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RACES IN WESTERN INDIA.

Their Religious and Social Customs,

WITH SOME REFERENCE TO OLD AND MEDIÆVAL LANGUAGES, LITERATURE, AND PHILOSOPHY.

HE researches in Oriental philosophy instituted by Madame Blavatsky during a life of great usefulness to the East and West have given a new life to the spirit of inquiry, and particularly so in my province of Gujerat, and as her humble disciple, I shall embody in this paper such facts as I had opportunities to learn, partly from her personal teachings and partly by working in proper fields of inquiry in accordance with her advice.

To begin then, the philosophy of the Indian languages, nay the Aryan or general philosophy as explained by Max Müller and others, will be incomplete without a knowledge of the history and philosophy of the vernaculars at this day. The past languages are like the fossils and crystals that have long formed and settled

down in the history of the development of the human tongue. The living vernaculars, whether Aryan, Semitic, Dravidian, or others, whether of India and the East or of the West, are the current stratification and still-formation, aggregation or segregation, of words and thoughts that we can see with our own eyes and test with our instruments of research and study. As in geology and other physical sciences, we go up from the present to the distant past, so we can do the same in philosophy here. Western India has been from the earliest times a busy field of the actions, reactions, and interactions of many an ethnic or linguistic force in the continent. Waves after waves of nations and races have swept over its face with their peculiar social and political formations, their languages, creeds, and culture, as varied and as multifarious as themselves. In this paper, as suggested by Madame Blavatsky, I have nothing to do with pre-Aryan or non-Aryan waves of colonization, or forces that formed and influenced them. The *Vedas* and the *Avesta* give us the picture of life and language of the Indo-Iranians, either in the Airyano Vaejo, or the Hafta Hendu, the Rettarh Kuravah or the Supta-Sinthus, the highlands of the Hindû Kush, or the fertile plains of the Punjaub. They were followed at varying intervals by numerous other races, principally among them those that are collectively named and described as the Sakas or Scythians or the Indo-Scythians. The current of the spread of natives took the course first of a concentric enlargement all round from Brahma Varta to Brahmarshidesa and then lateral, eastwards and southwards to Madhya-desa and Arya-varta according to *Manu* and as explained by H. P. B. The Puranic extent further south and including the whole of India in Bharata Khanda was perhaps of a subsequent date. The *Vedas* represent the first stage of Aryan colonization of Upper India.

The Ramayana takes further inwards, but even then we find colonies or Ashramas of Rishis on the Bengal side here and there, and a few more in Central and Southern India, as those of Bharadvaja on the Ganges, of Valmika at Chitrakuta, of Agasta and Sompudra southward. In the *Mahâbhârata* there is a further advance, and it is then we alight upon Gujerat with the Yadava colony of Crishna. The *Skanda Purana* in its Prabhasa, III Agara and other Khandas acquaints us with Gujerat under its name of Kusavartha, avaratta its monarchs. It is this country that we take as a typical example of the Aryan race, its history, philosophy, customs, and culture. The province became Banrasthra, or good country, later on. At first it, as well as Sindhu, San Vira, etc., was under a ban, and Konkan was wrested by Parasurama, according to the *Puranas*, from the sea. All these epic and Puranic accounts of some

of the later Avataras, or incarnations, are illustrative of the ethnic spread of the Aryan races over India and their general colonization of the continent. The Sankalapa (religious offering of a spoonful of water) that is daily, and almost as prefacing every moral or religious act, repeated by an Aryan, gives us an idea of how this took place. It, while naming the time of the desired act, (namely, Sandhya or any other religious ceremony), also specifies the place, and in description of the latter it gives in detail the several earlier geographical divisions and appellations in an inverse order.

The earliest state of the country was Aranyas (forests), and Gujerat, the valley of the rivers, Sarasvati, Sabarmati, and Mahi is still Arbuda-aranya (Arbuda, forests). South of this is Namikaranya, between the rivers Mahi and Nermuda. Further south is Dandikaranya, recognized by the modern name of Dangas. There is a Champakaranya in Kathawar.

