

a king. If this were so, how was it that the tyrant king Vena was removed by the *Rishis* and Prithu enthroned in his place? This action by the *Rishis* was never condemned by anyone in history. On the contrary, it was hailed by everyone. When the supremacy of *Dharma* is accepted as a principle, then through the authority of *Dharma*, the *Rishis* derive a right to remove a king who defaults in his duty. Otherwise, it would have been absolutely illegal to remove a king from his throne. Thus, if a king does not act according to *Dharma*, it becomes the duty of everyone to remove him.

In Western countries, either a king was removed by some other king, or people rejected the sovereignty of the king altogether. Their king was a representative of God and could under no circumstances be removed, at least in principle.

### **Autonomous Institutions In Ancient Bharat**

In our socio-political set up, the king and the State were never considered supreme. Not only that, there were other important institutions (besides the State, which was only one of them), to regulate and to help carry on the social life. Those institutions had been organised both on a horizontal and vertical level, i.e. on regional and occupational basis. We had evolved *Panchayats* and *Janapada Sabhas*. The mightiest of the kings did not ever disturb the *Panchayats*. Similarly, there were associations on the basis of trade. These two were never disturbed by the State; on the contrary, their autonomy was recognised. They devised their own rules and regulations in their fields. The *Panchayats* of different communities, *shrenis*, *nigams*, Village *Panchayats*, *Janapada Sabhas* and other such organisations, used to frame their own rules and regulations. The function of the State was mostly to see that these rules were observed by the persons concerned. The State never interfered with the affairs of these associations. Thus, the State was concerned only with some aspects of the life of the society.

Similarly, in the economic field, many institutions are created. We have to think what should be the nature of our economic structure. We must have such an economic system that helps in the development of our humane qualities or civilisation, and enables us to attain a still higher level of all-round perfection. We should have a system which does not overwhelm our humane quality, which does not make us slaves of its own grinding wheels. According to our concept, man attains God-like perfection as a result of development. Therefore, we have to devise such an economic system, to