CHAPTER V

HUMAN VALUES AS FOUND IN THE MANUSMRTI

1. WHAT IS VALUE:

It is commonly stated in an apophthegm (subhāṣita) that even a fool does not move without a purpose. Every act of man has a purpose which satisfies some needs of him. But, the actions which satisfy his needs should have some norms for common good, otherwise those should be treated as selfish acts. In other words human activities should have some ideals or values. The following remarks will prove the reality of this fact. "Man acts to satisfy his needs or wants. Anything which satisfies a human need becomes thereby a thing of value. It is the element of desirability and satisfaction that is common to all values, material or non-material." Harold II. Titus comments − "A value is always an experience of some person. From this point of view, value may be defined as the satisfaction of some interest or desire." Value is a dynamic term which is used for different aspects in different times as well as by different scholars. According to the Indian philosophy value means a state free from pleasure and pain, the psychologists hold it as psychic energy while the sociologists use it in the sense of use of time, money and energy for certain ends.

1. ‘prayojanamanuddisya na mando’pi pravartate / quoted from The Student's Sanskrit English Dictionary, p. 367.

2. Education in Emerging Indian Society, p. 207

3. Ethics For Today, p. 211.

4. Education in Emerging Indian Society, p. 207
Values are some ‘ideals, customs, institutions etc. that arouse an emotional response, for or against them in a given society or a given person.’\textsuperscript{5} It indicates some ideals and beliefs that fulfill the needs of mankind. Milton Rokeach comments – “A value is an enduring belief that a specific mode of conduct or end state of existence is personally or socially preferable to an opposite or converse mode of conduct or end state of existence.”\textsuperscript{6} G.W. Allport considers “Value as a belief upon which a man acts by preference.”\textsuperscript{7} The operational definition of value as is held in a Report of ERIC funded Research Project, New Deli, NCERT, 1986, it is stated that values are “operationally conceived as those guiding principles of life which are conductive to one’s physical and mental health as well as to social welfare and adjustment and which are in tune with one’s culture.”\textsuperscript{8}

2. HUMAN VALUES AND HUMANISM

The term ‘human value’, which popularly represents the concept of ‘humanism’, is a modern term which basically upholds the welfare and interest of mankind. The term ‘humanism’ is essentially associated with Italian renaissance which was taken place towards the late medieval period. “Humanism, a philosophical and educational creed that emphasized the central importance of human values as opposed to religious dogma or abstract reasoning, was first formulated during the Italian Renaissance”.\textsuperscript{9} The term ‘humanism’ is derived from the German word ‘humanismus’

\textsuperscript{5} The Random House Dictionary of the English Language, p. 1453.
\textsuperscript{6} The Nature of Human Values, p. 5, quoted from the Values and Ourselves, pp. 61, 65.
\textsuperscript{7} Quoted from A Sociological Approach to Indian Education. P. 217.
\textsuperscript{8} Quoted from Ibid, p. 217.
\textsuperscript{9} The Lexicon Universal Encyclopaedia, Vol. 10/H, p. 299.
which means revival of learning.\textsuperscript{10} The term ‘humanismus’ was first employed by the German scholars in 19\textsuperscript{th} century to designate the Renaissance emphasis on classical studies in education.\textsuperscript{11} \textit{The Lexicon Universal Encyclopaedia} states – “In reaction against medieval scholasticism, which had respected only those aspects of classical culture that were inoffensive of Christian belief, patriarch read the ancients in historical perspectives, recommended them as literary models, and recognized the importance of classical studies in developing the individual character.”\textsuperscript{12}

In an attempt to define the term humanism, \textit{The Random House Dictionary of the English Language} states – “Any system or mode of thought or action in which human interests, values and dignity are taken to be of primary importance, as in moral judgements.”\textsuperscript{13}

The \textit{Shorter Oxford English Dictionary} also maintains a corroborative view in this respect while it defines humanism as a quality of being human or any system of thought or action or devotion of those studies which promote human interest and culture.\textsuperscript{14}

Dr. S. Radhakrishnan comments – “For Humanism man is the highest type of individual in existence and the service of man is the highest religion...Humanism assumes that man is by nature good and that evil rests in society, in the conditions which surround man, and if these are removed, man’s goodness will emerge and

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\textsuperscript{10} \textit{English German Dictionary}, Vo. II, p. 622. \\
\textsuperscript{11} \textit{The New Encyclopaedia Britannica}, Vol. 20, p. 665. \\
\textsuperscript{12} Vol. 10/H, p. 299. \\
\textsuperscript{13} p. 645. \\
\textsuperscript{14} Vol. I, p. 931. 
\end{flushleft}
progress will be achieved.\footnote{15}

The first International Congress on Humanism and Ethical Culture held on August 26, 1952, holds view—“Humanism is ethical. It affirms the dignity of man and the right of the individual to the greatest possible freedom of development compatible with the rights of others. It insists that personal liberty is an end that must be combined with social responsibility in order that it shall not be sacrificed to the improvement of material conditions. It is a way of life, aiming at maximum possible fulfillment through the cultivation of ethical and creative living.”\footnote{16}

From the ongoing discussion we can draw an assumption that the modern term ‘humanism is indicative of ‘human values’ which upholds the interest and welfare of mankind. These are, otherwise, some secular, moral and religious activities or actions and thinking which tend to the upliftment of human interest for a better human life in general. These are, therefore, some suggestive and immortal values such as non-violence, truthfulness, non-stealing, purity of mind, righteousness, forgiveness, control of passions, tolerance, good conduct and those moral, ethical and religious practices which uphold human interest and tend to social progress.

3. HUMAN VALUES IN THE MANUSMRTI

We have already pointed out some aspects of Manu’s rules in proper places of the previous chapters of this dissertation which uphold the interest of human society. In addition to these, here, an attempt will be made to find out some noble ideals contained in different codes of Manu which were codified for upholding human interest or values. Kewal Motwani makes a remarkable comment which is worthy to

15. \textit{Recovery of Faith}, p. 44.

16. Quoted from \textit{The Faiths Men Live By}, p. 236.
be mentioned in this respect. He comments – “The values that Manu has in view for the individual as well as the group are the securing of happiness, of increasing knowledge, fame, long life, and the attainment of final liberation. He deals with the various phases of life, with the types of individual behaviour and with the duties of various groups towards each other ... Human welfare, increased wisdom, long life, liberation, these are the ends towards which the social theory of Manu aims and in terms of which, social progress must be interpreted.”

All the rules framed by Manu in his Law Book are related to human behaviour. The principal aim of these rules was the welfare of the mankind as well as the whole creation is evident from some statements of the M.S. For example Bhṛgu says – thus I have described to you all the duties which confer the highest good on man; those who do not swerve from these duties become free from worldly bondage. Lord Manu disclosed me all the secret principles of dharma (i.e. virtue or law) for the welfare of the Universe. The M.S. advocates some high ideals like non-violence, truthfulness, non-stealing, purity and control over the senses which, according to Manu, should be the common duties for all of the four varṇas. The Mbh. also upholds such an idea while it declares that truth, self-control, non-violence, charity, firmness in virtue (dharmanityaṁ) etc. are some means of success of a person and not his caste or family.

17. Manu Dharma Sāstra, p. 171.
18. ‘etadvobhīhitāṁ sarvāṁ...lokaṁāṁ hitakāmyayā...sarmaṇktavān’ //
M.S. XII. 116-117.
19. ‘ahimśāṁ satyamasteyam arocīsthiyam / ena satvāṁ sāmāśikaṁ dharmāṁ
cāturvarṇe ‘bravāṁmanuḥ’ //’ Ibīd. X. 63.
20. ‘...satvāṁ damastapo dānāmahināṁ dharmānti / sādhakaṁ sada puṇāṁ na jaṁ /
jātina kulaṁ nṛpa’ // Vana. 181. 42-43.
such noble ideals which intend to regulate the human activities for a disciplined social
and moral order. In Manu’s rules we observe following principles which tend to
regulate human behaviour in the society for the better interest of human life.

