

Pandit Deendayal Upadhyaya
IDEOLOGY AND PERCEPTION

PART II
INTEGRAL HUMANISM

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Prologue

This is a discussion of the Philosophy of Integral Humanism and is a part of the series which describes Pandit Deendayalji's thoughts on different subjects.

Once it was decided to write on this subject, the first thing to do was collecting references. This subject is there in Jan Sangh publication 'Principles and Policies', but it is brief. At Bombay, Panditji had delivered four lectures. In one of his lectures he gave a brief analysis of this philosophy. Though it is brief, it is important in that it has come from Panditji himself. The report of this lecture was very useful in understanding the central idea and the various aspects of the subject. Apart from this he has written practically nothing specially on this subject; at least nothing could be found even after a painful search. Had he given an exposition in writing himself, we would have had an authorised and complete philosophy which he had put forward with his deep thinking on the background of vast and varied experience. But his life was suddenly cut short and this deficiency will be there for ever.

When it was clear that no material directly penned by him is available, a search was started in other directions. I went thru some literature preserved in Deendayal Shodh Sansthan, New Delhi, the files of 'Panchajanya' and 'Rashtra Dharma' periodicals, collection of Panditji's articles and speeches on different subjects in the two books 'Rashtra Chintan' and 'Rashtra Jeevan Ki Disha', and his Bouddhiks (lectures) in RSS camps etc. All this was very useful in laying before me the various aspects of the subject. In this connection Panditji has very respectfully mentioned the Hindi book 'Daishik Shastra' by Badrishah Thuldharia. I read carefully the original book as

also its Marathi rendering by Prof. P.K. Savalapurkar. This was very helpful in clarifying the foundation of the philosophy.

This subject was shaping itself in the various study camps and discussions of Jan Sangh ; I had useful discussion with several people who had participated in these. I must make a special mention, in this connection, of Shri D.B. Thengadi, Shri Prabhakarpanth Patwardhan, Prof. G.B. Kanitkar and late Shri Ramdasji Kalaskar. There are several other friends who were not present in the discussion-meetings but who have given considerable thought and made a study of the subject in depth. Their help was also valuable. In this last group I must mention Shri Bapurao Bhishikar, Prof. Ashok Modak and the ex-co-editor of 'Vivek' Shri R.D. Panashikar.

Alongwith these preliminaries, it is necessary to say a few words about the writing proper. Though usually the subject is referred to as Ekatma Manava Vad, in presentation here I have chosen to call it Ekatma Manava Darshan, taking into account the nature, scope and depth of the subject.

Really speaking the scope of this philosophy is much more than Man. It is the exposition of the underlying universal unity of the soul. This is so because in this philosophy are considered together humanity as also the rest of the world. While the rest of the world instinctively behaves as per this unity, man has to bear in mind this unity and consciously make an effort to behave consistently with it. But though the scope of this philosophy is so vast, hereafter I have referred to it as Ekatma Manav Darshan (Philosophy of Integral Humanism) simply because in what follows I have mainly discussed the relation between man and man only.

In the presentation here, the policy I have followed is like this. More space has been allotted to important topics. Less space has been allotted to topics which are less important or are more widely known already. For example the description of the Purusharthas (objectives in life) has been divided into three levels—the individual, the society and of the two together. Comparatively less space has been allotted to Varna Vyavastha (class system) and Ashram Vyavastha (the fourfold life-stage system). Since body-pleasure and mind-pleasure

are commonly known, the description is reduced to a minimum. On the other hand, more space has been given to explaining pleasure of the intellect, the bliss of the soul, Adhyatma (the nature of things), and salvation. In the attempt to bring out clearly the special characteristic of the Philosophy of Integral Humanism, a brief account has also been given of Western social theories.

The whole subject is theoretical. But since Panditji's thoughts about Nation, Economics and Politics are based on the Philosophy of Integral Humanism, it was thought necessary to put the philosophy before the people in as neatly as possible. And therefore I have freely used the terms employed by him.

Mine is a humble role : to put Panditji's philosophy before the public.

—V.V. Nene

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I

Introduction

More than two decades have elapsed since Pandit Deendayalji left us. In 1951 he started shouldering the responsibility of a new political party. He not only accepted this responsibility as one of the many activities in the task of nation building but with his perseverance, purity of character, amiable nature and extraordinary organisational skill, raised his party to the second place among the Indian political parties of the day. His appraisal by Dr. Shyamaprasad Mukherji in the words "Give me two Deendayals and I will completely change the face of this nation" is abundantly vocal. Even more eloquent is a remark by Shri M.S. Golwalkar (Sar Sanghchalak RSS) viz. "If the sole credit of making Jan Sangh a national party can be ascribed to a single person—that person must be Deendayalji who, starting from a scratch, raised it to its present enviable position."

This achievement of Deendayalji is undoubtedly extraordinary in the political field. But there is another aspect of his personality, that is equally important. This other aspect is that he is an original and gifted thinker and his political achievement is a by-product of the philosophy he propounded. His thinking proceeds from the individual, reaches and transcends humanity, stopping only at God or the ultimate reality. (For repeated reference we shall abridge the phrase philosophy of Integral Humanism to an acronym PIH.)

In the All India Representatives' Conference of Jan Sangh held in January 1965 at Vijayawada, Panditji presented his

thesis on PIH (Philosophy of Integral Humanism). And this has all along formed not only the political ideology of Jan Sangh but has guided its policies whether political, social, economic etc.

About three months after the Conference i.e. in April, 1965 Panditji delivered 4 lectures on the policy and ideology of Jan Sangh. The first lecture gave the background of the Exposition of PIH. He said, "The politics and the demonstrations before the dawn of Independence had the sole purpose of achieving independence. But sufficient thought had not been given to the course to follow after independence. Of course Gandhiji had written about this in his 'Hind Swaraj' and Lokmanya Tilak had discussed this earlier in his book 'Geceta-Rahasya' while dilating on the principle behind the independence movement. Also the time to time resolutions passed by the Congress and other parties had given thought to this. But all this was not very serious as compared to its importance. The reason for the scanty thought to post-independence reconstruction was natural as the pressing need of the time was independence. And now even after about 16 years since attainment of independence, one can not say that there is any definite direction to post-independence reconstruction.

"After the departure of the British it was natural that their influence on politics, social thinking and ideals in life should have gradually disappeared. But actually we find that the influence is on increase. We are proud to speak their language, respect their manners and dress like them. Not only this but we keep as models before us their social science, their ideas of morality and their political ideas. Vedas, Upanishads, Smritis, Geeta and Puranas are set aside and we look up to what Mill, Hegel, Adam Smith, Marx and Engels say.

"Really speaking, every nation should think of its own ethos. Freedom without it has no meaning. Every nation wants to live a happy and prosperous life according to its own nature and that is the motive behind its intense desire for freedom. The nation that tries to follow a path of thought and action discordant with its own nature, meets with disaster. This is the reason why our nation has been caught up in a whirlpool of difficulties."

The above quotations are adequate to indicate the lines on which Panditji thought about our nation. Having undertaken

the responsibility of national reconstruction, it was natural for him to think about politics and economics in a fundamental and comprehensive way. But the philosophy of Integral Humanism which he advocated does not stop at the nation stage but goes far further. Some idea of this can be gained from what Panditji said in the concluding remarks of his lectures. He said, "We must also consider whether we can do something to lift the world out of its present confused and bewildered state. Instead of merely being a burden on the world we must contemplate on what we can offer to the world in consonance with our culture and traditions. For the past one thousand years we were engaged in repulsing foreign aggressions and regaining our independence. Now that we are free we must make up for this discrepancy."

The quotation will give some idea of the scope of his PIH. There is nothing new in the idea of thinking about the happiness and progress of humanity as a whole. Lately there has been some thinking about it both in the West and also here in Bharat. Some theories were propounded and experiments done. The process continues. Though there has been often a semblance of a solution, it has not stood the test of time. Actually the thinking and the experiments have given rise to a huge crop of new problems. The scientific and technological development have enabled man to set his foot on the moon, but yet the common man is neither above want nor has peace of mind. The PIH points a way out of the trouble.

The Central Idea of PIH

The Central idea of PIH is that while humanity and the entire animate and inanimate nature around man are full of almost infinite diversity, it all has got a common *Atma* (nearest English rendering is Ethos or Soul). The diversity is superficial. Because of the common *Atma*, all things naturally are cooperative and complementary. This is expressed by the word *Ekatmata*.

Man is a conglomerate of body, mind, intellect and soul. Therefore we must think of the well-being and development of all these four consistently with the well-being and progress of the society. Along with the material development we have to consider the moral and spiritual development also. With all

this in view, Bharatiya culture has placed four objectives before every individual. These objectives are called the *Purusharthas*.

The four *Purusharthas* (Objectives) are *Dharma* (moral duties and divine laws), *Artha* (wealth), *Kama* (desires) and *Moksha* (complete liberation and salvation). Everybody has these objectives in mind. But it will be wrong either to assume any one of these as the sole inspiration for any man or to assume success in it as the only measure of a man's success in life. Bharatiya culture considers all these as essential. Only when *Artha* and *Kama* are secured according to rules laid down by *Dharma*, the achievement gives happiness to the individual and benefits the society.

The individual personality made of body, mind, intellect and soul is, however, not confined to 'I' only but is related to other people around him. And so the society has also to be considered alongwith the individual.

Society also has its body, mind, intellect and soul and it also has its four *Purusharthas* (objectives) in its life. But since the individual and the society are *Ekatma*, there is no conflict in their interests; they are mutually complementary.

For the attainment of the *Purusharthas* a number of institutions and systems are created. An individual is involved in more than one of these, i.e. an individual's personality is multifaceted. Only when an individual thinks and acts in the awareness that he and the society are *Ekatma*, will his actions be conducive to common good.

Any system in which an individual is considered only as a part of a large heartless machine or at the other extreme regards an individual as a self-centred man who does not care for the society, is a defective system. Similarly, any system which takes into account only one or two out of the four (body-mind-intellect-soul) needs of man, is also an imperfect system.

The ideal man according to this philosophy is he who takes a view of human life based on the four *Purusharthas* and works for them; not only this but he looks further beyond the family and the nation right upto the world human community, nay he even goes further and encompasses the whole nature and its maker. If we consider various aspects of life and the

systems or arrangements, while constructing a plan to guide human outlook and action, there will be rapid progress in equality, nationality, philanthropy and world peace; the internal tussle and contradictions met with at present in the attempts of achieving these ideals will vanish and their place will be taken by co-operation and compatibility.

Western Thinking

In chapter 1 we have seen how during the 150 years of British rule we have been influenced not only by their dress style and manners, but also by their political, economic and social thinking and their way of life. Before saying anything about PIH (Philosophy of Integral Humanism), it will be helpful to acquaint ourselves with some of the important Western theories and their historical backgrounds. This will enable us to recognise the distinctive features of PIH.

Modern European history dates from Renaissance i.e. from the latter half of the 15th Century. From then to the present times European social life has been mainly influenced by Nationalism, Democracy and Socialism.

Rise of Nationalism in Western Europe

The rise of nationalism has the background of the Roman Empire and the revolt against Papal Theocracy. As the head of the Christian religion, Pope exercised supreme power over all the States in Europe. He and his ecclesiastical representatives had the power to punish heretics; punishments could range from imprisonment to death. The right to decide as to who is a heretic was also vested in the Papal authorities. History records innumerable instances of torture and killings during this period.

Several religious reformers revolted against this Papal dictatorship and the foremost among these reformers were Martin Luther and Colvin. These rebels were called protestants.

Out of this there emerged the Christian sect Protestantism and later on the national Church (in England). The Protestants did not approve the monopoly and the middle man-ship of the Catholic priests in the matters of relationship between man and God.

This opposition to Papal authority was not confined to only the religious sphere. The recognition of the sovereign power of the Kings over their respective States was subject to the assent and blessings of the Pope. The new trading capitalists who had come up with the discovery of the New World were eager to overthrow the Papal authority.

At the same time, new discoveries in the scientific field deeply eroded people's faith in Papal edicts. In this way Kings and Emperors, the new trading capitalist class and the new elite which had no faith in the superstitions propagated by the Roman Church, started organising themselves against the Pope. In short, a feeling was growing that no power outside a State should be permitted to interfere in not only religious matters, but in any internal matters of any State. This background helped the blending together of the two concepts of Nation & State and gave rise to nation-states in Europe. The history of Europe for the past few centuries is the history of the rise and conflicts of these nation-states. All this was inspired by the principle of national sovereignty and the expansionist adventures for material prosperity.

Alongwith Nationalism, another factor affecting European history has been Democracy. The rise of Nationalism brought Papal power to an end. But the Royalty became even more powerful than before. The monarchs started propagating that they were a divine dispensation and as such they were the shapers of the fortunes of their subjects and the apostles of justice. This trend continued and ultimately both the religious and the State powers concentrated into the hands of the Royalty. The traders sought necessary permits and finance from the Kings who therefore also controlled the economic power. With this concentration of tripple powers in their hands, the Kings became more arrogant and arbitrary.

Naturally the people were displeased with this unbridled Kingly authority. A feeling began to grow among the people that the head of a State should not have any prerogatives, that

all men should be equal in the eyes of law, the State-head should not have any right to enforce any restrictions on the people at his sweet will, that every individual must enjoy complete freedom, and finally that the sovereign power must rest with the people and none else. The bloodless revolution in England, and the American and French revolutions are indications of the dominance of Democracy and individual freedom. And to protect this individual freedom and people's sovereignty, were created institutions like Parliament.

Democracy brought individual freedom to the citizens. But by this time large scale industrialisation had arrived. The mechanisation of industries made enormous production possible with an input of much smaller human effort than before. Taking advantage of the newly acquired individual freedom and equality of opportunity, the talented and the rich monopolised to themselves the means of production and creation of wealth. On the strength of this economic power they slowly captured the govt. machinery also. In brief, the individual freedom bestowed by Democracy led to the exploitation and enslavement of the common people by a few.

