therefore, it is certain that a person will attain Mokṣa, if he is predominantly Sattvic (SRT) whether he is a Brahmana, Kshatriya, Vaishya or Sudra by birth.

Similarly for a person who is predominantly Rajasic (RST) Kshatriya, it is difficult to attain self-knowledge, because



of extrovertedness. It is similar in the case of (RTS) Vaisya, also. It is extremely difficult for a (TRS) Sudra, who is predominantly Tamasic.

For this purpose, a person with dominant Tamo Guna (TRS type) must gradually try to become RTS type (dominant Rajo Guna). Vaishya Guna person (RTS) must try to become Kshatriya Guna person (RST). Finally Kshatriya Guna person (RST) must try to develop Brahmana Guna. Guna Brahmana, who is predominantly Sattvic, is superior to all others. Guna Sudra, who is predominantly Tamasic, is considered as very inferior to others, by scriptures.

**Misleading concept of untouchability**

It is our duty to ponder how the term 'untouchable' evolved, when the scriptures have clearly proclaimed that there are no differences or disparities between races, Varnas, or the types of duties done by different Varnas in the society. Persons of predominant Rajo Guna or Tamo Guna are always striving to acquire material benefits, to rise higher and higher in society; they outwardly proclaim that their actions are only to make money and they do not hesitate to amass wealth, even at the cost of harming others in the society. From the viewpoint of scriptures, such self-centered persons are the real 'untouchables'. There is no room to use the term 'untouchable' in relation to any race, or type of work of a person, in the Hindu Dharma. The scriptures only emphasize the 'Guna' of the individual.

No where it is mentioned that the Brahmana caste is superior and Sudra caste is inferior.

Ravana was by birth a Brahmana, but by Guna, he was demonic. Do we ever use this name for our children? No.

On the contrary, Prahlad was by race a Rakshasa, but Guna-wise he is considered as a Brahmana. The mere mention of his name fills one's heart with joy. He is 'prātaḥ smaraṇīya'. We welcome his name for our children.

Failing to grasp these concepts, we exhibit our intolerance, by terming a person as 'untouchable'. Such behavior is unbecoming of a person who has studied scriptures. It is clear

why a Guru's guidance is essential in interpreting the scriptures.

Only Sattva Guna predominant persons (Guna Brahmanas) are inclined and interested in studying scriptures.

**“Caste is not the basis”**

**“Karma (type of work) is not important”**

**“Guna is supreme”**

Everyone must remember: when we speak of someone, we say that he is virtuous and has meritorious Gunas, but we do not mention his race or type of work he performs.

Lord Krishna says in Bhagavad Gita:

Arjuna! It is only for the benefit of mankind that I introduced Varna Dharmas, but not for satisfying my likes and dislikes.

Therefore, we must understand that Varna Dharma had been laid down for our well-being. Therefore it is for our benefit that we follow the Varna Dharma prescribed by the Lord.

Society is a group of individuals. Only when individuals get fulfillment, the society will be prosperous. Individuals' well-being leads to the well-being of the society. Macro (society) welfare is inherent in micro (individual) prosperity. So, focusing on one's own individual

Varna Dharma, everyone must contribute as much as possible for the progress of the society.

The Ashrama Dharmas or duties for various stages in life are prescribed keeping in view the individual's benefit.

### **Ashrama Dharma**

Ashrama Dharmas are those which specify the righteous behavior that each individual must follow in four stages of his life. The scriptures have laid down these guidelines for the well-being of the individual, so that by

following these during the various stages of life, one can evolve one's life and make it purposeful.

### **There are four stages of life (ashramas)**

- 1) Brahmacharya Ashrama
- 2) Grihastha Ashrama
- 3) Vanaprastha Ashrama
- 4) Sanyasa Ashrama

#### **1) Brahmacharya Ashrama:**

Upto the age of 25 years, an individual spends in this stage. During this stage, one must stay at Gurukulam (place of learning). In earlier days, children were sent to Gurukulam to serve the Guru and gain knowledge. Under the

guidance of a Guru, the children learnt all the skills and knowledge at the Gurukulam. At this stage of student life, gaining knowledge is the prime duty.

## **2) Grihastha Ashrama:**

As per the scriptures, with the permission of his Guru, the student enters the second stage of life called Grihasthashrama between the ages of 25 and 50, after duly completing his studies.