(i) Truthfulness in Speech

The central theme of Manu’s codes is dharma or moral duty. Truthfulness in
speech is one of the essential requirements for upholding dharma in the society. Manu
is aware of advocating the truthfulness in speech. Truthfulness has some eternal power
of its own. Swami Yuktananda comments – “The value of truth has ever attracted men
and women to undertake various strenuous pursuits – religious, philosophical, scientific
and even sheer adventure. Human behaviour is operational only on encountering truth
or transacting with truth”.21 The upanisads hold view that it is only the power of truth
through which one wins and not through falsehood. Truth prevails over untruth. It is
the necessary requirement for attaining of the Ultimate Reality.22 Manu says that it is
truth that purifies the mind and one should spell only those words which are refined by
truth.23 It is truth which increases faith among the members of the society and falsehood
increases betrayal. For a better human relationship, truthfulness in human conduct is a
demanding factor. Manu says that he, who desires virtue, should always use sweet


22. ‘satyameva jayati nānṛtaṁ… yatra tat satyasya paramaṁ nidhānaṁ /’


23. ‘... manah satyena śūdhyati /’ *M.S.* V. 109;

As well as sweetness, one should maintain truthfulness in his speech. Kullūka holds that he, whose speech is not polluted with untruth and the minds free from desire, hatred and such other forbidden paths, derives the benefits as described in the vedānta. Manu upholds the value of truthfulness in speech saying that one should speak the pleasant truth, but should not speak an unpleasant truth which increases the mental agony of others. According to Manu, this is the eternal virtue (sanātana dharma). The A.P. also holds a corroborative view in this respect. The Mahābhārata beautifully depicts this idea of Manu while it holds that speaking the truth is wholesome but that speech which is conducive to the welfare of human race is the best.

In the matter of dispensing justice, truthfulness in speech has a great role to play. Judges are to depend on statements of the plaintiff, defendant and the witness. Finding out of the exact truth behind a law-suit depends upon the true statements delivered by each of the above parties and particularly of the witness in front of a judge. Manu was aware of this very fact. Truthfulness in speech is the guiding force for a court of justice. Manu says that rather one should not attend a court of justice,

24. 'vākcaiva madhura śākṣa prayojya dharmamicchatā /' Ibid. II. 159.
25. 'adhyāpayitureva ... vāgaṇrtādibhiradusṣā manascā rāgadveśādibhirādūṣītam ... mokṣalābhādavāpnoti /' on M.S. II. 160.
26. satyam bruyat priyam bruyanna brifiantapriyam ... etc.' Ibid. IV. 138.
27. 'satyam brūyāt priyām brūyānna brūyātsatyamapriyām ... etc.' A.P. CCCLXII.8.
28. 'satyasya vacanāḥ sreyāḥ satyādapi hitān vadet / bhūmahitamatyantametat satyaṁ mataṁ mama /' Śānti. 329.13.
but once someone attends there, he must speak the truth; one, who maintains silence or
speaks a lie or falsehood in a court of justice, becomes guilty of vice.29 The S.N. and
the Nār. also hold the same view in this respect.30 In a court of justice, truth should not
be pierced by untruth.31 Manu says that a witness should never speak a falsehood in a
court of justice. If he does so he shall go to the hell after his death.32 The Āpa. D.S.,
the Viṣṇu. and the Gau. D.S. also maintain the same view.33 Manu upholds the
superiority of truthfulness in speech of a witness. One who speaks the truth as a witness

goes to the heaven after death and acquires an excellent fame in this life also.34 A
witness shall suffer hardships for a hundred existence for his false testimony and hence
he should speak the truth.35 Truth purifies a witness and increases virtue (i.e. dharma)
and, therefore, witness of all varṇas should speak the truth only.36 By telling a lie or

29. ‘sabhāṁ vā na pravēṣṭavyāṁ vaktavyāṁ vā samañjasāṁ / abruvanvibruvanvāpi

naro bhavati kilviṣt //’ M.S. VIII. 13.

30. S.N. IV.5.28;

Nār. III. 10, 14.

31. ‘yatra dharmo ... satyaṁ yatrāṅṛteṇa ca ...//’ M.S. VIII. 14;

‘...na tat satyaṁ yacchalenānuviddhaṁ //’ Śābh. 67.43.

32. ‘sākṣi drśtaṁrutādanyadvibruvan ... svargācca hiyate //’ M.S. VIII. 75.

33. ‘narakaścāḥ trādhikāḥ sāmparāye / satye svargassarvabhūtaviparyaye narakaḥ i/’

Āpa. D.S. II. 11.29. 9-10;

‘sākṣinaśca satyena pūyante/’ Viṣṇu. VIII. 14;


34. ‘satyaṁ sākṣe bruvan ...etc.’ M.S. VIII. 81.

35. ‘sākṣe’nṛtāṁ vadan ... etc.’ Ibid. VIII. 82.

36. ‘satyena pūyate sākṣi ... sarvavarṇesu sākṣibhiḥ //’ Ibid. VIII.83.
falsehood, one must not insult his self as the self is the best witness of his testimony.  

The great value cherished by Manu in giving testimony, as we observe, is that despite of upholding the importance and necessity of maintaining truthfulness, Manu even permits a false evidence and this should be followed only for the cause of a noble interest. Manu says that in cases, where a truth causes a lawful capital punishment either one of the four vargas, a false witness is justified, as in such a case a lie is greater than a truth. The Viṣṇu. and the Yāj. also maintain a similar view in this respect. The Vas. D. S. maintains five special occasions where the person speaking a lie does not become an outcast. Only some token or nominal expiatory rites are prescribed for speaking a lie for such noble causes. The Mbh. says that one should not speak that truth which brings ruin or disaster to others and in such cases, a lie which

37. 'ātmaiva hi ātmanaḥ sāksśi ... etc ' Ibid. VII.84.

38. Ibid. VIII. 103-104;

'yasmin vyavahāre satyābhidhāne sati śūdravaisyākṣatriyabrāhmaṇaṁ vadhāṁ sampadyante tatraśatyaṁ vaktavyan...satyaśadīśyate ' Kullūka on M.S. VIII. 104;

'nāṁr̥tavadane doṣo yajjīvanaṁcit tadadhīmaṁ na tu pāpiyaso jīvanamitī /'

Gautama – as quoted by Kullūka on Ibid.

39. 'varṇināṁ yatra vadhastrāṇāntena /' Viṣṇu. VIII.15.

'varṇināṁ hi vadho yatra tatra sākṣyaṇātmā vadet /' Yāj. II. 83.

40. 'udvāhakāle ratisaṁprayoge pṛṇātyaye ... pañcāṅṛtānyāhurapatākāni /'


41. M.S. VIII. 105-106;

'...tatpāvanāya nirvāpyaścaruḥ sārasvato dvijāḥ /' Yāj. II. 83;

Viṣṇu. VIII. 16-17;
serves the purpose of a truth is the best way to be followed.42

In Indian tradition, the greatness of truth is highly valued. For example, the *Mbh.* holds that truthfulness in speech is one of the great moral virtues which should be followed by one in day to day life.43 The *Mbh.* deals a lot regarding the greatness of truth. For example, a complete chapter of the *Mbh.* is devoted to define the characteristics and greatness of truth (satya).44 It is the eternal virtue; one should, therefore, bow down to satya, as it is the last resort of all living beings.45 There is nothing in this world superior to truth. Everything is protected and supported by truth.46 Terming satya as Eternal Brahman, it is stated there that it (satya) is such a power which sustains everythings.47 There is no virtue superior to truth (satya) and no vice or sin heavier than falsehood. Satya or truth is the foundation of dharma and hence it

42. ‘bhavet satyam na vaktavyaṁ vaktavyamanṛtaṁ bhavet / yatṛāṁṛtaṁ bhavet
satyam satyam vāpyaṁṛtaṁ bhavet’ *Śānti.* 109.5.
44. *Śānti.* 162.
45. ‘satyaṁ satsu sādā dharmāḥ satyaṁ dharmāḥ sanātanaḥ / satyameva namasyeta
46. ‘...na satyād vidyate parāṁ’ *Ibid.* 329.12;
   satyasya vacanaṁ sādhū na satyād vidyate parāṁ / satyena vidiḥtaṁ sarvaṁ
   sarvaṁ satye pratiṣṭhitam’ *Ibid.* 259.10;
47. ‘...satyaṁ brahma sanātanaṁ ... sarve satye pratiṣṭhitam’ *Ibid.* 162.5.
Truthfulness in speech plays an important role in increasing mutual faith among the members of the society which is one of the wanting factors in our modern society. Defining truth as “conformity to fact or reality or the agreement between one’s thought and objective conditions” and truthfulness as “the agreement of one’s word with one’s thought”, Harold H. Titus points out some values of truthfulness. According to him truthfulness in speech creates trustworthiness which is the main element in a man’s integrity and this integrity frees him from corrupting practices. It creates honesty in mind, mutual confidence in society and acts like a constant guard in our life. Titus remarks – “Truthfulness is a virtue which should be cultivated. It is essential for both personal and social well-being.” Truthfulness in speech is the moral foundation of all noble ideals which tend to uphold human values. A liar can never cultivate these qualities. C.S. Venkateswaran remarks – “Satya contributes to the welfare and harmony of society as a whole. It engenders mutual trust and love and binds the individuals together. On the contrary, if the individuals were to distrust, deceive and betray one another, the unity and harmony of society would be jeopardized. Hatred and discord would take the place of love and harmony.”