The mechanisation of industries made a few people affluent while the small artisans and labourers spread over in the villages were reduced to abject poverty. In Bharat the village artisans like carpenters and black-smiths used to make locally home and farm implements. But when city based factories took over their productions they were ruined. The village cobblers met a similar fate when giant companies like Bata took over the large scale manufacture of footwear. The village artisans of Europe met with a similar fate. The worker who could sit in his home and work independently was now forced by circumstances to leave his hearth and home and go to a city and work there as a paid labourer. The accommodation he got there was miserable. Some idea of his misery can be gleaned by looking at the vast slums in Bombay, Calcutta and Ahmedabad. There were no employment rules or other regulations imposed on the factories to help him. The factory worker had to put in long hours of hard labour just for a loaf of bread. He was soon physically fatigued, emaciated and mentally broken. The labour was not organised and so wielded no power. On the other hand the exploiter controlled

the government also and this blighted the possibility of getting any justice from the State.

Socialism

The rise of industrial age and the freedom that democracy bestowed on the individual had given rise to the exploitation of the masses and some men came forward with a determination to change this state of affairs. They called themselves as socialists. They fall into two groups. The first group thought that in a democratic set up, the government will have sympathy for the exploited and downtrodden masses and so the govt. can be persuaded to legislate so as to alleviate their sufferings and to give them justice. To this class belong Saint Simon, Charles Fourier, Robert Owen and Louis Blanc. The second group did not eschew violence to bring about the change. The leader of this group was Carl Marx. After a prolonged and in-depth study of social and economic history, he put forward his theory of Scientific Socialism. This at once gave both a hope and self-confidence to the downtrodden and their sympathisers to realise their dream of a classless society.

Marxist Views

According to Marx the private ownership of the means of production (whether land or factories) in the hands of a few persons is the root cause of exploitation of the masses. And the obvious remedy is to snatch this ownership from these few people and hand it over to the society. This power must be entrusted to government and to ensure that the govt. uses it in the interest of the masses, people must tolerate, as a passing phase, the dictatorship of the proletariat (i.e. the working class). When after some time the possibility of a counter revolution is rendered impossible, the rule of the State will wither away as it will have left no function to perform—leaving in its wake a classless society running well on its own.

Revolution did take place in Russia afterwards, but it was soon observed that the dictatorship that emerged was not that of the exploited people but of a party, or more accurately that

of the party-bosses. In the hope that this dictatorship of a few is only for a short transitional period, soon the possibility of a counter revolution will be eliminated and then will come the much talked about dictatorship of the working class, the people patiently tolerated the unbridled repression. But soon they were disillusioned. The small-group dictatorship had come to stay permanently. The ruling group was concentrating more and more power into its hands. The Communists describe religion as a pellet of opium to dull the sensitivities of populace. We can say that the Communists use the dream of a classless society like a pellet of opium on their hapless subjects.

The Reaction to Marxism

Socialist thinkers were shocked to find that the Marxist brand of socialism not only failed in forging a classless society but it also took away the basic rights and freedom that democracy had bestowed on the people. The reaction resulted in the birth of Democratic Socialism, i.e. socialism without sacrificing democracy. But just like the Marxists, the Social Democrats also believe in the need for the ownership of all means of production and their distribution being vested in the State. It is clear that the State will then dominate all aspects of life. Then how can ever the society fearlessly exercise its democratic rights against an all-powerful State? This is to say that socialism and democracy can not coexist. This is the natural consequence of State in trying to be a welfare State, dominates all departments of life and does not restrict its functions to defence against external aggressions, maintenance of law and order in the country and dispensing justice.

Hitherto we have considered the one sidedness and inadequacy of democracy, capitalism and socialism. Now let us consider their actual present state. England and America are considered as examples of stable democracies. Though internal democracy prevails in England, until recently it enjoyed a vast empire on which the Sun never set. The massive upsurges in various parts of the empire and great changes in international politics, forced England to wind up its empire. And yet whenever there are any remnants of its Colonies, it attempts to preserve its power there. Even after so many

uprisings and blood-shed, England has not been able to cast off its racial discrimination while dealing with African countries. America's attitude is even more queer. While all the while America is harping on democratic values, it has felt no shame in pouring piles of most destructive arms into the hands of the military dictatorship that is Pakistan. In order to checkmate Red China, U.S. sent arms worth billions of dollars to Vietnam and even sacrificed the lives of thousands of Americans. And now the same America is making up with China in order to contain Russia also under the pretext of world peace. This list can be considerably extended. But the examples given so far are sufficient to prove how scanty is their real love for democracy at least so far as their policies abroad are concerned.

If for a moment we set aside the case of other democratic countries, and look at our own country, what do we find? After independence all the States merged with the rest of India and monarchy ended in the stages. But its place has been taken by a dynastic rule. The rule of a few families has been extant in the Industrial field. But now it has usurped also the political field.

Among world-democracies, our democracy is the largest, judging by the number of voters. But a democratic govt. must be by the people, for the people and of the people. If we judge our democracy in the light of this principle and in terms of democratic traditions of respect for the right of dissent, respect for the Constitution and respect for the judiciary, we are thoroughly disappointed. Most political parties regard democracy as having reference to the method (by ballot) of capturing power and no reference to its use. And so the political parties see no wrong in defeating rival candidates by foul means, and then sticking on to power tenaciously by employing all sorts of means. In the economic field, for gaining power competition, conflict and the principle of survival of the fittest are considered, not merely excusable but even natural. The same mentality prevails in the political fields here. Democracy was born to liberate man from the absolute power of the King. But in practice it seems to have become the absolute power of the majority or the absolute rule of a small group.

Total failure of Communism

Let us consider communism as a philosophy. Communism has been divided into so many forms and their protagonists are hotly debating as to which form is the real one. In his lecture on communism 'Communism on its own touch-stone' Shri D.B. Thengadi has put forth the plight of communism in a few clear words: "What exactly is communism is a big question to be seriously considered by the communists themselves. No one communist thinks that the other one is a real one. Russia thinks that China is a deviationist and China thinks the other way round. China and Russia agree that Yugoslavia is a deviationist while Yugoslavia thinks that both Russia and China are deviationists. In our country Dange considers Namboodripad a deviationist and Namboodripad thinks the other way round. But both of them agree that Charu Majumdar is a deviationist. All these conflicting assessments taken together show that all the communists are deviationists or World Communism is equal to World deviation." The Euro-communism of last 2-3 decades and the recent New Left have struck at the very roots of communism.

Let us now turn from theory to practice of communism. It is very difficult to find out the state of social life in these countries behind an iron curtain. But some well authenticated books like 'Darkness at Noon', 'The God that failed', 'The New class' etc. can provide us with some idea. The picture that these books present of Russia is not at all what Marx dreamt. Coming to China, the occasional news which leak about China's 'Cultural Revolution' show that it only concealed mass-massacre. 'Let a hundred flowers bloom' was China's slogan; actually 99 buds were crushed so that a chosen one only may bloom.

After considering the social life in communist countries, let us look at their international dealings. Russia and China both differ in both the theory and practice of communism. But on the international plane, both appear to be stubborn imperialists. While advocating the Panchsheel, China has grabbed Tibet and a lot of Bharat's territory. And Russia having established its power over Poland and Hungary, has recently also entrenched itself in Afghanistan.

The Monster of Mechanised Industry

So far we have considered Democracy, Capitalism, Communism and Socialism both in theory and practice. But before we give an exposition of Integral Humanism, we must also consider the impact of the progress, by leaps and bounds, of Mechanical Industrialisation (abbreviated hereafter to MI). The cultures of the West were destroyed by the hordes of aggressors. Only Bharatiya culture has survived the onslaught of the aggressors. But the impact of the M.I. threatens to destroy all cultures. It is rapidly undermining our values in life, our ideals, customs and manners, religious sensitivities, the life of the individual, family life, and social life.

Secondly, wherever in the world science and technology have reached, MI is growing wildly like weeds after a rainfall. After James Watt showed how steam can be used to produce mechanical power, the speed and aggressiveness of MI have increased rapidly. And with the discovery and development of atomic power and electronics in the 20th century, MI has spread like wild fire. And now all humans seem forced to enter the jaws of MI, like moths attracted by fire. One is reminded of stanza 29, Canto 11 of Bhagwad Geeta. (Ref. 1).

MI has provided a grand opportunity for both political and economic imperialism. Time was when the hand that could wield a mighty sword, dominated the world. But today's MI is out to conquer the world both by the sword and trade.

Whatever little happiness men in different countries enjoyed so far is now vanishing due to urbanisation and industrialisation. MI has given dynamism to life but not without depriving it of its fellow feeling and compassion. The moral and spiritual values have declined, life has become money-oriented instead of values-oriented. The ancient serfdom was brought to an end by thinkers and reformers but MI has reduced the populace to slavish wage earners. Man developed MI out of his greed and is now ensnared by it.

It is on this background that Deendayalji has said in all humility but confidently, "After taking into account the strong and weak points of all earlier theories and how far they have succeeded in practice, PIH shows a definite path which will lead man on to progress, prosperity and happiness."

The chapters that follow give an exposition of PIH.

Individual : Fourfold Happiness

A fable, I read years back, runs thus : In order to keep a naughty but intelligent boy fixed in one place, his father made an experiment. He cut to pieces a map of the World and asked the boy to recreate the world-map by properly joining the pieces together. He tried hard and for a long time but was not successful. By chance there was a breeze and it overturned some of the pieces and the back sides of those pieces exposed parts of a human figure. It interested the boy and an idea flashed thru his mind. Why not join the pieces so as to get the human figure ! He tried exactly that. Soon the human figure had been secured. And to his surprise and joy the backside revealed the world-map alright.

The moral of the story is clear. If humanity is properly guided, the world will have a smooth sailing. While thinking of the proper orientation of man, a number of questions arise. What constitutes a man ? What is his nature ? What are his instincts ? What are his desires and aspirations ? What are his needs ? Why do some perversions sometimes occur ? What is the ultimate aim of his life ? What path should he take to achieve his aim ? Or, are there several paths ? What are the possible difficulties in his way ? How can he overcome them ? These and many other things will have to be considered.

Another factor that will have to be considered is that man is not alone but coexists with other men and things—things like plants and animals, rivers, mountains, oceans, and the

celestial bodies. Are all these interrelated ? If at all they are, are they mutually inimical, indifferent or complementary and co-operative ?

The universe presents a huge diversity of groups like homo-sapiens, the flora, the fauna, the inanimate nature and so on. Not only this but every group shows a vast internal diversity. In spite of this infinite diversity, the universe seems to be running smoothly not for 50 years, or 500 years but from time immemorial. Naturally we suspect the existence of some hidden principle or power which connects, harmonises and balances this vast variety of things. If our hunch is alright, how is that principle related to the infinite diversity ? And is this principle a potent factor—not only for integration of all humanity but also of the whole universe ?

In the light of the story given at the beginning of this chapter and its moral, our hunch is that a principle which will unify all humanity will also have the potentiality of presenting a unified picture of the whole universe.

PIH has attempted to locate this principle in the light of the Bharatiya Advaita philosophy.

(*Advaita* literally means nonduality—See glossary)

Bharatiya culture is this philosophy in its practical aspect.

Ekatomata or The Unifying Principle

While considering the ideal way of life for a man, the first thing that comes to our mind is his instinct to live. In spite of maxims like 'Life is full of sorrows and contains only a very few grains of happiness', 'Man is mortal', 'Death is natural and life is only an accident', the strongest human instinct continues to be the will to live. Bharatiya culture has not disregarded this instinct, actually it gives blessings like 'May you live for a hundred years', 'May you live long' and so on.

But man is not satisfied merely by a long life. He wants it to be full of happiness. There may be differences in the ideas of and the methods for happiness depending on age, health, cultural background, mental and intellectual development. But what is certain is that all his efforts are directed towards attainment of happiness.

One Sided Concept of Happiness

This longing for continuous and intense happiness is natural. But usually man's concept of happiness is one-sided. Generally it is thought that sensuous pleasure is all that is to it. So he aims at securing in as large a measure as possible, a lot of money, a nice house with all amenities, delicious meals, rich garments, drama, cinema, Radio, T.V., Motor Car, social status and authority—i.e. all things he feels are necessary as means to happiness. In short it can be said that the fulfilment of the urge for sensuous pleasure is a common man's idea of happiness. The concept of real happiness contained in the fable of 'Happy man's shirt' is nowhere to be seen.

So far as the sensuous pleasures are concerned, in the first place happiness will depend on the ratio of means of securing pleasures to the desires. Or what is the same thing, the means divided by the desires. But the means available and even the capacity to enjoy them are very limited but our desires know no bounds. Thus the numerator is small or limited while the denominator is very large, the result being the ratio is vanishingly small or in simple words happiness is present only in name. Another important thing to consider as expressed in an old adage (Ref. 2) is that as sensuous pleasures are enjoyed more and more, so increase the desires like a fire getting stronger as fuel is added to it. To get over the difficulty Buddha suggested that all sensuous desires should be cast away by man. But this is an advice of perfection and a far cry for any common man.

Attempting full and free enjoyment of sensuous pleasures at the one extremity and the annihilation of all pleasure desires at the other extreme have both been discarded in Bharatiya culture. It suggests a middle of the road compromise and includes *Artha* (money) and *Kama* (desire-satisfaction) in the four *Purusharthas* (objectives) for man. This half way house is a stepping stone for the common man to turn to the successively higher and higher happiness of the mind, the intellect and the soul. The happiness of the soul being placed as the highest ideal before man.

