

Lahore became a great centre of his followers and admirers. Here he formulated his ten principles which its ten principles were:—

(1) God is the primary cause of all true knowledge and of everything known by its means.

(2) God is All-Truth, All-Knowledge, All-beatitude, Incorporeal, Almighty, Just, Merciful, Unbegotten. Infinite, Unchangeable, without a beginning, Incomparable, the Support and the Lord of all, All-pervading, Omniscient, Imperishable, Immortal, exempt from fear, Eternal. Holy and the cause of the Universe. To him alone worship is due.

(3) The Vedas are the books of true knowledge and it is the paramount duty of every Arya to read or hear them read, to teach and preach them to others.

(4) An Arya should always be ready to accept truth and renounce untruth when discovered.

(5) All actions ought to be done conformably to virtue, i.e., after a thorough consideration of right and wrong.

(6) The primary object of the Samaj is to do good to the world by improving the physical, spiritual and social condition of mankind.

(7) All ought to be treated with love, justice and due regard to their merits.

(8) Ignorance ought to be dispelled and knowledge diffused.

(9) No one ought to be contented with his own good alone, but every one ought to regard his prosperity as included in that of others.

(10) In matters which relate to general well-being of the society he ought to disband all differences and not to allow his individuality to interfere, but in strictly personal matters every one may act with freedom.

In 1892 a split took place in the Samaj. One section advocated that only the ten principles are to be followed; the other section insisted on Dayananda's opinions to be binding on society and on the use of vegetarian food.

Arya Samaj has made great progress in the north. It is a proselytising form of religion,

Its good influence and wants to bring all on the Hindu within its fold. It has Society. largely liberalised the Hindus who joined it. It carries on a vigorous educational, social and religious propaganda. It has established a large number of schools and colleges, where boys and girls, touchables and untouchables are all given education. It has no faith in a system of hereditary castes but in a system of classes or Varna according to quality and action. A number of social reforms are due to it, *e.g.*, monogamy, the raising up of the age of marriage, widow remarriage and others. It stands for Hindi civilisation and culture, and India for Indians, and fosters pride in the mother-country. It is a

great nationbuilding force, and is against Muslim and Christian conversions and has tried to take off the evils and lethargy of ages. A great impetus has been given by it to Hindu consolidation and conversion of others, and a great revivalism in Hinduism, which was supposed to be on its last legs, is due to it. It has thus generated a strong force of resistance to foreign religious propaganda amongst the Hindus and discomfited many a rival in dispute. Thus a check has been put to further conversions and losses from Hinduism.

Arya Samajists counted 468 thousand in 1921.

#### RAMAKRISNA MISSION.

Swami Ramakrisna Paramahansa of Bengal (1833-1886) was religiously precocious.

His mind was not of this world but desired to have a vision of God. Though married his inclinations took him away to spiritual paths, and he was early initiated into Sanyasa. His great search was to realise the unity of all religions and he tried to live according to different religions. He did not grudge to perform the lowest offices in life. For example, he cleansed the house of a Pariah. Ultimately he saw the vision of God and realised the inner truth. Swami Vivekananda says "to proclaim and make clear the fundamental unity underlying all religions was the mission of my

master." He left every religion undisturbed because he had realised they are all part and parcel of the one Eternal Religion."

Swami Vivekananda (1862-1902) and a number of others accepted his teachings. Keshava Chandra Sen had come to see him. He died in 1886. His disciples spread his teachings beyond the ocean to the new world.

Swami Vivekananda and his associates organised the mission of spreading the message of Ramakrishna according to his teachings and rendering service to suffering humanity

by way of medical relief, care and protection. Swami Vivekananda represented India and lectured in America on Hinduism in the parliament of religions, and founded Vedanta societies. His preachings attracted one very noble soul, Miss Margaret Noble, who styled herself as sister Nivedita and worked in India till her death in 1911.

Vivekananda's teachings strengthened the spirit of nationality and Hindu civilisation. He died in 1902. His life was a great example of knowledge and service. He nursed the sick, cared for the suffering, and uplifted the miserable.

#### THEOSOPHICAL MOVEMENT.

Theosophical society is not a sectarian movement but one for international brotherhood. It was founded by Blavatsky and H. Madame Blavatsky and S. Olcott. Colonel H. S. Olcott in New York in 1875. Its main object is to show that



the development of humanity and the world is based on a Divine Plan of Evolution and all religions are manifestations of that plan, and that there can be no antagonism between them.

Emphasis was also laid upon this truth that "Redemption of any nation should come through its own self-evolved leaders, not from without."

Their teachings led to the rise of respect and reverence for the indigenous religions and to a keen desire for a study of religions sympathetically. The result was a revival of religious outlook and a national sentiment amongst its followers.

The society tried to show in its publication and lectures that religion and science were not antagonistic. This satisfied the doubts of inquiring minds. Men from all religions and castes joined it. They had not to loose their religions but on the contrary came to appreciate the best side of their own and others' religions. The hatred of one religion for another gradually diminished.

The society kept its headquarters at Madras (Adyar) in 1882, founded many schools and colleges in Ceylon, at Madras, in Benares and elsewhere. They have done a lot of educational work since then. One great revolution they effected was the introduction of the study of religion in their educational institutions where persons of great purity and selfless lives worked.

Since Dr. Annie Besant's leadership its work has progressed rapidly. She has devoted her time largely to the study of Hinduism and its defence. The Society has taken part in the religious, political, social, and educational movements of the country and has been one of the factors in its progress or organisation. It is a brotherhood without the distinction of race, creed, caste, colour, or sex.

In spite of all these stages in the growth of Hinduism and all the sects it has given birth to, it is not divided into watertight compartments. There is sympathy, toleration and communion amongst all because there is the spirit of eclecticism in it. There is no orthodoxy in the worship of a particular god. All gods are generally worshipped. At a place of pilgrimage a Hindu will worship the local gods and attend all popular celebrations.

In India there still remains a large class of tribal religions or creeds which are non-Aryan and profess very primitive beliefs. Ghosts and spirits residing in objects or presiding over cholera, smallpox or cattle-diseases are believed to be required to be propitiated. Rude stones, bottoms of trees, serpents are representatives of these ideas.

Santals, Gonds and Bhils are a few of those who follow such beliefs. A caste punchayat enforces their moral code.

The differences of Hindu sects are not so deep as to divide them into opposing camps.

No fundamental opposition between sects. They have a common history and civilisation and are a distinct cultural unit in the

world. Every religious tradition or experience wants to elevate a man's soul to God and is based upon a deep insight into the nature of reality. Every religious book is supposed to be the work of those who are possessed of knowledge born of intuition of three Kalas, the past, the present, and the future as well as three lokas or worlds. They are sthitaprajnas or perfected souls. Their intuitions may be variously expressed but are not conflicting. They all recognise one supreme universal spirit. Mahimnastotra (9) says :—

“ Though the ways differ which are spoken of in the threefold Vedas, Sankhya, Yogasastra, the doctrine of Pasupati, and Vaisnavasastra, though some take this and others that to be better.

\* And followers of various paths, both direct and indirect, dispute,

Yet thou alone art the goal of all as is the ocean of every river.”

Each way of approach or worship has some truth in it. God manifests himself in various

Truth has many sides. Therefore there is toleration. ways and truth or reality has many sides. Recognition of this fact has resulted in tolerance of one another. Each group or

sect devlops in its own way and reaches the truth by a course of its own disciplines of mind and morals. Thus it is enabled to mould its life and traditions in its own way. Each sect however recognises that there is one highest reality to which every way is to lead. One need not quarrel about the way if it is leading to it. They do not believe in the monopoly of truth. Knowledge and realisation of the self (Adhyatma-vidya) are the chief aims of all Hindu religious thoughts. An individual reached this perfection by his own personal struggles and discipline. God is considered to be within as well as everywhere. There cannot be one method of realising one's true self or God. Each type of individual must follow his own way under the guidance of a teacher who has reached the goal.

### 13 ZOROASTRIANISM

This religion was founded by Zarathushtra who flourished according to Professor Jackson between 660-583 B. C. Some assign earlier periods even 1000 B. C. He was born of

Zarathushtra its founder. a virgin mother. In his early life he showed wisdom in conversation, and was very kind and helpful to the poor, and also to the animals. At 15 he wore the sacred girdle as a symbol of his devotion to a life of religion. At 20 he left his home without the consent of his parents and wandered forth for the sake of religion. When he was 30, he felt a call of Ahura Mazda to be purified and appointed to

the work of a prophet. He began to think of preaching a Universal Religion and converting all living men even the wicked.. He gave himself completely to God his life, thought, action and speech. His religion was that of an all-seeing God. But he had little success or no success during the first years of his preaching. Only one convert was made. But his faith in the righteous God did not falter. He uttered "I have faith that thou wilt thyself fulfil this for me." When he was

Conversation of  
the King of Persia.      forty-two he converted the  
king of Persia, Vistaspa, his  
brother, son, a counsellor, the grand vizir and  
others, in all eightynine.

The king made the faith current in his kingdom. A vigorous propaganda was carried on. He died at the age of 77.

His death.      His followers later venerated him as morally the greatest, supernaturally originated, and deserving of worship along with Ahura Mazda. He turned men's thoughts towards a good and benevolent god. He is said to be the best and the wisest of all beings in the perfection of his holiness and the only one who can daunt evil.

The sacred Book of this religion is Avesta  
Its Book.      or knowledge. A part of it  
called the Gathas belongs  
Zoroaster.

This religion was driven from its home of Persia in 637 A. D. by Arab Muhammedans.

They converted the whole of Persia. A few of the Zoroastrians came and sought shelter in India in 717 A. D., at Sanjan on the western coast of India. They are known as Parsis, and number about one lakh (1921).