48. ‘नैस्ति सत्याः परो धर्मो … तस्मात सत्यां न लोपयेत्’ Ibid. 162.24.
49. ‘सत्यपूणां वादेवाचाम मनः पुण्यमसामाचारेत्’ A.P. CLXI.7.
50. Ethics For Today, p. 265.
51. Ibid. pp. 265-266.
52. Ibid. p. 275.
(ii) Non-Violence (ahimsā)

Ahimsā (non-injury to others or non-violence) is an universal belief which is deeply rooted in Indian tradition. Sir P.S. Sivaswamy Aiyer comments—“The sanctity attached to all kinds of life and the duty of abstaining from any form of injury or hurt to living beings and showing compassion to all animals down to the smallest creatures was one of the essential tenets of Hinduism.”

Ahimsā is such an ideal which sustains some other noble ideals in human mind such as forgiveness (ksāma), compassion (dayā), truth (satya) etc. and above all it brings the purity of mind. Indian tradition is full of praising this immortal ideals from time immemorial. B. Kuppuswamy remarks—“Whatever might have been the attitude of people during the Vedic times, for the last thirty centuries or more, Indians have been wedded to the concept of ahimsā. The revolt of the Upanisadic period against animal sacrifice which is a part of the Vedic religion has continued down to the present times.”

Every Indian child is brought up to respect life, not to use violence towards other human beings. The Taik Ar. holds—’let us not be hostile to each other’. The idea of non-injury, as Sivaswamy Aiyer points out, is beautifully depicted in the Rām. also where even a fowler, though it had been his profession, was cursed by Vālmīki for his misdeed for shooting at a bird while it was mating. The P.P. holds that ahimsā (non-injury) is the best dharma.

55. Social Change in India, p. 74.
56. Ibid.
57. ‘anyo’nyan tu na hinsrātah/ Tait. Ār. 1.6.1, Quoted from the sanskritasūkti- samuccayaḥ, Vol. IV (Āranyakakhaṇḍa), p. 86.
59. ‘ma niśāda pratiśthāṁ tamagamaḥ … etc.’ Rām. I.II.15.
and *tapas*.\(^{60}\) It further says that one should not practice those unto others which are not desirable for himself.\(^{61}\) The idea of non-injury is also deeply rooted in the *Mbh*. The discourses delivered by Nārada to Śukadeva reflect the doctrine of *ahimsā*. Nārada says – forsaking of cruelty is the *dharma* par excellence and, therefore, having born as human being one should not injure or cause harm to others.\(^{62}\) In another context, the Epic says that *dharma* is that which involves no injury to the creatures.\(^{63}\) The story of king Uparicara of the *Mbh.*, who was degraded from the intermediate region to the lower regions for his partiality also upholds the doctrine of *ahimsā*.\(^{64}\) In this discourse, the great sages and the gods were divided in opinions as regards to the meaning of one sacrificial injunction.\(^{65}\) Here, the great sages wanted to mean ‘seed’ by the term ‘*ajā*’ while the gods wanted to mean ‘goat’ by the same term.

\(^{60}\) 'ahimsā paramo dharma hyahimsaiva param tapah /


\(^{62}\) ‘ārṣāṁśasyaṁ paro dharma ... etc’ *Śānti*. 329.12;

‘na hīṁsāt sarvabhūtāni maitrāyaṇagataścetaret/ nedaṁ janma samāśādyam vairāṁ kurvīta kenacit /’ *Ibid*. 329.18;

Also, ‘ahimsā paramo dharmaḥ /’ *Anu*. 115.1, 23.

\(^{63}\) ‘ahimsārthāya bhūtānāṁ dharmapravaccanāṁ kṛtaṁ / yaḥ syādahimsāsāmpṛktah sa dharma iti niścayaḥ /’ *Ibid*. 109.12; *Karṇa*. 69.57.

\(^{64}\) *Śānti*. 337; *Anu*. 115.49-51.

\(^{65}\) ‘ajena yaṣṭavyamīti prāhuṛdeva dvijottamāṁ / sa ca chāgo’pyajo jñeyo nānyah paśuriti sthitih /’ *Śānti*. 337.3.
The sages told – ‘O gods, that is not the dharma of a virtuous man where injury to an animal is done.’ In another discourse of the Vana, we get the story of the virtuous butcher who narrates one Kauśika brāhmaṇa that there is no profession where injury has not been done. Everyone in this world somehow involves in hiṃsā (injurious acts), and one can only able to minimise the rate of injury by maintaining some watchful measures. Sir P.S. Sivaswamy Aiyer comments that the above discourse of the Mbh. is an elaborate justification or apology for the killing of animals for food.

The Sbg. terms ahiṃsā as one of the divine attributes which are ancillary to liberation. The above references of the Mbh. that everyone in this world somehow involves in hiṃsā finds a place in Manu’s rules also. Manu points out five household items using which a householder somehow involves himself in slaughtering of living beings in day to day life. These five items, according to Manu, are mortar and pestle, grinding stone, hearth, water jar and the broom-stick. As the uses of these five items involve in killing of living beings, Manu treats these as sin and expiation by means of performing five great sacrifices in daily life is also enjoined. That the doctrine of ahiṃsā (non-injury) in Manu’s rule is well established is evident from several references found in the 5th discourse of his Law-Book. Manu considers the following:

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66. ‘naiśa dharmaḥ satāṁ deva yatra vadhyaṁ vai pāṣāḥ ... etc.’ Ibid. 337.5.
68. ‘ke na hiṃsanti jīvan vai loke... kurvandyeva hi hiṃsāṁ te yatnādālpatara bhavet’ Ibid. 108, 23-24.
70. ‘ahiṃsā satyamakrodhāstyaḥ ... etc.’ Sbg. XVIII.2.
71. M.S. III.68.
72. Ibid. III.69.
persons as killers or slayers who involve in the respective act of injury. These are -

(a) One who approves killing of animals (anumanta)
(b) One who cuts the slaughtered body of the animals into pieces (visasita)
(c) One who kills (nihanta)
(d) One who sells meat (vikraya)
(e) One who buys meat (kraयa)
(f) One who cooks meat (samskarta)
(g) One who serves cooked meat (upaharta)
(h) One who eats meat (khada)

The above list finds a prominent place in the Mbh. also. Manu says that meat can not be obtained without killing living beings which is detrimental to the attainment of heavenly bliss and hence one should avoid eating of meat. Manu further says that he is a great sinner who, though not worshipping the gods or the manes, wants to increase the bulk of his own flesh by taking the flesh of other animated beings. The Mbh. and the Yaj. also maintain the same view in this respect. Though Manu sanctions some lawful slaughtering of animals in some special religious practices and which he terms as divine acts and is free from vices, yet he shows much

73. Ibid. V. 51.
74. ‘āhartā caṁumanta ca viśastā kraya saṁskarta ca khada sarva eva te //’ Anu. 115.45.
75. M.S. V. 48.
76. Ibid. V. 52.

‘svamāṁsena yo vardhayitumicchati / ... niyataṁ so’vasīdati //’ Anu. 115.12;
‘vasetsa narake ghore dināṇi ... durācāro yo hantyavidhinā pasuṇ //’ Yaj. I.80.

