The consideration of a number of preliminary issues regarding Manusmrti in the earlier part of this course may give the impression that its aim has been merely to vindicate it. The study of an ancient society or its authoritative exposition in ancient literature has only a limited utility, if its purpose is only to clear misapprehensions and to correct errors of appreciation social palaeontology may hold an appeal only to academic minds. But the system that Manu outlines is not a thing of the past, it still survives. Its features have been obscured and its rules distorted, and much of which claims his authority in modern life may be found to depend more on assertion than on proof. We are now receptive to suggestions to think out the fundamental assumptions of modern life, and the basic principles of our social and political life. Old labels and old waveries do not now satisfy us. We desire to look behind or below them for principles that they obscure or smother. The Hindu scheme of life, of which Manusmrti may be accepted, as it has been for centuries, as an authoritative exposition, is among such studies. If it has no other value except as exposing the unstable foundations of many modern social and political beliefs - such as the equality of the sexes, the equal rights
of men, and of equal weight to every one in society, of the value of only a materialistic view of life and life's problems, of the superiority of environment to heredity; of the exclusively material basis of social betterment; of the belief that the proper standard for remuneration is material productive capacity etc. - it will have served to useful purpose. On the positive side, it may throw new light on old problems or suggest a readjustment of values or emphasis. Such a law book as that of Manu sums up the experience, sagacity, and experimental morals of long centuries before it comes to a final decision. It does not devise expedients; it only reveals them. At a certain point in the development of a nation, the book with the most penetrating insight, pronounces that the experience according to which people are to live - i.e., according to which they can live - has at last been decided upon. To draw up a law book such as that of Manu means to permit a nation to get the upper hand, to become perfect, to be ambitious of the highest art of living. Universal experience has a common denominator. It is this which is expressed in a work like Manusmṛti whose surprising modernity in many matters will cause astonishment in those, who had over-looked it.

Today in a mood of disappointment with existing institutions and ideals, we feel an urge to shed the prejudices of race and culture, and to look for light wherever it may be
found, to illuminate the world's path again to safety and security. In this mood among the studies which may attract, that of our Sanātana Dharma as expounded in Dharmasastra may have a place. The hope that the study of its skilful adaptation of means to ends, its logical deduction of rules of conduct and of social planning from psychological and socio-religious hypotheses, and its successful attempt to weave in a common pattern the strands of ethical, economic, social and spiritual aims of man, so as to produce a web of coordinated effort in interdependence than in isolation or rivalry, and its success in building up a tradition that has saved Indian society for centuries from disintegration, may still have use is the hope that has inspired and sustained this study and interpretation of Manu.