

Manusmriti In English File PDF

Manusmriti in English

The Manusmriti, also known as the Laws of Manu, is one of the most ancient and influential texts in Hindu tradition. Composed in Sanskrit, it dates back to roughly 200 BCE to 200 CE and is considered a foundational legal and ethical guide for the dharmic way of life. For non-Sanskrit speakers and those interested in understanding its teachings, the Manusmriti in English provides invaluable insight into ancient Indian society, its social hierarchy, religious practices, and moral principles. This comprehensive article explores the history, content, significance, and contemporary perspectives on the Manusmriti translated into English.

Understanding the Manusmriti: An Overview

What Is the Manusmriti?

The Manusmriti, literally translating to "Laws of Manu," is a Dharmaśāstra, a treatise that outlines the duties, rights, and social responsibilities of individuals based on their class and stage of life. Traditionally attributed to the sage Manu, regarded as the progenitor of humanity and lawgiver, the text embodies the social and moral order of ancient India.

Key features include:

- Legal doctrines: Covering laws related to marriage, inheritance, crime, and punishment.
- Caste system: Detailing the roles and duties of Brahmins, Kshatriyas, Vaishyas, and Shudras.
- Religious duties: Prescribing rituals, sacrifices, and spiritual obligations.
- Ethical conduct: Emphasizing virtues such as truthfulness, non-violence, and austerity.

The Significance of the Manusmriti in Indian Culture

For centuries, the Manusmriti served as a primary legal and social manual in India. Its influence extended into:

- Legal systems: Informing both religious and secular laws.
- Social hierarchy: Reinforcing the caste distinctions and roles.
- Religious practices: Guiding rituals and spiritual discipline.
- Philosophical discourse: Shaping notions of Dharma, karma, and moral duty.

Despite its historical importance, the text has also faced criticism for its reinforcement of social inequalities and caste discrimination. In modern times, scholars and social reformers have engaged critically with the Manusmriti, especially in the context of human rights and social justice.

Content and Structure of the Manusmriti in English

Translation and Accessibility

The translation of the Manusmriti into English aims to make its teachings accessible to a global audience. Various scholars have produced translations, each with different interpretations but generally preserving the core content. These translations include annotations and commentaries to contextualize the verses and clarify complex concepts.

Notable English translations include:

- Sir William Jones's early 19th-century translation.
- G. D. Ranade's version emphasizing social reform.
- Modern scholarly editions with extensive notes and commentary.

Major Sections of the Manusmriti

The Manusmriti is divided into chapters that cover various aspects of law, morality, and social order. Some of the key sections include:

- Sutras (Aphorisms): Concise rules and principles.
- Dharma for the four varnas:
 - Brahmins (priests, teachers)
 - Kshatriyas (warriors, rulers)
 - Vaishyas (merchants, farmers)
 - Shudras (laborers, service providers)
- Stages of life (Ashramas):
 - Brahmacharya (student life)
 - Grihastha (householder)

- Vanaprastha (retirement)
- Sannyasa (renunciation)

- Legal and moral duties: Procedures for marriage, inheritance, justice.
- Rituals and religious duties: Sacrifices, ceremonies, and purity laws.
- Punishments and remedies: Procedures for justice and social order.

Key Teachings of the Manusmriti in English

Core Principles and Ethical Values

The Manusmriti emphasizes a structured social order rooted in Dharma, which encompasses duty, righteousness, and moral conduct. Some of its central teachings include:

- Dharma as the foundation of law and morality: Living in accordance with one's prescribed duties.
- Karma and Reincarnation: Actions influence future rebirths and social standing.
- Caste-based duties: Each varna has specific responsibilities to uphold societal harmony.
- Respect for elders and teachers: Reverence for knowledge and experience.
- Purity and ritual observance: Maintaining spiritual and social cleanliness.

Social Hierarchy and Caste System

A defining feature of the Manusmriti is its detailed hierarchy of castes:

- Brahmins: Priests, scholars, and teachers responsible for spiritual knowledge.
- Kshatriyas: Warriors and rulers tasked with protection and governance.
- Vaishyas: Merchants, farmers, and artisans managing economic activities.
- Shudras: Laborers and service providers supporting the social fabric.

