

RIDDLE NO. 18

MANU'S MADNESS OR THE BRAHMANIC EXPLANATION OF THE ORIGIN OF THE MIXED CASTES

A reader of the Manu Smriti will find that Manu for the purposes of his discussion groups the various castes under certain specific heads namely (1) Aryan Castes, (2) Non-Aryan Castes, (3) Vratya Castes, (4) Fallen Castes and (5) Sankara Castes.

By Aryan Castes he means the four varnas namely Brahmana, Kshatriya, Vaishya and Shudra. In other words, Manu regards the system of Chaturvarna to be the essence of Aryanism. By Non-Aryan Castes he means those communities who do not accept the creed of Chaturvarna and he, cites the community called Dasyu as an illustration of those whom he regards as a Non-Aryan community¹. By Vratyas he means those castes who were once believers in the Chaturvarna but who had rebelled against it.

The list of Vratyas given by Manu includes the following castes:

Vratya Brahmanas	Vratya Kshatriyas	Vratya Vaishyas
1. Bhrigga Kantaka	1. Jhalla	1. Sudhanvana
2. Avantya	2. Malla	2. Acharya
3. Vatadhana	3. Lacchavi	3. Karusha
4. Phushpada	4. Nata	4. Vijanman
5. Saikha	5. Karana	5. Maitra
	6. Khasa	6. Satvata
	7. Dravida.	

¹ Manu X. 45. This verse is of great significance for two reasons. In the first place, it shows Shudra as different from Dasyu. In the second place, it shows that a Shudra is an Arya.

This is about 20-page MS on 'the origin of the mixed castes'. Through the original typed MS several handwritten pages are inserted by the author and the text has been modified with several amendments pasted on the pages.—Ed.

In the list of Fallen Castes Manu includes those Kshatriyas who have become Shudras by reason of the disuse of Aryan rites and ceremonies and loss of services of the Brahmin priests. They are enumerated by Manu as under:

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|---------------|-------------|
| 1. Paundrakas | 7. Paradas |
| 2. Cholas | 8. Pahlvas |
| 3. Dravidas | 9. Chinas |
| 4. Kambhojas | 10. Kiratas |
| 5. Yavanas | 11. Daradas |
| 6. Sakas | |

By Sankara Castes Manu means Castes the members of which are born of parents who do not belong to the same caste.

These mixed castes he divides into various categories (1) Progeny of different Aryan Castes which he subdivides into two classes (a) Anuloma and (b) Pratiloma, (2) Progeny of Anuloma and Pratiloma Castes and (3) Progeny of Non-Aryan and the Aryan Anuloma and Pratiloma Castes. Those included by Manu under the head of mixed castes are shown below under different categories:

1. PROGENY OF MIXED ARYAN CASTES

Father	Mother	Progeny known as	Anuloma or Pratiloma
Brahman	Kshatriya	?	
Brahman	Vaishya	Ambashta	Anuloma
Brahman	Shudra	Nishad (Parasava)	Anuloma
Kshatriya	Brahman	Suta	Pratiloma
Kshatriya	Vaishya	?	
Kshatriya	Shudra	Ugra	Anuloma
Vaishya	Brahman	Vaidehaka	Pratiloma
Vaishya	Kshatriya	Magadha	Pratiloma
Vaishya	Shudra	Karana	Anuloma
Shudra	Brahman	Chandala	Pratiloma
Shudra	Kshatriya	Ksattri	Pratiloma
Shudra	Vaishya	Ayogava	Pratiloma

2. PROGENY OF ARYAN CASTES WITH ANULOMA-PRATILOMA CASTES

Father	Mother	Progeny known as
1. Brahman	Ugra	Avrita
2. Brahman	Ambashta	Abhira
3. Brahman	Abhira	Dhigvana
4. Shudra	Nishada	Kukutaka

3. PROGENY OF MIXED MARRIAGES BETWEEN ANULOMA AND PRATILOMA CASTES

Father	Mother	Progeny known as
1. Vaideha	Ayogava	Maitreyaka
2. Nishada	Ayogava	Margava (Das) Kaivarta
3. Nishada	Vaideha	Karavara
4. Vaidehaka	Ambashta	Vena
5. Vaidehaka	Karavara	Andhra
6. Vaidehaka	Nishada	Meda
7. Chandala	Vaideha	Pandusopaka
8. Nishada	Vaideha	Ahindaka
9. Chandala	Pukkassa	Sopaka
10. Chandala	Nishada	Antyavasin
11. Kshattari	Ugra	Swapaka

To Manu's list of Sankar (mixed) Castes additions have been made by his successors. Among these are the authors of Aushanas Smriti, Baudhayana Smriti, Vashistha Smriti, Yajnavalkya Smriti and the Suta Sanhita.