Ahura Mazda is the supreme Deity which is the power of light, life, truth and goodness.  
Its teachings.

"Ahura Mazda, the creator, radiant, glorious, greatest, and best, most beautiful, most firm, wisest, most perfect, the most bounteous spirit." (S.B.E., 31, 195-196).

He is all-seeing, all-knowing, friendly, the father of good mind, justice or right, beneficent, bountiful, according to Gathas.

Zoroaster condemned the evil and impurity in the world. Angra Mainyu or Ahriman is the supreme hostile spirit. There are two antagonistic spirits in the world—a good spirit and a wicked spirit fighting against one another. Their fight is continual. There are a number of smaller spirits working with the good spirit, and another set working with the evil spirit.

The sun, moon, stars, fire, wind, waters, and mountains are also worshipped. The sun or fire is however regarded merely as a symbol of the great Deity.  
Fire as a symbol of Deity.

They have a code of ceremonial purity which looks after the health of the people.

Their worship consists of prayers daily and seasonal.

Ahuna-vairo, the will of the Lord, is the law of righteousness.

'Ashem-vohu', Holiness, is the best of all good.

"I confess myself a worshipper of Mazda, a follower of Zoroaster, one who hates the Daevas (evil spirits), and who obeys the law of Ahura" (S.B.E., 31.)

The ideal Zoroastrian is "A faithful man well-knowing and bountiful, like thee, O Mazda."

Alms-giving is a great virtue.

"He who relieves the poor makes Ahura king." (S.B.E., 4, 210.)

Good behaviour towards the good and bad  
Fight with the evil.      towards the wicked are  
emphasised.

"Whether one is lord of little or of much, he is to show love to the righteous, but he ill unto the liar." "With enemies fight with equity, with a friend proceed with the approval of friends."

No asceticism.      There is no place for asceticism in it.

"He who sows most corn, grass and fruit, sows righteousness. He makes the religion of Mazda walk. No one who does not eat has strength to do the heavy work of holiness." (S.B.E., 4., 29., 31.)

Purity is very greatly prized and emphasised.

“ Make thy ownself pure, O ! righteous man. Any one in the world here below can win purity over his self, namely, when he cleanses his own self with good thoughts, words and deeds, which are Hu-mata, Hu-katha, Hu-varshata. Heaven

Heaven and Hell. is the reward for good thoughts, the glorious heritage of good thoughts. Hell is the punishment for the wicked. Thus there is an ultimate triumph of moral goodness assured.

There seems to be a resurrection of the dead, and the final judgment.  
Resurrection and final judgment.

It does not show or advocate conversion at present. It is now a caste where birth alone entitles one to its ministrations. Parsis have lived most peacefully with their neighbours in India and are a very industriously advanced and philanthropic community. They are 1,00,000 in all and are a self-contained community. Originally they formed a branch of the Aryans called Iranians whose gods, worship and some practices resembled largely those of Indo-Aryans. Persians ruled a part of India in the sixth century B.C. and third century A. D. Some exchange of thought and art has taken place between India and Persia. Zoroastrians had come and stayed in India in early periods of Indian history.



## 14. CHRISTIANITY

Christianity originated in Asia but its later development took place largely in Europe and through European efforts. Its founder was Jesus Christ its founder.

Jesus Christ. He is said to have lived from 4 B.C.-29 A.D. There is very little authentic information about his life. He was said to have been born of a virgin mother, Mary, through some supernatural intervention. He was however considered to be the son of Joseph and Mary. His birthplace was at Bethlehem in Judea and at Nazareth in Galilee where his early childhood was led. His family was an humble one.

At the age of thirty he joined the reform movement of his cousin, John the Baptist, as regard morals and religion. At the time of his baptism he felt the call of God. He retired and meditated and was convinced of his God-appointed mission. He felt his sonship to God the father. He became a leader when John was thrown into a prison. The common people heard his message but the Jewish leaders regarded him a revolutionary and his teachings dangerous to the old Jewish order and law. They wanted to put him down.

Jesus gathered twelve disciples whom he taught his mission which they were to spread. His message, however, was very slowly accepted.

The priestly authorities could not tolerate his activities. He was arrested and sentenced

to death by crucifixion by the supreme Jewish court. He was accused of calling himself the Son of God or the Christ. The Roman governor, Pilate, who considered his case, did not find fault with him morally but allowed his crucifixion legally. His teachings are highly moral.

His teachings. The Sermon on the Mount beautifully summarises them. He taught, it is said, by parables, that is, short stories from life or illustrations from nature. He believed in a spiritual kingdom brought about through righteousness.

He is said to have healed many sick people and exorcised men possessed or tormented by evil spirits.

He preached the religion of love and service of God and men, and he has become one of the greatest personalities of the religious world and his followers consider him the most worthy representative of God and man. He is considered the Son of God and the Divine Person sent by God to save mankind. After his crucifixion and death he is said to have risen again. It is called his Resurrection. He cared for and served the poor and the sinful. His ten commandments followed the old Jewish tradition. They were given by God to Moses on mount Sinai.

(1) Thou shalt have no other gods before me.

Old Ten commandments. (2) Thou shalt not make unto thee any graven image.

- (3) Thou shalt not bow down thyself to them, nor serve them.
- (4) Thou shalt not take the name of the Lord thy God in vain.
- (5) Honour thy father and thy mother.
- (6) Thou shalt not kill.
- (7) Thou shalt not commit adultery.
- (8) Thou shalt not steal.
- (9) Thou shalt not bear false witness against thy neighbour.
- (10) Thou shalt not covet thy neighbour's house—Exodus (XX).

Jesus' followers gradually increased though they were persecuted. It was Paul of Tarsus (50-65 A.D.) who organised,

Paul and conversion of Europe. strengthened and spread the Gospels and teachings of

Jesus Christ. The book of Christianity is the New Testament which contains the life of Christ and his utterances and teachings. Europe was gradually converted to Christianity and became its greatest stronghold. The missionary zeal of the converts carried it far and wide and it is one of the leading religions of the world in number and importance and influence.

It is split into a large number of sects differing in ideas of ecclesiastical authority and

liberty of individual conscience and interpretation. Sects and persecution.

Roman Catholics and Protestants are its chief sects in the West. There

is also Greek Christianity and a number of other forms based on the interpretations of reformers and missionaries. These sects fiercely persecuted one another believing their own forms or interpretations as true. Great wars were fought amongst their followers. A number of inhuman massacres of opponents also took place in the past. But to-day the principle of religious toleration has been accepted out of political necessity.

Christianity conceives God as one. One should love him with all one's heart and soul.

The conception of God. He is considered to be all-seeing and all-knowing and is righteous, holy, merciful and just, and loving. There is a belief that kingdom of God will be completely established on the earth at some future time. God is also conceived to be a forgiver of men's sins or wicked acts. Man is also asked to be forgiving and not to return evil for evil but good for evil. Jesus' famous utterance when he was crucified was "Father, forgive them; for they know not what they do." God is the father of mankind. He is loving and forgiving to the repentant and saves them.

Jesus Christ and Christians accepted a number of conceptions and beliefs from Judaism, such as Last Judgment Day, Paradise and Hell. Christians number to-day about 55 millions of people who are spread all over the world. It is a great proselytising religion. The activities of its missionary societies have

brought new ideas, education and outlook to a number of peoples. It has often allied itself with political power and helped the imperial ambitions of Europeans in various parts of the world. In India it numbers about one crore of people. It has largely progressed under the British rule. Its importance has been to cause a change in the attitude of the Hindus towards the lower and depressed classes. Its missionary example has inspired Hindu réformers to go to the lowest of the low and to give them happiness and higher status in society by educating them and showing them higher ideals of life and society. It has strengthened the feeling of equality and brotherhood amongst the people.

Christians in India numbered about 50 lakhs in 1921. There have been Nestorian Christians in India from early times. But their number began to increase from the time of the Portuguese who often used compulsion in conversion. Now there are a large number of foreign missions doing the work of conversion, education, medical and social welfare in India. The converts are increasing amongst lower and aboriginal castes and tribes where the missions have concentrated their influence and propaganda. They have a number of institutions spread throughout India financed by European countries.

Christ's Sermon on the mount contains his new teachings. Important ones are given below :—

1. Blessed are the poor in spirit: for theirs is the kingdom of heaven. (3)

2. Blessed are they that mourn: for they shall be comforted. (4)

3. Blessed are the meek: for they shall inherit the earth. (5)

4. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (6)

5. Blessed are the merciful: for they shall obtain mercy. (7)

6. Blessed are the pure in heart: for they shall see God. (8)

7. Blessed are the peace-makers: for they shall be called the children of God. (9)

8. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. (10)

9. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. (11)

10. But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. (39)

11. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. (44)

#### 17. ISLAM OR MUHAMMADANISM.

The word "Islam" signifies "submission" to God, and Muslims are "those who submit."

Muhammad its founder. This religion was founded by Muhammad who lived in Arabia from 570 to 632 A. D.

He is called the prophet of Islam. He revealed

the teachings of this religion in the sacred book called 'Al-Koran.' He was born in Mecca where the old form of religion was animistic and idolatrous. He belonged to the family of

His early life. Kureish which was the hereditary custodian of the

Holy Kaaba—a temple containing 360 idols. He in his early life followed the profession of shepherding and trading, and used to go to Syria and Palestine for trade. He was well-behaved in his early life, modest and pure in manners. At the age of 25 he married an elderly woman, Khadija, who was 40 years of age, yet the marriage turned out to be very happy. He was however dissatisfied with the existing moral and social life of his people. Arabia was a country of warring tribes. They stopped fighting only for a period of a month or two every year to enable the pilgrimage to Mecca. At this period idolatry and very crude or savage social customs prevailed in Arabia, such as female infanticide or burying alive of young girls.

