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Caste System of India Explained

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Abstract:. The narrative taught in Western school curricula, which claims that contemporary Hindus practice racism through the caste system, is a comparison often seen as equivalent to asserting that present-day Europeans and Americans are practitioners of brutal colonization and chattel slavery. This paper aims to demonstrate that Hindus have moved away from caste-based prejudice as significantly as White populations have moved away from racism against non-Whites. This progress in India has been enabled by proactive steps taken by some elected leaders of its democracy over the past 75 years after independence. The caste system, while historically part of Hinduism, originated as a division of labor, positing that all societies require specialists: in the material world (Shudras), the financial world (Vaishyas), the governance world (Kshatriyas), and the spiritual world (Brahmins). Hindu scriptures suggested that expertise would develop if, for example, Shudra parents trained their children at home in the profession, and that certain professional traits might also be biologically inherited.

Keywords: Caste system, Hinduism, social structure.

INTRODUCTION

The social structure known as the caste (varna in Sanskrit) system was established by sages prior to the advent of Parashurama. A narrative widely held by non-Hindus worldwide is that the caste system involves racist practices of one group towards another—a view that is even taught in their school syllabi (Visweswaran, K. *et al.*, 2009).

The truth is that the caste system was originally conceived as a division of labor designed to ensure society had four main specialized groups. All four groups had equal rights but different duties. The caste system is part of Hinduism but as a labor division not an avenue for discrimination. When foreigners first came to India, they were amazed at the skill levels which the caste system brought about (Prashobh, K. 2025).

While the system deteriorated over time, the situation in modern India is visibly improving. When discrimination by Brahmins and Kshatriyas against Shudras began approximately 2,500 years ago, India's military technology stagnated. Consequently, their weaponry became less sophisticated than that of the Muslim and Christian forces who eventually conquered and ruled India for almost 1,000 years. While the duty of a Brahmin was spirituality and that of a Kshatriya was to be the ultimate warrior, it was the Shudras who focused on material things, including innovation and the manufacturing of advanced weaponry. Today, with the rights of Shudras restored, India is once again producing superior technology across all fields

According to the scriptures, the four groups are analogous to the legs, stomach, shoulders, and head of the societal body. There is no human who would cut off their legs because they feel they are an inferior portion of their body. However, it was foretold that disorientation would occur in the Kali Yuga over the last 5000 years, leading to such misguided notions taking hold among Hindus. The legs may be positioned physically lower on the body **, but** if physical height were the sole criterion for superiority, then birds should be considered superior (Prashobh, K. 2025).

In other parts of the world, the 5000 years of the Kali Yuga has also witnessed the brutality of humans toward other humans, as demonstrated by (Keller, W., & Shiue, C. H. 2021):

- the brutal slavery,
- the horrendous killing and destruction of non-Christian cultures by Europeans in South America and Africa,
- the killing of about 100 million Hindus through engineered starvation events (with food from Indian farms diverted to Europe so they could live luxurious lives), and
- the destruction of the Chinese economy via the opium trade?

Blacks were made slaves by Christian Whites in the USA, but they have realized this was wrong, and it is not practiced today. In recent times however there are some in the USA stating that J.D. Vance must pressure his wife to be a Christian (Sami, W. 2024). But what did the Christian Black slave face in the slavery period of the USA?

It must be noted that profession classification and segregation was practiced in many countries. Even in Western countries people have names like Smiths, Bakers, Cook, Fisher, Hunter, and Knight. Doctors have their children being doctors, priests have their children being priests and engineers have their children being engineers.

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Buddhism and Jainism were established about 2500 years ago to address the abuse of other castes by some Brahmins, but these religions did not fully resolve the issues (Deokar, M. A. 2020).

Following this, the Indian subcontinent experienced conquests by Muslim and Christian powers. Therefore, just as Parashurama killed off 21 generations of Kshatriyas to solve a previous caste disorientation, about 21 generations of Kshatriyas and Brahmins were killed off by the Muslim conquest (Anooshahr, A. 2006).

These Muslim did not kill that many people from the Shudra caste because they needed them to produce food, clothes, machines, and artifacts for the country or else it would have been an unprofitable venture to rule India. The Christians were more interested in economic prosperity of themselves and their mother country and therefore decided that the small population of Brahmins, Kshatriyas and sometimes Vaishyas could be utilized as an extension of themselves. Since they were asked to abuse the Shudras, the Christians figured they will keep loyalty to them.

It must be noted that historians found that The East India Company was financed by Indian Vaishya groups. These Vaishya groups were less willing to lend to other Hindu empires like the Marathas because, as one historian stated, “They will be hung upside down if they went to them to ask for their money back.” (Dalrymple, W. 2024)

It was the policy of some Muslim conquerors to exterminate the Brahmins (often after slow torture) and forcibly convert all Kshatriyas to Islam through a ceremony culminating in the consumption of beef. This approach was famously documented by Tipu Sultan’s secretaries, detailing his instructions to his generals (Datta, S. K. 1924).

Consequently, it is highly probable that regions of India brutalized by Muslim conquest do not have genuine Brahmins or Kshatriyas who are descendants of ancient families who practiced the traditional caste vocations. Instead, those who claim the titles of Brahmin and Kshatriya in these formerly conquered regions today may originate from other castes who filled the resulting societal vacuum after the genocide. This author initially inferred this possibility from the vast difference in the educational attainment between the Bengali Brahmins and the Tamil Brahmins in his city; the Tamil Brahmins, in particular, rank among the world’s most highly educated.

Today, issues related to the caste system have been largely addressed in India through dedicated action by leaders, a development often cited as contributing to India’s rise as a world power.

In Kerala state of India, the caste problem was largely addressed due to the work of Namboodiripad. He was a Brahmin Chief Minister who was disgusted that his own relatives just sat around and collected money. So, he gave all their land to the tillers of the land, thereby ending feudalism (Namboodiripad, E. M. S. 1981).

All nations need these four groups of people. Vivekananda said something to this effect (paraphrasing greatly) (Vivekananda, S. 2019).

The traditional job and primary duty (*dharma*) of a Shudra, as outlined in various ancient Hindu texts like the *Bhagavad Gita*, is service (*seva*). Their work is primarily in the material world. They are the modern-day equivalent of engineers who will become the leaders of society as AI advances. The ability of the Shudras to transform materials like sand into valuable computer chips—along with their precision in following instructions from computers—will become paramount as AI take over.