The text prescribes specific duties and conduct for each varna, emphasizing the importance of maintaining social order and harmony.

Marriage, Family, and Social Conduct

The Manusmriti provides detailed rules regarding marriage, emphasizing the importance of social stability:

- Marriage must be conducted according to Vedic rites.
- Inter-caste marriages are generally discouraged.
- Family duties include respect for elders, care for offspring, and adherence to religious rituals.

It also discusses the roles and responsibilities within the family, highlighting the importance of filial piety and social cohesion.

Criticisms and Modern Perspectives on Manusmriti in English

Controversies Surrounding the Manusmriti

While historically influential, the Manusmriti has been criticized for promoting social inequality, caste discrimination, and gender bias. Critics argue that:

- It justifies the subjugation of lower castes and women.
- Its hierarchical view of society fosters inequality.
- It has been used historically to legitimize social exclusion.

These criticisms have led to calls for reinterpretation, rejection of caste-based discrimination, and acknowledgment of human rights.

Reinterpretations and Reforms

Contemporary scholars and social reformers advocate for a contextual and critical reading of the Manusmriti, emphasizing:

- Its historical significance rather than prescriptive authority.
- The need to interpret its teachings through the lens of modern human rights.
- The importance of promoting equality and social justice.

Many modern editions include commentary that challenges orthodox interpretations and encourages reform.

Legal and Social Impact Today

While the Manusmriti is not a legal code in modern India, its influence persists in some traditional practices and social attitudes. However, progressive laws and constitutional provisions aim to abolish caste-based discrimination and promote equality.

Conclusion

The Manusmriti in English serves as a vital resource for understanding ancient Indian law, social structure, and religious philosophy. Its teachings reflect the values and beliefs of a bygone era, offering insight into the origins of many social norms. At the same time, modern perspectives critically evaluate its relevance, emphasizing the need for equality and human dignity. Whether studied as a historical document or as a basis for contemporary ethical discussions, the Manusmriti remains an important subject of scholarly interest and cultural reflection.

Further Reading and Resources

- Translations of the Manusmriti by William Jones, G. D. Ranade, and others.
- Critical commentaries exploring its social and historical context.
- Articles on caste and social reform movements in India.
- Academic journals discussing the influence of Manusmriti on modern law and society.

Keywords for SEO optimization: Manusmriti in English, Laws of Manu, Hindu law, caste system, Dharma??stra, Manusmriti translation, social hierarchy in India, ancient Indian law, Manusmriti criticism, Manusmriti and modern society.

Manusmriti: An In-Depth Analysis of the Ancient Hindu Legal and Ethical Code

Introduction

The Manusmriti, also known as the Laws of Manu, holds a prominent place in the history of Indian civilization. As one of the earliest and most influential texts in Hindu tradition, it offers profound insights into the social, legal, and ethical frameworks of ancient India. This article aims to explore the Manusmriti in detail, examining its origins, contents, significance, criticisms, and contemporary relevance, providing a comprehensive understanding of this seminal work.

Origins and Historical Context of Manusmriti

The Historical Background

The Manusmriti is traditionally attributed to Sage Manu, regarded as the progenitor of mankind and lawgiver in Hindu mythology. While the exact date of its composition remains debated among scholars, most agree it was likely compiled between 200 BCE and 200 CE, during the post-Vedic period.

Cultural and Societal Context

During this period, Indian society was transitioning from the Vedic age into the classical phase. The Manusmriti reflects the societal norms, caste structure, and religious doctrines prevalent at the time. It aimed to codify laws and social conduct, providing a systematic framework to regulate societal interactions and individual responsibilities.

Structure and Contents of Manusmriti

Overall Organization

The Manusmriti comprises approximately 2,700 verses divided into 12 chapters. Its contents encompass a broad spectrum ranging from religious duties and social laws to personal conduct and penances.

Major Sections and Themes

- Cosmology and Creation (Chapters 1-2):

These initial chapters delve into the origin of the universe, the creation of humans, and the divine order underpinning existence.