Happiness of Mind

Sense pleasure is important in human life. But it does not mean that there is no higher happiness. While it is true that

sensuous pleasures reach man thru the mind, it must be recognised that there is such a thing as mind's own happiness, distinctly different from the sense organ pleasures.

Panditji was fond of narrating a story in this connection. A communist once tried to convince a friend of his that the most important and difficult problem in life was that of securing bread. Unconvinced and bored, the friend said to the communist, "I shall solve the problem of bread for you. You can come to my house every day and I shall feed you sumptuously on a condition that every day I shall beat you with my shoe in a public place and you should not mind it." The communist was aghast. There upon the friend added, "Since bread is the most important and difficult thing and since I have solved that problem for you, why can't you tolerate an insult?" The moral of the story is that pain or happiness of the mind are higher than sense-organ pain or pleasure and to secure happiness of the mind or to avoid mental unhappiness he will not mind either sacrificing body-pleasure or tolerating body-pain. Every year lakhs of people go on a pilgrimage to Prayag or Badrinath braving the scorching sun or the thrashing rain and freezing snow. Why? Because the happiness of the mind is a higher one and in view of it the physical hardship can be tolerated as a price.

Intellectual Pleasure

The next higher category of happiness is that of the intellect. In animals the mind and intellect are hardly developed. They respond only to their needs of food, sleep, fear and sex. Unlike animals, men do think about the time context of past-present-future, the collection and collation of facts, thoughts, aspirations and experiences, their causal relationships, the conclusions therefrom, curiosity about the creation, preservation etc. of the world around us. These constitute man's intellectual hunger and when answers are secured they constitute intellectual happiness. Several other examples of this kind of happiness can be cited. A student, say of mathematics, is happy when he is able to solve a naughty problem. You meet an old acquaintance of a long standing but fail to recollect his name. But at a later moment the name flashes into your mind and that makes you happy.

You are worried about a move in a game of chess ; after some hard thinking a move occurs to you and pulls you out of a tight corner or leads you to a win. You are happy. Man is also interested in much larger and graver things related with cosmology. Out of what was this world created ? How did it come into being ? Who created it ? Innumerable events take place in this universe, day and night. Is there a scheme behind them all ? In what direction is the Universe moving ? Is it all going to end one day ? If so, when and how ? The answers when and if found will fill the Philosophers and the Scientists with superb joy. When Archimedes entered a full bath tub, water was displaced and he immediately felt that the volume of the water which flowed out of the tub was equal to the volume of his body immersed in the water. He recognised that this afforded a method for finding the volume of an irregular body like a crown, of which purity of gold could now be easily tested. He was so mad with joy that he ran naked thru the streets to the palace shouting 'Eureka', the Greek word meaning 'I have found'.

An important characteristic of intellect is that it has the power to discern what is good and bad, what is flimsy and intense, what is ephemeral and lasting. And so intellect helps man to distinguish between slight and ephemeral happiness on the one hand and intense and lasting happiness on the other hand, and this clear perception prompts him to go in for the latter kind of happiness in preference to the former kind. In this connection may be mentioned a couple of lines from a poem (Ref. 3) by Swatantrya-Veer Savarkar.

"It is with open eyes that we have vowed ourselves to this cause, knowing fully well that we may have to pay dearly for it with our lives."

An event in the life of Goswami Tulsidasji is important in this connection. Tulsidas had such an intense affection for his wife that he could never bear separation from her. Once his wife went to her father's house for a short stay. Tulsidas became restless and he set out for his father-in-law's house. It was a dark night with a downpour of rain and to add to this in his path was a river in spate. He saw a corpse in the river. Using the corpse as a float he managed to cross the river. Stumbling along the unlit road he reached the father-in-

law's house. There was a problem now as to how to get into the house. Just then he saw a strong rope hanging from his wife's bedroom window. With its help he climbed into his wife's room and surprised her. She was aghast and asked him, "How could you reach here in spite of a stormy rain and flooded river ?" He explained all his exploits. On hearing it all she went to the window to examine the rope by which he climbed up. There was a large poisonous snake, half frozen by the severe cold and hanging from the window. For a moment she was dumb with shock. When she got over the shock she remarked to Tulsidas, "If you had such devotion for God what you have for the bundle of flesh and bones that are my body, you would have attained Moksha (Salvation—see Glossary)". This opened the eyes of Tulsidas. He now saw in her a great preceptor. The intense desire for the pleasures of the flesh was what stood between him and God. With resolve he snapped the bond of *Moha* (attachment to sensuous pleasures) that tied him to worldliness. He took the *Sannyas* (Renunciation) and became a saint. It was the genius of this saint that produced the literary and spiritual gem of 'Ram Charit Manas' (The beautiful 'Manas' lake that is the story of Rama). This masterpiece has enlightened and inspired generations of men on the path of duty and salvation. The incident changed Tulsidas into Goswami (The master of his sense organs—see Glossary).

Bliss or Happiness of the Soul

Bharatiya philosophy does not stop at the intellectual happiness. The subtlest and the highest principle in man is his soul. So while considering man's happiness, one must also consider the happiness of the soul or what may be termed bliss. A quotation from Bhagwad Geeta is relevant here, "Sense organs are indeed powerful. But successively subtler and stronger are the mind, the intellect. And the highest of them all is the *Atma* (Soul—Glossary)" (Ref. 5).

Several thinkers in the West and even in the East have doubted the very existence of the soul on the ground that it is imperceptible to our sense organs. But mind and intellect also are imperceptible to our sense organs, and yet we do not deny their existence. It is true that Bharatiya philosophy describes the

soul as not having any particular form, any properties, and any attachment to worldly things. Upanishads (Glossary) say of the soul that "no words can describe it, the mind can not perceive it" (Ref. 4). It is something like some gases in Chemistry—odourless, colourless, tasteless and hence difficult to identify. But Upanishads also say that though the soul is imperceptible to sense organs, it can be experienced by a purified mind (Ref. 6). And here in Bharat there has been an unbroken chain of highly spiritual men who had direct experience of the soul.

The common man, however, has no desire to delve into the question of the existence or otherwise of soul. There, in the rough and tumble of life he thinks he should attend to more mundane matters, conveniently shelving the question of soul etc. until he is old when perhaps he may give it some thought.

In this connection Panditji says, "Man's life is not merely for the satisfaction of his basic needs. Alongwith material needs he has also mental and spiritual needs. The aim of human life is certainly higher than mere existence like an animal. Our Upanishads have said, "Atma is to be seen, heard, felt and meditated upon." (Ref. 7). But what really is soul? Opinions differ. Some consider it as the root cause of the universe, that He is omnipresent and omnipotent. Brahma (Glossary), as the soul is called in Bharatiya philosophy, is Truth-Holiness-Beauty incarnate..... But there are some learned men who do not believe in the existence of such a power. Accordingly such people consider abundance of material pleasures as the highest ideal in life and the effort to secure such means as the highest duty in life."

Nature of Atma

"Let us go deeper into this consideration of the soul. We do feel, though indistinctly to begin with, the unity amongst all men and we feel that all men should be happy. These two emotions must have been inspired by a power which is beyond the phenomenal world and different from it. This entity has pervaded the visible world and has created sense of perfection and oneness. One may assign any name to this power. Knowingly or unknowingly every man is moving in the direction of union with this power.

The desire for the welfare of all humanity can not be born out of any selfish motive, but it must be the result of a consciousness of some unity and the desire for its direct experience. Man out of ignorance, tries to circumscribe the spiritual power but the universal super-power tries to remove the cover of darkness or ignorance."

The quotation above goes a long way in explaining the importance of the concept of soul and its happiness in Panditji's philosophy. I am giving two more of his quotations below : "Man is an amalgam of body, mind, intellect and soul. It is necessary to consider all these four while considering the all round development of man. The pleasures of these four are derived respectively from means of livelihood, peace, knowledge and union with the Cosmic Soul."

"The happiness of the intellect is neither the highest nor the eternal happiness. The supreme happiness and the eternal one is that of the soul. A mother with her child in her lap enjoys such a happiness. Once a man realizes this kind of happiness he becomes more and more large hearted."

Pandit Deendayal Upadhyayaji uses phrases like 'The all pervasiveness of the highest principle', 'union with the soul', 'increasing large-heartedness'. The phrases show that his philosophy is essentially spiritual in nature. None of body, mind or intellect constitute the real 'I', but the soul beyond all these three is my real 'self'. This knowledge and its experience is the happiness of the soul. And at a still higher level of spiritual development comes the knowledge and experience that it is soul that pervades all and is the highest principle of all that is, was and will be. This last experience is called *Brahmanubhava* (Experience that all is soul—all pervasive : see Glossary). There is no higher happiness than this.

The All Pervasiveness of the Happiness of Soul

The happiness of soul does not depend on what pleasure or pain any body imparts to my body, mind or intellect but rests on the soul alone. As a man advances on the path of the consciousness of all is 'I', or Brahma, the duality of 'I' and 'thou' vanishes ; the six passions like desire, anger and etc. perish. There remains no fear and no selfishness. Ultimately what survives is unqualified, eternal and boundless joy.

The happiness in getting a cool drink of water after a journey in the summer heat or in getting a tasty meal on a hungry stomach are examples of body-happiness. The receipt of letters from or actual meeting with loved and dear ones are examples of mental happiness. Meeting holymen or saints and receiving their blessings and assurances that the path we have taken is correct are examples of intellectual happiness. But this does not mean that happiness can thus be always compartmentalised because mind and intellect are not confined to different parts of the body. There exist examples of mixed pleasures. If we share half of our meal with a hungry man, for the receiver it is physical happiness, for the giver a mental one. As a baby sucks at mother's breasts, while there is physical happiness for the baby but both mother and babe are filled with filial satisfaction.

One approach to the question of happiness is to think with reference to body, mind, intellect and soul. Our *Daiśhik* (see Glossary) sciences have a different approach. Food, sleep, fear and copulation are common to animals and men (Ref. 8), but the speciality of man lies in having a lofty ideal. Any man who limits himself to the animal instincts is just an animal. The progress in the direction of attaining his ideal fills a man with happiness and a sense of achievement.

The goal in life may be a short term one or a long term one and it may concern either his personal life only or his family and friends only or may have a much larger scope such as a community or the nation. As is the scope so will be the thinking of the mind and intellect and his actions will be suitably designed, becoming less selfish and nobler as the scope widens.

An individual's goal in life must satisfy two conditions as per PIH. The first is that whatever pleasures he plans to secure must be consistent with the injunctions of Dharma. The second condition is that it must be complementary to the progress of the society. What the PIH aims at achieving is an extension of a man's 'Mine' and 'I' consciousness successively thru all humanity, all animate world, inanimate world, and all nature till it reaches and merges with God.

It will be beneficial to explain the meaning of the word *Adhyatma*. While *Japa*, *Tapa*, solitude are necessary for the *Adhyatmic* or spiritual progress of an individual, an equally

important thing is the growth of ever widening social consciousness of 'I' and 'Mine' culminating in God-realisation. The word *Adhyatma* is defined in Bhagwad Geeta (Ref. 9) as the nature of *Atma* which is without qualities, has no particular shape, is eternal and undergoes no change of any kind. As per Panditji's philosophy the individual ideals any the social ideal are like the warp and woof of the fabric of universal life.

From Gross to Subtle

In spite of the fact that the pleasures of the mind and the intellect are less and less dependent on physical facilities and are of longer and longer duration, the common man struggles much more for the bodily pleasures. Why? Firstly because the hunger of bodily pleasure is instinctive and secondly because its enjoyment fructifies quickly into happiness.

The desire for the happiness of the mind, intellect and the soul is also natural. But in the common man it is not as intense as that for the body-pleasures and has to be nurtured by preaching of good culture and practice. While attention to body-needs are indispensable for health and maintenance of the body complex with some pleasure-satisfaction, the effort for the happiness of the higher three types is necessary for the evolution of man from animal state thru human state and by stages finally to the cosmic or God state.

But the animal like mad rush for body pleasures makes a man lose all considerations of means and ends, of the desirability or otherwise and his judgement for how much is enough. It becomes like a boat on a river, when all passengers rush to secure a particular covetable position—the whole resulting in the boat being tilted and a number of people falling into the waters (Ref 10).

Panditji's philosophy does not abhor physical pleasures but it advises adjuring of excessive attachment, and points out that self-restraint and sacrifice have a higher kind of pleasure to offer. It is true that the body must be attended to properly but it is necessary to remember that the purpose of a healthy and strong body is as the chief instrument in observing the dictums of *Dharma* (Ref. 11). The classic example is that of Dadhichi Saint who immolated himself so that a powerful

weapon may be made from his bones for slaying a powerful demon. Savarkar (Ref. 12) says, "Even if I had more brothers they would have sacrificed themselves on thy Alter, oh Motherland."

In short, PIH envisages the enjoyment of the various categories of happiness but at the same time emphasises restraint and sacrifice and considers that with the investiture of authority is inseparably bound the performance of duty. The individual happiness must not only never stand in the way of social progress but must be congenial and complementary to it. Here is what Shri Guruji (M.S. Golwalkar) has said about this subject :

"In the process of man's evolution, materialism is the initial stage. Evolution goes from the gross to the subtle. In the primitive state materialism has the greatest attraction for man and all his efforts are directed towards the fulfilment of physical desires. As he reaches a higher plane in the evolution, he becomes aware of emotional needs and craves for mental happiness. It is at this stage that he has started on the path of cultural progress. An aesthetic sense is kindled in him. He creates things of art and tries to search for hidden beauty in art and derives joy from it. He begins to study sciences and philosophies and his interest in them grows keener. Soon he comes to grips with the secret of his very existence ; he finds that now intellect is out of its depth and he enters a region beyond intellect and in due course attains the most subtle, all pervading supreme truth or God or Brahma. Such is the march of human evolution." (Ref. 13)

4

Individual : Four Purusharthas

How can the individual four-fold pleasures be secured while at the same time aiding the society in its progress ? PIH has answered this question by setting forth before everyone four Purusharthas (Objectives) in life. They are *Dharma, Artha, Kama* and *Moksha*.