When warfare ceases due to the increasingly destructive power of weapons, the Vaishyas acquired power. Consider: would you choose to fight a person with the assured knowledge that both of you will die? The Vaishya’s job function involved financial investment and money lending. They were involved in cattle because cattle served as currency in ancient times. In the modern day, they are the bankers who are controlling the world today.

The Kshatriyas—fighters like soldiers, police, or lawyers—controlled the world through much of recorded history.

Finally, those who focus purely on the spiritual realm are the Brahmins, who, according to the *Puranas*, controlled the world when mantras provided humanity with all it needed. It was when the Brahmins forgot their mantras that the Kshatriyas took over control and held power for a long period of recorded history.

For those who doubt that engineers are the modern equivalent of Shudras, the answer lies in considering the Puranas. Who among the people of ancient times dealt directly with the material world? Some claim that the deep thinking required for creating the latest computer chips and writing

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the latest software is the exclusive domain of Brahmins. However, a study exists that reportedly showed the blood vessel density in the brain of a mechanic is vastly greater than that of a salesman. This indicates that handling material things—even in a low-paying job like a mechanic—requires extensive use of the brain.

The Brahmins dealt with the ephemeral spiritual realm. The Kshatriyas dealt with the equally ephemeral world of warfare, where outcomes were affected by countless factors like the skills of warriors and the quality of weapons. The Vaishyas dealt with the unpredictable world of finance, which is not as tangible as the physical world.

It was only the Shudras who consistently worked with the material world (for instance, by making pots out of clay); in ancient times, the other three castes (Brahmins, Kshatriyas, and Vaishyas) largely avoided this domain.

It must be noted that today, engineers worldwide are rarely in politics and therefore have little say in the governance of countries. In previous times, politicians were guided by Brahmins. Today, financial clout runs politics, and in the near future, engineers who master the material world will have a significant say in how politics is run (Lieber, K. A. 2005). For the sake of Hindu unity, no caste should be considered superior.

Optimally, the four castes should function like musicians in a band: no single instrument is superior, and it is only when all play together that the music becomes beautiful. Unity does not mean uniformity, just as the five fingers are different yet can work together in unison.

Similarly, there is also no need for the imposition of Hindi across India. Google Translate and other applications can certainly help Indians communicate. However, before these technological advancements are fully refined, English serves as the current language that unites all Indians (Cheema, Y. *et al.*, 2025).

The scriptures clearly state that the supreme goal of human life, which is realizing we have always been God can be attained by all, from the Shudras to the Brahmins. From the women who have only done household work all her life diligently, the workers who worked hard digging ditches and developed machines for the good of the community, the profiteering businessmen, the ultimate warrior and the sage.

A falsehood has been taught and written in various scriptures, claiming that a human must be reborn through a particular hierarchy of lives (from Shudras and Vaishyas through Kshatriyas to Brahmins) to attain the supreme spiritual goal. This falsehood was inserted by unscrupulous Brahmins and Kshatriyas to justify their superiority. Just as certain words in the Bible have been tampered with, some Hindu writings have also been altered, especially during this Kali Yuga. The actual truth is that the true knowledge (the Vedas) is not found in books but resides within the heart of each human. Furthermore, the caste system was intended to establish labor specialization—a necessity for a country to reach great strength—and this division should never be interpreted as a social hierarchy. Humans from any caste can reach the ultimate goal of realizing that they are Gods themselves and famous examples include Narada, Valmiki, and Vyasa.

The human consciousness deteriorated from Sathya, Treta, Dwarapa and Kali yuga, this understanding fell, and the Brahmins and Kshatriyas abused the other castes. The Kali yuga was stopped abruptly on 10/23/2015, 12:15 PM and we now are living in the Sathya yuga (Baba, S. S. S. 2015). Today we still see the heavy violence which started at the beginning of the Kali yuga 5000 years ago; this is analogous to switching off power to a fan, it keeps turning for a while.

A Personal Anecdote

This author provided a bag of rice and milk to a squatter family for 30 years. Initially, the donation was for one family, but their squatter settlement was destroyed due to development. For the subsequent 16 years, the donation was given to a different family.

The donation was given to the second family because they consisted of a father, a mother, and nine children—two girls and seven boys. The family had given up one girl and one boy for adoption. All the children are now adults and currently work as laborers.

Initially, this author felt the expense of supporting that family had been wasted because the children had not succeeded in education, despite their school being only about 200 meters from their home. Their daughter managed to achieve good results in High School but did not pursue her education further and is currently working in a mall. This author is an electrical engineering professor, advised the mother (whose husband had

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passed away) to send the girl to his university, as the state provides free university education.

However, the author often hires one or two of the boys to assist in building his engineering research projects. Once during a lunch break, one of the boys shared his perspective with us. They seem to be entirely free of worry. They dislike office jobs, which they feel are deceitful, and prefer only heavy-duty work; they refuse even light construction labor. This author suggested they pursue a wiring certification to improve their opportunities, but they appear to live solely for the day.

The Wisdom of the Carefree

This author's student also expressed surprise at such a carefree existence, noting that professors and students must work through a complicated matrix to achieve success. Yet, that carefree life is fundamentally closer to the divine essence, while we are like waste pickers who accumulate empty bottles and other trash, believing solidly that these are worthy possessions. This author now feels a freedom speaking to those boys that is completely unlike any he finds with other friends. They appear to have developed a better spiritual understanding than most people.

Control by the Priestly Class

Historically, most religious leaders, whether in India or Europe, have not wanted the poor to enter their places of worship because the poor cannot provide financial assistance to the temples or churches. In India, this exclusion went even further, with some castes being treated worse than animals. This non-recognition of humanity must be the justification used by aggressor groups: they do not treat their victims as human.

Since the dawn of the Kali Yuga 5,000 years ago, Brahmins and Kshatriyas looked upon the Shudras of India as less than human and probably treated them worse than Europeans treated the downtrodden in Europe. Similarly, it was common for the European priestly class, as well as the Brahmins, to claim that the great God could only be reached and petitioned through them. Christian priests stated that only they could read the Bible, and Brahmins would state that Shudras could not chant the mantras.