- The Duties of the Four Varnas (Chapters 3-4):

A detailed exposition of the four primary social classes: Brahmins (priests), Kshatriyas (warriors), Vaishyas (merchants/farmers), and Shudras (servants). It emphasizes duties, rights, and conduct associated with each varna.

- Laws for the Stage of Life (Chapters 5-6):

Guidelines for the four ashramas (stages of life): student, householder, forest dweller, and renunciate. It prescribes religious rites, ethical behavior, and social responsibilities.

- Social and Personal Conduct (Chapters 7-9):

Rules governing daily life, marriage, inheritance, and social interactions. It underscores moral virtues and prescribed rituals.

- Penances and Purification (Chapters 10-12):

Instructions on penance, atonement, and spiritual purification, aiming to maintain cosmic order and individual morality.

Key Principles and Teachings of Manusmriti

The Doctrine of Dharma

Central to the Manusmriti is the concept of dharma—righteousness or moral duty. The text emphasizes that adherence to one's dharma ensures social harmony and spiritual progress.

Caste System and Social Hierarchy

The Manusmriti explicitly codifies the caste hierarchy, assigning specific roles and duties:

- Brahmins: Priests, scholars, and teachers responsible for spiritual knowledge.
- Kshatriyas: Warriors and rulers tasked with protection and governance.
- Vaishyas: Traders, farmers, and artisans contributing to economic stability.
- Shudras: Servants and laborers serving the other three varnas.

This stratification was considered divine and immutable, shaping Indian society for centuries.

Gender Roles and Responsibilities

The text advocates a traditional view of gender roles, emphasizing the subservience of women, their duties within marriage, and their role in family and societal stability. It prescribes specific conduct for women, emphasizing modesty, obedience, and devotion to their husbands.

Legal and Ethical Norms

The Manusmriti provides detailed laws concerning property rights, inheritance, marriage, and criminal justice. It sets out punishments for various offenses, aiming to uphold social order.

Significance of Manusmriti in Indian History

Religious and Cultural Influence

The Manusmriti served as a foundational legal and ethical guide for Hindu society for centuries. It influenced the development of regional laws, social customs, and religious practices.

Educational and Legal Framework

It was used as a manual for priests, administrators, and rulers to understand duties, rights, and social obligations, contributing to the administrative cohesion of ancient India.

Literary and Philosophical Impact

The Manusmriti is also valued for its literary style?comprising poetic verses and aphorisms?and its philosophical reflections on morality, cosmic order, and human duties.

Criticisms and Controversies Surrounding Manusmriti

Caste Discrimination and Inequality

Modern scholars and social reformers have critically examined the Manusmriti for institutionalizing caste-based discrimination. Its rigid varna hierarchy has been linked to social inequalities, oppression of lower castes, and exclusion.

Gender Bias and Women's Rights

The text's portrayal of women as subordinate and their prescribed roles have drawn severe criticism for promoting gender inequality, restricting women's agency, and perpetuating patriarchal norms.

Historical Relevance and Ethical Concerns

While some see it as a valuable historical document, others argue that its prescriptions are outdated and incompatible with contemporary notions of equality, human rights, and social justice.

Modern Perspectives and Reinterpretations

Re-evaluation in Contemporary India

Today, the Manusmriti remains a contentious subject. Some scholars view it as a historical artifact reflecting ancient societal norms, while others see it as a problematic text that has perpetuated social divides.

Efforts Toward Reform and Reconciliation

Many social reform movements in India have challenged the discriminatory aspects of the Manusmriti. The Constitution of India explicitly rejects caste discrimination and promotes equality, distancing modern legal standards from the text's prescriptions.

Cultural and Religious Significance

Despite criticisms, some traditional groups regard the Manusmriti as a sacred scripture, emphasizing its spiritual teachings over social laws. Interpretations vary widely, and debates continue over its relevance today.

Critical Analysis: The Legacy of Manusmriti

Contributions to Legal and Ethical Thought

The Manusmriti contributed to the development of codified laws, ethical discourse, and social organization in Indian history. Its emphasis on duty (dharma) resonates with many philosophical systems worldwide.

Challenges and Ethical Dilemmas

However, its endorsement of caste hierarchy and gender roles raises ethical dilemmas. Contemporary society grapples with reconciling its historical significance with the need for social justice and equality.