The next stage was of Khettras, or plantations, as Kumarika-Khettra (Gujerat), Prabhasa-Khettra, etc. We can here see the analogy in the colonization of America and Australia within historical times.

Then we come to Avarttas, or circles, as in Brahma Vartta, Kusavartta, and Aryavartta, and Desas, or countries, as Brahma Rishi Desha, Madhya Desha, Anartta Desa, etc. Latterly we have the *Khandas* or Dwipas, or continents and islands, nine and seven as mentioned in the *Puranas*. In historical times we have further divisions of Mandalas, Vishayas, Pathakas, provinces, divisions, and districts. The terms Tirth (bank of a river or lake) and Ashrama (hermitage) are to be relegated to the Aryan period. This is the description of the Aryan colonization of Gujerat, the typical country for castes and ceremonies.

The ethnic constitution of the races living in this country of Gujerat is interesting. There are four chief orders. 1st, the religious order or Brahmins, with their philosophy, literature, and sciences in Sanskrit. This religious order, as seen in this province as all throughout India, has the same religious worship, which we shall describe more particularly while speaking about the religious institutions. Here we note that this order has as many castes and sub-castes, and divisions and subdivisions, as the three inferior orders of Khshatrya (military class), Vaishya (agricultural class), and Sudra (class of traders).

There are six sub-classes of Nagirs, a class of Brahmins, that top the list of the caste system in Gujerat, and each of them is subdivided into two, namely, Grahasthas (gentleman or layman) and Bhikshukas, or priests and their clergy. They, again, have a fringe and border of the doubtfuls, viz. : the Beyads and Teyads. There

are, again, the well-known 84 castes of other Brahmins—forming what is called the Choryasi. Yet the actual number of them, perhaps, exceeds that.

There are many sub-classes of Khshetryas (military class): Rajputs, Jadeja, Chohan, Zala, Vaghers, Kolis, Meenâs, Maiyas, etc., and as many sub-classes of Vaishya (agriculturalists): Kunbis, Kadva, Lawa, etc. The sub-classes in the fourth order of Sudra (trade class), Baniyas, are equally numerous. All these sub-classes have their corresponding classes of Brahmins, who serve them as their family or class priests. Among these also there are Mut-saddis or the official and political classes, among whom may be included the Bhattias and Lavanas. In these we have not included the Borahs, the Khojas, the Molesalâms of the other Mohamedans, as also Parsees, on whom also the caste system of Gujerat has cast its dark shadow in varying shades. The poor Bhangies and Dhirds that inhabit the outskirts and borders of villages are also on the borderland of the ethnic system of Gujerat, and they, too, are not ignorant of the principles of divisions and subdivisions that obtain among their superiors, the patricians and plebians of Gujerat. Here, we need not omit to mention the scores and scores of the Vasavayans, or the artizans and laboring classes that live by their craft and manual labor. Thus, instead of the divisions of Aryas and Dasyus of the *Vedas*, or the classical fourfold division into castes, we have hundreds and myriads of castes prevalent in Gujerat. Local habitation and religious profession also sever people into castes and trades or factions. There may be all these clans and callings in other provinces, but they are not separated and divided into so many bold and marked enclosures, which none but one born in them can enter. Each one is surrounded by an inelastic band forbidding board and marriage. There may be a rigorous *jus connubi* with other people and provinces of India, far more rigorous than what obtained in ancient Greece or Rome, but the board restrictions are not so hard as they are in Gujerat. Upper India knows two classes of dishes, the Kachi and Pakki. The latter means food baked and fried, although prepared with water, which all partake with and from each other. The Kachhi dish, meaning the other food preparations, cannot be partaken of by other castes. The Maratha country knows only two castes, the Brahmins and the Marathas, with a fringe of Parbhus, Shenvis, and the wild hill tribes and the like. In short, all other parts of India have two classes, viz. : the Brahmins and Sudras. But with Gujerat, in spite of and with the above divisions, there are all the four marked classical divisions of the Brahmins, the Khshatryas, the Vaisyas, and the Sudras—the Atisudras being common to all.

