

MANU

A STUDY IN HINDU SOCIAL THEORY

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MADRAS

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A HUMBLE OFFERING TO THE
M A N U S
OF THE PAST, THE PRESENT, AND THE FUTURE
AND TO THEIR
CO-WORKERS IN BOTH HEMISPHERES
WHO ARE DEDICATED TO THE TASK OF
AMELIORATING THE CONDITION OF MAN
AND
EVOLVING A BETTER HUMAN SOCIAL ORDER

PREFACE

Sociology, as understood and studied today, is an American science. It is the result of the labours of many stalwarts in the field,—Barnes, Bernard, Blackmar, Bogardus, Burgess, Case, Cooley, Jerome Davis, Ellwood, Faris, Giddings, Gillin, Hayes, Hertzler, Keller, Litchenberger, Lumley, Maciver, Miller, Odum, Ogburn, Park, Reuter, Ross, Small, Sorokin, Sumner, Thomas, Young, Ward, and others.

Four years' stay at two of the leading Universities of America, Yale and the State University of Iowa, enabled me to study the subject on its native soil. It was a great inspiration to work under the personal guidance of those who are building up this science, who are gathering material for its development, interpreting the processes of social life, and offering guidance to those whom Providence has placed at the helm of affairs of their nation.¹

¹ I am referring to the Commission, composed of social scientists representing respective fields, appointed by ex-President Hoover, to report on the social changes in America. The findings are published in two volumes, issued by the McGraw-Hill Book Company of New York.

For, America has been presented with a sociological problem, as every nation is and has been in the past. In solving that problem, scientific investigation and unbiassed judgment of the scholar must come to the aid of the statesman. The social scientists of America are wide-awake, and are making the contribution to the problem that their country expects of them. It is in the light of the knowledge placed at her disposal by her leaders of thought that America is making new history and giving a lead to other nations to-day.

The nature of the problem confronting the sociologist is twofold: (a) the study of the processes of development of the highest type of personality and (b) evolving a progressive social order.² The range of study must, therefore, cover all phases of social life and thought.

The method of the sociologist is to break up the social reality into its component parts and to study the processes at work in each part. He must, for instance, study human nature and its development in a social milieu; the evolution and content of the social institutions,

² Reuter, E.B., in an article in *Sociology and Social Research* University of Souther California, Los Angeles, 1928.

such as education, family, state, religion, that control the individual and the group behaviour; the processes of social mobility, both horizontal and vertical; the racial composition of a community; the population problems, both quantitative and qualitative; the mechanisms of social control; the formation of social attitudes; the technique of propaganda and the moulding of public opinion; the psychology of leadership and of collective behaviour; the community in its ecological setting. He must give attention to the cultural lags, the processes of individual and social disorganisation, revolution, and the presence of crime in a community. An important part of his study must be the effect of city-ward migration of the rural population on the life of the nation. Finally, he must face the problem of values, and answer the question whether there is such a process as social progress, consciously willed, or whether human life is drifting along like an uncontrolled boat on an uncharted sea.³

During my study in America, I was naturally led to enquire if India had made any contribu-

³ Indian universities do not seem to be aware of this subject of enthralling interest. A few of them offer instruction in "Sociology" which, on close scrutiny, is found to be the antiquated anthropology of Herbert Spencer and Tyler.

tion in the realm of social thought. The present study is an endeavour to answer that question in some measure. The social theory of Manu, the father of social thinkers, is presented in terms familiar to the student of sociology.

I make no pretensions to originality in this respect. Mine has been the humble task of giving a simple, connected and consistent exposition of Manu's social theory in the scientific terminology of to-day. The spirit is ancient (and ever young) and oriental; the garb is modern and occidental. To the best of my knowledge, no effort has been made so far to interpret Manu in the manner herein attempted. Sociological concepts have just begun to assume definite outlines in the country of their origin. In fact, the science may be said to be of comparatively recent growth and is still in the process of making. I have felt encouraged somewhat by the interest evinced in Hindu social thought by American scholars. In reviewing a book on social theory by two Hindu teachers in the *American Journal of Sociology*, Professor Faris complained that the volume was only a pale reflection of western thought. He asked for an intimate introduction to Hindu social theory which only Hindu scholars were competent to undertake. The present effort is

inspired by the hope that it will to some extent satisfy that demand.

