

CHAPTER 12

The Morals of the House

This is 61 page typed manuscript. This is a second copy but it is having corrections and modifications by Dr. Ambedkar himself. It is reproduced here taking all the corrections into account. There is one separate file entitled 'Manu Smriti or the Gospel of Counter-Revolution'. In that copy notes on Manu Smriti under various categories have been drawn. However, all these notes have been found to be incorporated in this essay, 'Morals of the Mouse.' It is felt that the printing of these notes would be a mere repetition of this essay. Hence, the said copy is not separately printed:

I

The morals of the Hindus and their religious creed are prescribed by the *Smritis* which form a part of the Sacred literature of the Hindus. It is to the *Smritis* that one must go to understand the Ethics and the Religion of the Hindus. The *Smritis* are by no means few in number. A conservative estimate gives the total number of *Smritis* to be 108. The large number of *Smritis* cannot however make our problem difficult. For though the *Smritis* are numerous they do not differ in essentials. Indeed they repeat one another so closely that reading the *Smritis* creates a most monotonous task. They are all derived from one common source. That source is the *Smriti* of Manu otherwise known as *Manava Dharma Shastra*. The other *Smritis* are faithful repetitions of the *Manu Smriti*. A study of the *Manu Smriti* is therefore quite sufficient to obtain an adequate conception of the moral standards and Religious notions of the Hindus.

It may be said that *Manu Smriti*—and the same is true of the other *Smritis*—is a Code of Laws. It is not a book of Ethics nor is it a book of Religion and to take a book of Laws and to treat it as though it is a book of Ethics and Religion is to confound Ethics, Religion and Law.

In the first place it is only in modern times that Law has been separated from Religion. In all ancient Society, Law and Religion were one. As Prof. Max Muller¹ points out that though :—

“Law seems naturally to be the foundation of society, and the bond that binds a nation together. Those who look below the surface have quickly perceived that law itself, at least ancient law, derives its authority, its force, its very life from religion.....The belief that the law giver enjoyed some closer intimacy with the Deity than ordinary mortals, pervades the ancient traditions of many nations. According to a well known passage in Diodorus Siculus, the Egyptians believed their laws to have been communicated to Menvis by Hermes; the Cretans held that Minos received his laws from Zeus, the Lacedaemonians that Lykurgus received his laws from Apollon. According to the Arians, their law giver Zarathustras had received his Laws from the Good Spirit; According to the Stoe, Zamolxis received his laws from the goddess Hestia; and according to the Jews, Moses received his laws from the God las.”

No one has pointed out more forcibly than Sir Henry Mains² that in ancient times religion as a divine influence was underlying and supporting every relation of life and every social institution when he says of Religion as:

“A supernatural presidency (which) is supposed to consecrate and keep together all the cardinal institutions of those times, the state, the Race, and the Family ”.

From this supernatural presidency of Religion, Law had not succeeded in finding an escape until at a later time when law finally breaks away from religion but not without leaving many traces to show the link it had with Religion at the very beginning of human history.

Again it is only in modern times that a difference is being made between Religion and Ethics. Religion and Ethics are inextricably and indissolubly bound together. Morality and Ethics are essentially practical. As Prof. Jacks insists³ that the problem of Ethics is not merely getting the Good understood but *realised*, not merely getting the Right placed on scientific basis but *done*. Morality is a mere matter of defining what is good and what is right. Prof. Jacks rightly says :

“Whenever we embark on the study of morality without interest in its application I cannot but think that it is not morality we are studying. Morality does not arise till the point of application is reached. The effect of a moral theory launched upon the world is

¹ Science of Religion, pages 150-151.

² Ancient Law p. 6.

³ “Morals and Religion ”— Hibbert Journal Vol. XIX. pp. 615-621.

next to nothing unless the application of it can be reinforced by powerful motives. The good life, as Aristotle pointed out is a very difficult affair; difficult even when it goes no further than conformity to existing conventions. But when the good life demands that existing standards must be transcended how can this be effected without an immense liberation of power? Mere information as to why men should do right has no effect against their natural tendencies to do wrong—it is no match for the difficulties that beset good life.”

Unless some motive force comes to its aid morality remains inert. There can be no doubt that what gives motive force to morality is Religion. It is a propelling force which creates, to use again the language of Principal Jacks:

“ Motives which are strong enough to overcome the enormous difficulties involved in living the good life, even in its simpler forms, and adequate to maintain that continuous improvement of the moral ideal.”