Then this peculiar ethnic or caste formation of Gujerati-speaking races gives us and leaves us a number of racial, provincial, generic, and specific dialectical differences; and in this discord and jarring of conflicting elements the language is filed and moulded in soft, sweet euphony and diction which is unknown to the other vernaculars of India. While other vernaculars have uni-lateral or bi-lateral formations, the Gujerati is multi-lateral. It is a many-sided crystal with several angles and axes, exhibiting varying faces, colors, polish, and views. The powers of pronunciation of vowels, consonants, and diphthongs cannot be uniform, and they are not; and in the long run, by natural selection, the survival of the fittest enriches the Gujerati vernacular.

With the diversified ethnic constitution the religious divisions are equally interesting. There are Vaishnavas of all denominations, including the Swami-narayans, the Saivas, the Saktas, the Sadhus, the Gosavies, the Byragees, the Fakirs, and what not. The Hindûs adopt the Mohamedan superstitions, and Mohamedans the Hindû. The Parsees, too, have been mainly Hindûised, and some of the Parsee ladies are reported to be offering vows and candles to Roman Catholic shrines. Every new preacher, religious teacher, or new minister is hailed by Gujerat, and this diversity of races has led to an importation of a large number of superstitious views and castes which would amply repay the study and researches of anthropologists, numismatists, archæologists, and antiquarians.

Gujerat thus circumstanced is made up of three units, as Switzerland of our times is of her several cantons, or Greece of old was of its several states and republics, or Italy of the middle ages. There is one common language, but each center has its free and independent development and growth—all tending to the advancement and enriching of the language. If small things can be compared with great, or analogies drawn upon, our condition can fairly stand comparison with the several States of the German Empire, or the energies of the republics of the United States. There is a diversity of races, but unity of language with a variety of literary evolution. Wave after wave of colonies of different classes of people has built up Gujerat society and nationality from the earliest times. The ages of *Ramayan* knew no populated Gujerat. With the *Mahâbhârata* period dawned the first ethnic wave of civilization of the Yadavas of Krishna. The *Manu-Smriti* and some earlier writers put Gujerat on the black list of places prohibited for visits or habitation. And from the time of the Mauryas, Chandragupta, Sandracottas of the classical writers, and Asoka, and downwards the history of the Gujerati language and people is

graven on rocks, and on coins and plates of gold, silver, and copper, and is written in Bardic, Brahminic, Jainic chronicles, and the travels, histories, and other works of foreign writers. Each clan and caste has a history, a legendary writing—a *Purana*, a tradition of its own.

The Nagars have their *Nagar-Khanda*; the Modhas, the Udichyas, and others their *Puranas*. The Nagars appear to be the earliest settlers, and their tradition is lost in the midst of ancient Indian history. The Modhas claim to have protected the Lion-King, Vanraja Chowda, in their settlement in his early infancy, and advanced their claims in opposition to the Jains, who put forth Silguna-Suri.

The Udichyas were imported by king Mulraj, the first Solanki at the time of his commencement of Rudra Mal at Sidhapur.

The tradition describes the early home of Nagars at Ahichatra or Abhichatra on the slope or confines of the Himalayas, and they come wending through the Punjaub and Rajputana. The Udichyas and other Brahmins and corresponding Brahmins come from Upper India, near about Kanya Kubja or modern Kanoj and Rajputana Malwa, and even the distant Gaud (Bengaul), as the Srigod Malavi Brahmins. Thus these races have come from the Souraseni district of the Indian Prakrits, and not the Prakrit or the Maharastri district. Through the Jain writings our Gujerati shakes hands with the Maghdhi, too. On account of the above-mentioned early home of the Gujerati races, their language claims kinship and closeness with the Hindi and the Punjaubi, rather than with the Sindhi; Bengali, Marathi, or Uriya. And it is therefore that our Gujerati poets have written poetry and works in the Hindi or Brijabhasha. The different waves of races colonizing Gujerat have formed different strata of this language, and the volcanic-like eruptions of foreign political invasions or local revolutions have, from time to time, modified these layers and crystallized those rocks, in the course of which weaker elements have been destroyed out of sight.