The Truth

The truth is that all of us and everything were created by God out of Him/Herself; therefore, we are already divine ourselves. There is no need to read the Gita or the Bible, visit churches or temples, go on pilgrimages, or chant mantras, because the only essential spiritual activity is realizing our natural self and eventually recognizing that we are God. This simple spiritual achievement has been hijacked by the priestly class for their financial and power benefits in both India and Europe, where they commanded that the route to God was only via them.

Justification for discrimination

Humans cannot inflict atrocities on other humans unless they refuse to acknowledge their victims as human beings. This explains why all aggressors, such as the priestly and ruling classes in Europe and the Brahmins and Kshatriyas in India, did not consider their victims human. Most historical aggressors, including European countries that conquered other nations (even other European countries), often considered the people of the victim nations to be less than human, or equal to the animals they consumed every day. This view was particularly applied when conquering non-European nations. This mentality explains the origin of the word "Slav" (meaning slave) to refer to Eastern Europeans.

Humans realizing they are God

However, if humans realize they themselves are God—an entity immeasurably vast and ancient—they will forgo their petty clamor for wealth and power. Paradoxically, this increased self-realization will grant a person all the power they need, as depicted by the single sage who defeated King Kaushika and his 200,000 soldiers (Sharma, K. 2025). They need not be Brahmins like that sage; they can be Shudras like Valmiki. Later in this chapter there are stories of two women who achieved such power by just doing their household duties perfectly.

These realized souls spend their lives preaching that such spiritual achievement is far greater than material gain. Outwardly, they live a life of seeming poverty, often eating food donated by even very poor Shudra householders, despite possessing the ability to create vast amounts of gold out of thin air.

Racism

It is like there being various races in a country and one race has the concept that they are superior to the other, the whole country can take a downward spiral into economic disaster and chaos.

As an example, this author previously worked as an engineer in a factory in Kuching, Malaysia. The

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management there was, to a very high percentage, of one race, while the workers were comprised of other races.

Initially, everyone was friendly, but by the 14th year, dissatisfaction had grown, and the workers decided to start a Union to fight for their rights.

However, this factory's headquarters was in Silicon Valley, USA, where unions did not exist. If the top management in the US agreed to the formation of a Union in the Kuching factory, they would essentially be required to allow all workers worldwide, including those in Silicon Valley, to do the same.

In such a scenario, the company's few large customers would likely be angered by the introduction of unions to Silicon Valley and would refuse to purchase their products, thereby instantly killing the company.

Consequently, the number two executive of the entire company flew down to the factory. He spoke to all the Union leaders and later gave a speech to the more than 200 executives, stating: "If you don't make friends with the workers, we will shut down the Kuching factory."

However, the local top management, being closely allied with local politicians, did not believe this outcome was possible and took no action to rectify the situation. As a result, the factory, employing 2,500 people, was forced to close.

A few years later, a neighboring American factory closed due to the exact same scenario. Consequently, 5,000 employees lost their jobs, which had a significant impact on the city and the state. Car and home loans went unpaid, and food vendors and other shops lost customers. All these factors severely affected the city's and the state's economy.

The moral of this story is that discriminatory practices can have devastating consequences. Of course, racism has had even wider consequences, as seen during the rise of Nazism in Germany and in the ongoing conflict between Russia and Ukraine.

Contradictorily, this author was a member of a private hockey team that was the most multiracial in the city. This team was consistently the champion, defeating even fitter teams from the military and police forces.

Furthermore, consider the example of the multiracial USA, which remains the top economic power on Earth. Similarly, Malaysia is a highly multiracial and multi-religious country that many initially predicted would not survive (and indeed, there have been close-call racial conflicts). Today, Malaysia, despite its small size, is one of the few countries in the world with more cars than people (Prashobh, K. 2025).

Caste discrimination remains a major hurdle in India, especially in North India. As an OBC (Other Backward Class) individual, generally considered to be from the Shudra caste, I strongly believe that the continued use of names like "Nair" or "Menon" is deeply problematic and should be criminalized.

To illustrate, imagine if white individuals in the USA were to carry surnames such as "John Slave Owner" or "Jack Torturer of Blacks." The surname "Shyam Menon" carries a similar weight, with the Menons having historically been, in my view, more brutal towards OBCs than white people were towards Black people. Just as white Americans have progressed from their past, Indians who are descendants of caste abusers need to confront these realities and move forward.

Caste racism started as a fissure 2500 years ago and the Muslim and Christian conquerors of India made it a big crack to control India more easily via their "Divide-and-Rule" policy; this was the Kali yuga when such disorientation was supposed to happen.

This author was once confronted by an Iban (a race in Sarawak, Malaysia) who said something negative about Indians. This author rebutted, "You, lousy son of a head-hunter." He was a very modern Christian Iban, but the shock in his face and deep thoughts within him can be perceived. He will not bring back whatever perceived defects Indians had. The learning from this episode is that Indians need to take a stand and not just let others abuse them.

Today Westerners tend to look down on Hindus for the following things:

- Low GDP per capita
- Lack of cleanliness in the streets
- Casteism
- Patriarchy

The below four paragraphs addresses each of the four accusations of the Westerners:

Low GDP Per Capita: A Deeper Look

The methodologies used to calculate GDP per capita warrant scrutiny, much like those used to

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create the Press Freedom Index. In the most recent index, India is ranked 159 out of 180 countries. This contrasts sharply with the rankings of other nations **, such as** Kuwait (128), Afghanistan (175), Pakistan (158), and Brunei (97). If one were to try and act as an opposition leader, such as Rahul Gandhi, in Kuwait, Afghanistan, Pakistan, or Brunei, the vast differences in political freedom would quickly become apparent. This author once saw a video of a Bruneian official gleefully making chopping motions with his hands while discussing the penalty for theft (Subramanian, A. 2019).

Furthermore, approximately 40% of Indians, including this author, are vegetarian. The remaining 60% who are not vegetarian rarely consume meat, and when they do, it is typically in very small portions. Consequently, the average Indian food bill is very low. For example, on most days, this author subsists only on moringa leaves, tomatoes, and rice.