There was considerable temptation to make this study a comparative one, to put the fundamentals of American and Hindu social thought in juxtaposition in order to disclose their points of resemblance and difference. But I have studiously avoided making such an excursion, and have confined myself to the exposition of Manu. Perhaps I might undertake such a comparative study should a second edition of this work be called for.

I herewith offer my sincere thanks to two friends who gave me the opportunity of foreign education and travel. To my two teachers and friends, Professor Ernest Wood and Dr. James H. Cousins, I owe a great debt of gratitude. Through them I came to know the real India and learnt to love Her. Dr. Cousins very kindly went through the proofs of the entire book.

I am glad to record here my thanks to my American teachers, Professor E. B. Reuter, Chairman of the Department of Sociology, Professor Benjamin F. Shambaugh, Chairman of the Department of Political Science, and Professor Edwin D. Starbuck, sometime Chairman of the Department of Philosophy, all of the State University of Iowa. They helped me to

know and understand the real America and her contribution to social thought. I am specially indebted to Associate Professor Clyde W. Hart, also of Iowa, for his helpfulness and guidance in my graduate studies in sociology. I am much beholden to the officers in charge of the Day Missions Library, the Sterling Memorial Library, the American-Oriental Society Library, all at Yale, and also to the authorities of the State University of Iowa Library, who gave me special facilities for the study and loan of books.

To my wife, Mrs. Clara Motwani, A.M., I herewith offer my heart-felt gratitude. Amidst her assiduous duties as Principal of the Buddhist Women's College at Colombo, she found time to go through the entire manuscript, prepare the table of contents, the chart of correspondences, the glossary, and correct the proofs in part. Without her help and persistent encouragement this book would have never seen the light of the day.

KEWAL MOTWANI.

May 8, 1934.

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Ananda	Bliss, the feeling aspect of the Cosmic Being.
Artha	Power, authority, action.
Ashrama	Place of rest, stage in the life of the individual; a social institution.
Atman	The individual self.
Aum	The sacred word "I am." The creative assertion, cosmic and individual.
Brahma	The Cosmic Being.
Brahman	A man of refinement and wisdom; a teacher, a priest or a philosopher-statesman.
Brahman varna	The first group in the social order.
Brahamchari	A student.
Brahamcharya	The first stage in individual's ashrama and the life.
educational	
Chit	Consciousness, the cognitive aspect of the Cosmic Being.
Dharma	Duty based psycho-physical development of the individual.
Dharma Shastra	A treatise on social relations.
Grihasta	Family.
Grihasta ashrama	The second stage in the individual's life.

Ichcha	Desire.
Jnan	Wisdom, intellect.
Kama	Pleasure arising out of attainment of the object of desire.
Karma	Law of action and reaction ; destiny, the result of the pastdeeds.
Kriya	Action.
Kshatriya	A warrior or a civil servant.
Kshatriya Varna	Third group in the social order.
Moksha	Liberation, development of the highest personality.
Man	The thinker.
Manas	Thinking faculty, mind, intelligence, reason.
Manava	A being endowed with mind.
Manu	A teacher who lays down the fundamental principles of associated life for human beings (manavas).
Mantra	A verse, charged with power.
Mulprakriti	The noumena of the phenomenal universe.
Nirguna	(Brahma). The uncreate Cosmic Being, without attributes.
Prakriti	The phenomenal universe.
Purusha	The individual self.
Suguna	(Brahma). Brahma with attributes, Braham in His dual aspect.
Sat	Being, the creative or active aspect of the Cosmic Being.

Sanyasa ashrama	Retirement into the forest, the fourth and the last stage in the individual's life.
Sudra	A non-Aryan, an unassimilated outsider, a manual worker, a psychologically undefined personality.
Sudra Varna	The fourth group in the social order.
Vaishya	Man of desire, merchant, banker, agriculturist.
Vaishya Varna	The second group in the social order.
Vanprasta	Partially retired individual, a hermit.
Va nprasta ashrama	The third stage in the individual's life.
Varna	Colour, racial uniform; the psycho-physical make-up of an individual.