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lenient view towards not for killing and taking of animal flesh.77 Considering the origin of flesh, which is not other but a kind of transformed menstrual blood according to Kullūka78, and the cruelty involved in fettering and slaying of animals, one should stop eating meat.79 Manu’s lenient view towards non-killing of animals for meat is also evident from the fact while he advocates that the merit resulted from non-taking of meat and hundred āvamedha sacrifices performed in a consecutive order is equal.80 Non-eating of meat is even said to be superior in merit to that of the merit acquired by living on fruits, bulb (mūla) and food grains.81 Manu’s etymological significance of the term ‘māṃsa’ (flesh or meat) shows his utmost devotion to ahiṃsā. Manu says – he, whose flesh I eat in this life, shall eat my flesh in the next life and this is the essential attributes of flesh.82 In the Mbh. also we have a similar reference.83 The etymological significance of the term ‘māṃsa’ is otherwise a psychological menace to them who are involving unlawful killing of animals for taking meat. In another context Manu states that animals like horses, elephants etc. which are used for traveling should

77. M.S. V. 31-32; V. 39-51.
78. ‘śukraśopitaparināṁtmikāṁ samutpattīṁ ghṛṇākarīṁ vijñāya ... etc.’ Kullūka on M.S. V.49.
79. ‘samutpattīṁ ca māṅṣasya vadHAVandhau ca dehināṁ ... etc.’ M.S. V. 49.
80. Ibid. V. 47, 53;
Yāj. I. 181;
‘na bhakṣayati yo māṁsaṁ ... svāyambhūvo’bravīt’ Anu. 115.10.
81. M.S. V.54.
82. ‘māṁ sa bhakṣayita’mutra yasya māṁśasamihāṁyayah / etanmāṁśasya māṁśasatvaṁ pravadanti maṁśināḥ /’ Ibid. V. 55.
83. ‘māṁ sa bhakṣayate yasmāṁ bhakṣayiṣye tamapyaḥah / etanmāṁśasya ... etc.’ Anu. 116.25.
be of sound health and whipping of them by a rider should be avoided as far as possible.\textsuperscript{84} Manu's concern over cutting or destroying of trees and plants without a lawful reason again glorifies his lenient view towards the doctrine of non-violence. Manu treats this kind of activity as sin relating to injury (\textit{hiṁśā}) and enjoins some expiatory rites thereof.\textsuperscript{85} Manu's environmental awareness in that age of remote antiquity, which has been the burning problem of our era, is a valuable admonition to mankind. Manu says that one should plant trees voluntarily and not for acquiring of remuneration.\textsuperscript{86} Following this Kullūka holds view that he who plants trees for money is not a person suitable for acquiring \textit{dharma}, as it is held that one who plants five number of mango sapling does not go down to the hell.\textsuperscript{87} In the 11\textsuperscript{th} discourse of his great Law-Book, Manu prescribes some expiatory rites for the four social orders for committing some condemnable acts. Most of the expiatory rites are prescribed for involving injury towards different animated beings from the highest to the lowest. These rites are, otherwise, some means for checking injury or violence done by men towards different living beings.

It is observed that Manu's rules on killing and eating of meat is contradictory. But, his final view in this respect is very clear and shows his inclination towards non-injury to living beings. He says that there is no sin attached to lawful meat-eating, wine-drinking and coition because these are the natural instincts of man

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\textsuperscript{84} \textit{M.S.} IV. 68. \\
\textsuperscript{85} \textit{Ibid.} XI. 143, 145, 146. \\
\textsuperscript{86} 'srotasāṁ bhedako ...bṛkṣaropaka eva ca //' \textit{Ibid.} III. 163. \\
\textsuperscript{87} 'bṛkṣaropayitā vetanagrahaṇena, na tu dharmārthī, 'pañcāṁraropī narakāṁ na yāti vidhānāt /' Kullūka on \textit{M.S.} III.163.
\end{flushright}
but abstinence from these impulses bears the greater results.\textsuperscript{88} The \textit{Mbh.} upholds this valuable doctrine of Manu through the discourse held between Yudhiṣṭhira and Bhīṣma.\textsuperscript{89} Manu advices that one should be careful for the protection of even the small animated beings.\textsuperscript{90}

(iii) \textit{Dharma}

We have already discussed regarding the meaning and scope of the term \textit{dharma} in the third chapter of this dissertation. \textit{Dharma} is the central theme of discussion of the entire Law Book of Manu. Kewal Motwani observes — “The concept of \textit{dharma} is the central thesis in Manu's social theory. His treatise is \textit{dharma/sāstra}, an exposition of social processes, social forces, social control, social institutions, social values and social progress.”\textsuperscript{91} Motwani further holds that though the term \textit{dharma} represents many aspects of social life yet he prefers to mean \textit{dharma} as a representative of social forces.\textsuperscript{92} According to Manu, \textit{dharma} is not other but some righteous human conduct approved by the Vedic sanctions and \textit{snytis} and also which have been praised and practiced by the wise.\textsuperscript{93} In other words, the term \textit{dharma} indicates some moral

\textsuperscript{88} 'na māṁsabhākṣane doṣo na madye na ca maithūne/ pravṛttiresā bhūtānāṁ
 nibṛttistumahāphalaḥ /' \textit{M.S.} V. 56;

'...yathādhiḥkāramahābhiḥpratīṣṭhdhahbhākṣanādau na kaścidṣūdo ... māṁsavar-
janamahāphalakathanasyānuvādāḥ /' Kullūka on \textit{Ibid.}

\textsuperscript{89} 'etatte kathitāṁ rājan māṁsasya parivarjane / pravṛttau ca nivṛttau ca
vidhānamṛṣinirmiṁtaḥ /' \textit{Anu.} 115.76.

\textsuperscript{90} \textit{M.S.} VI.68.

\textsuperscript{91} \textit{Manu Dharma Sāstra}, p. 55.

\textsuperscript{92} \textit{Ibid.}

\textsuperscript{93} ‘ācāraḥ paramo dharmaḥ ... etc.’ \textit{M.S.} 1.108;

'vidvadbhiḥ sevitaḥ ... yo dharmaṁ nibodhata /' \textit{Ibid.} II. 1.
codes of conduct or righteousness which have some beneficial directions towards the
cause of humanity. It drafts out the course of moral conduct for an individual which
continuously absorbs him in good thinking and righteous action.

P.V. Kane points out that in Vedic literature, the term *dharma* is used in the
*vedas* about sixty times without a particle and about eighteen times with a particle ‘*vi’
and fifty-six times with the particle ‘*sva*.94 Pointing out this fact, S.N. Gupta
comments – “Though the use of the term was fully in vogue in the Vedic times it
became the central concept of Hinduism only much later. A more important concept of
*ṛta* was prevalent in the Vedic times which carried two meanings, one of cosmic law
and the other of social and moral conduct. Originally it referred to the law of
orderliness which governed the course of things and provided the principle of human
conduct, for orderly and consistent conduct is the essential feature of good life.”95
Gupta also holds that the concept of *dharma* preserves the two implications of the term
*ṛta*.96

Manu says that the whole *M.S.* is concerned with moral values (*dharma*), the
merits and demerits of acts and the rules of conduct which govern the four social
orders.97 Referring to this statement of Manu, S.N. Gupta comments - “There is another
type of literature in Sanskrit called *dharma*āstrās which are originally concerned with
the nature and exposition of moral values (*dharma*) in the form of virtue, duty, moral

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95. *The Indian Concept of Values*, p. 80.
97. ‘asmindharmo’khilenokta guṇadosau ca karmaṁāṁ / caturāṇāmapi varṇānāmā-
cārasaiva śāśvataḥ //” *M.S.* 1.107.

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standard, social norm and law. The entire sphere of moral values becomes the central theme of those moral treatises (dharmasūtras). Manu indicates that dharma (moral virtue) and karma are indicative of some moral standards and of prevailing social norms. Manu’s concept of dharma is purely duty oriented which is an essential condition for the upliftment of the interest of human welfare. Dharma is a moral force which incites one to do his duty in a righteous way. It is, otherwise, the right conducts of the four social orders (varṇas) in their different stages of life.

According to Manu, dharma has its ten characteristics which should be preserved by one who follows the four stages of life. These ten attributes of dharma, as stated by Manu are - perseverance, forbearance, non-attachment to worldly things, non-stealing, purity, sense control, wisdom, knowledge, truthfulness and control over anger. These are some universal concepts which are helpful in directing one in a right direction. These are some common values which are badly needed in our present society. According to a passage of the Mbh., dharma is duty for duty’s sake which should be pursued with the sense of obligation and not for aiming at fruits or reward. This kind of selfless duty is possible only when an individual cultivates the above mentioned ten attributed dharma.

Dharma plays an important role in preserving human values. According to Manu, the history of mankind is divided into four Ages (yugas) and a gradual degradation of dharma is witnessed which reached the highest point in kaliyuga.

98. The Indian Concept of Values, p. 33.
100. Ibid. VI. 91-92.
101. Vana. 31.2-6.
102. M.S. I. 69-70, 81-84.
This leads to the erosion of human values in different yugas. N.V. Banerjee comments - “Like the Greeks, the Indians also regarded the history of mankind as a gradual process of degeneration which culminated in the kaliyuga which is the sad witness to the complete eclipse of human values, including religion and morality.”

Dharmas, as it has been pointed out by Banerjee, recognize three categories of the sacred law. Pointing out the views of Aristotle and the contexts of M.S., Banerjee holds that dharmas have three aspects. The very first aspect is social which aims at establishing the stability of society which is essential for social welfare. The second is individual which comprises rules, the observance of which is likely to contribute individual self-culture indispensible for both individual and social welfare. The third one is human liberation (mokṣa).

