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REPORT

OF THE

Rare section

and National Social Conference

HELD IN BOMBAY



ON 29TH DECEMBER 1890.

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# APPENDIX A.

## SUMMARY OF THE REPORTS OF SOCIAL REFORM ASSOCIATIONS.



### BOMBAY.

It was mentioned in the last year's report that the question of excommunicating Dr. Bhandarkar for having given in marriage his widowed daughter was referred to the Shankaracharya of the Saraswat Brahmins. It is reported that the Shankaracharya has since excommunicated Dr. Bhandarkar, his daughter and his son-in-law. But the decision has not been accepted by a considerable portion of the community, and it has not yet been publicly announced at a caste meeting. A widow marriage was celebrated in Bombay some days ago amongst the Gujarathi community. It was also an intermarriage.

Mr. Sewaklal Karsondas, Secretary of the Arya Samaj at Bombay, reports that himself and the missionaries of the Samaj have delivered lectures at Bombay, Chinchni, Tarapur, Daman, Broach, Surat, and Bhavnagar, on different topics connected with social reform, such as sea-voyage, evils of caste system, female education, and prevention of early marriages.

### DHARWAR.

The Mitra Samaj and the Hindu Sammilani Sabha directed their efforts to the exposure of the custom of celebrating the festival of Kama, the god of love, and singing obscene songs before him at the time of the Shimga. One of the members read a paper in English on the subject, which was afterwards translated into Marathi and Kanarese, and the translations were distributed among the people. Mr. V. A. Maigarkar was elected a delegate to attend the Social Conference at Allahabad. Babu Dinanath Ganguli of the same place has come to take part in the Conference.

### NASIK.

At Nasik the Marvadi Jains and Kayastha Prabhus held large meetings for the promotion of social reform in their respective communities.

## SECUNDERABAD.

The Social Reform Association has not done much work during the year, and its Secretary, P. Ramchandra Pillay, reports that his time was chiefly taken up in collecting funds for a Public Hall, which has been recently erected in that place chiefly through his endeavours.

## MATHURA.

Mr. Radha Gocharan Swami of Brindavan has published a treatise on the advantages of visiting other countries. Following the example of the Kayasthas, the Bhargavas held a Conference at Mathura in December 1892, and resolutions abolishing marriages of boys below 16 and curtailing extravagant expenditure at marriage festivities were passed. Thakur Kishon Ram presided at this Conference and he has maintained a girl school at Mathura, where English and Sanscrit are taught. Munshi Naural Kishon gave 100 Rs. as donation to the Bhargava education Fund.

## BERAR.

The number of members of the Berar Social Reform Association has risen from 138 to 208 during the year, out of which 92 could only pledge themselves to marry their daughters at the age of not less than 8 years, and 57 to marry their sons at the age of not less than 15 years. Six ladies from Berar attended for the first time the National Social Conference at Nagpur. Mrs. Radhabai Mudholkar set apart 1500 Rupees for the encouragement of female education at the time of her death. Scholarships have been founded for the encouragement of female education out of the fund raised to commemorate the connexion of Sir D. FitzPatrick with the Provinces. These events show the slow but steady progress which Berar is making. At the annual meeting of the Berar Social Reform Association, held under the presidency of Rao Saheb V. M. Mahajani on 11th November 1892, Mr. D. V. Bhagwat was elected delegate for the Allahabad Social Conference.

## AHMEDABAD.

At the Annual General meeting of the Ahmedabad Social Reform Association held on 25th June 1892, Rao Bahadur Lalshankar Uma-shankar was appointed President, and Mr. Keshavlal Motilal, Secretary of the Association. Fourteen members joined the Association during the year. Five Hindu youths belonging to some of the leading families at Ahmedabad proceeded to England for purposes of study last year with the full consent of the caste.

The preacher Shastri Nageshwar Jesbthram held public meeting at Ahmedabad, Godhra, Petlad, Palanpur, Amod, Sanand and other places, and discoursed on various topics connected with social reform. He also delivered lectures against the vice of drinking.

Rao Bahadur Lalshankar, Rao Saheb A. V. Kathavate, and Mr. Narsinh Bholanath and others meet occasionally to discuss the ways and means of promoting social reform.

The Hon'ble R. B. Ranchodial Chotalal has set apart Rs. 12000 for the establishment of a girl school.

The Rayakwad Brahmins of Ahmedabad have started a fund for the promotion of late marriages in their community. It is intended to give prizes from the proceeds thereof to such students as remain unmarried till their seventeenth year of age.

There are 400 houses of Trevadi Mavada Brahmins at Ahmedabad, which are divided into four sects on account of differences arising between them. An Association was established to promote union and good feeling amongst the members of this caste.

The Audichya Bramhins held their annual Conference this year at Wadhwan for the promotion of social reform and education in their community. A large sum was subscribed for the latter purpose among the leaders of the community.

### BAREILLY.

The Fifth Conference of the Kayastha community was held at Bareilly in the spacious compound of the local College in the Christmas week, 1891. It was attended by the members of the local community, and a large number of gentlemen, who had attended as delegates from outstations.

An attempt was made to record the names and addresses of the Kayastha gentlemen present at the meeting, but owing to press of numbers no more than 1726 names could be registered; and these were classified as below: viz., Oudh 45, Panjab 45, Behar 8, Central Provinces 13, Rajputana 4, Bombay 1, Agra Division and Gwalior State 47, Allahabad Division 9, Benares Division 14, Meerut Division 18, Rohilkhand Division 1518. These comprised the representatives of eleven out of the twelve Sub-Divisions of the Kayastha caste, distributed as below:—Mathur 45, Saksena 1456, Sri Vastavya 106, Nigam 7, Aishthana 19, Bhatnagar 83, Gaur 1, Kulsharist 2, Ambasht 5, Valmik 1, Karan 1. The Suraj Dhewajas were conspicuous by their absence, although it was reported that one of them had taken part in the proceedings *incognito*. Bareilly and its adjacent towns are the home of

the Saksena brotherhood, and this accounted for their preponderance at this Conference. For a similar reason the third Conference at Bankipur was marked by an unusually large attendance of the Sri Vastavyas, as Behar and the Eastern portions of Upper India are their chief habitation. With the exception of the Suraj Dhwas, who claim a superior status and whose number is very small, all the rest, in virtue of their common descent and profession, meet with one another on terms of social equality, eat *pubka khana* (food fried in butter) together, and smoke of the same *narial* (pipe). The younger generation is eager to weld the community into one, and to do away with the distinction of *pubka* and *kacha khana*, the latter of which is at present restricted to members of the same sub-division. They gave definite expression to their desire by printing and circulating a collection of opinions on the subject, and by insisting on the subject being introduced into the deliberations of the Conference. And although for fear of creating dissensions in the Conference camp it was deemed inexpedient to give effect to their wishes at this stage of the development of public opinion, the discussion that followed was a fair indication of the current in which the popular thought was drifting.

Simultaneously with organizing a regular Reception Committee, the Secretary made a tour in the Rohilkhund Division to invite help and co-operation from the brotherhood. His appeals were generally successful as would appear from the subscriptions raised for the Conference Fund at the different localities visited by him. He was followed by Munshi Sankatha Prasad, the Inspector of the Kayastha Provincial Sabha, Benares, who was specially deputed by the Sadar Sabha for India as an Honorary Inspector to preach the Conference cause in Rohilkhund. The latter made an extended lecturing tour, acquainting the public with the aims and objects of the Conference movement. During these two tours upwards of ten thousand Urdu, one thousand Hindi, and one thousand English pamphlets on Conference subjects were distributed. These served to enlist general sympathy, and to secure a large attendance at the Conference.

The delegates began to arrive on the 25th December 1891, and departed by the 1st of January 1892. The Conference work commenced on the morning of the 27th December, when an Executive Committee of the Sadar Sabha for India was held to arrange for the Annual meeting of the Sabha the same evening. The meeting in the evening was attended by the delegates present as well as the leading Kayasthas of Bareilly. The Sadar Sabha is the executive body of the Conference, and as such collects statistics to show how far effect has been given to the resolutions passed at the previous Conferences. Owing to the unavoidable absence of Rai Jayanti Prasad, Deputy Collector and President of the Sadar

Sabha, Munshi Hargovind Dayal, M. A., Government Pleader at Lucknow and Founder of the Conference, presided at the meeting. The Secretary, Munshi Lakshmi Narain, Barrister-at-law at Lahore, read the Annual Report, and with it presented an interesting *resumé* of the social reform work done in India during the year. The Report was generally approved, and a special vote of thanks was accorded to him for the trouble he had taken in preparing it. The meeting dissolved at a late hour, the chief work done by it being the passing of the Annual Report, the election of office-bearers for the next year, and the passing of the Annual Budget.

The Local and the Provincial Sabhas, as well as individual members of the community had, sometime before the sitting of the Conference, sent a large number of resolutions to be discussed at the Conference. To digest these, and to facilitate the deliberations at the Conference, it was deemed advisable to select a Subject Committee, and, as usual, one was formed out of the delegates present. It consisted of 206 gentlemen, and had to deal with one hundred and thirty one proposals. It held its sitting on the 23th December. Some forty-two proposals were considered, and out of these materials were found for the resolutions which were ultimately considered by the Conference on the 29th and 30th December.

The proceedings of the Conference proper opened with an address by Munshi Durga Prasad, Rai Bahadur, President of the Reception Committee. He touched briefly on the successful crusade made by the community against the use of intoxicating liquors on occasions of caste dinners. As to the progress which the community had made in adopting temperate habits, Munshi Baldeo Prasad, the Secretary of the Conference, said there could be no better proof of it than the one displayed in the Conference hall, *vis*, the avidity they had shown in pinning on to their breast the white cloth flowers intended to distinguish total abstainers from the rest of the audience. He had got only two hundred of such flowers prepared, and was glad to find that if he had indented for double the number he would still have been unable to meet the demand made for them. Babu Gajadhar Prasad Ambasht, Pleader, Land Owner and Municipal Commissioner of Bankipur, was, on the motion of Mr. Roshan Lal, B. A., Barrister-at-Law at Allahabad, seconded by Munshi Raghunandan Prasad, B. A., Vakil and Municipal Commissioner at Benares, unanimously elected President.

The President paid a just tribute to the memory of Munshi Kali Prasad, the founder of the Kayastha Pathashala at Allahabad, for his generosity in endowing it with property valued at over five lacs of rupees.

Munshi Lakshmi Narain, Secretary to the Sudder Sabha, then read the report of the Sudder Sabha, thanking the Provincial and Local Committees for their co-operation in giving effect to the reforms sanctioned at the previous Conferences, namely, the abolition of infant marriages, money payments exacted on the occasion of marriages, disuse of liquor at feasts, and the putting down of extravagant expenditure at weddings, &c.

The following resolutions were, among others, discussed and passed :—

I.—That political subjects and religious belief, excepting the observance of *Dwij dharmi* practices, be hereby excluded from the discussions of the Conference and of the Sabhas thereunder.

II.—That, in the opinion of the Conference, the following means among others are suitable for the curtailment of extravagant expenses in marriages and on other festive occasions.

(1.) That every member of the community individually, and every Subha collectively should prepare a list of such expenses as, in his or its opinion, require curtailment or total abandonment; that such lists be published in the national papers, and a copy thereof be forwarded to the Provincial Sabha Office; that an abstract thereof be read at the General Meeting of the Provincial Sabha, and subsequently circulated widely in the community.

(2.) That every Sabha and Sub-Division of the community should prepare a Dastur-ul-Amal (code of rules and bye-laws to regulate expenses in marriages, &c.), and enforce it within its jurisdiction or sub-division; that these Dastur-ul-Amals be published in the national papers, and a copy thereof be forwarded to the Provincial Sabha; that an abstract of these Dastur ul-Amals be appended to the Provincial Sabha report; and that, when a sufficient number of them have been received, a draft Dastur-ul-Amal be prepared for general enforcement, and be read at the annual meeting of the Provincial Sabha, and when approved by the latter, be published and widely circulated.

(3.) That expenses be limited, 1st with respect to the average annual income, (e. g., not more than six months' income should be spent on the marriage of a son, one year's on that of a daughter, and so on); or 2nd with respect to grades of marriages, (e. g., in the first class, marriage expenses may not exceed Rs. 1,000; in the second, Rs. 500; and in the third, Rs. 150); or 3rd that expenses on the different ceremonies be laid down at certain amounts which should not be exceeded, (e. g., Rs. 5 for *Barrichha*, Rs. 50 for *Tilat*, and so on).

N. B.—The examples given above are only illustrative, and not authoritative; regard should be had only to the principles underlying them.

(4.) That members and office bearers of the Sabha should try their best to see within their respective jurisdictions that the rules thus framed are not violated; they should adopt all persuasive means to induce people to conform to them, e, g, they should join their feasts, explain to them the advantages of their action, and otherwise use their influence to check breaches of the rules.

(5.) That in the first instance pressure be brought to bear on people of position and wealth, and the office-bearers of the Sabhas should take the lead in observing the rules.

(6.) That gentlemen conforming to the Dastur-ul-Amals promulgated by the Sabhas should be publicly honoured; and their names favorably noticed in the national papers, and further their names should be recorded in a register kept for the purpose and read at the annual meeting.

(7.) That with a view to attract the attention of the community and the Sabhas towards the enforcement of the several methods indicated above, short pamphlets should be published pointing out the evils of extravagant expenses on marriages, and be distributed gratuitously.

V.—That every Sabha should take interest in the Kayastha Pathashala at Allahabad, and secure for it Life-Members on payment of Rs. 100 in lump, or ordinary Members on payment of Rs. 12 annually.

VI.—That the Nigam Sub-Division in Oudh and N. W. Provinces should be thanked for effecting reforms among their communities by holding a Nigam Conference.

X.—That the next Conference should be held in Rajputana, the place to be notified hereafter. (A Conference was accordingly held at Ajmere during the Christmas of 1892. A detailed report of its proceedings will appear in the next Report.)

Silver medals provided by the liberality of the Agra Provincial Sabha and Rai Jayanti Prasad, Deputy Collector, were then presented to the two Kayastha students who headed the list of successful students in the late Entrance and the Intermediate examinations of the Allahabad and the Punjab Universities respectively.

As in the previous year, an evening party was held on the termination of the day's work, accompanied with a sweet discourse of music and recitation of patriotic songs and short compositions in relation to Conference subjects. It was largely attended and very much relished. Its free and easy proceedings were in striking contrast with the restraints of a large and packed-up assembly, and it no doubt afforded a scene of real relaxation to the delegates who were not a little tired after three days protracted sittings in the Conference hall.

The total amount of Subscription collected in 1891 for the Bareilly Conference was contributed as below :—

Receipts	Rs.	A.	P.
Bareilly ... ..	2,346	0	0
Pilibhet ... ..	383	0	0
Shahjanpur ... ..	407	0	0
Badaon ... ..	283	0	0
Muradabad ... ..	510	0	0
Rampur ... ..	70	0	0
Bijnour ... ..	235	0	0
Nani Tal ... ..	35	0	0
Kashipur ... ..	100	0	0
Other Provinces ... ..	531	0	0
Sale of Balance Stock ... ..	358	0	0
Miscellaneous... ..	2	0	0
	<hr/>		
Total.....	5060	0	0

The disbursements were as below :—

Dieting ... ..	1,221	0	0
Housing ... ..	394	0	0
Lighting ... ..	70	0	0
Furniture and decoration ... ..	842	0	0
Carriage hire... ..	29	0	0
Conservancy ... ..	10	0	0
Dispensary ... ..	45	0	0
Evening party ... ..	73	0	0
Pay of travelling Inspector, clerk, stationery, postage, printing and publication of the Conference Report ... ..	843	0	0
	<hr/>		
Total Rs. ...	3,527	0	0

The balance was left in the hands of the Secretary, and this, by a resolution of the Reception Committee, was to form part of the fund for founding a Girls' school in honour of the Conference at Bareilly.

## BENGAL.

The most remarkable event during the year was that the Pandits have, under the auspices of Kumar Binoya Krishna Bahadur and Pandit Mahesh Chandra Nyayaratna and others, declared that a Hindu, who undertakes a distant sea-voyage or resides in a foreign country with-



out committing any heinous transgression, does not thereby render himself liable to excommunication. The agitation on this subject was kept up all the year round, and large meetings were held and a number of publications were issued to popularize the subject among all classes.

The Sanjivani newspaper also drew pointed attention to the evils of polygamy still current among the Kulin Bramhins.

Pandit Mahesh Chandra Chakravarti, who is employed by Mr. Dayaram Gidumal to do work as preacher, visited 26 towns and 50 villages in Bengal, and addressed the people not only on different topics of social reform, but on various superstitions and injurious customs prevalent in the society.

### RAJPUTANA.

The Walterkrit Rajputra Hitakarini Sabha is doing good work in the way of raising the marriageable age of girls and boys, and curtailing marriage and funeral expenses. Four Kayastha Temperance Societies were started in Rajputana last year, and most strenuous efforts were made to suppress the evil custom of drinking. About eight other Associations have been started to check early marriages and extravagant expenses.

The Raja of Ulwar has passed a rule prohibiting all persons from spending more than 500 Rupees on marriages and 200 Rupees on funerals. There was a famine in Rajputana during the early part of this year, and in Jeypur and other Native States forcible measures were taken for the curtailment of such expenses during the continuance of the famine.

The work of social reform is largely promoted by the Arya Samajists in Rajputana.

### BARODA.

The Mahajans of Baroda, representing about thirty castes, have resolved that no parent or guardian shall marry a girl before she completes her 10th year except with the permission of the Mahajans; (2) that the bridegroom shall be older than the bride; (3) and that those who infringe these rules shall be punished by the caste, or the Mahajan, and the Nagarshet is authorised to apply to the State for help to recover fines for the infringement of the above rules. Dewan Bahadur Manibhai Jasbhai and Rao Bahadur Hargovandas have rendered great assistance to the Mahajans in carrying out this movement. The Mahajans have applied for State help in the enforcement of these rules.

## SIND.

The work of the Sind Social Reform Association is continued unostentatiously, but steadily. Three female schools are supported by the Association, and two magazines advocating the cause of reform are published under its auspices.

## PUNJAB.

Two widow marriages have been celebrated amongst Hindus. The leaders of the Arya Samaj and the Dev Samaj movements in Punjab promote social reform, although their principal mission is to advance the cause of religion.

## POONA.

The agitation between reformers and their opponents, noticed in the previous year's report, has not yet ended, and the work of the Social Reform Association at Poona was, therefore, somewhat slack during 1891. Towards the close of the year, efforts were made to secure the adhesion of more pledged members. Excluding 11 Mahomedans, one Parsi, one Jew, and 4 Native Christians, 1499 took pledges up to the end of 1890. Those who have since signed pledgesheets number 264. One of them is a Native Christian and employed as a Head Clerk in the Deputy Commissioner's Office at Yeotmal in Berar, and 23 persons have not written their names legibly or have merely written "yes" or "no" under different heads instead of signing under them. These 23 persons will be requested to send fresh pledgesheets duly signed and legibly written. Excluding these 24 persons, the total number of those who have thus taken pledges is 1739.

Of these, about 53 gentlemen from Ashta in the Satara District suggest that the Shankaracharya should be made President of the Association, and 16 gentlemen of Peint in the Nasik District wish that the Association should not seek to enforce its pledges by legislation. About 1700 persons have bound themselves to be members of the Association, and 39 gentlemen reserve their decision on the point, till rules are framed for the working of the Association. Persons who have taken pledges since 1890 fairly represent different classes, 77 being Government servants, 31 pleaders, 15 Inamdars and landholders, and 8 priests have joined the Association. Among the notable acquisitions may be mentioned Vidya Bhaskar Pandit Lal Chandra M. A. R. S. (London), Guru to His Highness Kishor Singhji, Commander-in-Chief and the brother of the Maharaja of Jodhpur, and an educated Hindu lady (wife of a High Court pleader practising in Berar), who has taken a pledge not to marry her sons before they reach the age of 20 years and her daughters before the age of 14 years.

Of 1739 persons who have bound themselves by pledges, 1258 are Brahmins, 126 Parbhus, Kayasthas and Kshatriyas, 33 Vaishyas, 59 Marathas, 16 Brahmos, 6 Aryas, 10 Sikhs, and 12 Jains. While 88 have described themselves as Hindus without specifying the sub-division, and 131 have not given their castes.

Classifying them according to their occupations, 630 are Government servants, 143 students, 123 Barristers and Pleaders, 119 merchants contractors or artisans, 21 pensioners, 20 doctors, 9 Professors, and 136 Inamdars and land holders. One Chief, 3 Sirdars, 3 Dewans and Karbharies, 4 Judges, including a Covenanted Civilian, and 67 Priests have joined the Association. The remaining 460 either belong to other professions in small numbers, or have not specified their professions.

Classified according to Provinces, the following details will prove interesting, as showing the support received from different places to the movement :—

Maharashtra contributes	...	...	...	...	918
Carnatic	...	...	...	...	84
Gujarath	...	...	...	...	29
Central Provinces	...	...	...	...	96
Berar...	...	...	...	...	113
Madras	...	...	...	...	33
North West Provinces...	...	...	...	...	108
Punjab	...	...	...	...	23
Bengal	...	...	...	...	17
Deccan Hyderabad	...	...	...	...	73
Central India States...	...	...	...	...	69
Kolhapur and S. M. States	...	...	...	...	109
Baroda	...	...	...	...	20
Baluchistan	...	...	...	...	47

Total..... 1739

653 have not pledged themselves to limit the expense of marriages of their sons to six months income, while 1086 have pledged themselves to do so. Two of the latter have taken expense to mean useless expense, and two wish to exclude ornaments from the amount specified.