Lessons for Modern Society

Understanding the Manusmriti offers valuable lessons:

- The importance of context in interpreting historical texts.
- Recognizing the evolution of social norms over time.
- Promoting critical engagement with tradition to foster inclusive development.

Conclusion

The Manusmriti stands as a monumental work in the history of Indian civilization, rich in philosophical insights, social prescriptions, and legal norms. While it has played a pivotal role in shaping traditional Hindu society, its content also reflects the social hierarchies and gender biases of its time. Modern perspectives have largely criticized its discriminatory aspects, urging a re-evaluation aligned with contemporary values of equality and human rights.

Understanding the Manusmriti in its historical context enables us to appreciate its influence and learn from its limitations. As society continues to evolve, dialogue around such ancient texts remains vital, for they serve both as cultural artifacts and as catalysts for ongoing discussions about ethics, justice, and social harmony.

In essence, the Manusmriti is more than just an ancient legal code; it is a mirror reflecting the complexities of societal norms, religious beliefs, and cultural values of early India. Its study offers invaluable insights into the past and serves as a foundation for ongoing conversations about justice, equality, and human dignity today.

QuestionWhat is Manusmriti and why is it significant in Indian history? Manusmriti, also known as the Laws of Manu, is an ancient legal and ethical text from India that outlines social laws, duties, and conduct. It is considered one of the earliest and most influential Dharmaśāstra texts, shaping social and religious practices in traditional Hindu society. What are the main themes covered in Manusmriti? Manusmriti primarily covers topics such as social order, duties of different castes and classes, laws related to marriage and inheritance, conduct, and religious obligations. It emphasizes the importance of dharma (righteousness) and social hierarchy. How is Manusmriti viewed in modern times? In modern times, Manusmriti is viewed critically for its caste-based discrimination, gender inequality, and social hierarchies. While some consider it a historical document, many regard it as a symbol of social injustice and have called for its reinterpretation or rejection. Is Manusmriti still relevant today? Although Manusmriti is largely considered outdated and controversial, it remains a significant historical text that provides insight into ancient Indian society. However, its principles are generally not followed in contemporary legal or social systems, which prioritize equality and human rights. Where can I find an English translation of Manusmriti? English translations of Manusmriti are available in various editions and online resources. Notable translations include those by G. B. Chatterji and others, which can be accessed through academic publications, libraries, or digital platforms dedicated to ancient texts. What impact did Manusmriti have on Indian society and law? Manusmriti significantly influenced traditional Indian social structure and legal practices for centuries. Its codes shaped caste distinctions, social duties, and religious practices, although modern Indian law has moved away from its principles to promote equality and justice.

Related keywords: Manusmriti, Laws of Manu, Manu Smriti, Hindu law, ancient Indian scripture, Dharma Shastra, Indian legal tradition, Vedic law, Hindu dharma, Manusmriti translation

Manusmriti in kannada

Manusmriti in Kannada ??? ?????? ?????? ?????????? ?????? ?????????????????? ???????????
?????????????. ? ??????????? ?????? ?????? ??? ?????????????? ?????? ?????????? ??????????????????
?????????????? ??????? ???????????????. ?????????????? manusmriti ?????? ?????????????? ?????? ??????????
????????????? ?????????? ?????????????? ?????? ?????????????? ?????????? ?????????? ?????? ??????????????. ???
????????????????? ?????????????? ?????????????????????? ?????????? ?????????? ?????? ?????? ?????????????????? ??????
????????????????? ?????????????????????? ?????????????????????? ?????????? ??????????????????. ? ?????????????, ??????

Page 11 of 17

- ??????, ????????????? ????? ????????????? ????? ????????????? ??????????.

- ?????? ????? ????? ????????????? ????? ????????????? ????????????? ??????.

- ?????, ????? ?????? ????????????? ?????????? ?????????????.

- ?????? ?????????? manusmriti ?????????? ?????? ?????? ?????? ?????? ?????? ??????.

- ?????????? ?????????????? ?????????????? ?????? ?????????? ?????? ?????? ?????? ??????