Religion as a motive force reinforces the moral will in various ways. Sometimes it takes the form of sanctions by laying down a scheme of rewards and punishments after death; some times it makes rules of morality as the commandments of God; some times it invests these rules with sanctity which evokes willing obedience. But these are only different ways in which motive power generated by Religion helps to sustain moral life in action. Religion is the dynamics which moves the wheels of morality.

If Ethics and Morality are duties then there can be no doubt that *Manu Smriti* is a book of Ethics. Any one who takes the trouble to read the *Smriti* of *Manu* will have to admit that if there is any subject which figures prominently in the book it is that of duties. *Manu* was the first to systematise and codify the duties to which a Hindu was bound. He distinguishes between *Varnashramadharma*s and *Sadharandharma*s. The *Varnashramadharma*s are the specific duties relating to one's station in life i.e. one's station as determined by one's Varna or caste and one's Ashram or particular stage of life. The *Sadharandharma*s are duties irrespective of one's age, caste or creed i.e. duties obligatory on man as man and not as a member of a particular community or social class or as being at a particular stage or period of life. The whole book deals with duties and with nothing else. *Manu Smriti* is thus a book of Law, Religion and Ethics rolled into one. It is Ethics because it deals with duties of men. It is religion because it deals with Caste which is the soul of Hinduism. It is Law because it prescribes penalties for breach of duties. In this view there

is nothing wrong in going to *Manu Smriti* to ascertain the moral standards and religious notions of the Hindus.

That *Manu Smriti* is a book of Religion may not be quite obvious. That is because Hinduism is a very illusive term. Different writers have defined it in various ways.

Sir D. Ibbetson¹ defines Hinduism as :

“A hereditary sacerdotalism with Brahmins for its devices, the vitality of which is preserved by the social institution of caste and which include all shades and diversities of religion native to India, as distinct from foreign importations of Christianity and islam, and from the later outgrowths of Buddhism, more doubtfully of Sikhism and still more doubtfully of Jainism”.

Sir J. A. Baines² defined Hinduism as :—

“The large residium that is not Sikh, or Jain, or Buddhist or professedly Animistic, or included in one of the foreign religions such as Islam. Mazdaism. Christianity, or Hebraism.”

To Sir Edward Gait³ Hinduism :—

“ is a complex congenies of creeds and doctrines. It shelters within its portals monotheists, polytheists. and pantheists; Worshippers of the great God Siva and Vishnu, or of their female counterparts, as well as worshippers of the divine mothers, of the spirits of trees, rocks and streams and of the tutelary village deities; persons who propitiate their deity by all matter of bloody sacrifices, and persons who will not only kill no living creature, but who must not even use the word “cut”; those whose ritual consists mainly of prayers and hymns, and those who indulge in unspeakable orgies in the name of religion”.

This discription of complexity is full but is still incomplete. To the list must be added those who revere the cow and those who eat it, those who worship natural forces, and those who worship a single God; those who are worshippers of idols, demons, ghosts, ancestors, saints and heroes.

Such are the answers given by the three Census Commissioners to the simple question what is Hinduism. Others have not found it less difficult to answer the question. Consider how Sir A. Lyall has fared in answering the question. In his “ Rede Lecture ” delivered at Cambridge in 1891 he said⁴ :

“And if I were asked for a definition of Hinduism I could give no precise answer, I could not define it concisely by giving its central

¹ Punjab Census Report 1881. para 214.

² Census of India. Report 1881. p. 158.

³ Census of India. Report 1911 p. 114.

⁴ Asiatic Studies Vol. II pp. 287-88.

doctrines and its essential articles of faith; as I might do in describing of the great historical Religions. For the word Hindu is not exclusively a religious denomination; it denotes also a country, and to certain degree a race. When we speak of Christian, a Mahomedan, or a Buddhist, we mean a particular religious community, in the widest sense, without distinction of race or place. When we talk of a Russian or a Persian, we indicate country or parentage without distinction of creed. But when a person tells me that he is a Hindu, I know that he means all three things together— Religion. Parentage and Country.”

Speaking of Hinduism as a Religion Sir Alfred Lyall said that:

“Hinduism was a tangled mangle of disorderly superstitions, the collection of rights, worships, beliefs, traditions and mythologies, that are sanctioned by the sacred books and ordinances of the Brahmins and are propagated by Brahmanic teachings.”

