

caste system in India. *Varna*, meaning different shades of texture, or colour, is employed here in the *Yogic*-sense. In the *Yoga Shastra*, they attribute some definite colours to the triple *gunas*, which mean, as we have said earlier, "the mental temperaments." Thus, *Sattwa* is considered as white, *Rajas* as red, and *Tamas* as black. Man is essentially the thoughts that he entertains. From individual to individual, even when the thoughts are superficially the same, there are clear distinctions recognizable from their temperaments.

On the basis of these temperamental distinctions, the entire mankind has been, for the purpose of spiritual study, classified into four "castes" of *Varnas*. Just as, in a metropolis, on the basis of trade or professions, we divide the people as doctors, advocates, professors, traders, politicians, *tongawalas*, etc., so too, on the basis of the different textures of thoughts entertained by the intelligent creatures, the four "castes" had been labelled in the past. From the standpoint of the State, a doctor and a *tongawala* are as much important as an advocate and a mechanic. So too, for the perfectly healthy life of a society, all "castes" should not be competitive but co-operative units, each being complementary to the others, never competing among themselves.

However, later on, in the power politics of the early middle-ages in India, this communal feeling cropped up in its present ugliness, and in the general ignorance among the ordinary people at that time, the cheap *pandits*