

## POLITICAL ADMINISTRATION IN THE LAWS OF MANU

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Social philosophers and sociologists endeavour to find solutions from different perspectives to the contemporary problems that affect society. The difference between social philosophers and sociologists lies in the methods they employ to study social problems. Social philosophers basically look into social problems from subjective perspective, while sociologists study the same from an objective perspective. Manu looks at social problems from the subjective angle as social philosophers do. He strives not only to study the social discrepancies that are the root cause of the problems but also tries to find solutions for them. In this attempt to uproot disharmony and hostility in society he has made an effort not only to review the values, ends and ideas as well as historical, political and economic factors of the society but also to formulate the ground structure of an ideal society.

That human beings are by nature complex in character, being vested with characteristics of both the divine and the animal world, is accepted by Manu. Further he reiterates that human actions are very much influenced by emotions. On this premise he formulates the theory that it is only through proper political administration and control of emotions that the peace and harmony in society can be established.

As it appears in the Laws of Manu the whole strategy of political administration relies on religion. The creator being the sole authority of his entire creation holds supremacy over everything. So, the members of the polity have no room to enjoy their own freedom when that conflicts with their religious thought.

Within this religious framework, Manu attempts to employ political administration to maintain the peace and harmony in society with the help of the two main quasi secular institutions: The executive and the judiciary.

In this article my endeavour is to draw out the political administration that is identical to the book in the manner of an exegesis. Hereby I wish to stress that my intention is to interpret the Laws of Manu as it appears in the book itself not from my own personal perspective. With a view to fulfil my task I refer to the translations of Max Muller, Edward Hopkins, and the original Sanskrit text to establish the authenticity of its own ideology.