Lastly I will quote the definition given by a Hindu Mr. G. P. Sen who not merely a Hindu but is a student of Hinduism. In his book called ‘Introduction to the study of Hinduism’ Mr. Sen says :—

“ Hinduism is what the Hindus, or a major portion of them in a Hindu Community do. ”

Is there then no principle in Hinduism which all Hindus no matter what their other differences are, feel bound to render willing obedience? It seems to me there is and that principle is the principle of Caste. There may be a difference of opinion as to which matters constitute matters of essence so far as Hinduism is concerned. But there can be no doubt that Caste is one and an essential and integral part of Hinduism. Every Hindu—if he is not merely a statutory Hindu—believes in Caste and every Hindu—even one who prides himself on being a statutory Hindu—has a Caste. A Hindu is as much born into caste as he is born in Hinduism. Indeed a person cannot be born in Hinduism unless he is born in a Caste. Caste and Hinduism are inseparable. As Prof. Max Muller¹ observes :

“Modern Hinduism rests on the system of Caste as on a rock which no arguments can shake.”

It therefore follows that in so far as Manu lays down the creed of the Caste and in so far as Hinduism at its core is the creed of Caste the Manu Smriti must be accepted as the Book of Religion.

II

What are the Ethical and Religious norms prescribed by Manu for Hindus to observe and follow?

¹Science of Religion, p. 28.

To begin with, Manu divides Hindus into four varnas or social orders. He not only divides Hindus into four orders he also grades them. The following is his scheme of gradation.

X. 3. On account of his pre-eminence, on account of the superiority of his origin, on account of his observance of (particular) restrictive rules, and on account of his particular sanctification the Brahman is the Lord of (all) Varnas.

He proceeds to amplify his reasons and does so in the following characteristic manner :—

I. 93. As the Brahmana sprang from (Prajapati's i.e. Gods) mouth, as he was first-born, and as he possesses the Veda, he is by right the lord of this whole creation.

I. 94. For the self existent (Svayambhu i.e. God), having performed austerities, produced him first from his own mouth, in order that the offerings might be conveyed to the Gods and Manes and that this universe might be preserved.

I. 95. What created being can surpass him, through whose mouth the Gods continually consume the sacrificial viands and the manes the offerings to the dead.

I. 96. Of created beings the most excellent are said to be those which are animated; of the animated, those who subsist by intelligence; of the inteligent, mankind; and of the men, the Brahmins.

Besides the reason given by Manu the Brahmin is first in rank because he was produced by God from his mouth, in order that the offerings might be conveyed to the Gods and manes. Manu gives another reason for the supremacy of the Brahmins.

He says :—

I. 98. The very birth of a Brahmana is an eternal incarnation of the sacred Law (Veda); for he is born to (fulfil) the sacred law, and become one with Brahman (God).

I. 99. A Brahmana, coming into existence, is born as the highest on earth, the lord of all created beings, for the protection of the treasury of the Law.

Manu concludes by saying that :

I. 101. The Brahmana eats but his own food, wears but his own apparel, bestows but his own alms; other mortals subsist through the benevolence of the Brahmana."

Because according to Manu :

I. 100. Whatever exists in the world is the property of the Brahmana; on account of the excellence of his origin the Brahmana is, indeed, entitled to it all.

It is really an understatement to say that according to Manu the Brahman is a lord of all creation. For Manu gives a warning to the effect that :—

IX. 317. A Brahmana, be he ignorant or learned, is a great divinity, just as the fire, whether carried forth (for the performance of a burnt oblation) or not carried forth, is a great divinity.

IX. 319. Thus, though the Brahmans employ themselves in all (sorts) of mean occupations, they must be honoured in every way; (for each of) them is a very great deity.

Being a deity the Brahmin is above law and above the King. Manu directs :—

VII. 37. Let the King, after rising early in the morning, worship Brahmans who are well versed in the threefold sacred science and learned (in polity), and follow their advice

VII. 38. Let him daily worship aged Brahmans who know the Veda and are pure.....

Finally Manu says :

XI. 35. The Brahman is (hereby) declared (to be) the creator (of the world), the punisher, the teacher, (and hence) a benefactor (of all created beings); to him let no man say anything unpropitious, nor use any harsh words.

In the Code of Manu there are rules regarding the different occupations which the different orders are required to follow:

I. 88. To Brahmens he (Swayambhu Manu) assigned the duties of reading the Veda, of teaching it, of sacrificing, of assisting others to sacrifice, of giving alms, if they the rich, and if indigent, of receiving of gifts.