1075 have consented to limit the expenses of marriages of their daughters to one year's income. Out of 664 who do not bind them-

selves to do so, three have promised to do their best to keep the pledge, and one has undertaken to do the same as long as his income is not reduced below Rs. 200 per mensem.

944 have pledged themselves not to get their sons married below the age of 16, 244 below that of 18, and 175 below that of 20, and two have promised to leave it to their sons to get themselves married or not. The remaining 374 have taken no pledge under any of these sub-heads. A few gentlemen who have taken pledges under this and the next head have promised to enforce the rules in the case of wards under their guardianship.

981 have undertaken not to get their daughters married before the age of 10, 188 before the age of 12, 112 before the age of 14, while one has undertaken to keep his daughter unmarried till the 18th year of her age. Although 457 have taken no pledge under any of these subheads, two of them promise not to marry their daughters below the age of 10 years, unless compelled by unexpected pressure.

Out of 1739 persons, who have taken pledges, only 272 have not taken the pledge not to marry a second wife in the life-time of the first and the pledge does not apply to three lady members. Of the remaining 1464 persons, two promise never to marry again, and 1432 have taken the pledge absolutely, while 30 have done so under certain circumstances, which, as stated by some of them, are want of issue by the first wife, her incapacity or her consent.

Of 1599 persons, who have pledged themselves not to marry after 50 years of age, two undertake not to marry after 35, and one after 40. Of the remaining, two promise to marry widows only, if they at all marry after that age, and two promise to keep the pledge if they have progeny at that period of life, and two undertake to do the same, unless compelled to act otherwise by any extraordinary circumstances or for valid reasons, while 134 take no pledge under this head.

While 60 persons pledge themselves not to use liquor under any circumstances, 1495 promise not to do so except under medical advice, and two take the pledge substituting the words "except on grounds of health" for the qualification in the pledge proposed. Only 182 have not taken the pledge. Thus the proportion of those who have not bound themselves by the pledge under this head to those who have bound themselves is nearly 12 per cent, the same as in 1890.

Under the last head, 1281 have taken the pledge to do their utmost to further the education of their daughters, while 28 have done so to

a limited extent only, which is denoted by such qualifications as "ordinary vernacular" or "Sanskrit education," or "as far as is required for domestic purposes," or "until marriage." The number of those who do not take this pledge is 430. The proportion of those who do not appreciate the benefits of female education to those who are disposed to help it on is 32 per cent against 35 per cent at the end of 1890. There is thus a small improvement under this head.

A few persons have added pledges either to promote the marriages of child-widows, or not to give or receive money in consideration of the marriages of their sons or daughters, or not to smoke tobacco, but as these pledges are not entered in pledgesheets, no detailed account needs be given thereof.

Their Highnesses the Maharaja Gaikwad and the Maharaja Holkar are the patrons of the Association. His Highness Shrimant Bala Sahab Patwarhan, Chief of Miraj, has not only consented to be the President of the Association, but has signed the pledgesheet, and become a member thereof.

### MYSORE

At the last Dasara gathering the Dewan announced to the people that the Mysore Durbar proposed to prohibit by legislation the marriages of girls below 8 years, and of men over 50 years with girls below 14. The Durbar has also showed its interest in the Conference by deputing Pandit Bangacharya to assist its deliberation on the sea-voyage questions.

### TRAVANCORE.

His Highness the Maharaja and the Dewan of Travancore also take interest in the work of social reform.

### GULBURGA.

This town in the Nizam's territories was at one time the capital of the now defunct Bahamani Kingdom. There are half a dozen State Schools under the superintendence of Mr. A. Venu Gopal Pillai, and nine girl schools attended by over 400 girls. All these girl schools are the outcome of the single-handed efforts of Mr. T. Shrinivasa-charya. Every opportunity is taken by him to explain to the people the need of social reform. About 20 gentlemen have already signed the pledgesheets of the Poona Association. These signs of intellectual awakening are more than sufficient to encourage the continuance of efforts in the cause of social reform.

## MADRAS.

Three widow marriages were celebrated during the year, and it is a matter for congratulation that they evoked the sympathies of very old, and in some quarters of orthodox friends. A new Association has been started of earnest workers in the cause of social reform, who have pledged themselves to show their sympathy by action.

## MALABAR.

The Malabar marriage Bill has been sent up by the Madras Government to the Government of India for their approval. The Madras Government are opposed to laying down marriageable age limits, but they favour registration of marriages and divorce.

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## APPENDIX B.

## RESOLUTIONS AS PROPOSED AT THE SIXTH NATIONAL SOCIAL CONFERENCE.

—:0:—

I. That, in the opinion of this Conference, it is necessary to curtail marriage and ceremonial expenses, and the Conference recommends each community to lay down fixed scales of such expenses, and provide measures for the enforcement of their rules.

II. That in the opinion of the Conference neither distant sea-voyages nor residence in foreign countries should involve loss of caste.

III. That the Conference would emphasise the necessity of promoting female education in every possible way, and making an organized effort in each district and province for the purpose.

IV.—That, in the opinion of this Conference, it is essential that the marriageable age of boys and girls should be raised, and that all castes should fix minima varying from 18 to 21 for boys and 12 to 14 for girls according to their circumstances, and that in castes in which the custom of early betrothal prevails, the final irrevocable marriage rite (*Saptapadi* or *phera*) should be postponed till the bride becomes 14 years old.

V.—That every endeavour should be made to promote reunion among subdivisions of castes, and inter-marriage among

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II.—That in the opinion of the Conference neither distant sea-voyages nor residence in foreign countries should by themselves involve loss of caste.

III.—That the Conference would emphasise the necessity of promoting female education in every possible way, and making an organized effort in each district and province for the purpose.

IV.—That, in the opinion of the Conference, it is essential that the marriageable age of boys and girls should be raised, and that all castes should fix minima varying from 18 to 21 for boys and 12 to 14 for girls according to their circumstances, or that the final irrevocable marriage rite (*saptapadi* or *phera*) should be postponed till the bride becomes 14 years old.

V.—That every endeavour should be made to promote reunion among subdivisions of castes, and inter-marriage among

those sections which can freely dine together.

VI.—That the Conference reaffirms its second Resolution passed last year regarding the discouragement of polygamy.

VII.—That the disfigurement of child-widows, before they attain the age of 18 and even after that age, without the consent of the widow recorded in writing before a Punch and a Magistrate be discouraged.

VIII.—That the Conference considers it expedient that Act XXI of 1860, under which benevolent and educational Associations can be registered, should be made applicable to Social Reform Associations; that Section 26 of Act VI of 1882, under which Associations not formed for profit can be licensed by Local Governments and registered, should be so amended as to empower such Governments to exempt such Associations from any obligations imposed by the Act upon Mercantile Companies; that under the same Act no fees should be exacted from Associations registered under Act XXI of 1860; and that the General Secretary of the Conference be empowered to send a representation based on this Resolution to the Government of India in the Legislative Department for their consideration.

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VI.—That the Conference reaffirms its second Resolution passed last year regarding the discouragement of polygomy.

VII.—That the disfigurement of child-widows, before they attain the age of 18 and even after that age, without the consent of the widow recorded in writing before a Punch and a Magistrate be discouraged, and caste organisations be formed to arrange for social penalties to be inflicted on those who aid in disfiguring child-widows without their consent.

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IX.—That, in the opinion of the Conference, it is desirable to discourage the custom, wherever it exists, of turning marriage into a monetary transaction, and exacting a pecuniary consideration in respect of it.

X.—That this Conference earnestly urges upon all interested in social reform the absolute necessity of organizing Social Reform Committees in all districts, or at least one such Committee in each province, on the principle of self-sacrifice, and employing at least one full time worker for the purpose of educating public opinion on the subject of social reform.

XI.—That this Conference reaffirms Resolutions IV and V of the last Conference, regarding the re-marriage of child-widows and the abolition of imprisonment in execution of decrees for restitution of conjugal rights.

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## APPENDIX C.

At a public meeting held in the Congress Shamiana within the compound of the Lowther castle, Allahabad, on the 25th December 1892, under the presidency of the Hon. Babu Ramkali Chowdhari, Rao Bahadur M. G. Ranade gave an address on the subject of "Social Evolution." The address was intended to be an introduction to the regular work of the Conference, which held its meeting later on.

Rao Bahadur Ranade, having been introduced to the audience by the President in a few preliminary remarks, commenced his address thus :—

"Mr. President and Gentlemen/ once more we meet in this busy week of December, this time in your historical and holy city, to take stock of our year's achievements, to count our losses and gains, and to pledge ourselves to help each other in the unceasing struggle to better our condition. When from our distant provinces we start on these annual pilgrimages, we are often twitted for our pains by those who take credit to themselves for superior wisdom, and the question is often asked, what mad freak lays hold of so many earnest minds in the country, which leads them to pursue this mirage of national elevation, which recedes further from our grasp the more eagerly we run after it. This same irreverent doubt also weighs down some among our own body in our weak moments, and it seems to me very necessary, before we enter upon more serious work, to purify ourselves by the discipline of a rigorous course of self-examination for the struggle. Nothing strikes our critics, both European and Native, as more manifestly absurd than this our faith that these annual gatherings will prove helpful in attaining the objects we seek. Progress in the art of self-government, both in its national and individual bearings, it is urged by some of our native friends, can never be secured by these half-confused gatherings of races and creeds and interests, and the jumble of tongues, and the tame imitation of methods not our own. Our European critics are more wise in their generation, and some of the wisest among them have demonstrated to their own satisfaction that all Oriental races have had their day, and that nothing is now left to them but to vegetate and die, and make way for their betters. Political elevation, and social emancipation, religious or spiritual enlightenment,—these gifts have not been, and will never be, according to their philosophers, vouchsafed any more to the Indian races. If these black forebodings were really inspired prophecies, our outlook would be dark indeed. Happily for us these prophecies are not true, and what is more, it is in our power to falsify them. History does not countenance them, and the teachings of science are not in

their favour. No earnest prayer, no self-denying aspiration, no sincere battling with falsehood and ignorance, can ever, under God's Providence, end in failure. The methods may have to be changed, but the struggle is ever the same, and none need despair. It is not the gains that you make outside of you, it is not what you have, but what you yourselves become, that makes or mars a man's or a nation's destiny. Particular reforms may be out of our reach, or may not be for our advantage: but the earnest desire for reform, and sincere efforts of self-sacrifice directed towards their attainment, cannot but elevate us above our weaknesses, and strengthen our strong points, and plant the banner of union in hearts torn with centuries of strife and disunion. This is the moral interest of the struggle, and those who cannot appreciate this invaluable privilege of fighting in the ranks in such a struggle are,—what shall I call them—superior persons living in a Paradise of their own. If indeed history and science both declared against us, we might find it necessary to pause. But the history of this great country is but a fairy tale, if it has not illustrated how each invasion from abroad has tended to serve as a discipline of the chosen race, and led to the gradual development of the nation to a higher ideal if not of actual facts, at least of potential capabilities. The nation has never been depressed beyond hope of recovery, but after a temporary submerging under the floods of foreign influences, has reared up its head—absorbing all that is best in the alien civilization and polity and religions. The testimony of science points in the same direction. If the environments determine the growth, a change in the environments must bring about a change in the political and social organism. There is thus no cause for despair if we only remember one great lesson of history and science, namely, that no development of the body politic is possible, unless the new heat animates all our powers, and gives life and warmth to all our activities.

When we meet at these annual gatherings to seek our political elevation, we must not lose sight of the fact that our social emancipation should go along with it, if we desire to be an individual consistent whole, with a just balance of power in all our movements. In other words, the social evolution must take place side by side, if it should not precede, the political growth that we desire to achieve. What is it, some of you will ask, that you require of us to do in this work of internal freedom? I would reply, the evolution that we should seek is a change from constraint to freedom—constraint imposed by our own weaker nature over the freedom of our higher powers. It is a change from credulity to faith, from credulity which behaves without grounds to faith which builds itself upon a firm foundation. Our station in life, our duties, and our limits of action are certainly fixed for most of us by circumstances over which we have no control,

but there is still a large margin left for freedom of action. We voluntarily contract that margin, and bind ourselves by fetters, and glory in them as the Mahomedan fakir in Bombay, who thinks himself specially favoured because he bears heavy iron chains. The change which we should all seek is thus a change from constraint to freedom, from credulity to faith, from status to contract, from authority to reason, from organized to unorganized life, from bigotry to toleration, from blind fatalism to a sense of human dignity. This is what I understand by social evolution, both for individuals and societies in this country. Even if we accept the evolution view to be correct, it should not be forgotten that the environments which surround us have changed, and are not the same that they were a hundred years ago. Peace and order reign throughout the land instead of the old disturbances which made the preservation of life one's chief care. Instead of our country being a sealed book, we are now a part of the community of nations, feeling joy and sorrow in their prosperity or distress. In our own country distance and local barriers which so long separated us have been removed, and we are made more mobile and coherent than we ever were before. These are only physical changes. More important still is the discipline afforded us by the example and teaching of the most gifted and free nation in the world, whose rule guarantees to us a long continuance of these favourable conditions. The reign of law is supreme. Human skill and human sympathies are busy at work to correct all our failings, and it cannot well be that all this should have happened as a mere accident in human story. The European philosophers themselves admit that wholesale migration and infusion of new blood can alone revive the old *effete* oriental races. I contend that the changed order of things described above are the new environments in which, without change of place, we have been forced to migrate, they infuse new blood into our views, and they bring down from heaven the spiritual fire which has strength enough to purge us of our grosser selves, if we only will do our duty. On their own theory, therefore, there is no cause for the despair which European thinkers feel. The process of growth is always slow, where it has to be a sure growth. The best natures naturally want to shorten this long process in their desire to achieve the work of a century in a decade. This temptation has to be resisted, and in this respect the teachings of the evolution doctrine have great force, because they teach that growth is structural and organic, and must take slow effect in all parts of the organism, and cannot neglect any, and favour the rest. There are those amongst us who think that, in this connection, the work of the reformer is confined only to a brave resolve to break with the past, and do what our individual reason suggests as proper and fit. The power of long-formed habits and tendencies is however ignored in this view of the

matter. "The true reformer has not to write upon a clean slate. His work is more often to complete the half-written sentence. He has to produce the ideal out of the actual, and by the help of the actual." We have one continuous stream of life flowing past us, and "we must accept as valid the acts which were noted in the past, and on the principles of the past," and seek to turn the stream with a gentle bend here, and a gentle bend there, to fructify the land; we cannot afford to dam it up altogether, or force it into a new channel. It is this circumstance which constitutes the moral interest of the struggle, and the advice so frequently given—that we have only to shake our bonds free and they will fall off themselves,—is one which matured and larger experience seldom supports. We cannot break with the past altogether; with our past we should not break altogether, for it is a rich inheritance, and we have no reason to be ashamed of it. The society to which we belong has shown wonderful elasticity in the past, and there is no reason for apprehending that it has ceased to be tractable and patient and persistent in action. While respecting the past, we must ever seek to correct the parasitical growths that have encrusted it, and sucked the life out of it. This is, at least, the spirit in which the societies and associations which are represented at the Social Conference seek to work. They seek no change for its own sake, or because it is fashionable elsewhere. They seek their inspiration in the best traditions of our own past, and adjust the relations of the past with the present in a spirit of mutual forbearance. The Shastras they revere, but they respect the spirit more than the letter of the old law. The road is difficult and beset with dangers, but as it is the only sure road, there is no choice. Looked at in this spirit, we may now review the work of the past year, and although, as in the political sphere of our activity, we have both gained and lost ground, there is, on the whole, no cause for thinking that we have wasted our opportunities during the year that is about to close. Being in touch with friends in all parts of the country, I can speak with some authority, and I am glad to testify to the fact that it cannot be laid at the door of the different local Associations that they have been idle all the year round. In the Bengal Presidency an agitation initiated by Kuwar Viuaya Krishna Bahadur, and supported by such men as Sir Romesh Chandra Mitra and Pandit Mahesh Chandra and Babu Surendranath Bannerjee, has been carried on in the matter of removing hindrances in the way of the free admission of men who go to foreign countries. Vyavasthas numerously signed by Pandits and others, have advanced the solution of that question to a sensible extent. In the N. W. Provinces and Oudh, the Kayastha Associations and their Conference have done a great deal for that community in the way of checking intemperance and extravagance, and promoting education. In the Punjab, the healthy activity of the local Arja Samajas has given to that body a position

of great usefulness in the education and training of the community of the country. Two re-marriages, one in high life and the other in consonance with the old practices, have taken place with the apparent approval of many orthodox leaders. Lower down in Rajputana the Walter Krit Bajputra Sabha has developed its organization, and enforced its rules with greater success than before, and the movement is now spreading among other classes of the community. The leading Native States are lending their support to the cause of reform officially. In Gujerath, in our own Presidency, His Highness the Maharaja Gaikwar has been appealed to for help by the Matajans of thirty leading sub-castes to help them in raising the limit of marriageable age, and checking extravagance. In the British territory in the same province, the Kunbi population has been similarly profiting by the operation of the rules framed under the Infanticide Acts. In the rest of the Presidency, the Marwadi Jains at Nasik and the Kayastha Prabhus have held conferences for the promotion of reform in their own community. In Bombay a re-marriage was celebrated the other day which was also an inter-marriage. In Poona, owing to local distractions, much has not been done, but the Poona Association has received several more pledges, and some of the highest families in the city have arranged mutual marriage alliances, the actual celebration of marriage being postponed till the girls arrive at puberty. Even the local distraction had a higher moral interest than what people, looking superficially, would be prepared to admit. As the question is, however, still undecided, it would be premature to prophesy the final results. But there are evident signs that the struggle has commenced in earnest, and it will end in a compromise creditable to both the parties. In Mysore His Highness the Maharaja's Government is prepared to undertake legislation in respect of marriage reform, and has been good enough to show His Highness's appreciation of the work of the Conference by deputing a learned shastri of his court to help us in our deliberations. In Malabar the proposed legislation of marriage among Nairs has made some progress. In the Madras Presidency, three remarriages took place, one of them being an inter-marriage. A new association of earnest workers has also been formed there, which represents the young Madras party, and promises the happiest results. Two of our most prominent workers undertook missionary tours in the Punjab, in the Central Provinces, and in the Berars, at great self-sacrifice. In the Central Provinces a Native Christian was taken back into his caste by the leading Pandits of Jabalpora. Taking things as they are, this is not I hope a very unsatisfactory account of the year's work and it shews that the conscience of the country is touched in all great centres, and with better organization, greater courage of conviction, and more faith in Providence, we

may hope that this process of social regeneration or evolution, if you like so to call it, will continue to grow in strength and in power. To help that growth, by bringing all workers together once a year to exchange views and sympathies, is the object with which we meet here. Last time the people of Allahabad gladly welcomed our efforts, and we feel quite sure of a similar welcome on this occasion.

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## APPENDIX D.

## SOCIAL REFORM IN BARODA.



(The following letter was addressed to the members of the Sixth National Social Conference.)

Gentlemen, it gives me much pleasure to inform you, of an important step, recently taken in the direction of social reform, at the capital of H. H the Maharaja Gaikwar. The resolutions passed by the Mahajan of Baroda, which represents about thirty castes, are to the following effect:—

(1) No parent or guardian, shall marry a girl before she completes her 10th year.

Proviso—If a girl is to be married before that age, permission of the Mahajan should be previously obtained, through the caste to which belong the parties concerned.

(2) The bridegroom shall be older than the bride, at least he shall not be younger than the bride.

(3) Those who infringe these rules, shall be punished by the caste. If the caste fails to do its duty, or if the decision of the caste is disregarded by the parties concerned, the Mahajan should take notice of them.

(4) The Nagarshet, or the Head of the Mahajan, is authorized to apply to the Government for help, in recovering fines, if the guilty parties refused to pay them.

I may say a word in passing about the constitution of the Mahajan. It is a powerful combination or guild, of a number of trading communities, existing as it does from time immemorial, in each town of Gujerath. It is thoroughly representative in its character, and it wields unlimited powers in social matters over its constituents. Instances of the political part, which the Mahajan has played from time to time, are not few in the history of Gujerath.

Dewan Bahadur Manibhai Jasabhai, the Minister of the Baroda State, and Rao Bahadur Hargovandas D. Kantawala, Director of Vernacular Instruction, deserve much credit for the support, they have privately given to the Mahajan. Great credit is, also due to the principal leaders of the Mahajan, especially Nagarshet Maganbhai, who belongs to the well known family of Hari-Bhakti,



I am told the Nagarshet has already sent in an application to the Minister. It is hoped that His Highness the Maharaja, who is a true reformer himself and who has been doing so much for the well-being of his subjects, will readily give his helping hand to the Mahajan. I also hope that Mahajan of other towns and communities not belonging to the Mahajan will soon follow the laudable example set by the Mahajan of Baroda.

Ahahabad, }  
30-12-92. }

PANDURANG GOVIND JOSHI,  
Acting Lecturer,  
BARODA.



## APPENDIX E

### SEA-VOYAGES AMONGST HINDUS.

A largely-attended public meeting of the Hindus representing all sections of the community, was held on 19th August 1892, at the late Maharaja Komul Krishna Bahadur's residence at Calcutta, to consider the question of sea-voyage among Hindus.