It has already been stated that in the M.S. the term dharma takes an important role in Manu’s social theory. In the M.S., the term dharma is frequently used in several senses. Out of these, the following two senses of the term is noteworthy in upholding the interest of mankind. Firstly, dharma represents justice or righteousness. Justice consists in the application of law in eighteen titles of law-suits which may arise among the subjects. Manu treats dharma (justice or righteousness) as a sustaining force which, if it is violated, destroys and, if it is preserved, preserves us, and therefore dharma or justice should not be violated. Secondly, it represents duty, the duty of every member of the four social orders. For instance Manu says that whatever may be

104. Ibid. p. 34.
105. M.S. VII. 3-8.
106. ‘dharma eva hato hanti .... māno dhamo hato’vadhit //’ M.S. VIII. 15.
the relation, either a father or a priest, a king should punish him who does not discharge
his own duty (svadharma). In another context Manu says that daṇḍa (rod of divine
Law) is dharma. It is daṇḍa which is the chief instrument of upholding dharma. It is above all and even a king is not above it. It is only the fear of daṇḍa out of
which every created being inclines to its own duty (svadharma). The Śānti. of the
Mbh. also upholds this very concept of dharma while it terms daṇḍa as dharma. The sense of one’s own duty (svadharma) and righteousness, on which Manu emphasizes
more by the term dharma in his great Law-Book, are two urgent needs for which our
modern society is crying for. Observing the contribution of dharma to the welfare of
human society, C.S. Venkateswaran comments - “Dharma contributes to the
preservation, progress and welfare of human society, and in a wider sense, of the whole
world.” In short, dharma, according to Manu, is not mere pretext with some badges
but right conduct of human behaviour for the welfare of the whole creatures.

107. Ibid.VIII.335.
108. ‘yato daṇḍaḥ prakṛṣṭatejaḥsvarūpāḥ /’ Kullūka on M.S. VII. 28.
110. Ibid. VII. 27-28;
‘ksudraschalaṁveśi nṛpaḥ sa svakṛtenaiva daṇḍenāṁātādyādikopādadharmādvā
vinasyate/’ Kullūka on M.S. VII. 27;
‘...ato rājadharmarahitaṁ nṛpameva putravandhusahitaṁ nāsāyati /’
Kullūka on M.S. VII. 28.
111. M.S.VII. 15.
112. ‘daṇḍaḥ sāsti prajāḥ ... daṇḍam dharmam vidurbudhah / Śānti. 15.2.
Also, Ibid. 15.5-8.
113. C.H.I. Vol. II. . 287.
(iv). Good Conduct

Good conduct is one of the important factors for upholding the interest of mankind. The purity in conduct of life of every individual is a primordial condition for preserving human values. Manu’s term for ‘good conduct’ is sadacāra which has been handed down from generation to generation among the twice-born castes and the mixed castes. The Visṇu. P. holds view that sadacāra (good conduct) means the conduct of the virtuous people. According to this Purāṇa, good men free from all defects are called sat and their practices (ācaraṇa) are called sadacāra. Medhātithi holds that sadacāra means practices of good men who are conversant with the vedic knowledge. According to Kullūka, it indicates some rules or observances of the ascetics such as the wearing of blankets, barks of trees and etc. Mitākṣarā on Yāj. holds that sadacāra means the practices of the cultured people.

Good conduct (sadacāra) has a positive role in moulding and regulating human character. According to Manu right conduct is the root for progress of life. It is good conduct through which one achieves the desired objects and a man of bad conduct

115. ‘tasmin deśe ya ṛcāraḥ ... sa sadacāra ucyate //’ M.S. II.18.
116. ‘sadacāraḥ kṣaṇaṃāṣṭi sacchabdāḥ sādhuvācakāḥ/ teṣāṁācaraṇāṁ yattu sadacāraḥ sa ucyate //’ Visṇu. P. III.11.3.
117. ‘sādhuṣāḥ ṛcāraḥ //’ Medhātithi on M.S. II.6.
118. ‘acāraḥ kambalavalkalādyaḥcaraṇāpah //’ Kullūka on Ibid.
119. ‘sadacāraḥ satāṁ kaśyāḥ saṣṭhānamācāro’nuṣṭhānam //’ on Yāj.1.7.
is condemned in this world and suffers perpetual misery. The Vas. D.S. and the Baudh. D.S. also condemns a man of misconduct. Sadācāra or good conduct has some everlasting values of its own which has been followed from time immemorial, and therefore, the rules for good conduct should be followed unremittingly. As well as the civilians, the royal authority should also cultivate some good conducts for the smooth maintenance of the state. Manu says that a king, even though he is humble in spirit, should acquire the art of modesty. Manu presents a list of kings who were destroyed through arrogance, and another list who reached the position of high honour and success through humility. By controlling his senses a king should diligently avoid the ten bad habits originated from lust or desire and other eight bad habits originated from anger, because these bad habits or conducts show him the road of destruction. Glorifying the importance of good conduct, the Śānti. of the Mbh. says that it is good conduct which nourishes some highest ideals like virtue, truth, usages and etc.

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120. ‘ācārallabhate hyāyuḥ ... durācāro hi puruṣo loke bhavati minditaḥ’
   M.S. IV. 156-157;
   Also, Anu. 104.6.
121. ‘hinācāra parītāmā pretya ceha ca nasyati’ Vās. D.S. VI.1;
   ‘ācārahīnasya tu brahmanasya...andhasya dārā iva darśanāyah’ Baudh.D.S. VI.4.
122. ‘caturūṣāmapi varjñānāṁ ācārās caiva āśvataḥ’ M.S. I. 107;
   ‘dhammarūlam niṣeveta sadācāramatandritaḥ’ Ibid. IV. 155.
123. Ibid. VII. 39-42.
124. Ibid. VII. 44-46.
125. ‘dhammaḥ satyaṁ tathā vṛttam balaṁ caiva tathāpyahaṁ / śilamūla mahāprājñāḥ sadā nāṣṭyatra saṁśayaḥ’ Śānti. 124.62.
Manu regards good conduct as the highest virtue. The twice-borns should always cultivate and conform to the rules of good conduct.\textsuperscript{126} A \textit{brāhmaṇa}, deviates from good conduct, cannot reap the fruits of Vedic studies. He shall reap the entire fruits of Vedic studies as and when he is endowed with good conduct.\textsuperscript{127} It is the criterion which differentiate men from the line of animals. There is no difference between a man of bad conduct and a noxious animal. Manu seems to hint this idea while he says that no sin is attached to lawful meat eating, drinking and coition as these are the natural tendencies of men but detachment from these carries great results (\textit{mahāphala}).\textsuperscript{128} Manu’s concept behind this rule, as it is held by Dr. Umescandra Pandeya, is that attachment to these subjects leads to downfall while detachment or refined practices enhance the probability of human welfare.\textsuperscript{129}

(v) Honesty

Honesty is one of the universal virtues which plays an important role in uplifting human values. It teaches one to be just in conduct. Honesty represents cultivation of some virtues which tend to moral and intellectual growth and lead one to the path of righteousness. Herold H. Titus comments — “Frankness and honesty in dealing with oneself as well as with others is important for growth and for happiness.”\textsuperscript{130} We observe that honesty is highly inculcated while Manu frames the

\begin{itemize}
\item \textsuperscript{126} \textit{M.S.} I. 108.
\item \textsuperscript{127} ‘\textit{ācārādyuṭo vipro na vedaphalamaṁnu} / \textit{ācāreṇa tu saṁyuktah sampūrṇapha-
\item \textsuperscript{128} ‘\textit{na māṁsabhaksane ... nivṛttistu mahāphalar}’ \textit{Ibid.} V. 56.
\item \textsuperscript{129} \textit{Āpastamba-Dharma-Sūtra}, ed. by Dr. Umescandra Pandeya, Preface, p. 25.
\item \textsuperscript{130} \textit{Ethics For Today}, p. 274.
\end{itemize}
codes of conduct. Honesty remains in good conduct. Manu's rules for the conduct of the four stages of life for different social orders (varṇas), the rules framed for the conduct of a king and all other rules which are framed for regulating the conduct of social and individual life highly uphold honesty in its truest sense. None should deviate from the respective rules of conduct of its own.\textsuperscript{131} For example, it is evident that a king should be honest while he exercises administration of justice in matters of eighteen titles of law-suit among the subjects.\textsuperscript{132} In Manu's rules, the king is an ideal person. He is not above but within the rules of law.\textsuperscript{133} A person who maintains his life within the rules of law can not be a dishonest one. A king should maintain honesty while protecting his subjects. He should take proper measures to check corruption among the officials from the society who are found guilty with corruption or dishonest practices.\textsuperscript{134} He should follow the path of honesty in collecting taxes.\textsuperscript{135} Manu says that the subjects follow that honest king who administers justice by the path of virtue.\textsuperscript{136}

