

Sindhu-Varna system वर्ण व्यवस्था?

What is “Varna System”/ वर्ण व्यवस्था?

Varna is a Sanskrit term, derived from ‘vr’ – to cover, to envelop, count, classify, consider, describe or choose.

**CASTE - PORTUGUESE WORD “CASTA” - BREED OR RACE.
- WHICH IS CONTEXTUALLY WRONG.**

जन्मना जायते शुद्रः। संस्कारात् द्विज् उच्यते।

‘Janmana Jayate Shudrah, Sanskaraat dwij uchatye||’

Skanda Purana Vol.18 Book VI , Nagar Kanda , Chapter 239 , (Efficacy of Adoration , Penance etc.) Verse 31-34

Purpose of the Varna system

Brahmins-teachers and wise men(sometimes priests).

Kshatriyas - warriors,

Vaishyas - merchants and **Shudras** are service providers. The varnas are basically occupational classifications based on the qualities of each individual.

ब्राह्मणोऽस्य मुखामासीद्ब्राह्मणं राजन्यः कृतः।

ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥१३॥

Purusha Sooktam 13 / Rigved 10.7.90.13 — The Brahmana (spiritual wisdom and splendour) was His mouth; the Kshatriya (administrative and military prowess) His arms became. His thighs

were the Vaisya (commercial and business enterprise); of His feet, the Sudra (productive and sustaining force) was born.

This is validated in Bhagavad Gītā 4.13 verse,

Sloka

*चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ 13 ॥*

BG 4.13: The four categories of occupations were created by me according to people's qualities and activities. Although I am the creator of this system, know me to be the non-doer and eternal.

śāstra-s tell of great Rishi (sages) born in various varnas such as Vyasa from a fisherman's daughter and Satyakama Jabala. There is no discrimination based on what varna you belong, As Shruti considers all of them equal.

What is "Śāstra"? / शास्त्र कः

The word Śāstra (शास्त्र) — means "śāsanāt trāyate iti śāstram" — that which protects by teaching. The term derives from "śās", meaning "to teach, instruct, chastise, correct," and also "to order, command, rule, govern.

THE DIVISION OF VEDIC LITERATURE

⊕

	RIG-VEDA		YAJUR-VEDA		SĀMA-VEDA	ATHARVA VEDA
		&	Kṛṣṇa	Śukla		
Śākhās <i>Schools</i>	Sakala Vāskala		Taittiriya Kāṭhaka, Maitrāyaṇi	Madhyāṃdina, Kanva	Kauthuma- ranayaniya, Jaimini/ Tālavakara	Śaunaka, Paippalāda
Samhitā <i>Root Texts</i>	ṛk		Taittiriya Kāṭhaka, Maitrāyaṇi	Vājasaneyi	Sāma	Atharva
Brāhmaṇa <i>Interpretive texts</i>	Aitareya, Kauṣītaki, Śankhāyana		Taittiriya Kāṭha	Śatapatha	Pañcaviṃśa, Ṣaḍviṃśa Jaiminiya Sāma-vidhānam Chāṇḍogya	Gopatha
Araṇyaka <i>Anchorite texts</i>	Aitareya, Kauṣītaki, Śankhāyana		Taittiriya, Kāṭha	Bṛhadaranyaka	Tālavakra	
Upaniṣad <i>Philosophical texts</i>	Aitareya, Kauṣītaki		Taittiriya, Kāṭha, Maitri	Bṛhadaranyaka Śvetāśvatara Īśa	Chāṇḍogya, Keṇa Tālavakra	Muṇḍaka, Māṇḍukya Praśna
Minor Upaniṣad	Ātma-bodha Nāda-bindu Mudgala		Nārāyaṇa Sarva-sāra Amṛta-bindu Tejo-bindu Skanda Śārīrikā Garbha Kali-santarana Yoga-tattva Amṛta-nāda Varāha Yoga-kuṇḍali	Muktika, Nirālamba Paingala Adhyātma Subala Tāra-sāra Bhikṣuka Haṃsa Maṇḍala-brahmaṇa Subala	Maitreya Vajra-sūci Dhyāna-bindu	Nārada- parivrājaka Śaṅḍilya
Gṛhya sūtra <i>Manuals of Domestic rituals and social rules.</i>	Aśvalayana, Kauṣītaki, Śankhāyana,		Baudhāyana, Āpastamba, Hiranyakeśin, Bhāradvāja, Satyasadha, Vaikhānasa	Parāśkara	Gobhila, Khadira, Jaimini	Kauśika
Dharma Sūtras <i>Law books</i>			Āpastamba Baudhāyana Vaikhānasa	Parāśara	Gautama	