The Hon'ble Sir Romesh Chunder Mitter moved the following Resolution :—

"That in the opinion of this meeting, having regard to the state of public opinion in the matter, the time has come for taking a practical step for the settlement of the question as to whether sea-voyage may be undertaken by Hindoos without loss of caste, and in this view the meeting resolve to appoint a Committee consisting of the following gentlemen, *viz.*, Maharaja Bahadoor Sir Narendra Krishna, K. C. I. E., the Hon'ble Dr. Justice Gura Dass Bannerji, Mahamahopadhyaya, Pundit Mohesh Chunder Nayaratna, C. I. E., Chunder Sekhar Churamoni, Sir Romesh Chunder Mitter, Knight, Babu Norendra Nath Sen Nayalankar, Pundit Nilmony Mukerji, M. A., B. L., Roy Jotendra Nath Chowdhury, M. A., B. L., Kumar Rameswar Mulia, Babu Kirun Chandra Ray, Dr. Omesh Chandra Mitter, Babu Naba Gopal Mitra, Dr. Surjyo Kumar Sarbadhikari, Pundits Krishna Kumal Bhattacharjya, Kamakhya Nath Tarkabagish, Madhusudun Smritiratna, and Maharaj Kumar Benoya Krishna Bahadur, as Honorary Secretary, with power to add to their number, to ascertain the following points:—(1) Whether sea-voyages on the part of Hindoos and residence in foreign countries involve the loss of caste, if they conform to Hindoo usages and customs; (2) whether it is practicable for Hindoos to undertake sea-voyages and reside in foreign countries, and yet conform to Hindoo usages; and (3) whether Hindoo public opinion will generally support the movement in support of sea-voyages.

Mahamahopadhyaya Pundit Mohesh Chunder Nayaratna, C. I. E., Principal of the Sanskrit College, in seconding the above Resolution, said that he had thoroughly studied the question, and had come to the deliberate conclusion that there was nothing in the *Shastras*, opposed to sea-voyages or residence in foreign countries, if Hindoo usages were observed.

Bai Bahadur Kailas Chunder Mukerji supported the Resolution.

Babu Suresh Chunder Dutt, B. A., Head Master of the Calcutta Institution, then read a very able paper on "Sea-Voyages amongst

Hindoo," and many gentlemen took part in the discussion that followed.

The following Vyavasthas given by the Brahmin Pundits of Bengal were also read out at the meeting :

*Question I.*—Is a person, who makes a Sea-Voyage in a sea-going vessel without committing any heinous transgression, involving degradation, to be considered fallen (*patita*) ?

*Question II.*—Is a person, who resides temporarily in England and other foreign countries without committing any heinous transgression involving degradation, to be considered fallen (*patita*) ?

*Answers.]*

*Vyavastha I.*—As Sea-voyage does not come within the category of heinous transgressions, involving degradation (*pâtitya*), and heavy penances are not provided for it, and there is nothing even by parity of reasoning to consider it a heinous transgression, a person, who makes a Sea-voyage without committing any heinous transgression, should not be considered fallen (*patita*).

*Vyavastha II.*—As residence in England and other foreign countries does not come within the category of heinous transgressions, involving degradation (*patitya*), and heavy penances are not provided for it, and there is nothing even by parity of reasoning to consider it a heinous transgression, a person, who resides in England and other foreign countries, without committing any heinous transgression, should not be considered fallen (*patita*).

NAMES.	ADDRESSES.
Mahamahopadhya Dinabandhu	
Nayaratna     ...     ...	... Konenagore.
Kalachand Tarkaratna ...	... Antpore.
Bissumbhar Churamani ...	... Gourhati.
Sriram Nayabhushan ...	... Gourhati.
Kally Nath Sarbabhoam ...	... Bowbazar, Calcutta.
Dakshina Charan Smarititirtha	... Jhingra.
Jagat Chandra Vidyaratna	... Woonsia, Kotolipara, Faridpur.
Kalikanta Tarkasidhanta ...	... Shampaker, Calcutta.
Sashi Bhushan Vidyaratna	... Jabui, Burdwan.
Kally Prasad Nayalankar	... Chandsi, Backergunge.
Hara Mohun Vidyabagish	... Kotalipara, Faridpur.
Bhagabati Charan Nayapanchanan	... Belur, Hugli.
Dinanath Nayapanchanan	... Harinavi.
Gour Mohun Siromani ...	... Mirzapur, Calcutta.
Nabin Chandra Churamani	... Khiderpore.
Nabin Chandra Tarkabagish	... Tala.

Gocul Krishna Goswami...	... Simla, Calcutta.
Gopal Chandra Sarma ...	... Mazilpore.
Rammoy Bhattacharjee ...	... Ramjibanpore, Midnapur.
Gopal Chandra Sarma ...	... Hogolekuria, Calcutta.
Rudra Narain Yotirbhusan	... Nandigram, Cuttuck.
Jogiesh Chandra Bidyaratna	... Do.
Uma Charan Tarkasidhanta	... Badangange,
Hara Nath Saraswati, by his son	
Nemy Chandra Bhattacharjee	... Triveni.
Sita Nath Churamani ...	... Polva, Hugli.
Sarada Charan Vidyaratna	... Salkea, Howrah.
Nobin Chandra Charamani	... Do.
Kala Chand Deib Sarma	... Calcutta.
Kally Das Bidyaratna ...	... Bahir Simla, Calcutta.
Gopi Nath Siromani ...	... Kotaliparah, Faridpore.
Kally Das Nayaratna ...	... Jhamapuker, Calcutta.
Sudharam Bachaspati ...	... Do.
Jogendra Nath Smritibhusan	... Halsibagan, Calcutta.
Beni Madhub Tarkalankar...	... Do.
Ishwar Chandra Bidyaratna	... Bikrampur
Prasanna Kumar Nayaratna	... Kantapuker, Calcutta.
Ramsarbeswar Bidyaratna...	... Sobhabazaar, Calcutta.
Girish Chandra Bidyaratna	... Jhamapuker, Calcutta.
Jadu Nath Tarkaratna ...	... Khatora, Howrah.
Sri Nath Siromani ...	... Jahanabad, Hugli.
Mohim Chandra Siromani...	... Kotaliparah, Faridpur.
Raj Krishna Tarkaratna ...	... Sura, Calcutta.
Sri Nath Tarkaratna ...	... Jara, Midnapur.
Gangeswar Bidyasagar ...	... Gupinagar, Hugli.
Ram Tarak Churamani ...	... Calcutta.
Dharma Das Siromani ...	... Narit.
Bireswar Bidyaratna ...	... Gopinagore, Hugli.
Uma Charan Bidyaratna ...	... Narainpur.
Kali Prasanna Sarma ...	... Ula, Nuddea.
Khetter Mohun Nayaratna	... Ahiritola.
Rajani Cantu Bidyaratna ...	... Bagbazaar, Calcutta.
Baikunta Nath Sarma ...	... Rains, Burdwan.
Ashini Kumar Sarma ...	... Do.
Khetter Nath Charamani...	... Ariadha.
Mahendra Nath Tarkapanchanan	... Bansberia.
Sri Nath Tarkalankar ...	... Do.
Durga Charan Deb Sarma...	... Do.
Jogeswar Sarma ...	... Dandirhat, Bikrampur.
Hara Charan Deb Sarma ...	... Tulasar.
Uma Charan Tarkaratna ...	... Rajpur, 24 Pergannahs.

Kanti Charan Nyaratna ...	... Sikdarbagan, Calcutta.
Jadu Nath Sarbabhoum...	... Krishangore,
Ishan Chundra Tarkaratna	... Pratabpur.
Thakur Das Churamani...	... Mazilpur.
Madhub Chandra Sarbabhoum ( eldest brother of Mahamahopadhy Mohesh Chandar Nyaratna C. I. E. )	... Sabha Pandit of the Mahishadal Raj, Midnapur.
Rammoy Siromani ...	... Do.
Kali Kishore Nyaratna...	... Calcutta.
Chandra Kishore Tarkatirtha	... Bikrampur.
Kedar Nath Sarma ...	... Do.
Trailokya Nath Bidyabhushan	... Do.
Ram Hari Bidyabhushan	... Sobhabazaar.
Syama Charan Bidyaratna	... Do.
Madhusudan Tarkaratna	... Kantapuker, Calcutta.
Jadu Nath Siromani	... Do.
Ram Nath Bidyabhushan	... Do.
Jadu Nath Tarkaratna	... Khatura.
Sri Nath Siromani	... Pakharia.

*N. B.*—Mahamahopadhy Pandit Mohesh Chandra Nyaratna C. I. E., Pandit Madhu Sudan Smritiratna of Nuddea, Pandit Madhu Sudan Smritiratna of Bhatparah, Pandit Kamakhya Naith Tarkabachaspati of Nuddea, Pandit Chandra Sikhar Churaman of Hatibagan, Calcutta, Sri Narsin Vedratna of Shamprooker, late Tituram Sarbabhoum of Hatibagan, Calcutta, Pandit Sashi Bhushan Sarma, Sava Pandit of Maharani Sarnamayi, C. I., Pandit Durga Charan Tarkatirtha, Sava Pandit of Maharajah Bahadur Sir Jatindra Mohan Tagore, K. C. S. I.; and the late Pandit Khetter Pal Smritiratna also expressed the same views in separate Vyavastha.

Mahamahopadhy Dinabandhu Nyaratna of Konenagore further observes that Sea-voyage, instead of being considered a great transgression, is grouped with such light transgressions as going to Sri Khetter ( Puri ) by sea, for which little or no penance is required. As to residence in England and other foreign countries, he adds that no penance is provided for it in the Shastras.

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The following instances may be noticed here in the Bombay Presidency of gentlemen who travelled to and resided in Europe and were readmitted into caste. Mr. Ganesh Sitaram Golwalkar, an officer in the service of His Highness Tukojirao Holkar, who had gone to England, was readmitted into his caste in 1872, under the orders of

the Sankaracharya of Sankeshvar near Kolhapur. Mr. Krishnarao Gopal Deshmukh, who had gone to England to study for the Bar, was admitted, under the orders of the Sankaracharya of Kaira in Guzerath. The decision in both these cases were passed with the concurrence of learned Shastris of Benares, Indore, Poona, Satara, and other places. These decisions have been published and largely circulated. Mr. Shripad Babaji Thakur, who went to England and passed the Civil Service Examination, was also received into his caste.

Messrs. Shamji Krishna Varma, Ramdas Chabildas, Ravji Bhavanrao Pavgi, and Harilal H. Dhruva have been admitted into their castes. His Highness the Maharaja Gaikwar and those Hindu officers, who went to England and other countries in Europe with him, have been similarly admitted into their respective castes. Only a few days ago Mr. Purmanand Bhatt was unanimously admitted by all the members of his caste in Guzerath.



## APPENDIX F.

THE VIEWS OF THE LEGAL MEMBER OF THE COUNCIL  
OF THE GOVERNMENT OF INDIA ON THE  
QUESTION OF LEGISLATION AGAINST  
BENGAL POLYGAMY.

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We have the honor to acknowledge the receipt of your letters Nos. 1647 to 1651 T, dated Deerjeeling, 22nd August 1866, to our respective address, and we beg to submit the following reply.

We understand that the Hon'ble the Maharajah of Burdwan, and some 21,000 other Hindoo inhabitants of Lower Bengal prayed for an enactment to prevent the abuses attending the practice of polygamy amongst the Hindoos in Lower Bengal; that His Honor the Lieutenant Governor was in favour of the measure of bringing the said practice strictly within the limits of ancient Hindoo law; that on the other hand, His Excellency the Governor General in Council was of opinion that the Hindoo inhabitants of Lower Bengal were not prepared, either for the suppression of the system of polygamy, nor yet for that strict limitation of it which His Honor the Lieutenant Governor of Bengal recommended, but desired only a remedy for the special abuses practised by the sect of Koolin Brahmins; that His Excellency would, therefore, be prepared to take into consideration any deliberate measure which His Honor the Lieutenant-Governor might, in consultation with some of the ablest of the leading native gentlemen in Bengal, think fit to recommend for the suppression of the special abuses above named, provided that such measure had not, on the one hand, the effect of restricting the general liberty now possessed by all Hindoos to take more than one wife, and that it did not, on the other hand, give the express sanction of English legislation to the system of polygamy, and that to us has been committed the duty of reporting on the best means of giving practical effect to the wishes of his His Excellency the Governor General in Council, and of framing and submitting a Draft Bill for that purpose.

In order that it may be seen exactly what we understand that system to be, for which we are instructed to suggest a remedy, we think it necessary briefly to trace the history of Koolinism back, to state how it arose, and what it was, and what we believe it to be, and what, in the main, are declared to be those evils to which it has given rise, and what it perpetuates.

In the Institutes of Manu we do not find any distribution of the sect of the Brahmins into distinct denominational classes, but we

find it declared that certain Brahmins were by conduct and acquirements entitled to higher respect than other Brahmins, whose conduct was not so strict, and whose learning was not so great, and this declaration may possibly have laid the foundation of that distribution of the Brahmins into denominational classes, which subsequently was made.

It was not until the time of the Hindoo king Bullalee Sen, who reigned some 284 years before the Mahomedan conquest, or about 877 A. D, that any distribution into denominational classes took place. This distribution was confined to the descendents of those Brahmins who had migrated from Kanonj into Bengal on the invitation of the Rajah Adisa, and it is stated that the cause of this distribution was the fact that the sect of Brahmins generally had fallen off in knowledge and in practice of the Hindoo Shastras.

There were two chief divisions of Koolins, namely, the Barendro of what was then known as the geographical division of Barendrobhoom and the Ruskis of Burdwan and other places.

The Koolins of Barendrobhoom were divided into two classes—

1st. Koolins, and 2nd Kaips,

but as it is not amongst the Barendro Koolins that any abuse of the system of polygamy exists, we shall not further refer to these Koolins.

The Rushi Koolins were also divided into two classes:—

1st. The Koolins; 2nd, Shrotryos and subsequently to these classes was added a 3rd, the Bhonghsho, the origin of which is somewhat obscure.

The Koolin class was an order of merit and was composed of those Brahmins who had the nine qualifications:—

- 1st of observance of Brahmin duties
- 2nd of meekness
- 3rd of learning
- 4th of good report
- 5th of a disposition to visit holy places
- 6th of devotion
- 7th of a dislike to receive gifts from the impure
- 8th of asceticism and
- 9th of liberality

The Shrotryo was composed of those Brahmins who had gone through the 10 Sunskaras, had read part of the Vedas, and were supposed to have eight only of the nine qualifications of the Koolins,



When the above classes were first created, a peculiar Code of laws, the bulk of which has in process of time swelled, and which is called by the Koolins the Kooliens Shashtra, was laid down for the guidance of the Koolins.

It would seem, however, that almost immediately after the creation of the class of Koolins, disorders sprung up, principally by reason of irregular marriages, and a class, called the Ghatak, came into being, a class which was composed of persons whose employment was that of contracting marriages for others.

If it were possible, it would be superfluous to trace the history of the Koolins from the time above mentioned up to the present time; it is sufficient that we should now state, not in its numerous ramifications and complications, but in its main features only, what we believe to be the present condition of the Koolin class or of Koolins and Koolinism as last known by these terms. We are speaking of the Rushi division of Brahmins, and we believe we are right in stating that the chief distinctive classes among them at the present day are four in number and these are viz :—

- The Koolins or 1st Class
- Bhongho Koolins or 2nd Class
- Bhongshoj Koolins or 3rd Class
- Shrotryo-Brahmins or 4th Class

The first Class is composed of persons, who are supposed to possess the nine qualifications of the order of merits, and who at any rate are presumed never to have forfeited their title to that order by intermarriages out of their own class.

These men, it is said, usually marry two wives, one out of their own class and one out of the class of the Shrotryos, and they take a consideration from the bride on the occasion of all intermarriages with the Shrotryos, and also of all intermarriages amongst themselves, except in cases where there is an exchange of daughters.

The 2nd Class is composed of Koolins of the 1st Class, who have fallen from the latter class by intermarriages with the daughters of families in the 2nd and 3rd classes.

This second Class is again subdivided into :

- 1st Swakrito Bhongho Koolins.
- 2nd Bhongho Koolins of the 2nd generation.
- 3rd Bhongho Koolins of the 3rd generation.
- 4th Bhongho Koolins of the 4th generation,

The male members of this 2nd class contract an unlimited number of marriages during the life-time of the first wife and except in cases of exchange, whether these marriages are contracted with Koolin women of their own class or with the daughters of parents in the 3rd class, a consideration is given by the parents or family of the bride to the bridegroom.

In the generation after the first act by which a Koolin of the 1st class has fallen into the 2nd class *i. e.*, has become a Bhongho-Koolin, he falls into the 3rd class, *i. e.*, he becomes a Bhongsho Koolin, and the 4th class, the Shrotryo, is composed of persons who have never been Koolins at all.

It will be most convenient here to state that the marriages most sought after are marriages with Bhongho-Koolins of the 1st and 2nd subdivisinal classes, *i. e.*, the Swakrito and the Bhongho Koolins of the 2nd generation; and that the daughters of the class of Bhongho Koolins generally are not permitted without degradation to marry beneath their class.

We will now describe some of the main customs in the matter of marriage, which to the best of our knowledge and of the statements made in petitions to the Legislative Council, obtain amongst the Bhongho-Koolins, and we will state what are declared in papers before us to be the evil results of some of these customs :—

1st. In addition to the presents usually given amongst all classes of Hindoos on the occasion of marriage, a Bhongho-Koolin always, except when he gives his daughter to a brother Bhongho and takes in exchange that brother Bhongho's daughter, exacts a consideration for marriage from the family of the bride.

2nd. A present is often given in addition on the occasion of any visit made to the house of the father-in-law.

3rd. If the daughters of the 1st and 2nd sub-divisional classes of Bhongho-Koolins cannot be given in marriage to husbands of their own classes, they must remain unmarried.

4th. The number of wives, including those of the same class, is said to be often as many as 15, 20, 40, 50, and 80.

5th. Polygamy is said to be resorted to as a sole means of subsistence by many Bhongho-Koolins.

6th. Marriage, it is said, is contracted quite in old age, and the husband often never sees his wife, or only at the best visits her once in every 3 or 4 years or so.

7th. As many as three and four marriages have been known to have been contracted in one day.

8th. Sometimes a man's all daughters and his unmarried sisters are given in marriage to one and the same individual.

9th. It is so difficult to find husbands in the proper class for Koolin women that numbers, it is said, remain unmarried.

10th. The married or unmarried daughters and the wives of Koolins are said to live in the utmost misery; and it is alleged that crimes of the most heinous nature such as adultery, abortion, and infanticide, and prostitution are the common results of the system of Bhongho Koolin marriages generally.

11. Cases are cited of men who have married 82, 72, 65, 60 and 42 wives, and have had 18, 32, 41, 25 and 32 sons, and 26, 27, 25, 15 and 16 daughters.

12th. Lists have been adduced of families in the Burdwan and Hooghly Districts alone, showing the existence of a plurality of wives on the above scale and in numerous cases.

13th. The principle on which Koolinism was perpetuated viz- that of preventing intermarriages between certain classes, is violated.

14th. Families, it is said, are ruined in providing the large sums requisite to give a consideration on the occasion of their daughters' marriages, or are unable to marry their daughters at all for want of means to procure such consideration.

15th. Marriages are, it is said, contracted simply for this consideration, and the husbands do not even care to enquire what becomes of their wives, and have never even had any intention of fulfilling any one of the marriage duties.

16th. The crimes that are said to result from the Koolin system of marriage are said to be habitually concealed by them and by their neighbours, and this so as to baffle the efforts of the Police at discovery.

17th. No provision is made for the maintenance of one wife before marriage with an unlimited number of others.

The above are said to be some of the customs, and are declared to be some of the evils said to result from the system of polygamy as practised by the sect of Bhongho Koolins, and the evils may thus be briefly summed up:

1st. The practical deprivation of the indulgence of natural ties and desires in the female sex in a legitimate manner; 2<sup>d</sup>, the virtual sometimes the actual desertion of the wife by her natural and legal protector, the husband; 3<sup>rd</sup>, the encouragement of the practice of celibacy amongst the female sex; 4<sup>th</sup>, the non-maintenance of the

wife by the husband; 5th the supersession or abandonment of the wife at the mere pleasure of the husband; 6th the formation of the contract of marriage for money considerations simply; 7th the denial of nuptial intercourse except upon special monetary consideration given; 8th the ruin in a property point of view of families; 9th the contraction of the marriage tie avowedly without any intention even on the part of the husband of fulfilling any one of the duties of that tie; 10th the binding down the female sex to all the obligations of the marriage state, whilst yet withholding from that sex every one of the advantages of that state; 11th prostitution; and lastly, 12th the encouragement of the actual crimes of adultery, abortion, and infanticide and of the habit and practise of the concealment of such crimes.

The customs detailed above, as obtaining amongst Bhongho Koolins in the matter of marriage, have on the whole, we think, been accurately detailed. The evils said to result from these customs are, we have reason to believe, greatly exaggerated, and the abuse of the permission to take a plurality of wives is, we believe, on the decrease; yet we do not doubt but that great evils exist, and those evils divide themselves naturally into two classes; first, that class which is contrary to religion and morality, and that which is contrary to established law.