While staying in Pondicherry, this author observed that a nearby street inhabited by poor Indians had a moringa tree outside every home. Even if the front yard was cemented, they would create a round hole in the pavement to plant a moringa tree. Every morning around 7 AM, the women would use sticks to pluck the leaves needed for the day's cooking.

This simple and cost-effective diet significantly contributes to sustaining the Indian population, particularly when compared to populations with higher consumption needs.

Despite the low GDP per capita ranking, India is now the third largest economy on Earth by GDP (Purchasing Power Parity - PPP) and is currently the fourth largest economy by nominal GDP.

Lack of Cleanliness in the Streets

It is not the case that India is entirely defined by slums and poverty. If that were true, India would not be able to produce more movies than any other country in the world.

The government's efforts to address issues like cleanliness are on an upward trajectory, not a downward one. India should import the technology for waste-to-energy power plants, which China widely utilizes. If India adopted this, garbage could become a source of income, thereby discouraging people from littering. In China, citizens are paid for their waste, which is used to fuel these power plants (Zhang, D. *et al.*, 2015).

The government is actively working to address pollution, just as governments are doing worldwide. It is not fair to compare Indian cities with European ones, as the latter had a significant head start in development, due in part to wealth extracted from India and other colonies. The government is also making demonstrable progress on critical issues like quality education and access to nutritious food.

Casteism

Caste discrimination, while still existing, has diminished considerably over the past 75 years due to proactive measures taken by modern Indian governments.

For example, India's current Prime Minister, Narendra Modi, comes from an Other Backward Class (OBC) background, and India's President, Droupadi Murmu, is from a Scheduled Tribe (ST)—both groups are historically positioned within the Shudra category. Furthermore, the current Indian cabinet includes a record 27 ministers from the OBC/Shudra groups. In addition, 131 seats in the Indian Parliament are reserved for Scheduled Castes and Tribes—a significant affirmative action measure. Many other individuals from the Shudra group also win elections without relying on reservations (Rani, E. S., & Kamalakar, G. 2025).

A rebuttal to Westerners who categorize contemporary Indians as practitioners of caste racism (a claim which may have been largely true in the 1800s) is to point to the atrocities committed by Western nations in the same period, such as colonization and chattel slavery. Just as a large percentage of Western society has moved away from institutional racism, Indian society has greatly transitioned away from caste-based discrimination (Karunakaran, P. 2024).

Patriarchy

Regarding the perception of a "patriarchal mindset," is a legacy resulting from the 800-year Muslim conquest period. In contrast, Hinduism has a long tradition of revering female deities. Patriarchy appears to be more prominent in North India, where Muslim influence was stronger and women often cover their heads, while this practice is generally not practised in South India.

(Author's personal anecdote): As this author was growing up, his father kept a picture of his parents in the front hall. This author's grandmother was bare-chested in that picture. For people in hot climates, it was historically less common to cover

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the breasts; just do a google image search for women in Bali in 1930. The cultural practice of covering breasts is attributed to Arabian or Western influence after their conquest of India.

In 1662, a European man named John Nieuhof met the Queen of Kollam (which Westerners called Quilon). He recorded that the queen had 700 soldiers around her, and she only had a piece of cloth wrapped around her waist, with the upper portion, including her breasts, exposed. For historical reference, an image drawn by John Nieuhof who met the Queen of Quilon in 1662 can be located using the Google search query: "Queen of Quilon drawn by European in 1662." This picture shows that the Queen of Quilon (current-day Kollam) and her women entourage were bare-chested when she met the European. Kollam was part of the old Travancore kingdom (Pangestuti, A., & Tresnadi, C. 2024).

Contrarily, a widely circulated but historically disputed narrative claims the existence of a "Breast Tax" (Mulakkaram) that women had to pay for the right to cover their chests. This is a false story that originated from an author aiming to convert Hindus to Christianity a couple of decades ago. Their modus operandi is to highlight the perceived defects of Hinduism, thereby obscuring the elephant in the room: that that colonial Christians subjugated, killed, raped, plundered and pillaged most of the world outside of Europe.

The "Breast Tax" was merely a distinguishing nomenclature for a poll tax, not a tax on clothing. This tax, levied on women (who were sometimes referred to by the term for breast, *mula*), was less than the "Head Tax" men had to pay. Because women traditionally did not cover their chests, the breast was a prominent feature of their appearance, leading to the use of the term "breast" when referring to female taxpayers. As illustrated by the image of the Queen of Quilon, it was customary for Hindu women, even royalty, not to cover their breasts.

Actually, in Bali, Indonesia, even in the 1950s, women would cover much of their bodies but would leave their breasts exposed; therefore, these young women exposed their breasts to enhance their beauty (Pangestuti, A., & Tresnadi, C. 2024).

Marco Polo landed in India in 1290 in the regions of Tamil Nadu and Kerala. He wrote that it was very difficult to find a tailor in India because almost everyone wore only a loincloth which covered their genitals and buttocks; neither men nor women covered their chests. He also mentioned that parents put sesame oil on their children to darken their skin, as darker people had more respect in society. This was likely because Agastya, Parashurama, Rama, Krishna, had dark skin. All the idols in temples of Tamil Nadu were black (Vashishta, N).

Colonization, Divide and Rule, and Alcohol

Christian (British, French, and Portuguese) and earlier Muslim conquerors of India accentuated caste discrimination as a part of their "Divide and Rule" policy (Ray, S. 2018).

As an example of the "Divide and Rule" policy employed by British colonizers, consider the Iban and Bidayuh communities in Sarawak, Malaysia. Despite sharing similar physical appearances, traditions, and cuisine, individuals from these two groups often express animosity towards each other and tend to avoid intermarriage. When questioned, they often explain that their ancestors were historical enemies. This historical animosity can reasonably be attributed to the British, who governed the region for 150 years and likely feared a united local populace that could challenge their rule.

Another modus operandi of colonizers was the systematic intoxication of the local populace. The natives of Sarawak, Malaysia, where this author lives, frequently consume alcohol, but many are unable to grasp the broader context—that this was a deliberate, worldwide British policy to intoxicate those who could potentially pose a threat. This pattern is evident among groups such as the Native Americans in North America, the Aborigines of Australia, and the Māori of New Zealand, as well as in all other regions they controlled (Greywolf, C. T. 2020).