Kama :

The desire for the happiness of body, mind, intellect and soul is called Kama. A strong and healthy body is a prerequisite for the enjoyment of the primary pleasures of food, sleep and sex. A sound mind, an ideal in life, the power of discretion and the self-confidence to overcome difficulties are necessary for attaining and enjoying the three higher types of happiness.

Kama is natural to man. Manu (Ref. 14) says, "There is hardly a man who has no desires and does not work for them." Even the creation of the world starts from the primordial desire of Brahma to change from a single entity to many. (Ref. 15). But intellect must guide the mind in avoiding pitfalls and lead it on the path of *Shreyas* (what is good in the long run), and not be blinded by *Preyas* (what is immediately pleasing). Upanishads describe this thus : "Know thyself as the Charioteer. Intellect is your driver. Mind is the horse-reins and the sense organs are the horses. If you control your horses properly, they will lead you safely to your destina-

tion. But if you fail in this, the horses in their lust of pleasure may rush you into a pit of misery." (Ref. 16)

The intellect must, for this purpose, be capable of discernment between good and bad, permanent and ephemeral. This is possible only when the intellect is guided by Dharma.

Artha

This is the means like money etc. for securing the pleasures and needs of the body like food, clothing etc.

All things that are essential for needs and happiness are not included in Artha. Air, water, sunlight are perhaps even more important than food, clothing, shelter, etc. But these are provided free by nature and call for no effort on the part of man and as such are not included in Artha. Procurement of food, clothing, shelter are connected with the production of wealth and so with body, land and people. The desire for happiness is the force that prompts the acquisition of wealth.

Artha (or wealth) can be of two kinds: primary and secondary. Land, cattle, clothing, shelter are the needs of life and constitute the primary form of wealth. A farmer produces food and his surplus he barter with a weaver for his cloth need. Most countries now use money as a medium of this barter. And so money becomes the secondary form of Artha. A farmer works on his own farm but a factory worker buys his essentials out of his wages at the factory in the form of money. A landless farmhand or an un-employed factory worker has no wealth and so no means even of sustenance.

The means of livelihood must be to a man's liking and should not tax his energies excessively. If a man does not like his job, his mind will be at cross-roads with his body and he will not be putting his best into the job. The result will be poor quality of the work done. But worse still is the effect on the worker's mind. Work must be such as to give scope to the self expression of the mind and the intellect. As Panditji has suggested, the planner who assigns a job to a worker must see before his mind the worker, not as a robot, but as a human being with a mind and an intellect and having likes, dislikes and intellectual or creative gifts. Just imagine a poet, a painter or a dancer being given jobs which give no scope to their respective talents. Such life, without chance

for the expression of their souls, will be torture for them.

The job or the means of livelihood must be securable as a citizen's right and not thru any sychophancy or servitude. Birds and animals may be satisfied to pick up any crumbs thrown to them. But no self-respecting man would like such a deal. If God has given every man a belly to look after, He has also blessed everybody with two hands that he may honourably earn his bread by the sweat of his brow. Wealth, honourably and dutifully earned is Artha-Purushartha.

Again the job must not exhaust his energies nor leave him no leisure. Otherwise he can not properly enjoy even his primary happiness in food, sleep and sex, let alone attending to the needs of his mind, intellect etc.

Inadequate Artha or Its Excess

Abhav (absence of Artha or its inadequacy) will prevent a man even to maintain his body and mind etc. in a healthy and efficient state; it will be injustice to his private life and he will not be able also to properly do his duty to the society. It is said, "What sin will not a hungry man commit (Ref. 17)". Privation may lead even goodmen to thefts, corruption, dacoity, gambling and other crimes and even girls from cultured families may take to immoral ways. There can be several reasons for this kind of behaviour but lack or severe shortage of Artha is often an important cause.

Just like *Abhav* (inadequate Artha) its *Prabhav* (over-influence) also can do great harm. Here over-influence does not merely mean its excessive presence but the greed for money. This greed for money can often become an obsession and man forgets that money is only a means to an end and not an end in itself. The story of the Greek King Midas is interesting. His greed for gold was such that the boon he sought from God was that whatever he touched should turn into Gold. The boon was granted. And Lo! the moment he touched his dear daughter she changed into lifeless statue of gold. Similar is a story from Tolstoy. The story is that of a man who was promised that he will be given free of cost all the land he can walk or run around from dawn to dusk in a single day. The man was greedy and he ran round such a big area all the time that by dusk he had not

completed his return journey and fell down dead from exhaustion. It took only a patch of land 6 feet long to bury him and this is all he got.

Acquisition of wealth begins initially for fulfilling the basic needs. And at a later stage man desires wealth for carnal pleasures. It is at this point that man often forgets the importance of restraint and he goes in for ever new luxuries. Very soon his excessive enjoyment leads to no satisfaction at all but the enjoyment fuels his lust and he is now a slave of his body organs. To secure more money to pay for all his extravaganzas, he loses all his discretion about what is good or proper in the means employed. He is now a moral wreck. He ceases to care even for his society or country.

We must have enough wealth—enough to supply our needs and also to supply some pleasure. But too much of it or worse still too much attachment to wealth-accumulation can be disastrous for both the individual and his society.

Panditji says, "In a state of affluence if there arises an excessive attachment to carnal pleasures, man becomes merely a mammon-worshipper and loses all sense of his duty to his society, country and Dharma. He misses all Pursusharthas (Objectives) in life and ruins himself and others. In the first *Prabhav* of Artha (excessive influence of wealth) wealth no more remains a means but becomes an end in itself. In the second *Prabhav* it does not remain a means for the practice of Dharma but becomes merely a means of getting carnal pleasures. This attachment to physical pleasures knows no end and the man never feels that he has enough, however much he may have. Sky is the limit. Due to excessive enjoyment his efficiency to earn also rapidly goes down.

Dharma

We have seen so far that in order to escape from the evil effects of Kama, it is necessary that mind and intelligence must follow the path of Dharma. In order that the Artha may not become a slave in the hands of Kama, Dharma is must. Proper management and outlook on wealth is necessary to keep away from possible evil dominance of Artha. In this way Dharma has an unique place of importance in human life.

Unfortunately there is much confusion in the use of word Dharma, the reason being that it connotes many different things. The fluidity of water, hotness of fire, the fragrance of sandalwood, are all Dharmas i.e. the qualities. Words like *Pitridharma*, *Matridharma*, *Pativrata Dharma* denote respectively the duties enjoined on father, mother and a housewife respectively.

Etymologically the word Dharma is derived from the Sanskrit root *Dhr* which means to hold or sustain. One of the definitions of Dharma is like this : Dharma is that which does *Dharana* of the people. The word *Dharana* implies maintenance and development. Thus the words *Srishti-Dharma*, *Samashti-Dharma*, *Vyashti-Dharma* will mean the Dharma that sustain *Srishti* (world), *Samashti* (society) and *Vyashti* (individual) respectively. Consider the material, moral and spiritual progress of the individual and of the society ; the smooth running of their lives ; the continuance and growth of their mutual understanding and cooperation ; the continuous awareness of their life-ideals. The fundamental principles, rules, emotions, and systems for all these constitute Dharma. This is why Panditji refers to Dharma as the most important guiding principle.

Thus the word Dharma has a wide connotation. But often the word is used to denote such things as worship of and prayer to a particular deity, repetition of a *Mantra* (see Glossary), visits to temples, singing of devotional songs, various rituals, regular reading of some holy books and so on. While these things may be related to a part of individual's Dharma, it is not the Dharma of which Panditji speaks in PIH.

Many a time Dharma is associated with the place of worship. Thus the Dharmas of the temple-goer, the mosque-goer and the church-goer are considered as different. Fact is that, of these three the sects are different. But Dharma proper as the sustainer of society is not associated with a temple or mosque or church. It is possible that a follower of one of the sects can be even an enemy of the Dharma which can sustain society.

Places like the temple, mosque or church should really be used to imbibe in the populace the principles and practice of the *Samashti Dharma* or social Dharma.

Dharma and Pantha

While Dharma has wide connotation as explained earlier, *Pantha* (sect) has a limited connotation. A *Pantha* is one of the many ways which guides a man in his efforts at God-realisation. In his book 'Mai Ya Ham' Shri Vishwanath Limaye says, "The whole universe (both animate and inanimate together) is a systematic structure and in it continuously are going on construction and destruction. But there is also in the universe an immutable and indestructible principle. Scientists call it self-evolving cause. Our sages call it Brahma. Brahma is an absolute reality while the everchanging Universe has a relative reality."

Man being part and parcel of this universe, has both these forms of '*Chit*' in him—the absolute Truth as also the relative truth (or reality). The bridge which joins these two is a *Pantha* (or religion—from 're'-'again' and 'lingo'-to join). Dharma includes all three—the absolute Truth, the relative truth and the various *Panthas* which bridge these two.

A sect is born in relation to a particular community; its level of progress, the social conditions, the special problems of the period are taken into account in framing rules of behaviour, the dos and don'ts, and the mode of worship. The propounder of these rules etc. is called the prophet and the book which contains the injunctions he has laid down is called the holy book. Thus Jesus Christ and Mohammed are the prophets of Christianity and Islam respectively and the Bible and the Quran are their holy books.

But Dharma can not be bound by a particular community or period or a set of circumstances. One prophet, one holy book and one set of commandments can circumscribe a sect but not Dharma. Thus Sikh, Bouddha, Jain, Shaiv, Vaishnav are religions or sects. But all these have the same Dharma—Hindu Dharma.

Dharma is defined as that which guides man on the path of both worldly well-being and also salvation (Ref. 19). It may be noted that worldly well being is given priority in the two.

A sect is concerned with an individual's path to God. Dharma does not turn its back on God but it stresses the proper maintenance and progress of the society. Dharma

does not make faith in God's existence obligatory. But in order to live properly in all worldly matters so as to benefit both the individual and the society, every body must follow the social injunctions of Dharma and these constitute the major part of Dharma. You may or may not believe in God but no one can have the freedom of theft, dacoity, hatred, jealousy or any immorality. You may observe penance or not, you may or may not have belief in the traditional ideas of sin and merit, but you must observe the social laws and the social dos and don'ts.

Dharma : Wrong Notions

The word Dharma, as we have seen, has a wide connotation. But unfortunately a very narrow meaning has come to be associated with the word. According to Panditji the use of the English word 'Religion' is largely responsible for this. The English on coming to this land, came across the word Dharma. Their language had no word with the wide connotation of Dharma. But instead of enriching the English language by adopting the word Dharma, they merely translated it by religion. And unfortunately many of us also propagated the phrase Hindu religion out of ignorance of our Bharatiya concept of Dharma and out of perhaps lack of respect for the Bharatiya way of life. The net result was that we equated our wide based Dharma with just a sect.

The undue stress laid on the English way of life and English history in the educational system imposed on India by the English has been largely responsible for a perversion. The result of this kind of education was that whatever bad things were associated with religion in European history, were assumed to be associated with Dharma here. They assumed that the inhuman torture, violence and bloodshed which took place in Europe in the sect or religion wars, must have taken place in Bharat also. The so called reformers in our country did not care to check the veracity of the assumption but allowed themselves to be so frightened even by the word Dharma—or as the mistranslation 'religion'—that they started calling themselves secular or divorced from Dharma altogether, or else they came to look upon Dharma as entirely a personal matter for any individual.

There are also other reasons for this perversion. Now and then there are news coming from rural areas about persons abandoning their ancestral Hindu religion and embracing Christianity or Islam. The reason is the persistence of certain customs and traditions which are socially abominable. Take for example untouchability. The people who are tortured by it are repelled by such inhuman traditions. But many of the tormentors believe in untouchability and have come to wrongly associate it with Dharma.

One may change his sect or religion, or one may even become an atheist. But nobody should give up Dharma, because Dharma is what sustains both the individual and the society and is beneficial to both. What really needs to be done is that any perversions that may have crept into Dharma must be removed, but it is suicidal to give up Dharma.

Consider the two definitions of Dharma : (i) Dharma is that which sustains (Ref. 20). (ii) Dharma is that which gives worldly well-being as well as salvation (Ref. 21). The Dharma in either of these definitions, includes the individual Dharma, Social Dharma and Natural Dharma. But hereafter while considering PIH we shall limit ourselves to only the individual and social Dharma. Really these two are only two aspects of a single Dharma.

All the rules for the proper maintenance of the body and for the proper development of the individual's mind, intellect etc. are included in the individual Dharma. The rules for the proper maintenance of the body are that temperance must be observed in the enjoyment of food, sleep and etc. But often either out of gluttony or excessive craving for sensuous pleasure one neglects health rules. And sometimes out of a false notion of showing his prowess one will eat or drink like a giant and be at the receiving end from Nature when he pays heavily for his excesses. One must remember always that while the body's needs must be satisfied, all excesses are to be scrupulously avoided. Since body, healthy and strong, is not an end in itself but is a means for performing properly his duty by himself and his society.

Sustenance of the body, forgiveness, restraint, non-stealing, purity of body, control over sense organs, adequate wealth, education, truthfulness, non-action on the impulse of anger,

are the ten factors which constitute individual Dharma (Ref. 22). As will be seen, most of these are connected with mind and intellect. If the mind is not properly oriented and controlled, then a healthy strong body in the possession of its owner will be like putting a lighted torch in the hands of a drunk monkey and will spell havoc for both the individual and his society.

The intellect must be properly nurtured by imbibing good qualities. Otherwise it can also become perverse and it will not be able to discriminate between the ephemeral and the permanent, the good and the bad, what is immediately pleasing and what is benevolent in the long run.