We think that the following extracts, containing a brief view of the Hindoo system of religion and morality as applied to the marriage state, will show that the system of polygamy, to whatever extent it is abused by the Bhongho-Koolins, is opposed to the ordinances of the Hindoo Code of Religion and Morality.

Brahmins are to shun the allurements of sensual gratification. Indulgence in sensual pleasure incurs certain guilt; abstinence from it secures heavenly bliss. Neither the Vedas nor liberality nor sacrifices, nor strict observances nor pious austerities ever procure felicity for the man contaminated by sensuality. The husband is to approach his wife in due season; he is to honor and adorn her; when he honors her, the deities are pleased, when he dishonors her, religious acts are fruitless; a wife, unless guilty of deadly sin, must not be deserted; the husband who does not approach his wife in due season is reprehensible, he is one person with her, and she cannot by desertion be separated from him; once a wife is given in marriage the step is irrevocable; only after a wife has treated a husband with aversion for a whole year can he cease to cohabit with her; immorality, drinking spirituous liquors, affliction with any incurable or loathsome disease, mischievousness, waste of property, barrenness after eight years' cohabitation, death of all children after ten years of cohabitation, the production of only female children after eleven years of

cohabitation, and speaking unkindly are the sole grounds for supersession of a wife; desertion of a blameless wife is penal; substruction of conjugal rights is denounced with heavy penalties; supersession of the wife is justifiable on grounds which regard the temper, conduct or health of the wife, and is tolerated on these grounds, and where neither justified nor tolerated, it is illegal; the abandonment of a blameless and efficient wife without cause given, or without her consent, is illegal; the principles peculiar to the Brahmin forms of marriage are those of mutual consent and disinterested motives; immemorial custom, regulating marriage in general and in its different forms and the relations of husband or wife, is to be observed, and non-observance leads to forfeiture of the fruits of the Vedas.

Manu, Chapter I, 109 to 115

" " III, 42, 55, to 57

" " VI, 389

" " IX, 4, 45 to 47, 77, 80, 81

Strange chapter II, p. 46, 47, 48, 52 to 54

Macnaghten Vol. I, 58, 60

The above texts clearly seem to us to indicate that the Bhangho Koolins, to what extent they marry out of motives of sensuality only, or do not cohabit with, or abandon without any cause or supersede or neglect or do not maintain their wives or disregard the sanctity of the marriage tie generally, act contrary to the plainest injunctions of the Hindoo Shastras.

To the extent that system of intermarriages amongst the Bhangho Koolins encourages celibacy amongst women and exacts a consideration for the contract of marriage, it is questionable whether there is practice which is at variance with the letter at least of the Hindoo Shastras.

In the matter of celibacy, the whole tenor of the Hindoo system of marriage does certainly advocate the marriage of women even before they have arrived at puberty; penalties are prescribed for those fathers and families who neglect to marry their daughters before arrival at puberty, and daughters had formerly even the privilege of giving themselves in marriage in case of protracted neglect on the part of the others to give them in marriage, yet, on the other hand, perpetual celibacy is inculcated rather than the act of giving the daughter in marriage "to a bridegroom void of excellent qualities"—Manu, Chapter IX Sec. 89.

And a father is prohibited from receiving any gratuity however small, for giving his daughter in marriage on the principle that he who through avarice takes such a gratuity is a seller of his offspring—Manu Chapter III Section 51.

The case, however, that we have to contemplate is that of a father who gives—not one who takes—a gratuity for the marriage of his daughter, and who is not actuated by avarice, but by what the Hindoo law declares to be the laudable desire of marrying his daughter early in life, and to a Brahmin of excellent qualities, and there is no text that we know of that prohibits a person from taking a consideration on the occasion of marriage of his offspring, appertaining to the bestower of the gift—Mann, Chapter XI, Section 5.

The utmost that can be said against the taking of this consideration is, that it is contrary to the principle on which the four first forms of marriage, which are peculiar to the Brahmins, are based, viz. that both parties to the marriage should be actuated by disinterested motives—Macnaghten, Volume I pp. 59, 60.

Looking at the subject generally, however, there cannot be a doubt but that the system of polygamy as practised by the Bhongho-Koolins is opposed to the strict ordinances of the Hindoo Shastras, and it is also said to be productive of the special offences against the law which we have named, and we are instructed, if we can, subject to the restrictions imposed upon us by His Excellency the Governor General in Council, to suggest legislative measure by which the system may be suppressed.

The root of the evil is in that custom by which Bhongho-Koolins of the inferior grades eagerly offer, and Bhongho-Koolins of the higher grades as eagerly accept, valuable considerations for the marriage of a woman of the former class to a man of the latter class.

A law could, of course, be passed rendering such contracts illegal under penalties on both contracting parties.

But in the first place it is not clear that the letter of Hindoo law is not rather in favour of than against such contracts, and in the second place, in a case such as this, where both parties are interested to conclude the contract in question, it is evident that either the provisions of any law prohibiting such contracts would be evaded, or that violations of any such law would be effectually concealed.

And evasion of such a law is all the more easy under that part of the Hindoo system of religion and morals which inculcates acceptance by the Brahmin sect of gifts from the virtuous, if they themselves are poor, and this as one of the means of subsistence—Manu, Chapter X, Sections 75, 76.

Systems of registration of marriages, of fines increasing in amount for every marriage after the first, of certificates of all marriages after the first to be taken out in the Civil Courts, and such like schemes have been suggested, and have suggested themselves to

us, but in all these schemes, even if they were not otherwise objectionable, there would, it seems to us be an element which would, indirectly at least, affect that "general liberty, which is now possessed by all Hindoos to take more than one wife" with which we are instructed not to interfere.

The scheme which has at first sight seemed most feasible is that of framing a declaratory Law, setting forth what the law is on the subject of polygamy and prohibiting any infraction of it under penalties.

Such a declaratory Law would certainly regulate polygamy amongst the Hindoo inhabitants of Lower Bengal "generally," and we are not quite certain, therefore, that in proposing such a law, we should not be transgressing that part of our instructions which forbids us to "give the express sanction of English legislation to the Hindoo system of polygamy," but for the sake of considering the subject, we will suppose that we are not prohibited from proposing a declaratory Law.

Now such a law must, in our judgments clearly be declaratory of what the Hindoo system of polygamy is and nothing more and nothing less; if it be more or less, then it ceases to be simply declaratory, and becomes enactive.

The following is that which, after consultation of the best authorities, we find to be the law, which strictly taken should regulate the practice of polygamy amongst the Hindoos.

We find that according to one of the ordinances of Manu, a Brahmin is enjoined to marry one wife, and this a woman of his own caste, but that, if he be so inclined, he is permitted to marry more than one wife, during the life time of his first wife, and he is recommended to select a second, a third, and a fourth wife in the order of the classes, viz. out of the Kshatriya, the Vaisya, and the Sudra classes respectively, and consecutively—Manu, Chapter III, Sections 12, 13.

This was an ordinance of the time of Manu, but we are now in the Iron-Age of the Hindoo system, and so a Brahmin is now forbidden to marry any but a woman of his own caste.

It is contended, however, by the advocates of polygamy that the permission to marry a plurality of wives, which formerly extended to women of all the four classes, is to be constructed, not so as to abolish polygamy altogether, but simply so as to confine it to inter-marriages amongst the various classes.

To this opinion Strange so far seems to incline, in that he states that it does not appear how many wives a Hindoo is competent to have at one and the same time (chapter II, p. 56); and in Section 204

Chapter VIII, Manu, there is a case in which it is evidently contemplated that a man may be the husband of two persons of the same caste at one and at the same time, though in this instance the permission was evidently only accorded under circumstances of an exceptional nature; and again in Section 161 Chapter IV there is a general maxim, allowing the widest margin conceivable to the effect that any act, though not prescribed, if it be not prohibited, is lawful, provided that it gratifies the mind of him who performs it.

Macnaghten, on the other hand, points out the illogical nature of the deduction made from the texts quoted, and states that the action taken in the matter of marriages from this deduction is considered by the Pundits to be reprehensible—Volume I pp. 58, 59.

In our view the texts 8, 12, 13 Chapter III, Manu, referred to, must be held to be obsolete and inapplicable. Those texts refer to an era in the Hindoo system in which it was permitted to a Brahmin to marry out of his own sect, and thus prescribed the order, and put no restraint upon the circumstances under which he might contract such marriages, but we are now presumed to be living in a purer era, when, marriages of this looser kind, which were before permitted, are now prohibited, and the logical deduction seems to us to be that those texts, which had for their main object the regulation of such marriages have, with the marriages themselves, become obsolete.

We turn, therefore, to those other authorities, which seem to us to declare most definitely the Hindoo system of polygamy.

Immemorial custom, which is defined to be good usage long established, is declared to regulate the laws concerning marriage and the relationship of husband and wife—Manu, Chapter 1, Sections 100, 112, 125, and Chapter II, Sections 10, 18.

A Brahmin who has not violated the rules of his order, who has read certain portions of the Vedas, who has obtained the consent of his spiritual guide, and who has performed certain ceremonial ablutions, may then espouse a wife of the same class as himself, who is endowed with certain qualities—Manu, Chapter III, Sections 3, 4, 7 to 11.

On the decease of the wife, the husband may, after performance of sacrifice and the funeral rites, marry again—Manu, Chapter III Section 163.

If a wife drink spirituous liquors, if she acts immorally, if she shows aversion to her husband, if she be afflicted with any loathsome or incurable disease, if she be mischievous, if she wastes her husband's property, if she be afflicted with a blemish of which the husband was not aware when he married her, if she have been given in marriage fraudulently, if before marriage she have been unchaste, if after seven years of married life she has remained barren, if in the ten



years of marriage her children be all dead, if after ten years of marriage she has produced only daughters, and if she has spoken unkindly to her husband, she may in some of these contingencies be altogether abandoned, and in all superseded by her husband—Manu, Chapter VIII, Sections 72, 77, 80, 81.

But the wife who is beloved and virtuous, though she be afflicted with disease, may yet not be superseded by another wife without her own consent—Manu, Chapter VIII, Section 82.

These causes are accepted by Strange as those which lead to separation (chapter 2, p. 47), and he remarks upon the latitude which they give to the will and caprice of the husband, whenever there is in him the disposition to take advantage of the letter of the law.

And further on he points out that where supersession of the wife is not justifiable nor permissible under, we would suppose, any one of the above contingencies, there it is illegal, and he defines illegal supersession to be the abandoning, with a view to another wife, a blameless and efficient wife who has given neither cause nor consent—pp. 52 to 54, Chapter II.

If we have rightly quoted, and if Mr. Justice Strange has rightly interpreted the law, then in any Bill declaratory of law, we should have to propose to give the sanction of English legislation to supersession of a wife on grounds the most trivial and inadequate, to say that she might be superseded, because she was found blemished (perhaps within the meaning of Sections 7 to 11, Manu, Chapter III) or was mischievous (whatever that may mean) or had spoken unkindly or was barren (and who is to say where the fault of barrenness lies, for if it is with the husband, then under Section 79 Chapter IX, Manu, there is no supersession), or for many other causes more or less ridiculous or incapable of proof.

On these considerations, we find that it is not in our power to suggest the enactment of any declaratory Law, neither can we think of any legislative measure that, under the restricted instructions given for our guidance, will suffice for the suppression of the abuses of the system of polygamy, as practised by the Koolin Brahmins, and we beg to report to that effect.

C. HOBHOUSE.

3rd October 1866.

## APPENDIX G.

*Extracts from the Report of Babu Mohesh Chandra Chakravarti,  
the Social Reform Preacher for Bengal.*

In December 1891, I entered upon my work as Preacher of Social Reform in Bengal. During the course of the year 1892 I visited 26 towns and about 50 villages in Bengal. I held a meeting in one place, an evening party in another, and now and then I addressed large public gatherings and delivered open air addresses. During the year I could avail myself of 18 occasions to deliver public lectures on Social Reform. The lying-in-rooms, the high price paid for brides and bridegrooms, the heavy expenses in marriages, childmarriage, remarriage in old age, polygamy and the Kowlinya system in society—these generally formed the subjects of my lectures and discussions.

## KULIN POLYGAMY.

The late patriotic and far-famed Pundit Iswar Chandra Vidya-sagar published a work on the mischiefs of polygamy, and we are glad to see that his efforts are now being crowned with success. The gradual diminution of the plurality of wives is now observed in the Kulin society in Bengal. In Vikrampur the principal settlement of the Kulins, I saw, some 15 or 16 years back, such prevalence of polygamy as is now-a-days not to be found there. The mischiefs of polygamy seem to have been brought home to the mind of the educated people. But still I do not mean to say that polygamy is now not prevalent in the country, or that the reduction in the number of wives married at one time by a man foreshadows its rapid overthrow. I only mean to say that my impression is that it has abated to a considerable extent. Those that enquire into this matter or ponder over it will, I believe, fall in with my views on this point. We used to hear formerly of 100 or 150 wives of a man, and saw with our own eyes 50 or 60, but now it is generally seen that a man does not accept more than 10 or 12 wives. The Editor of the Sanjivani and the Somoy, the two vernacular papers, took great pains to publish a list of the polygamists with their ages, dwelling place, position and the number of wives each has got, which evidently proves that polygamy is still practised in this country, but we are also told that the number of wives now ranges from 2 to 25. So it has been diminished to a great extent. There are many untoward circumstances which compel a man to accept two

or more wives simultaneously. It may be from the fact that the first wife proves barren, or that she does not agree well with her husband, her father-in-law, or her mother-in-law. But the kulin Brahmins of high education are compelled to accept two or more wives by the custom of the caste for which they are not responsible. As for instance, it happens sometime that a kulin Brahmin can not give in marriage his own sister, unless he accepts a bride or two from the family of his would be brother-in-law. But I do not think it worth my while to deal with the subject here at length. Those that are acquainted with the customs of the kulins of the country will readily understand my meaning. But nevertheless it must be said that polygamy is after all a very injurious custom, whatever cause may lead to it, and that the sooner this mischief is obliterated from kulin society, the better it is for the country and the kulins themselves.

#### RE-MARRIAGE OF HINDU WIDOWS :—

The late Pundit Iswar Chandra Vidyasagar was the chief or rather the only man who endeavoured to introduce remarriage of widowed girls in accordance with the Hindu Shastras, but it is a matter of deep regret that even at the expense of his superhuman energy and enormous wealth, he could not bring about the desired effect. After him there is now no such great man in Bengal, who can with a firm resolution follow in his track in removing bitterness from the life of widowed girls. However the endeavours of the venerable Vidyasagar have not been utterly useless. So many of the bigotted Hindus are now heard to talk in favour of the widow marriage, and though they have not the moral courage to act in the way they think proper yet their words indicate their inner feelings. Those that would severely chastise any word on widow-marriage some 10 years back are now found to sympathise with widowed girls. But there is now no active agitation in this direction. Though the educated few of the country entertain favourable opinions on this matter, yet they can do very little in effect. Some years ago a Hindu widow marriage was to be solemnized in the town of Mymensingh, under the auspices of Babu Gajendranath Vidyabhusan, Deputy Magistrate and Editor of the Aryadarsan. But those, that promised to favour its proceedings by their presence in the ceremony even before the day of marriage, were not to be seen at the proper moment. This couple now has found protection in the Brahma Samaj. But such marriages, I believe, will not do any good to the Hindu society. I have much pleasure to record the following instance of the re-awakening of the spirit of social reform in Bengal which may be distinctly traced to be the result of the agitation made last year. On the 24th November 1892

a widow-marriage has been celebrated with Hindu rites in the house of the late venerable Pandit Vidyasagar. The bridegroom is Babu Tinkari Ghose, a renowned Pleader of Colberiah in H. W. C. H., and the bride is srimati Rajrani, widowed daughter of late Aghornath Datta Neogi of Amta. The mothers of both the bride and bridegroom approved the marriage and joined the ceremony, and many men of position and rank attended the ceremony. Babu Narain Chandra Vidyaratha, the worthy son of the Vidyasagar, took the leading part. It is expected that Pundit Narain Chandra will follow the footsteps of his father. In Dacca a marriage of this sort took place in some kayastha family, which now lives under the protection of the Hindu society. In a village in Palena I saw a couple married in this way, who lived under the kind protection of the late venerable Vidyasagar, whose lamented death has now rendered it most miserable. But the widow-marriages, which lead to excommunication and persecution of the parties concerned, are only bad examples to frighten away the advocates of social reform.

#### EXTRAVAGANT MARRIAGE EXPENSES.

Babu Jay Chandra Sanyal of Jalpaiguri has been, for the last few years, agitating against accepting high price for brides and bridegrooms among the Brahmins of Barendra class, and for the introduction of intermarriage between the three different clans of the Barendra class. Babu Kash Behari Mukhopadhyaya, a kulin Brahmin of East Bengal, has been trying head and heart from a long time to break down the mischievous covenant of the kulins, to introduce intermarriage between the several classes of kulin Brahmins and thus to deal a deadly blow to polygamy. His attempts have been successful to some extent at least. Some kulin Brahmins of Pulena also tried to introduce amongst themselves intermarriages between their several clans, and published a pamphlet in which they vividly set forth the miseries of the society. The Dharmasabha in Rungpur sometimes moves against the high price of brides. In Calcutta about 600 men of high education and position met last year, and resolved to abolish several burdensome customs from amongst themselves, three of which may be noticed here.—

- (1) that an invitation letter must be accompanied by a brazen pot,
- (2) that an invitation letter must be responded to with a certain sum of money, and
- (3) That presents must be given in feasts.

The native press is for the most part active in agitating against the several superstitious social customs of the country. In the end I am very glad to say that I was always encouraged by the educated and even by the old people, whenever I was with them in connection with my work, and for this I feel myself highly obliged to the pleaders, muktiars, schoolmasters, professors, Government officers, educated zemindars and other gentlemen of the country. So I offer my best thanks to them, and hope that their help and co-operation will inspire me with greater enthusiasm to resume my work next year.

## APPENDIX H.

MEMORIAL SUBMITTED TO GOVERNMENT FOR THE  
 AMENDMENT OF ACT 21 OF 1860 AND SECTION  
 26 OF ACT 6 OF 1882.

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From

The General Secretary of the National Social Conference,

INDIA

To

The Secretary to the Government of India,

LEGISLATIVE DEPARTMENT.

Sir,

In accordance with a Resolution (copy annexed) passed at the last National Social Conference, I have the honor to bring to the notice of the Government of India, the necessity of amending the law regarding the registration of Associations not formed for profit.

2 The Government of India in their letter No. 1628 dated 8th October 1886, Home Department, to the address of the Bombay Government, replying to a memorial for the amendment of Act XXI of 1860 admitted that the provisions of that Act "were defective in many respects," and that if the Act were to be amended it would "probably require to be thoroughly examined and extensively altered." The Government did not think that time opportune for "such an extensive revision," and advised the Memorialists to get their social reform Association registered under section 26 of the Companies' Act VI of 1882.

3 Over six years have elapsed since the above Resolution was passed, but the defects in the Act have not yet been remedied, and the Act still continues inapplicable to Social Reform Associations. I am to request that if the revision of the whole Act (21 of 1860) cannot be taken in hand, at least a couple of words "social reform" may be added to the list of objects mentioned in section 20, and the necessary change made in the preamble. The Act even as it now stands affords a cheaper and more convenient means for the registration of non-mercantile Associations than Act VI of 1882, and it is hard that Social Reform Associations alone should be compelled to resort to the latter Act.

4 If however for any reason this proposal cannot be agreed to as present, I am to request that Section 26 of Act VI of 1882 may

be so amended as to remove the hardships, which are now experienced and which deter Social Reform Associations from registering themselves under its provisions. These hardships are as follows:—

(a) The memorandum and articles of association registered under Act XXI of 1860 require no stamp. Those registered under Section 26 of Act VI of 1882 require a stamp of Rs. 40 at least—so the Registrar of Joint Stock Companies in Bombay acting on the opinion of the Advocate General has held.

(b) Registration under Act XXI of 1860 can be effected on payment of a fee of Rs. 50, but registration under Act VI of 1882 involves besides the payment of this sum, several other fees. For example, Rs. 5 have to be paid for the registration of the Articles, and copying fees etc. have to be paid in addition.

(c) If the articles are in any way modified or added to, a further fee of Rs. 5 has to be paid on each occasion ( see section 79 of Act VI of 1882 and Table C ). No such fee is leviable under Act XXI of 1860.

(d) An Association registered under Act VI of 1882 is bound to provide itself with a registered office; and to give notice of its situation, as also of any change therein to the Registrar under sections 63 and 64. The Registrar charges a fee of Rs. 5 on every such notice, as Table C directs him to levy this sum not only for registering any document ( other than the Memorandum of Association ) required or authorised to be registered by the Act, but also for making a record of any fact authorized or required to be recorded by him. There are no such provisions in Act XXI of 1860.

(e) Further, Associations registered under Act VI of 1882 have to pay a fee of Rs. 5 on filing with the Registrar every year in obedience to section 74 a balance-sheet, containing a summary of their liabilities and property. The levy of this periodical fee is hardly justifiable in the case of Associations not formed for profit, but for promoting objects of public utility.

(f) Besides these extra fees, Associations registered under section 26 of Act VI of 1882 are subject to obligations from which Associations registered under Act XXI of 1860 are free. For example, they have to keep their registered office open at least for 2 hours every day in order to allow the inspection of their register of members (section 55,) otherwise they are punishable with a fine. Such a provision is certainly useful in the case of mercantile companies, but it is difficult to understand its usefulness in the case of Associations not formed for profit.