Muhammad's early life till 40 seems to be uneventful. But the quarrels and feuds of his people impressed him greatly.

His religious tendencies In his early travels he seems to have come in contact with

the Jews, Christians and Persians, and to have learnt some new ideas of God and society from them. For years after his marriage he used to retire to a cave on the Mount Hira for prayer and trying to peer into the mysteries of creation.

of life and death, of good and evil, to find order out of chaos.

He began to deliver his message when he was forty. He denounced idolatry and infanticide, and preached the Unity of God by declaring "The only proper basis for life for any man lies in his recognition of the Divine will at work in all men's affairs."

Islam is the name of the faith he preached. The Koran contains his teachings and tenets. At

first the people did not take He preaches Islam. him seriously but denounced him as a mad man. He was very harshly treated and he had to run away for his life

from Mecca to Medina, His flight. called 'Hijrat or the flight, when he was 52 years of age in 622 A. D. His only companion was Abu Bakr. He was hotly pursued by the Meccan people and narrowly escaped. But his faith in Divine help was great "Be not distressed, God is with us."

He had often to fight the Meccans but he came out victorious. In this city of Medina

he preached his new religion His fights. and gradually secured an increasing number of followers. They were

asked to take a sixfold His pledge. pledge "We will not worship any but the One God. We will not steal, neither will we commit adultery, nor kill our children. We will not slander in anywise, nor will we disobey the Prophet in anything that is right." He built mosques for prayers



which were to be done daily and on every Friday in congregation.

His success against his former foes and others increased, and Mecca ultimately capitulated. His faith and political power spread rapidly

over all Arabia. He abolished idolatry and sent his message to Greek, Persian, Egyptian, and Abyssinian kings and wanted them to accept it. He died in 632 A. D. at

His death. the age of 62. His last prayer was "Lord, grant me pardon. Join me to the companionship on high! Eternity in Paradise! Pardon! the blessed companionship on high!" One great trait which distinguishes him from other great prophets or saints is that he fought for his religion and established a political power which strengthened and helped the spread of his religion. His life was worldly and in no way ascetic. But he was a great devotee of God and was always ready to suffer for the cause of truth as he understood it. But he was also a commander, an administrator and a law-giver. His great position

His work. made his word law. His followers obeyed him completely and died for him. His life in general was simple, and he did everything for himself, aided his wives in household duties and mended his clothes. He was easy of access to all.

"My sole help is in God. In Him do I trust, and to Him do I turn me." "Trust in Allah. And Allah is sufficient as protector."

Muhammad taught :—

- His message and teachings. (1) Belief in the One God, Allah.  
(2) Belief in the Koran.

(3) Belief in Judgment, Paradise and Hell.

On the resurrection day, "The trumpet shall be blown; and behold, from their graves unto their Lord shall they slip out," when rewards and punishments will be awarded. "Verily the pious shall be in gardens and pleasure, enjoying what their Lord has given them; for their Lord will save them from the torment of hell." "Eat and drink with good digestion, for that which you have done, reclining on couches in rows. And we will wed them to larger-eyed maids. And we will extend to them fruit and flesh such as they like" (S.B.E., 9; 249-263). Hell for the wicked unbelievers is described as "In hell shall they broil, and an ill resting place shall it be."

(4) Everything is predestined by God.

"Naught shall befall us save what God has written for us." (S.B.E., 180).

"Ye did not slay them but it was God who slew them. Nor didst thou shoot, when thou didst shoot, but God did shoot." (S.B.E., 9, 165).

(5) Belief in His Prophets and Angels :—

Muhammad is the last and greatest prophet.

Angels intercede with God for the forgiveness of men, and surround the throne of God.

The persons whom God loves are:—

Those who do good.

Those who follow Muhammad, not the proud or boastful.

Those who believe and act aright.

Those who fight for His cause, etc.

His ways are stated to be inscrutable. He forgives or punishes whomsoever he pleases. There must be total submission to Him. He is described as all-knowing, all-powerful, the merciful and so forth.

Every Muslim is expected to perform the Daily duties of following duties.  
Muslims.

- (1) Repeat the Kalimat or confession of faith everyday "There is no God but Allah, and Mohammad is the prophet of Allah."
- (2) Prayer to be done three or five times a day by facing towards Mecca.
- (3) Almsgiving. "When ye have taken any booty, a fifth part belongeth to Allah, and to the Apostle, and to the near of kin and to orphans and to the poor and to the wayfarer."
- (4) Fasting during the days of Ramzan.
- (5) The Haj or pilgrimage to Mecca: Where he is to circumambulate the sacred Mosque and to kiss the Kaaba or Black Stone seven times.

Muslims are divided permanently into two sects, Sunnis and Shias, after the murder of Ali, and his son, Hussein, at the battle Kerbela, 680 A. D. Shia stronghold is Persia. They are more liberal and tend towards mysticism and Sufism. They are also found in India.

There are a number of other sects, such as, Ahmadiyahs, Wahabis (which is a puritanic sect), Sufis (which is a pietistic sect). Throughout history this religion has shown a militant proselytisation. It has been forcible also, receiving sanction and support from the Koran.

“Fight strenuously against the misbelievers and hypocrites and be stern towards them.” (S.B.E., 9, 292).

“Fight those who believe not in God until they pay the tribute by their hands and be as little ones.” (S.B.E., 6, 176-177).

Muhammad emphasised the worship or approach to God directly and not through priests or images. He created an intense aversion towards idolatry. Wherever a man may be he can pray at stated times. He believed in work by every man and in facing the realities of life and not in losing oneself in mere idleness or passive attitude towards life or in running away from the world.

Muhammad opened the portals of his faith to all, irrespective of race or colour. All were equal in the eyes of God. Islam open to all. And he gave them an equal place in social organisation. Muslims are equal.

The same law was to hold for all. This gave a greater place to backward and superstitious peoples. It was easily and willingly accepted by them as it raised them socially, morally and religiously. It was a simple faith with very little superstition and appealed to the instincts of hope, and ideas of reward and punishment of these peoples.

He valued a man who worked: "Those who earn honest living are beloved of God." "God is gracious to him who earneth his living by his own labour and not by begging."

He enjoined charity thus: "Charity is a duty to every Muslim. He who hath not the means thereto, let him do a good or abstain from an evil one. That is his charity."

"Feed the hungry and visit the sick. Assist any person oppressed, whether Muslim or non-Muslim."

His idea of toleration is seen in the following:—

"A perfect Muslim is he from whose tongue and hands mankind is safe." "He is not a

His idea of toleration. Muslim who committeth adultery or who stealeth, or who drinketh liquor or who embezzleth, beware, beware."

"He who believeth in one god and the life beyond, let him not injure his neighbour."

"Do you love your Creator then love your fellow-beings first."

"God is not merciful to him who is not so to mankind."

There were early trading settlements of Arabs on the west and east coasts. But regular contact began from the conquest of Sindh in 712 A.D. From Sultan Mahamud's invasions or raids (1000-1027 A.D.) and destructions of idols and temples, and plunder of her wealth and massacre of her innocent people, India came in real contact with Muhammadan countries, peoples, and civilisation. Muhammad Ghori's conquest (1193 A.D.) established Muhammadan rule in India permanently and made the conversion of large masses of people to Islam a great possibility. Political power supported the religious zeal for conversion.

Islam has set up a conscious antithesis in its teachings between Muslims and non-Muslims. In spite of Koranic injunctions his followers gradually developed the theory of perpetual warfare (Darul-harb) against non-Muslims. Muslim state was supposed to be chiefly intended for this purpose. Ambitious rulers have used this theory for their personal ambitions and desire for plunder. Sultan Muhamad,

Amir Taimur, Aurangzeb and a host of others used it during their career. Consequently instead of bringing peace and good-will and toleration, Buddhism and Brahmanism suffered from their iconoclastic acts and forcible proselytism. Consequently the past history and a mental antithesis act as a great bar to the peaceful relations of the Muslims on one hand and non-Muslims on the other.

There are roughly seven crores of Muslims in India or 22 per cent. according to the census at 1921. More than one-third

Their number in India. are in Bengal. Less than one-fifth are in the Punjab.

In each of these provinces they are more than half of the population. In the North-West Frontier Province, Sind and Baluchistan they are about 80 per cent. of the population. In Cashmere they form over three-fourths of the population. In other provinces they are in small minorities. Most of them are converts from Hinduism. Establishment of Muhammadan rule and Muhammadan proprietors of the soil gave a large impetus and a backing force to conversion.

But amongst these converts a number of old practices and leaning towards ancestral traditions remain, for ex-

Converts. ample, in the veneration of departed saints, the help of Hindu astrologers, and so forth.

Sunnis who are the traditionalists are more numerous. They accept sunnat or collected body of usages as possessing authority concurrent with or supplementary to the Koran. Shias reject this view.

Shias reject the first three Imams—Abu Bakr, Umar and Usman. They maintain that the spiritual and temporal power of the faithful was vested in Ali and his descendants through Hassan and Hussein. They observe the Muharram in memory of their martyrdom and conduct Tazias in procession which are representations of tombs of martyrs.

Sufis believe that human soul is an emancipation from God, and that it is always seeking, and yearning to rejoin the source from which it sprang. Absorption in the Divinity is the ultimate object to be attained.

Moplahs are 11 lakhs in Malabar. They are descendants of Arab immigrants in the 10th century.

Moplahs.

Bohras are converts from Hinduism. They are Shias of Ismailiya sect. Khojas or Khwajas or honourable converts are also Shias of the Ismailiya sect. Their head is Agakhan of Bombay.

Bohras.

Khojas.



