

primary or sole factor. The first, the symbolic stage of this evolution is predominantly religious and spiritual; the other elements, psychological, ethical, economic, physical are there but subordinated to the spiritual and religious idea. The second stage, which we may call the *typal*, is predominantly psychological and ethical; all else, even the spiritual and religious, is subordinate to the psychological idea and to the ethical ideal which expresses it. Religion becomes then a mystic sanction for the ethical motive and discipline, *Dharma*; that becomes its chief social utility, and for the rest it takes a more and more other-worldly turn. The idea of the direct expression of the divine Being or cosmic Principle in man ceases to dominate or to be the leader and in the forefront; it recedes, stands in the background and finally disappears from the practice and in the end even from the theory of life.

This *typal* stage creates the great social ideals which remain impressed upon the human mind even when the stage itself is passed. The principal active contribution it leaves behind when it is dead is the idea of social honour; the honour of the Brahmin which resides in purity, in piety, in a high reverence for the things of the mind and spirit and a disinterested possession and exclusive pursuit of learning and knowledge; the honour of the Kshatriya which lives in courage, chivalry, strength, a certain proud self-restraint and self-mastery, nobility of character and the obligations of that nobility; the honour of the Vaishya which maintains itself by rectitude of dealing, mercantile fidelity, sound production, order, liberality and philanthropy; the honour of the Shudra which gives itself in obedience, subordination, faithful service, a disinterested attachment. But these more and more cease to have a living root in the clear psychological idea or to spring naturally out of the inner life of the man; they become a convention, though the most noble of conventions. In the end they remain more as a tradition in the thought and on the lips than a reality of the life.

For the *typal* passes naturally into the conventional stage. The conventional stage of human society is born when the external supports, the outward expressions of the spirit or the ideal become more important than the ideal, the body or even the

clothes more important than the person. Thus in the evolution of caste, the outward supports of the ethical fourfold order, — birth, economic function, religious ritual and sacrament, family custom, — each began to exaggerate enormously its proportions and its importance in the scheme. At first, birth does not seem to have been of the first importance in the social order, for faculty and capacity prevailed; but afterwards, as the type fixed itself, its maintenance by education and tradition became necessary and education and tradition naturally fixed themselves in a hereditary groove. Thus the son of a Brahmin came always to be looked upon conventionally as a Brahmin; birth and profession were together the double bond of the hereditary convention at the time when it was most firm and faithful to its own character. This rigidity once established, the maintenance of the ethical type passed from the first place to a secondary or even a quite tertiary importance. Once the very basis of the system, it came now to be a not indispensable crown or pendent tassel, insisted upon indeed by the thinker and the ideal code-maker but not by the actual rule of society or its practice. Once ceasing to be indispensable, it came inevitably to be dispensed with except as an ornamental fiction. Finally, even the economic basis began to disintegrate; birth, family custom and remnants, deformations, new accretions of meaningless or fanciful religious sign and ritual, the very scarecrow and caricature of the old profound symbolism, became the riveting links of the system of caste in the iron age of the old society. In the full economic period of caste the priest and the Pundit masquerade under the name of the Brahmin, the aristocrat and feudal baron under the name of the Kshatriya, the trader and money-getter under the name of the Vaishya, the half-fed labourer and economic serf under the name of the Shudra. When the economic basis also breaks down, then the unclean and diseased decrepitude of the old system has begun; it has become a name, a shell, a sham and must either be dissolved in the crucible of an individualist period of society or else fatally affect with weakness and falsehood the system of life that clings to it. That in visible fact is the last and present state of the caste system in India.