

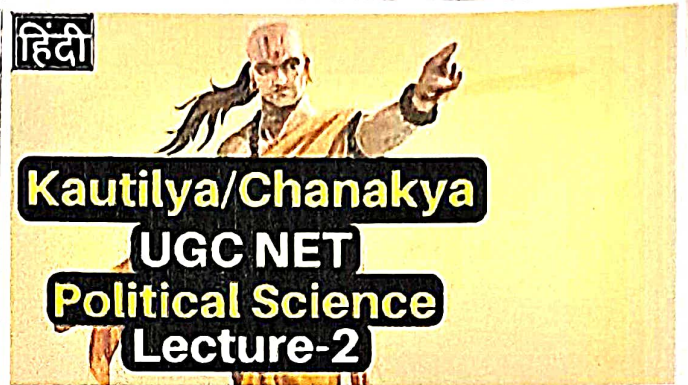
2020-2021:-

A RESEARCH PROJECT
ON

"The life history of Kautilya and Manu":-

- 1) Haleema Khatoon - Hpp.
- 2) Saba Khanam - HEPS.
- 3) Syeda Sheema Nijeb - HEPS.
- 4) Shereem Banu - HEPS.
- 5) Wasia Mahveen - Hpp.
- 6) Syeda Akeem Sultana - Hpp.
- 7) Falak Naaz - HEPS.
- 8) Rizwana Khatoon - HEPS.
- 9) Asma Begum - Hpp.
- 10) Sana Fatima - Hpp.

The revision may be dated between the Second Century B.C and Second Century A.D well over 250 verses of the Manu Smriti, occur in the several sections of the Mahabharata, and many legends are common between the two works. It was long held that the Smriti borrowed from the Epic, but recently Kame has argued with much force in favour of the opposite view and demonstrated the probability of the original draft of the Smriti having preceded the extant text of the Epic. On the other hand,



the Smriti is much in advance of the early dharma Sastra of Gautama, Baudhayana, and Apastamba which must be placed at least some centuries earlier. While there is much agreement between Manu and Kautilya in the fundamentals of Sociology, their differences in detail on such matters as Niyoga and divorce clearly indicates that the more puritanical views of the Smriti belong to a slightly later age than the Artha-Sastra. The Manava school cited by Kautilya is clearly not represented by the extant Smriti. The Artha-Sastra of Kautilya is a proposed work.

Similar to that propounded by the western thinkers. [D.R. Bhandarkar, Some Aspects of Ancient Hindu Polity.]

Manu's views on Danda and Justice

with a view to regulate the political affairs Manu attached utmost importance to Danda or punishment. According to Manu harmony and order in a state is possible only if the element of punishment of Danda is made an integral part in running the administration. otherwise there will be disharmony and disorder in the society every where.