## 18. THE PLACE OF RELIGION IN NATIONAL LIFE.

Religion in its most developed aspect inculcates a certain adherence to what is admitted

Use of religion. as the highest and most valuable perfection of human life. It does not deal with what is purely material or economic, emotional or rational. \* It modifies their worldly, narrow, selfish outlook and views them from higher regions of truth, idealism, humanitarianism and spirituality. Religious institutions give concrete shape to such higher outlook in the form of doctrines and ceremonies, and rules and regulations of individual and social life. They are imposed on individuals and families from without so that their course of life may easily lead them into higher realities of human existence.

Nation is a limited idea. In relation to family, caste or tribe it is a higher unit, but in relation to humanity or uni-

Nation and religion. verse it is a narrow group.

Life we know does not end with aims and limits of a nation. It crosses its political, economic, intellectual and moral boundaries. It extends to humanity and aims at reaching universe and its reality. Therefore religion has a place in national life because life does not end with nation. Religion gives a definite theory of the Universe or a world view. There are things other than and higher than a

nation or national life. Man has various aspects and aspirations, bonds and interests which are universal and lead to ultimate realities. Therefore it is one of the needs of good or ideal life to know what is higher life or beyond life, and with its help to lead or to reform our daily lives. Religion has helped in realising the conceptions of oneness of life, of peace, toleration and service as the daily necessity of man. It has led not only to individual saintliness but also to social betterment. It has made a human being to understand his place in the universe and the value of his group or nation as an ideal or organisation. Thus religion gives a view and a vision of a perfected reality or rationality and embodies it in rules of conduct which mould and transmute our daily life. It creates and sustains faith in and moral fervour for the essential values of life, coming as they do from the depths of the soul. This spiritual outlook of religion is a necessity in our life. It helps society not only to look around and beyond its narrow interest, and makes it realise the interdependent aspect of secular and spiritual life. Differences to be seen in the world are co-ordinated into a harmonious whole under its transcendental outlook, and virtues, such as tolerance, peace, patience, serenity and self-control receive sanction and reality. Just as universe is viewed as a whole, similarly every man is valued independently and his dignity and worth recognised. Thus man is visioned as divine, and a true citizen as divine servant

who should use and employ his powers for the harmony and development of all. The national conception of a citizen being a mere tax-payer or voter has to be given up under the influence of religion which makes him a divine agent possessing definite functions and duties towards society and humanity in ennobling their life. The work amongst the lowest of the low, in hospitals, prisons, slums, battlefields, is an inspiration to service born of religious mentality and morality. Similarly the noble tone in all work is its result. It makes for good life and full life which a true citizen must lead or try to attain.

The conception of religion is not one, but many. Its tenets and practices have differed in different countries and

The principle of with different persons and religious toleration. their followers. Different religions have quarrelled with and persecuted one another thinking their own forms and expressions to be true and divinely sanctioned or inspired. This attitude instead of creating harmony and peace in the world has led to bloodshed or forcible conversions. The problem of religion being concerned with transcendental things has been stated in different ways by religious founders who were inspired to solve it. Their followers not seeking the inner spirit but seeing the outer forms indulged in intolerant attitude towards other forms. But religion, if it is essentially anything, must possess a spirit of toleration and love and service of all and cannot consist in mere

observance of forms and ceremonies. Toleration of other's religious opinions is not only a neighbourly necessity or a utilitarian doctrine but a true religious attitude or principle. In India this principle of freedom or toleration of religious opinion was very early recognised. It grew with the religious life and experience of the people. The great king Asoka has expressed it in one of his great edicts. In India it became embodied as a living principle of people's life, and thus averted religious conflicts and wars, and left the people to follow one opinion or another according to their choice and conviction. Jews, Christians and Muslims did not accept this principle. As long as there was one religion in the country and there were no sects in the same religion—protestants or heretics—there was peace and toleration in the country. But a rise of new opinion in the country or a contact with different religions in a career of conquest brought conflicts, because uniformity of religion was lost.

In modern times no one country is inhabited by persons of one religion and one opinion, and therefore in order to live peacefully for their political, economic and social welfare people must accept the principle of religious toleration whatever their old notions and practices may have been. True religious spirit and necessities of national life require the acceptance of the principle of religious toleration and an adherence to it. Those citizens who are against

it are neither religious nor national nor human. India is a country full of all religions and there those who do not accept and follow this principle are the enemies of religion, morality and humanity. They retard and kill the growth and life of the people. No state can tolerate religious intolerance. Freedom of religious worship is a *sine qua non* of modern life. Medieval conceptions of intolerance must be suppressed. All higher life and thought points to it.

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## CHAPTER V.

### SOCIAL LIFE.

Social life of a people is expressed and organised in their institutions, customs and beliefs. Indian life has a variety of these. They are deep-rooted in the minds of the people. They have originated and developed in the past and they express to-day the main features of the Indian social life. Under various influences they show changes which they have undergone and may undergo. It is necessary in our study of citizenship to know a few important of these institutions, customs and beliefs.

Social life of India is largely dominated by the institutions of Varna and Jati, and the joint family. These are very old institutions and are supposed to be based on Vedic sanctions.

Indian social institutions.

#### 1. VARNA.

Varna originally meant colour but as a social term it meant an order or class. Its origin can

Conception of Varna. be traced to the Vedas. In Purusasukta hymn (R. V., 10)

a picture of creation is given in which the parts of the great God from which the Brahmana, Ksatriya, Vaisya and Sudra emanated are given. It is a highly figurative and imaginative theory of creation. In it both the

Brahmana and the fire come out from the mouth of the Purusa, the Sudra and the earth are produced from its feet, the Rajanya from its arms, the Vaishya from its thighs. This Vedic theory was taken as a sanction for the permanent classification of society on a fourfold basis by Manu and other lawgivers and was rigidly followed by society. In the Vedas however we find the people divided into Yajanasilas and Ayajanasilas or Aryas and non-Aryas. Those who did not follow the Vedic religion were designated as Avrata, Anyavrata, Akarman, Abrahmana. There were also such others who were termed Anas (noseless), Krishnatvacha (black-skinned), or Dasyu or Sudra. Amongst the Aryas the classification into Brahmanas, Ksatriyas, and Vaisyas was mentioned but was not considered rigid. The Varnas were really the classifications of worldly occupations of man which are necessary for the well-being of society. Teachers and priests were called Brahmanas; rulers and administrators, Ksatriyas; farmers, merchants and bankers, Vaisyas and artisans and labourers, Sudras. These vocations were followed by people according to their ability and status. But they according to Varna theory were not confined to any group of persons. Merit or liking alone entitled a man to follow a particular profession. Bhagavadgita emphasised this interpretation of Varna theory. To each Varna or principal occupation a number of groups of persons or Jatis came later to attach themselves, considering the following of any other occupation

as prohibited or degraded work. This led to the subsequent identification of Varna with certain Jatis and not with others, though originally it was not so. This disappearance of Varna theory based on the colour or kind of work or its merging into the Jati theory based on birth and boycott created the foundation of the new Hinduism which is rigid in its social institutions and customs.

## 2. JATI.

Jati means a group of persons kindred in origin and maintaining marriage and food relations. Such Jatis have

Conception of Jati. been numerous in India from ancient times. Particular Jatis followed one or other of the Varna professions and would not follow any other. Sentiment and tradition were gradually created that it was either a degradation or a prohibition on the part of Sastras to follow any other profession than followed hereditarily. Thus the early freedom of choice of occupation soon disappeared under a growth of new customs or Sastraic injunctions. Thus the freedom of Varna theory was replaced by the status or bonds of Jati theory. Change of profession and status was not allowed. There was no scope for the development of man. In Vedic times the Varna was not a hereditary caste. Though differentiation of functions was recognised they were not allotted to definite Jatis or hereditary castes. Brahman did not mean a hereditary priest. Yajana (officiating at sacrifice), Adhyapana (teaching), Pratigraha



(acceptance of gifts) were practised by non-Brahmanas. Change of Varna was possible. A number of professions could be followed by the same person.

But gradually the Jati theory rose. Certain Jatis alone could follow a particular

Rise of the Jati Varna occupation, that is, theory. Varna idea could be Brahmanas, Ksatriyas, Vaisyas or Sudras. No interchange of professions and acquisition of higher status attached to those professions were possible in this birth. Each of the Varnas or professions came to be regarded as of a higher or lower status. The Brahman profession was put the highest in importance and status, that of Ksatriya next, that of Vaisya after that, and that of Sudra last. Those who followed the first came to be regarded as the highest and similarly those who followed the others were considered next in importance according to the stated order. Thus from early times after the Vedic period we see that there were not four Jatis but a number of Jatis, each of which was attached to one of the four Varnas and when a Jati was not allowed to change its profession, the profession itself came to be considered as belonging to particular Jatis and not others, and thus Varna became identified with Jati. Brahmana, a profession, became Brahmana, a Jati or caste. This change is visible in the period that followed the Vedic period. Jati originally did not depend on any profession. It was based on kinship, real or fictitious, wherein exogamy and endogamy prevailed founded on a

system of Gotras and Pravaras which were names of first ancestors and their prominent descendants. Marriage and food relations were later regulated on their basis. Intermarriages and interdining did take place in early times between different Jatis but the restriction was that higher Jatis could take women from lower Jatis which was known as Anuloma system. Pratiloma system was not recognised as legitimate, that is, a man of the lower Jati could not marry a woman of the higher Jati. If such a union took place both the persons were punished, boycotted and degraded into new lowest Jatis which were considered largely untouchable.