I. 89. To defend the people, to give alms, to sacrifice, to read the Veda, to shun the allurements of sensual gratification, are, in a few words, the duties of a Kshatriya.

I. 90. To keep herds of cattle, to bestow largeness, to sacrifice, to read the scriptures, to carry on trade, to lend at interest, and to cultivate land are prescribed or permitted to a Vaishya.

I. 91. One principal duty the supreme Ruler assigns to a Shudra; namely, to serve the before mentioned classes, without depreciating their worth.

I.74. Let such Brahmans as are intent on the means of attaining the supreme Godhead, and firm in their own duties, completely perform, in order, the six following acts:

X. 75. Reading the Vedas, the teaching others to read them, sacrificing, and assisting others, to sacrifice, giving to the poor if themselves have enough, and accepting gifts from the virtuous if themselves are poor, are the six prescribed acts of the first born class;

X. 76. But, among those six acts of a Brahmin, three are his means of subsistence; assisting to sacrifice, teaching the Vedas, and receiving gifts from a pure handed giver.

X. 77. Three acts of duty cease with the Brahman, and belong not to the Kshatriya; teaching the Vedas, officiating at a sacrifice, and, thirdly, receiving presents.

X. 78. Those three are also (by the fixed rule of law) forbidden to the Vaisya; since Manu, the Lord of all men, prescribed not those acts to the two classes, military and commercial.

X. 79. The means of subsistence, peculiar to the Kshatriya, are bearing arms, either held for striking or missile, to the Vaisya, merchandize, attending on cattle, and agriculture but with a view to the next life, the duties of both are alms giving, reading, sacrificing."

Besides prescribing rank and occupation Manu grants privileges to certain orders and imposes penalties on certain orders.

As to privileges those relating to marriage may be referred to first. Manu says :

III. 12. For the first marriage of the twice born classes, a woman of the same class is recommended but for such as are impelled by inclination to marry again, women in the direct order of the classes are to be preferred :

III. 13. A Sudra woman only must be the wife of a Sudra; she and a Vaisya, of a Vaisya; they two and a Kshatriya, of a Kshatriya; those three and a Brahmani of a Brahman.

Then there are privileges relating to occupations. These privileges stand out quite prominently when Manu deals with the question as to what a person is to do when he is in distress:

X. 81. Yet a Brahmen, unable to subsist by his duties just mentioned, may live by the duty of a soldier; for that is the next in rank.

X. 82. If it be asked, how he must live, should he be unable to get a subsistence by either of those employments; the answer is, he may subsist as a mercantile man, applying himself in person to tillage and attendance on cattle.

X. 83. But a Brahman and a Kshatriya, obliged to subsist by the acts of a Vaisya, must avoid with care, if they can live by keeping herds, the business of tillage, which gives great pain to sentient creatures, and is dependent on the labour of others, as bulls and so forth.

X. 84. Some are of opinion, that agriculture is excellent, but it is a mode of subsistence which the benevolent greatly blame, for the iron mouthed pieces of wood not only wound the earth, but the creatures dwelling in it.

X. 85. If through want of a virtuous livelihood, they cannot follow laudable occupations, they may then gain a competence of wealth by selling commodities usually sold by merchants, avoiding what ought to be avoided.

X. 86. They must avoid selling liquids of all sorts, dressed grain, seeds of tila, stones, salt, cattle, and human creatures.

X. 87. All woven cloth dyed red, cloth made of sana, of cshuma-bark, and of wool, even though not red; fruit, roots, and medicinal plants.

X. 88. Water, iron, poison, flesh-meat, the moon-plant, and perfumes of any sort; milk, honey, butter milk, clarified butter, oil of tila, wax sugar, and blades of cusa grass;

X. 89. All beasts of the forest, as deer and the like, ravenous beasts, birds, and fish; spirituous liquors, nili, or indigo, and lascha, or lac; and all beasts with uncloven hoofs.

X. 90. But the brahmen-husbandman may at pleasure sell pure tila-seeds for the purpose of holy rites, if he keep them not long with a hope of more gain, and shall have produced them by his own culture.;

X. 91. If he apply seeds of tila to any purpose but food, anointing, and sacred oblations, he shall be plunged, in the shape of a worm, together with his parents, into the ordure of dogs.

X. 92. By selling flesh-meat, lac or salt, a Brahmen immediately sinks low; by selling milk three days, he falls to a level with a Sudra.