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\textsuperscript{131} 'anadhīya dvijo vedānanātpādyā tathā sutān / anīṣṭvā caiva yajñaiśca mokṣāmicchan brajatyadhaḥ // M.S. VI.37.
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\begin{flushleft}
\textsuperscript{132} Ibid. VIII. 18-19, 126-129; IX. 249.
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\textsuperscript{133} M.S. VII.27-28;
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'yato dandaḥ prakṛṣṭajahsvārūpaḥ ... ato rājadharmarahitaṁ nṛpameva putrabandhusahitaṁ nāsayati //' Kullūka on Ibid. VII. 28.
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\textsuperscript{134} M.S. VII. 123-24; IX. 231.
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\begin{flushleft}
\textsuperscript{135} Ibid. VII. 127-133, 137-139; VIII. 170,307-309, 394; X. 120.
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\textsuperscript{136} Ibid. VII.175.
\end{flushleft}

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Manu’s rules for a *brahmacārī* are some directives and trainings towards the right direction for an honest life.\(^{137}\) Similarly, *brāhmaṇas* are warned of to be honest while accepting gifts as their profession. Though it is a special privilege of accepting gift for a *brāhmaṇa* yet he should not accept it out of greed.\(^ {138}\)

The honesty in speech is also highly inculcated in the *M.S.* One should speak the truth. He should speak only that truth which is pleasant but should not disclose that truth which hurts the sentiments of others and also should not speak a pleasant lie.\(^{139}\) Honesty in speech is also highly stressed on in testimony. A witness should deliver the exact truth behind a fact. A witness delivering the exact truth attains exalted position but a witness for providing a false testimony suffers for a hundred years.\(^ {140}\) To check the tendency of dishonesty in testimony, Manu codifies several monetary fines against false evidence.\(^ {141}\)

Honesty in trade and commerce is also highly upheld in Manu’s rules. Any kind of cheating in business such as commingling etc. is prohibited.\(^ {142}\)

Honesty in married life in Manu’s rules is also noteworthy. Manu stresses on maintaining of the purity in married life. The relation between the couple could not be dissolved either by sale or separation.\(^ {143}\) The couple should not transgress each other

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139. ‘*satyaṁ brūyāt priyaṁ brūyāt* ... etc.’ *Ibid.* IV. 138.
and should not try to separate themselves. They should maintain fidelity till death.\textsuperscript{144} Manu says that begging of alms for a second marriage serves no purpose except sexual gratification of the beggar.\textsuperscript{145}

Value remains in honesty. Manu tries to remove all evil deeds from the society. This is possible when the individuals of the society maintain honesty in their conduct. Gambling with dice and betting, theft, drinking of wine etc. are some evil practices which decay the standards of morality and honesty among the members of the society degrading human values. Manu tried to discourage these evil practices by his rules.\textsuperscript{146}

(vi) Tolerance

The spirit of tolerance is one of the principal values enshrined by Indian tradition. It is a virtue which tends to cultivate mental and moral progress in human mind. Harold H. Titus comments — “Tolerance is a disposition to recognize and permit beliefs and practices differing from one’s own. ... Without a degree of tolerance, mental and moral progress is impossible.”\textsuperscript{147} It is a virtue in human mind which teaches to respect the whole creatures of the universe. Swami Yuktananda comments — “Tolerance and compassion are active, not passive, states born of the capacity to believe, to observe, and to respect others... It is a state of understanding and is the manifestation of a truly scientific mind that is mature with the quality of humanness.”\textsuperscript{148}

\begin{flushright}
144. \textit{Ibid.} IX.101-102
146. \textit{Ibid.} IX. 221-228;
\textasciitilde‘brahmahatyā surāpānaṁ steyāṁ ...etc.’ \textit{Ibid.} XI. 55;
\textasciitilde‘surā vai malamannānāṁ pāpaṁ ca ...etc.’ \textit{Ibid.} XI. 94.
\end{flushright}
The spirit of tolerance is available in Indian traditions. The Reality is one but sages term it by different names\textsuperscript{149} – this famous popular saying of the Vedic literature upholds the spirit of tolerance among the followers of different religious beliefs. The \textit{Chān. Up.} also holds this disposition of the \textit{R.V.} while it says that the Reality is one and without a second and that very Reality takes many forms.\textsuperscript{150} The \textit{Tait. Ār.} says – ‘one god is present in one self in various forms’.\textsuperscript{151} The \textit{SBG.} also upholds this disposition of Vedic thought declaring that all divergent paths of belief lead to \textit{Kṛṣṇa.}\textsuperscript{152} The thoughts and beliefs are many but the ultimate goal is the same i.e. to attain the Ultimate Reality. This view of Indian thought enshrines the spirit of tolerance. Kālidāsa vividly depicts this idea of tolerance in his \textit{Raghu.} saying ‘as the great ocean absorbs all rivers similarly the light and bliss of the supreme knowledge envelops and absorbs all divergent thoughts and beliefs of \textit{sāstras.}\textsuperscript{153}

Manu’s preaching of tolerance is noteworthy. Manu says – someone should not hurt the feeling of others even though he is oppressed by others. One should not spell even a single word to anybody which is harsh and pauses the door to heaven.\textsuperscript{154} Manu further says that other’s good deeds should be praised and one should not engage

\begin{itemize}
\item \textsuperscript{149} ‘ekaṁ sadviprā bahudhā vadanti ... etc.’ \textit{R.V.} I. 164.46.
\item \textsuperscript{150} ‘sadeva somyedamagra ṛṣidekamevādvitīyaṁ ...bahu syāṁ prajāyeyati’\\
\item \textsuperscript{151} ‘eko devo bahudhā nivijāṭaḥ’ \textit{Tait. Ār.} III. 14.1, quoted from the \textit{sūṅskṛtasūktisamucchayaḥ,} Vol. IV. (\textit{Āraṇyaka khaṇḍaḥ}), p. 24.
\item \textsuperscript{152} ye yathā māṁ prapadyate tāṁstathaḥ bhajāmyahāṁ / mama vartānuvartante manuṣyāṁ pāṁtha sarvāṁḥ // \textit{SBG.} IV.11.
\item \textsuperscript{153} ‘bahudhā’pyāgaṁabhināṁ ... jīhnavīya ivāṁvave’ \textit{Raghu.} X. 26.
\item \textsuperscript{154} ‘nārunutadāḥ svādārto’pi na paradrohakarmadāhīḥ /yayaśyodvijate vācā nālokāṁ tamudīrayet // \textit{M.S.} II.161.
\end{itemize}
in a futile quarrel or should not create barren enmity with others. Manu again says that one should tolerate his revilers and should not derogate the sentiments of others. According to Manu, the capacity to tolerate humiliation is the key of a happy life. Kullūka holds that a humiliator suffers a double death.

(vii) Human Feeling to the Disabled and Distressed Person.

Human feeling towards the disabled and distressed persons also finds place in Manu's rules. Manu says that one should not ridicule those who are physically handicapped, illiterate, old, devoid of physical beauty, poor and of low birth for their destitution. The Visṇu. also holds similar view while dealing with the persons of deformity. Kullūka holds view that a man of deformity should not be called after the deformity he possesses. A person, who taunts men of deformity, is liable for punishment by the king. The Yāj. as well as the Visṇu. also hold a corroborative view in this respect.