The six Vedāṅgas or 'Limbs of the Vedas'			Upa-Vedas
1. Śikṣā		Phonetics	Āyur-Veda (Health)
2. Chandas		Prosody	Dhanur Veda (Archery)
3. Vyākaraṇa :-		Grammar	Śastra-śāstra (Martial Arts)
	Aṣṭhādhyāyī	By Pāṇini	Gāndharva-Veda (Music)
	Dhātu-pāṭha		Sthāpatya-Veda (Architecture)
	Gaṇa-pāṭha		Śilpa-śāstra (Fine Arts)
	Lingānuśāsana		
	Śikṣā		Ṣaḍ-darśana
4. Nirukta		Etymology (by Yāska)	Mīmāmsa Sūtras (Jaimini)
5. Jyotiṣa		Astronomy/Astrology	Nyāya Sūtras (Gautama)
6. Kalpa	Śrauta sūtra	Ritual	Saṅkhya Sūtras (Kapila)
	Smārta sutra:-		Vaiśeṣika Sūtras (Kaṇāḍa)
	• Grihya-sūtras		Yoga Sūtras (Patañjali)
	• Dharma-sūtras		Vedānta Sūtras (Bādarāyaṇa)

Secondary Scriptures		Tertiary Scriptures	
Dharma-Śāstras – Law Books		Mahā-Purāṇas	Upa-Purāṇas
Manu Smṛti	Viṣṇu	1. Brahma	1. Adya
Yājñavalkya Smṛti	Dakṣa	2. Padma	2. Narasimha
Parāśara Smṛti	Samvarta	3. Vishnu	3. Skanda
	Vyāsa	4. Śiva (vayu)	4. Shivadharma
	Hārta	5. Linga	5. Durvasa
	Sātātapa	6. Garuda	6. Naradiya
	Vasiṣṭha	7. Nārada	7. Kapila
	Yama	8. Bhāgavata	8. Vamana
	Āpastamba	9. Agni	9. Aushanasa
	Gautama	10. Skanda	10. Brahmānda
	Devala	11. Bhaviṣya (kalki)	11. Varuna
	Sankha	12. Brahmavaivarta	12. Kalika
	Likhita	13. Mārkaṇḍeya	13. Maheshvara
	Uṣāna	14. Vāmana	14. Samba
	Atri	15. Varāha	15. Saura
	Śaunaka	16. Matsya	16. Parashara
	Aṅgīrasa	17. Kurma	17. Maricha
	Kātyāyana,	18. Brahmāṇḍa	18. Bhargava

Pancharātra Āgama	Śaiva Āgama	Śakta Tantra
Major Samhitas from 210	Śivāgama	Chinnamasta Tantra
Ahirbudhnya saṁhita	Kāmika	Gandharva Tantra
Aniruddha	Sūkṣma	Ganapati Tantra
Hayaśirṣa saṁhita	Candrajñāna	Svacchanda Tantra
Īśvara saṁhita	Yogarāja	Guptasādhana Tantra
Jayākhyā saṁhita	Cintya	Jñānārṇava Tantra
Kaśyapa saṁhita	Kāraṇa	Kākachandīśvara-kalpa
Lakṣmi tantra	Makūṭha	Nirvāṇa Tantra
Mahā-sanatkumāra	Ajita	Kali
Nārayaṇa	Raurava	Niruttara Tantra
Padma saṁhita	Dīpta	Kāmakhya
Parama saṁhita:	Sahasra	Kauḷavali
Parameśvara saṁhita .	Amśumat	Kubjika
Parāśara saṁhita	Suprabheda	Kulāchudāmaṇi
Pauṣkara saṁhita	Rudrāgama	Kuṇḍalini
Sudarśana saṁhita	Vijaya	Malinivijayottara
Vihagendra saṁhita	Nihśvāsa	Mātrikabheda
Viṣṇu saṁhita	Svayambhūva	Māya Tantra
Viṣṇu-tattva Saṁhita	Anala	Netra Tantra
Viśvaksena	Vīra	Nila Tantra
Viśvamisra	Vimala	Saraswati Tantra
Agastya saṁhita	Mukhabimba	Tantra-loka
Kapīñjala saṁhita	Prodgīta	Tantra-rāja
Jñānāmṛtasāra	Lalita	Tāra Tantra
Puruṣottama	Siddha	Vināśikha Tantra
Mārkaṇḍeya	Santāna	Yogini Tantra
Viṣṇu-tilaka	Śarvokta	Yoni Tantra.
Śāṇḍilya	Pārameśvara	Mahā-nirvāṇa
Sanatkumāra	Kiraṇa	Prapañcasāra
Sāttvata	Vātula	Toḍala
Nārādīya saṁhita		Kulārṇava
Śeṣa		Viṣṇu-yāmala
Bṛihad brahma		Rudra-yāmala
Paramapuruṣa		Brahma-yāmala
Bhāradvāja		Kula-sāra
Śrīpraśna		