Of these additions four have been made by the Aushanas Smriti. They are noted below:

Name of the mixed caste	Father's caste	Mother's caste
1. Pulaksa	Shudra	Kshatriya
2. Yekaj	Pulaksa	Vaishya
3. Charmakarka	Ayogava	Brahmin
4. Venuka	Suta	Brahmin

The following four are added by the Baudhayana Smriti:

Name of the mixed caste	Father's caste	Mother's caste
1. Kshatriya	Kshatriya	Vaishya
2. Brahmana	Brahmana	Kshatriya
3. Vaina	Vaidehaka	Ambashta
4. Shvapaka	Ugra	Kshatriya

The Vashishta Smriti adds one to the list of Manu, namely:

Name of the mixed caste	Father's caste	Mother's caste
Vaina	Shudra	Kshatriya

The Yajnavalkya Smriti adds two new castes to Manu's list of mixed castes.

Name of the mixed caste	Father's caste	Mother's caste
1. Murdhavasika	Brahmin	Kshatriya
2. Mahisya	Kshatriya	Vaishya

The Additions made by the author of the Suta Sanhita are on a vast scale. They number sixty-three castes.

Name of the mixed caste	Father's caste	Mother's caste
1. Ambashteya	Kshatriya	Vaishya
2. Urdhvanapita	Brahman	Vaishya
3. Katkar	Vaishya	Shudra
4. Kumbhkar	Brahman	Vaishya
5. Kunda	Brahman	Married Brahmin
6. Golaka	Brahman	Brahmin Widow
7. Chakri	Shudra	Vaishya
8. Daushantya	Kshatriya	Shudra
9. Daushantee	Kshatriya	Shudra
10. Pattanshali	Shudra	Vaishya
11. Pulinda	Vaishya	Kshatriya
12. Bahyadas	Shudra	Brahmin
13. Bhoja	Vaishya	Kshatriya
14. Mahikar	Vaishya	Vaishya
15. Manavika	Shudra	Shudra
16. Mleccha	Vaishya	Kshatriya
17. Shalika	Vaishya	Kshatriya
18. Shundika	Brahmin	Shudra
19. Shulikha	Kshatriya	Shudra
20. Saparna	Brahman	Kshatriya
21. Agneyanartaka	Ambashta	Ambashta
22. Apitar	Brahman	Daushanti
23. Ashramaka	Dantakevala	Shudra

Name of the mixed caste	Father's caste	Mother's caste
24. Udabandha	Sanaka	Kshatriya
25. Karana	Nata	Kshatriya
26. Karma	Karana	Kshatriya
27. Karmakar	Renuka	Kshatriya
28. Karmar	Mahishya	Karana
29. Kukkunda	Magadha	Shudra
30. Guhaka	Swapach	Brahman
31. Charmopajivan	Vaidehika	Brahman
32. Chamakar	Ayogava	Brahmani
33. Charmajivi	Nishad	Karushi
34. Taksha	Mahishya	Karana
35. Takshavriti	Ugra	Brahman
36. Dantakavelaka	Chandala	Vaishya
37. Dasyu	Nishad	Ayogava
38. Drumila	Nishad	Kshatriya
39. Nata	Picchalla	Kshatriya
40. Napita	Nishada	Brahmin
41. Niladivarnavikreta	Ayogava	Chirkari
42. Piccahalla	Malla	Kshatriya
43. Pingala	Brahmin	Ayogava
44. Bhaglabdha	Daushanta	Brahmani
45. Bharusha	Sudhanva	Vaishya
46. Bhairava	Nishada	Shudra
47. Matanga	Vijanma	Vaishya
48. Madhuka	Vaidehika	Ayogava
49. Matarak	Dasyu	Vaishya
50. Maitra	Vijanma	Vaishya
51. Rajaka	Vaideha	Brahman
52. Rathakar	Mahishya	Karana
53. Renuka	Napita	Brahman
54. Lohakar	Mahishya	Brahmani
55. Vardhaki	Mahishya	Brahmani
56. Varya	Sudhanva	Vaishya
57. Vijanma	Bharusha	Vaishya
58. Shilp	Mahishya	Karana
59. Shvapach	Chandala	Brahmani
60. Sanaka	Magadha	Kshatriya
61. Samudra	Takashavrati	Vaishya
62. Satvata	Vijanma	Vaishya
63. Sunishada	Nishad	Vaishya

Of the five categories of castes it is easy to understand the explanation given by Manu as regards the first four. But the same cannot be said in respect of his treatment of the fifth category namely the *Sankar* (mixed) caste. There are various questions that begin to trouble the mind. In the first place Manu's list of mixed castes is a perfunctory list. It is not an exhaustive list, stating all the possibilities of *Sankar*.