(g) Act VI of 1882 consists of 256 sections besides several schedules, the first of which, Table A, contains no less than 97 re-

gulations. Section 38 of the Act lays down that "in the case of a company limited by shares, in so far as the articles do not exclude or modify the regulations contained in the Table A in the first schedule hereto, the last mentioned regulations shall, so far as the same are applicable, be deemed to be the regulations of the company." As Associations registered under section 26 have all the privileges and obligations of limited companies, they are subject to these regulations, unless they take care to go through them and exclude or modify them in their articles. All this entails an enormous amount of trouble and often results in considerable confusion and uncertainty.

(h) There are several penal Sections in Act VI of 1882, from the operation of which disinterested associations formed for doing good to the public, should be exempted. For example, it is a penal offence not to forward a copy of the memorandum and articles of Association to a member at his request on payment of certain fees (Section 42), and it is a penal offence not to keep the register of members in a particular form (Section 47) etc. Associations registered under Act XXI of 1860 are subject to no such liabilities.

(i) There are other provisions in Act VI of 1882, like those relating to the rectification of the register of members (Section 58), the forms to be used (Section 95) etc., which though less objectionable, are yet hardly in keeping with the constitution and character of non-mercantile associations. None of such provisions is to be found in Act XXI of 1860.

5 It is therefore humbly prayed that the Government of India will be pleased to take this representation into its consideration, and amend Section 26, (a) by exempting Associations licensed and registered under that Section from the fees, which companies are liable to pay, excepting the registration fee of Rs. 50, and (b) by exempting such Associations from the obligations mentioned in clauses (f) to (i) above, or at least empowering Local Governments to exempt such Associations from any obligations imposed on companies. I am also to request that pending such legislation the Government of India may be moved to remit the fees mentioned in clause (a) by exercising its power in that behalf under the Stamp Act I of 1879, and the fees mentioned in clauses (b) to (e) by exercising its power under the Companies Act. I may add that similar remissions have been made on many occasions.

**R. RAGHOONATHRAO**

General Secretary,

National Social Conference



## APPENDIX I.

EXTRACTS FROM THE REPORT OF THE GENERAL  
COMMITTEE OF THE WALTERKRIT RAJPUTRA  
HITKARINI SABHA FOR 1892.

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## PRESIDENT'S REMARKS.

THAKURS AND GENTLEMEN,

Your sixth Annual Report shows again satisfactory progress in the reforms watched over by this Sabha. The rules you have laid down have been so well observed on the whole that, according to the returns received from the several local Committees, breaches of them amount, as regards Marriage expenses, to only 1·5 per cent.; as regards the distribution of Tyāg (or money given to Charans, Raos, etc.) to 81 per cent; and under the head of Funeral expenses to 1·18 per cent. But the most wholesome, and indeed the most important of all your rules, viz., that the bridegroom must be not less than 18 and the bride not less than 14 years of ages, has been broken in 155 cases out of 2,711, which gives an average of rather more than 6 per cent.

I see that the highest number of these breaches or rules (viz. 80) occurred in Marwar and the next highest (viz. 22) in Bikanir. It is possible that these figures are due to more effective efforts to ascertain and check breaches of rule and secure honest returns rather than to a want of interest in this great reform; on that point I can pronounce no opinion. I can only say that unless such efforts are made and unless your returns are reliable, the progress we now hail with the greatest satisfaction will one day be subjected to a very serious discount, which will detract from the credit you have hitherto won. In making this remark I have no reason to suspect the returns that have been furnished; I only wish to put you on your guard against criticism that might be provoked by the results exhibited in them. For instance, it might be asked why Jeypore should show 991 marriages and only 5 against rule; Marwar 420 with 85 against rule, and Meywar 167 with only 1 against rule. The differences between these figures suggest perhaps varying degrees of success in ascertaining the number and circumstances of the marriages which took place in those States. At any rate you will all acknowledge the necessity for making your returns represent as far and as correctly as possible every marriage

among Rajputs that takes place. The Sabha is now five years old, and strong enough, I hope, to bear and be thankful for criticism that exposes defects. The movement that originated it having been a genuine one from within should in a few years require but little aid from the Chiefs and the local Committees, but at present we must continue to solicit from the Durbars a continuance of the support that has kept it going hitherto.

You know how I have desired for some time past to see marriage and funeral expenses reduced, especially among the cultivators to whom they are often a burden for generations, and a chief cause of their indebtedness to the bohras, who lend at very high interest. I am, therefore, greatly pleased at that passage in your address which notices what has lately been done in this respect in Bikanir and what is going forward elsewhere. Your next annual report will, I trust, show how the reforms required have been introduced among the agricultural Population of Jeypore and other States.

You note that in Bikanir all the chief castes have framed rules for restricting their marriage and funeral expenses, and you have referred to the useful reforms advocated by the Kayastha Conference. Your sympathy with other than Rajput communities in the great cause of social reform is, I have reason to believe, highly appreciated. I congratulate you and the Durbars whom you represent most heartily upon the successful results recorded in your report. And now, gentlemen, I need only add one word more.

You have alluded to the death, two months ago, of my predecessor, Colonel Walter, who at your request was the first President of this Society, and gave to its formation and the benefits it was designed to promote the advantage of a wide influence, personal as well as official, which you have acknowledged in the grateful expression of condolence you have asked me to convey to his widow, Mrs. Walter.

Knowing as I do how deep an interest Colonel Walter took in this Sabha and how proud he was to have his name permanently associated with it, it will be a melancholy satisfaction to me to comply with your request. Assuredly the good done by Colonel Walter in connection with the social reforms he had so much at heart will live after him, and in that thought he justly took delight.

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(THE GENERAL REPORT.)

3. The returns of marriages and deaths have been received from all the States of Rajputana (excepting Bhurtpore) and placed before the General Committee.

A reference to the general statement which accompanies this report will show that the total number of marriages performed among the Rajputs during the last year was 2,810. Some of these are under enquiry, the particulars concerning them having not yet been received. The cases in which the Committee's rules have been transgressed may be detailed as under:—

37 in respect to expenditure,

155 in respect to age.

20 in respect to Tyag,

The number of funerals during the last year comes to 2,649, of which in 29 cases only the expenditure incurred exceeded the usual limit. In many of the cases entered above as breaches of the age rule, the age of the marrying couple was less only by one or two years.

4. Some breaches of engagement have been noticed and the local Committees concerned have taken proper steps to prevent a recurrence. Instances of a second or third marriage in the lifetime of the first or second wife have also come to the Committee's notice in some States, viz., Karowli, Jodhpore, Pertabgarh, and Bundi. In Karowli suitable measures have been taken to deal with such cases. In Jodhpore permission of the Committee was granted in 4 out of 6 cases; the remaining two are being investigated. The Bundi Committee also gave permission in two cases for a second marriage on being satisfied that the first wife was barren. In Pertabgarh State a Jagirdar married a second and third time in a month's interval without obtaining the Committee's permission; the matter is, however, being investigated by the Sabha of the State and the result will be shown in next year's report. Besides the reduction in expenditure on marriage and funeral ceremonies and Tyag, some of the local Committees have endeavoured to put down the use of intoxicating drugs. The objectionable practice of accepting "reet" \* money has been greatly discouraged.

5. The strict and consistent adherence to rule 3 of 1888 on the subject of Tyag is exceptionally satisfactory and shows how successfully the Committee is working. The distribution of Tyag, a custom which told heavily upon rich and poor alike, and to some extent compelled the father of the bride to yield to the temptation of accepting "reet" money, was virtually the real source of bringing this Sabha into existence.

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\* *i. e.*, the sum exacted by the father of the bride from the bridegroom's father with mercenary motives.

6. The result of the last year's working as compared with that of 1891, is as follows :—

	Breaches of rule per cent. in 1891.	Breaches of rule per cent. in 1892.
<b>Marriages :—</b>		
Age ... ..	6.66	6.06
Expenses ... ..	2.54	1.5
Tyāg ... ..	1.02	.81
<b>Funerals :—</b>		
Expenses ... ..	2.09	1.18

This shows that the Sabha has made still further progress during the year 1892.

7. Modern advocates of social reforms have to face a good many difficulties in removing evil customs which crept into society thousands of years ago, and have since been eating up its very vitals. We also laboured under apprehensions of similar difficulties at the outset, but thanks to Colonel Walter and those who have been helping us by their good advice, the Sabha has been able within so short a period to effect a more marked improvement than could ever have been expected. This reform is not limited to the Rajputa only. A perusal of reports received from local Committees shows that almost all the communities living under the protection of Native Chiefs in Rajputana are awakened to the advantages which Rajputs are deriving from the rules prescribed by the Walterkrit Rajputra Hitkarini Sabha. There is hardly any principal caste in Bikanir State which has not adopted some rules for restricting their marriage and funeral expenses. The Jats, who form the agricultural population in Bikanir have lately agreed to bind themselves to a set of rules which, it is hoped, will prove very beneficial to their community. Arrangements

for framing rules for Zemindars in other States are also being made. His Highness the Maharajah Saheb of Jeypore is bestowing much attention on this point. His Highness has ordered that from the rules published in the General Committee's report for 1891 and those which the Thikana of Chomoo has drafted, as also W. B. H. Sabha's rules, a regulation limiting marriage and funeral expenses etc., should be prescribed for the Zemindars of Jeypore State. The Jeypore Sabha has, therefore, prepared a draft, and asked the Zemindar "Panches" as to the limit of age. These rules, it is hoped, will shortly be brought into force. The Kayasth and Saraogi communities of Jeypore have also submitted a draft of rules to His Highness. The Jodhpore Committee has been urged by His Highness the Maharajah of Jodhpore to frame such rules for all castes living in that State. Ulwar and Karowli are also exerting towards the improvement of castes other than Rajputs and have succeeded in introducing rules among Brahmans and Mahajans. The Kishengarh Darbar after consulting the communities concerned has ordered that if any banker advances money to cultivators in H. H.'s dominion for preparing any dainties other than "lapsi" (a preparation of wheat, sugar and ghee) in the "Nukta" (a feast given after the funeral ceremonies are over) without a certificate of permission from the Committee, a suit for the recovery of the amount thus advanced will not be entertained in the Kishengarh Courts.

8. The returns of marriage and funeral ceremonies performed among Rajputs in Dholpore State have also been received this year. As the Sabha's rules have been recently brought into force in this State, the result of the year has been shewn separately in the general statement.

9. The Committee feels much indebted to you for the kind attention you have been bestowing on its work, and we hope that you will not only yourself continue this attention, but will also persuade other officers to always enlighten us by their advice, so that we may be able to do more justice to the work we have in hand.

10. Munshi Shunker Lal, our Secretary, also deserves thanks from us. He is working very carefully and in a praise-worthy manner, and we are all greatly satisfied with him.

*GENERAL STATEMENT of Marriages and Funerals among Rajputs for the year 1892.*

No.	Name of State.	MARRIAGES.												FUNERALS.				REMARKS.
		In respect to Expenses.				In respect to Age.				In respect to Tyag.				According to rule.	Against rule.	Pending.	Total.	
		According to rule.	Against rule.	Pending.	Total.	According to rule.	Against rule.	Pending.	Total.	According to rule.	Against rule.	Pending.	Total.					
1	Ajmere .....	19	2	2	23	21	...	2	23	20	1	2	23	25	1	2	28	
2	Ulwar .....	222	1	27	250	223	...	27	250	223	...	27	250	39	...	...	39	
3	Odeypore .....	165	3	...	168	167	1	...	168	168	...	...	168	290	...	6	296	
4	Karowli .....	90	...	...	90	89	1	...	90	90	...	...	90	159	...	...	159	
5	Kishengarh...	57	...	...	57	55	2	...	57	57	...	...	57	178	...	...	178	
6	Kotah .....	67	...	...	67	56	11	...	67	66	1	...	67	69	1	...	70	
7	Jeypore .....	785	3	219	1,007	991	5	11	1,007	778	...	219	1,007	482	3	121	611	
8	Jesulmere .....	124	9	...	133	122	11	...	133	131	2	...	133	190	8	...	198	
9	Jodhpore .....	490	15	...	505	420	85	...	505	503	2	...	505	504	9	...	513	
10	Jhallawar .....	58	1	13	72	43	17	12	72	59	1	12	72	38	...	25	63	
11	Tonk .....	43	...	...	43	43	...	...	43	42	1	...	43	80	...	...	80	
12	Doongarpore .....	39	...	...	39	39	...	...	39	38	1	...	39	115	...	...	115	
13	Pertabgarh...	6	1	2	9	7	...	2	9	7	...	2	9	7	1	...	8	
14	Bikanir .....	219	1	45	265	198	22	45	265	209	11	45	265	141	1	19	161	
15	Bundi .....	46	...	...	46	46	...	...	46	46	...	...	46	62	...	...	62	
16	Banswara .....	16	...	...	16	16	...	...	16	16	...	...	16	28	...	...	28	
17	Shahpura .....	1	...	...	1	1	...	...	1	1	...	...	1	2	...	...	2	
18	Sirohi .....	18	1	...	19	19	...	...	19	19	...	...	19	38	...	...	38	
	Total ..	2,465	37	308	2,810	2,556	155	99	2,810	2,433	20	307	2,810	2,447	29	173	2,649	

*Rajput Marriages and Funerals in Dholpore State during the year 1892.*

Dholpore	...	..	179	8	...	187	26	161	...	187	167	20	...	187	130	1	...	131
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*Charans' Statement for 1892.*

1	Ajmere	...	...	1	...	1	1	...	...	1	1	...	...	1	8	...	...	8	
2	Ulwar	...	...	1	...	1	1	...	...	1	1	...	...	1	1	...	...	1	
3	Kotah	...	...	...	...	...	...	...	...	...	...	...	...	...	4	...	...	4	
4	Jeypore	...	...	18	...	18	13	...	...	18	18	...	...	13	18	...	8	21	
5	Jesulmere	...	...	11	...	11	11	...	...	11	11	...	...	11	8	...	...	5	
6	Jodhpore	...	...	41	...	41	80	11	...	41	41	...	...	41	43	...	...	43	
7	Tonk	...	...	5	...	5	8	2	...	5	5	...	...	5	7	...	...	7	
8	Doongarpore	...	...	2	...	2	2	...	...	2	2	...	...	2	1	...	...	1	
9	Bikanir	...	...	12	...	7	19	8	...	7	19	5	...	7	19	7	...	9	
10	Bundi	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...	2	
11	Sirohi	...	...	1	...	1	2	...	...	2	2	...	...	2	17	...	1	18	
	Total	...	...	87	1	7	95	71	17	7	95	83	5	7	95	106	8	5	114

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SHUNKER LAL,

Secretary, General Committee.

*Proceedings of the 6th Meeting of the General Committee of the Watterkrit  
Rajputra Hitkarini Sabha held at Ajmeer from 25th February  
to 1st of March 1893.*

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The following resolutions were unanimously passed in the meeting:—

\*             \*             \*

III. A copy of the report of the Indian National Social Conference was placed before the meeting, who proposed that their thanks may be conveyed to the Secretary of the Conference.

IV. A petition from the leading members of the Charan community, proposing that the money which the Charans receive as "Tyag" may be utilized in setting up a school for Charan boys, to be called "Jijman Patshala," was placed before the meeting by Kaviraj Morardanji for their consideration, and, after considerable discussion, the Committee thinking the petition to be proper, as it bore on the subject of education, which is liked by all, decided "that if the Charans will take upon themselves the responsibility of managing the work, the General Committee of the W. R. H. Sabha can have no objection to its being undertaken." The work should commence when the rules have been prescribed and enforced, but it should be understood that at the time of marriage the Charans themselves will have to go to receive the "Tyag."

V. The papers relating to Kayastha Conference were placed before the meeting, who resolved—

"That this Sabha is glad to hear that the Kayastha Conference has been busy in its endeavours to introduce useful social reforms among the Kayastha Community. Any society which seeks to promote the education of women as well as of men, to prevent early marriages and useless expenditure at marriage feasts, to check intemperance and litigations, is deserving of sympathy from this Sabha, which accordingly desires to congratulate the Kayastha Conference, and to wish it every success in carrying out the aims above mentioned."

VI. The Committee proposed that a message may be sent to Kaviraj Shamvak Dasji of Odeypore, stating that his absence through sickness has been greatly felt by the Committee, and it is hoped that they will soon hear of his recovery.

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## APPENDIX J.

SPEECH OF THE MYSORE SHASTRI PANDIT RANGACHARYA ON *Sea-voyage*  
AT THE SIXTH CONFERENCE.

श्रीहयग्रीवाय नमः । अस्मद्गुरुभ्यो नमः ।

यशो न माति त्रिजगत्सु यस्य यच्चर्यामुदारामनुकुर्वते नृपाः ।  
येनैव कर्णाटवसुन्धराचिराद्राजन्वती भाति स चामभूपतिः ॥

इह खलु सर्व एवाधुना समुद्रयानगोचरशास्त्राणि जिज्ञासन्ते मीमांसितानि  
च तानि प्रागेवैतैस्तैर्विद्वद्भिर्निरणैषुश्चते ते ययानिजशेषीवैभङ्गं । अत-  
स्तमेतं विषयमधुना सर्वेषामेव सुबोधायोपन्यस्यामः ।

अत्र केचिदाहुः । समुद्रे नावायानं सामान्यतः सर्वदेवद्विजानां नि-  
विद्धं युगविशेषादिकमनिर्दिश्य मन्वादिभिस्तन्निषेधबोधनात् ।  
ययोक्तं मनुना । अगारदाही गरदः कुण्डाशी सोमत्रिक्रयी ।

समुद्रयायी बंदी च तैलिकः कूटकारकः ॥

इत्युपक्रम्य—एतान्विगर्हिताचारानपांकेयान्द्विजाधमान् ।

द्विजातिप्रवरो विद्वानुभयत्र विवर्जयेत् ॥ इति ॥

आह च बौधायनः । “समुद्रयानं ब्राह्मणस्वाधरणं सर्वपण्यैर्व्यवहरणं  
भूम्यनृतं शूद्रसेवा.....तेषां च निर्देशश्चतुर्यकालं मितभोजिनस्युरपोभ्यु-  
षेयुः सवनानुकल्पं ॥ स्यानाधनाभ्यां विरहंत एते त्रिभिर्वर्षैस्तदपहन्ति  
पापं ” इति ।

अतएव “पारसीकांस्ततो जेतुं प्रतस्थे स्थलवर्त्मना ” इतिरधुवं-  
शपदास्य “स रघुः स्थलवर्त्मना प्रतस्थे न तु नेदीयसापि जलपथे-  
न समुद्रयानस्य निषिद्धत्वादितिभावः ” इति मल्लिनाथव्याख्यानं यु-  
गांतरीयस्यापि रघोः समुद्रयाननिषेधाभिप्रायकं संगच्छते । कलियुगे तु समुद्र-  
यानकर्तुः द्विजस्य न प्रायाश्चितार्हतापि । तदा हेमाद्रौ देवलः ।

समुद्रयात्रास्वीकारं कमण्डलुविधारणं ।  
 दत्ताक्षतायाः कन्यायाः पुनर्दानं परस्य च ।  
 दीर्घकालं ब्रम्हचर्यं वर्जयित कलौ युगे ॥  
 एतान्यस्तु त्यजेद्धर्मान् स द्विजो दोषभागभवेत् ।  
 तस्य वै निष्कृतिर्नास्ति तप्तकृच्छ्रात्तरपि ॥ इति ॥

अतएव समुद्रयानप्रायश्चित्तप्रतिपादकं बौधायनवचनं युगांतरपरतया  
 व्यवस्थाप्यमिति ॥

अन्ये त्वत्रैवमाहुः—उपदर्शितदेवलवचनस्यार्थवादार्थप्रवृत्ततया प्राय-  
 श्चिताभावप्रत्यायकत्वासंभवात् । अस्त्येव कलावपि समुद्रयानस्य प्रायश्चित्तम् ।  
 तत्र हि “ वर्जयित कलौयुगे ” इत्यंतेन कलौ समुद्रयानादि वर्जनं विधाय  
 “ दोषभागभवेत् ” इत्यंतेनावर्जने दोषमभिधाय दोषभूयस्त्वज्ञापनाया-  
 र्थवादार्थं प्रवृत्तमिदं “ तस्य वै निष्कृतिर्नास्ति तप्तकृच्छ्रात्तरपि ”  
 इत्यस्य चायमर्थः । अत्यंतगुरुभूतैस्तप्तकृच्छ्रात्तरपि तस्य दोषनिवृत्तिर्न  
 भवेत् । किमुतालपप्रायश्चित्तरिति ।

आततायिनमायांतमपि वेदान्तपारंगं ।

जिघांसंतं जिघांसीयान्न तेन ब्रम्हहा भवेत् ॥

इत्यत्रैव अपिशब्दश्रवणेनार्थवादत्वप्रतीतिः । तदिदमीदृशेष्वपिशब्दोप-  
 बद्धेष्वर्थवादत्वं व्यवहारकांडे विज्ञानेश्वरेण स्फुटमुपपादितं ।