When the British abolished slavery, estate owners worldwide found themselves in a quandary, necessitating a replacement labor source for the slaves. They simply created a new term for slavery: "Indentured Workers." They primarily recruited these Indentured Workers from India, as the British navy patrolled the coast of Africa, intercepting ships involved in the Black slave trade. Whenever there was a deficiency of labor, the British simply increased taxes on Indian farmers, who were then forced to sell themselves as labor in Indian ports. To ensure these Indians would not attempt to overthrow them on the estates, the British also inculcated alcohol consumption habits among them (Lal, B. V. 1998).

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The killings the British perpetrated in India, whether through outright murder or orchestrated famines, dwarf the atrocities committed by Hitler and his men. Just as Hitler did not consider his victims to be human, the British viewed Indians as subhuman, capable of performing activities only slightly better than animals; indeed, they demonstrably treated their pets with a far greater degree of respect than they did Indians. Colonial-era signs included those that read, "ROYAL SIMLA CLUB: No DOGS or INDIANS," and another: "DOGS AND INDIANS ARE NOT ALLOWED" (Yelmiş, İ. 2021)

American historian Mike Davis published research detailing 31 serious famines and one minor famine during the 120 years of British rule, compared with only 17 famines in the 2,000 years prior. A complete accounting of Indians who died as a result of British policies suggests a figure of about 100 million, surpassing the combined death toll attributed to Hitler, Stalin, and Mao. The logic is undeniable: British rule in India equaled famine, and its departure meant the end of famine (Davis, M., & Frommer, M., 1993).

A contemporary Hindu perspective may explain the racism of the British over the last few hundred years by noting that any system will exhibit historically recorded defects. Because Indians possess the oldest recorded history, they are also aware of conquests by kings mentioned in the Puranas that caused equal or greater destruction. Therefore, British rule, in the Hindu mind, is merely a blip on their combined historical memory.

Skills Passed Down via the Caste System

As mentioned previously, when foreigners first came to India, they were reportedly amazed by the high level of skill fostered by the caste system. Based on my experience as a professional engineer and professor, I understand that job specialization offers significant advantages. I continue to undertake wiring contracts and know that every turn of a screw requires specific skill; project failures inevitably occur if tasks are not executed properly.

My father, an electrical technician, was trained to fight the Japanese in Burma during World War II (WWII). During the war, he performed a vital support role, involving parachuting into battlefields with heavy Morse Code equipment on his back to communicate with central command.

When he had children, our home was filled with electrical books, parts, and tools, which sparked an interest in the field among all five of us. He would also take us, one at a time, on his motorbike to his workplace at the airport during night shifts, where he would communicate with pilots using Morse Code. This environment led to all five children becoming highly successful engineers.

Similarly, I maintain a substantial collection of electrical engineering books, parts, and tools at home, and I married an electrical engineer. As a result, two of our children are currently working as electrical engineers, and the third is studying at university to pursue the same profession.

My family members might, however, diverge from electrical engineering, as the traditional Shudra professional categories encompass roles such as electrical, mechanical, and civil engineers, as well as farmers or artisans. The family generally aims to avoid professions associated with money lending, police, lawyers, soldiers, or priests. However, should an attack occur, the family believes it must depart from its usual nature and deliver severe retribution, much like Parashurama, who, despite being born into the Brahmin caste, famously eliminated all warriors in his path.

If professions are consistently pursued across many generations, it will lead to professional perfection, which is precisely what the country needs. It is not only the culture of the home, but also certain biological traits suitable for the profession, that will be passed down (Prashobh, K. 2025).

No Superiority in the Caste System

There is no such thing as lower or higher caste. Ignorance is a bane for humanity. For example, most terrorists have no clue of the reason they committed their crimes. A Shudra can reach the ultimate goal of human life which is to realize we are God ourselves just as a Brahmin can.

Examples of Sudras who did it are Valmiki and Vyasa, the authors of the Ramayana and Mahabharata respectively. Then there was Hanuman who was totally out of the caste system because he is an animal but became absolutely divine with temples all over India built to worship him. If one studies the backgrounds of the 1000 greatest sages of Hinduism, most are from the Shudra caste (Parmar, J. K., & Bhadauriya, V. S). It is simple, only the poor put in the necessary efforts to reach greatness. This author worked for a long time as an engineer in the field and

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subsequently worked as a university lecturer teaching electrical engineering for the past 11 years. It was noticed that the very top students (who only got straight A's) lived very humble lives, one of them did not even have any furniture in his home.

Each person doing the best they possibly can in their chosen field is in itself a worship to God. This applies to the ultimate farmhand or machine maker who works out of love for their crops or machines, the ultimate financier, the ultimate warrior, and the ultimate teacher about Brahman. In the original caste system, the other castes did not need to pray; they simply achieved perfection, much like Michael Jordan playing basketball or Usain Bolt running the 100 meters. In the back of their minds, they knew the prayers for the society were being taken care of by the Brahmins.

This Author's Caste History

This author's ancestors taught a German named Hermann Gundert to write the first Malayalam-English dictionary, in 1872.

Gundert was significantly helped by local scholars in his work on the Malayalam language, specifically a group known as the Uracheri Gurukkanmar (also called Puthusseri Gurukkal). This group, belonging to the Thiyya community (a Shudra caste) in Chokli near Thalassery, was sometimes referred to as the Five Brothers. They were instrumental in teaching Gundert Sanskrit and Malayalam, serving as a major source of inspiration and instruction for compiling his dictionary.

The five members of the Uracheri Gurukkanmar were:

- Kunjikannan Gurunathan
- Kunjichanthan Gurunathan
- Othenan Gurunathan
- Chathappan Gurunathan
- Koran Gurunathan

Gundert consulted these well-established local teachers to master the Malayalam language, including its literary, colloquial, and idiomatic forms. This comprehensive tutelage contributed greatly to the quality of his landmark work, ***A Malayalam and English Dictionary***, which was published in Mangalore in 1872 and stands as the first such dictionary for the Malayalam language.

From Ashram to King's Court

The history of this lineage begins in the early 1800s. While grazing cows near an ashram (hermitage), the five brothers listened to the teachings of a sage whose voice carried clearly outside the secluded jungle retreat. Eventually realizing the five were absorbing his lessons, the sage invited them into the ashram.

