

society. The time-honoured means for this are agriculture, cattle-rearing and trade. But in course of time, tapping the resources of nature has developed marvellously; industry has grown to the point of perplexing its progenitor. And these are all the occupations of the *Vaisya*.

All craftsmen, artisans, job-workers, and technicians are classified as *Vaisyās*. The modern practitioners such as the lawyers and the doctors are also to be treated as *Vaisyās*. The dharma of these people is to serve society through their calling; but if they exploit people they become offenders morally, if not legally. The preparation and the sale of intoxicants are not sanctioned by dharma unless they are handled as medicines.

The *Sūdra* is he who can only render physical labour, but who is incapable of setting up a calling of his own. Whoever gets himself employed as a paid lower subordinate to somebody, is a *Sūdra*, dependent on others for his livelihood. A clerk who merely does an intellectual work as directed, is also a *Sūdra*. The labour class people come under this classification. But all the paid men are not *Sūdrās*. A school master with the right frame of mind is a *Brāhmaṇa*. A government officer is a *Kshatriya*. The rank and file in the army are all *Kshatriyās*. People who sell their labour and independence and those who take bribes and tips are all *Sūdrās*. He whose life is centred in the body and who has no other higher outlook in life is a *Sūdra*.