कन्यादानात्तु चापाग्ने प्रत्यहं स्नानमाचरेत् ।

वर्षमात्रेण संशुद्धो नान्यथाशुद्धिरिष्यते ॥

इति हेमाद्रावेवोत्तरत्रसमुद्रयात्रेत्यादिवचनांतर्गतस्य दत्ताक्षतकन्यादानस्य  
 प्रायश्चित्तविधानाच्च तस्यार्थवादत्वमेव सर्वैरप्याश्रयणीयं । अतोऽस्त्येव कलावपि  
 समुद्रयानस्य प्रायश्चित्तं । इयांस्तुविशेषः समुद्रयानस्य निषेधस्तावच्चतुर्षु यु-  
 गेषु साधारणः । तथैव च तत्प्रायश्चित्तमपि कृतप्रायश्चित्तस्य तु समुद्रयानकतु-  
 रासीत्संसर्गयोग्यता कलौपूनः सा नास्तीति । तदुक्तं निर्णयासंधौ कालिवर्ज्य-  
 प्रकरणे ।

विधवायां प्रजोत्पत्तौ देवरस्य नियोजनं इत्युपक्रम्य  
द्विजस्याब्धौ तु नौयातुः शोधितस्यापि संग्रहः ॥ इति ॥  
व्याख्यातं च संस्कारकौस्तुभे । अब्धौ नावायातु द्विजस्य कृतप्रायश्चित्त-  
स्यापि संसर्गः कलौ न कार्य इति ॥

एनस्विभिरनिर्णिक्तैर्नार्थं किञ्चित्समाचरेत् ।  
कृतनिर्णेजनांश्चैव न जुगुप्सेत कर्हि चित् ।  
जुगुप्सेरन्नचाप्येनं संवसेयुश्च सर्वशः ॥

इत्यादीनि च वचनानि द्विजस्याब्धाविति वचनानुसारेण कलियुगीय-  
समुद्रयातृव्यतिरिक्तविषयतया संकोचनीयानितया “आहवनीये जुहोति”  
इति “पदेजुहोति” इत्यनेन संकोच्यते । यया वा उक्तान्येव वचनानि ।

बालघ्नांश्च कृतघ्नांश्च विशुद्धानपि धर्भतः ।  
शरणागतहन्तृंश्च स्त्रीहन्तृंश्च न संवसेत् ॥  
नैष्ठिकानां वनस्थानां यतीनां चावकीर्णिनाम् ।  
शुद्धानामपि लोकेस्मिन्प्रत्यासतिर्न विद्यते ॥

इत्यादि वचनैः संकोच्यन्ते स चैत्तरशः संकोचः “ बहिस्तूभयथापि  
स्मृतेराचाराच्च ” इत्युत्तरतन्त्राधिकरणसिद्धोपीति स्फुटं तद्विदामिति ॥

उच्छ्रंखलाः पुनरेवमाहुः । सत्यपि कलिवर्ज्यनिषेधे कलावमिहोत्रसं-  
न्यासयोरनुष्ठानमिव समुद्रयानस्य तत्कर्तृसंसर्गस्य वानुष्ठानं न दोषाय  
कल्पते । किं च ।

वृद्धौ च मातापितरौ साध्वी भार्या सुतः शिशुः ।  
अप्यकार्यशतं कृत्वा भर्तव्या मनुरब्रवीत् ॥

इति मनुनाभ्यनुज्ञानात् कुटुंबभरणार्थमनुतिष्ठन्समुद्रयानं न कयञ्चिदपि  
प्रत्यवैति । अपि च

यैः कृतः सर्वभक्ष्योग्रिरभैयश्च महोदधिः ।  
क्षयी चाप्यायितः सोमः को न नश्येत्प्रकोप्य तान् ॥

लोकानन्यान्मृजेयुर्ये लोकपालाश्च कोपिताः ।  
 देवान्कुर्युरदेवाश्च कः क्षिण्वन्तान्समृघ्नुयात् ॥  
 यानुपाश्रित्य तिष्ठन्ति लोका वेदाश्च सर्वदा ।  
 ब्रम्ह चैव धनं येषां को हिंस्यात्तान्जिजीविषुः ।  
 अविद्रांश्चैव विद्रांश्च ब्राम्हणो दैवतं महत् ।  
 प्रणीतश्चाप्रणीतश्च यथाग्निदैवतं महत् ॥  
 इमशानेष्वपि तेजस्वी पावको नैव दृष्यति ।  
 ह्य्यमानश्च यज्ञेषु भूय एवाभिवर्धते ॥  
 एवं यद्यप्यनिष्टेषु वर्तन्ते सर्वकर्मसु ।  
 सर्वथा ब्राम्हणाः पूज्याः परमं दैवतं हि तत् ॥

इति मनुना कंठरवेणाभिधानाद्ब्राह्मणस्य नौकादिना समुद्रयानकरणेषु  
 हुताशनवत्सर्वपारिशुध्यापादकतया न कश्चिदोष इति ॥  
 तानेतानेवं प्रतिब्रुवते स्मृतितत्त्वविदः—विषमाविमौ दृष्टांतौ यद-  
 मिहोत्रसंन्यासौ

यावद्दर्णविभागोस्ति यावद्वेदः प्रवर्तते ।

अग्निहोत्रं च संन्यासं तावत्कुर्यात्कलौ युगे ॥

इत्यनेन निर्णयसिंधुकीलवर्ज्यप्रकरणधृतेन वचनेन तयोः प्रतिप्रसवसद्भा-  
 वात् । यानि तु वृद्धौ चेत्यादिवचनानि तान्यपिशब्दोपबन्धादिभि-  
 रर्थवादमात्ररूपतया न स्वार्थविधिपराणि । अन्यथा प्रायः सकलमेवशास्त्रं  
 विद्धवमापद्येतेति न किंचिदेतेत् ॥

वंग्गास्त्रेव कल्पयन्ति । समुद्रयात्रास्वोकारः कमण्डलुविधारणं ।

इत्पुपक्रम्य

इमान्धर्मान्कलियुगे वर्ज्यानाहुर्मनीषिणः ॥

इति बृहन्नारदीयवचनोपसंहारे इमान्धर्मानित्युक्तेर्धर्मरूपं समुद्रयानमेव  
 कलौ निषिध्यते । स्मर्यते च ब्रम्हहत्यापापापनोदनार्थं समुद्रगमनं पराशरेण  
 प्रायश्चित्ताध्याये ।

दशयोजनविस्तीर्णं शतयोजनमायतं ।

रामचन्द्रसमादिष्टं नलसंचयसंचितं ।

सेतुं दृष्ट्वा समुद्रस्य ब्रम्हहत्यां व्यपोहति ॥

समुद्रयात्रास्वीकारं विना शतयोजनस्य सेतोदर्शनासंभवेनाक्षेपेणैव समुद्रगमनं लभ्यते । अन्यथा शतयोजनमायतमिति विशेषणमनर्थकं स्यात् । एवं द्वारवत्यादितीर्थयात्रांगमापि समुद्रयानमर्यापत्तिलभ्यम् । इत्थं चेदृश समुद्रयानस्यैव धर्मरूपतया विहितस्य कलौ निषेधो बृहन्नारदीये । अतएव निर्णयसिद्धौ “समुद्रयातुः स्वीकारः” इति पाठकल्पनमनुचितं वेदितव्यं । तथा सति समुद्रयातुर्जनस्य स्वीकाररूपव्यवहारस्य धर्मत्वाभावेन “इमान्ध-  
मान्” इत्यभिधानानुपपत्तेः । तथा च वाणिज्यराजाज्ञादिनिमित्तकस्य तस्य कुत्राप्यनिषेधात् । तत्समये म्लेच्छादिगुरुतरसंसर्गं संध्यावंदनादित्यागे च तत्पापानोदनार्थं शोधितस्यापि कृतप्रायश्चित्तस्य न संग्रह इत्यत्रैवादित्य-  
पुराणवचनतात्पर्यं । एवं च समुद्रनौगमनकाले संध्यादिकर्तुर्म्लेच्छादिभिर्गु-  
रुतरं संसर्गमकुर्वतश्च प्रायश्चित्तज्ञापकशास्त्राभावान्नाव्यवहार्यता नापि प्रायश्चित्ताचरणं । अतएव

उपित्वा यत्र कुत्रापि स्वधर्मं परिपालयन् ।

पदकर्माणि प्रकुर्वीरनिति शास्त्रस्य निश्चयः ॥

इत्यपि सूत्रपन्नमिति ॥

तानेतान्प्रत्याहुर्दाक्षिणात्याः । बृहन्नारदीयवचनगतधर्मशब्दोहि क-  
र्षसामान्यपरो धर्मज्ञसमयप्रमाणकत्वेन माधवीयोदाहृते

विधवायां प्रजोत्पत्तौ देवरस्य नियोजनं । इत्युपक्रम्य

एतानि लोकगुप्त्यर्थं कलेरादौ महात्मभिः ।

निर्वातितानि कर्माणि व्यवस्थापूर्वकं बुधैः ॥

इत्थंते वचने कर्माणीत्येव दर्शनात् स्थानप्रमाणानुगुण्यात् ॥

बृहन्नारदीयवचनानुसारेण धर्मज्ञवचनगतस्य कर्माणीत्यस्यैव धर्मरूपे वि-  
शेषे पयर्वसानामीति तु माशंकिष्ठाः । तत्रनिर्दिष्टानां “संसर्गदोषस्तेनावैः”

इत्यादीनां भवदाभिमतधर्मत्वासंभवान् । किं च पराशरेण सेतुदर्शनस्य प्रायश्चित्ततया विधानं कलियुगाभिप्रायकमिति स्फुटं माधवीये । ययोक्तमुपोद्भूते

कलौ हि पापबाहुल्यं दृश्यते स्मर्यतेपि च ।

नराः प्रायोरुपसामर्थ्यास्तेषामनुजिघृक्षया ।

समकोचयदाचारं प्रायश्चित्तव्रतानि च ॥

तेषाम्निन्दा न कर्तव्या युगरूपा हि ते द्विजाः ।

इत्युक्तिमादावंत्ये च प्रयुक्तैषां कृपालुता ॥

वेदैकदेशाध्ययनं कृष्या विप्रादिजीवनं ।

इत्यादि वचसाचारे संकोचो भासते स्फुटं ॥

प्राजापत्यं गोवधे स्याद् ब्रम्हघ्ने सेतुदर्शनं ।

इति मुख्यव्रतत्वोक्तेः संकोचोत्रापि गम्यते ॥

तथा च कलौ सेतुदर्शनौपधिकसमुद्रयानस्य निषेधे त्रिशंकोरिवांतराल एवावस्थितिरापद्यते पराशरवचसं इति । अतएव समुद्रयातुः स्वीकार इति निर्णयसिद्धादिसम्मतपाठ एव साधीयान् । शोधितस्यापि । संग्रह इत्यनेनैकार्थ्यात् । समुद्रयात्रास्वीकारस्योपदर्शितरत्या सकलयुगसाधारणनिषेधविषयतया कलियुगप्रकरणे पठितुमनर्हत्वाच्च । स्वीकारपदैवैष्यर्थ्याच्चेति ॥

नर्वाणाः पुनरेवं मीमांसते । तत्र विप्रतिपत्तिः किमुदाहृतानि समुद्रयाननिषेधपराणि वचनानि कृत्स्नमेव द्विजानां समुद्रयानं गोचरयन्ति ॥ आहोस्विद्विशेषणविशेषविशेषितमेव समुद्रयानमिति । किन्तावत्प्राप्तं । कृत्स्नमेवेति । कुतो विशेषाश्रुतेः । नखल्वेतेषु क्वापि समुद्रयानमित्यंभूतमिति केनचिद्विशेषणेन विशेष्यमाणं शृणुमः । अश्रूयमाणोपि च विशेषः स्वमनीषिकपैवेष्यमाणः सर्वेष्वेव विधिषु निषेधेषु च दुर्वारमनवस्यादीस्थ्यमुन्मेषयेत् । अयं चेन्मनुषेऽश्रुतमपि विशेषं तर्कमवष्टभ्यान्नेष्यामः ।

तदाहुः आर्षं धर्मोपदेशं च वेदशास्त्राविरोधिना ।

यस्तर्केणानुसंधत्ते स धर्मं वेदनेतरः ॥ इति ॥

धर्मे प्रमीयमाणे तु वेदेन करणात्मना ।

इतिकर्तव्यताभागं मीमांसापूरयिष्यति ॥ इति चतथा ।

इति तावद्देवलं वचनं । मासं कारागृहे वासो नौभिर्यात्रा दिनत्रयं ।

म्लच्छावासे तथा पक्षं यो वसेत्स तु पातकी ॥ इति ॥

तत्र च दिनत्रयमित्यत्यंतसंयोगविहितद्वितीययावगते दिनत्रयव्यापकनौक-  
रणक्याने मन्वादिवचनेषु निषेधतयोपात्तस्य समुद्रयानस्य पर्यवसानं  
न्याय्यम् । षष्टान्तिमन्यायात् । तत्र हि “ पशुमालभेत ” इति विधिगत  
पशुशब्दस्य “ छागस्य वपाया ” इति मन्त्रवर्णावगते छागरूपे विशेषे पर्य-  
वसानं राद्धान्तितं । अतएव समुद्रयायीत्यस्य “समुद्रे नावा द्वीपान्तरं गन्ता”  
इति कुल्लुकभट्टादीनां व्याख्यानं संगच्छते विशेषपर्यवसानं विना याने नौ-  
करणकत्वाभावादिति ॥ नैतद्युक्तं । पशुत्वछागत्वयोरिव समुद्रयानत्व-  
विभ्रयव्यापकनौयानत्वयोः व्याप्यव्यापकभावापरपर्यायसामान्यविशेषभा-  
वाभावेन षष्टान्तिमन्यायाप्रसरात् । किंच सामान्यशब्दस्य विशेषाकांक्षयाऽस्प-  
ष्टत्व एवोक्तन्यायप्रवृत्तिः । विधिगतशब्दस्य च विशेषपर्यवसानमन्तरेणा-  
नुष्ठानासंभवाद्युक्तं विशेषे पर्यवसानं । निषेधस्य च निवृत्तिमात्रफलक-  
तयाऽनुष्ठानाय विशेषाकांक्षाविरहेण स्पष्टतया न तत्रोक्तन्यायप्रवृत्तिसंभवः ।  
न युक्तं न्यायाविद्भिः “ सामान्यविधिरस्पष्टः संद्विष्येत विशेषतः ॥ स्पष्टस्य तु  
विधेर्नैवमुपसंहार इष्यते ” इति । स्पष्टं चेदं हेमाद्रिनिर्णयासंभवादिषु ॥  
निर्गुणश्रुते निषेधरूपत्वोपि सगुणश्रुतिविरोधेन गुणसामान्याभावपरत्वासं-  
भवात् । निषेधगुणविशेषाकांक्षायां हेयगुणनिषेधश्रुत्या उपसंहारव्यव-  
स्थापनं त्रय्यन्तनिष्णातानां युक्तमेवेत्यन्यत्र विस्तरः ॥

एतेनोक्तधर्मयो र्व्याप्यव्यापकभावाभावेन छागपशुन्यायाप्रवृत्तावपि  
चतुर्धाकरणन्यायप्रवृत्तिसंभवात् “ आग्नेयं चतुर्धा करोति ” “ पुरोडाशं  
चतुर्धा करोति ” इत्यनयोः परस्परोपसंहारवत् समुद्रयाननिषेधवचनानां दि-  
नत्रयनौयाननिषेधवचसश्च परस्परमुपसंहार आवश्यक इति न कृत्स्नस्य  
समुद्रयानस्य \* निषेधगोचरतेति परास्तं सामान्यविधिरस्पष्ट इत्याद्युक्तीत्या

निषेधस्यले चतुर्धाकरणन्यायाप्रवृत्तेः । किंच विकल्पापत्यादिरूपस्य तरुयाय-  
प्रवृत्तिनिमित्तस्याभावादपि न तरुयायप्रवृत्तिसंभवः । तदुक्तं चतुर्धाकरणाधिकरणे  
कौस्तुभे “एतादृशोपसंहारे च बीजं विकल्पानापात्तिः शक्यतावच्छेदकानवाच्छि-  
न्नपदार्थलक्षणानापात्तिश्च । अन्यथा ह्युपसंहारानंगीकारे शाखांतरियत्वोवि-  
विकल्पापातिराभ्येयपदस्यैव पुरोडाशमात्रपरत्वेन लक्षणयोपसंहारांगी-  
कारे तु त्वाभ्येयपदेन शक्यतावच्छेदकानवाच्छिन्नास्त्रीषोभेयाः । लक्षणपात्तिः ”  
इत्यादिना ॥ अतएव च द्विजस्याब्धाविति वचने संग्रहशब्दः “ समुद्र-  
यायी बंदी च ” इत्यारभ्य

“ एतान्विगर्हिताचारानपांकेयान् द्विजाधमान् ।

द्विजातिप्रवरो विद्वानुभयत्र विवर्जयेत् ॥ ”

इति मनुनोपसंहाराभिमंत्रणीयत्वेन संग्रहपरः “ संसर्गदोषस्तेनाद्यैः ”  
इति कलौ संसर्गदोषस्यैव निषेधाच्छागपशुन्यायाच्चेत्यपि परास्तम् । “ आ-  
सनाच्छयनाद्यानाद् ” इति पराशरवचनेन कलावपि संसर्गदोषसद्भावप्रत्य-  
यात् । अवतारितं चेदं माधवीये “ तादृशसंसर्गस्य पातित्यापादकत्वाभावेपि  
पापमात्रापादकत्वमस्तीत्याहासनादिति ” इति ॥ उक्तकलिवर्जवचनं तु  
महापातकिसंसर्गस्य महापातकित्वापादकत्वं नेत्यर्थपरमतो न विरोधः ! एवं  
कालविशेषानिर्देशेन “ कृते तु मानत्राधर्माः ” इति वचनेन च युगांतर-  
साधारणतया मनुवचनस्य कलिवर्जप्रकरणवचनेनोपसंहारकल्पनमत्यंतमनु-  
पपन्नमिति सुधियो विदां कुर्वतु ॥ तदेवं सामान्यतः समुद्रयाननिषेधे सिद्धे  
यत्तत्र तत्र प्राचीनानामर्वाचीनानां च समुद्रयानालिङ्गमुपलभ्यते तद्वर्भव्यतिक्रम-  
रूढताश्रयणेनैव समाधेयं । स्मरति च भगवानापास्तंबः “ दृष्टो धर्मव्यतिक्रमः  
साहसं च पूर्वेषां ” इति ॥ इति प्राप्तेऽभिधीयते ॥

न युक्तं कृत्स्नमेव समुद्रयानं निषेधगोचर इति वक्तुं ॥ कुतः । श्रौतलिङ्गादि-  
विरोधात् । तथा हि ऋग्वेदे तावदाधिने सूक्ते उपादेयचरितानामेव  
समुद्रयानादिकमित्यमाप्नायते ॥



तुग्रोहभुज्युमश्विनोदमेघेरयिं न कश्चिन्ममृवा अवाहाः ।  
 तमूहथुनीभिरात्प्रत्वतीभिरंतरिक्षप्रुजिभरपोदकाभिः ॥  
 तिस्रः क्षपस्त्रिहाति प्रजद्भिर्नासत्याभुज्युमूहथुः पतंगैः ।  
 समुद्रस्य धन्वन्नाद्रस्य पारेत्रिभोरथैः शतपद्भिःषडश्वैः ॥  
 अनारंभणेतदवीरयेथामनास्थाने अग्रभणेसमुद्रेयदाश्विना  
 ऊहथुभुज्युमस्तं शतारित्रां नावमातस्थिवांसं ॥

एतस्य च व्युत्पत्त्यर्थं सायणभाष्यं " तुग्रोनामाश्विनोः प्रियः कश्चिद्राज-  
 र्पिः स च द्वीपांतरवर्तिभिः शत्रुभिरत्यंतमुपद्रुतः सन् जयाय स्वपुत्रं भुज्युं  
 सेनया सह नावा प्राह्वीत् सा च नैर्मध्ये समुद्रमतिदूरं गता वायुवशेन भिन्ना-  
 सीत् । तदानीं स भुज्युः शीघ्रमाश्विनौ तुष्टाव तौ च स्तुतौ सेनया सहितमात्मी-  
 याम् नौभारोप्य पितुस्तुग्रस्य समीपं त्रिभिरहोरत्रैः प्रापयामासतुः । अयमर्थः ।  
 ईदमादिकेन व्युत्पत्त्यर्थं प्रतिपाद्यते हि शब्दः प्रसिद्धौ । तुग्रः खलु पूर्वं शत्रुभिः  
 पीडितः सन् तज्जयार्थं उदमेघे उदकैर्मिद्व्यते सिच्यते इत्युदमेघैः समुद्रं  
 स्तरिमन्भुज्युमेतत्संज्ञप्रियं पुत्रं अवाह नावागंतुं पर्यत्याक्षीत् ॥ तत्र दृष्टांतः  
 ममृवान् प्रियमाणः सन् धनलोभी कश्चिन् मनुष्यः रयिं धनं न ययां परित्य-  
 जति तद्रत्नं हे अधिनौ तं च भुज्युं मध्ये समुद्रं निमग्नं नौभिः पितृसमीपं  
 ऊहथुः युवां प्रापितवंतौ कीदृशीभिः आत्मन्वतीभिः आत्मीयाभिः युवयोः  
 स्वभूताभिरित्यर्थः यद्वा धृतिरात्मा धारणवतीभिरित्यर्थः अंतरिक्षप्रुजिः अतिस्व-  
 च्छत्वान् अंतरिक्षे जलस्योपरिष्ठादेवगंत्रीभिः अपोदकाभिः सुच्छिष्टत्वात्  
 अपगतोदकाभिः अपविष्टोदकाभिरित्यर्थः ॥ १ ॥