Bhakti Śāstra	Kāvya - Poetics	Social Sciences
Two Itihāsa	Kālidāsa's work	Kama-sūtra (Erotics)
Rāmāyana	Raghu-vaṁśa	Artha-śāstra (Polity & Economics)
Mahābhārata	Kumāra-sambhava	Brihatsamhita (Astrology)
Supplimentary	Ritu-samhāra	Nīti śāstra (Moral/Ethical philosophy)
Bhagavad Gītā	Meghadūta	Jātaka Mālā (Tales of the Buddha)
Harivaṁśa	śakuntala	Pañca-Tantra (Moral guidance)
Yoga-vaśiṣṭha	Vikramorvaṣī	Hitopadeśa (Good counsel)
	Other Poets	
	kirāṭhārjunīya by Sri Harśa	
	Gītā-govinda by Jayadeva	
	Subhāṣita-ratna-Bhaṇḍāgara by Bhartrihari	
	Mṛccakaṭhikā by Śudraka	
	Mahā-vīracarita by Bhavabhūti	
	Uttara-rāma-carita by Bhavabhūti	
	Ratnāvalī by Sri Harśadeva	
	Nāgānanda by Sri Harśadeva	

Ancient Persians started calling us as “Hindu”, because “S” in Sanskrit turns “H” in Persian. And this is how we received the “Hindu” name.

This name ‘Hindu’ later spread to the Ancient Arabs and finally to Europe as ‘Indu’. The Greeks changed the name ‘Indu’ to ‘Indus’. Other Europeans changed the name ‘Indu’ to ‘India’.

Our scriptures do not give us a definitive name, instead, it tells us that we are **manava-s** or human beings.

Sanatana Dharma, which appears in the text Manu Smṛti (4.138), one of the authoritative texts on religious ethics. Now, what is Sanatana Dharma?

सत्यं ब्रूयात् प्रियं ब्रूयात् सत्यमप्रियम् ।
प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥

4.138. Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth, and

let him utter no agreeable falsehood; that is the eternal law

At the time of our religion, there was no other religion existent for it to distinguish itself from. Sanatana Dharma also had the ability to inspire other religions as well which are **Buddhism** and **Jainism**.

- **ऋग्वेद** – सबसे प्राचीन जिसमें मन्त्रों की संख्या 10,627 है। विभिन्न देवताओं का वर्णन है।
- **यजुर्वेद** – इसमें कार्य (क्रिया) व यज्ञ (समर्पण) की प्रक्रिया के लिये 1975 गद्यात्मक मन्त्र हैं।
- **सामवेद** – इस वेद का प्रमुख विषय उपासना है। संगीत में गाने के लिये 1875 संगीतमय मंत्र।
- **अथर्ववेद** – इसमें गुण, धर्म, आरोग्य, एवं यज्ञ के लिये 5977 कवितामयी मन्त्र हैं।
- **सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिज्ञानमपोहनं च |
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् || 15 ||**
- *sarvasya chāham hṛidi sanniviṣṭomattaḥ smṛtir jñānam
apohanam cha vedaiśh cha sarvair aham eva vedyo
vedānta-kṛid veda-vid eva chāham*
- मैं ही समस्त प्राणियों के हृदय में स्थित हूँ। मुझसे ही स्मृति, ज्ञान और अपोहन (उनका अभाव) होता है। समस्त वेदों के द्वारा मैं ही वेद्य (जानने योग्य) वस्तु हूँ तथा वेदान्त का और वेदों का ज्ञाता भी मैं ही हूँ।।

- ऋषियों को यह वेद मंत्र गहन तपस या ध्यान द्वारा प्राप्त हुआ। और ध्यान से किस प्रकार मिला? तो इसके लिए ऋग वेद के १०वे मंडल में ७१वे मंत्र में बताया है कि ऋषियों ने अपने ध्यान में सूक्ष्म ध्वनि सुनी जिसे ईश्वर वाणी भी कहा जाता है। इसी ध्वनि को ऋषियों ने ध्यान पूर्वक सुना, स्मरण किया और इसी मंत्र को फिर गुरु-शिष्य परम्परा से ओरों तक पहुँचाया।

- **यज्ञेन वाचः पद्वीयमायन्तामन्वाविन्दुर्षिषु प्रविष्टाम् ।
तामाभृत्या व्यदधुः पुरुत्रा तां सप्त रेभा अभि सं न्वन्ते ॥ १०.०७१.०३**
— **ऋग वेद**

