

The need for worship among the Jains finds satisfaction chiefly in the worship of the tirthankaras or of their religious guides. Pilgrimages to the shrines of the former are one of the principal religious acts. This would seem, indeed, to be the foundation of their system. Tirthankara means "author of a *tirth*," or place of pilgrimage. It is true the Jains say that their *tirth* is a moral *tirth*. None the less are the shrines sacred to the various tirthankaras visited by numbers of pilgrims. That especially of Rikhab Dev, the first of the tirthankaras, in the midst of the wild hill country of the Bhils to the south of Udaipur, draws annually thousands of pilgrims from all parts of India.

There are two classes of priests among the Jains, the Dhundhias and the Jatis. The former, who include females as well as males, are wandering ascetics. They have not much learning; they maintain their sanctity by their great care not to destroy insect life. They have always a cloth over their mouth, lest any insect may be drawn in by the inhaling of the breath. They carry a broom to sweep the ground before they sit down, lest they should crush any animal. As may be supposed, their company is more sought by insects than by men, but they are considered very holy.

The Jatis are somewhat superior to these. They have each their temple and parish, and must be instructed in the Jain holy books. They are celibates, and maintain their order by adoption. They adopt sons from all castes, mostly from Rajputs and Brahmans. I have not met any that were originally Jains. They are supposed to carry out in their own persons the requirements of Jainism, while the laity worship them and bring them gifts, that they may benefit from their merit. The first native of India that I was privileged to receive into the Christian Church belonged to this class. He was originally a Rajput, had been sold by his parents to a Jati in a time of famine, had been educated by him as a disciple, and at his death inherited his money and the diocese in which he was the spiritual head. He had been trained up to all the tricks of the priesthood, and gave me an insight into some of them.

It is one of the rules of Jati life to drink only water that has been boiled, so as to avoid destroying insect life; but they may not boil it themselves or order it to be boiled, as that would be committing the same sin. So when he went to one of his villages he went to the first Jain house, and asked if they had any boiled water. If they had not, he went on to the others; and if he failed to get it anywhere, he came back to the first house. They would by that time have it boiled and cooled and ready for drinking. He had not told them to boil it, but they understood quite well what was expected. They, of course, incurred the sin of destroying the life in the water, but that did not matter for them, as they were laity. Their priest was preserved from sin, and they benefited from his merit.

Certain fasts are enjoined on the Jains, but these, too, are observed by proxy, the Jati fasting while his flock worship him and bring him gifts.