हे नासत्या नासत्यौ सेनयासहोदके निमग्नं भुज्युं तिस्रः क्षपः त्रिसंख्या-  
 का रात्रीः त्रिरहा त्रिवारमावृत्तान्यहानिचातिव्रजद्भिः अतिक्रम्य गच्छद्भिः  
 एतावन्तं कालं अतिव्याप्य वर्तमानं पतंगैः पतद्भिः त्रिभिः त्रिसंख्याकैः रयै-  
 रूहथुः युवामूढवन्तौ क्वेतिचेदुच्यते समुद्रस्य अंबुराशेर्मध्ये धन्वन् धन्वनि

नलवर्जितप्रदेशे आर्द्रस्य उदकेनार्द्राभूतस्य समुद्रस्य पारे तीरदेशे च  
कयं भूतैः रयैः शतपाद्भिः शतसंख्याकैश्चक्रलक्षणैः पादैरुपेतैः षडधैः  
षड्भिरश्वैर्युक्तैः ॥ २ ॥

हे अधिना अधिनौ अनारंभणे आलंबनरहिते समुद्रे तत्कर्म अवीरयेयां  
विक्रांतं कृतवंतौ युवां अनारंभणत्वमेव स्पष्टीकरोति अनास्थाने आरिष्यतेऽ  
स्मिन्नित्यास्यानो भूप्रदेशः तद्रहिते स्यातुमशक्ये जलइत्यर्थः अग्रभणे अ-  
ग्रहणे हस्तेन ग्राह्यं शाखादिकमपि यत्र नास्ति तस्मिन्नित्यर्थः किं पुनस्तत्कर्म  
भुज्युं समुद्रेममं शतारित्रां बहुरित्रां यैःकाष्टैः पार्श्वतो बद्धैः जलालोडने सति  
नौः शीघ्रं गच्छति तान्यरित्राणि इदृशां नावमातस्थिवांसं आस्थितवंतं आरूढ-  
वंतं कृत्वा अस्तं गृहनामैतत् पितुस्तुग्रस्य गृहं प्रति यदूहयुः तत्प्रापणमन्यैर्दुः  
शक्यं युवां समुद्रमध्ये कृतवंतावित्यर्थः ॥ ३ ॥ ” इति ॥

यद्यपि तुप्रोहेत्यादि ऋग्व्यं तैतिरीयारण्यकेष्याम्नायते तत्र च  
इदृशोतिहासानुसारेण भट्टभास्करमिश्रेण माधवाचार्येण वा न व्याख्यायि त-  
थापि प्रकृतस्य श्रुचस्य सांप्रदायिकमुक्तेतिहासपरत्वं नानुपपन्नं ॥ यदाहुर-  
त्र केचित् अधिनीकुमार तदभिध्यानृभुज्वादि माहात्म्याभ्युच्चैकप्रतिपादनप-  
रतया अर्थवादरूपत्वादेतस्य श्रुचस्य न स्वार्थे तात्पर्यमिति ॥ तदसत  
स्वार्थे तात्पर्याभावे श्रुचस्यास्य स्तोत्ररूपत्वानुपपत्तेः प्रगीतमंत्रसाध्यगुणिष्ट-  
गुणाभिधानं हि स्तोत्रपदार्थः । किंच ऋचामासां मंत्रकोटिप्रविष्टतया  
अर्थवादत्वं नोपपद्यते अर्थवादोहि ब्राह्मणकोटिनिविष्टः “ ब्राह्मणशेषोर्ष्य-  
वादः ” इत्यापस्तंबपरिभाषणात् ब्राह्मणं च मंत्रातिरिक्तं “ तच्चोदकेषु  
मंत्राख्याशेषे ब्राह्मणशब्दः ” इति जैमिनिनासूत्रणात् ॥ अस्तु वा  
कथांचिदर्थवादत्वं नैतावतैव स्वार्थे इतिहासे तात्पर्याभावो वक्तुं युक्तः अर्थ-  
वादेऽपि अवयवार्थानतिक्रमेणैव अजहत्स्वार्थलक्षणयाऽप्राशस्त्यपरत्वमिति वा-  
तिककारसिद्धांतात् । अतएव “ स आत्मनो वपामुदखिदत् ” इत्य-

त्रापि परमेश्वर एव सर्गादौ स्वमहिम्ना पशुरूपमन्यदेकं स्वीकृत्य वपोत्कर्तनेन कर्मप्रायुंक्तोति सदर्यपरत्वमुररीकृतं । एवं जात्यधिकरण-सारूप्याधिकरण-मंत्राधिकरण-यववराहाधिकरण-तन्व्यपदेशाधिकरण प्रभृतिषु बहुष्वधिकरणेषु अर्थवादानां मंत्राणां च सदर्यपरतामाश्रित्यैव मीमांसकैः सिद्धांताः प्रवर्तिताः।

माधवस्मृतिचंद्रिकाकारादिभिः निबंधनकारैरपि मंत्रार्थवादादिर्लिङ्गा-श्रयणेनैव विधिनिषेधशास्त्राणां विषयाः व्यवस्थापिताः इत्यग्रेव्यक्तीकारिष्यते । किं बहुना उक्तस्यैव व्युत्स्य आख्यायिकारूपत्वं कंठरवेणैव स्फुटीकृतं राणके राणकोज्जीवन्यां च “ शेषेब्राह्मणशब्दः ” इत्यस्मिन्नधिकरणे इति सर्वथाऽप्युक्तमिदमुदात्तव्युत्स्य न स्वार्थे तात्पर्यमिति ॥

तथा वसिष्ठस्यार्थे वारुणे सूक्तेपीत्यमान्नायते “ आयद्गुहावरुणश्च नावंप्रयत्समुद्रमोरयावमध्यं ॥ अधियदपांस्तुभिश्चरावप्रप्रेखइंस्व-यावहै शुभेकं ॥ ॥ वसिष्ठं ह वरुणोनाव्याधाद्यपि चकार स्वपामहोभि । स्तोतारं विप्रस्मुदिनत्वे अन्हंयान्नुद्यावस्ततन-न्यादृपासः ” ॥

अत्रेत्यं भाष्यं । “ यत् यदा वरुणे प्रसन्ने सति अहं वरुणश्चोभौ नावं द्रुममयीं तरणसाधनभूतां आरुहाव उभावारुदौ बभूविव तां च नावं यत् यदा समुद्रं मध्यं समुद्रस्य प्रति प्रेरयाव प्रकर्षेण गमयाव यद्यदा च अपामुदकानामधि उपरि स्तुभिर्गत्रीभिरन्याभिरपि नौभिश्चराव वर्तावहै तदानीं शुभे शोभार्थं प्रेखे नौरूपायां दोलायामेव प्रेखयावहै निम्नोन्नतैस्तरंगैः इतश्चेतश्च संकीडावहै कमितिपूरकः यद्वाक्रियाविशेषणं कं सुखं यया भव-ति तथेत्यर्थः ॥ ॥ एवं वसिष्ठेनात्मोक्ते यद्वरुणेन कृतं तददर्शयति॥

वसिष्ठं ह वसिष्ठं खलु वरुणो नाविस्वकीयायामाधात् आरोहयत् तथा तमू-षिमवोभिः रक्षणैः स्वपां स्वपसं शोभनकर्माणं चकार वरुणः कृतवान्

भापि च विप्रो मेधावी वरुणोन्हा दिवसानां मध्ये सुदिनत्वे यत्कालत्वेन शो-  
भनदिनत्वं तत्र स्तोतारमवस्थापयन् इति शेषः किं कुर्वन् यात् यातो गच्छतो  
द्वावो दिवसान् यात् यातीरुषासः उषसोपलक्षितारात्रीश्चनुक्षिप्रं ततनन्  
सूर्यात्मना त्रिस्तारयन् " इति ॥

इत्यमेव च इतिहासेषु पुराणेषु च स्मर्यते समुद्रयानाविनाभूतं समुद्र-  
बध्यगतद्वीपविजयादिकं । तत्र त्रेतायुगप्रभवानां रघुमहाराजादीनामशेष-  
महीमंडलगोचरो विजयः संप्रतिपन्नतर एव सर्वेषां । द्वापरे च धार्मिकाग्ने-  
सराणामर्जुनभीमसेनादिपांडुनद्रनानां । उक्तं च राजसूयपर्वणि

ताम्रलिप्तं च राजानं खर्वटाधिपतिं तथा ।

सुम्हानामाधिपं चैव ये च सागरवासिनः ॥

सर्वान्स्ल्लेछगणांश्चैव विजिग्ये भरतर्षभः ।

एवं बहुविधान्देशान् विजिग्ये पवनात्मजः ॥

वसु तेश्च उपादाय क्लौहित्यमगसद्व्रली ।

स सर्वान्स्ल्लेछनृपतीन् सागरानूपवासिनः ॥

करमाहारयामास रत्नानि विविधानि च ।

दिशं धनपतेरिष्टामजयत्पाकशासनिः ।

भीमसेनस्तथा प्रार्ची सहदेवस्तु दक्षिणां ॥

प्रतीर्चां नकुलो राजा दिशं व्यजयतास्रविन् ।

स तेन सहितो राजन् सन्न्यसाची परंतपः ॥

विजिग्ये शाकलं द्वीपं प्रतिविघ्नचं च पार्थिवं ।

शाकलद्वीपवासाश्च सप्तद्वीपेषु ये नृपाः ॥

अर्जुनस्य च सैन्यैस्तैर्विग्रहस्तुमुलो भवत् ।

सः किरातैश्च चीनैश्च वृतः प्राग्ज्योतिषाभवत् ॥

अन्वैश्च बहुभिर्योधैः सागरानूपवासिभिः ।  
 वरो चक्रे महातेजाः दण्डकांश्च महाबलः ॥  
 सागरद्वीपवासांश्च नृपतीन् स्ल्लेच्छयोनिजान् ।  
 निपादान्पुङ्गवादांश्च कर्णप्रावरणानपि ॥  
 ये च कालमुखा नाम नरा राक्षसयोनयः ।  
 कृत्स्नं कोलगिरिं चैव सुरभीपद्वणं तथा ॥  
 द्वीपं ताम्राढ्यं चैव पर्वतं रोमकं तथा ।  
 रामठान् हारद्वीपांश्च प्रतीच्यांश्चैव ये नृपाः ॥  
 तान्सर्वान्स वरो चक्रे शासनादेव पांडवः ।  
 ततः सागरकुक्षिस्थान् स्ल्लेच्छान्परमदारुणान् ।  
 पशुवान्बर्बरांश्चैव किरातान्यवनान्शकान् ॥ इति ॥

यत्तु “ राजा राजसूयेन स्वाराज्यकामो यजेत ” इति विधिविहितमहा-  
 फलराजसूयाध्वरानिष्पत्तिनान्तरायकतया पांडवकृतसिन्धुयानस्य न निषे-  
 धविषयतासंभव इति । तदपि न सन् विहितक्रियानिष्पत्तिनान्तरायकतामात्रेण  
 निषेधगोचरत्वापहारासंभवात् । अभ्युपगम्यते हि निषिद्धैरेव सोमवि-  
 क्रयशापित्रादिभिः ज्योतिष्टोमपश्चादिसिद्धिः । अंगीक्रियते च सांख्यैः नित्यया-  
 पि चोदनया साक्षादेव विषयीकृतस्य पश्चालंभादेः “ न हिंस्याद् ” इत्यादि  
 निषेधविषयता । तदेवं सति काम्यचोदनागोचरनिष्पत्तिनान्तरायकतामात्रेण  
 निषेधविषयत्वापहारासंभवः किं पुनर्न्यायसिद्ध इति ॥

एवं कालियुगोदितस्यापि शकनृपतेः श्रीमतो विक्रमादित्यस्य सिन्धुयानमि-  
 तिहासतः प्रतीमः । ययोक्तं ज्योतिर्विदाभरणे

यस्याष्टादशयोजनानि फटके पादातिकोटित्रयं ।  
 बाहानामयुतायुतन्वनचतेस्त्रिघ्नाकृतिर्हस्तिनाम् ।  
 नौकालक्षचतुष्टयं विजयिनो यस्य प्रयाणे भवत् ।

सोयं विक्रमभूपतिर्विजयते नान्यो धरित्रीधरः ॥

यो रूमदेशाधिपतिं शकेश्वरं ।

जित्वा गृहीत्वोज्जयनीं समाहवे ।

आनीय संभ्राम्य मुमोच यस्त्वहो ।

स विक्रमार्कः समसह्यविक्रमः ॥ इति ॥

तथा क्त्तराजामात्योबाध्रव्यो यौगंधरायणो नावा समुद्रयानमतनोत्।श्रीमन्न-  
मा वैश्यश्च सिंहलद्वीपप्रवासमकरोदित्यतिरोहितं रत्नावल्यादिविदां ॥ मिहि-  
रकुलराजोपि सिंहलद्वीपं जगामेति निरूपितं राजतरंगिण्यां । भगवांश्च वा-  
सुदेवः सहैवचातुर्वर्ष्येन अर्णवमध्यं द्वारकानगरमधुवासेति पुराणेषूपदिश्य-  
ते । अधुनापि च भूयांसत्त्रैवर्णिकाः द्वारकायात्रां सेतुयात्रां चानुतिष्ठन्तः  
प्रत्यक्षमनुभूयन्ते अविप्रतिपन्नाः ॥

यत्तु यात्राविधिनैव तदौपायिकसमुद्रयानस्य निषेध विषयत्वकल्पनं केषांचि-  
त् तत्प्रागेव निरस्तं निषिद्धैरपि विहितनिष्पादनस्य उपदर्शितत्वात् ॥  
तस्मादुपदर्शितश्रौतलिंगादिभिर्बहुभिर्विरोधप्रसंगात् न कृत्स्नं समुद्रयानं  
निषेधगोचर इति साधीयः ॥ अयं “ श्रुतिलिंगवाक्यप्रकरणस्थानसमा-  
ख्यानां समवाये पारदैर्बिल्यमर्यविप्रकर्षात् ” इत्यस्मिन्नधिकरणे लिंगापेक्षया-  
निरपेक्षस्वरूपायाः श्रुतेः प्राबल्यस्य व्यवस्थापनाद् दुर्बल्लिंगविरोधो न दो-  
षायेति चेन्मैवम् । लिंगस्यापि वैदिकस्य स्मृत्यनुमेयश्रुत्यपेक्षया प्राबल्यस्य  
न्यायवित्सम्मतत्वात् । तदुक्तं भट्टपादैः श्रुतिलिंगाधिकरण एव “ यत्र पुनः  
श्रुतिरानुमानिकी लिंगं च प्रत्यक्षं तत्र कथं यथा स्मृतिवैदिकलिंगविरोधे  
तत्र स्मृतेर्भूलान्तरमपि संभाव्यते न तु लिंगस्येति तदेव बलवदित्यनुसर्तव्यं ।

दुर्बलस्य प्रमाणस्य बलवानाश्रयो यदा ।

तदापि विपरीतत्वं शिष्टाकोपे यथोदितं ॥

अस्यन्तबलवन्तोपि पौरजानपदा जनाः ।

दुर्बलैरपि बाध्यन्ते पुरुषैः पार्थिवाश्रितैः ॥ इति ॥

राणके चायमर्थो निपुणतरमुपपादेतस्तत एवावगंतव्यः । अतएव

मातुलस्य सुतामूढ्वा मातृगोत्रांतथैव च ।

समानप्रवरां चैव द्विजश्चान्द्रायणं चरेत् ॥ इति ॥

शातातपादिवचने मातुलस्येत्यस्य गान्धर्वादिनिवाहेन ऊटा या माता तद्भ्रा-  
तृपरतया संकोचः श्रौतलिङ्गमाश्रित्यैव कल्पितः । सा च श्रुतिः तद्भाष्यं चेत्यं ।

आयार्हीद्र पथिभिरीच्छितेभिर्यज्ञमिमन्नो भागधेयं जुषस्व ॥

उतां जहुर्मातुलस्येन्न योषा भागस्ते पैतृष्वसेयी वषाम् ॥

इद्र पथिभिः ईच्छितेभिः स्तुतैः सह नोस्माकमिमं यज्ञमायाहि आगत्या-  
स्मान्निर्दीयमानं भागधेयं जुषस्व तृप्तमाज्यादिना संस्कृतां वषां त्वामुदिश्य  
जुहुस्त्यक्तवतः अत्र दृष्टान्तद्वयं यथा मातुलस्य योषा दुहिता दौहित्रस्य भागः  
भजनीयः भागिनेयेन परिणेतुं योग्येत्यर्थः यथाच पैतृष्वसेयी पौत्रस्य भागः  
तथा अयं ते भागो वषाख्यः ॥ इति ॥

तथा अनंतदेवेनापि संस्कारकौस्तुभे ऐतरेयब्राह्मणगतविश्रामित्रशुनः  
शेषेतिहासमेवावलंब्य उपनीतदत्तनिषेधवचनानामान्यपर्यन्यरूपि । तथैव  
चेदशाः बहवः सिद्धान्ताः न्यायवित्सम्पताः विस्तराभिया तु नेह प्रपंच्यन्ते ॥

नन्वेवं सति “ प्रजापतिर्वै स्वां दुहितरमुषसमभ्यध्यायत् ” इतिश्रौत-  
लिङ्गेन निषेधान्तराणां संकोचप्रसंगः इतिचेन्मैवं तच्छ्रुतेरन्यार्यपरतायाः वा-  
र्तिकरूपेण शिष्टाकोपनये प्रदर्शितत्वात् । यथा श्रुतार्थोपगमोपि प्रजापतेः मनु-  
ष्याधिकारशास्त्राविषयतया विरोधपरिहारस्य तत्रैव वार्तिके पुराणेष्वपि च  
दर्शनाच्च ॥ तत्र हि तेन लिङ्गेन संकोचः तान्त्रिकाणां सम्मतः यत्र  
लिङ्गावगम्यर्थे प्रातिस्विकरूपेण प्रतिनियतधर्मत्वमधर्मत्वमेव वा शब्दतोर्यतो

ना नावगम्यते । अतएव द्रौपदीविवाहादिलिगेन नैकपतिकृत्वादिस्मृतिसंकोचः तद्विवाहे प्रतिनियतधर्मतायाः महाभारत एव व्यक्तत्वात् तथा धर्मराजकृतानृतवदनलिगेन नानृतवदननिषेधस्य संकोचः अनृतवदनजनितेनोर्वा-  
बर्हणाय प्रायश्चित्तानुष्ठानस्य धर्मराजकृतस्य महाभारत एव प्रतिपादिततया  
अधर्मत्वावगमादिति ॥

तस्मादिह श्रौतलिगादिविरोधपरिहाराय समुद्रयानेपि निषिध्यमाने क-  
श्चन विशेष एष्टव्यः येन भुज्यन्वसिष्ट-रघु-पांडव-विक्रमादित्यादयो धर्म-  
याप्रवर्तकाः न प्रत्यवेयुः । स चार्य विशेषस्ताच्छील्यं वा आभीक्ष्यं  
वा । इदमत्रबोधं अत्रैष्टव्यो विशेषः मानववचनगतसमुद्रयापिपदे  
विद्यमानेन णिनिप्रत्ययेन शब्दमयादियैवलभ्यत इति न तत्करुणानुपपत्तय-  
पि गौरवं तथा हि प्रकृते णिनिप्रत्ययप्रापकमनुशासनद्वयमेव दृश्यते । तत्रै-  
“ सुप्यजातो णिनिस्ताच्छील्ये ” इति ॥ अजातो सुप्युपपदे ताच्छील्ये  
ऽयं णिनिः स्यादिति तदर्थः ॥ यत् क्षीरादिभेदभिन्नव्यक्तिवाचिनः समुद्रशब्द-  
स्य जातिशब्दतया न तस्मिन्नुपपदे ताच्छील्ये णिनिप्रत्ययसंभव इति । तत्र  
समुद्रशब्दस्य अनेकव्यक्तिवाचित्वेपि शाब्दिकाभिमतजातिवाचित्वासंभवात्  
क्षीरत्वादिना संकरेण समुद्रत्वस्य जातित्वासंभवाच्च । अस्ति हि क्षीर-  
त्वं विहाय समुद्रत्वं लक्षणसमुद्रादौ समुद्रत्वं विहाय क्षीरत्वं गवां क्षीरादौ  
उभयोः समावेशश्च क्षीरसमुद्र इति । अन्यथा साधुत्ववेदत्वयोरपि जाति-  
रूपतासंभवेन “ साधुकारिण्युपसंख्यानं ” “ ब्रह्माणिवदः ” इत्यनयोः  
वार्तिकयोः अताच्छील्यवार्थमारंभ इत्युक्तिः शाब्दिकानां विरुध्येत ॥ यदिति  
“ करणेयजः ” इत्यापवादकाधिकारादनंतरात्तदंतर्वर्ति यजघातोरुपादान-  
स्य धात्वंतरोपलक्षकत्वे तत एव प्रकृते णिनिप्रत्ययविधाने सति सूत्रस्यास्या-  
ताच्छील्यवार्थतया तद्वैचरप्रत्यवस्थानभेदस्य अग्रहणार्हत्वादिति तदप्यसत्  
“ करणेयजः ” इत्यत्र यजघातोः धात्वंतरोपलक्षकतायाः भाष्याद्यनारूढा