The Jati idea is based on birth and must have arisen out of the notion of purity of blood and

Origin of Jati. colour and the sameness of religious and social customs

and conceptions. It cannot be considered to be a normal development of the enlarged family, because each Jati includes different but allied families; nor can it be taken to be identified with a particular economic occupation, because the members of one Jati do not and did not follow the same profession. Similar social and religious customs and conceptions united allied families into Jatis. Later on they gradually came to confine themselves to particular economic pursuits or professions according to the needs of times. And then these Jatis split into subcastes when occupations came to be graded into higher or lower, and when they led to

some change in common traditional conceptions and customs. Differentiation in customs and ceremonies has been a great factor in maintaining the aloofness or subdivision of Jatis. The other factor has been the ideas of purity of blood and colour. Thus Jati is mainly an idea of purity in food, marriage and ritual. It was a defensive weapon against deterioration of colour and conflict of customs or ideals of conduct. Those Jatis who followed Brahmana occupation may have led in this distinction and aloofness of Jatis and rigidity of profession. They were the guardians and teachers of Aryan culture, and others may have imitated them in this process, each Jati and profession (vritti) thinking itself superior to some others in some respects. It was distinctly seen that incorporation of alien races had led to deterioration in speech, customs, colour and ideals. Hence arose the apathy towards intermarriages in order to preserve the purity of the highest Aryan culture. This may be seen in the restrictions about the study of the Vedas.

The prohibition of interdining between castes was not prevalent in olden times. Brahmana, Ksatriya, and Vaisya could eat the food cooked by each other as seen from the Mahabharata. Manu says twice-

Interdining.                      born should not eat food cooked by the Sudra (4, 223). But he allows the food cooked by a Sudra who is attached to oneself, or is one's barber, milkman, slave, family-friend or co-sharer in the profits

of agriculture to be partaken (4, 253). Twice-born could dine with each other. Later ideas of vegetarianism and cleanliness of food strengthened and restricted interdining.

Thus we may state roughly that there was—

- (1) A Varna period at the time of the Vedas when occupations were not determined by birth (upto 800 B. C.)

Periods in Indian  
social history.

- (2) Then a Varna and Jati period at the time of Manu when occupations were gradually falling into the hands of particular Jatis but were not monopolised but there was the segregation of the Chandalas or untouchables (800 B. C.-200 B. C.)
- (3) A Jati period after Manu when a Jati meant a monopoly of a particular profession and a particular high or low status (200 B. C.-600 A. D.), and
- (4) A period of multiplication of Jatis and Upajatis (600 A. D. onwards).

There was thus no Vedic theory of four castes. There was only an ideal classification of professions into four divisions according to their importance. Even if there was a theory of four castes it was an ideal theory which has remained as yet a mere ideal and not been realised during any period of Indian history.

The functions of the four Varnas have been

Functions of four  
Varnas.

always stated to be as follows.  
Kautilya's Artha Sastra says:

- (1) **Brahmana Varna** was assigned the duties of Yajana (sacrifice), Yajana (officiating at a sacrifice), Adhyayana (studying), Adhyapana (teaching), Dana (gift) and Pratigraha (accepting a gift).
- (2) **Ksatriya Varna**, those of Yajana, Adhyayana, Dana, Sastrajiva (living by fighting), and Bhuta Raksana (protection of beings).
- (3) **Vaisya Varna**, those of Yajana, Adhyayana, Dana, Krishi (agriculture), Pasupalya (rearing of cattle), Vanijya (commerce), and Kusida (banking).
- (4) **Sudra Varna**, those of service of the twice-born, Vartta (labour in agriculture, etc.), and Karukusilava Karma (work as artists and bards).

These duties had to be performed efficiently for the harmonious working of the society and hence duties of the same or allied character which required particular qualifications were grouped under one head, and others under other heads. There were other degraded occupations which were followed by the Chandalas who were considered untouchables. In the beginning it seems that these professions were not restricted to any Jati but later on particular Jatis came to monopolise higher occupations and other Jatis were left to follow the lower.

The principles which differentiated castes were primarily those of kinship, endogamy or Multiplicity of Jatis. purity of blood, and similarity of customs and ceremonials. These

groups split and multiplied when people settled in new territories which were considered unholy or not fit to be inhabited by the Aryas and where their practices, customs and professions were likely to change. The old groups which had remained behind would look down upon these new groups because of their outlandish behaviour, speech or customs and professions. There was also an addition to the number of castes when new races came and settled in the country, and though they gradually adopted local customs and professions their foreign birth was a bar to their admission into the orthodox folds of similar castes. Further, violations of customs and usages led to the social boycott or degradation of persons who consequently formed new castes. Then the formation of Srenis (guilds) or associations of merchants and artisans for economic purposes led to the identification of a Jati with a profession, and thus to the formation of a close corporation or a separate caste of those who followed a particular trade or occupation. The rise of new religious sects or schools added to the number of castes by splitting the old.

These forces have been moulding the structure of Hindu society for the last two thousand years or more. There has been no strong religious or political influence which would have unified these groups. Religious

philosophies discussed and propounded eternal problems and did not deal with worldly and social interests. Want of a strong central government, absence of ideas and systems of centralisation and unification, and the weak position of the king as the legislator or moulder of society prevented the use of political power for uniting the people into a more harmonious whole.

Reformation of Hindu social organisation was not generally the aim of Hindu religious reformers and political emperors. The early ideal of Work of reformers and emperors. a fourfold division of society

was not even striven for. Union of subcastes and castes was hardly accepted as a working ideal and attempted. The factors which unite men permanently in one mould were absent. Religion and religious tradition instead of uniting all groups sanctioned this system of castes. There was no national ideal, nor any national feeling was created and fostered. The large extent of the country and defective intercommunication tended to maintain the special characteristics of various races and their various customs, modes of speech and association. Before any common danger could rise which would unify the people, castes had taken a firm root and in turn prevented the rise of a common feeling. Religious reformers looked to other worldly affairs, and though they condemned the caste system religiously, they did

not work for its eradication socially. Contact with the aborigines and peoples of low blood and culture encouraged Orthodox views. pride of blood and culture, Ideas of ceremonial purity led to the employment of less civilised or defeated races in occupations of manual labour. The doctrine of Karma and Punarjanma created and strengthened the ideas of the status in society. The spirit of the whole Brahmanical system strengthened these tendencies. Intermarriage and interdining came to be considered as leading to Varna-samskara or confusion of functions or castes and consequently to hell. A religious terror was created round about them, and the Pandits and people stuck up to them. The political authority or king who could have promoted unity was enjoined upon as his chief function the maintaining of the various castes and groups in the path of their duties and the prevention of their transgression. The king's power itself was limited. He cannot be an absolute sovereign. He had no law-making power. Hence the whole social organisation was in spirit static, being considered as divinely sanctioned.

Manu says, following the Vedic theory, "For the sake of the prosperity of the world He (Brahman) caused the Brahmana, the Ksatriya, the Vaisya and the Sudra to proceed from his mouth, his arms, his thighs, and his feet and allotted to each of these his distinctive



duties." Having stated this general theory he goes on to mention mixed groups, which are the results of a series of crosses or inter-marriages between the four original groups, known as Anulomaj and Pratilomaj forms. He also notes the Vratya groups or those twice-born castes who are fallen by neglecting their sacred duties, and the Chandala or outcaste groups. He also mentions the particular approved occupations of these various groups. Thus we find an elaborate and highly differentiated social system in Manu's time. We also find the occupations of Brahmana Jatis to be as various as Dr. Richard Ficke states them to be in Buddha's time (Manu 3, 149-167). It seems therefore that the traditional division of four castes had no distinct existence. The society was made up of a number of diverse and heterogeneous groups who held themselves to belong to one of the four groups or the other but who maintained their distinct unity one way or the other.

Generally the position of Brahmanas and Ksatriyas was superior to those of Vaisyas and Sudras. On the productive labour of these the cultured and political work of the two

Relative position  
of the four Varnas.

upper classes depended. Manu and the Mahabharata say that the people were entrusted to Brahmanas and kings. Vaisyas and Sudras paid gifts and taxes for their maintenance and work.

Learned and virtuous Brahmanas (Srotriyas) following their real functions were to be respected and exempted from taxes as they did not earn or possess property but lived on alms or grants, whilst following their spiritual work. Commercial Brahmanas following other occupations were not so exempted. This meant that the Brahmana Varna was to be exempted not the groups of persons who called themselves Brahmana Jatis but did not follow the Brahmana functions. They could not be made subject to a king on account of their high spiritual position. They had to be selfless and not greedy and to live in performing religious duties. Therefore they were not to serve anybody, but could claim maintenance but not luxury from other Varnas. Their high spiritual position was to be the great consideration in meting out to them lighter punishment. There were other small privileges but they never resulted in the creation of a Brahmana class which tyrannised over other Varnas in matters of their worldly pursuits and position. Brahmana was to be less in this world and to prepare more for the next. Though Brahmanas were learned advisers they did not usurp political or economic power in the country which would have led to the loss of their real Brahmanahood or spiritual pre-eminence. Ficke in his "Social Organisation in Northern India" says "Pali texts know of no privileged position of the Brahmanas in the eyes of law."

Groups of persons who came to call themselves as Brahmana Jati, were found to follow various professions, religious, political and economic. But the real Brahmana Varna was permitted to follow some Ksattriya and Vaisya professions in times of calamity, and not Sudra professions. But they were not to be permanently adhered to. Ksattriyas and Vaisyas had no disabilities religious, legal or economic.

No doubt their duties were fixed but they could study the Vedas and other Vidyas, sacrifice to fire and God and enter temples and worship freely. Vaisyas being the productive class had to pay taxes, to practise charities and to maintain other Varnas. On Vaisya Varna depended the material security of the people as on Ksattriya Varna their political freedom and on Brahmana Varna their spiritual merit.