To see this diversity of creeds and castes a foreigner or an European would be lost in bewilderment, but when to him are pointed out the main ceremonial institutions of religion, society, and marriage, and when he finds them the same all throughout, his amazement becomes greatly limited. A Brahmin, whether he belongs to Udichya sect, Nagar sect, Khedawal sect, or Shrimali sect, performs the same ceremony of Tri Kala Sandhya (the worship of Brahma thrice a day, at sunrise, at midday, and at sunset). He has the same ceremony when a sacred thread is given to him, the same when he marries, when a child is born to him, and on different holy

days, the same ceremony when he dies. Go to Bengal, to Punjaub, to Gujerat or to Deccan, his religious worship, his duties and responsibilities as a Brahmin are the same. Sanskrit is common to all. Similarly with the three other orders, Khshatryas (military class), Vaishyas (agriculturists), and Sudras (trading and working class). Their social institutions may partially differ, their names may differ, but they all have the same ceremony performed upon them at birth, marriage, and death, as is prescribed for each order. So it is clear that caste is more a social institution than a religious institution. The caste of carpenter is different from the caste of blacksmith, and a caste in India is nothing more than the "mysterics" or trades in London which as far back as 1376 count forty-five, chief of whom were grocers, masons, ironmongers, fletchers, armourers, fishmongers, mercers, butchers, goldsmiths, cutlers, vintners, tailors, saddlers, webbers, salters, pouch makers, chandlers, fullers, smiths, curriers, horners, etc.

The task, therefore, of describing the so-called numerous religious and social institutions of India is not so formidable as it appears to a foreigner. In describing this he has to describe what is prescribed for Brahmins, Khshatryas, Vaisyas, and Sudras, and all the castes fall within one head or the other. The restriction in social institutions is rather puzzling, but is no enigma for all that. Imagine the continent of India with an area thirty-two times as great as that of Great Britain, with a population nine times as much, and the puzzle will lose much of its intricacy. One living in the cold climate of Himalayas in the north will have something characteristic to separate him from his fellow brother in Madras, a distance of 1800 miles, but if he is a Brahmin his main principle of religion, ceremonies and duties are the same. They are all in Sanskrit, even though the home language of a Brahmin in the north may be quite different from that of one in the south.

To enter into the details of ceremonial institutions emanating from religious philosophy, principles, and worship, and the accuracy with which they were observed at different mythological and historical periods would be too much for the limited scope of this paper. All that could be done here would be to give a rough idea as to how even in these days of change and multiplicity the main features of Brahmin, Khshetryas, Vaishyas, and Sudras are unchanged. A Brahmin in these days is still a religious teacher in India; he superintends the regular performance of various most important ceremonies by Khshetryas, Vaishyas, and Sudras, and even though these three orders are divided and subdivided into numerous castes, each of these castes has a Gor—a religious guide

—a Brahmin. Even each different caste of Brahmins has a guide, who is called a Shukla.

We shall say, then, a few words on the various ceremonies performed on a Brahmin by his Shukla or religious preceptor from the time he is born till his death. Each of these ceremonies initiates him to a certain phase of duties and responsibilities in life, either as a child, a student, a married gentleman, a retired gentleman, an ascetic, or Sanyasi in the last days of his life, and after being initiated into this particular phase of life, he strictly observes his duty as a child towards his parents, as a student towards his teacher, as a gentleman towards his family and society, as a retired gentleman towards his posterity, and finally as an ascetic or a religious preacher, wandering from one place to another, towards humanity in general, and towards the salvation of his own soul in particular, by practising the mysterious art of Samadhi, which one becomes only qualified to achieve after having practiced self-denials and after being perfectly apathetic to all his cravings of the flesh. Here I may observe that a Brahmin woman from the time she is born has certain ceremonies performed upon her as a virgin, certain ceremony when she marries, certain ceremony when she becomes pregnant, and certain ceremonies when she dies. It should be noticed here that a woman among Brahmins has the same ceremonies performed upon her as the woman among Khshetryas, Vaishyas, or Sudras, so, practically speaking, the ceremonial formulæ for women are common throughout all the four classes.

The first ceremony that a Brahmin undergoes is the "Garbhadhan" fetal ceremony—a ceremony previous to his birth, on the day the mother knows that she is pregnant. For the details of this ceremony the reader should refer to *Sanskara-Kostubha*, a work in Sanscrit.

