PREFACE

The Manusmrti occupies a prominent position in the domain of dharmaśāstra literature. No other work in the range of dharmaśāstra literature gains so popularity like the Manusmṛti. Its tremendous popularity and influence can be assumed from the various commentaries and translation into different Indian and foreign languages.

The Manusmṛti, which is divided into twelve chapters, deals almost every aspect of human behaviour of the individuals of the society. The life of an individual is a well-planed scheme. For a better harmony and progress of the society every individual should maintain his life according to this scheme. Likewise, every individual should perform his duties according to his inborn merit and ability for the smooth progress of the society. This is the philosophy behind Manu's varṇa and āśrama systems of life. Everybody should do his enjoined duties in his course of life and this is what is called dharma. Dharma is a guiding force of life which if protected protects and the vice versa. Social, political, economic and religious aspects of human life are governed by dharma. Dharma is not mere observances of some religious rites preached and practised by some religious heads but a discipline of life of an individual which is a prime need for preserving the values in human society. It is an essential
condition for regulating the conduct of human life in a right direction. It is an inextricable part of life for an individual and thereby it is the central theme behind all the rules of Manu.

Manu's rules cover various aspects of human behaviour. The present work is a humble attempt to find out some universal ideals as revealed in various codes of the Manusmṛti which represent some values of human interest. The work entitled “Concept of Human Values in the Manusmṛti - A Study” is divided into six chapters. In these chapters, we try to discuss some general topics which are dealt with in Manusmṛti and to find out the values behind those rules or topics for upholding human interest. The work is a result of my academic pursuit for last seven years under the valuable guidance of my revered teacher Dr. (Mrs.) Hiran Sarmah, Reader, Department of Sanskrit, Gauhati University, Guwahati. I shall consider myself rewarded if the present work fulfills some scholastic needs and awakens a new interest in this field. I do hereby beg unconditional apology from the scholarly world for the unintentional shortcomings in this attempt of mine.

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