Proper and moderate food and meriment, meditation, suitable exercise, Yoga-asanas, restraint in all matters, good company and good books, some selfless social service and all such things promote the health, happiness and efficiency of the body-mind-intellect combine.

Along with all these there is also the need of a lofty ideal in life. This ideal should be such that it will reduce the craving for sensuous pleasure, eliminate the perversions of the mind and incline man to go in for the pleasures of the mind in preference to those of the flesh and then go in for the pleasures of the intellect in preference to the pleasures of the mind and ultimately sacrificing all pleasures of both the mind and the intellect in preference to the bliss of the soul. All this is possible by trading on the path of Dharma only.

Moksha (Salvation)

It has been mentioned earlier that for the achievement of three Purusharthas Dharma, Artha, Kama, there must be a noble ideal in life. Our culture tells us that Moksha (Salvation of the soul) is the summum bonum of life. Naturally Moksha is considered the highest Purushartha.

The *Sadhana* (effort for achieving the objectives) of Dharma, Artha, Kama and Moksha is a life-long activity. But the first three are connected with life here and are comparatively simple. But the *Sadhana* for Moksha is comparatively much more difficult and even for the man who has realised his Atma, perfection comes only after he leaves the mortal coil when he merges into *Paramatma* (The Cosmic Soul).

The word Moksha is derived from the Sanskrit root *Much*—to be free. Moksha is liberation from all bondage. It is the realisation that the real 'I' is none if body, mind and intellect but the soul. The first step in the achievement of Moksha comes from the unattachment to sense pleasures if the Artha and Kama Purusharthas are secured and enjoyed as per the regulations of Dharma. The second step has a theoretical and practical part. The theoretical part is the realisation that comes in the course of time (after realising that the real 'I' is my Atma) that 'I' am part and parcel of Brahma (the universal soul). The practical part consists in gradually expanding the consciousness of 'mine' successively to the family, community, society, nation, all humanity, all animate world, all inanimate world and finally the entire universe. Finally the two states—all is 'mine' and all is 'I' merge and the difference disappears. Lokmanya Tilak says (in his *Geeta Rahasya* p. 101), "Since the beginning of humanity, man has been pondering over the indestructible root of the visible and phenomenal world and the way to attain it. The physical sciences have made huge progress but the Philosophical urge continues to press man forward. Here in Bharat it has been like this for thousands of years, and the same thing now obtains in the West also.

Dharma is the basic Purushartha, while Moksha is the ultimate Purushartha. The Purusharthas are meant for the happiness of the body, mind, intellect and soul. And so Moksha is the highest happiness—that of the soul.

The Unity of the Four Purusharthas

There are three paths leading to Moksha—*Karma*, *Bhakti*, and *Jnyan* (Action, Devotion, Knowledge respectively). These are mainly related to body, mind and intellect respectively. But it is not implied that the three are independent and parallel paths to Moksha. Devotion without Action is sentimental, Action without Devotion is dry, Action without Knowledge is blind; and Knowledge without Action and Devotion is lame. When we think of happiness we think of all—body, mind, intellect and soul. Similarly Moksha being the highest bliss, all paths to it must have a basic unity.

While explaining the underlying unity of the four purusharthas, Panditji says, "In this way, taking into consideration human nature, our culture has kept before its eyes the simultaneous consideration of body, mind, intellect and soul. It has suggested ways to satisfy all the four hungers, taking care to see that the way of satisfying any one of the four hungers does not stand in the way of satisfying any other or that no perversion of any type takes place. A proper perspective of all the four is always kept.

The four Purusharthas are related to each other. Yet sometimes the one or the other will have to be emphasised. Food and water are both important. But a hungry man will prefer food to water and for a thirsty man it will be the other way.

We take an unitary and a whole view of man and the world. This unified view is both the touch stone and the means of our thought and action. In recent times many new 'isms' have come up and social, economic and political systems based on them were evolved. They all failed to accomplish the ultimate welfare to man because, the thinkers, instead of keeping before them the man with his body, mind, intellect, soul, took a one sided or even perverted view of man.

We have hitherto considered the 4 Purusharthas a man must achieve to bring about his own allround development. A man, however, has in this world to co-exist with other men. And so he comes in contact with successively larger and larger groups of men—family, community, nation and whole humanity. He has to participate in the systems and institutions evolved in order to bring about the development and happiness for him and his society. The discussion so far of PIH centred around the moulding of the individual to enable him to carry out his social obligations. As in the parable quoted at the beginning of Chapter III, if man is properly assembled, so will be the society.

Samashti (Collective Whole) : Individual and Family

When an individual starts on the path of the 4 Purusharthas, he comes into contact with ever larger groups of men. While considering how a man must think and act, there comes to our mind in succession his family, his community, his co-languagists, his nation and so on. In these family comes first. Family is an important and powerful link between the individual and the society. Family institution has come down from very ancient times among all societies of the world.

The study of when and how the family-institution began and how it has survived for ages is a subject for sociology to ponder over. But family and all that it implies are certainly very important for PIH. The first lessons of man's progress from 'I' to 'we' are learnt in the family. Whenever there is an important event, happy or sad, the family flocks together to share the joy and increase it or to share the sorrow and make it less poignant.

Only some members in a family earn money. Some may be ill and some may be handicapped. Priorities of the needs and likes and dislikes of all members in distribution of what is available are settled in an amicable manner. There is no code of rules and regulations set up for conducting these affairs. Then how does all this come about? The answer is simple. It comes about out of love and a mutual sense of belonging arising in its turn from blood-relationship.

In the West, the family is rapidly breaking up. Unfortunately here in Bharat also the scope of the family is rapidly diminishing. We can learn useful lessons from the West. There the deterioration of family is principally due to three causes : (i) The notion of extreme individual freedom (ii) Communes in the communist countries (iii) Socialistic or Welfare State. Let us consider all these in some detail.

Individual Freedom

In order that any institution may run smoothly, discipline is necessary. The institution of family is no exception to this rule. Though there is some individual freedom in a family, the freedom has often to be restricted in the interest and welfare of other members. That such restrictions are an undesirable restraint on the individual freedom, is a growing feeling in the West. The moment a son begins to earn and is married, he sets up his separate house-hold, leaving the old parents either to care for themselves or to take resort to old-people's hostels. The innumerable divorces, many times on petty grounds, have completely shattered the family and the emotional world of the children in their most impressionable period of life.

Communes

According to Marxism family is an artificial institution and is the product of Capitalism. Family is looked upon as an obstacle in the way of the individual and the society. So U.S.S.R. and China established communes and forcibly herded the populace into them. But very soon experience forced them to abandon the communes. It was all against the irrepressible natural instinct.

Socialistic Government—Welfare State

It is quite understandable that the notion of extreme individual freedom and of the communist communes struck at the very roots of family institution, but how a Welfare State can ruin a family requires some explanation. Before the inception of Welfare State such things as the livelihood of an individual, his education, health and so on were the

responsibility of the family. But the Welfare State having undertaken to supply all these, the support from the family becomes redundant and so the family atrophies. In his article, 'The Curse of Affluence', Dr. P.G. Sahasrabudde says in this connection, "Man undertakes work, labours hard, cares for it, fights against adverse circumstances, controls his passions, cuts down upon or even suppresses some of his desires. But when does all this happen? It all happens only when he has to shoulder the responsibility of feeding his wife and children and provide for their future, and feels that if he can spare some energy or time or money, he has a duty to utilize it in the service of his fellow men and his society. In doing such things if circumstances demand the supreme sacrifice from him, he would gladly lay down his life in the cause."

"Socialistic pattern and Welfare State have relieved us from all such responsibilities. As soon as a child is born, State releases grants for its maintenance, bears the responsibility of its education, assures employment, renders free medical aid, and makes arrangement for his (or her) old days. There is hardly any responsibility on the family." (Maze Chintan, second edition : Dr. P.G. Sahasrabudde).

Earlier it has been said that family is the first training ground for an individual towards social life. How apt this will be, will be evident from the above excerpt. Mutual affection, willingness to work and suffer for others, tolerance and all such virtues necessary for social welfare are easily imbibed in family life. To extend the family concept first to the society and then to the universe is the direction of spiritual development. This is the central idea of the PIH (Philosophy of Integral Humanism). This final ideal state of human consciousness is often expressed by the phrase: "The whole universe is my family" (Ref. 23).

6

Samashti : Individual and Society

Hitherto we have considered man as an individual and the four Purusharthas necessary for his development. But he lives in a society and his 'I' is inseparably connected with 'We'. It is very rarely that man lives in isolation. Leave alone a few Yogis who segregate themselves in their mountain abodes for practising penance to realize God. But even in their case, for their bodies and childhood sustenance and education they owe to society.

How was society formed? The Westerners think that individuals came together with a view to guard their mutual interests and for this purpose agreed upon certain norms and conventions. This is known as 'Social Contract Theory' of society formation. These social thinkers fall into two groups according as whether the individual or the society is the repository of the 'Residual Powers'. In other words, the question is whether an individual can lay any restrictions on the society or whether the society can restrict the individual in any way it chooses. One group thinks that it is the individuals who chose to come together (to form a society) and so he has a right to dominate the society. The other group thinks that coming together was an unavoidable must and so it is the society that may dominate the individual. Both groups agree, however, that there is a duality between the individual and the society and that one of the two must dominate the other.

One thought-discipline that emerged out of this is that of complete individual freedom. Whenever there was a conflict between the interests of two individuals, what is the way out? The answer is there is no way; this is struggle for existence and the law 'the survival of the fittest' will prevail. This may be called individual autocracy.

The other thought-discipline that emerged thinks that society must dominate the individual. This may be called social autocracy. It argues that since the individual depends so much on the society, all the individual activities must be such as to strengthen and invigorate the society. To this end it is excusable to curtail individual rights and freedoms. If society is organised and happy, the individual is sure to be happy and so the individual must consider the needs of the society : ϵ paramount importance and act accordingly, looking upon his personal emotions, likes and dislikes as secondary.

Both of these ideologies are prevalent in the Western countries. The first category ignores social interests under the name of individual freedom, while the second one mars the multifaceted individual personality in order to make society supreme and powerful. Capitalism is the offspring of the first ideology and socialism or communism is the offspring of the second ideology.

The question as to who should dominate, the individual or the society, is the outcome of the two extreme views which can be taken of the 'social contract theory'. Both these are one-sided and may give rise to a dominant class resulting in tension and conflicts and fresh problems. This point will be clear if we take into account the gruesome recent history of capitalism and communism.

In the Western societies we find today cut-throat competition, tension and bloody conflicts. At the base of all this is the 'social contract theory.' In this connection Shri Guruji says, "If an individual says that society rests on a contract only and has no kind of sanctity behind it, I am free to disavow this contract if it is not wholesome to my self-interest; society has no argument which will counter this effectively and the thing called society will fall to pieces, and in that event it will

also be the end of individual happiness." (Virchardhan, 2nd edition pages 12-13—Eng. 'Bunch of Thoughts').

The 'social contract theory' of the birth of a society is not at all accepted by PIH. This way no society has come to be formed anywhere in the world. A society is not a club, nor a joint stock company, not even a co-operative society. Society can not be formed by Lakhs or crores of people coming together and framing their Articles of Association, calling a meeting, registering it, and then declaring themselves as constituting a society thereafter. A society is a natural living organism.

Society creates institutions and arrangements for its protection, expression of its ideals and its development. Thus for education the Gurukul, for the internal law and order and defence against external aggression the State, for the development of the individual and the society the *Varnashram Vyavastha*—these can be cited as examples prevalent in ancient Bharat. Assemblies, Municipal Councils, Co-operative Societies, and UNO of the modern times are institutions in whose case 'social contract theory' may be applicable. But never has any society been formed in this artificial way. A society is a living organism. An artificially formed group and a living organism are quite different things. For example a car and a horse both can run. But the difference is that while a car is made by assembling different parts in a factory, a horse is not so made; it has to be born. For a car its speed and maximum running capacity are designed and made in a factory. But the power of a horse arises from its own inner strength. This is the difference between a living organism and an artificially made thing. A tree sprouts from soil and evolves itself due to its vital force. We can not assemble leaves, flowers and branches and make a living tree.

We have seen above how the 'social contract theory' is wrong, still certain questions remain. How does a society form? What is the relation between the individual and the society?

Daishik Science means the science that deals with a country, its people and their love for the country. According to Bharatiya Daishik Science, a society is a natural organism having its limbs. It can not be created artificially, nor destroyed,

by man. The reasons for its creation and destruction are the same as for the creation and destruction of the living world—whether plant or animal.

To sum up, a society is not an institution created by individuals coming together. A society is born like any other animal. And so the relation of a society to its individuals is the same as that of an organism to its limbs or that of a tree to its branches, leaves and flowers. The relation between the individual and the society being that between a living organism and its limbs, the question of who is more important of the two, society or individual, has no significance. In this connection 'Purusha Sookta' content (Ref. 24) is worth considering.

The intimate relationship between a man and his society can be observed on many occasions and in many ways. Man is born with certain things given to him by his society. Thus he is given his parents. An individual has no choice in the matter of his parents for they are preordained before his birth. Then he is given a name. The name depends on his community. Names current in other communities or nations are eschewed. The society gives him a means of communication viz. his mother tongue. Then he is educated and certain values in life are imbibed in his mind also by society. The need for society is keenly felt on special occasions whether of happiness or of sorrow. On happy occasions we invite people to come and share our joy and double it. On calamitous occasions people visit us, say words of condolence, share our sorrow and lighten it. When there is something worthwhile we achieve, words of appreciation from our fellow men make us more happy and we even feel elated.

The expression and good qualities in a man can be possible only in a society. The knowledge of sciences and arts is derived from his teachers. The appreciation and encouragement of our skills in any fields come from members of society. It is ridiculous to think of a student without a teacher, an orator without an audience, an actor without spectators, and a leader without followers. Not only that, the basic necessities of life such as food, clothing, shelter, and medical treatment are supplied by society. An individual can supply at the most just

a few needs of society, but what the society does for him is much greater in variety. The care and nourishment of the handicapped, the sick, children, and the old is what society looks after.

