

HOW ANCIENT WISDOM GUIDES CORPORATE GOVERNANCE

A. D. Amar¹

DOI - <https://doi.org/10.58426/cgi.v4.i2.2022.1-24>

“...the ethical teachings of the "*Laws of Manu*" is very high, embracing almost every form of moral obligation recognized in the Christian religion.”

–Charles F. Aiken (Aiken, 1913)².

ABSTRACT

This paper provides some selected codes of conduct from the Laws of Manu that relate to management, particularly its corporate governance function. The Laws of Manu or the Manu's Code is the most ancient legal code of human behavior that is still so widely practiced in many parts of the world. For the sake of authenticity, these sections are reproduced in Sanskrit from the original manuscript and then interpreted based on the four comprehensive works of the last three centuries, for the use of the scholars and managers of organizations. After providing relevance to the contemporary management functions, the sections of the Manu's Code included in this work covers codes on treating the superiors; respecting the scholars; picking motivators based on desire or obligations; making an honest living; wealth and welfare; keeping the earth clean; gifting; autonomy and intrinsic motivation; structuring a council of advisors; appointing an assembly; qualifications of envoys; selecting and accomplishing popular goals; setting wages; taxes, and duties; conducting diplomacy and war including what to do on winning; and property rights and wealth. I also discuss some of the controversial issues pertaining to the Manu's Code and suggest further research for the interested scholars.

Key Words: Codes Of Conduct, Management, Corporate Governance, Organizations

¹ Professor of Management, Stillman School of Business Seton Hall University, South Orange, NJ 07079, USA
AD.Amar@shu.edu

² This citation from Charles F. Aiken, an accomplished Christian scholar is testimony enough that the *Laws of Manu*, the ancient code written to govern behavior of Brahmins, Kshatriyas and others in India, should not be taken as a religious code for the practice of Hindus alone. It is a seminal work from which every culture at any time can borrow some for improving and reinforcing its laws or codes of conduct. Because the Laws of Manu are so extensive, all occupations, all professions, such as business management, can find enough to give a new look to their codes and laws with a new perspective to improve the governance of their profession.

INTRODUCTION

Legal codes or laws have been essential for setting standards of human conduct for co-existing in communities, in social organizations, and for maintaining the safety and order. Knowledge about human existence and behavior has survived due to the legal codes because they have been around for as long as the records existed. The codes turned tribes into kingdoms, communes into civilizations, and chaotic masses into tranquil societies. The records, in many primitive media of communication, containing legal codes for the promulgation of the law go back as far as the third millennium BCE. These have existed in all civilized parts of the world and have been essential for the establishment of all leaders. Any study of history and civics will be incomplete without the study of the laws that controlled the people during that timeframe. Even the study of religion will be incomplete without studying the legal codes because, in most civilizations, for the most periods, religion ruled and controlled the legal code. Religious edicts, dogmas, ordinances, and dicta made up a substantial part of the law whether it was the Sumerian Code of Ur-Nammu, that in some medium has still survived, and the Code of Hammurabi of Babylon in Mesopotamia. The legal systems have also been found in the ancient India as the Laws of Manu or Manusmriti³, and the Edicts of Ashoka and in China, during the 7th Century CE, under the Tang Dynasty. There are probably more legal codes spread over the world history than the records of any other kind of societal knowledge.

Social turmoil because of the wars, natural calamities, diseases, disasters, and migration patterns had left a lot of gaps in human understanding to allow for the continuity of communication among people in the various parts of the world. These gaps have particularly appeared heavily in South Asia and the Far East. It is for these reasons that the existence of the Manu's Code had not been known to the West—Europe and America combined, until the large organized European invasions of India that began in the eighteenth-century CE, particularly the later ones under the Anglican flag. The discovery of the Manu's Code began with the inquest that the English began into the India's past, on its colonizing India. This search continued past the British withdrawal from India in 1947. The consequence was a revelation that the Manu's Code existed millennia earlier than

³ Hindu scriptures are divided into two major classes: *shruti* [heard] and *smriti* [recollected]. *Shruti* is the class of scriptures that have come straight from God and the class of *smriti* scriptures is made of those that are recollection or compilations with interpretation, etc. The adding of suffix “smriti” to Manu indicates that it is not a direct word from God but a compilation of the commandments from the Vedas.

what had been the previously known timeframe. This discovery raised the American interest in Manu and his laws. Many American universities, including Harvard, Chicago, California, Texas, to name just a few, got into the Code of Manu. This paper is an account of what several authors have done in digging deep into this code and provides its major points that are salient for the management of order in organizations. A very important feature of the Manu's Code is that it is not grounded in dogma, dicta or religious philosophy that is typically used in making the populations accept a code of conduct.

MANU AND HIS SHASTRA

In Sanskrit, the literal meaning of the word *Manu* is progenitor. While everyone -- *jiva* (with life breath) or *nirjiva* (without life breath) is believed to have come from Manu, the ancient Hindu scriptures use the word Manu as an abbreviation to convey the Sanskrit word "manushya" or "manava" for the equivalent of the English word "human," therefore, the Code of Manu is a code of conduct prescribed for all humans—arguing at an esoteric level for the behavior of mutual benefit of all humans. The behaviors covered in this code are not just for legal but all human responses, under all circumstance towards self and others, covering family, associates, and the society. It covers what to eat, when to eat, how to eat; how to sleep, which way to face when eating or sleeping, etc. It even covers how to urinate or excrete, how to prepare ground for dumping the refuse, how to take care of the environment, such as what to release in water and in what condition. Nevertheless, in the ancient India, kings commonly enforced the Manu's Code to keep the law-and-order because the Manu's Code was relatively well known, and well accepted since it is based on reason and logic. The purpose of Manu's Code is to form habits that get ingrained in humans to be positive, productive citizens of all their communities.

The personage of Manu appears in the *Bhagavad Gita* (IV-2) where Lord Krishna⁴ addresses him as the "father of humans." This helps us establish a line on the timing of Manu with reference to the timing of the *Bhagavad Gita* that is part of the Mahabharata⁵. On time scale, by one measure, Mahabharata occurred in 3137 BCE (Kak, 2012). This means that Manu is pre-3137 BCE and is considered to be the 7th Manu in the Hindu literature. So many other Hindu scriptures, such as the

⁴ Krishna is the 8th incarnation of Vishnu (the Sanskrit word for God); Buddha being the 9th.

⁵ Mahabharata is the 200,000-verse-long Hindu epic—the largest epic in the world, by some estimations, it is about ten times Homer's Iliad and Odyssey combined (Spodek & Mason, 2006).

*Rigveda*⁶ bring up Manu, leaving a lot to research about the founding of the universe or the code of human conduct—the two subjects associated with this name.

With the arrival of the invaders, particularly from the start of the common era, and the colonizers from the start of the second millennium CE⁷, the enforcement of the Manu's Code subsided. The invaders decided to enforce their own codes, such as the Sheria Law. However, when the British came as the East India Company, and later as the representative of the British Crown, they did not know how to administer their new subjects. It is then that they searched and found the *Manusmriti* (another name for the Laws of Manu or the Manu's Code) as the legal code by which the ancient Indian princely states ruled their subjects. Because this is how the Indians ruled themselves, the British selected the Manu's Code to govern the Indians (Flood, 1996:56).