The second ceremony is called "Jat-Karma," which is performed upon the child immediately after birth, before the umbilical cord is tied. The ceremony consists in putting upon the tongue of the infant with gold coin a drop of honey and ghee, after repeating certain mantras. After the performance of this ceremony he is said to be born of a Brahmin, but before this he is the same as the babe of a Khshetrya, Vaishya, or Sudra. An extra ceremony not recognized by Shastra, but one which I think has its source in superstition, is performed by some on the sixth day of the child's birth. It consists in leaving the child alone in a room with an inkstand open for a few minutes, when the goddess of destiny is supposed to come and write his future in the forehead. The frontal vein so prominent in the forehead of some, and which strange

to say, becomes first visible, according to my opinion, on the sixth day, is perhaps one of the streaks of penmanship of the goddess of destiny, at the bottom of this superstition.

The third ceremony, called Nam Karana is performed on the child on the 11th or 12th day after birth. It consists in calling an astrologer, who after making calculations upon the minute, hour, and day on which the child was born, proposes certain names. One of these names is selected by the aunt of the child, who, calling the child by that name, gives to the child the present of a silk dress and hat. The name becomes his name throughout his life. The name of a Brahmin, Khshetrya, Vaishya, Sudra generally signifies holy or welfare, prowess, wealth, and subservience, respectively. Thus a Brahmin would be given a name with a termination Sharma; a Khshetrya with a termination Rakhsa (protector by strength); of a Vaishya, Pusti (producing nourishment); of a Sudra, Preshya (under direction). The names of women are the same in all classes and they are generally highly significant of beauty, tenderness, etc., as Kamala vati (lotus-like), Chandramukhi (moon-faced), etc. In the fourth month after birth the child is taken out of the house, and in the sixth month food other than mother's milk is given, as fruit, corn, etc.

The fourth ceremony called Chudakarma ceremony is performed upon a child in the first year in the case of a Brahmin, and third year in the case of a Khshatrya or Sudra. It consists of removing a lock of hair in the presence of relatives and a Brahmin.

The fifth ceremony, or the ceremony of putting a sacred thread round the neck, is performed in the case of a Brahmin in the eighth year; in the case of a Khshatrya in the eleventh year; in the case of a Vaishya in the twelfth year. The child of a Brahmin is intended only for the pursuit of studies and philosophy; of a Khshetrya for military pursuits; and of a Vaishya for agricultural pursuits. But if these three pursuits are to be intended as common pursuits in life, namely the achievement of knowledge, strength, and wealth, the sacred thread to a Brahmin could be given in the fifth year, to a Khshetrya in the sixth year, or to a Vaishya in the eighth year. This ceremony of giving sacred thread may by reason of difficulty be postponed in the case of a Brahmin for ten years, of a Khshetrya for twenty-two years, and of a Vaishya for twenty-four years, but after that time the ceremony could never be performed upon them.

After the performance of this ceremony the child of a Brahmin begins his studies of Sanskrit and *Vedas*, that of a Khshetrya of military art, that of a Vaishya of agricultural art. Nowadays in India the children of all these orders begin their common studies

in schools, but at the same time the religious education of a Brahmin forms an extra part of his studies. There are many native schools in India even at this day conducted by Brahmins who do not charge any fees, but live merely upon the alms given by the people.

The training formerly in these schools was conducted only in Sanskrit, but nowadays it is conducted in the vernacular of the district. It consists of reading, writing, mathematics, and book-keeping. Nearly all the children of the mercantile class are taught in these schools, even at present much preferable to government schools, for the education imparted in mathematics and particularly in mental arithmetic and bookkeeping is so efficient that nearly all the clerks and book-keepers of native merchants are trained in such schools, whether Hindû, Mohamedans or Parsees. Their moral conduct and gentlemanly behavior are excellent, and some gentlemen trained in such schools have afterwards cut brilliant figures at Universities. Of my town Mr. Bhimbhai, who used to play at marbles with me, at present a young man of twenty-three, has proved an excellent mathematician, and he is appointed by the convocation of the Bombay University as professor of mathematics at Sindh College of Arts and Sciences.