In discussing the mixed castes born out of the mixture of the Aryan castes with the Anuloma-Pratiloma castes, Manu should have specified the names of castes which are the progeny of each of the four Aryan castes with each of the 12 Anuloma-Pratiloma castes. If he had done so we should have had a list of forty-eight resulting castes. As a matter of fact he states only the names of four castes of mixed marriages of this category.

In discussing the progeny of mixed marriages between Anuloma-Pratiloma castes given the fact that we have 12 of them, Manu should have given the names of 144 resulting castes. As a matter of fact, Manu only gives a list of 11 castes. In the formation of these 11 castes, Manu gives five possible combinations of 5 castes only. Of these one (Vaideha) is outside the Anuloma-Pratiloma list. The case of the 8 are not considered at all.

His account of the Sankar castes born out of the Non-Aryan and the Aryan castes is equally discrepant. We ought to have had first a list of castes resulting from a combination between the Non-Aryans with each of the four Aryan castes. We have none of them. Assuming that there was only one Non-Aryan caste—Dasyu—we ought to have had a list of 12 castes resulting from a conjugation of Dasyus with each of the Anuloma-Pratiloma castes. As a matter of fact we have in Manu only one conjugation.

In the discussion of this subject of mixed castes Manu does not consider the conjugation between the Vratyas and the Aryan castes, the Vratyas and the Anuloma-Pratiloma castes, the Vratyas and the Non-Aryan castes.

Among these omissions by Manu there are some that are glaring as well as significant. Take the case of Sankar between Brahmins and Kshatriyas. He does not mention the caste born out of the Sankar between these two. Nor does he mention whether the Sankar caste begotten of these two was a Pratiloma or Anuloma. Why did Manu fail to deal with this question. Is it to be supposed that such a Sankar did not occur in his time? Or was he afraid to mention it? If so, of whom was he afraid?

Some of the names of the mixed castes mentioned by Manu and the other Smritikaras appear to be quite fictitious.

For some of the communities mentioned as being of bastard origin have never been heard of before Manu. Nor does any one know what has happened to them since. They are today non-existent without leaving any trace behind. Caste is an insoluble substance and once a caste is formed it maintains its separate existence, unless for any special reason it dies out. This can happen but to a few.

Who are the *Ayogava*, *Dhigvana*, *Ugra*, *Pukkasa*, *Svapaka*, *Svapacha*, *Pandusopaka*, *Ahindaka*, *Bandika*, *Matta*, *Mahikar*, *Shalika*, *Shundika*, *Shulika*, *Yekaj*, *Kukunda* to mention only a few. Where are they? What has happened to them?

Let us now proceed to compare Manu with the rest of Smritikars. Are they unanimous on the origin of the various mixed castes referred to by them? Far from it compare the following cases.

Smriti	Father's caste	Mother's caste
I AYOGAVA		
1. Manu	Shudra	Vaishya
2. Aushanas	Vaishya	Kshatriya
3. Yajnavalkya	Shudra	Vaishya
4. Baudhayana	Vaishya	Kshatriya
5. Agni Purana	Shudra	Kshatriya
II UGRA		
1. Manu	Kshatriya	Shudra
2. Aushanas	Brahman	Shudra
3. Yajnavalkya	Kshatriya	Vaishya
4. Vashishtha	Kshatriya	Vaishya
5. Suta	Vaishya	Shudra
III NISHADA		
1. Manu	Brahmana	Shudra
2. Aushanas	Brahmana	Shudra
3. Baudhayana	Brahmana	Shudra
4. Yajnavalkya	Brahmana	Shudra
5. Suta Sanhita	Brahmana	Vaishya
6. Suta Sanhita	Brahmana	Shudra
7. Vashishta	Vaishya	Shudra
IV PUKKASA		
1. Manu	Nishada	Shudra
2. Brihad-Vishnu	Shudra	Kshatriya
3. Brihad-Vishnu	Vaishya	Kshatriya

