

society. The good and bad are not diagnosed by merely examining the texture of the person's skin or the colour of his hair; an individual is judged only by his expressions in life and by the quality of his contacts with the world outside. These alone can reflect one's inner personality --- the quality and texture of the contents of one's mind-intellect.

After testing and determining the quality of the inner personality, the individuals in the community are classified, and different types of duties are prescribed for each. Naturally, the duties prescribed for a *Brahmana* are different from those expected of a *Kshatriya*; and the work of the *Vaishya* and the *Shudra* should necessarily be different from that of the *Brahmana* and the *Kshatriya*. The *Shastra* enjoins duties, by pursuing which the preponderant *Tamas* can be evolved into *Rajas*, which, in its turn, can grow to become *Sattwa*. And, even then, the seeker must wait for the sublimation of *Sattwa*, when alone the final experience of the Infinite is gained.

By observing a person one can conclude as to which class he belongs to --- whether to the *Brahmana*, the *Kshatriya*, the *Vaishya* or the *Shudra*. In this context, when we say a man is *Sattwic*, it only means that the *Sattwic* qualities are predominant in him; even in the most *Sattwic* of persons, at times, the *Rajasic* and the *Tamasic* qualities can and will show up; so too, even in the most *Tamasic* man, *Sattwa* and *Rajas* will necessarily show up sometimes. No one is exclusively of one *guna* alone.