**Manu on the Origin of State**

According to many scholars, people initially lived in a state of nature prior to the origin of an organized state. The state of nature was like a state of war as there was no harmony, peace and goodwill. This period was considered the darkest period in the human history, a situation that is more or less equal to Hobbesian Leviathan.

In such conditions, it is stated in Manusmriti that people approached Lord Brahma, the creator, to relieve them from the tortuous life. Thus, the creator gave them a king to maintain law and order and punish the wicked. Thus, according to Manu, state is not an institution that evolved gradually, but was a sudden creation. Apart from the divine origin of the state, Manu opined that the need for the state was not out of economic needs, but out of evil intentions and uncontrollable habits of mankind. In a way, it upholds the theory of divine origin of the state.

### Manu on Varna System:

According to Manu, the caste system or the Varna was an essential part of the social fabric of the ancient Hindu society. He believed that the Varna’s would maintain and preserve social harmony and peace in the society. He strongly argued that the state with a king came into existence to protect the Varna system and any failure on the part of the ruler makes him unworthy of ruling.Manu provided a fourfold categorization of social organization derived from the Vedic hymns. They are Brahmanas, Kshatriyas, Vyshyas and Shudras. It was widely believed that these four Varnas represent four different parts of the body of the God.

To elaborate further, the Brahmanas rise from the head, the Kshatriyas from the arms, the Vyshyas from the thighs and the Shudras from the feet. Thus, Brahmanas occupy the highest place and they were conceived as the incarnation of the law. This superior place given to Brahmanas in the social hierarchy is due to their purity and knowledge.

The Kshatriyas were accorded the next highest position in the social hierarchy. They were expected to protect the state by their valor, offer sacrifices as well as gifts and protect the people. Manu believed that a society would be more secure if there is a harmonious relation between the Brahmanas and the Kshatriyas. The Vyshyas were to be involved in trade and business, whereas the Shudras were confined to an occupation of serving the above three castes.

They were barred from all social and sacred learning, and Manu gave them a very low profile in the society. This fourfold classification was called Chaturvarna theory, which was expected to maintain harmony in the society. According to Manu, the Varna system was not optional but had to be an integral part of the social and political set-up.

### Manu on Kingship:

According to Manu, it was God, who created an entity called king to save the people of a region. Thus, kingship is of divine origin and it is this position held by the king that made the people expresses their obedience to him. Manu stated that though king appears in a human form, he possesses the qualities of God.

The king, according to Manu, had certain qualities of Hindu Gods like Indra (God of War), Vaayu (God of Wind), Yama (God of Death), Ravi (God of Sun), Agni (God of Fire), Chandra or Moon, and Wealth. Thus, the king was described as an embodiment of eight guardians of the earth. The king, therefore, was a divine creation to promote social harmony, peace and welfare.

#### Qualities of a King:

Manu was of the opinion that king is next best to God and he must have complete control over himself and his senses. A king was expected to control his anger, satisfy the people and govern the state with their consent rather than the use of force. The king must exhibit those qualities that naturally make citizens obey him, and he must function through pleasing manners and intelligence.

He must overcome the six vices or the Arishadwargas, viz.; Kama (Lust), Krodha (Anger), Lobha (Greed), Moha (Attachment), Mada (Pride) and Mastcharya (Jealousy). If these six evils or vices are kept under control, the welfare of society, according to Manu, is certain.

#### Council of Ministers:

Manu was of the opinion that the council of ministers are like the arms, eyes and ears of the king. He stated that a king without the council of ministers is like driving a chariot without wheels. He was of the opinion that an ideal number of council of ministers should not be more than seven to eight who collectively and individually assist and advise the king in the daily discharge of his duties. Apart from mere creation, Manu also emphasized that the council of ministers must have certain qualities.

The ministers were expected to have high learning skills, men from high caste by birth, good warriors with a sharp understanding of various techniques of warfare and proper comprehension of the state system and the like. A minister must prove to be an honest broker between the king and his subjects without causing any displeasure to the king.

Manu was of the opinion that the selection of the ministers must be through hereditary principle, but the skills and qualities of a contender must also be tested. Or the king must seek the advice of his trusted friends and relatives while appointing ministers or may appoint his own friends or relatives. However, Manu cautioned that persons of noble character must be appointed to occupy pivotal positions. Manu made it very clear that Shudras have no place in the council of ministers.