We must take into account one more aspect of the society-individual relationship. In our country history reveals a galaxy of countless scintillating personalities. To name just few we have Rama, Krishna, Bheeshma, Shivaji, Guru Govind Singh and women like Savitri, Laxmibai, Panna Dai. They are separated from us by hundreds or thousands of years. We set before our children the ideals of Rama and Laxman as the ideal of brotherly love, the unbending vow of Bheeshma, the valour of Bheema, the generosity of Karna, the sacrifice of Guru Govind Singh or Hakikatrai, the bravery of Laxmibai, the selflessness of Panna Dai, and the chastity of Savitri. Who but society accomplished this miracle of transcending vast time periods and of preserving their memory and handing the superb ideals generation after generation down to modern times? It is these ideals that nurture and sustain our society.

As regards the supremacy of the individual or society, Panditji says, "Any healthy thinking takes into account the interests of both the individual and the society. People ask us whether we are individualists or socialists. Our answer would be, "We are both". According to our culture we can neither ignore the individual nor lose sight of society's interests. We do take into account the social interests and so we are socialists. But we do not ignore the individual and so we are individualists. We do not consider individual supreme and so we are not individualists. But we do not also think that society should have the power to deprive an individual of all his freedom and thus exploit him like a lifeless thing, so we are not socialists either. One can not conceive of a society without individuals and the individual has no value without society. Bharatiya culture has set both in proper perspective and jointly considers the welfare of both."

Samashti Purusharthas (Objectives of Society)

According to PIH, a society is a living organism. And since every living organism has a body, a mind, an intelligence and a soul, a society also has these four constituents. Panditji gives an example.

"A group of people decide to come together and form a club. The club members are the body of the Club. The intension to come together to form a club is the mind of the club; without this intension the club can not come into existence; and the moment, the intension or will vanishes, the club will die away. The various arrangements made for smooth club running (such as rules, regulations etc) are the club's intelligence. The ideal or the goal or the purpose for which the club was created—be it just amusement or some selfless social work—is the soul of the club."

If even a club with such limited objectives has body, mind, intellect and soul, it is obvious that in a society, that has lived together for generations, these four things must be present on a much sounder footing.

In the case of the nation the *Desh* constitutes its body. *Desh* in Bharatiya terminology is a country along with the people who have lived there generation after generation as the country's progeny. The will to live together thru thick and thin is the mind of the nation. The code of conduct the people

follow in the interest of the nation is the nation's Dharma. And the highest ideal or the goal set before the nation is its soul.

Panditji says, "The social strength, mind and intelligence are not the arithmetical sum of individuals' strength, mind etc. Society has a personality of its own and has its own strength, mind, and intelligence which its members share in addition to each member's own personal mind etc. This can be exemplified thus. There may be an individual so tolerant that he won't raise his small finger if any body insults him. But if any body hurls an abuse at his society, he will fight back with all his strength. It is also possible that an individual as an individual may be a bad man and yet he will not shelter an unpatriotic action by any body." Such examples will be rare. But they bring out the difference between individual and national character etc. A man may be good as an individual but bad as a society member or he may be good as a society member and yet bad as an individual.

The following is what Shri Guruji told Vinobaji Bhave in a conversation. They were discussing the difference in the way of thinking of Hindus and Muslims. Guruji said, "Good and bad people are there among both Hindus and Muslims. But it seems that Hindus, though individually even goondas, think of good acts when they come together. On the contrary, when ten Muslims come together they consider those things or actions as good which individually they would condemn. Their group thinking is opposed to their individual thinking." Vinobaji admitted this as a fact but did not give a reason for it.

Like an individual, a society also has its body, mind, intellect and soul. Even Western psychologists have started admitting this fact. Mac Dougal, while considering this society-mind, says that society is the organism of organisms. The formation of a social mind takes a long time. A group of people living together for a long time, having similar traditions, common interests, identical values in life, and common objectives, slowly come to develop a social mind.

Since a society, like an individual, has its body, mind, intellect and soul, it is imperative to think of the 4 Purusharthas in relation to the society also. Dharma prescribes 10

qualities (Ref. 22) like *Dhriti* (courage or tenacity) *Kshama* (forgiveness) etc. for the individual. And since a society consists of individuals, the Samashti Dharma (Social Dharma) also needs the consideration of the same 10 qualities.

Samashti Dharma (Dharma of Society)

'Dharma is what sustains the subjects' (Ref. 25). This Samashti Dharma (Social Dharma) includes things like natural tendencies, the rules and regulations, dos and don'ts necessary for the smooth running of the society. A society contains individuals and groups of different dispositions, and in different stages of development. Mutual understanding and cooperation are necessary. It is Dharma which imparts these two. The power of Dharma has been described in Mahabharata while describing a state of Statelessness when it had existed once. The description runs thus :

There was no State and no King,
No punishment and no punisher ;
All subjects followed rules of Dharma ;
They thus protected each other. (Ref. 26)

A family exemplifies this power of Dharma. A family consists of men of different ages and dispositions. There is no set of rules for conducting family affairs. But Dharma infuses such a feeling of mutual belonging and love that within the means available, every body gets the utmost possible happiness from the way family affairs are conducted.

None in a family can do single-handed all that is necessary. And so it is in a nation. Take for example the question of defence against foreign aggression. Generals directing the operations of war, the soldiers who actually fight, the technologists who manufacture arms and ammunitions, the civil administrators and innumerable others have to put in a huge cooperative effort. Every national effort is thus based on the cooperative and harmonised efforts of many.

No one can produce all the things a man needs. A farmer produces corn but his need for cloth is supplied by a weaver. For their implements both the farmer and the weaver depend on others. In fact, life depends on this give and take. With a

view to develop cooperation and to avoid any perversions, some rules and conventions are made and certain qualities are nurtured in the citizens and these constitute the Samashti Dharma (Social Dharma). Briefly Samashti Dharma includes all that helps sustain the individual and the society, all that gives the individual his means of livelihood and the spirit in which he works for his livelihood—the spirit of duty to society (Ref. 27). All rules, arrangements, qualities and the emotions behind them, which help a man to sustain himself and at the same time help the society, are included in Samashti Dharma.

Our national community is cemented together by two bonds. One is the deep affinity to our motherland despite the differences of language, life style, clothing fashions, sects and creeds. The other bond is an amalgam of common history, common culture, common traditions, common values and ideals. The Dharma Purushartha of the nation is based on this double common bond. The whole hearted guarding of these bonds, never compromising on them, complete destruction of any thing that opposes these two and protection and development of any thing that promotes these two are the core of Samashti Dharma. The form and direction of this social Dharma are reflected in the emotions expressed by phrases like 'Undivided Bharat' or 'Hindu Rashtra'. Let us consider, in this connection, our Constitution. The very first article declares Bharat as a Union of States. This implies that the States are independent and have been brought together to form a Union. Fact is, however, that Bharat has been a single nation from time immemorial. And this unity has survived many long and ruthless aggressions and several outward transformations. Bharat is one nation divided into parts (States) for convenience of administration. But the framers of the Constitution have declared it as a Union of States.

This theory that Bharat is a Union is similar to the social contract theory. In the West the social contract theory in operation has been disastrous. And similar conflicts can arise here among member States. It may be argued that the declaration of a Union is only for administrative purpose and has no context of multi-nationhood. But government these days is so all pervasive in all that concerns life, that this declaration and

all it implies has already shaken the foundations of Bharatiya national life. This is obvious already from the demands by the States for greater and greater autonomy, the movements for it and the form of a conflict between State and Centre which they take.

Though the framers of the Constitution have based its structure on the federation of States, there are many among the sons of Bharat nation who feel and know the risk involved in this to Samashti Dharma and openly come out against it. Thus vis-a-vis Kashmir they joined the movement against the separatist provisions in the Constitution, declaring that this country is one and in it they will not tolerate two Constitutions, two flags and two premiers; and in that movement Dr. Shyama Prasad Mukherji sacrificed his life. "Undivided Bharat is the basis of our whole life, we will eliminate the separate existence of Pakistan and join Pakistan to Bharat" was the ideal of Jan Sangh. The movement for the liberation of Dadra-Nagar Haveli, Bhavanagar Satyagraha, Goa liberation movement, the historic march against Kach agreement, the long struggle to save Assam—all these movements, demonstrations etc. unmistakably show that Samashti Dharma is pulsating in our hearts.

This protection, preservation and development of Samashti Dharma is not to be done only when a national calamity strikes or in the struggle for freedom only. The nourishing of Samashti Dharma is to be a regular feature of our life. The reading and recitation of books like Ramayana and Mahabharata, the celebration of the birth and death anniversaries of our great men, the collective cultural festivals like Sankranti, Dashahara, Divali, Holi, and Rakshabandhan, the specially important pilgrimage to the 4 *Dhamas* situated at the 4 corners of our country, the educational institutions of *kirtana* and *pravachana*, are the various ways in which Bharatiya culture has made arrangements for teaching and imbibing Samashti Dharma in generation after generation.

When during the course of time, old institutions lose their power to hold the society together, either because they have become weak or because they have become outdated, it becomes necessary to build up suitable new ones. When the social soul is sound, suitable new institutions do spring up.

In our country there has been an unbroken chain of great men who have created new institutions built around the same old principle or purpose. This is to say that when the set of rules constituting the Samashti Dharma declines, the *Chitt* i.e. the national soul generates great men who breathe new life into the society in the light of its ethos. The slogans they spread have unusual power. Examples in modern times are "Vande Mataram", "Swarajya is my birth right", "We are the constituents of Hindu Nation". It is only when our nation stands by its national or Samashti Dharma, that it will be able to achieve its objectives of Kama and Artha and move to attain the task Destiny has assigned to it.

Artha Purushartha of Society (Samashti Artha)

How the *Abhav* (inadequacy or absence) of Artha or its *Prabhav* (excess or wrong outlook) of Artha adversely affects an individual has been discussed earlier. Similarly both the *Abhav* and *Prabhav* of Artha raise various problems before a society. *Abhav* (paucity) of wealth (Artha) obliges a nation to depend on other nations for basic needs like defence, food, clothing etc. and they become servile to the nations that supply these needs. Such a servile nation can not express itself freely on any international matters, let alone the question of having a policy of its own and following it up.

Like *Abhav* (paucity) of Artha, its *Prabhav* also entrains some problems. *Prabhav* is not merely presence of wealth in excess of needs but the high social status that comes to be associated with the rich. "All virtues seem to attach themselves to wealth" (Ref. 28). Respect, positions of power and social status go to the rich. Naturally men become mammon-worshippers. Then they don't care to distinguish between good and bad, truth and falsehood, merit and sin. They earn money often by foul means and they use money to capture power and use money and power to roll in sensuous pleasures and to further amass wealth for their progeny. A vicious circle begins. Money begets power and power begets money ruining all character and idealism. A feeling grows that not only things but men are purchasable by money. The intelligentsia lose independence of mind and become handmaids

of power, wealth and sensuous pleasures. Even M.L.A.s, M. P.s, Administrative officers, ministers and even judges become purchasable commodities.

While considering Artha in the case of an individual, we have seen that Artha should not be an end in itself but it must be looked upon as a means to an end. If this discretion between means and ends is lost sight of, it leads to an individual's deterioration. The same is true in the case of a society. The physical, mental and intellectual development of society and its individuals is the end (aim) for which Artha Purushartha is a means. So the achievement of this Purushartha must be by such methods and in such ways that individual and social morality, dutifulness, mutual understanding and efficiency will increase. This will be so only if social economic progress comes about thru the efficiency and honest labour of the individuals.

Vis-a-vis Artha Purushartha, economic planning is important. Panditji says that this planning must provide suitable work for every physically fit person and the job must be such as to give a reasonably adequate income. Only thru such planning a country's wealth can increase. Panditji says, "Every individual must be guaranteed some minimum things for his sustenance and development. And the wealth necessary for fulfilling this guarantee will come from everyman's work provided by society and the scope for his initiative. The arrangement in which either a fit person is without a job or a fit person has his minimum guarantees but has no scope for his initiative is a defective arrangement. (Ekatma Manav Vad, p. 65).

Both Panditji and Mahatma Gandhi insisted, not on mass production but on production by the masses. National wealth must accrue out of the Artha Purushartha of the Masses i.e. out of the initiative and the urge to work of the masses. Wealth created by the efforts of a few or by the use of modern machinery is not for the good of the society.

In our country inspite of several five year plans, unemployment is rapidly rising. As a remedy some States have introduced unemployment allowance. And in some circles there is a euphoria over it. But giving unemployment allowance in

place of planning in such a way as to provide gainful employment for every able-bodied man is to promote parasites on the society.

The achievement of the Artha Purushartha for the society must be brought about according to regulations and spirit of Dharma. But what do we find in our country? The obsession for getting foreign exchange is such that we are recklessly exporting cow-intestines and frog-legs. We are opposed to prohibition out of fear of loss of excise revenue which we are enhancing by indiscriminate licensing of liquor shops and thus literally ruining large numbers of families thru alcoholism. And out of this revenue we boast of operating social welfare schemes. What an inconsistency! Instead of prompting people to do hard, honest work government runs lotteries; instead of promoting the pride of well-earned living, government is promoting easy-get-rich mentality. This definitely is not Artha Purushartha with Dharma.

Panditji says, "Before independence we considered everything from the political point of view. And since independence we have been considering everything from an economic point of view, and a perverted one at that. The earning of money is no more need-based but we have become mammon-worshippers. In the absence of any definite and clear ideas about the aim of human life and the place of money in it as only a means to an end, we have not been able to devise ways in which money can be earned and enjoyed without transgressing Dharma."