After the ceremony of sacred thread is performed, the Gayatri or the holy verse is taught to the child, and this initiates him to the study of religious philosophy in fact. It is more than a Masonic secret even in these days when Gayatri is supposed to be translated in all the languages—it is subject to so many interpretations, the real and the true one is received orally only.

A child whether of a Brahmin or a Khshetrya or a Sudra, after the said ceremony becomes a Brahmachari (a student whose period of study and self-denial in the true sense of the word begins). The mark of a Brahmachari consists in the case of a Brahmin of the skin of a black antelope, of a Khshetrya of a deer, and of a Vaishya of a goat. The students in old days when they went to school used to carry the skin to sit upon, and the same was their bed at night, a regimen harder than Sparta's, but nowadays this is replaced by a softer and luxurious bed, while a piece of skin tied around the sacred thread serves as a mark, and this, too, very few have. This shows that Hindû society is as much subject to a Protestantism peculiar to itself as Europeans or Christians are.

The dress put on by a Brahmin student formerly consisted of cloth made out of flax, and that of a Khshetrya and Sudra made from Tis and Bhaid, vegetable fibres. Nowadays all students are equally comfortable in their common dress, made out of the cloth manufactured in the factories at Glasgow, Manchester, and New York.

The sacred thread of the Brahmin is made out of cotton (*Gossipium Herbaceum*), the thread in three turns; that of a Khshetrya of flax in two turns, and that of a Vaishya prepared from the hairs of the goat—the thread in three turns.

The stick carried by a Brahmin Brahmachari, or student, invariably consists of the Pulas (*Butea Frondosa*), of a Khshetrya of Bud (*Ficus Indica*), of a Sudra of Gullar (*Ficus Conglomerata*). Nowadays the sticks sold at European shops are common to all, but on the day of ceremony they do have the sticks, which after keeping for seven days they are allowed to throw in the river or ocean, a concession granted by Brahmins.

The stick of a Brahmin used to be as long as would reach his hair, that of a Khshetrya as would reach his temples, that of a Sudra as would reach the tip of his nose. In those days if one found a stick he could at once tell whether it belonged to a Brahmin, a Khshetrya, or a Sudra, and would give a correct idea as to the height of the individual who lost it. At present these sticks are carried only by Brahmacharis and Sanyasis who are seen in numbers at the places of pilgrimages.

After holding the stick such a student in the morning after offering his prayers to the sun and walking thrice round the fire, would go to his relatives to beg food as it was called, with only one pot in hand in which different dishes at different places were put in one collection. For a student there was supposed to be no taste, no delicacy. This food was for the day. I may here remark that the good of walking round the fire thrice was to warm himself uniformly. One sitting by an English hearth warms but the front part of his body only. This system of getting food for students is still conducted in numerous towns of India, by Brahmin students only. While studying Panch Kavya in Sanskrit at Amreli under Shastri Jaduram I tried a similar experiment personally, and really found it very pleasant and agreeable. No fees are charged by the teacher, there is no expense for food, and the sympathy and kindness shown by relatives and friends to students are marvelous. Such an indigenous system still produces in India thousands of eminent Sanskrit scholars, who know *Vedas*, Sanskrit grammar, logic, rhetoric, ethics, algebra, arithmetic, astronomy, anatomy, botany, medicine, pathology, all in Sanskrit, very ably. How often have I wished that the same mental and intellectual energy which is partly wasted to a terrible amount at Benares and other places, with no prospect of a University degree or remuneration in life, were directed in a systematic channel. But there is no system in some of the indigenous institutions, and when students come to systematized institutions as universities,

schools, and colleges, they cut a miserable figure while devoted to studies made easy, and not practising half as much self-denial and devotion as students, which is a virtue of the orthodox institutions only perhaps. Let Brahmins learn and teach philosophy and sciences after the European system while maintaining their institutions of virtue and self-denial, and they would give any amount of philosophers and scientific men to the world.