धा अश्रद्धेयत्वात् । अभ्युपगमोपि अधिकरणतया समुद्रस्य तद्वाचिन्युपपदे  
तेन गिनेरसंभव एव । करणे इत्यस्यापि कारकावरोपलक्षकत्वमिति तु “ ब्र-  
ह्मणि ” इत्यादि वार्तिकानारंभप्रसंगपराहृत्तमिति दिक् ॥ द्वितीयं च “ बहुल-  
भाभीक्ष्ये ” इति धातोः आभीक्ष्येर्ये गिनिर्भवति बहुलमिति च तदर्थः ।  
न च बहुलग्रहणात् अर्थविशेषाविवक्षायामपि गिनिरेह संभवतीति वाच्यं  
संभवेपि उपदर्शितश्रौतलिगादिविरोधपरिहारार्थैव उपदर्शितार्थाविवक्षायाम् आ-  
वश्यकत्वात् द्वाहुलकाश्रयणस्य अगतिकगतितयाऽ संभवाच्च ॥

इतश्च समुद्रयापिपदे गिनिः ताच्छील्ये इत्यवधारयामः । समुद्रयापी बंदी  
यति वंदिपदेन साहचर्यात् तद्धि “ बदिअभिवादनस्तुत्योः ” इत्यस्मात्  
“ नंदिप्रहिपच्चादिभ्योऽप्युगिन्यचः ” इति सूत्रेण ब्रह्मादितया गिनिप्रत्यये  
निष्पन्नं च च गिनिः “ आक्रेस्तच्छीलतद्धर्मतसाधुकारिषु ” इत्युक्तेः त-  
च्छील्यवाची । अन्यथा कर्तृमात्रे गिनिप्रत्यये सर्व एव प्रायस्तोतार इति  
प्रत्ययेषु । अतएव “ समुद्रयानं ब्राह्मणस्वापहरणं ” इति बौधायनसूत्रे  
बहुकालसेवापरत्वेन विज्ञानेश्वर व्याख्यातेन शूद्रसेवापदेनापि साहचर्यं युज्यते ।  
अतएव च “ अयोत्तरत ऊर्णविक्रयः सीधुपानं उभयतोदद्भिर्व्यवहारः आ-  
युधीयकं समुद्रयानं ” इत्यस्मिन्नापि बौधायनसूत्रे वृत्तिवाचिना  
आयधियकपदेनापि साहचर्यमुपपन्नं ॥

अथ अगारदाहीत्यादावपि ताच्छील्यान्यतराविवक्षाया आवश्यकत्वेन  
सकृत्कृतस्य अगारदाहादेः अदोषत्वं स्यादिति चेत् स्यादेव यदिसकृत्क-  
ृतस्यापि अगारदाहस्य दोषताबोधकं स्फुटतरं प्रमाणं नोपलभ्येत शब्दश-  
क्तिलभ्यार्थस्य विना प्रमाणं परित्यागासंभवादिति ॥

तदेवं लैंगिकविरोधपरिहाराय गिनिप्रत्ययार्थविवक्षणं प्रामाणिकमूर्धन्य  
वार्तिककारादिसंप्रदायसिद्धमिति नात्रासांप्रदायिकत्वमपि शंकनीयं तथाच

वार्तिके शिष्टाकोपाधिकरणे “ यत्तु वासुदेवार्जुनयोः उभौमध्वासवौक्षीदौ ” इतिमद्यपानलिङ्गं स्मृतिविरुद्धमुपन्यस्तं तत्र अन्नाविकारसुरामात्रस्य त्रैवर्णिकानां प्रतिषेधः ।

**सुरावैमलमन्त्रानां पाप्मा च मलमुच्यते ।**

**तस्माद्ब्रह्महणराजन्यौ वैश्यश्च न सुरांपिबेत् इति ॥**

मधुसीधोस्तु क्षत्रियवैश्ययोः नैवप्रतिषेधः केवलब्रह्महणविषयत्वात् “ मद्यं नित्यं ब्रह्मणो वर्जयेत् ” इति वचनात् । यदप्येतत्

**“ गौडी पैष्टी च माध्वी च विज्ञेया त्रिविधा सुरा ।**

**यथैत्रैका तथा सर्वा न पेया ब्रह्मवादिभिः ॥ ” इति ॥**

एतदपि ब्रह्मवादशब्दस्य तच्छीलतद्धर्मतत्साधुकारित्वनिमित्तत्वात् प्रवचनाश्रयणेन ब्रूवदत्योः एकार्यत्वात् “ प्रब्रूयाद्ब्रह्मणस्त्वेषां ” इति नियमात् यस्यैव प्रवचनं स एव तच्छीलस्तद्धर्मा तत्साधुकारी वा भवति तस्माद्ब्रह्महणा एव ब्रह्मवादिन इति ॥ तदिदं कौस्तुभे खंडदेवेनापि स्फुटं निरूपितमिति तत एव बोध्यं ॥ इयांस्तु विशेषः अर्थविशेषविवक्षायामपि तत्र णिनिप्रत्ययविधायके “ ब्रह्मणिवदः ” इति वार्तिके नागरूकोपि स्मार्तस्य लिङ्गस्य विरोधं परिहर्तुमेव ताच्छिल्प्यार्थकीर्णनेः स्वीकरणं भट्टपादादीनां प्रकृते तु उपदर्शितार्याविवक्षायां णिनिप्रत्ययविधायकस्यासत्त्वादापि श्रौतानां स्मार्तानां सांप्रदायिकानामपि च लिङ्गानां विरोधं परिहर्तुं चापीति ॥

तदित्यं कर्णधारादिवृत्तिमाश्रितेन द्विजेनानुष्ठीयमानं वृत्तिरूपतापन्नमेव समुद्रयानं निषेधविषयः न कृत्स्नमेवेति सिद्धम् । अतएव स्मृत्यर्थसारे समुद्रतारणस्य पातकमध्ये परिगणनमपि युज्यते न खलु अन्यत्र कुत्रचित् समुद्रतारणस्य ताद्रूप्येण निषेधकं वचनमुपलभ्यते । अतएव च समुद्रयायीत्यस्य समुद्रेनावा द्वीपांतरं गंतैति कुल्लूकभट्टादीनां व्याख्यापि संगच्छते णिनिप्रत्ययार्थाभिप्रायकत्वात्तद्व्याख्यायाः ॥

अथैवं सति रघोः विजयार्थप्रसक्तसमुद्रयाननिषेधकयनपरस्य मल्लिना-  
पवचसः का गतिरितिचेत् अधोगतिरेव अस्तिहि भूयोनुग्रहन्यायस्तांत्रिका-  
णां अस्तित्व लौकिकानामाभाणकः ।

“ त्यजेदेकं कुलस्यार्थं ग्रामस्यार्थं कुलं त्यजेत् ।

ग्रामं जनपदस्यार्थं आत्मार्थं पृथिवीं त्यजेत् ॥ ” इति ॥

तदेवं सिद्धेकलिबर्ज्यप्रकरणगते “ द्विजस्याब्धौ तु नैयातुः शोषित-  
स्यापि संग्रहः ” इत्यत्रापि नौयानं वृत्तिरूपमेव विवक्षितं यादृशस्य प्राय-  
श्चितं प्रसक्तं तन्मूलकसंग्रहश्च तथा तादृशस्यैवात्र संग्रहनिषेधपरे वचने  
ग्रहणौचित्यात् “ प्रसक्तं हि प्रतिविष्यते ” इति न्यायात् किं चेहापि नौ-  
यातृशब्दगततृन्प्रत्ययेन ताच्छील्यं शब्दमर्यादमैव लभ्यत इति नास्ति किंचि-  
त्कल्पनीयं न च तृन्नन्तत्वे नौयातृशब्दे समासानुपपत्तिः नावः करणतया  
“ साधनं कृता ” इत्यनेन समाप्ते बाधकविरहात् ॥ यत्तु ताच्छीलिकाः  
रूढिशब्दा एव ।

“ रूढिशब्दप्रकारास्ताच्छीलिकाः न च रूढिशब्दाः गति-  
यन्ते ”

इति आद्यसुभगेति सूत्रभाष्यात् न च समुद्रापायिशब्दो नौयातृशब्दो वा ना-  
विके रूढः कोशादावदर्शनादिति । तन्न “ प्रकारग्रहणं सादृश्याय रूढि-  
शब्दानां न केषामपि गतिसंबन्धो भवति ताच्छीलिकानां तु भवति केषां चित्  
न सर्वेषामिति प्रतिपादयति ” इति तत्रत्यकैप्यटविरोधेन सर्वेषामेव ताच्छी-  
लिकानां रूढिशब्दत्वोपगमासंभवात् । किंच नौयातृशब्दस्य उक्तार्थकत्व  
एव धर्मतत्वे धृतेन “ अब्ध्याजीवीन संग्राह्यो निष्कृत्यापि कलौ युगे ” इति  
वचनमप्यनेनैककंठ्यमभ्युते अपिच व्यवहारमयूत्रकारोपि ताच्छील्यार्थमेवा-  
गीकृत्य उक्तवचनव्याख्यानमभिप्रैति । ययोक्तं

“ पितृद्विद् पतितः पंडो यश्च स्यादपयात्रितः ॥ औरसा  
अपि नैतेशं लभेरन्क्षेत्रजास्ततः ॥ ”

अपयात्रितः राजद्रोहाद्यपराधेन बंधुभिर्घटस्फोटादिना बहिष्कृत इति  
मदनः - व्यवसायार्थं समुद्रमध्ये द्वीपांतरं गंता इति तु युक्तम् “ द्विजस्याब्धौ तु  
नौयातुः शोधितस्यापि संग्रहः ” इति तस्य कलौ संसर्गनिषेधात् राजद्रोहादौ  
घटस्फोटबहिष्कारयोरविधानाच्चेति ॥ अत्रव्यवसायार्थमित्यंशः तृप्त्यप्य-  
बलेनैव लभ्यः नान्यथेति स्फुटमेव ॥ तदयमत्र निर्णयः

ताच्छील्यरूपमापन्नं यानमेव निषिध्यते ।  
मनुबौधायनादीनां वचनेष्विति गृह्यतां ॥  
अस्मिन्नर्थे साधकश्च मानवः प्रत्ययो णिनिः ।  
अन्यथा श्रुतिलिंगादिबाधश्च बहुधोद्भवेत् ॥  
ईदृक् समुद्रयानं तु यः करोति कलौ द्विजः ।  
प्रायश्चित्ते कृत्तेष्वेष नैव संसर्गमर्हति ॥  
द्विजस्येत्यादिवचनमित्थं कथयति स्फुटं ।  
प्राचीनानां व्याकृतेश्च न्यायाच्चेति सतां मनं ॥

नखल्वेतावता स्वैरचारिभिराधुनिकैः समुद्रयानावसरे क्रियमाणः  
इयस्पर्शाभक्ष्यमक्षणादीनि निषिद्धकरणानि सन्ध्यादिलोपरूपाणि कत्या-  
करणानि च शास्त्रीयतया शास्त्रेणानुमन्यते इति भ्रमितव्यं तेषु तेषु निषेध-  
विषयताया दुर्निवारत्वात् न खलु वसिष्ठरघुपान्डविक्रमादित्यादयः तथा  
वधनिषिद्धकरणादिकं कुर्वन्त एव समुद्रयानमकार्षुः इति कुत्रचिद्दृष्टं श्रुतं  
वा कल्पनायां च तथैव कल्पयितुं शक्यमुचितं च यथेतरेः शास्त्रैर्विरोधो न  
प्रसरेत् न चात्रानुपपन्नं नाम किञ्चिदस्ति येनान्यथैव कल्प्येत ॥

येतु पुनः विहिताकरणं निषिद्धकरणं च सर्वथैवोशन्ति दैवात्तयोः सं-  
भवे चानुत्प्लान्ति अथ च जातानुतापाः तत्तन्निमित्तकानि प्रायश्चित्तानि मु-

ख्यान्यनुकरूपानि वा यथास्वाधिकारमनुतिष्ठन्ति अथवा मिलितानां सर्वेषा-  
 मेव दुरितानां अपनोदकमेकमेव विज्ञानेश्वरादिप्रदर्शितं षडङ्गकृत्स्नरूपं प्रा-  
 यश्चित्तं साशीतिशतप्राजापत्यपर्यवसितं साशीतिशतगोदानादिप्रत्याम्नाय  
 निर्वर्त्यमनुतिष्ठन्ति अनुष्ठितप्रायश्चिताश्च न पुनरीदृशेषु दुरितेषु प्रसजन्ति  
 त एव “ जुगुप्सेरन्न चाप्येनं संवसेयुश्च सर्वशः ” इति वचनानुसारीभिः  
 श्रीत्रियैरनुग्राह्या इति धर्मशास्त्ररहस्य त्रिदां पंथाः इति ॥ ॥ ॥

यं श्रीरंगेन्द्रनामा कलिरिपु गुरुराङ्घ्रियया सोष्टदिष्ट्या  
 यं रत्नं पण्डितानामिति बहुमनुते चामभूमीयतीन्द्रः ॥  
 तर्कचार्याख्ययायं बहुमतियुतया ऽयोजयदंगगोष्ठी  
 कस्तूररंगनाथःस इह बहुविदां संमतान्यन्ववादीत् ॥

नन्दयति नन्दनेद्रे

कलितः पंचोनपंचसाहस्रे ॥

सत्तरणतरणिरेवं

व्यधायिवहुधा सदध्वनां गुप्त्यै ॥

॥ श्रीहयग्रीवायनमः ॥



## APPENDIX K.

NATIONAL SOCIAL CONFERENCE CIRCLES, WITH THE  
NAMES OF THOSE WHO HAVE VOLUNTEERED  
TO ACT AS SECRETARIES.

*N. B.—Persons desirous of acting as Secretaries for Districts, not entered in the following List, are requested to communicate their names and addresses and the Districts in which they wish to work, to the General Secretary or Joint Secretaries of the National Social Conference.*

Circle.	Place.	Secretaries.	Remarks.
Calcutta. Behar. Jessore. Ballia.	Calcutta. Behar. Jessore. Ballia.	Babu Norendro Nath Sen. Mr. Visheshwar Singh. Mr. Jadu Nath Muzumdar. Babu Radhe Singh Prasad Pande.	
Allahabad.	Allahabad.	Pandit Shri Lal and Mr. Kashi Prasad.	
Oudh and Lucknow. Azamghar. Mathura.	Lucknow. Azamghar. Mathura.	Mr. Hargovind Dayal. Mr. Ram Nihora Rai. Pandit Radha Charan Goswami.	
Bareilly. Benares.	Bareilly. Benares.	Mr. K. P. Banerji. Babu Madho Das and Rai Sham Kishor.	
Gazipur. Gorakhpur.	Gazipur. Gorakhpur.	Pandit Arjun. Pandit Viddya Charan Singh M. A.	
North-West Provinces. Sitapur. Amritsar. Dera Ismail Khan.	Agra. Sitapur. Amritsar Dera Ismail Khan.	Rai Bahadur Lala Baij Nath Mr. Baldeo Prasad. Bawa Narain Singh.	
Multan. Gurdaspur. Ambala. Delhi. Ghaziabad.	Multan. Gurdaspur. Ambala. Delhi. Ghaziabad.	Lala Giddu Ram. Bawa Padman Singh. Mr. Ram Soran. Lala Marlidhar. Mr. Girdhari Lal. Munshi Nathu Lal.	

Circle.	Place.	Secretaries.	Remarks.
Konar. Sindh. Gujarath.	Akola. Hyderabad. Ahmedabad.	Mr. Devrao Vinayak. Mr. Hiranand Khemsing. Mr. Dayaram Gidumal, and Rao Bahadur Lalshankar Umiashankar.	
Bombay.	Bombay.	Mr. Sadanand Trimbak Bhandare.	
Lakputana. Do.	Nasirabad. Ajmere.	Mr. Lala Gopinath. Mr. Bithal Nath Misra.	
Jodhpur.	Jodhpur.	Vidya Bhaskar Pindit Lal Chandra, M. R. A. S. (London.)	
Poona.	Poona.	The Hon'ble Rao Bahadur M. G. Ranade and Rao Bahadur V. M. Bhide.	
Gulbarga. Secandera- bad.	Gulbarga. Secandera- bad.	Mr. T. Shrinivasacharya. Mr. Ramchander Pillai.	
Northern Circars.	Rajmahen- dri.	Shastri Veresh Lingam Pantallu.	
United Dis- tricts. Madras.	Madras.	Rao Saheb Shrinivasrao Keshav Pillai Rai. Mr. Shiv Shankar Pandya.	
South Ma- dras.	Trichno- polly.	Mr. Guruswami Saram.	

*General Secretary, National Social Conference.*

India.	Madras.	Dewan Bahadur R. Baghu- nathrao.
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*Joint Secretaries, National Social Conference.*

India.	Poona.	The Hon'ble Rao Bahadur M. G. Ranade M. A. L. L. B., C. I. E.
Do.	Calcutta.	Babu Norendra Nath Sen.
Do.	Ahmedabad.	Mr. Dayaram Gidumal,

## APPENDIX I

ASSOCIATIONS WHOSE OBJECT IS TO PROMOTE  
SOCIAL REFORM AMONG HINDUS.

*N. B.—The list is far from being complete. The Secretaries of different Social Reform Associations, entered in the following list, as well as those not entered therein, are requested to give information regarding the constitution and objects of the several Associations to the General Secretary or Joint Secretaries of the National Social Conference, so that a complete list may be compiled.*

Place.	Name.	Remarks.
Madras ... ..	Hindu Marriage Association.	President, Di. Bahadur R. Raj' nathrao.
Bellary ... ..	Sanmarga Samaj.	President, Mr. Sabapathy Mudl
Secanderabad	Hindu Social Reform As- sociation.	Secretary, Mr. R. chandra Pillai.
Dharwar... ..	Sammilani Sabha.	President, Babu D. nath Gangoli, Secretary, Mr. B. Laud.
Sirsi (Kanara)	Haig Hit-Vardhini Associa- tion.	Mr. Mahabalesh Bhat.
Chikurde (Sa- tara District.)	Social Reform Association.	President, Mr. Ganp- rao Vithalrao De- mukh.
Sholapur ... ..	Indian Fund Association, Social Reform Branch.	
Do. ... ..	Hindu Union.	
Poona ... ..	Arya Dharma Prakashika Sabha.	Secretary, Mr. Vist N. Apte.
Do. ... ..	Social Reform Association.	President, His Hi- ness Bala Sa- Patwardhan, Cl- erk of Miraj, and Pre- sidential Secretary, Hon'ble R. B. M. Ranade.



Place.	Name.	Remarks.
Nasara ... ..	Sivaji Club.	Secretary, Mr. H. V. Rahalkar.
Nasik ... ..	Oswal Hitakarni Sabha.	Secretary, Mr. Nayan Sukh Kewalchand Nemani.
Bombay ... ..	Widow Marriage Association.	President, the Hon'ble K. T. Telang.
Do. ... ..	Hindu Union.	Secretary, Mr. M. V. Bhat.
Do. ... ..	Pathare Prabhu Association.	
Do. ... ..	Jain Association.	
Do. ... ..	Brahmin Sabha.	
Ahmed ... ..	Berar Association.	President, Rao Saheb V.M. Mahajani, and Secretaries Messrs. L. K. Chiplunkar and D. Bhagwat.
Yectnal,	Social Club.	Mr. R. G. Mundle B. A., LL. B.
Berat ... ..	Anvila Brahmin Association (Desais)	President, Desai Harrai Bapubhai.
Do. ... ..	Anvala Brahmins' Association (Bathelas.)	President, Bhimbhai Govindji, and Secretary, Bhimbhai Haribhai.
Do. ... ..	Arya Dharma Sabha.	
Hyderabad (Sind) ... ..	Sind Social Reform Association.	
Indore ... ..	Widow Marriage Association.	
Do. ... ..	Hindu Sabha.	
Do. ... ..	Guru Singa Sabha.	
Do. ... ..	Kayastha Sabha.	
Quetta ... ..	Band of Hope, Baluchistan.	Secretary, Malik Narayan Das.
Ajmer ... ..	Walterkrit Rajaputra Hitakarini Sabha.	President, Agent to the Governor General for Rajputana.
Do. ... ..	Kayastha Sabha.	
Do. ... ..	Jain Sabha.	
Do. ... ..	Agarwala Sabha.	
Do. ... ..	Adigoud Brahmin Sabha.	
Mehra ... ..	Goud Brahmin Sabha	
Do. ... ..	Kayastha Sabha.	
Do. ... ..	Agarwala Sabha.	
Coimbatore ... ..	Kayastha Sabha.	Secretary, Babu Aghornath Chaturji.

Place.	Name.	Remarks.
Lucknow ...	Kayastha Sabha.	President, Rai Hazari Lal.
Do. ...	Temperance Association.	
Gazipur ...	Kayastha Sabha.	
Do. ...	High Caste Reform Society.	
Bareilly ...	The Saddharma Amrit Varshini Sabha.	
Do. ...	Kayastha Sabha.	Secretary, Mr. Ualdev Pershad.
Do. ...	Brahman Sabha.	
Allahabad ...	Kayastha Sabha.	
Do. ...	Hindu Samaj.	
Sylhet ...	Union,	
Ballia ...	Kayastha Sabha.	
Calcutta...	Indian Reform Association.	
Northern India.	Kayastha Conference.	President, Rai Jainti Prasad, and Secretary, Mr. Lakshmi Narayan.

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