

could parade their assumed knowledge by quoting, IN BITS, stanzas like this one.

The decadent Hindu-*Brahmin* found it very convenient to quote the first quarter of the stanza, and repeat "I CREATED THE FOUR *varnas*," and give this tragic social vivisection a divine look having a godly sanction. They, who did this, were in fact, the greatest blasphemers that Hinduism ever had to reckon with. For Vyasa, in the very same line of the couplet, as though in the very same breath, describes the basis on which this classification was made, when he says, "BY THE DIFFERENTIATION OF THE MENTAL QUALITY AND PHYSICAL ACTION (OF THE PEOPLE)."

This complete definition of the *Varna* not only removes our present misunderstanding but also provides us with some data to understand its true significance. Not by birth is man a *Brahmana* (*Brahmin*); by cultivating good intentions and noble thoughts alone can we ever aspire to *Brahmana*-hood; nor can we pose as *Brahmana* merely because of our

external physical marks, or bodily actions in the outer world. The definition insists that he alone is a *Brahmana*, whose thoughts are as much *Sattwic*, as his actions are. A *Kshatriya* is one who is *Rajasic* in his thoughts and actions. A *Shudra* is not only one whose thoughts are *Tamasic*, but also he who lives a life of low endeavours, for satisfying his base animal passions and flesh-appetites. The scientific