This period followed the conquest of that portion of Kerala by Muslims, an event that had decimated much of the Brahmin and Kshatriya populations of the region, whose remaining members had escaped deep into the jungles. This context likely explains the sage's humility and willingness to invite this author's ancestors into his ashram.

Adhering to the caste system as a division of labor, the five brothers focused mainly on Ayurvedic medicine, seeking to serve in a capacity aligned with the Shudra vocation.

One day, the king of the region fell severely ill. Although help was sought from all the Brahmin Ayurvedic doctors, they failed to cure him. The king was initially unwilling to invite any one of the five brothers, despite their renowned success as doctors, because they belonged to the Shudra community. However, facing imminent death, one of the five brothers was finally called in out of desperation. The king was immediately cured and bestowed a handsome reward upon the brother, an act that brought immense wealth to their entire lineage.

Distinguished Descendants

This lineage includes several highly distinguished individuals who have made significant contributions to India:

- M.K. Vainu Bappu: Awarded the Padma Bhushan (India's third-highest civilian award) in 1981 (Radhakrishnan, V. 1982).
- E. K. Janaki Ammal: A noted botanist awarded the Padma Shri in 1977 (Jyothisha, V. R., & Shalini, M. 2022).
- R. K. Krishna Kumar (KK): The "right-hand man" and a close confidant of Ratan Tata. His last position at Tata was Director of Tata Sons. He was awarded the Padma Shri (India's fourth-highest civilian award) in 2009 for his contributions to Trade and Industry (Bhat, H. 2025).

Contributions of M.K. Vainu Bappu:

- The only Indian to have both a comet and an asteroid named after him.
- Pioneered spectroscopic studies of Wolf-Rayet stars for his Ph.D. thesis.
- Conducted pioneering research in H-gamma photometry for calibrating the absolute magnitude of early-type stars.

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- Founder-Director of the Indian Institute of Astrophysics (IIA).
- First President of the Astronomical Society of India (ASI).
- Instrumental in setting up the Gauribidanur Radio Telescope array.
- Awarded the Shanti Swarup Bhatnagar Prize for Science and Technology (1970).
- First Indian to receive the prestigious Carnegie Post-Doctoral Fellowship in Astronomy (Kochhar, R. K., & Menon, M. G. 1982).

However, this author's own lineage did not remain wealthy on his father's side, as his grandfather gambled away the family fortune in Burma. This author's immediate family had to build their life from scratch in Malaysia. His father, a World War II soldier who fought on the Burma Front (on the British side), was later transferred to Singapore for ten years before serving in Sarawak, Malaysia, where five of his children were born.

On his mother's side, the family was also deeply involved in Ayurvedic practice. When this author first visited India for his marriage at the age of 31, his mother took him to her father's home and declared, "See all the surrounding mountains? All the coconut plantations below them belonged to my father!"

This personal history corroborates the assertion of Pt. Satish K Sharma, who stated that Shudras held considerable power prior to the arrival of the British (Sharma, S. K. 2021). It was, in fact, the artifacts produced by Shudras that were exported worldwide, significantly contributing to their wealth. Ancient Roman government records document a diminishing stock of gold, as it was sent to India for saris and other highly valued Indian artifacts, which were particularly popular among Roman women. The manufacturers of these products were the Shudras. Just as a consumer product like Apple phones makes Apple Inc. staggeringly wealthy, the Shudras of India made handsome profits from the consumer products of the day.

The British policy wherever they colonized was "Divide and Rule," which involved identifying existing divisions and intensifying them.

However, some OBC groups, like the ones described above, managed to resist the transfer of wealth from the Shudra to the Vaishya, Kshatriya, and Brahmin castes.

In all colonies, the British identified a small community, granted them wealth, and used them as an extension of their power. In India, they transferred a significant amount of wealth from the more numerous Shudra castes to the less numerous Brahmin, Kshatriya, and Vaishya castes.

The Moplah Rebellion was put down by the British in the 1920s. However, the wealth transfer away from the Shudras and Muslims to the Kshatriyas and Brahmins continued from the 1920s until India's independence in 1947 (Wood, C. 1974).

This author's mother informed him of how her father acquired so much wealth that he came to own all the coconut plantations below the mountains surrounding them. This was achieved by giving gifts and loans to the Kshatriya and Brahmin landlords, who eventually became lazy and finally had to sell their land to him to maintain their opulent lifestyles.

Skin Color and Caste

One of the justifications for the failed Aryan Invasion Theory (AIT) is that Brahmins are, on average, lighter-skinned compared to other castes. However, given that the ancestors of Brahmins were meditating and teaching in the shade of homes or ashrams for millennia, they would naturally be lighter-skinned than people whose ancestors farmed under the sun with little to no clothing, as it was too hot to wear much in India. Consequently, the melanin production in the farmers' bodies increased as a protection from the sun's ultraviolet rays. Occasionally, one can find Brahmins with a very dark skin tone—as dark as that of an African. In fact, if a lighter-skinned person were to work in a rice field, their skin would darken considerably within a few months. This obsession with a lighter skin color, though entirely illogical, is still practiced in much of the world today.

Marco Polo landed in India in 1290 in the regions of Tamil Nadu and Kerala. He wrote that it was very difficult to find a tailor in India because almost everyone wore only a loincloth which covered their genitals and buttocks; neither men nor women covered their chests. He also mentioned that parents put sesame oil on their children to darken their skin, as darker people had more respect in society. This was likely because Agastya, Parashurama, Rama, Krishna, had dark skin. All the idols in temples of Tamil Nadu were black. *(*Polo, M. 2007)

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Caste System Compared to Other Systems

Systems work if there is love for each human being for an other. In those good times, the Brahmins would be so happy and filled with so much love for a Shudra lady who served him food because he was engaged in spiritual activities and could not take time off to make food for himself.

Actually, even if sages can create food from the spiritual power they accumulated, they will beg for food as a spiritual activity.

There was a story of Shankaracharya who went to a town to beg for food. He went to the most run-down house in the town where a single Shudra lady lived. The lady was honored by the visit of a sage but had no food to give him. So, she searched in her basket, found a dried-up fruit, and gave it to Shankaracharya. Shankaracharya was so happy that tears came to his eyes because this was the most dedicated gift he had ever received. Shankaracharya then started singing a song to Goddess Lakshmi (the goddess of wealth), and consequently, the same fruit, now made of gold, rained on that lady's home, and she thenceforth became rich.