During this stage, a person should follow the 'Pancha MahaYajnas' such as worship of Lord, offerings to ancestors, chanting of scriptures, service to humanity and other beings and lead a life by acquiring wealth legitimately to meet the material needs of his family .



In the beginning, though he may worship and perform Pancha MahaYajnas to get material benefits, progressively these should be performed without a desire for worldly benefits. Using his acquired wealth to pursue righteous activities, and developing devotion towards the Lord and saints, a householder should lead his life.

The householder is the main pillar of society. It is the duty of a householder to support and nourish individuals of the other three stages, namely, Brahmacharya, Vanaprastha and Sanyasa. Therefore Grihasthashrama is very responsible stage of life.

The stage of householder is designed to enable an individual to gain mental maturity and

purity. Thus a householder is ready to step into the Vanaprastha stage.

### **3) Vanaprastha Ashrama:**

From the age of 50 to 75 years, the individual has to spend his life as a Vanaprastha. During this stage, he should gradually turn his mind from worldly activities to religious and spiritual progress. He should hand over his possessions and duties to his children and spend more time in prayer, meditation etc. Though being part of a family, getting closer to the Lord is the aim of this stage of life.

### **4) Sanyasa Ashrama:**

After spending enough time in prayer, meditation and spiritual sadhanas in

Vanaprastha stage, and after getting mental maturity, one should enter the final stage of a recluse. Accepting the food offered by a householder, a Sanyasi must constantly study the scriptures and spread the knowledge. He should enquire into the goal of life and true nature of the Lord.

Sanyasa Ashrama is for recognizing the true nature of the Self. The individual who has acquired dispassion (vairagya) can adopt this Ashrama straightaway from Brahmacharya-shrama.

**There are two types of sanyasa.**

**1. bāhya (external) sanyasa,**

## **2.āntara (internal) sanyasa.**

From Vanaprasthashrama, adopting the life of a recluse with an aim to utilise the time fully for listening to Vedanta is 'external sanyasa' (vividishasanyasa). On the other hand, 'internal sanyasa' is described as leading one's life possessed with full detachment, and hence having interest and desire for listening to Vedantic scriptures, in whatever stage of life (ashrama) one may be.

While adopting external sanyasa, one should accept 'bhiksha' or food offered by a householder for maintaining one's body; the ultimate aim of life ought to be attaining self-knowledge, through constant scriptural learning from a guru who is well versed in the

scriptures, and who himself is firmly established in the Self (shrotriyabrahmanishta guru). In addition to attaining self-knowledge, the Sanyasashrama is for spreading this knowledge till the very end of life. However, it is mentioned in the scriptures that those who have acquired dispassion (vairagya), can adopt Sanyasashrama straight away from Brahmacharyashrama.

यदहरेव विरजेत् तदहरेव प्रव्रजेत्

yadahareva virajet tadahareva pravrajjet

One can adopt Sanyasashrama the moment one gets internal dispassion. But dropping the notion of doership (the feeling of I am the doer), even while engaged in various

actions, is the true sanyasa. This is the message of Lord Krishna.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन् ॥

B.G 5.8

प्रलपन्विसृजन्गृह्णन्निमिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥

B.G 5.9

naiva kiñcit karom ti  
yukto manyeta tattva-vit

pa yañ ṛṇvan spr añ jighnann  
a nan gacchan svapan vasan

pralapan visṛjan grhṇann unmiṣan nimīṣann api  
indriy ṇīndriy rtheṣu vartanta iti dh rayan

B.G.5<sup>th</sup> 8,9

We should remember that any stage of life is for becoming mentally mature, acquiring inner purity, and getting eligibility to approach a guru to learn the scriptures under his guidance.

शरीर माध्यं खलु धर्म साधनम्

śarīra mādhyam khalu dharma sādhanam

One should look upon this body as a gift from the Lord, given to attain the ultimate goal of life called Mokṣa.

“My true nature is one devoid of names, forms, attributes; I am not a separate entity from the Lord”

Such an understanding will take place after a consistent systematic study of vedantic scriptures under a competent alive teacher for a length of time.

Through various stages of life, an individual should remember and follow the duties of his Varna and Ashrama scrupulously; only then he will be eligible to gain Self-Knowledge leading to Mokṣa.



This is the life-style of 'Vedic culture' known as 'Sanatana Hindu Dharma'.

Universal peace is inbuilt in Vedic life style. This is the uniqueness of Vedic vision.

**OM TAT SAT**

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**SWAMINI SATYAVRATANANDA SARASWATI**