(Bharatiya Artha Neeti)

In the Artha-Purushartha of the society, along with economic policy one has also to consider the power of the State to defend the good and punish the guilty. If the State is too weak to do this or if it makes indiscrete use of its power then instead of it being a Dharma-controlled State it becomes a Police-Raj and ruins the society.

Really speaking the State is meant for the protection of the nation. Chiti is the Sanskrit word for society's soul equivalent to individual soul. And Rashtra-Dharma or Nation-Dharma consists of the rules for the expression and practice of this Chiti (A people's ethos). The duty of the State is to observe this Rashtra-Dharma and in order to enable the State to do this duty certain powers have been conferred on the State by

the people. The State is expected to use these powers with discretion.

But often the government becomes oblivious to its duties. In the language of the four-fold Purusharthas Artha Purushartha is separated from Dharma Purushartha, and this way starts the moral degradation of the rulers. The corrupt government starts Trusts. Power no more remains the means to social service but becomes the means of grabbing more power and power-centres, and power begins to be used indiscriminately for selfish end. This is symptomatic of the over-dominance of State-power. And once the high-ups in power become corrupt, those below follow suit as per the principle 'Like King, like subjects.'

About the Abhav and Prabhav (too little and too much) of State-power, Arya Chanakya says, "If State-power is not used at all, there is incidence of *Matsya Nyaya* (Large fish eat the small ones, or the survival of the fittest) and people are harrassed. Only when power is used properly can the subjects achieve the three Purusharthas (objectives) of Dharma, Artha and Kama. But if power is used indiscriminately thru selfishness and vindictiveness, even Sannyasis (monks) will be infuriated—what to talk of common people. (Kautilieeya Arthashastra, first Adhikarana, part 4).

The only way to keep State away from non-use or excessive and selfish use of power is to base social structure on Dharma.

Kama Purushartha of Society

Like Dharma and Artha, Kama Purushartha is also important for society. The progress of a society depends upon its having a national objective and the strong will to attain it. Tiny Israel has literally created a paradise out of a desert. Achievements of England during the second World-War, of Japan and Germany in the post war period, are some of the instances of Samashti's (society's) Kama Purushartha (national objective and the will to attain it). Our war of independence against the British, the fact that the people of Bharat rose as one man against the Chinese and Pakistani aggressions, sinking their party and group differences, are examples of the Samashti Kama Purushartha of Bharat in recent times. It is the duty of the leaders of the people to

keep alive such collective aspiration and to enervate it. Shivaji's pronouncement, "It is God's will that a Hindu Kingdom be created" or Lokmanya Tilak's declaration, "Freedom is my birth right and I shall have it" had cast magic spells on the society and inspired people to acts of wonderful bravery and sacrifice in the National Cause. History is witness to it.

The following is from a Press Conference of Panditji :

Question : Do you think that all the citizens of our country are doing their best for the country ? Don't you think there is laxity everywhere ?

Answer : If a noble national ideal is set before the people, they will work hard for it.

Question : What would be the nature of such an ideal ?

Answer : To recreate Undivided Bharat, would be one. To drive away the Chinese from the land they have forcibly seized, would be another.

Contrast this with what an ex-Prime Minister did when Chinese forcibly occupied part of Laddakh. He slighted off the aggression by remarking "Not a blade of grass grows there." History again is witness to the demoralising effect on the populace which this casual dismissal of a National insult had.

It is true that the freedom and health of a society depend on its collective Kama Purushartha (objective). But if this is not based on Dharma, it may trigger demoniacal ambition in some. Bhagwad Geeta, while describing the evil minded says (Canto 16, Stanzas 13, 14) :

"I have this and shall soon have that wish fulfilled.

This wealth I have ; shall more of this.

This enemy I have killed ; soon I shall kill others.

I am the lord, the successful, the powerful and the enjoyer of all happiness."

If collective Kama and collective Artha are both divorced from Dharma, it will be disastrous for the society. But if both Kama and Artha are achieved along the path of Dharma, world can become a paradise.

Islamic fundamentalism with sword in one hand and petro-dollars in the other is out to Islamise the whole world. Chinese & Russian red imperialism is using their sophisticated

weapons to subjugate small nations under the false slogan of creating a class-less society. The affluent American economic imperialism is dominating the Third World under the pretext of 'Aid for development'. On the background of these demoniac aggressions, consider what the propounders of Hindu culture (who have crossed the seven seas in the past millennia to reach all corners of the world) have been declaring in unequivocal terms as their objectives :

"We want to conquer, not territories, but human hearts" and that

"We will civilize the whole world". (Ref. 29)

These two pictures vividly bring out the difference between Social Kama Purushartha, without and with Dharma respectively.

Moksha Purushartha of Samashti

(The objective of realizing the ethos of a nation)

We have seen that a society has Dharma, Artha and Kama Purusharthas. It also has its Moksha Purushartha. The soul (or ethos) of a nation is called *Chiti* in our Bharatiya Daishik Shastra (p. 16, *Daishik Shastra*). According to our Daishik science every nation is born to accomplish some mission assigned to it by Almighty. The supreme aim of each nation is to work for it.

(Rashtra Chintan, pages 132, 133)

Freedom from foreign domination is the first requisite for self expression ; it enables the nation to carry on its life-mission. Towards this goal, political freedom is not enough; there must also be cultural and economic independence.

The nature of the Moksha Purushartha of a society is decided by its *Chiti* (ethos). Samashti (society) Moksha naturally depends on Vyashti (individual) attitude. The common man's notion of Vyashti Moksha is that it is entirely a personal matter and that *Saddhana* (effort) for it has to be done in solitude, turning away from worldly things. This notion is one-sided and wrong. The social Moksha in PIH does not turn its back on the world. PIH considers how an individual's 'myness' can successively expand thru the stages family, community, race, nation, humanity, and so on to the whole universe, ending in the highest Bliss.

While discussing this topic Panditji says, "Liberation or Moksha is not an individual affair ; it is social. Some people have a wrong notion that they can seek individual salvation even when the society is in disarray. It is only when society is liberated, uplifted and ennobled, that an individual can beat peace. It is for the social uplift that now and then God takes an *Avtar* (incarnation) and works with, among, and for the people.

"If anybody practises Yoga etc. with a view to get personal salvation or Moksha, he will not succeed. Moksha is not a thing to be achieved by personal efforts while leaving the society to its bad state. Such a person may get a *Siddhi* ; but the *Siddhi* itself is useless if it can not help the society."

(Rashtra Jeevan Ki Disha)

Let us try to define the aim of social Kama and Moksha. This can be done by using the definition of Dharma as that which leads to worldly well-being and also the ultimate good (Ref. 19). Taking a firm stand on this function of Dharma and with reference to our ancient nation, the national objective can be the recreation of Hindu-nation—well organised, wealthy and powerful ; and realise the dream of every citizen here having a spotless character from which all the world humanity can learn (Ref. 30) to shape their own character.

This goal is neither wishful thinking nor a false pride, but it is what the world expects from us. The two quotations that follow are not from Bharatiya but Western scholars. The first one is from Arnold Toynbee, the famous historian and the second one is from Friedrich Max Mueller, the German Sanskrit-Pandit.

"It is already becoming clear that a chapter which had a Western beginning will have to have an Indian ending if it is not to end in the self-destruction of the human race.....At this supremely dangerous moment in human history, the only way of salvation for mankind is the Indian way—Emperor Ashoka's and Mahatma Gandhi's principle of non-violence and Sri Ramkrishna's testimony to the harmony of religions. Here we have an attitude and spirit that can make it possible

for the human race to grow together into a single family—and, in the Atomic age, this is the only alternative to destroying ourselves.”

“If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life—again I should point to India.”

(Quoted in ‘The Priceless Treasure of Indian Culture’—N.A. Palkhiwala)

8

Ekatma (Unified) Social System

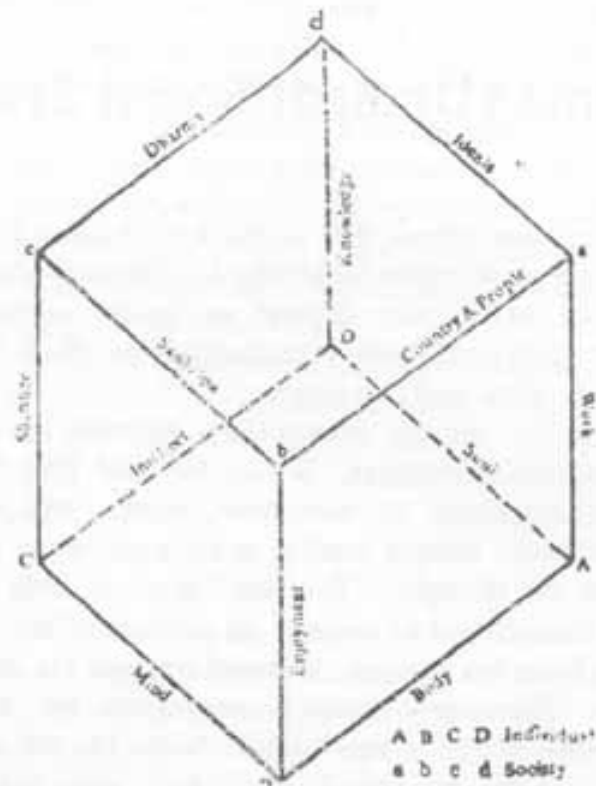
It was for convenience that so far we considered separately the four-fold Purusharthas (objectives) of the individual and the society. Fact is that they depend so much on each other. Actually Panditji defines the Purusharthas as the 4 bonds between the individual and the society.

Regarding the mutual relationship between the individual and the social Purusharthas, it can be said that these two groups are connected by education, work, enjoyment and *Yajnya* (sacrifice). Society teaches us to read, write and speak and activate our thoughts. The individual is able to work, usefully to himself and to society, on account of the education he receives from his parents, his teachers, and his educational institutions. The society makes arrangements for his livelihood and enjoyment. In this 4-fold scheme, the 4th is *Yajnya*. *Yajnya* is related to actual work as also the worker’s emotion behind it. The emotion is that he is working not only for himself but also to help the society as a duty. A farmer grows corn but over and above what he needs, he makes over the rest to society in exchange for his other needs. Society teaches some to weave, and they weave not only for themselves but for other members of the society. A teacher receives culture and knowledge from his teachers and family-elders and in his turn transmits the culture and knowledge to the younger generations.

Society is sustained by men working in different fields. Education—Work—Maintenance & enjoyment—*Yajnya* is a cycle

which continuously rotates. Work is done not only for self-maintenance and enjoyment but with a sense of duty and sacrifice so that work becomes Yajnya. Work done with a sense of duty and sacrifice becomes good work and also it helps the society to improve.

Thus education, work, enjoyment, and Yajnya join together the individual and his society. This can be represented by the edges of a cube.



The lower four horizontal edges AB, BC, CD, DA represent respectively (individual) body, mind, intellect and soul.

The upper four horizontal edges ab, bc, cd, da represent country and its people, Sankalpa (resolve), Dharma, and ideals (of society) respectively.

The two vertical edges bb and dd represent enjoyment and knowledge. The remaining two vertical edges aA and cC represent work and sacrifice. The vertical edges also show the directions in which the benefits flow. Thus work and sacrifice are the individual and enjoyment (i.e. sustenance) and knowledge are the social responsibilities.

If an individual does not receive good education, if after completing education a suitable job is not available, or if the job does not fetch an income adequate for the individual maintenance, then the society has failed in its duty. On the contrary, if even after imparting education and providing remunerative job an individual does not work with a sense of dedication, the individual will have neglected Samashti (social) Dharma; and even if he does not suffer materially, he will have degraded himself morally. Only if the society and the individuals do their parts with a sense of dedication (in the light of Samashti Dharma), will there be emergence of the organic unity of the society and the individuals.

The mutually complementary nature of the society and the individual, indicated by the 4 links education, work, livelihood and sacrifice, is expressed through the media of various organisations and institutions. The institution of the family is an important one. Then, in order, come caste, sect, professional institutions, other various organisations working in social and cultural fields, political parties, governmental organisations, and so on. They look to the needs and development of the society and the individual. Since the institutions are, in the ultimate analysis, run by individuals, the concerned individuals must never lose sight of this double responsibility, as otherwise there may emerge an autocracy or an oligarchy with disastrous results. The touch-stone of the success or failure of the various organisations and institutions is in all the mutually dependent three—the individuals, the society and the organisations (and institutions)—being complementary to each other.

The society, the individual and the organisations (or institutions) stand together by following Dharma. But if their underlying unity is lost sight of, conflicts arise as between touchables and untouchables, the repressed and others, industrialists and workers, inter-party groups, workers' and students' organisations, young and old, and so on. We are already suffering from several such conflicts.

The neglect of this unitary view has given rise to perversion in our political and social life. While analysing this, Panditji says, "The greatest blunder of our politicians is the assumption of the existence of inherently and basically different classes—social, political, religious, linguistic—with different interests

And then these politicians have been trying to unify them. The means adopted was appeasement which has simply further fanned their selfishness and ego. The truth is that Bharat is one country, the subjects are one and have to live as one people. We can not join together limbs to form a living body, but it is a living body that develops limbs for itself. In the first we assume diversity of unrelated interests as fundamental, and try to impose unity on them. In the latter, unity is assumed to be the fundamental truth and that diversity is superficial. (Rashtra Chintan, pages 11-14).