And all castes would have so much love for the Kshatriya for defending the country against ferocious enemies who would have killed and maimed most of the population. Similarly, the Vaishyas and Shudras would be filled with great love for the Brahmins who educated their children about the soul and other sciences.

It is true that Brahmins taught children of all castes prior to the conquest by people following Abrahamic religions. However, prior to this, about 2,500 years ago, hatred moved in and suffering among Indians became the norm. But such disarrays had to occur because this is the Kali Yuga.

There was no superiority in the castes, all four are totally equal parts of the body of society. A Shudra can attain God realization by performing his or her duties perfectly just as a Brahmin can.

Caste racism developed as a corruption of the caste system, just as any system can become corrupted over time if proper safeguarding is not done by the citizens. This can be compared to liberals introducing totalitarian rules in the USA because insufficient Americans are safeguarding the tenets of the Constitution, especially the First and Second Amendments. The ideas of "politically incorrect speech" (which violates the First Amendment) and the attempt to take away arms from Americans (which violates the Second Amendment) are directly against the very foundation of the USA (Vandercoy, D. E. 1993).

The Founding Fathers of the USA were the first to think deeply about how to achieve an egalitarian and free society. This was a revolutionary concept at a time when only kings and emperors ruled countries. After the War of Independence in 1776, King George III of Britain said of George Washington not wanting to be the king of the newly formed America, "If he does that, he will be the greatest man in the world." (Black, J. 2006)

The principles they established required the right to bear arms as a prerequisite, designed to prevent authoritarian leaders from taking over the USA. Even in 1776, they were well-versed in the characteristics of totalitarian leaders who had ruled European countries prior to that year, anticipating figures like Hitler, Stalin, and Mao.

Gun Rights and Humility

Today, some point to school shootings as a defect of the right to bear arms. However, such shootings would likely not happen if the Second Amendment were strictly followed, with all adults in schools carrying guns. This practice is diligently observed in South Dakota, USA, where this author studied for six years to earn his Bachelor's and Master's degrees. Here, adults carry guns even while shopping in supermarkets. Guns and bullets are openly displayed on shop racks next to shirts and socks. There were no murders during the six years this author lived in Brookings, South Dakota. The rationale is that if someone intends to harm another, the victim can retaliate; therefore, nobody tries.

Another observation from the six-year stay in South Dakota (which also relates to caste discrimination) was that nobody was overtly proud, because everyone was just one bullet away from death from the numerous gun-wielding people around them. When this author returned to Malaysia, a friend informed him that he knew three of the city's richest people. They were drinking in a pub when one of them asked the waitress to crawl on the floor. When asked why he did that, he simply replied, "Because I am rich." In South Dakota, she or her boyfriend would likely have shot that rich man.

Another case depicting the humility the Second Amendment fostered occurred while this author studied in the USA. National TV telecasted

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President Clinton jogging in the early morning, with the Secret Service tagging along in their black spectacles (it was unclear how they could see through those specs in the darkness). Yet, at the end of each morning jog, Clinton would stand in line at McDonald's. This, the most powerful man on Earth standing in a queue at McDonald's, was an indication of the humility that pervasive gun ownership seemed to bring about.

Black Market and Defense

This author went to the USA without money and worked to survive. During the summer holidays, he would go to California to find work. While working at Taco Bell in Los Angeles, conversations during break time revolved around topics like, "How many M16s or AK47s do you have?" and "How many inches is the barrel of your gun?" People working at Taco Bell or McDonald's are typically among the poorest in LA, yet all of them possessed multiple machine guns. Although there is a law that restricts the Second Amendment in California, requiring a two-week waiting period for gun purchases as part of a vetting process, all of this author's colleagues bought their guns on the black market.

An enemy country would likely not choose to attack the USA, given that almost everyone is armed. The impossibility of attacking the USA was famously stated by a Japanese Admiral during WWII, who declared that there would be a gun behind every blade of grass if they chose to attack California.

Historical Perspective

Some Americans argue that the Founding Fathers of the USA were flawed because some of them owned slaves. Using that same logic, all scientific and other historical knowledge should be abolished (akin to book burning) simply because the culture of past centuries differed from ours, and because those eras certainly contained practices unacceptable to modern sensibilities, notably regarding women's rights. It's important to remember that even white slavery existed in past centuries, and women in Switzerland were only granted the right to vote in 1971! While Hindus have been praying to Goddesses since time immemorial.

Conclusion on Systems

Any form of government—be it democracy, socialism, or communism—may appear optimal on paper, but empirically, all are invariably corrupted over time without people fighting to keep their core principles alive. The justification for the caste system is similar to that for democracy: despite its inherent problems, it is argued to be superior to totalitarianism.

In a democracy, certain segments of the population may fall into poverty while others become excessively wealthy, and corruption is often an associated issue. However, its greatest advantage lies in the right to fail and face the consequences, thereby fostering character development. This characteristic has empirically made systems of elected leadership far superior to totalitarianism (such as communism, fascism, or absolute monarchies).

A solution to the current state of democracies may be found in the philosophy of J.D. Rockefeller. Even when he was a man of modest means, he gave 10% of his income to charity. When he became the richest person in the world, he continued to give 10%. When his manager remarked that this was a significant amount, Rockefeller replied, "If you don't give, you cannot get."

Statistics from the last few hundred years demonstrate that economic disaster or human genocide has occurred each time communism or other forms of totalitarianism were implemented, most often due to the requirement for totalitarian leaders to instill fear among citizens.

Similarly, the abuse of power by one caste over others will occur from time to time. Sometimes, it may even become severe enough to necessitate divine intervention. However, the caste system is posited as the best way to ensure excellence is maintained in various professions. It is akin to Darwin's theory of evolution, where animals specialize in acquiring a certain set of foods. In this analogous case, humans specialize in their job functions, allowing them to excel over time, thereby increasing their spiritual levels.

Caste System versus Feminism

The argument for the caste system is analogous to the argument for the equality of the sexes. This author is a full supporter of equality in status for all human beings, regardless of gender. As a Hindu, this author reveres powerful female Gods with great love. It is simply not possible to discriminate against women as a whole when one reveres powerful female deities.