155. 'bhadrāṁ bhadrāmiti brūyat ... etc.' *Ibid.* IV. 139.
158. 'anyathā avamānadulajkhena dahyamānaḥ ... avamānakartā tena papena vinasyati //' Kullūka on *Ibid.*
159. 'ṛūpadvavyavihīnāṁśca jātiḥnāmanīca niṣkipta. //' *M.S.* IV. 141.
160. 'na ca hīndhikāṅgān mūrkhān dhanahīnānāvahaset /' *Visṇu.* LXXI. 2.
161. ' ... kāṇasabdāhvanādīnā na nindet //' Kullūka on *M.S.* IV 141.
162. *M.S.* VIII. 274.
163. 'satyaṁ satyanyathā ... kṣepaṁ karoti ceddaṅḍyāḥ paṇḍānurdha trayodaśa /' *Yāj.* II. 204;
'kāṇakhanjādīnāṁ tathyaṁūdyapic kārṣapāṇadvayaṁ /' *Visṇu.* V. 27.
Checking of Covetousness

Checking of covetousness is another important factor which tends to uphold human values in society. Excessive human greed or covetousness causes decay in morality and increases corruption and exploitation in society. It decays not only the morality of the human society but also destroys the balance of the Nature. Swami Yuhtananda observes – “It is man who is now accused of causing damage to the ecosystem by his domination, his greed for instant gain. When man is motivated by a value drive of instant gain he is pushed to the edge of destruction; abundance turns into scarcity affecting all. The desire to become richer at any cost drives him to self-destruction." Indian thinkers were aware of this side of human greed and its effects and enjoin sufficient warnings against this trend. For instance, the Ṛg. Up. sets a glorious example in this respect while it says that one should enjoy after renouncement and should not attach to or greed for wealth. Manu’s consciousness against a covetous way of life is available in his Law-Book. Manu says that real happiness remains in self-contentment and discontentment leads to misery. Therefore, a seeker of real happiness must restrain himself from pursuing more wealth except his minimum need. It seems to indicate that real happiness remains in simple and honest way of life. The four social orders are enjoined with some specific duties and professions of its own and they should perform their respective duties and follow their ordained professions. None should follow the duties and professions of other castes motivated

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164. *Values and Ourselves.* p. 68.
165. ‘...tena tyaktena bhunyitha ma gṛdhah kasya svid dhanaṁ / Ṛg. Up. 1.
166. ‘santoṣaṁ paramāsthiya sukhārthi saṁiyato bhavet / santoṣamūlaṁ hi sukham duḥkhamūlaṁ viparyayah //’ *M.S.* IV. 12.
by greed or covetousness.\textsuperscript{168} Manu enjoins that one should live by doing even vile works allotted according to his own caste than to accept the profession of a superior caste for his livelihood.\textsuperscript{169} Manu was apprehensive of the evil effect that may arise in social life from hoarding of wealth by an unworthy person.\textsuperscript{170} It seems that Manu wanted to check the unhealthy competition that may arise out of greed for hoarding wealth among the four social orders of the society. The duties and professions ordained for the four social orders are for the good of the society and not for hoarding wealth. Kewal Motwani observes - “Competition should be eliminated from social life as far as possible. Competition is a law of the jungle, not of human society. The possessive instinct need not be so blind as to make one callous in the mad lust for wealth …”\textsuperscript{171}

Manu also forbids one not to claim falsely the property of others.\textsuperscript{172} One who forcibly takes even a small thing from others shall have to get a low birth.\textsuperscript{173} In Manu’s rules, businessmen were expected to maintain honesty in their business by checking greed for higher profits. They should not sell anything which is adulterated, low-standard, underweight and any kind of cheating in business is prohibited in Manu’s rules.\textsuperscript{174}

\begin{flushleft}
\begin{enumerate}
\item[\textsuperscript{168}] \textit{Ibid.} X. 92-96, 129.
\item[\textsuperscript{169}] ‘varam svadharmo viguno na pārakyaḥ svanuṣṭhitāḥ / paradharmeṇa jīvan hi sadyaḥ patati jātitaḥ /' \textit{Ibid.} X. 97. cf. \textit{SBG.} III. 35.
\item[\textsuperscript{170}] ‘saktenāpi hi śūdṛeṇa na kāryaiṁ dhanasaṅcayaiṁ / śūdro hi dhanamāsādyaiṁ brāhmanāneva vadhate /' \textit{M.S.} X. 129.
\item[\textsuperscript{171}] \textit{Manu Dharma Sāstra.} pp. 125-126.
\item[\textsuperscript{172}] \textit{M.S.} VIII. 36.
\item[\textsuperscript{173}] \textit{Ibid.} XII. 68.
\item[\textsuperscript{174}] \textit{Ibid.} VIII. 203.
\end{enumerate}
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(ix) Human Values Reflected in the Five Great Sacrifices

Manu prescribes five great sacrifices to be performed by the householders for the expiation of the sins related with their day to day household activities. These are brahmayajña, pitṛyajña, devayajña, bhūtayajña and nṛyajña.175 A householder, who performs these five great sacrifices everyday in his life, gets rid of all sins related with his day to day activities of household life. On the other hand, he, who does not perform these sacrifices, is censured.176 The five great sacrifices clearly indicate human obligation and duties towards manes as well as all living beings. Brahmayajña means study of the vedas.177 Pitṛyajña means offering of oblations with food and water to the departed ancestors178, devayajña means offering of oblations in the fire which is an act of offering to the gods,179 bhūtayajña means offering of food grain (bali) to the birds, animals and the needy,180 and offering of hospitality to guests and celibate students which is otherwise termed as offering to the humanity is called nṛyajña or manusya-yajña.181 Out of these five great sacrifice, the first three i.e. brahmayajña, 

175. Ibid. III. 68-70.
176. Ibid. III. 71-72.
177. ‘... ato’dhyāapanamadhyayanañca brahmayajñāḥ’ Kullūka on M.S. III. 70.
178. ‘annādyenodakena vā’ iti pitṛtarpananā vakṣyati sa pitṛyajñāḥ.’ Ibid.
179. ‘agnau homo vakṣyamāno devayajñāḥ.’ Ibid.
180. ‘...balirbhauto’ M.S. III. 70;
   ‘bhūtabalirbhūtayajñāḥ’ Kullūka on Ibid; Also, M.S. III. 90-93.
181. ‘atithipūjanaḥ manusya-yajñāḥ’ Kullūka on Ibid. III. 70;
   ‘kṛtvaitadbalikarmaḥ ...dadyadvihivatbrahmaçārīṇe’ M.S. III. 94.
pitryajña and devayajña, as is pointed out by Dr. A.C. Barthakuria, are necessary for intellectual and spiritual upliftment. The fourth i.e. bhūtayajña upholds human love and affection towards the animals and beasts. The fifth i.e. nṛyajña or manuyayajña which means hospitality comprises the duties of a householder towards the cause of humanity. Manu enjoins that a householder should daily feed the guests (atithi) arrived at his house, offer morsel of grain or more, if possible, to the needy (specially to the mendicants and begging students) as alms. This practice of a householder really tends to the service to the mankind.

Atithiseva or manuyayajña has been highly valued in Indian traditions. This is evident from various references found in ancient Indian literature. For example, the Tait. Up. treats a guest as God. The anecdote of the dove and the fowler of the Śānti. of the Mbh. glorifies the high value attached to hospitality. The story tells us that a guest, though an enemy one, should be treated with utmost care and effort. Smṛtis like the Vas. D.S., Viṣṇu, Baudh. D.S., Āpa. D.S. also advocate hospitality and its values.

182. Surabhāraṇī, Vol. II., p. 11.
183. M.S. III. 94;
‘grāṣapramāṇa ca bhikṣā bhavati ...sambhave tvadhikamapi deyaṁ’
Kullūka on Ibid.
185. Śānti. 143-149.
186. ‘ghādevatābhya ... tatotithin bhojayet ... etc.’ Vas. D.S., XI.4-6;
‘arcitabhikṣādānena godānapalamāṇoti /’ Viṣṇu. LIX.14;
‘atithineva’gre bhojayet /’ Āpa. D.S. II.2.4.11;
‘svadhamayuktam kutumbinarin... so’tithirbhavati... tasya pujāyam śāntih svargāsa /’ Ibid. II.3.6.5-6;
Baudh.D.S. II.6.5.
Charity or making of gift (dānakarma) is a pious activity which promotes the
high ideal of human values. It benefits both the giver and the bonafide receiver and
promotes peace and harmony in the society by favouring economic equilibrium.187

The word dāna (charity) means forsaking of ownership of anything and creating
of a new ownership by handing it over to a bonafide recipient if the latter accepts it.188
This meaning of the term clearly shows that the term indicates the moral obligation on
the part of a gift-maker towards the needy of the society who are bonafide for receiving
it. It also indicates that the needy persons are economically benefited by receiving
riches of the rich in the form of gift. The concept of dāna (charity) upholds the sense of
generosity of the donor. In other words, the sense of sacrifice (tyāga) for others is
inevitably related with charity (dāna) which is beautifully reflected in a sacred prayer
of the Īśa. Up.189 Manu says that charity or gift-making is the highest virtue in the
kaliyuga.190 It is stated in the M.S. that the act of gift-making should be without any
sense of envy or displeasure.191 The Tait. Up. also upholds this very idea of the M.S.192
Different kinds of charity (dāna) and the meritorious results of it are also enumerated in
the M.S.193 Out of these, vedadāna (i.e. gift of learning or spiritual knowledge) is

188. 'svasvatvanivṛttiḥ parasvatvāpadānaṁ dānāṁ /' Mitākṣarā on Yaj. II. 27.
190. '... dānamekāṁ kalau yuge /' M.S. I. 86.
191. Ibid. IV. 228.
treated as the highest type of gift which confers the most meritorious results.\footnote{194} Manu enjoins gift-making (\textit{dana}) as one of the five means of expiatory rites for committing sins or immoral activities\footnote{195} and enlists several types of \textit{dana} for the purpose.\footnote{196}