A number of Jatis or groups followed Vaisya profession. There was never one Vaisya Jati or Ksattriya Jati. Some groups came later to be called Ksattriya or Vaisya Jatis even though they lost or gave up their real profession. Though the rise of new and foreign religions, and political states in India has led to the decay of religious and political power and function of hereditary and indigenous groups and to their undertaking Vaisya or Sudra professions, the Vaisya and Sudra classes have not lost their old professions even where new competing groups from foreign countries and the old Brahmana and Ksattriya classes have adopted

their professions in the new economic struggle for livelihood. The old higher professions have been captured by foreigners, and the consequent loss of them along with the loss of indigenous commerce and industries due to free foreign competition has created a new Varna system which has led to a complete Varnasankara unknown before and has created a new type of deteriorated character in harmony with the professions and works pursued by the people.

Sudra class had religious disabilities.. They were not allowed Vaidic Acharas, study, or

Sudra.

sacrifice, though they as a class are mentioned in the

Rigveda. Even hearing of the recitation of the Vedas was prohibited. They were severely punished if they did it. Their position was at the end of the social ladder. Their professions being of menial nature and dependent on others kept them where they were. No doubt there were some few who had become kings and some others merchants and consequently they had added power and wealth to individual families, raised their status and had merged themselves in higher groups. But Sudra professions were mainly arts and crafts and labour. They had some legal disabilities from the point of view of harder punishment in cases of offences against higher classes, and according to nature of offences, such as rape, adultery and assault.

Sudra classes generally consisted of indigenous non-Aryans who were very numerous, and largely settled in villages and satisfied

numerous local economic needs. They were a large number of sudra subcastes corresponding to several tribes. They were not reduced to slavery nor exterminated by Aryans but used as servants for menial work and occupations. Their speech, dress, gods, food and customs differed and hence they were not allowed the full privileges of the Aryan community in religious, political and economic matters. They were not ill-treated but protected in their economic gains and personal and proprietary rights. Equalisation with higher classes would have resulted in the deterioration of Aryan speech, custom, culture and religion. This fear maintained them in an isolated, unprivileged and subordinate position.

No social reform. No systematic attempt was made to lift them, to improve their speech, customs and food. Hence the various groups in society remained where they had reached. The static conception of a perfect social organisation was accepted and followed. No examination of social forms as they existed was done so as to find out whether they conformed to Vedic or Manu's conceptions and injunctions. Whatever unconscious change or lapse had come about was accepted as sanctioned and desirable. The eye of reason, utility or Sastra was not allowed to fall on the order as it was. It was a rule of the existing order, right or wrong. There seems to have been a time when upper castes married Sudra women, and they were recognised as Anuloma marriages and not

prohibited. Sudra men marrying women of the higher classes were definitely prohibited, the connections being considered *Pratiloma*. After the fifth or sixth generation, the offsprings of *Anuloma* marriages were taken to have attained the caste of the original progenitor. But later on even *Anuloma* forms fell into disuse and were disapproved. The children of such marriages were taken to belong to their mother's caste or a new or mixed caste, which was supposed to follow particular callings.

European writers who have devoted much labour to the study of castes in tracing its

historical and sociological origin and development have classified castes roughly into (1) tribal or racial castes, (2) functional or occupational castes, (3) local or migrating castes, (4) religious or sectarian castes, (5) mixed castes, (6) the fallen or untouchable castes, and (7) castless groups.

Various factors which go to unite men have been stated in this classification.

#### (1) Tribal or racial groups :

These divisions are common to all primitive societies. Kinship and the idea of a common ancestor are the dominant ideas which hold men together. They are also bound by common customs and beliefs. Their social relations are controlled by the ideas of endogamy and exogamy. Purity of blood and identity of custom are the chief controlling factors.

In India to keep the Aryan race pure in blood so far as it might be was attempted very soon after the deteriorated results of free and indiscriminate contact with indigenous races were seen in the purity in language and speech, the colour of the progeny, and the quality of new customs and nations. Brahmanas as guides and lawgivers, laid down prohibitory rules to keep the highest Aryan groups pure. The other mixed castes made similar rules in order to preserve whatever Aryan blood they had. Thus intermarriage and later interdining stopped.

(2) Functional or occupational groups :

In former times when all kind of education was not imparted in schools, occupations which required skill and therefore special training could be imparted by the father to the son or by the master to the apprentice. Hence particular professions came to be hereditary in the families which followed them. They would impart the knowledge and skill to their sons and relations and not to others. They alone would be able to follow these pursuits successfully. Their early training and apprenticeship would fit them for it by nature and by acquired skill. These families came to possess common customs and traditions and naturally united for common welfare and social relations. They developed an organisation for their economic security and prosperity. They thus consolidated into close corporations or castes. This state which they created for themselves was recognised by the law of the country and hence

became rigid for no one was allowed to encroach upon their rights and privileges as the efficient performance of their occupations was a great necessity of society and this was the only way to do it.

(3) Local or migrating groups :

Newcomers have always been looked upon with an eye of suspicion or aloofness by the natives of a place. They are kept outside the local pale because of their foreign birth, outlandish behaviour and customs, and sometimes their economic encroachment or competition. Hence even if they succeed in settling down in the new country by conquest or by introducing new arts or crafts, they still are left to form their own social groups and associations. While the people of the country from which they have come look down upon them for having lost the purity of their old customs or blood in transmigrating to new or unholy countries. In this way groups which were united formerly split owing to these migrations and new settlements. For example, Brahmanas, who were of one group, gradually spread throughout India and split into subgroups owing to the development of new customs, beliefs, food and languages. There was also a change in their blood as different groups did not stop the Anuloma forms of marriage at one and the same time and as they intermingled with different types of peoples in different parts of the country. Their degrees of purity or contact and later development differed. Thus the process of



assimilation of foreigners and differentiation of migrants differed and led to the rise of local castes or groups who differed from the parent groups or neighbourhood groups in some aspects of life.

(4) Religious or sectarian groups :

In early times the influence of religion was very great. Every aspect of life was moulded or viewed from the religious "background. Differentiation of peoples was based on the differences of religious beliefs and practices. In Vedic times those who were Aryans were Yajanasila or believed and followed a system of sacrifice and were distinguished from Dasys and others who were designated as a Yajanasila, that is, not believing in and following the Arya system of sacrifices. When religion alone came to be considered as a bond of community, irrespective of kinship or occupation or locality, religious groups resulted. Christians and Muslims are religious groups or sects, irrespective of race or occupation of its followers. In India Vaisnavas, Saivas, Buddhists, Jainas and other close groups are primarily religious, and secondarily they have become social or endogamous.

The exaltation and dominance of religious spirit over worldly life led to the influence of priests. And amongst their followers rose a spirit of separate community or sect which led to their being formed isolated units even socially. They prohibited or regulated inter-marriages, food, and occupations, and thus

laid down the conditions and degrees of social intercourse with others.

Thus ideas of purity and pollution, have played a large part in the creation of castes and groups. The ideas of cleanliness in blood, religion, speech and customs largely underlie the segregation or isolation of one group from the other, each one looking down upon some others as impure and polluted and unworthy to be associated with. These barriers in the unity of human race may be minimised but cannot be eradicated if there are degrees of purity and impurity noticeable in the ways of life of different peoples. In India this caste feeling seems to be ingrained in the society. It has become rigid owing to various influences. It cannot be fully abolished because its roots are embedded deep down in the religion, social customs, economic occupations, intellectual pursuits, and other aspects of people's life. It is only if they give up their religion that this may become possible, which change is not desirable nor attainable. But its rigour and rigidity may be minimised owing to its dangers to religion, society, economic and political security of the people. It would hardly be due to any other motives but utilitarian.

Certain advantages are attributed to the caste conception and organisation of society. They must be noted here in order to value its merits and defects as social institution.

It is stated that it created strong and consolidated units in society which had more things in common than with others. They thus strengthened the efficient working of the various functions of the society and minimised competition, and waste by reducing conflict and hatred. It is also maintained that purity of blood was preserved within the caste and hence higher castes maintained their higher moral, mental and physical qualities. Old traditions and customs, old arts, skill and craftsmanship, were preserved because of their hereditary transmission and practice in castes. Castes looked after their own poor, and developed ideas of self-sacrifice and subordination of self-interest to caste interests. It was suitable to the functional organisation of society in its economic pursuits where the interests of the workers or producers, and the speciality developed in skill and art could be maintained, and the confusion and the conflict of interests and pursuits could be avoided.

It has proved a great strength to religious organisation. No mass conversions of Hindus to foreign converting religions was possible. Each family and each caste fought against and resisted conversions even if a few others did not. Its conservatism, its stronghold upon its members, its system of penalty and excommunication made Hindu society self-governing, when the political power of the country was foreign and when kings were interested in destroying Hindu religion. The king was expected to

maintain the social order, but he being a foreigner by religion and interests could not be expected to do this. Hence caste organisations supplied the void created in the organisation of Hindu society and religion, when Hindu kings and Hindu priests had lost their power. Caste organisation and gradation suited admirably the Hindu philosophical ideas of Karma, Punarjanma and the theory of three gunas, Satva, Rajas, and Tamas. Good actions led to birth in a higher caste or as a higher being, and bad actions to a birth in a lower caste or as a lower being. This prevented discontent which would result from equalitarian ideas about human beings. Men and women, rich and poor, high and low, were satisfied with the status in which they were born as being the result of their past actions. They only hoped to escape from the present position by doing good actions in this birth, and then by acquiring a higher position in the next birth. Hence no attempt was made or was even thought of in order to rise above the position in which they were born. This authoritarian conception of society ruled the minds of the people and prevented social upheavals of lower or oppressed classes and their mass conversions to other religions. Caste system helped different races to come together and different cultural traditions to co-operate together. There was no doubt certain inequality, and exclusiveness but there was also a harmonisation of different groups in a scheme of life. No group was allowed to hinder the progress of

another which was advanced. <sup>\*</sup>Indiscriminate racial mixture in blood, custom and speech was not allowed. Savarna marriage between allied types meant that their level of colour, culture and social development was similar.