- वाणी के अर्थ को जानने वाले विद्वान लोगों ने वाणी के मार्ग को अर्थात् पदों के प्रयोग द्वारा अभीव्यंजनीय अभिप्राय को यज्ञ से प्राप्त किया। अतीन्द्रिय पदार्थों को, विषयों को समझने वाले तत्त्वदर्शी ऋषियों में प्रविष्ट हुई अर्थात् उनकी अन्तश्चेतना से उत्पन्न हुए उस वाणी को उन्होंने प्राप्त किया। ऋषियों से वाणी का ज्ञान प्राप्त करने के पश्चात उन विद्वानों ने उस वाणी को अर्थात् वाणी के ज्ञान कूँ ऋषियों से लेकर उनके देशों में पहुँचाया। अर्थात् उन्होंने सभी लोगों को वाणी का प्रयोग सिखाया। उस वाणी को गायत्री आदि सात छंद शब्द अर्थात् गान करते हुए चारों ओर, सब स्थानों पर, स्तुतियों के रूप में सम्यक् रूप से प्रसारित करते हैं।

आप्त पुरुष

**अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं हीरचापलम् ॥१६.२ ॥**

॥१६.२॥ अहिंसा, सत्यभाषण; क्रोध न करना; संसारकी कामनाका त्याग; अन्तःकरणमें राग-द्वेषजनित हलचलका न होना; चुगली न करना; प्राणियोंपर दया करना सांसारिक विषयोंमें न ललचाना; अन्तःकरणकी कोमलता; अकर्तव्य करनेमें लज्जा; चपलताका अभाव।

Hindu philosophy emphasizes selflessness, ability to govern, commitment to **dharmā**, perseverance, and fair-mindedness as paramount, in addition to the above. The commitment to **dharmā**, which means proper conduct, and unwavering morality are cornerstones of a leader.

Meditation has many advocates. Oprah Winfrey calls meditation a heightened state of being which fosters creativity.

1. Preparation
2. Allies
3. Centralized v/s distributed leadership.
4. Team Spirit
5. Commitment
6. Right managers to calculate risk and benefits, weakness of self and others.
7. Ground reality
8. Women empowerment

Bhagavad Gita, Chapter 2, Verse: 47

The verse is—

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७

You have the right to work only but never to its fruits.

Let not the fruits of action be your motive, nor let your attachment be to inaction

Chapter 3: Karma-yoga

TEXT 35

*sreyan sva-dharmo vigunah
para-dharmat sv-anusthitat
sva-dharme nidhanam sreyah
para-dharmo bhayavahah*

It is far better to discharge one's prescribed duties, even though they may be faulty, than another's duties. Destruction in the course of performing one's own

duty is better than engaging in another's duties, for to follow another's path is dangerous.

Chapter 6: Sankhya-yoga

TEXT 5

*uddhared atmanatmanam
natmanam avasadayet
atmaiva hy atmano bandhur
atmaiva ripur atmanah*

A man must elevate himself by his own mind, not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.

Manage your mind and emotions

"maatrasparshas tu kaunteya

shitosna sukha dukha dah

agamapayino anityas

tams titikshasva bharata"

Every entrepreneur has his share of ups and downs. In such a life of unpredictability, it's a good idea to stay calm and not get affected by these changes. As the Bhagavad Gita says, the mind acts like an enemy for those who do not control it. A person who is unwavering by contrasts of pain and pleasure, heat or cold and puts his friends and enemies in the same boat, such an equanimous being reaches great heights.

Move over greed and work for society

"tri-vidham narakasyedam

dvaram nāśanam ātmanah

kāmah krodhas tathā lobhas

tasmād etat trayam tyajet"

The biggest startups in the world today are focused on visions of a better society. Most of them are solving an existing problem and hence, serving society in the bigger picture. The shloka talks about looking beyond greed in this world surrounded by material pursuits, as anger and greed can be self-destructive. There are many distractions in the entrepreneur's journey and it's important to save your mind from them.

Sri Krishna said: By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them."

*"prakritim svam avastabhya
visrijami punah punah
bhuta-gramam imam krtshnam
avasam prakriter vasat"* ([Bhagwat Gita: Chapter Nine verse 8](#))

"Sri Krishna said: The whole cosmic order is under Me. Under My will it is automatically manifested again and again, and under My will it is annihilated at the end."

God is called Brahm,

Whole world dwells in Brahm,

Whole world comes from Brahm,

Whole world goes back in Brahm,

Whole world breathes in Brahm,

Let's worship that Brahm, the God

Jai Sri Krishna