

created for the fulfillment of the national goal. Therefore he represents these too. The groups larger than Nation such as ‘mankind’ are also represented by him. In short, an individual has a multitude of aspects, but they are not conflicting; there is cooperation, unity and harmony in them. A system based on the recognition of this mutually complementary nature of the different ideals of mankind, their essential harmony, a system which devises laws, which removes disharmony, and enhances their mutual usefulness and cooperation, alone can bring peace and happiness to mankind, and can ensure steady development.

### **“Institution” – A Means To Fulfil National Needs**

According to Darwin’s theory, living beings develop various organs as per the requirements dictated by circumstances. In our *shastras*, it was stated slightly differently, that the soul constructs, using the strength of *prana*, various organs as the need is felt for the purpose of continuing life. Just as the soul produced these different organs in the body, so also in the Nation, many different organs are produced as instruments to achieve national goals. Like various departments in a factory, such as buildings, machinery, sales, production, maintenance, etc., nations also produce different departments which are called institutions. These institutions are created to fulfil the need of the Nation. Family, castes, guilds, (which are known as trade unions), etc. are such institutions. Property and marriage are also institutions. Formerly there were no marriages. Later on, some *Rishi* established this practice of marriage. Similarly, *Gurukul* and *Rishikul* were institutions. In the same way, the State is also an institution. The Nation creates it. A lot of trouble in the West is due to the fact that they confused the State with the Nation, they considered the State synonymous with the Nation. Truly speaking, Nation and State are not the same. In our country, the State was produced as per the social contract theory. Formerly there was no State or king. The Mahabharata describes that in *Kritayuga*, there was no State or king. Society was sustained and protected mutually by practicing *Dharma*.

### **State And Society**

Later on, interruption and disorganisation set in, greed and anger dominated. *Dharma* was on the decline and the rule of ‘Might is Right’ prevailed. The *Rishis* were perturbed over the developments. They all went to *Brahma* to seek counsel. *Brahma* gave them a treatise on ‘Law and the Functions of the State’, which he himself had written. At the same time he