A student before food and after food was required to wash all his senses and organs with water, and the same is seen at present while performing the Sandhya ceremony, when a Brahmin touches the tip of the tongue, nose, eyes, ears, left side of sternum, base of neck, umbilicus, two sides of loins, knee-cap, Tendo Achilles, etc., with cold water. Could this principle of touching these with one of the most powerful tonics of nature—water—of touching the distribution of lingual, nasal, frontal, and hypogastric nerves, of touching the place of medulla oblongata and external ganglia of the facial nerve, of touching the insertion of the rectus, and Tendo Achilles, be the duties assigned to students by merely fanciful dreamers? While reading the aphorisms of Yoga philosophy every practice advised suggests something remarkably scientific. Could these be the production of people who knew nothing of the principles of anatomy? Whence Supra Pubic operation of Lithotomy in 1200 B. C. by Vag Bhatta and the same for tubal gestation by Gargi? Surely H. P. B. is no maniac when she wants to draw the attention of scientists to the study of Oriental philosophy and sciences, not in the spirit of orthodox Hindûs, but in the spirit of earnest men of science. I assure you the study is worth the trouble, if not from a scientific point of view, at least from a historical one. Read the diagnosis of Raj Khshama and Sanskrit and compare it with that of pthisis in English, and if that was written 1800 B. C. surely it is a positive proof that a humanity if not of a better type than ourselves at least of an equally good type has existed somewhere. Perhaps while working in these dark fields some one may stumble across something useful to humanity.

Let persons suffering from lung disease try the recitation "Om Bhuhu Bhuvah Swaha" a dozen times and let medical gentlemen with their stethoscopes hear what immediate change, lasting for a minute or two, takes place in the crepitations. Does not the production of these sounds engage the lower lobe, middle lobe, and upper lobe respectively in efforts, which have some effect upon capillary circulation? I have seen very few Brahmins suffering from disease of any viscera, who perform their Sandhya and Nityakarma punctually.

The period of study of a student may extend over thirty-six

years, or eighteen years, or nine years. After this period the student can marry with the permission of his teacher and parents.

He was to select a bride, born in a family which has to have no connection with his family, seven removed on father's side, and five removed on mother's side. In so selecting he was not to select a bride from a family which was not educated, a family in which men and women had hairy growth upon their bodies, abnormally, a family in which the diseases of pthisis, epilepsy, hemicrania, syphilis, and others enumerated, as at chap. III, verse v and vi, (*Manu*). Then the verses 7 and 8 in the same chapter also mention her particular mental, moral, and physical qualifications; it also mentions the details of a woman's walk, color, size of teeth, ears, nose, etc.

A Sudra was to marry from his own class; a Vaishya could marry a Sudra woman, but he has to give preference to one of his own class. A Khshetrya could marry his own class, as well as from the two inferior; a Brahmin could marry all the classes. In history we come across all these marriages, as exceptional instances, but the restriction of marriage from the same class was scrupulously observed. This primary tendency of subdivision multiplied in each class innumerable as people used to live in one place or the other, and the tendency of families to select one from their own town grew to such an extent, that Brahmins living in one town only married in that town and the same tendency prevailed in the other three orders. Naturally this tendency crystallized to such an extent that castes arose and people living in one town did not care to marry women from the other town, if they answered all the requirements as mentioned above. In the province of Surat the caste of Brahmins called Sahastra Udichya, to which I belong, is mainly distributed in twelve important towns called Bar Gam. There is interchange of marriage simply confined to these twelve towns and even though on the other bank of the river Taptee the towns of Variav, and Ahmedabad and thousands of other cities where Udichya Brahmins are, even though we eat with them at the same dinner, there is no interchange of marriage with them. To me it seems that this distinction originated from the case of a Brahmin in Ahmedabad marrying two wives, who was outcasted and those that joined him at dinner, and thus they got separated from us so far as interchange of marriage was concerned. Any section of Brahmins in which even a few individuals committed bigamy was separated in the same manner, and this from my travels in Punjaub and Central India seemed to me to be one of the great factors of formation of subdivided castes.

The different classes of marriage mentioned above are termed superior or inferior marriages, and the children born of them gain or lose certain privileges as the bride marries one of a superior or inferior class. The subject of marriage in India is a very interesting one, both from a point of view as a ceremonial and a social institution, and requires a detailed treatment which should be devoted to it elsewhere. The duties and responsibilities of married people are also laid down in different works which we cannot enumerate here.