- ?????????? ?????????? manusmriti ?????????? ?????? ?????????? ?????????? ??????
 ?????????? ?????? ??????????????????,

- ??????????? ?????????????????? ?????????? ?????????????? ??? ?????? ??????
?????????????

- ??????? ?????? ?????? ??????????? ? ?????????? ??????????? ???????????????????.

- ?????? ??????????? ?????? ??????????? ??????????????? ??????????? manusmriti ?????? ??????????????

??????????, ??? Manuṣmṛiti, ????? ?????????????????? ?????? ???????????????, ???????, ??????? ?????? ?????? ?????????????????? ??????? ????????? ????????? ????????????????. ??? ?????? ?????? ?????????????????? ??????????????????, ?????????????? ??? ??? ?????????????? ?????????????.

????, ?????????? ?????????? ?????? ??? ???? ?????????? ?????????? ?????? ??????????????????
 ????????. ? ?????????? ?????? ??????????????? ?????? ????????? ?????????????????? ???????????
 ????????????????

?????????? ?????? ?????? ?????? ?????? ??????

???????????? ?????? ????????????? ??????????, ????? ?????? ????????????? ?????????????????????
?????????????. ?????? ?????????? ?????? ?????? ?????????? ?????????? ??????????????????????. ????? ??????
????????? ?????? ?????????? ?????????????? ?????????????? ?????????? ?? ???????????.

??????? ?????? ?????????????? ?????????? ?????????????

?????????????? ??????? ??????? ?????????

- ????????????? ?????????????? ?????????? ?????? ?????????????? ?????????????????? ??????? ??????????
?????? ?????????????????? ?????????????? ?????? ???????????.
- ?????????????????? ?????????????? ?????? ?????????? ?????????????????????? ??????????????????????
??????.
- ?????????? ?????? ?????? ?????????? ?????????????? ? ?????????? ?????????????? ??????????????????
??????.

?????? ?????? ?????????

- ?????????????? ?????????????? ?????????? ?????? ?????? ?????????? ?????????????????? ??????????????????
??????????????????.
- ??????? ?????????? ??????? ?????? ?????????????? ??????????????? ?????????????????.
- ?????? ?????? ?????? ??????????????? ?????????????????????? ??? ?????? ?????????????.

????????

????????????? ?????????????? ??????? ?????? ?????????????? ?????????????? ??????????????. ??? ??????
????????????? ??? ?????????????? ?????? ?????????? ?????????????????????? ?????????? ??????? ??????????. ??????
????????????? ??????? ?????????????? ?????????????? ?????? ?????????????????? ?????????????? ?????????? ??????????
????????????????? ?????? ?????????????? ?????????????? ?????????? ??????????????. ?????? ??????????????,
????????????????? ?????????????? ?????????? ?????? ?????????????? ?????????????????? ?????????????????? ?????? ???????
????????? ?????????????????????? ?????????????????? ?????? ?????????????.

?????????????? ?????? ?????????????????????????? ?????????????????? ??????????????, ??????? ??????
????????????? ?????? ?????????? ?????????????? ?????????? ?????????????? ?????? ?????????? ??????????????????
????????????????? ?????????????? ?????????????? ??????? ??? ? ?????????? ?????? ?????????????????? ??????????????,
?????????????? ?????????????? ?????????? ??????????, ?????, ?????? ?????? ?????? ??????????????????
????????????????? ?????????????????? ?????? ??????????. ?????? ?????????????? ?????????????????? ?????????? ?
????????? ? ?????????? ?????????, ??????????, ?????????? ?????????????? ?????? ?????? ?????????????????? ????

?????????? ?????? ???????????????.

????????????? ?????? ?????? ?????????????

????????????? ??? ?????? ????????

???????????, ?????? ??? ???? ?????????????? ?????? ?????? ?????????? ?????????? ??????????????????,
??? ??? ?????? ?????? ?????????????????? ??????????????????. ? ?????????? ?????????????? ??? ?
????????????? ?????????? ?????????????? ?????????????????? ?????????????????????, ??? ?
????????????????? ?????????????? ??????????????. ?????????????? ?????????????????? ?????? ???
????? ?????? ??????????? 2?? ??????????? 4?? ?????????????? ?????????? ?????????? ??????????????,
?????? ?????? ???????, ???????, ?????????????? ?????????????? ?????? ?????? ???????.

