

But what we witness around us, in the name of caste, is the ugly decadence into which the Hindu way-of-living has fallen. Caste, in those days, was conceived of as an intelligent division of the available manpower in the community on the basis of intellectual and mental capacities of the individuals.

Those who were intellectuals and had a passion for research and study were styled *Brahmanas* (*Brahmins*); those who had political ambitions for leadership and took upon themselves the risky art of maintaining peace and plenty and saving the country from internal and external aggressions, were called the *Kshatriyas*; those who served the community through agriculture and trade were the *Vaishyas* and, lastly, all those who did not fall in any of the above categories were styled as *Shudras*, whose duties in society were service and labour. Our modern social workers and officials, agricultural and industrial labourers all must fall under this noble category!

In the largest scope of its implication, when we thus understand the caste-system, it is the same as today's professional groups. Therefore, when they talk so seriously about the inadvisability of "admixture of the castes," they only mean what we already know to be true in our own social pattern: an engineer in charge of a hospital and working in the operation-theatre as a doctor would be a social danger, as much as a doctor would be if he is appointed as an officer for planning, guiding and executing a hydro-electric scheme!