A famous story in India illustrates this point: The great sage Kaushika (before he became

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Vishvamitra) once went to a simple Shudra home, asking for food. Because the work of Brahmins is selfless spirituality, all provide food for them. This ensures they do not have to deviate their activities away from their spiritual pursuits. Thus, sages traditionally ask householders to feed them. As this particular sage was walking, a bird's excrement dropped on his head. He became angry, looked at the bird, and it was immediately incinerated (Karunakaran, P. 2024).

Then, he approached a house and shouted for food. The lady of the home replied, "Please wait, I have to serve my husband first, and then I will come and serve you." The sage grew angry and retorted, "Do you know who I am? Do you know how powerful I am? How can you make me wait? You have no respect for me!" She calmly replied, "Don't try to impress me; I am not a bird to be burned by your anger."

The sage was shocked and exclaimed, "How did you know that I just burned a bird?" She simply replied, "What is there to know? It is natural for me to know."

She, by diligently performing her duties as a householder, had acquired more spiritual powers than the sage. This sage, who had struggled for years to climb his spiritual hierarchy by sitting under trees to meditate, did not realize that diligently performing one's duties as a householder can elevate a person to even higher spiritual levels than his own. This story indicates that there are a variety of pathways to reach the ultimate goal of realization—that a person is God themselves—just as many rivers (paths) reach the same ocean (God) (Karunakaran, P. 2024).

The lady then directs the sage Kaushika to a Dharmavyadha (a righteous butcher) in Mithila to learn the true meaning of dharma. This is an even more profound message, as it shows that a man whose duty involves what might be considered an "impure" profession (butchery) can still attain high spiritual knowledge by performing his work with detachment, honesty, and dedication to his own dharma.

Another Hindu story tells of a young girl who brought a sage his daily needs every morning from a village across a river. One early morning, it was raining heavily, and the boatman was missing. She waited and consequently crossed the river late. The sage reprimanded her for being late, and she explained that there was no boatman available to cross the river. The sage then rebuked her, saying that if she had true faith, she could walk across the river.

The next day, it was raining again, and the boatman was once more absent. She decided to walk across the river with faith, as instructed by the sage, and delivered the sage's needs. The sage, surprised, asked her, "Today it's raining just like yesterday; how did you cross the river?" She replied that she had walked on the river with faith, as he had instructed the previous day.

The sage did not believe her and went to the river with her. She then demonstrated walking on the river. Witnessing this, the sage pulled up his cloth from his legs (this action indicated his lack of faith) and attempted to do the same himself, but he drowned; he did not possess as much faith as his student (Prashobh, K. 2025).

Hinduism teaches that not only every human being should be revered as God but even animals, plants and rocks are basically forms of the Supreme God and therefore deserve respect. Today India has solved the problem of caste discrimination to a high percentage with proactive laws and whatever remnants of the discrimination among castes will disappear in a short time.

Ramayana and Mahabharata written by Shudras

There is no practicing Hindu who would say they don't recognize the Ramayana. The Ramayana was written by a figure initially known as the worst character in India, Valmiki. His original name was Ratnakara, a person who murdered people at whim simply to steal their belongings. He survived by hunting and cooking the meat from his kills. One day, he was finally approached by a great sage named Narada (who was also from the Shudra caste).

Narada realized this criminal could not properly recite any mantra, so he asked him simply to chant, "Rama." However, Ratnakara was so accustomed to his ways that he couldn't even utter that word correctly and instead began chanting "mara" (kill), the word he would shout as he killed people. Having chanted "Mara" over many years, the continuous repetition of "Mara, Mara, Mara, Ma **Ra, ma** ra…" eventually transformed into "Rama." By this time, ants had built an anthill over his body, which is how he was renamed Valmiki, meaning "anthill." Valmiki is now considered among the greatest sages in all of Hinduism (Pāṇḍuraṅgārāva, Ā. 1994).

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There are two morals to this story. One is that even the absolute "trash" of humanity, someone for whom no human being would have respect, can become the greatest sage. The second is that whatever religion or path a person takes, even a path of "Mara" or killing, if pursued with dedication and love, will ultimately lead that person to God. Hindus do not proclaim that they are following a single particular path; Hindus are a group of people who accept any path to God as legitimate. There are even Hindus who are atheist. Deep introspection to discover the God within oneself is pretty much the definition of Hinduism.

UNTOUCHABILITY

Untouchability was never part of the Vedic literature. It is one of the abuses of the system that required God himself to descend and solve. This was demonstrated by the avatars. For example, Rama lived and worked with the Vanaras (monkeys) (Jaiswal, S. 1978).

This philosophy is echoed in Hanuman's statement: "I am not versed at all in the Shastras. As for asceticism, I have no idea what it means. I have not repeated according to prescribed rules, the names of God, nor have I gone on pilgrimages seeking holy rivers! How then has Rama blessed me? Because he heeds only the love that animates and the feelings that activate people."

Later, Krishna grew up among the cowherds (Gopalas), who belonged to the Shudra caste. How can the Supreme Being's head or hand refuse to touch his legs? Each of the various castes can mingle as much as they wish, while recognizing the profession most suited to their inherent abilities. This allows them to excel in their chosen profession to the maximum, which is a spiritual exercise itself, embodying the principle that "work is worship."

Together, they can create an orchestra where the members mingle and perform a beautiful melody. A violin player cannot suddenly insist on playing the drum simply because he feels it is a more prestigious instrument. He has been playing the violin all his life and cannot compete with a drum player who has been practicing on the drum for just as long.

In the caste system analogy, a startup fisherman cannot compete with a fisherman who hails from a community that has practiced that trade over untold millennia; the new fisherman may not even be able to compete in the specialized activity of swimming. Some may argue that technology can overcome some of these deficiencies, but give that same technology to members of the fishermen community, and they will excel far beyond.

A military person in Hindu culture will know that his or her main spiritual duty is to be the ultimate warrior. With that aim in mind, he may not get engaged in any spiritual activities. He will have the awareness in the back of his mind that the religious rituals will be properly done by the Brahmins for the good of the country, and the production of food and other necessities will be taken care of by the Vaishyas and Shudras.

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