??????????????????, ?????????????? ?????????????????????????? ??? ???? ?????? ?????? ??????????, ??
????????????? ?????? ???????, ??? ???? ?????, ??????? ??????? ???? ?????????????? ?????????
?????? ??????????????. ?? ?????????? ?????? ??????? ?????????????? ?????????????? ???????
??????.

?????????? ?????? ??????? ???????

????????????? ?????????????????? ?????????????? ?????? ?????????? ?????????? ?????????? ??????????????
????????????????????? ??????????????. ??????????, ? ?????????? ?????????? ?????????????? ?????? ??????????
?????, ?????????????? ?????????????? ??????????????????. ?????????? ?????? ?????? ?????? ???:

- ????? ?????? : ????? ?????????????? ?????? ?????, ???, ?????, ????????? ??????????????
- ????? ?????? : ?????????, ?????????, ?????, ????? ??? ?????? ?????? ???????
????? ?????? ??????????????
- ?????? ?????? : ?????? ?????????, ???????, ?????????????????? ?????? ??????
- ?????? ?????? : ??, ??, ??, ?????????????????? ?????? ??????????
- ?????? ?????? : ???, ?????, ????? ?????? ?????????????????? ????????? ???????.

? ?????? ?????? ??????? ?????? ??????? ?????????????? ?????????????????? ?????????????????????
????? ??? ?????? ?????????????????? ?????????????.

????????????? ?????????????? ?????? ?????????? ?????????????

????????????? ?????? ?????????????? ?????????? ?????? ??? ??????????

????????????? ?????????????? ?????? ?????????????? ?????????????? ?????????????????, ?????? ??????????????

????????? ???????? ?????? ???????? ???????? ??????????????????. ? ???????????? ??????????
????? ?????? ???????? ?????? ?????????? ???????????? ??????????????, ???????????? ??????????
????????? ?????? ?????????????????? ??????????????. ? ?????? ??????????, ???????? ?????????????????, ?????????
?????????, ?????? ?????? ?????????????????????????? ?????????????.

????????? ?????????? ?????? ?????????? ??????????

????????????? ?????? ?????????? ?????? ?????????????? ?????????????? ?????? ?????? ?????????????? ??????????
????????????? ?????? ??????????????????????????. ?????, ??? ?????? ?????????????? ?????????? ??????????, ??????
?????? ?????????????????? ?????????? ??????????????????. ??????????, ?????????, ?????? ??????????, ?????????
????????????????? ?????? ?????????? ?????????? ?????????????? ?????????????????????????????????????.

?????????? ??????? ??????? ????????

????????????? ?????? ?????? ?????? ?????????????? ?????????????????? ?????, ?????????????? ?????? ??????????
????????????????????? ??????????????. ? ??????????????, ??????? ?????? ?????????????? ?????????? ??????
????????????? ?????? ?????????????????????? ??????????????????. ??????????, ?????????? ??????, ??????? ??????
????????????????? ?????????? ?????? ?????????????? ?????????????????.

?????????????? ??????? ?????????????? ?????? ????????????

????????? ???????? ??????? ?????????? ??????????

????????????? ??????? ?????????? ?????????? ?????????????????? ?????????? ?????????????? ???????, ?????
????????????? ?????? ?????????????? ?????? ??????????????????. ?????? ??????????????, ? ??????? ?????
????????????? ?????????????? ??????????????, ??????? ?????? ?????????????? ?????????????? ?????????????????.
????????, ??????? ?????????????? ?????? ?????????????? ?????????? ??????? ?????????????? ?????????????????? ??????
????????? ?????????????????? ?????? ?????? ?????????? ?????? ?????? ?????????????????? ?????????????????????.

????????? ?????? ??????? ??????????????

????????????????? ?????????? ???????, ??????? ?????????? ?????????????????? ??????????????????????????. ?????, ??????
????????????? ?????????????????????? ?????????????????????, ?????????????????? ?????????? ?????? ?????????????????? ??????
????????? ?????????? ?????? ??????????????????????. ?????? ?????????? ?????? ??????????????????????????, ?????
????????? ?????????????????????, ? ??????? ?????????????????? ?????? ??????????????????
????????????????????????????????.