THE MANU'S CODE OR THE LAWS OF MANU

All conduct of people in India has been governed by the Manu's Code that is also known as the *Manav Dharma Shastra*, *Manusmriti*, *Manavadharamasastra*, *Manu Shastra*, *Manu Samhita*, or *The Laws of Manu* among several others⁸. It is amongst the oldest comprehensive code in the human history as per the University of Chicago (O'Flaherty & Smith, 1991) that, according to the Hindu records, in some shape, existed since the advent of the human race, many millennia ago, when, with the Matsya Avatar-- the first incarnation of Vishnu—occurred to protect the human race from the floods of extinction. It was compiled as a volume in the year 1500 BCE (Jones, 1776)⁹. Jones translated *Manu Shastra* into English that became the first European entrance of a Hindu human behavior code for people in the West. This started a chain of Manu's Code coming to many European countries in many European languages and the discovery that European and Indian languages belonged to the same family of languages—named the Indo-European Family of Languages.

⁶ Rigveda, the first of the four—Rig, Yajur, Sama, and Atharva, is the oldest scripture in the Indo-European family of languages and is timed about the mid-second millennium BCE, when it was put to writing (Flood, 2003).

⁷ With, finally, the defeat of the Delhi kingdom ruler Prithvi Raj Chauhan, in 1192 CE, the invader Mohamad Ghauri decided to occupy Delhi and began the colonization of India that, later, brought the French, Spanish, Portuguese, Danish, Dutch, and British who established trading posts or colonized India.

⁸ This paper will use these words interchangeably to convey the term Manu's Code.

⁹ Please see citation (Kak, 2012) given in the Reference List and cited in this paper. According to his computer model, combined with what is given in *Bhagavad Gita*, the timing of Manu is prior to year 3137 BCE.

Organization of the Manu's Code. The Manu's Code is organized into twelve Discourses¹⁰. I have identified them by Roman numerals, starting with I and ending with XII. Each Discourse is divided into many Sections; each Section handles an issue. The number of sections varies with the topics covered in that discourse. A section is then divided into Verses, like couplets, written in Sanskrit¹¹, an ancient Indian language that was perfected during the first millennium BCE, with strict grammar rules, and a free flowing script replacing several other languages prevalent in India during that time, such as Prakrit and Pali¹². Sanskrit literally meant “cultured.” It became the language of the elite, particularly the Brahmins, conveying to us that *Manu's Code* was originally compiled by them to control their own behavior; however, over the time, it continued to expand in content and application. The first Discourse is about the creation of the universe, the second about the sources of the knowledge of dharma, the third about the duties of the householder, the fourth about the means of livelihood, the fifth about the sources of evil, the sixth about the duties of hermit and the renunciate, the seventh about the duties of the king, the eighth about the law, the ninth returns to the duties of the king after covering the law, the tenth is about social conditions, the eleventh about the expiation of sin and the twelfth about the philosophy of life (Jha, 1920)¹³.

The translations from Sanskrit to English. The technical terms, the ancient terminology, and the language used in conveying the Manu's Code necessitated me to seek help of many sources. Of the several translations of Manu's Code from Sanskrit to English that are available, I used four of them the most, in order, they are by Jha (1920), O'Flaherty & Smith (1991), Jones (1776), and

¹⁰ Mind it. Manu's use of word “Discourses” and not “Chapters,” makes me interpret that Manu's Code is not created as a book coming from authors but as a collection of discussions held among the learned and reinforces the concept that Manusmriti is heavily based in the Vedas.

¹¹ During the 18th century, Sir William Jones of the East India Company, when serving as a Supreme Court Justice in Calcutta, India, while looking for the local penal codes, discovered the Laws of Manu, learned Sanskrit, and translated the Laws of Manu into English. It was during the years following, when he was back in London, he continued his research, and found commonality between Sanskrit, Latin and the Romance Languages of Europe. As a result, he coined the term “Indo-European Languages” with Sanskrit as the “mother,” at the origin.

¹² Pali was the language of the commoners during the first millennium BCE and the period preceding, and eventually faded. With a desire to reach the masses, Gautama Buddha selected Pali for his sermons. The Brahmins started using Sanskrit with the goal to keep the knowledge they were developing among only the few people—the educated and intelligent, exclusively.

¹³ I have borrowed this organization and all the Sanskrit verses from *Manusmriti with the commentary of Medhatithi* by Ganganatha Jha from the Wisdom Library. It is a big project on the Laws of Manu that they have undertaken (<https://www.wisdomlib.org/hinduism/book/manusmriti-with-the-commentary-of-medhatithi>).

Buhler (1886). I used the Sanskrit versions, and rarely any Hindi translation. This is how I got the translations and interpreted and compiled the meaning; however, two of them were used the most, first, *Manusmriti with the Commentary of Medhatithi* that is considered to have been done between 800 and 1000 CE (Jha, 1920). The second one I used for the English language commentary on Manu came from the University of Chicago's Manusmriti project by Wendy Doniger O'Flaherty and Brian Smith (1991).

After referring to all these works and checking the translations of the Sanskrit verses, I came up with a consensus from the literature for inclusion in this paper.

THE CANONS

Aiken (1913), writing in the *Catholic Encyclopedia*, states that the ethical teachings of the Manu's Code is very high. According to him, it embraces "almost every form of moral obligation recognized in the Christian religion". O'Flaherty and Smith (1991: xvii) write that Manu's Code encompasses the representation of life in the world. It is salient for more than just the Hindus or the Indians—the land where it was commissioned and composed. Buhler (1886) of the University of Vienna who translated it into English, considers it to have probably been written by many. O'Flaherty and Smith (1991) of the University of Chicago who analyzed and translated it into English, consider it to be of the encyclopedic scope. From a deep read of the code, one will easily make out that many people in many parts of the world, in principle, will agree with many of the tenets of the Manu's Code. For example: nonviolence, vegetarianism, and making personal sacrifices for the greater good, and its emphasis on preserving the value of life or the breath of life even if many codes need to be bypassed.

Relevance to the Contemporary Business Management

Manu's Code is not just a legal code; in fact, the legal part does not begin in the earnest until the eighth Discourse, and then too, it turns to the duties of the king. If we consider king as the leader or CEO of a company or an individual with the power to make decisions that impact a large number of people, we will come to accept that Manu's code has a lot of application to the contemporary society. And it is for this reason that a number of scholars who have put a lot of study into it believe that Manu has relevance to the whole world and is applicable to the management of people and their affairs in a very prudent way.

Manu also has a lot of relevance to the individual. The code is not just how to deal with others but also with how to manage yourself and how to play an ethical role when dealing with the family,

community, the larger society, and the physical environment. What is so impressive about Manu is that, although written or composed many millennia ago, everybody can speak on it and find a lot that can be suited to run their lives in the contemporary times.

Hindu life mostly, and Indian life generally, even today, is substantially run according to the Manu's Code, however, mostly unknowingly, because it is so smoothly embedded in people's daily lives. In addition to the Hindus and Indians, Manu's code is very much used in many countries, particularly, Cambodia, Indonesia, Thailand, Sri Lanka, Nepal, to name just a few.

SELECTED CODES OF RELEVANCE TO CORPORATE GOVERNANCE

For this paper that is focusing on management, it is not possible, and would not be prudent, to cover all 2,685 verses, covering all kinds of issues and dilemmas that humans could face because it covers dharma (O'Flaherty & Smith 1991: xvii), a word that can substitute so many words in the English language, such as duty, obligation, righteous, virtuous, principle, practice, law, justice, and religion, and probably even some more.

What should drive our actions—desire or obligation? The Laws of Manu, compiling the codes, starts with: “Learn the dharma¹⁴ that has been ever followed and assented by the heart of learned men, good men, who have neither hate nor passion:”

विद्वद्भिः सेवितः सद्भिर्नित्यमद्वेषरागिभिः ।
हृदयेनाभ्यनुज्ञातो यो धर्मस्तं निबोधत ॥ MS II-1 ॥¹⁵

It further states that the Vedas, which guide the dharma, emphasize letting obligations drive our actions, not desires, because by acting on desire, one puts self on top, but by letting obligation become the driver, one places a higher priority on letting what will be good for others. Manu, while letting this principle of the Vedas stand, creates some room for desire to play a role in our actions:

कामात्मता न प्रशस्ता न चैवैहास्त्यकामता ।
काम्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः ॥ MS II-2 ॥

Consistent with the principle to govern human behavior by obligation rather than desire, Manu reiterates, “Acting out of desire is not approved, however, in this world, there is no absolute abstinence of desire; for even the study of the Vedas is out of desire, as well as every act prescribed in the Vedas” (MS II-2). He further adds:

¹⁴ Dharma in Sanskrit has many interpretations, including duty, obligation, right, ethic, among others. Because religion in Sanskrit is literally dharma, therefore, it also substitutes religion with the notion that religion has to cover all the interpretations of dharma given in the previous sentence.

¹⁵ All Sanskrit verses in original from Manu Shastra come from the Wisdom Library (Jha, 1920).

सङ्कल्पमूलः कामो वै यज्ञाः सङ्कल्पसम्भवाः ।
व्रतानि यमधर्माश्च सर्वे सङ्कल्पजाः स्मृताः ॥ MS II-3 ॥

Desire has its root in thought, and sacrifices proceed from thought; vows and restraints, etc. are also described as originating in thought (MS II-3).

यः कश्चित् कस्य चिद् धर्मो मनुना परिकीर्तितः ।
स सर्वोऽभिहितो वेदे सर्वज्ञानमयो हि सः ॥ MS II-7 ॥

Whatever Dharma that Manu described in his code for whatever person was all proclaimed in the Vedas because Vedas contain all the knowledge (MS II-7). This is how, Manu surrenders all authority on his code, like anything else, to the Vedas and conveys that he only interpreted and compiled what is given in the Vedas.

Give knowledge only to the deserving. The Hindus spent their lives, making many sacrifices, in the search of knowledge, and loved what they discovered or acquired. It is for this reason that they have been very protective of their knowledge. They kept it close to them, more secured than their lives. They did not put anything in writing, instead, delivered their knowledge personally to whomsoever they wanted to pass it. To implement the oral tradition, residential ashrams (boarding schools) were created. Residency to which was extremely exclusive, and it came with a pledge to never pass the knowledge on to anyone except the most deserving and who will be able to protect and preserve it. They were so afraid of it getting passed on to the hands of those who would abuse it—put to the wrong use. Manu conveys the essence of the latter in the following principle:

नापृष्टः कस्य चिद् ब्रूयान्न चान्यायेन पृच्छतः ।
जानन्नपि हि मेधावी जडवल्लोक आचरेत् ॥ MS II-10 ॥

One should not instruct anyone unless he is asked [to do so]; nor instruct anyone who asks for it in an improper manner; even though possessing the knowledge, [under these circumstances]¹⁶ the wiseman should behave, among [the non-deserving men asking for the knowledge], as if he is ignorant.

धर्मार्थो यत्र न स्यातां शुश्रूषा वाऽपि तद्विद्या ।
तत्र विद्या न वसव्या शुभं बीजमिवौषे ॥ MS II-12 ॥

¹⁶ I am using squared brackets to enclose the text that I am adding to provide clarity and interpretation.

Learning should not be sown where there is neither religion nor profit¹⁷; nor suitable obedience, just as a healthy seed should not be sown on unfertile soil¹⁸.

How to treat your superiors. The Hindus revere their parents, gurus, teachers, and others who are senior in age, relational or professional rank higher than theirs. Manu is basically codifying this practice. It is very well practiced in India by everyone, even today.

शय्याऽऽसनेऽध्याचरिते श्रेयसा न समाविशेत् ।
शय्याऽऽसनस्थश्चैवेनं प्रत्युत्थायाभिवादयेत् ॥ MS II-119 ॥

One should not sit with a superior upon the couch or seat prepared for him; and if he himself is happened to be seated, the person should rise to greet the superior and salute him [MS II-119].

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।
चत्वारि तस्य वर्धन्ते आयुर्धर्मो यशो बलम् ॥ MS II-121 ॥

Those who, as a habit, greet the elders achieve four outcomes – longer life, knowledge, fame, and power (MS II 121).

Making an honest living. Assuming endowed life of 100 years, Manu's code divides it into four ashrams (stages of life) of 25 years each. The first one is called the brahmacharya ashram (pure, simple, and celibate conduct), the second is called the grihastha ashram (family life), the third is the vanaprastha ashram (retired life), and the fourth is called the sannyasa ashram (renunciation). The Manu's Code has behavior sets for each quarter of life and many people actually try to observe it to some extent. As we proceed, more on these observations will be cited.

ऋतमुञ्छशिलं ज्ञेयममृतं स्यादयाचितम् ।
मृतं तु याचितं भैक्षं प्रमृतं कर्षणं स्मृतम् ॥ MS IV-5 ॥
सत्यानृतं तु वाणिज्यं तेन चैवापि जीव्यते ।
सेवा श्ववृत्तिराख्याता तस्मात् तां परिवर्जयेत् ॥ MS IV-6 ॥

Trade or business is permitted. These canons are formulated for the highest caste of the Hindu class system. These people typically engage in the professions of art, education, research,

¹⁷ The Hindus practiced capitalism and valued having profit. That is why, the three reasons why you should give someone your knowledge is either to abide by the religious requirements, or profit, or obedience from the person who is to get the knowledge, such as under legal orders. This means that one should not give knowledge without getting something in return.

¹⁸ After suffering huge setbacks in north India, when Alexander retreated, he left back Nicator Seleucus as his general. Who tried his hardest to have a father-son run medical ashram sell their knowledge at their asking price, but they refused to do that and when Seleucus gave them an ultimatum, they took the time and burned all their books than let him take them for a price or by force. After Alexander's retreat from India for Mesopotamia, Seleucus pushed south in India on Alexander's departure for Mesopotamia, waged a war against King Chandragupta Maurya and suffered a heavy defeat.

discovery, music, and other intellectual pursuits; however, Manu is not anti to their taking on trade or business for livelihood while recognizing that trade or business is unlawful for them (MS IV - 6)¹⁹.

Living by gleaning and gathering [leftover grains after harvesting is done] is a lawful way of life, living off the unsolicited is “nectar”; alms received by begging is “mortal” and farming is “deadly” way of life [mind it that these codes were originally written for the priest community consisting of the Brahmins] (MS IV-5). Trade [or business] is both truth and unlawful [way of life] which one may take; Servility is like living dog’s life, one should avoid it (MS IV-6).

सन्तोषं परमास्थाय सुखार्थी संयतो भवेत् ।
सन्तोषमूलं हि सुखं दुःखमूलं विपर्ययः ॥ MS IV-12 ॥

Contentment brings happiness. Manu’s code declares that happiness comes from contentment rather than attaining the fulfillment of desires, because on the fulfillment of one, the person gets more desires, in an unending cycle.

Having perfectly stable contentment is how one attains happiness; extraction of contentment is happiness, whereas from its opposite comes sadness (MS IV-12).

Secret of wealth and welfare. The Laws of Manu teach about how to dress, speak, and think, etc. to gain intelligence and wealth.

वयसः कर्मणोऽर्थस्य श्रुतस्याभिजनस्य च ।
वेषवाग्बुद्धिसारूप्यमाचरन् विचरेदिह ॥ MS IV-18 ॥
बुद्धिवृद्धिकराण्याशु धन्यानि च हितानि च ।
नित्यं शास्त्राण्यवेक्षेत निगमांश्चैव वैदिकान् ॥ MS IV-19 ॥

He should behave here in this world by maintaining his dress, speech, and thoughts appropriate to his age [Manu brings in here the four life ashrams], occupation, wealth, learning and ancestry (MS IV-18). For ever-increasing intelligence, wealth, and welfare, one should daily go over the treatises and the knowledge from the Vedas (MS IV-19).

¹⁹ What is important for me to comment is that the reader will realize, when going over the Manu’s Code that while, it canonizes behavior with the minutest detail, it, in most cases, allows freedom to people to do their way after pondering his codes. This is consistent with similar instruction from Lord Krishan when in Bhagavad Gita (BG XVIII-63, he states: इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया | विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ BG XVIII-63 ॥

“Thus, I have taught you the secret of secrets, the utmost knowledge; Ponder over it deeply, and then, do as you wish.”

Both these verses are in line with keeping Hindu free of any dogma, ordinance, dictum, laws, etc. In my knowledge the only religion to do that, as it is contrary to what traditionally the religions do.

Code on keeping the earth clean. Manu gets into many environmental responsibilities, such as water, ground, etc. The earth by Hindu code is considered as “mother” and worshiped and treated as mother. There is a special place for greenery, nature, animals, all living and unliving things as God’s creations and deserve to be treated accordingly.

नाप्सु मूत्रं पुरीषं वा ष्ठीवनं वा समुत्सृजेत् ।
अमेध्यलिप्तमन्यद् वा लोहितं वा विषाणि वा ॥ MS IV-56 ॥

One will not release into water urine, feces, spittings, or anything else contaminated by the unclean things, blood, or toxins (MS IV-56).

Code on gift acceptance. There are codes regulating the receiving of gifts for making sure that the right kind of gifts are received, and the wrong ones are disapproved (the right and wrong are based on from who they are received, also). Verse IV-84 narrates the detail, for example, Manu bans receiving gifts from a king or ruler (*lord of men*) who is non-Kshatriya and, therefore, an illegitimate king-- that means not brought up and trained to be a king for many generations. Receiving gifts from him amounts to the recognition of a non-Kshatriya as a king. Similarly, the code disapproves receiving gifts from the various barred occupations, such as oil-presses, slaughterhouses, taverns, or living-off brothel houses. The reprehensibility for violation has weightage depending on the occupation, such as, for an oil-press, it is ten times that of a slaughterhouses, for a grogshop or tavern, it is ten times a slaughterhouse, for a brothel house, it is ten times of a tavern, and for a king, it is ten times of a brothel house (MS IV-85).

न राज्ञः प्रतिगृह्णीयादराजन्यप्रसूतितः ।
सूनाचक्रध्वजवतां वेशेनैव च जीवताम् ॥ MS IV-84 ॥
दशसूनासमं चक्रं दशचक्रसमो ध्वजः ।
दशध्वजसमो वेशो दशवेशसमो नृपः ॥ MS-IV-85 ॥

Promotes autonomy and intrinsic motivation at work. In management, the newest approach for the effectiveness on knowledge work, places a greater emphasis on autonomy and intrinsic motivation. Manu’s code gives it so clearly in this document that is like three millennia year old now:

Manu takes desire as motivation. We know that desire is the reason of our miseries, however, in Manu’s code, desires are accepted and managed, as is given below:

कामात्मता न प्रशस्ता न चैवैहास्त्यकामता ।
काम्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः ॥ MS V-2 ॥

While it is right that one should not be driven by desires, but in this world, there is no absence of desire; even the study of Vedas is driven by desire and as is every other act called for in the Vedas.

For success on pursuits, go alone. Manu states to go alone as solitary man is more likely to be accepted and to succeed on ambitious pursuits; specifically, he writes:

एक एव चरेन्नित्यं सिद्ध्यर्थमसहायवान् ।
सिद्धिमेकस्य सम्पश्यन्न जहाति न हीयते ॥ MS V-42 ॥

To attain success in pursuits, the man should always go alone, without a companion; he should realize that success comes to the solitary man; one [who goes alone] neither forsakes, nor becomes forsaken [would not have to depend on anyone else either for deciding or for executing].

Leader should have a counsel of seven or eight advisors having full security of appointment. Further, Manu suggests delegating the task. To enable honest counseling, Manu's code advises king or leader to have advisors who are secured and have good solid background of the affairs²⁰.

मौलान् शास्त्रविदः शूरान् लब्धलक्षान् कुलोद्भवान् ।
सचिवान् सप्त चाष्टौ वा प्रकुर्वीत परीक्षितान् ॥ MS VII-54 ॥

अपि यत् सुकरं कर्म तदप्येकेन दुष्करम् ।
विशेषतोऽसहायेन किं तु राज्यं महोदयम् ॥ MS VII-55 ॥

तेषां स्वं स्वमभिप्रायमुपलभ्य पृथक् पृथक् ।
समस्तानां च कार्येषु विदध्याद् हितमात्मनः ॥ MS VII-57 ॥

He (the king/leader) should appoint seven or eight hereditary [appointment runs in the family, from father to son] advisors who know the rules/codes, are brave and distinguished, born of noble families, and thoroughly tested (MS VII-54). Even when something is easy to do, it can become hard for one man to do, what to talk of ruling a highly productive kingdom that involves great issues [Manu proposes delegation] (MS VII-55). After ascertaining the opinion of each of his ministers individually and collectively; he shall do what is beneficial to himself [in his role as the leader because the responsibility of the decision falls on him], in running his affairs. (MS VII-57)

Who should be the envoy? Manu recommends the qualities and qualifications of the person to represent the interests of the king/leader/ruler as his envoy or ambassador. The code advises on how to select such a person for the envoy position. What traits and qualities such people should possess are given below:

दूतं चैव प्रकुर्वीत सर्वशास्त्रविशारदम् ।
इङ्गिताकारचेष्टज्ञं शुचिं दक्षं कुलोद्भूतम् ॥ MS VII-63 ॥
अनुरक्तः शुचिर्दक्षः स्मृतिमान् देशकालवित् ।
वपुष्मान् वीतभीर्वाग्मी दूतो राज्ञः प्रशस्यते ॥ MS VII-64 ॥

²⁰ Fredrick W. Taylor's principles are very much like what is covered here in Manu's Code.

He [leader] should appoint as his ambassador a man who is well versed in all the teachings, understands the involuntary movements, facial expressions, and gestures; he is honest, skillful, and born of a noble family (MS VII-63). The ambassador should be well-liked, is loyal, honest, clever, possesses good memory, is conversant with the place and time, handsome of body, fearless, and eloquent (MS VII-64).

How to accomplish popular goals. The king [or leader] should use a four-step process to accomplish gains for his followers-- what they want.

एतच्चतुर्विधं विद्यात् पुरुषार्थप्रयोजनम् ।
अस्य नित्यमनुष्ठानं सम्यक् कुर्यादतन्द्रितः ॥ MS VII-100 ॥

अलब्धमिच्छेद् दण्डेन लब्धं रक्षेदवेक्षया ।
रक्षितं वर्धयेद् वृद्ध्या वृद्धं पात्रेषु निक्षिपेत् ॥ MS VII-101 ॥

He shall recognize the four ways for accomplishing the people's goals; and he shall tirelessly work to execute them (MS VII-100). [Those four ways are:] He will seek to obtain by force what has not been gained [through normal negotiation process]; what has been gained, he will save with careful attention; what has been saved will be increased by adding to it, and what has been added shall be bestowed to the deserving [including those working for him] (MS VII-101).

Wage rates, taxes, and duties. Going over Manu's Code, one can easily make out that it promotes a capitalist, free economy with many goals that many countries are working to achieve even now, millennia after *Manusmriti*.

ये कार्थिकेभ्योऽर्थमेव गृह्णीयुः पापचेतसः ।
तेषां सर्वस्वमादाय राजा कुर्यात् प्रवासनम् ॥ MS VII-124 ॥

राजा कर्मसु युक्तानां स्त्रीणां प्रेष्यजनस्य च ।
प्रत्यहं कल्पयेद् वृत्तिं स्थानं कर्मानुरूपतः ॥ MS VII-125 ॥

पणो देयोऽवकृष्टस्य षडुत्कृष्टस्य वेतनम् ।
षण्मासिकस्तथाऽच्छादो धान्यद्रोणस्तु मासिकः ॥ MS VII-126 ॥

क्रयविक्रयमध्वानं भक्तं च सपरिव्ययम् ।
योगक्षेमं च सम्प्रेक्ष्य वणिजो दापयेत् करान् ॥ १२७ ॥

यथाऽल्पाल्पमदन्त्याद्यं वार्योकोवत्सषट्पदाः ।
तथाऽल्पाल्पो ग्रहीतव्यो राष्ट्राद् राज्ञाब्दिकः करः ॥ MS VII-129 ॥

The king should ordain banishment and confiscate the property of all evil minded-people who would take money [bribes or kickbacks] from those engaged in business (MS VII-124). He should

set daily employment for women and menial workers according to their status and work (MS VII-125)²¹. One pana (an ancient Indian coin) should be paid as daily wage to the lowest and six panas to the highest [Manu's Code puts a range on wages for workers; however, openly promotes business and the making of profit]; clothing every six months, and a bucket of grain every month [assumes responsibility beyond wages] (MS VII-126). The king should impose excise duties on traders after auditing their buying and selling accounts, journey involved, cost of food and other accessories and of safety and security (MS VII-127). The king should always levy taxes in his kingdom after consideration of the ways the kingdom and the subjects who work are rewarded; just as the leech, calf, and the bee eat their food bit by bit, the king should collect the annual taxes little by little. (MS VII-128(129)).

Diplomacy and war. The Laws of Manu contains a lot about diplomacy and war, going in a nice detail, such as what I produce below from Discourse VII as an example of diplomacy, alliance, and war. There is much more detail on war than anything else in Discourse VII.

सन्धिं तु द्विविधं विद्याद् राजा विग्रहमेव च ।
उभे यानासने चैव द्विविधः संश्रयः स्मृतः ॥ ma VII-162 ॥

समानयानकर्मा च विपरीतस्तथैव च ।
तदा त्वायतिसंयुक्तः सन्धिर्ज्ञेयो द्विलक्षणः ॥ MS VII-163 ॥

स्वयङ्कृतश्च कार्यार्थमकाले काल एव वा ।
मित्रस्य चैवापकृते द्विविधो विग्रहः स्मृतः ॥ MS VII-164 ॥

The king should know that there are two types of alliance, two types of war, and two types of marching, camping and seeking refuge (MS VII-162). Alliance that has both present and future, has two distinct kinds: one when to march together, and when move in the opposite directions (MS VII-163). War is also of two kinds: the one that is waged of one's own design and purpose, and the second to avenge as ally; is it at the right time or wrong time (MS VII-166).

What to do after winning. Manu very smartly covers how a king [leader], after a victory [cf, corporate wars—acquisitions and mergers], should consolidate the territory [assets], and how to deal with the vanquished population [employees of the acquired company].

²¹ This verse shows that women were accepted to work and that there was concern for their fair wages.

There is also a good coverage of how to consolidate conquered territory and how to integrate as indicated by a few verses given below. There is a lesson in here to learn for business management. Acquisitions and mergers are the war and consolidation and can take a lot from the verses that I am producing below from the Laws of Manu:

जित्वा सम्पूजयेद् देवान् ब्राह्मणांश्चैव धार्मिकान् ।
प्रदद्यात् परिहारार्थं ख्यापयेदभयानि च ॥ MS VII-201 ॥

सर्वेषां तु विदित्वेषां समासेन चिकीर्षितम् ।
स्थापयेत् तत्र तद्वश्यं कुर्याच्च समयक्रियाम् ॥ MS VII-202 ॥

प्रमाणानि च कुर्वीत तेषां धर्मान् यथोदितान् ।
रत्नैश्च पूजयेदेनं प्रधानपुरुषैः सह ॥ MS VII-203 ॥

आदानमप्रियकरं दानं च प्रियकारकम् ।
अभीप्सितानामर्थानां काले युक्तम् ?? ॥ MS VII-204 ॥

सर्वं कर्मैदमायत्तं विधाने देवमानुषे ।
तयोर्देवमचिन्त्यं तु मानुषे विद्यते क्रिया ॥ MS VII-205 ॥

After conquering, the king should worship the gods and the religious priests; he should issue tax exemptions and proclaim promises of safety (MS VII-201). After ascertaining the intentions of all those (conquered people), he (the conquering king) should set in charge [on the throne], a member of the dynasty [of the vanquished king] (MS VII-202). He [the victor king, *cf*, acquiring company] should reinstate their own laws [the laws of the vanquished] as had already been declared; he should honor the installed king and other important players with jewels [precious gifts and adorations] (MS VII-203). What is taken or is lost [during the war] displeases the vanquished and reinstating those causes pleasure; each [removing what caused them displeasure and reinstating what will please them] should be implemented at the appropriate time (MS VII-204) [attending to their displeasure and bringing back their pleasure will win over the hearts of those vanquished]. All that is given here is dependent on both the divine and human disposition; of these two, the divine is incomprehensible, but we can do something about what is within human power (MS VII-205).

सह वाऽपि ब्रजेद् युक्तः सन्धिं कृत्वा प्रयत्नतः ।
मित्रं हिरण्यं भूमिं वा सम्पश्यंस्त्रिविधं फलम् ॥ MS VII-206 ॥

पाष्णिग्राहं च सम्प्रेक्ष्य तथाक्रन्दं च मण्डले ।
मित्रादथाप्यमित्राद् वा यात्राफलमवाप्नुयात् ॥ MS VII-207 ॥

हिरण्यभूमिसम्प्राप्त्या पार्थिवो न तथैधते ।
यथा मित्रं ध्रुवं लब्ध्वा कृशमप्यायतिक्षमम् ॥ MS VII-208 ॥

धर्मज्ञं च कृतज्ञं च तुष्टप्रकृतिमेव च ।
अनुरक्तं स्थिरारम्भं लघुमित्रं प्रशस्यते ॥ MS VII-209 ॥

प्राज्ञं कुलीनं शूरं च दक्षं दातारमेव च ।
कृतज्ञं धृतिमन्तं च कष्टमाहुररिं बुधाः ॥ MS VII-210 ॥

आर्यता पुरुषज्ञानं शौर्यं करुणवेदिता ।
स्थौललक्ष्यं च सततमुदासीनगुणौदयः ॥ MS VII-211 ॥

Behaving as a conqueror. Very smartly, Manu focuses on peace, normalcy, and prosperity after victory in war. It is summarized in the above verses (MS VII-206-211). Following up from Verse VII-205, Manu's Code asks the victor to take pains to join in alliance [with the vanquished king] because victory gives the triple fruits of ally, gold, and territory [and turn him into ally] (MS VII-206). On carefully observing [the defeated king] in his circle in the rear guard, and another ally who occupies position next to him, the king shall get the outcome of his expedition from his friend or enemy (MS VII-207). The king does not prosper or gain power as much from having gold and land that he does by gaining a strong ally, who may be weak now [having been vanquished] but may have a lot of possibilities in the future (MS VII-208). An ally who may seem to be immaterial may still be recommended if he understands justice, is gratuitous, loyal, determined in his convictions, and his people are satisfied of him (MS VII-209). Those who know say that arch enemy is he who is intelligent, well-born, fearless, clever, kind, thankful, and determined (MS VII-210). Gentlemanliness, knowing people's nature, valor, caring nature, and broad aims always are the advantageous qualities of an impartial ruler (MS VII-211).

क्षेम्यां सस्यप्रदां नित्यं पशुवृद्धिकरीमपि ।
परित्यजेन्नृपो भूमिमात्मार्यमविचारयन् ॥ MS VII-212 ॥

Self-preservation is supreme. Manu allows self-preservation at any cost. If needed to save himself, a king should give up territory, even if this land is safe, always yields good crops, and cattle thrive on it; he should not mind that he is doing this in his own interest (MS VII-212).

Discourse VIII of the Laws of Manu goes over civil and criminal law, covering topics such as constitution and the courts of justice. It covers fines and other punishments. A few samples of these are provided in the following section:

पणानां द्वे शते सार्धे प्रथमः साहसः स्मृतः ।
मध्यमः पञ्च विज्ञेयः सहस्रं त्वेव चोत्तमः ॥ MS VIII-138 ॥

ऋणे देये प्रतिज्ञाते पञ्चकं शतमर्हति ।
अपह्वे तद् द्विगुणं तन् मनोरनुशासनम् ॥ MS VIII-139 ॥

वसिष्ठविहितां वृद्धिं सृजेद् वित्तविवर्धिनीम् ।
अशीतिभागं गृह्णीयान् मासाद् वार्धुषिकः शते ॥ MS VIII-140 ॥

As a general rule, the minimum level [of fine] should be two-hundred-fifty panas [ancient Indian coin]; the mid-level is to be five hundred and the highest a thousand (MS VIII-138). On the acknowledged debt, the debtor deserves [to pay interest at a rate of] five percent; in case of denial [proven to be right], it will be doubled, this is Manu's ordinance (MS VIII-139). A money lender can stipulate the interest rate to increase his capital as per Vasishtha [a Vedic scholar from the prehistoric time] decree; he shall take the eightieth part [one and a quarter percent] every month.

How to move the caste class. The next few verses talk about how those other than the Brahmin class can succeed. As we know that, originally, the Manusmriti was written for the Brahmins, and then for kings and later it became a universal legal code. Some of the verses pertaining to this are given below.

ब्राह्मणार्थे गवार्थे वा देहत्यागोऽनुपस्कृतः ।
स्त्रीबालाभ्युपपत्तौ च बाह्यानां सिद्धिकारणम् ॥ MS X-62 ॥

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।
एतं सामासिकं धर्मं चातुर्वर्ण्येऽब्रवीन् मनुः ॥ MS X-63 ॥

शूद्रायां ब्राह्मणाज् जातः श्रेयसा चेत् प्रजायते ।
अश्रेयान् श्रेयसीं जातिं गच्छत्या सप्तमाद् युगात् ॥ MS X-64 ॥

Manu gives a process by which those in the low caste [as a tribe] can move into a higher caste: Giving up one's body [life] unrecompensed for the sake of a priest, a cow, or to save a woman and children is how an excluded [low caste] could achieve success [in being elevated to the higher caste] (MS X-62). Nonviolence, truthfulness, not stealing [in the broader sense], no illegal appropriation, purity, and control of the senses is the sum and substance of the duties of the four classes [i.e., Brahmin, Kshatriya, Vaishya, and Shudra] (MS X-63).

Exemptions on receiving gifts and eating. Another important dilemma taken up in Manu's Code is about what is permissible to be eaten. It is presented and solved in the following section [in essence, there is a lot of wisdom in the following verses that can be applied in many situations]:

सर्वतः प्रतिगृह्णीयाद् ब्राह्मणस्त्वनयं गतः ।
पवित्रं दुष्यतीत्येतद् धर्मतो नोपपद्यते ॥ MS X-102 ॥

नाध्यापनाद् याजनाद् वा गर्हिताद् वा प्रतिग्रहात् ।
दोषो भवति विप्राणां ज्वलनाम्बुसमा हि ते ॥ MS X-103 ॥

जीवितात्ययमापन्नो योऽन्नमत्ति ततस्ततः ।
आकाशमिव पङ्केन न स पापेन लिप्यते ॥ MS X-104 ॥

A Brahmin in adversity may receive gifts from all because the contention that what is purifying can be polluted is not established by the law (MS X-102). Taking gifts from hated criminals or teaching them or [performing] sacrifice for them will not default the Brahmins because they are the equals of fire or water [purifiers]²² (MS X-103). A man on the brink of losing his life will not be smeared by eating the food of anyone, no matter who (MS X-104)²³.

Going further on the importance of life and going against Manu's Code to preserve it is given below in X-108:

क्षुधार्तश्चात्तुमभ्यागाद् विश्वामित्रः श्वजाघनीम् ।
चण्डालहस्तादादाय धर्माधर्मविचक्षणः ॥ MS X-108

Vishwamitra [a sage scholar of the Vedic period], who had the knowledge of the right and wrong, when tormented by hunger [after a very long meditation in remote isolation] did not do anything wrong when he decided to eat the hind buttock of a dead dog from the hand [touch] of a Chandala [a very low class of hunters and butchers] against the code (MS X-108) [because saving a life is more important].

²² Here, Manu's statement implies that Brahmins themselves are like fire or water that purify; therefore, nothing wrong is done if they take gifts from them, teach them, or perform sacrifices for them.

²³ We again see the evidence that Manu's Code itself states that it should not be taken as an ordinance—read, ponder, and decide. Violate it if you so decide. It trusted the Brahmins, giving them full freedom—a behavior that continued to all Hindus as the code got extended to the commoners.

Property rights and wealth. Hindus have had strong capitalist values and Manu’s Code, like any other Hindu scripture, promoted property and property rights. A number of verses in Discourse X promote property ownership and ways to earn money.

सप्त वित्तागमा धर्म्या दायो लाभः क्रयो जयः ।
प्रयोगः कर्मयोगश्च सत्प्रतिग्रह एव च ॥ MS X-115 ॥

विद्या शिल्पं भृतिः सेवा गोरक्ष्यं विपणिः कृषिः ।
धृतिभैक्षं कुसीदं च दश जीवनहेतवः ॥ MS X-116 ॥

There are seven legal ways to acquire property: inheriting, finding [legal even by Manu], buying, conquering, investing, working, accepting from fine people [who acquired them legally] (MS X-115). Teaching, craftwork, working for wages, serving, taking care of cows [livestock], trading, farming, contentment, begging [Manu legitimizes begging.], and lending are the ten ways to make a livelihood (MS X-116). Manu goes further and puts some conditions on money lending:

ब्राह्मणः क्षत्रियो वाऽपि वृद्धिं नैव प्रयोजयेत् ।
कामं तु खलु धर्मार्थं दद्यात् पापीयसेऽल्पिकाम् ॥ MS X-117 ॥

Brahmins [who make the priest] and Kshatriyas [who are rulers, kings, soldiers, and warriors, making the second class of the Hindu caste system] should not lend money on interest; but anyone of them may do it if one really wants to do that [when they get in a tough spot, personal or otherwise] and for religious purposes, may even lend to an evil person [who needs it for a right purpose] at very low rates (MS X-117).

Stress on personal moral. Manu’s code covers a lot about personal morals, such as against drinking, and with whom one cannot have sex (MS XI-171, 172, 173).

पैतृस्वसेर्यो भगिनीं स्वस्रीयां मातुरेव च ।
मातुश्च भ्रातुस्तनयां गत्वा चान्द्रायणं चरेत् ॥ MS XI-171 ॥

Having sex with one’s cousin born of his father’s sister or of his mother’s sister or his mother’s full brother’s daughter or son are all illegal and crimes.

What is good and what is bad. Discourse XII of the Laws of Manu gets into karmayoga—the philosophy of life, karma [action or what we do] and phala [outcome or what we get], getting into the actions, people do and receive retribution, bringing mind and heart into the equation. It also covers the regulation that links with this, and also leaves a number of doubtful points of law for decision to the assembly (MS XII-107-116). A few philosophical examples are narrated here.

शुभाशुभफलं कर्म मनोवाग्देहसम्भवम् ।
कर्मजा गतयो नृणामुत्तमाधममध्यमः ॥ MS XII-3 ॥

तस्यैह त्रिविधस्यापि त्र्यधिष्ठानस्य देहिनः ।
दशलक्षणयुक्तस्य मनो विद्यात् प्रवर्तकम् ॥ MS XII-4 ॥

परद्रव्येष्वभिध्यानं मनसाऽनिष्टचिन्तनम् ।
वितथाभिनिवेशश्च त्रिविधं कर्म मानसम् ॥ MS XII-5 ॥

पारुष्यमनृतं चैव पैशुन्यं चापि सर्वशः ।
असम्बद्धप्रलापश्च वाङ्मयं स्याच्चतुर्विधम् ॥ ६ ॥

अदत्तानामुपादानं हिंसा चैवाविधानतः ।
परदारोपसेवा च शारीरं त्रिविधं स्मृतम् ॥ MS XII-7 ॥

मानसं मनसेवायमुपभुङ्क्ते शुभाशुभम् ।
वाचा वाचा कृतं कर्म कायेनेव च कायिकम् ॥ MS XII-8 ॥

Good and bad outcomes become possible because of the actions of mind, words, and body; these actions cause the men's existences to be high, low, or medium [actions result into outcomes] (MS XII-3). There are three forms and three substrata and ten signs of the mind-and-heart setting the body in motion [action] (MS XII-4). Thinking too much about what belongs to others, meditating too much in mind and heart about what is undesirable, and adhering to falsehood are the three sinful mental actions (MS XII-5)²⁴. Condemning others [especially, in their absence], telling lies, slandering of all kinds, and gossiping are the four types of evil speech acts (MS XII-6)²⁵. Taking what has not been given, committing violence [to any creature] without legal sanction, and having sex with someone else's wife are the three types of [evil] bodily actions (MS XII-7). [One] gets effect of [his] mental deed in [his] mind, good for good and evil for evil, verbal act in his speech and bodily in his body (MS XII-8).

यत् कर्म कृत्वा कुर्वश्च करिष्यंश्चैव लज्जति ।
तज् ज्ञेयं विदुषा सर्वं तामसं गुणलक्षणम् ॥ MS XII-35 ॥

तमसो लक्षणं कामो रजसस्त्वर्थ उच्यते ।
सत्त्वस्य लक्षणं धर्मः श्रेष्ठ्यमेषां यथोत्तरम् ॥ MS XII-38 ॥

²⁴ By this, Manu codifies that sins can be committed by mind also.

²⁵ Words can also be committed by uttering words. This and establishing mental sins, Manu is in line with the Hindu system that insists on purity of mind, words, and actions.

When [one] has done, is doing, or is about to do any act and feels shame, [if the doer is] a learned who knows that the act bears a mark of darkness [he should not do it] (MS XII-35). Craving for sensual pleasure casts a sign of darkness, pursuing wealth casts buoyancy; truthfulness casts dharma [righteousness]; each of these is superior to the one it precedes (MS XII-38).

वेदाभ्यासस्तपो ज्ञानमिन्द्रियाणां च संयमः ।
अहिंसा गुरुसेवा च निःश्रेयसकरं परम् ॥ MS X-83 ॥

सर्वेषामपि चैतेषां शुभानामिह कर्मणाम् ।
किं चित्श्रेयस्करतरं कर्मोक्तं पुरुषं प्रति ॥ MS XII-84 ॥

सर्वेषामपि चैतेषामात्मज्ञानं परं स्मृतम् ।
तद् ह्यग्र्यं सर्वविद्यानां प्राप्यते ह्यमृतं ततः ॥ MS XII-85 ॥

Practicing the Vedas, austerities, gaining knowledge; controlling senses, engaging in non-violence, and serving the guru²⁶, are the best means for attaining supreme bliss (MS XII-83). [The question is] of all these virtuous actions which one has been declared more efficacious than the rest for bringing supreme bliss to man (MS XII-84). [The answer is] the knowledge of the self [soul] which traditionally acts as the best of all these; it is the first of all learnings because the nectar of immortality is here (MS XII-85).

अज्ञेभ्यो ग्रन्थिनः श्रेष्ठा ग्रन्थिभ्यो धारिणो वराः ।
धारिभ्यो ज्ञानिनः श्रेष्ठा ज्ञानिभ्यो व्यवसायिनः ॥ MS XII-103 ॥

[Of those who are] learning [the Vedas (the books of knowledge)] are better than those who are ignorant, those who have adopted [the Vedas' knowledge] are superior to those who are learning; those who have assimilated them are superior to those who adopted them, and superior to those who have assimilated them are those who follow them (MS XII-103).

Appointing an assembly to resolve issues. For the issues not covered in the Manu's Code, Manu allows for constituting an assembly to take up the question and fill the void.

त्रैविद्यो हेतुकस्तर्की नैरुक्तो धर्मपाठकः ।
त्रयश्चाश्रमिणः पूर्वं परिषत् स्याद् दशावरा ॥ MS XII-111 ॥

²⁶ Guru does not always have to be a human. It can be a god, like Brihaspati, Shiva, or an avatar of Vishnu, such as Krishna.

The assembly to look into a matter not covered in these Manu's Laws will be put to the assembly that will consist of 10 members who will be constituted according to the instructions given in XII-111: Three members each of who knows one of the three principal Vedas [one who knows Rig-Veda, one who knows Yajur-veda, and one who knows Sama-veda], one logician, one ritual theologian, an etymologist, one who recites the law of dharma [righteousness], and three men so that one is from each of the first three stages of life [brahmacharya (student; up to below 25 year old), grihastha (householder, 25-49 year old), and vanaprastha (retired; 50 to 74 year old)] (MS XII-111).

CONCLUSION

Humanely governing people has always been cumbersome. Balancing control to regulate behavior and giving freedom to masses to grow and contribute have been dilemmas that governors have faced for the time immemorial. To regulate the behavior of the population and that of their controllers, such as the kings, rulers, and their charismatic religious and other leaders, codes have been written for as long as humans have existed in civilizations. We have very well-known the codes of human behavior and regulation. The code that some researchers place ahead of others because it is time-tested and is still widely practiced is the Code of Manu or Manav Dharma Shastra or the Laws of Manu. I introduce this code in this paper to enrich the literature on corporate governance for helping managers and administrators consider Manu's Code in their governance decisions for the benefit of their employees and the general masses. It had been relatively unknown to the world, especially to the countries in the West because of the lack of propinquity between the farfetched people of India and the United States of America and the countries of Europe. The coming of the world closer has now permitted us to deepen thinking and knowledge of all people by sharing our literature, thoughts, and values.

Of the twelve discourses and 2,685 verses presented in the Laws of Manu, I present in this work, only some selected ones from which the managers of contemporary organizations can find some ideas for adjusting their management philosophy and style. I left out a lot of those that I had found to be not germane to the management of organizations; however, it is possible, because this code is very comprehensive and extensive, I could have missed some genuine ones that I hope some other researchers of organization management can pick up.

Manu's Code goes into very deeper aspects of human behavior, such as how to eat, what to eat, when to eat, and how to urinate or excrete. While some may ask if it is essential to set codes for such detailed actions, I come across, every couple of weeks or so, scientific research on how such deep aspects of human behavior, dealing with eating, sleeping, etc. affect our brain function, health, and social and behavioral aspects of our lives. Although, the author/s of the Code of Manu thought it to be important, further research may be undertaken to give it a scientific foundation. As regards research and researchers, even a minutest detail may render useful information for any further work.

From several writings on the Code of Manu, I find the authors claiming this code to be from the very origins of the humanity, going back many, many millennia. I believe that there is a need to use technology we have available today to dig deeper to answer the questions of its timing.

There has been a common question raised by many critics of the Code of Manu. It is that this code divides the population into four occupational classes known as Brahmin, Kshtriye, Vaishya, and Shudra. They also state that assigning them the set duties in the society has made it very difficult for them to get out and move up. Nevertheless, many Indian and other societies practicing the Manu's Code have already crossed these bounds, legally or otherwise, and have been employing people in occupations other than the ones in which their ancestors had been born. There have also been the cases of inter-caste marriages. Further research may be needed to see what actions should be taken to do this in a more effective way.

No matter how the future research comes up on the suggestions presented above, there is no doubt that including the Manu's Code into the managers' toolkit will help them improve what they are doing in managing human capital in their organizations.

REFERENCES²⁷

Aiken, C. F. 1913. *The Catholic Encyclopedia*, Vol. 9. The Laws of Manu.

Buhler, G. 1886. *Manu Samhita: The Laws of Manu*. Sacred Books of the East, vol. 25. Oxford, UK: Clarendon Press.

Flood, G. 2003. *The Blackwell Companion to Hinduism*. Malden, Massachusetts: Blackwell. ISBN 978-1-4051-3251-0.

²⁷ Many of these sources have been repeatedly used in this work without reproducing the exact, full citation to assure the fluency of reading for conveying the abstract concepts covered in this paper.

Jha, G. 1920. *Manusmriti with the Commentary of Medhatithi*. Wisdom Library, <https://www.wisdomlib.org/hinduism/book/manusmriti-with-the-commentary-of-medhatithi/d/doc200102.html>

Jones, Sir W. 1776. *Manusmriti*. The *Oxford International Encyclopedia of Legal History* (2009). Oxford, UK: Oxford University Press. [ISBN 978-0195134056](#). See entry for Manusmriti

Kak, S. 2012. *The Mahabharata and the Sindhu-Sarasvati tradition*. Baton Rouge: Louisiana State Univ. Retrieved 12/25/2012

Mitchell, S. 2000. *Bhagavad Gita*. New York: Three Rivers Press.

Mukundananda, Swami. 2016. *Bhagavad Gita: The Song of God*. <http://www.holy-bhagavad-gita.org/chapter/3/verse/20-21>, Retrieved 07/23/2016

O'Flaherty, D. W., & Smith, B. 1991. *The Laws of Manu*. New York: Penguin Classics

Spodek, H. & Mason, R. 2006. *The World's History*. Hoboken, New Jersey: Pearson Education. 224, 0-13-177318-6