X. 93. And by selling the other forbidden commodities with his own free will, he assumes in this world, after seven nights, the nature of a mere Vaisya.

X. 94. Fluid things may, however, be bartered for other fluids, but not salt for anything liquid; so may dressed grain for grain undressed, and tila-seeds for grain in the husk, equal weights or measures being given and taken.

X. 102. The Brahmen having fallen into distress, may receive gifts from any person whatever; for by no sacred rule can it be shown, that absolute purity can be sullied.

X. 103. From interpreting the Veda, from officiating at sacrifices, or from taking presents, though in modes generally disapproved, no sin is committed by priests in distress; for they are as pure as fire or water.

Compare with this what Manu has to say with regard, to what the other Varnas can do in an emergency, Manu says :

X. 96. A man of lowest class, who through covetousness, lives by the acts of the highest, let the king strip of all his wealth and instantly banish.

X. 97. His own office, though defectively performed, is preferable to that of another, though performed completely; for he, who without necessity discharges the duties of another class, immediately forfeits his own.

X. 98. A mercantile man, unable to subsist by his own duties, may descend even to the servile acts of a Sudra, taking care never to do what ought never to be done; but, when he has gained a competence, let him depart from service.

X. 99. A man of fourth class, not finding employment by waiting on the twice born, while his wife and son are tormented with hunger, may subsist by handicrafts.

X. 121. If a Sudra want a subsistence and cannot attend priest, he may serve a Kshatriya; or, if he cannot wait on a soldier by birth, he may gain his livelihood by serving an opulent Vaisya.

X. 122. To him, who serves Brahmens, with a view to a heavenly reward, or even with view to both this life and the next, the union of the word Brahmen with his name of servant will assuredly bring success.

X. 123. Attendance on Brahmens is pronounced the best work of Sudra; whatever else he may perform will comparatively avail him nothing.

X. 124. They must allot him a fit maintenance according to their own circumstances, after considering his ability, his exertions, and the number of those, whom he must provide with nourishment.

X. 125. What remains of their dressed rice must be given to him, and apparel which they have worn, and the refuse of their grain, and their old household furniture.

X. 126. There is no guilt in a man of the servile class who eats leeks and other forbidden vegetables; he must not have the sacred investiture; he has no business with the duty of making oblations to fire and the like, but there is no prohibition against his offering dressed grain as a sacrifice, by way of discharging his own duty.

X. 127. Even Sudras, who were anxious to perform their entire duty, and, knowing what they should perform, imitate the practice of good men in the household sacraments, but without any holy text, except those containing praise and salutations, are so far from sinning, that they acquire just applause.

X. 128. As a Sudra, without injuring another man, performs the lawful acts of the twice-born, even thus, without being censured, he gains exaltation in this world and in the next.

X. 129. No superfluous collection of wealth must be made by a Sudra, even though he has power to make it, since a servile man,

who has amassed riches, becomes proud, and, by his insolence or neglect, gives pain even to Brahmens.

He concludes :—

X. 130. Such, as have been fully declared, are the several duties of the four classes in distress for subsistence, and, if they perform them exactly, they shall attain the highest beatitude.

The privileges to some were not merely social they were also financial, Says Manu :—

VIII. 35. From the man, who shall say with truth, 'This property, which has been kept, belongs to me', the king may take a sixth or twelfth part, for having secured it.

VIII. 36. But he, who shall say so falsely, may be fined either an eighth part of his own property, or else in some small proportion to the value of the goods falsely claimed, a just calculation having been made.

VIII. 37. A learned Brahmen, having found a treasure formerly . hidden, may take it without any deduction; since he is the lord of all.

VIII. 38. But of a treasure anciently deposited under ground, which any other subject or the king has discovered, the king may lay up half in his treasury having given half to the Brahmens.

IX. 323. Should the king be near his end through some incurable disease, he must bestow on the priests all his riches, accumulated his kingdom to his son, let him seek death in battle, or if there be no war, by abstaining from food.

VII. 127. Having ascertained the rates of purchase and sale, the length of the way, the expenses of food and of condiments the charges of securing the goods carried, and the net profits of trade, let the king oblige traders to pay taxes on their saleable commodities.

VII. 128. After full consideration, let a king so levy those taxes continually in his dominions, that both he and the merchant may receive a just compensation for their several acts.

VII. 129. As the leech, the suckling calf, and the bee, take their natural food by little and little, thus must a king draw from his dominions an annual revenue.