A Brahmin's life was mainly divided into three sections: the first section for study, the second for marrying and leading life in a family, and the third of renouncing all the family ties and affections of society and matter, to pass his final days in the contemplation of the Eternal. This third was called Sanyas.

A Brahmin undertook to take the duty of a Sanyasi when a grandson was born to him and when he became old. He would leave the whole family in charge of his son and resign society for solitude and contemplation on final beatitude. After being a Sanyasi he used to live merely upon the food recommended to a Sanyasi. He was to let his nails and hair grow and perform certain sacrifices with his food. He was to be kind to every living organism. He was never to indulge in the feelings or emotions of joy, grief, anger, passion, avarice, pride, etc. He must study the philosophy of Brahmâ and read *Vedas* very often. He was never to eat meat, and even among vegetables, certain, as cabbage, onions, Kola (a fruit), etc., were denied to him, as reacting unfavorably on his mental and physical serenity as a Sanyasi. In every separate month of the year he was to live upon certain vegetable products that grew in that particular month. He would practice certain fasts, as eating once a day, eating once at the interval of one day, two days, three days. He would eat only those fruits that being ripe would fall on the ground of themselves, but he was not to pluck fruit from the trees. He may increase his austerity and stability of mental functions to such an extent that wet clothes on his body in winter, and great heat in summer even may not distract his mind from contemplation and study of philosophy. Finally he was to live only upon water and air.

A Brahmin who had not fulfilled his duty to society by making due provision for his children, was not permitted to be a Sanyasi, for one who could not perform his duty as a member of society was least qualified to soar above matter and be a Sanyasi. Such a Sanyasi to whom life was no temptation, death no fear, was qualified to obtain final beatitude. Sanyasi is still accepted by thousands of Brahmins in India, and the father of my mother, with a

son and grandsons, well posted in life as a first-class magistrate, surrounded by all that the world could give, has accepted this state in preference to life in society. He has discharged his duties to society.

The Sanyasi is only recommended to Brahmins on their fulfilling the above conditions, but to a Khshetrya, Vaishya, and Sudra this is not permitted. They have other religious duties assigned to them.

The last ceremony of note that I have to say a few words about is the Shradha ceremony performed after the death of a Brahmin by his son or nearest relative qualified to do the same, and this ceremony is common to Khshetrya, Vaishya, and Sudra. Shradha ceremony in India is performed on two occasions, one in particular when a person dies, and the other in general at a certain time of the year. The family priest guides in this ceremony. The donor of the ceremony guided by his priest—a Brahmin—first of all takes his bath in a river or a pond, with a ring of holy grass around his little finger. After this he sits opposite to the priest with his face turned to the east. If he is a Brahmin he performs Sandhya in the beginning. The requisites of the ceremony are the flour of rice, silver coin, cotton, black sesamum, honey, curdled milk, sugar, rice, particular kinds of flowers, and some scent.

In the beginning the priest sprinkles water on the ground, reciting certain incantations, and over the ground thus made holy he spreads two or three shreds of Dharbha-grass in two lines. Over these he places seven balls of rice representing the seven sages, the first progenitors of humanity. On the second shred he puts three, representing the father, grandfather, and the great grandfather of the donor if they are dead, or as many of them as have ceased to live. Then flower and scents are placed upon these balls of rice with certain recitations in Vedic language, the sense of which means that "you who are living in a separate range of existence, notice that this ceremony is performed by me, of your flesh and blood, to improve the conditions of your existence and to secure you blessings." The details of the ceremony are numerous and could be referred to in *Manusmitri*.

Pitris, or the deceased living in a separate state of existence, have their memory greatly honored by all the Hindûs, and the certainty that they do exist in another condition of things is so generally accepted and believed in that one performing the ceremony almost feels as if he is in the presence of those beings of another world. However much this ceremony may be relegated to the region of superstition, it is one of those mysteries that will well

repay the trouble to know the details of, if not the meaning and reason why.

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जागीरदार बालोड.

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