Then caste system also meant a synthesis of the skill of different groups who followed different pursuits or functions which were complimentary for a self-sufficing organic society without disturbing their individual character, code and tradition. The Brahmana's spiritual vision, the Ksatriya's protective valour, the Vaisya's productive skill, and the Sudra's manual work were all necessary for social growth. Brahmanas were not fully dependent on the State because their spiritual life was considered higher than the political and economic life. The Government was to secure them conditions of best life by maintaining the Varnasrama Dharma. Harmony and co-operation in social life were based not on the ideal of competition but on the allotment of functions according to a person's or group's specific nature. He was expected to follow his own proper function. Every person possesses a particular quality better than others, not that he does not possess other qualities but they are in a lower degree than others. All men are not equal in all ways. Each man or group is to give his best to the society by its proper service. Those persons or groups who were culturally superior were considered the highest. Economic groups were put on a lower scale. Life of spirit

was given the highest place, then came the political life and then the economic life. There were few rights of material enjoyment or possession given to the spiritual man. He was divorced from material wealth and political power which were not centred in his hands. His religious, social and educational duties were numerous. Higher castes were considered to be twice-born or more evolved. They were taken to be more able to think and also to direct themselves or others. Less evolved and backward communities were not exterminated but allotted a position and a profession by way of discipline and maintenance of which they were never tried to be deprived. Such was the best view of the caste system of those who advocated it and strictly followed it.

But there is another side to the caste question. Its prevalence in the rigid form we have

its defects. it has proved very disastrous to the strength and unity of of India politically and religiously. No sense of unity or nationality is possible. Society is now divided into thousands of separate units, each looking after its narrow interests and traditions and subordinating the national needs to caste needs. It has prevented free association with foreigners in civic matters, and kept closed to them the doors of admission and conversion. Thus by its innumerable and unchanging restrictions it has robbed social organisation of two valuable assets of response to and reception of others which together lead to the formation of higher human groups. On

the contrary mutual jealousies and discontents, ideas of class pride, of being higher and lower in social scale prevented any active and hearty co-operation for work which was common to all, such as political and economic, religious and intellectual. Common opposition to political dangers from abroad was never done. Hence political freedom was lost. In pursuing caste interests and holding indifference to national problems castes have lost their initiative, being stuck up in an old unchanging order of life and thought.

Moreover there is no end to multiplication of castes. The fourfold classification of society has remained only an ideal. On the contrary there are 4,000 castes and more and there has been no end to their multiplication in the past. The effect of splitting into subcaste is great. Mischief is done physically by narrowing the circle of choice in marriage, intellectually by cramping the energies, and morally by destroying mutual confidence and habits of co-operation. "The multiplication of castes and sub-castes, each more or less stereotyped..... proved, as it does at present, a source of weakness to the body politic, each caste and sub-caste being a fresh centre with its own particular interest of various kind, with its own strong likes and dislikes, and with its rigid wall that hinders all real and practical identification of its own self with that of other castes and with the wider self of the body politic." (N. N. Law in *Some Aspects of Hindu Polity*).

Dr. Radhakumud Mookarji says "Ancient India represents the rare and remarkable phenomenon of state and society co-existing apart from and in some degree of independence of each other as distinct and separate units or entities, as independent centres of life and activities"

Fusion of subcastes and castes is a necessity, but is it a possibility? Old treatises do not mention the existence of all subcastes we find now, nor do they sanction the rigidity and separation between castes prevalent at present "Neither birth nor study nor learning constitutes Brahmanahood, character alone constitutes it" says M. Bh., III., "In the beginning were all Brahmanas" M. Bh., XII, 188. Interdining and intermarriages were common. Samskara was alone thought to give a higher status which really depended on man's actions and character. But this state of affairs did not continue and the later social history of India has been one of caste multiplication.

Caste holds an important place in Indian social organisation. It guides religious matters, duties and rituals. It moulds economic outlook and pursuits. It determines social behaviour, marriage relations,

The present place of caste in social organisation.

food and standard of purity in hygiene and sanitation, of education and habitation. At present it is the only higher unit that unites families into a larger whole. It helped in admitting foreign tribes who adopted Hindu



gods and manners into Hindu fold. Hence it is important to see what the future of the caste system would be. It would be hazardous and premature to state that it would disappear. But there are forces which are undermining its

strength and hold on the Hindu mind. Economic Forces attacking it. pressure brought about by

the narrowing of economic opening, free competition and western

Economic pressure. exploitation have destroyed the old status organisation of economic professions and pursuits, and castes have to change their economic outlook and to take to other professions which are not traditionally sanctioned. Brahmana, Ksatriya and Vaisya have lost a large number of their old pursuits which were their caste monopoly in foreign competition and to non-Hindus of other creeds whose political influence and power gave them a share or monopoly in many professions and pursuits. Hence the conception of caste associated with a profession and its code of behaviour have lost its strength. Only birth element has remained. Other constituent elements have become dissociated with the caste conception in this new economic struggle.

New religious revival and Religious reform. social reform movement are sapping the rigidity of caste system. There is a strong tendency towards a fusion of subcastes and a closer association of castes. Old Sastras did not sanction such rigidity. The eternal

ideal of a four-class system seems to hold and to attract Hindus again towards a new synthesis of their disordered and disorganised society. Religious movements of Aryasamaja, Brahmo-samaja, and the revivalists have helped to create this atmosphere. The social reform

Social reform. movement based on revival of old customs, on utility of a change in the present rigid order, on new rational and moral conceptions born of foreign systems of social organisation and strength is helping in weakening the stronghold of caste ideas.

The influence and attack of western civilisation on the old order of India is great. The

Western influence strength and progress of western ideals and organisation of society are undermining the respect for caste system in the minds of the people. Western education and science are gradually doing this work in schools, colleges and clubs. Hindus are now opposed to Hindus on this question. There is a civil war in the Hindu

social system. Lastly the conversions to Muhammada-nism and Christianity have

awakened the Hindus to a sense of their divided-ness and social chaos and to a want of social cohesion and unity. The present movement of Shuddhi and Sangathan is a direct result of these attacks of foreign missionaries, Muslim and Christian. It will lead to the coming

nearer of castes and a fusion of subcastes. The movement seems to be taking a deep root in the minds of the people because of the danger and weakness into which the society has fallen. Common education is improving and standardising the various social ideas and customs about food, dress, cleanliness, social ceremonies and the common speech. As the ideas of purity and manners of low castes improve, disgust or hatred towards them would disappear, and untouchability will decline.

Means of rapid intercommunication, the growth of large cities and crowded habitation,

Rapid intercommunication and common travelling.

and the necessities of constant travelling together and living together are destroying exclusiveness in inter-dining and it seems to be a matter of time when it will disappear.

Interprovincial caste marriages and inter-subcaste marriages are taking place and are

Interprovincial connection.

permissive attitude

State legislation.

children brought

New social theories.

not disapproved or declared illegal and boycotted. Modern state legislation by its permissive attitude is removing legal disabilities about inheritance of property and legitimacy of remarriages. New social ideas and theories are also making caste protagonists yield in some respects to the new forces and factors in life.

Race conceptions which divided men into castes, occupations which graded them, territorial habitations which

Rigidity of con- solidified them and religions ceptions lost. which sanctioned them are

themselves now not rigid units. There has been a mixture of races, interchange of occupations, migrations from territories, and exchange and mutual influence of religious ideas. This rapid interchange, intermixture and intercommunication brought about by world movements are strongly attacking and changing the old order. Caste conception has to struggle against odds born of the influence of great new ideas and necessities of modern times.

### 3. THE FAMILY.

Human beings have revealed their characteristics as individuals and in groups. The play of their internal forces has been brought to light in their laws, customs and associations. The strivings of man have been realised in his outward manifestations. Therefore, to know man wholly, and to live as a man fully, there is no other branch of study more important than the study of human institutions. All imposing theories, all abstract valuations and all Utopian dreams will fall to the ground unless supported and tested by human past and man's psychology.

What are the stages in the development of man's social organisation? How are they to be mapped out and arranged? In what way did the social forms or associations of race, tribe,

and nation arise and consequently how did the institution of government, which is the visible embodiment of social organisation, grow? These are the sociological problems. They are, however, questions of facts, of history. They are not to be decided by conjecture. Of course in reading and valuing the available evidence which is unavoidably insufficient, sociologists may, why often do, come to different conclusions. But there is no doubt and we are forced to the conclusion that the present social associations originated in kinship. Kinship means blood-relationship. Whether blood-relationship was real or professed, the fiction of kinship was the original tie of union for the formation of a social group. Kinship grew and worked out in families. Hence the families are the units of present societies. Before the rise of family, man, woman and children may or may not have lived apart and separate.

Of all the practices that have been adhered to and followed, that of living as and in a family

The place of family has been one of the most remarkable traits in man's character. This habit is

very old and has been influential to a great extent in moulding human history. The fundamental principles of almost all the systems of marriage have been the outcome of this trait. All the ideas of inheritance, adoption and succession are the results of this way of living. In short, the whole code of the personal law of

different communities is based on this idea of family-life. Moreover many rules of our moral code and many of our immemorial customs can only be explained by understanding this notion of family-grouping, because it is one of the first associations in which man and woman joined.

It is a general belief among the present schools of sociologists that however far back they trace the history of its antiquity.