Smriti	Father's caste	Mother's caste
V MAGADHA		
1. Manu	Vaishya	Kshatriya
2. Suta	Vaishya	Kshatriya
3. Baudhayana	Shudra	Vaishya
4. Yajnavalkya	Vaishya	Kshatriya
5. Brihad Vishnu	Vaishya	Kshatriya
6. Brihad Vishnu	Shudra	Kshatriya
7. Brihad Vishnu	Vaishya	Brahmana
VI RATHAKAR		
1. Aushanas	Kshatriya	Brahmana
2. Baudhayana	Vaishya	Shudra
3. Suta	Kshatriya	Brahmana
VII VAIDEHAKA		
1. Manu	Shudra	Vaishya
2. Manu	Vaishya	Brahmana
3. Yajnavalkya	Vaishya	Brahmana

If these different Smritikaras are dealing with facts about the origin and genesis of the mixed castes mentioned above how can such a wide difference of opinion exist among them? The conjugation of two castes can logically produce a third mixed caste. But how the conjugation of the same two castes produce a number of different castes? But this is exactly what Manu and his followers seem to be asserting. Consider the following cases:

I. Conjugation of Kshatriya father and Vaishya mother.

1. Baudhyayana says that the caste of the progeny is *Kshatriya*.
2. Yajnavalkya says it is *Mahishya*.
3. Suta says it is *Ambashta*.

II. Conjugation of Shudra father and Kshatriya mother—

1. Manu says the Progeny is *Ksattri*.
2. *Aushanas* says it is *Pullaksa*.
3. *Vashishta* says it is *Vaina*.

III. Conjugation of Brahmana father and Vaishya mother.

1. Manu says that the progeny is called *Ambashta*.
2. Suta once says it is called *Urdhava Napita* but again says it is called *Kumbhakar*.

IV. Conjugation of Vaishya father and Kshatriya mother—

1. Manu says that the progeny is called *Magadha*.

2. Suta states that (1) Bhoja, (2) Mleccha, (3) Shalik and (4) Pulinda are the Progenies of this single conjugation.

V. Conjugation of Kshatriya father and Shudra mother—

1. Manu says that the progeny is called Ugra.
2. Suta says that (1) Daushantya, (2) Daushantee and (3) Shulika are the progenies of this single conjugation.

VI. Conjugation of Shudra father and Vaishya mother—

1. Manu says the progeny is called Ayogava.
2. Suta says the progeny is (1) Pattanshali and (2) Chakri.

Let us take up another question. Is Manu's explanation of the genesis of the mixed castes historically true?

To begin with the Abhira. According to Manu the Abhiras are the bastards born of Brahmin males and Ambashta females. What does history say about them? History says that the Abhiras (the corrupt form of which is Ahira) were pastoral tribes which inhabited the lower districts of the North-West as far as Sindh. They were a ruling independent Tribe and according to the Vishnu Purana¹ the Abhiras conquered Magadha and reigned there for several years.

The *Ambashta*² says Manu are the bastards born of Brahmana male and Vaishya female. Patanjali speaks of Ambashtyas as those who are the natives of a country called Ambashta. That the Ambashtas were an independent tribe is beyond dispute. The Ambashtas are mentioned by Megasthenes the Greek Ambassador at the Court of Chandragupta Maurya as one of the tribes living in the Punjab who fought against Alexander when he invaded India. The Ambashtas are mentioned in the Mahabharata. They were reputed for their political system and for their bravery.

The *Andhras*³ says Manu are bastards of second degree in so far as they are the progeny of Vaidehaka male and Karavara female both of which belong to bastard castes. The testimony of history is quite different. The Andhras are a people who inhabited that part of the country which forms the eastern part of the Deccan Plateau. The Andhras are mentioned by Megasthenes. Pliny the Elder (77 A.D.) refers to them as a powerful tribe enjoying paramount sway over their land in the Deccan, possessed numerous villages, thirty walled towns defended by moats and lowers and supplies their king with an immense army consisting of 1,00,000 infantry, 2,000 cavalry and 1,000 elephants.

¹ Book IV Chapter 24.

² For Ambashtas see Jaiswal's Hindu Polity—Part-I, pp. 73-74.

³ For the Andhras see—Early Dynasties of Andhradesa—by Bhavaraju Venkata Krishnarao. They are also called Satavahanas.