????????????????? ?????????? ??????? ?????????? ?????? ??????????????

????????? ??????? ??????? ??????????????

????? ????? ????? ?????????, ?????????? ?????????? ?????? ?????? ?????? ???????????.
????????????????? ??????? ?????? ?????????????????? ??????????? ?????? ?????????? ????????????????,
?????? ?????? ?????? ?????????????? ??? ?????????? ?????????????? ??????????. ??????????????
????????? ?????? ?????????? ?????????? ?????????????? ?????????????? ??????????????.

?????? ?????? ??????????? ????

????? ?????????, ?????????????? ?????? ??? ?????? ?????????? ?????? ?????? ???????????????, ???????
????? ??????, ?????????????? ?????? ??? ?????????????? ?????????????? ?????????????? ??????????????.
????????????????? ?????? ?????????????????????, ? ?????? ?????? ?????? ?????????????? ??????????????,
????????? ?????????????? ?????????????????????????? ??????????????????.

??????

????????????, ??????? ?????????? ?????????? ??????? ?????????????????, ?????????? ?????????????????? ?????,
????? ?????? ?????????? ?????????, ??????? ?????????? ?????? ??????? ??????????????. ??????????
????????????????, ??????? ?????? ?????????????? ?????????? ?????????????? ?????????????????. ??????,
????????????? ??????, ??????????? ?????? ?????????? ??? ?????????????????????.

????????????

????????????? ?????????????, ??????? ?????? ?????????? ?????? ??????? ??????????????. ???, ?????????
????????????? ?????????????? ?????????? ?????????????? ?????? ??????? ??????. ????, ?????? ???????????????
?????? ?????????? ?????? ?????????????? ???????

QuestionAnswer ?????????? ??????? ??? ?????????? ?????? ?????????? ?????????? ?????? ?????????
?????????????????, ??? ?????, ?????????? ?????????? ?????? ?????? ?????????? ??????? ?????????????
?????????????????. ?????????? ?????????????? ??? ?????? ?????????????? ?????????????? ?????? '?????? ???????'
????? '?????? ?????', ??? ?????? ??????????, ?????? ?????????? ?????? ?????? ?????????????? ??????
????????? ??????????????. ?????????? ?????????????? ?????????????? ?????? ?????????? ?????? ??????????
????????? ?????? ?????????? ?????? ?????????????????? ?????? ?????????????? ?????????????, ?????? ??????
????????? ??? ?????????? ?????? ??????? ??????????????. ?????????????????? ??? ?????????
????????????? ?????????????????? ?????????? ?????-?????????, ?????? ?????????, ?????? ?????? ?????????
?????? ?????? ?????????????? ?????????? ?????????????????. ?????????? ?????? ?????????? ??????
????????????? ?????? ?????? ?????? ?????? ?????? ?????? ?????????????? ?????????????? ??????????????
????????????????, ??????? ?????????????? ?????????? ?????????????????? ??????????????, ?????? ????????????? ?
????????? ??????????????????????. ?????????????? ?????????????? ?????????? ?????????????? ??????????????
????????????? ?????????????? ??????? ?????????? ?????????????????? ?????????????????? ?????? ??? ?????????,
?????????, ?????????????? ?????????????????? ?????????????? ??????? ??????????????. ?????????? ??????
????????????? ??? ??? ?????????????? ?????? ?????????????? ?????????????? ?????????? ?????? ?????????? ??????
????????? ?????????????? ?????????????????? ?????? ?????????? ?????? ?????????? ?????????????? ??????????????.

????????? ?????????? ??????? ????????????? ?????? ?????????????????? ?????????? ???????
????????? ?????? ?????????? ?????????????????? ?????????????? ???????????????, ??? ?????????????? ???????
????????????? ??????? ?????????????? ?????? ?????????? ??????????????????.

Related keywords: ??????????, ?????? ???????????, ????????? ??????, ????????? ?????????, ??????????,
??????????????, ??????? ?????????, ??????????, ??????????, ???????????

Read the full article online: [MANUSMRITI IN KANNADA](#)