Aryan races the institution of family is found existing among them. Whether this general belief is true or otherwise, the available evidence gathered from all sociological sources points to an approximately true conclusion, that the institution of family is as old amongst the Aryan races as their earliest appearance in the history of the world. It may be that the evidence of their pre-family stage of life is either lost completely or is not as yet brought to light. But our knowledge at the present stage of sociological researches has not taken us further back than the family stage. There is an amount of evidence amongst non-Aryan races of non-family and pre-family stages of life. But in the history of Aryan primitive societies we meet with the institution of family. Our knowledge of these primitive societies is derived from their surviving laws, customs and traditions which have come down to us in one form or another.

To understand fully the importance of the institution of family in all its forms we shall

have to study the history of early societies of all the different races of mankind. But such a wide survey has not been completed as yet, though many sociologists are labouring to bring out all the facts for analysis and comparison from their specialised provinces of racial study. For us there can be no doubt as to the antiquity and wide prevalence of family life amongst us.

Our whole literature abounds in references to its continued existence from times immemorial. It paints for us the extent to which our reverence for it went. Our ideas and ceremonies of ancestor-worship bear testimony to its hold and influence on us. Our living together under the roof of the same house in joint mess and property shows its present activity.

Family may be defined as the small community formed by the union of one man with

one woman. Children born of this union are included in the family. But to define family the union and living together of one man and one woman is absolutely necessary. They constitute the household. These natural associations are the starting points or the germcells of early society. It may be here objected that this definition of the family is too narrow. For example, in India or amongst some other races and creeds polygamous relations are allowed. A man or the head of the family may have more than one wife. He is not restricted to marry or to

form a union with only one woman. There may be also other relations, namely, brothers, sisters, father and mother, living together in a joint family. Though all this is possible and is practised amongst many races, the constituent element or that which gives birth to a family is the union of one man with one woman. Their children come in afterwards, but family starts with them two.

Female chastity and descent through males are the two chief ideas underlying the formation and growth of patriarchal

Two underlying family. Plurality of wives ideas.

does not disturb these fundamental ideas. As long as female chastity is maintained, and agnatic relationship or descent through males is recognised, family exists. And hence the practice of polygamy has not disintegrated family, though it may have marred peaceful family life in many instances. The central fact is that the authority of the male is to be recognised as supreme. He is to have no rivals. His dominion over the person of his wife or wives and children and the household property is paramount. Though the idea of equal rights of woman in the family property is growing up in modern times, it has not reached the level of man's. Polygamy is discouraged and dying out, but woman has not man's freedom in life and enjoyments of rights. Man still dominates. Woman still submits. The necessities of life are earned and provided by man for woman.



The beginning of society is in family and a family is a natural association of kindred blood, consisting of father, mother and their descendants. Along with us Greeks and Romans found this institution of family firmly established amongst themselves, and they considered it as the most primitive of human associations. Is this the only institution under which man and woman combined to multiply and to continue the race or was there any mode of life, any non-family and pre-family mode of life?

Under the family system man, woman and children were drawn together and lived together. Still who was the head or master in the family, man or woman? This question may be stated thus, was the family patriarchal or matriarchal? Was relationship to be traced through males or through females? Were children to belong to their mother and adopt her clan or family, or to their father and take his name and live under his roof?

Now the early history of many important races shows the existence of the patriarchal family. But the patriarchal

Matriarchal and other forms. family does not offer a universal or final solution of the problem of the origin of society. It has been conclusively shown that other forms of living have existed before the patriarchal form. In some cases there is no trace of patriarchal family at all. There is matriarchy, i.e., descent is traced through mother, property

passes in the female line and social group is ruled by woman as among the Hovas of Madagascar and the Tarward family of Malabar. Matriarchy exists even now among some tribes. But to narrate a more surprising non-family and pre-family form of society, traces are found of an early promiscuous society where unrestricted sexual intercourse took place amongst men and women without any social prohibitions and relations. In short there was no difference, as we would say, between man and beast. There did not exist relationships of father, mother, son, daughter, brother or sister. Control of offsprings was not entrusted to any one. From this the question naturally arises, whether society has regularly developed from early promiscuity to endogamy, from endogamy to exogamy, from exogamy to polyandry, *i.e.*, plurality of husbands or matriarchy, on the one hand, and polygamy, *i.e.*, plurality of wives or patriarchal family on the other, and the polyandry leading to monandry, *i.e.*, one husband and polygamy to monogamy, *i.e.*, one wife.

The unit of Hindu society is the family containing the head, his wives, his unmarried daughters, and his sons with their wives and children. Family is the social unit. This social group had a common dwelling, and lived, ate, worshipped their gods, and enjoyed their estate in common. The authority of the head was great. He represented all the members of his family before the law and claimed

complete obedience from them. The property, women and servants belonged to him.

The institution of family is found in all kinds of people. Sociologists mention pre-family or non-family stages which are usually described as hordes or promiscuous groups as stated above. It is patriarchal. They are very ancient, and are found to-day in very few aboriginal or primitive races which are in a moribund condition owing to their contact with Western civilisation. They have no individual or joint families based on patriarchal or even matriarchal relations but their life is promiscuous in sexual matters within certain limits of exogamy and endogamy. But we are not concerned with this particular type of social life led by some tribes in the past or at present but with the general features of family life which are observable generally everywhere. The Aryan family is patriarchal. It is a group of human beings attached to and dependent on a particular person who is its head generally in all respects. He is called the patriarch or Grihapati. This group consists of the head, his wife or wives, his children and his other dependents who may be his near relations. The head of the family had originally unlimited powers over all the members of the family, in some tribes the powers of even life and death. Soon some limitations came to be imposed on this power of the patriarch but for all economic purposes the other members depended on the patriarch. The wife, the son,

the relations and servants had no independent proprietary rights till he lived, though some personal security and freedom were allowed by the state law which encroached upon the original powers of the patriarch in the name of the state-peace or king's peace. These full proprietary rights over the family property and earnings and a large amount of power over the personal freedom of his wives, children and dependent relations came to be the chief features of a family life.

The family traced its descent through agnatic relations to a common ancestor. The

religion, religious customs  
 Its religion, and gods of ancestors, and  
 ancestor-worship became the religious life of  
 the family. The Kuladharmā, the Kuladevata  
 and Kulachara were the chief bonds of its  
 inner life, social and religious. Marriage  
 relations, food relations, social ceremonies and  
 customs and morality were based on these  
 ancestral forms, customs and ideas. In this

scheme of life the woman  
 Women's position. who came from outside in  
 marriage, or went out in

marriage naturally received a subordinate position. Her proprietary rights, if any, and her personal freedom were limited. She was not an economic unit or an earning power. She had a biological function and a religious place in the family and a social status in the caste or the world outside. But in the home she depended for her food, dress and other necessities

on her husband, and her movements and associations were controlled by him. Similarly his sons and daughters depended for their education, upbringing, their marriage, food and dress on him, till they got separated and left the family, daughters by marriage, and sons by setting up new families and becoming themselves earning units. Other relations who depended on him had no independent rights, proprietary or personal.

But when the law of succession and inheritance laid down certain rules in case of a division of ancestral, and not joint family. self-acquired, property, then

sons and grandsons, brothers and uncles, mothers, wives and daughters came to have some legal proprietary rights and personal freedom. This was a coparcenary or joint family and not an independent patriarchal family. In a joint family there was no real patriarch, but a Karta or manager who looked after the personal interests of all joint members and their proprietary interests as long as the members remained joint and the property was not partitioned. In a joint family the earnings of all members went to a common purse or treasury. They were not in any way demarcated as separate possessions of earning members. The members were considered joint in mess, house and property. Non-earning members possessed the same rights as the earning members. This state of affairs remained till the members of the family separated and

partitioned the property, shares and rights of each which were laid down by the law. Thus an enlarged joint family split into a number of families which formed nuclei of new joint families. Later on they in turn would divide. In a joint family four generations would be found living together from the old retired grandfather and grandmother to the young new born grandchildren and a number of collaterals, grand-uncles, uncles, nephews, their wives and others who were not yet separated from the family. Thus there were a large number of agnates in the family.

The position of the males in their rights of property and inheritance was similar if they were of the same status or degree of relationship. The position of the woman was dependent. She had no

The relative position of males and females. independent property rights except legally in her Stridhan and as a widow's estate, that is, the right of maintenance and enjoyment of property during her life-time. After her death the estate passed to male reversioners of the last male heir who had held the property. She was generally to obey her husband in her womanhood and her son in her old age. She was generally to do the household work. She was hardly given any literary education as her part of life lay in the house, in cooking, washing and looking after children and other similar works. Marriages of sons and daughters were settled by parents, in which they had hardly

any voice. To the wife the husband was like a god who was to be obeyed and pleased in all ways. In this lay her family duty and spiritual salvation. She was expected to do the ordinary work of all other members, and thus sometimes became a housedrudge in contrast to other male household drones who were not earning but simply enjoyed food and clothing. The wife was theoretically an Ardhangi or Sahadharmacharini of her husband having an equal position in religious rites and in social ceremonies and festivals. The Dampati was one personality ideally and a unity of mind and real happiness resulting from marriage, but in proprietary management, and in personal control the 'better' half (wife) had to yield and to obey the other half. If the husband died the position of the widow in higher castes was hard religiously, socially and economically. She was not allowed to remarry as she had come into and formed part of her husband's Gotra and family. Remarriage would lead her into a new Gotra. Her spiritual relations and merit would be destroyed in a remarriage. Consequently she was either expected to burn herself as a Sati with her dead husband, or to lead the severe life of a recluse with a number of restrictions on food, dress, association, and behaviour, and to follow certain religious rites and penances. Her marriage union with her husband was an eternal bond, not severed by her husband's death, but was supposed to last in other world. Her life here affected the life of her husband hereafter.