According to Manu the *Magadhas*¹ are bastards born of Vaishya male and Kshatriya female. Panini the Grammarian gives quite a different derivation of 'Magadha'. According to him "Magadha" means a person who comes from the country known as Magadha. Magadha corresponds roughly to the present Patna and Gaya districts of Bihar. The Magadhas have been mentioned as independent sovereign people right from the earliest times. They are first mentioned in the Atharva-Veda. The famous Jarasandha was the king of Magadha who was a contemporary of the Pandavas.

According to Manu the *Nishadas* are the bastards born caste from Brahmin males and Shudra females. History has quite a different tale to tell. The Nishadas were a native tribe with its own independent territory and its own kings. They are a very ancient tribe. The Ramayana mentions Guha as the King of Nishadas whose capital was Srngaverapura and who showed hospitality to Rama when he was undergoing exile in the forest.

As to the *Vaidehaka* Manu says that they are the bastards born of Vaishya Male and Brahmin female. Etymologically Vaidehaka means a person who is a native of the country called Videha². Ancient *Videha* corresponds to the modern districts of Champaran and Darbhanga in Bihar. The country and its people have been known to history from a very remote antiquity. The Yajur-Veda mentions them. Ramayana refers to them. Sita the wife of Rama is the daughter of Janak who was the king of Videha and whose capital was Mithila.

Many more cases could be examined. Those that have been are quite sufficient to show how Manu has perverted history and defamed the most respectable and powerful tribes into bastards. This wholesale bastardization of huge communities Manu did not apply to the Vratyas. But his successors carried the scheme further and bastardized the Vratyas also. Karma in Manu is Vratya. But the Brahma Vaivarta Purana makes them Bastards and says that they are the progeny of Vaishya father and Shudra mother. Paundraka in Manu is Vratya. But in the Brahmavaivarta Purana he is a bastard born of Vaishya father and Chundi mother. Malla in Manu is Vratya. But in the Brahma Vaivarta Purana he is a bastard born of Letta father and Tibara mother. The Vharjjakautakas are Vratya Brahmanas according to Manu. But in the Gautama Sanhita they are bastards born from a Brahman father and Vaishya mother. The Yavanas were declared by Manu as Vratya Kshatriya. But in Gautama Sanhita they are shown as bastards born of a Kshatriya father and Shudra mother.

¹ For the History of Magadha see Chapter IV of Ancient Indian Tribes by B.C. Law.

² For the History of the Videhas see part II Chapter I of Kshatriya clans in Buddhist India by B.C. Law.

The Kiratas are according to Manu Vratya Kshatriyas. But the Ballalacharitta makes them bastards born from Vaishya father and Brahmin mother.

It is quite clear that some of the communities mentioned by Manu as being bastard in origin far from being bastard were independent in origin and yet Manu and the rest of the Smratikara's call them Bastards. Why this madness on their part? Is there a method in their madness?

Having regard to all these considerations it is a riddle why Manu at all raised the question of mixed castes and what he wanted to say about them?

It is possible that Manu had realized that the Chaturvarna had failed and that the existence of a large number of castes which should neither be described as Brahmanas, Kshatriyas, Vaishyas and Shudras was the best proof of the break down of the Chaturvarna and that he was therefore called upon to explain how these castes who were outside the Chaturvarna came into existence notwithstanding the rule of Chaturvarnas.

But did Manu realize how terrible is the Explanation which he has given? What does his explanation amount to?

What a reflection on the character of men and particularly of women. It is obvious that the unions of men and women must have been clandestine because prohibited by the rule of Chaturvarna. Such clandestine unions could take place only here and there. They could not have taken place on a wholesale scale. But unless one assumes a wholesale state of promiscuity how can one justify the origin of the Chandals or untouchables as given by Manu.

The caste of Chandala is said by Manu to be the progeny of illegitimate intercourse between a Shudra male and a Brahman female. Can this be true? It means that Brahmin women must have been very lax in their morality and must have had special sexual attraction for the Shudra¹. This is unbelievable.

So vast is the Chandala population that even if every Brahmin female was a mistress of a Shudra it could not account of the vast number of Chandalas in the country.

Did Manu realize by propounding his theory of the origin of the mixed castes he was assigning an ignoble origin to a vast number of the people of this country leading to their social and moral degradation. Why did he say that the castes were mixed in origin, when as a matter of fact they were independent in their existence?



¹ Megasthenes records that the ancient Brahmins were distrustful of their wives and did not communicate their metaphysical doctrine to women on the ground that being talkative they would communicate their knowledge to those who had no right to it which probably means the Shudras.