(xi) \textbf{Respect for the Elders}

Respect for the elders has a great value towards the cause of humanity. The older section of the society, specially in ancient times when knowledge was handed down through informal communication and personal experience, was the repositories of knowledge and experiences.\footnote{197} Manu enjoins to pay due respect to this section of people. The \textit{M.S.} as well as the \textit{Vis\ṣu.} suggests even a king to honour the aged.\footnote{198}

One, who pays due respect to the assembly of the olders and serves them faithfully, gets a long life and achieves success in life.\footnote{199} The elderly female relatives should also be treated like the wife of the preceptor.\footnote{200} One should not disregard a preceptor, a father, a mother and an elder brother.\footnote{201} A son is highly indebted to his parents which could not be repaid even in a course of hundred years. Manu enjoins a lot of

\begin{footnotes}
194. '\textit{sarves\śameva dānānāṁ brahmadānāṁ viśiṣyate /}' \textit{Ibid.} IV. 233.
197. \textit{Social Change in India,} p. 75.
198. '\textit{brddhānśca nityaṁ seveta viprāṁ vedavidāḥ sucin /}'
\textit{brddhasevō hi satataṁ rakṣobhirapi puṣyate /}' \textit{M.S.} VII. 38 ;
'\textit{brddhasevō bhavet /}' \textit{Vis\ṣu.} III. 77.
199. \textit{M.S.} II. 121.
201. \textit{Ibid.} II. 225-226
\end{footnotes}
duties to be performed by a son to his preceptor and parents.²⁰²

Today, it is often alleged that moral erosion among the youth section of the society disturbs the order of the society. They often disregard the elders. B. Kuppuswamy holds view that this is due to the development of modern formal education, the introduction of new sources of knowledge like books, journals, and other media. The younger generation, now-a-days, takes the help of these media for information and knowledge than to the elders and, therefore, the elders feel neglected.²⁰³ The contribution of the elders to the society and to the mankind could not be denied. Manu was aware of this side and enjoins to pay due respect to the elders of the society. Respect to the elders is an essential condition for a healthy human society. They are the valuable source or treasure of knowledge and experience.

(xii) Value attached to Manu’s Code of Punishment and Expiatory Rites.

Manu’s rules for punishment and the expiatory rites are some positive measures to check evil practices and moral degradation in the society. Prof. V.S. Agrawala comments – “Crime committed at any level in society deserves to be dealt with severely and the codes of Manu propounds an unmistakable attitude in this respect … The majority of Manu’s dicta, found in the twelve Books of his code, are of a very edifying nature aiming at the highest exaltation of moral and spiritual values as they become incarnate in the choicest section of the people.”²⁰⁴ Gambling of dice, drinking, stealing of others’ property, accepting of bribes by the royal officers, adultery

²⁰². Ibid. II. 227-237.

²⁰³. Social Change in India, p. 75.

²⁰⁴. Women in Manu and His Seven Commentators, intro. p. xiii.
and many more evil practices cause degradation or erosion of moral values in the society. Manu enjoins sufficient measures to check these evil practices.\(^{205}\) Manu enjoins that the condition of the enchained prisoners should be exemplary means of checking crimes. Therefore, the prisons should be situated near the public high way so that their conditions remind others not to involve in or commit crimes of such nature.\(^{206}\) Manu does not favour equal punishment for a same crime committed by different persons. According to him higher punishment is inflicted according to the superiority of the varṇas and the king had to pay the highest fine or penalty for the same crime.\(^{207}\) It implies that the thinking and actions of the elite sections of the society should be justified with righteousness. They should know the nature of crimes and should not indulge in immoral practices like the ordinary people.

We have already discussed in the second chapter of this dissertation that in Manu's rules an offender has to suffer double punishment for an offence. An offender has to suffer punishment first according to the rules of law and also has to come under expiatory rites according to the rule of karmaphala. Therefore, an offender commits a crime as well as a sin. An offender is, therefore, warned of not to commit an offence by means of both the rules of law as well as the rule of God or karmaphala.\(^{208}\) This idea of double punishment for a same crime seems to be the successful way of controlling crimes in the society.

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Manu says that men are the highest amongst the intellectual creatures. Being the highest of all intellectual creatures, they should have some responsibilities towards the human society as well as towards all living beings. In fact, the existence of the whole creation of the world depends upon the positive activities of the members of the human society. Manu’s division of human society into four groups (i.e. four varṇas) and their four stages of life (āśramas) uphold that each of the four varṇas or groups should perform its own duties according to its inborn merits and qualities for the smooth running of the social machinery. The four varṇas were created by the Lord for the smooth functioning of the whole creation and their duties were allotted accordingly. It is the duty of every caste (varṇa) of the society to do his respective duties. Manu points out that a state of disorder may disturb the social system if each of the varṇas fails to perform its own enjoined duties. The wise and the learned section of the society may be disregarded and oppressed by the meager witted. The central theme behind the scheme of four āśramas and varṇas was obligation towards one’s own duty. None should deviate from the path of its own duties according to the varṇa and āśrama. The varṇa and āśrama scheme of life is a division of labour according to the merit and skill of the four groups of the society in their different stages of life. Kewal Motwani holds- “If the human society is to merit the title of being called human, then there must be a division of labour, a dynamic equilibrium of social energies.

209. M.S. 1.96.
210. Ibid. I. 87-91.
211. Ibid. VIII. 418; X. 129.
212. Ibid. VI. 35-37
The whole aggregate mass of people should be divided into distinct groups, teachers, public servants, traders and manual workers, in accordance with their internal temperaments ... Motwani also holds that the division of four social groups results an integrated social order in which all the needs of a harmonious life are provided for. J.R. Gharpure comments that civilization is founded upon mutual service and each of the four groups of the society (i.e. the four varṇas) serves the society by its particular capacities.

(xiv) Rājadharmā and Political Norms.

S.N. Gupta comments - “If life is to be valued, economic means will have to be managed for its sustenance and a well ordered society and a good government are to be provided for peaceful social living.” For a good government, the political norms should be well guided with the notion of servicing attitude to the subjects. Manu’s kingship (rājadharmā) plays an important role towards the right direction in this respect. The duty of a king is to follow and discharge all the duties related with kingship and to employ all his servants in doing good to his subjects. He should engage his subjects in their respective duties according to their varṇas (castes) and


217. ‘evaṁ caran sādā yukto rājadharmesu pārthivah / hitēsu caiva lokasya sarvān bhrtyān niyojayet //’ *M.S.* IX. 324.
śrāmas (stages of life). The duty (dharma) of a king should be guided by righteousness which is the preservative force of all. A king is not above the rule of law. Thus, Manu tries to set up a good government represented by an ideal king within the frame of righteousness for the welfare of the subjects. A king is termed as the embodiment of yuga (i.e. cycles of time), as a particular yuga reflects his just or unjust activities. It is only his righteous efforts which make his state a heavenly one.

The ongoing discussion reflects that Manu's rules for governing social organizations are based on some principles which have some everlasting values towards the cause of humanity. It may be spiritual, moral, ethical, economic, political or social value. But, each of these values tends to uphold human values. S.N. Gupta observes - 'Every value belongs to a special Department of life.' The observances of these principles of great values are some conditions for the maintenance of social good as well as the social organizations. Manu, through his codes, teaches that members of the society should cultivate these virtues of eternal values. These principles may be some positive helps for moulding human character and conduct. A man of right conduct is expected to devote himself for the cause of human interest. Herold H. Titus observes – “Self-control, courage, wisdom, justice, brotherly love, and other

218. Ibid. I. 87; VII. 35.
219. ‘dharma eva hato hanti …etc.’ Ibid. VIII. 15.
220. M.S.VII. 27-28;
‘yato daṇḍah prakṛṣṭaṣṭejaḥsvarūpah … ato rājadharmarahaṁ nyāpameva putrabandhusahitaṁ nāsayaṁ / Kullūka on M.S. VII. 28.
221. M.S. IX. 301-302.
222. The Indian Concept of Values, p. 40.
virtues are as valuable as ever .... The virtues are instrumental and relative to the function of society and to the need of human personality to grow." Nietzsche, the German philosopher comments – "It (the M.S.) is replete with noble values, it is filled with a feeling of perfection, with a saying of yea to life and a triumphant sense of well-being in regard to itself and to life."  

224. The Antichrist, pp. 214-215, as quoted by R. M. Das in Women in Manu and His Seven Commentators, p. 4.