VII. 130. Of cattle, of gems, of gold and silver, added each year to the capital stock, a fiftieth part may be taken by the king; of grain, an eighth part, a sixth, or a twelfth, according to the difference of the soil, and the labour necessary to cultivate it.

VII. 131. He may also take a sixth part of the clear annual increase of trees, fleshmeat, honey, clarified butter, perfumes, medical substances, liquids, flowers, roots, and fruit.

VII. 132. Of gathered leaves, pot-herbs, grass, utensils made with leather or cane, earthen pots, and all things made of stone.

VII. 132. A king, even though dying with want, must not receive any tax from a Brahman learned in the Vedas, nor suffer such a Brahman, residing in his territories, to be afflicted with hunger.

VII. 134. Of that king, in whose dominion a learned Brahman is afflicted with hunger, the whole kingdom will in a short time be afflicted with famine.

VII. 137. Let the king order a mere trifle to be paid, in the name of the annual tax, by the meaner inhabitants of his realm, who subsist by petty traffic.

VII. 138. By low handicraftsmen, artificers, and servile men, who support themselves by labour, the king may cause work to be done for a day in each month.

VIII. 394. Neither a blind man, nor an idiot, nor a cripple, nor a man full seventy years old, nor one who confers great benefits on priests of eminent learning, shall be compelled by any king to pay taxes.

X. 118. A military king, who takes even a fourth part of the crops of his realm at a time of urgent necessity, as of war or invasion, and protects his people to the utmost of his power, commits no sin:

X. 119. His peculiar duty is conquest, and he must not recede from battle; so that, while he defends by his arms the merchant and husbandman, he may levy the legal tax as the price of protection.

X. 120. The tax on the mercantile class, which in times of prosperity must be only a twelfth part of their crops, and a fiftieth of their personal profits, may be an eighth of their crops in a time of distress, or a sixth, which is the medium, or even a fourth in great public adversity; but a twentieth of their gains on money, and other moveables, is the highest tax; serving men, artisans, and mechanics, must assist by their labour, but at no time pay taxes.

X. 187. To the nearest sapinda, male or female, after him in the third degree, the inheritance next belongs; then, on failure of sapindas and of their issue the samanodaca, or distant kinsman, shall be the heir; or the spiritual preceptor, or the pupil, or the fellow student, of the deceased.

IX. 188. On failure of all those, the lawful heirs are such Brahmens, as have read the three Vedas, as are pure in body and mind, as have subdued their passions; and they must consequently offer the cake; thus the rites of obsequies cannot fail.

IX. 189. The property of a Brahmen shall never be taken as an escheat by the king; this is a fixed law; but the wealth of the other classes, on failure of all heirs, the king may take.

The terms on which the different social orders should carry on their associated life has been defined by Manu in a set of rules which form a very important part of the morals of the Hindu House.

Manu ordains that:

X. 3. From priority of birth, from superiority of origin, from a more exact knowledge of scripture, and from a distinction in the sacrificial thread, the Brahmen is the lord of all classes.

IX. 317. A Brahmen, whether learned or ignorant, is a powerful divinity; even as fire is powerful divinity, whether consecrated or popular.

IX. 319. Thus, although Brahmens employ themselves in all sorts of mean occupations, they must invariably be honoured; for they are something transcendently divine.

VII. 35. A king was created as the protector of all those classes and orders, who, from the first to the last, discharge their several duties.

VII. 36. And all, that must be done by him, for the protection of his people, with the assistance of good ministers, I will declare to you, as the law directs, in due order.

VII. 37. Let the king, having risen at early dawn, respectfully attend to Brahmen, learned in the three Vedas, and in the science of ethics, and by their decision let him abide.

VII. 38. Constantly must he show respect to Brahmens, who have grown old, both in years and in piety, who know the scriptures, who in body and mind are pure; for he, who honours the aged, will perpetually be honoured even by cruel demons:

IX. 313. Let him not, although in the greatest distress for money, provoke Brahmens to anger by taking their property; for they, once enraged, could immediately by sacrifices and imprecations destroy him with his troops, elephants, horses and cars.

Such was to be the relationship in the field of political life. For ordinary social intercourse between the different Varnas Manu lays down the following rules:—

III. 68. A house-keeper has five places of slaughter, or where small living creatures may be slain; his kitchen-hearth, his grindstone, his broom, his pestle and mortar, his water-pot; by using which, he becomes in bondage to sin: