

Q2. Explain the social laws of Manu as explained in Manusmriti.

INTRO

Like many other ancient Indian texts, there are issues related to the dating and authorship of Manusmriti. Manusmriti, or the *Code of Manu* is considered to be one of the important works in Dharmashastra tradition, others being the works of Vasistha, Gautama, and Yagnavalkya. Mythologically in Hinduism, Manu is considered to be the father of human race and the first lawgiver. Many ancient texts also mention him as the first king. Some scholars are also of an opinion that Manu was actually not a name but a title given to lawgivers in ancient India. Therefore, the same controversy extends to the authorship of Manusmriti, whether it was written by an individual or codes therein were contributed by different lawgivers at different times. On the subject of dating, there are equal differences. Some historians attribute it to the Sunga Dynasty of 2nd century BC. Broadly a comparative view of different historians place it between 200 BC and 200 AD. Regardless of all these confusions the value of text remained intact and popularly held to be authored by Manu in a period that belong later to Kautilya's considering several overlaps in their ideas. Patrick Olivelle argues that Manu had before him copy of Kautilya's Arthashastra and incorporated much of the legal and procedural material from it. Significant subject Manu introduced into Dharmashastric discourse is *moksha* or liberation, a central idea of Indian religion that did not play major role in early Dharmashastric history.

Manu has also mentioned 'Svarashtra', friendly and enemy state, Mandala rashtra, which were associated with the each other in different friendly relationship. Some of these were central, some indifferent, neutral and desirous of the conquest. From this it is clear that the Aryavarta, depicted by Manu, was divided into several state and thus it was not united, from the Political point of view. It is also a reflection of Mandala theory in Kautilya. Further, he also talks about war and foreign policy based on four expedients and six fold policies, similar to Kautilya. Four expedients (upayas): a) Conciliation (saam); b) Gifts (daan); c) Sowing dissension (bhed); d) war (dand). Six measures for foreign policy (shadgunas): a) Sandhi (agreement); b) Vighraha (hostility); c) Yana (march); d) Asana (readiness to attack); e) Dvaidibhava (division of troops); f) Asraya (subordinate alliance). Famous Indologist William Jones translated Manusmriti in English in 1794 and it became the first Sanskrit text to be made available to non-Asians. Max Mueller also writes about the text in details in his work 'Sacred Books of the East' in 1886. It contains 12 *adhyayas* (chapters) and 2685 verses dealing with sources of dharma, creation of world, duties of king, duties of different castes, law of karma, rebirth and liberation.

SOCIAL LAWS

The preservation of social order – the hierarchy of caste system coupled with the control of women – is the main concern of Manusmriti. That is why we saw that even the rajdharma laid out by the text largely concerns itself with the King using the instrument of punishment to maintain this social order. However, special attention needs to be paid to how the Manusmriti idealized the social system. It advocated a social system where each caste stuck to its allotted

Social Philosophy Of Manu

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Table of Contents Social Philosophy Of Manu

1. Understanding the eBook Social Philosophy Of Manu
 - The Rise of Digital Reading Social Philosophy Of Manu
 - Advantages of eBooks Over Traditional Books
2. Identifying Social Philosophy Of Manu
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Social Philosophy Of Manu
 - User-Friendly Interface
4. Exploring eBook Recommendations from Social Philosophy Of Manu
 - Personalized Recommendations
 - Social Philosophy Of Manu User Reviews and Ratings
 - Social Philosophy Of Manu and Bestseller Lists
5. Accessing Social Philosophy Of Manu Free and Paid eBooks
 - Social Philosophy Of Manu Public Domain eBooks
 - Social Philosophy Of Manu eBook Subscription Services
 - Social Philosophy Of Manu Budget-Friendly Options

6. Navigating Social Philosophy Of Manu eBook Formats
 - ePub, PDF, MOBI, and More
 - Social Philosophy Of Manu Compatibility with Devices
 - Social Philosophy Of Manu Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Social Philosophy Of Manu
 - Highlighting and Note-Taking Social Philosophy Of Manu
 - Interactive Elements Social Philosophy Of Manu
8. Staying Engaged with Social Philosophy Of Manu
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Social Philosophy Of Manu
9. Balancing eBooks and Physical Books Social Philosophy Of Manu
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Social Philosophy Of Manu
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Social Philosophy Of Manu
 - Setting Reading Goals Social Philosophy Of Manu
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Social Philosophy Of Manu
 - Fact-Checking eBook Content of Social Philosophy Of Manu
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements

- Interactive and Gamified eBooks

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