Ashram Vyavastha (The Ashram System)

During the analysis upto this point, we have seen that human happiness and the Purushartha (effort) needed for it must not be considered piece-meal ; all aspects must be taken into account. We also saw that the existence of the individual and the society, their interests and happiness are intertwined and interdependent and that the individual and the society are joined together by education, work, enjoyment and Yajnya (sacrifice). It will not do, however, if we lay down the principles, an objective analysis of the problems involved is made and the correct conclusions are drawn. It is also necessary to devise practical ways for putting the principles into practice. Even in the simple matter of planting a new tree in a garden, we have to consider various things like, the proper time to plant it, the manure it needs, its possible height and expanse on full growth, and so on. If so many things have to be considered even while planting a sapling, it is obvious that many more things will have to be considered while planning for a society of which every member is a complex of body, mind, intellect and soul. The disposition, emotions, aspirations, natural evolution of the individual, the *Chiti* (ethos) of his society, his duty to the society, the aim in life, and such other things will have to be taken into account while creating systems and framing rules.

In the light of the above discussion, two systems have been evolved here. Ashram Vyavastha (*Vyavastha* is arrangement or system) and Varna Vyavastha (*Varna*=class of people). The former is meant for the sustenance and development

of the individual and the latter is meant for the society. While devising both systems, their mutually complementary nature is kept in view.

Brahmcharya Ashram (Ashram=Stage in Life)

This is the period or stage reserved for education. This had a duration of 12 years. Even today we assume that whatever culture is imbibed in the early part of life becomes a guiding principle for the rest of life. The Bharatiya sages who founded the ashrams had clear and definite ideas of how a man must be moulded in this first Ashram. They envisioned a fully developed man, having a definite goal in life, who would contribute to the happiness, affluence and sustenance of the society. With this view Gurukul institution of education was formed. Gurukul was a residential school with the chief preceptor as its head. Here all students received equal treatment. Lord Krishna and Sudama learnt here together. Satyakama Jabal did not even know his father's name and yet he was accepted as a student on a par with others simply because he had the courage to speak the truth. Jabal was not turned away as an illegal child.

The study of books imparted them knowledge of arts and sciences. Along with this intellectual training they developed strong and healthy bodies due to regular exercise and manual labour which they had to do there. The strict observation of the discipline there made them resolute minded and gave them the ability to overcome temptations. This preparation of the body, mind and intellect was the preparation for the rest of their lives. This kind of education in a hermitage is difficult to impart in modern times. It is now difficult for pupils to live in natural surroundings, away from home. It may also be difficult to get teachers as of yore—dedicated and pure due to penance. But fully equipped and financially viable residential educational institutions are now serving a useful purpose. The spread of education is welcome. But some educational institutions are also cropping up with mercenary aims and they pose great danger. Bright youngmen of character, confidently stepping into life, are now-a-days becoming rare. It is a challenge to social thinkers and administrators to plan

education in modern times without in any way sacrificing the ancient ideals of Brahmacharyashram.

Grihasthashram (Family Life or Householder's Life)

In the traditional Ashram Vyavastha (stage-system) students who have completed their education in the Brahmacharyashram return home and are entitled to enter family life or Grihasthashram. There are inculcated in him allegiance to duty, equality in social life, pure character, and the spirit of social service. The ultimate aim of life is not the mere enjoyment of sensuous pleasures but the attainment of the bliss of the soul. This has been fully explained to him by his Guru (Teacher) in Brahmacharyashram. Of all animal bodies it is only in the human body that it is possible to realize the bliss of the soul. Hence the special importance of human life. On the way to this goal, help of body, mind and intellect is important and hence it is that ancient sages have made arrangement for their needs and happiness in this Ashram. This Ashram is the mainstay of the society and of the other three Ashrams. It is only in this ashram that one can enjoy such pleasures as are not opposed to Dharma (Ref. 31). This makes life full instead of one-sided and makes a man peaceful and happy.

Dr. Radhakrishnan, the great student and critic of Bharatiya culture has clearly explained this special feature of Bharatiya culture, in his book 'Eastern Religions and Western Thoughts'. He says, "The soul is different from the body. We say this and this is true. But it is equally true that there is an intimate relationship between them. There are some spiritual matters which depend on the satisfaction of desires of sensuous pleasures. The economic and physical aspects of life may not be the most important but on the path of spiritual attainment they certainly have an important place."

We must also take into account the special importance of Grihasthashram in the life of a woman. Love is a great innate urge and strength in a woman. As a wife this has a wide scope in Grihasthashram. Marriage is not considered in our cultural tradition merely as a source of sex enjoyment. Marriage is looked upon as a spiritual communion for the

spiritual development of both. Our culture does not look upon a woman merely as an object of sensuous pleasure. It is her 'mother' aspect that is emphasised. She is looked upon as complementary to man. She is the co-practitioner of Dharma with her husband. She is the chief authority at home. At the time of marriage ceremony man promises solemnly that in none of his dealings with wife (whether in Artha or Kama purusharthas) will he transgress the rules of Dharma. Man and wife are equal like the two wheels of the chariot—Grihasthashram. The more healthy is this man-making institution, the more healthy will be the society.

The institution of family may be ruined by extreme freedom to the individual. This has destabilized Western societies. The mind haunted by excessive craving for sensual pleasure leads to frustration of the individual and the disruption of the family. On the other hand, communists completely enslaved the populace and tried to herd the people into communes. They failed and family had to be reinstated as an institution. The family instinct is a natural instinct and attempts at its suppression have only resulted in perversions. Hippies, nuns, Bouddha Bhikshus and Bhikshunis, or the child widows of our society are glaring examples of this perversion. Our culture soundly bases society on family only, imposing on it certain norms.

To sum up : if family is run according to Dharma, then the society thrives and so do the individuals and the institutions.

Vanaprasthasahram and Sannyas Ashram

(Forest Life and Monk Life)

Vanaprasthashram is the third Ashram. After having lived in the family and brought up the daughters and sons, it is necessary to prepare the ground for the acceptance of Sannyas (Monkhood). This third Ashram was thus a transitory stage between the 2nd and 4th Ashrams. In this Ashram man and wife could stay together. The place of stay would be away from home and in the woods in natural surroundings. Here the mental effort was to become detached from sensuous pleasures and daily home-duties with a view to be able to

concentrate more on God-realisation. When *Vairagya* (detachment from sense-pleasures) was nearly perfect, one could pass on to the 4th Ashram Sannyas. A *Sannyasi* was supposed to have no sensuous attraction, no attachment to family (in the usual sense) and as looking on all humanity as his relations and the whole earth as his home. And with catholicity of mind they would work selflessly for the people.

There was no rigid rule that one can pass on to the 4th Ashram only after 2nd and 3rd Ashrams. But the order of passage 1-2-3-4 was for the common man. There have been examples of great men who jumped the intermediate stages. Thus the *Adi Shankaracharya*, who established the supremacy of *Advaita* philosophy, and who strengthened the bonds of *Bharatiya* nationalism, embraced Sannyas at the age of eight years. Lately *Rama Krishna Paramahansa* blessed *Swami Vivekananda* and his young colleagues with sannyas in their youth. *Vivekananda* had started an order of sannyasis in *Rama Krishna Mission*. The idea was to secure thoroughly selfless workers for spread of Mission work. But unfortunately the response was not adequate, and in modern times there are also some reasons for it. It is however very important in social interest to devise some forms of the two Ashrams suitable to the modern times. The social and individual benefits which accrued from these two ashrams in the past must not be lost.

We need not now connect *Vanaprasthashram* with living in a forest. After carrying out the responsibilities of *Grihashram*, the house-hold responsibilities can be entrusted to the next generation, men can detach themselves mentally and devote their time and energy to selfless social work. Experienced and elderly persons are needed by social institutions like *Vishwa Hindu Parishad*, *Vanvasi Kalyan Ashram*, Student hostels, hospitals, idealistic educational institutions, cooperative institutions, and so on. This modified concept of *Vanaprasthashram*, if put into practice, will greatly assist social reconstruction.

Sannyas is often wrongly supposed to leading a solitary life, turning one's back on society. In this connection *Panditji*

points out, while eulogizing the vast amount of social work done by Sannyasis in the past, "A Sannyasi to some people is a person who stays in a solitary place and neglects his society. But this concept of a Sannyasi is wrong. Sannyas is not a symbol of inaction. But it is ceaseless selfless work aimed at the good of the society.

"The *Sadhus* and Sannyasis of our land were completely detached from personal sensuous pleasures and used to spend all the time and energy in the service of the people and the country. They used to move everywhere. They never stayed at a place for more than three days. Their aim was to make people happy, able and educated. These Sannyasis have done the work of imbibing national culture in generation after generation. It is only because of their sacrifice and hard work that a strong feeling of unity pervades throughout the length and breadth of our country. Their life, full of sacrifice and completely free from personal worldly bonds, has been venerated irrespective of provincial and linguistic differences. In the past there were no quick, cheap, safe means of transport such as we have today. The sannyasis, in their work, had to cross vast territories on foot."

Thousands of such Sannyasis, of whose good qualities and noble work *Panditji* has spoken very highly, are already working in several social fields. But we need many more of them. Whether they wear saffron coloured clothes or not is not important. *Panditji* himself was a *Karmayogi* (a selfless social worker) and a Sannyasi of a very high order. It can be said without any reservation that Hindu philosophers and sociologists have placed before the world a very lofty ideal of human life in the form of Sannyasis. This ideal man is basically different from the Greek Liberal or the medieval Warrior. While describing the form of this *Bharatiya* ideal, *Dr. Radhakrishnan* says, "The freedom and fearlessness of soul, the courage that takes difficulties in its stride and harbours no defeatist thoughts, the unshakable faith in God who pervades the whole universe, a deep love for all, and the attitude "Not I but Thou" are the special characteristics of a Sannyasi." Such men are an eternal need of the society.

Complementary Nature of the Ashrams :

The Ashram system is chiefly intended for the all-sided development of an individual. But it is so devised that it should at every stage be complementary to the development of the society. This complementary nature is an essential part of Panditji's PIH. Let us consider this point a little further.

In the first Ashram (Brahmacharyashram), a man equipped himself physically and mentally for shouldering the future responsibilities. In this Ashram he also learnt some professional or trade skills which could be used for earning a livelihood and also for simultaneously fulfilling a social need. So on entering Grihasthashram some became scholars and teachers, some took to tilling land, some became soldiers to defend the nation and yet others chose to become labourers. Education flowed from society to individuals and work from individuals to society.

The second half of this *sutra* is — means of livelihood from society to individual and sacrifice from individual to society. Means of livelihood are given by society to individual and it is the duty of the individual to save a part of his earning and give it to the society for its use. This give and take is what makes possible the sustenance of both individual and society. In the Vanaprasthashram man reduces his wants to a minimum and reduces his sensuous desires to nil. He now gradually begins to feel that all animate world in his family and that the whole universe is his home. As Jnyaneshwar Maharaj has said :

The whole universe is my home,

This is my firm faith.

In fact the whole universe —

animate and inanimate is only 'I'.

(Ref. 32)

In the final stage this man is free from all personal desires and has fully paid back all social debt.

Varna Vyavastha (The Class System)

So far we considered the Ashram Vyavastha (Stage-system) which is mainly connected with the individual. Now we consider a complementary system Varna-Vyavastha which deals mainly with the society. The first thing that comes to the

mind in this context is that at present this system is no more extant in the original form. Even then it has been frequently a subject of bitter controversy. The main reason for this controversy is that the important part Vyavastha (system) has vanished. And, secondly Varna has come to be closely associated with castes and perverted notions of superiority and inferiority.

The extreme protagonists of Varna Vyavastha maintain that Varna Vyavastha is God-made and as such it is a part of the ancient Dharma. They further maintain that the Varna in which one happens to be born is decided by one's good or bad actions in previous incarnations and so Varna is determined by birth. Most of the opposition to Varna Vyavastha is on this last mentioned point.

In the present age of science, individual freedom, and equality, it is repulsive to consider a social system which chains down a man to follow a certain profession on the grounds of the circumstances of his birth.

There is another group of opponents of this system. It consists of selfish leaders who call themselves progressive socialists and others who wear a mask of ideological opposition but whose ulterior motive is capturing political power for selfish ends. We simply ignore these people. But those who oppose this system honestly on ideological or humanitarian grounds must be taken cognizance of. In this connection Panditji says, "Thru several social upheavals during several centuries, several perversions have crept into the system and they will have to be removed. Any system involves an inner principle and outer frame. It is important to understand this principle." Panditji discusses this further in an article entitled 'A reasonable social system'. He says, "The Varna system was introduced so that the needs of the society are fulfilled and the individual is enabled to do his duty by the society by supplying some of its needs, the work chosen being such as he can do. The needs of a society are manifold but can be broadly classified as belonging to intellect, defence, agriculture, cattle breeding, handicrafts, manual jobs, production of consumer goods and their distribution, and so on. In order that an individual may serve

himself and also the society efficiently, the work allotted must suit his physical and mental qualities. The purpose of the system is to ensure adequate employment to each individual according to his liking and qualities. This makes him efficient and he can properly fulfil his personal and social obligations. The valiant came forward for defence, the studious minded undertook to advance knowledge and to teach. Those proficient in agriculture, cattle breeding, trade, commerce, arts and crafts undertook the supply of food, clothing and other consumer goods. And yet others accepted responsibility for odd jobs and manual labour. Those who see in the system any superiority and inferiority of any kind are blind people. Varna Vyavastha is based on the view that a society is an organic whole. Its purpose is to bring within the reach of everybody physical and spiritual happiness."

(Rashtra Jeevan Ki Disha).

If the principle of the best utilisation of talent is taken into account and if it is also remembered that the following of a profession is not merely securing personal livelihood but also service to society, all ideas of high and low will disappear. Geeta says, "A man doing his job properly, is really propitiating God and naturally reaches perfection." (Ref. 33). Or as they say, 'Work is Worship'.

Time was when the system could sustain society and its form was based on the view that a society is a living organism. If the form has become outdated, it is for the thinkers to evolve a new form without sacrificing its society-sustaining power or the essentially unitary concept.

9

Samashti to Parameshthi (Society to God)

Beginning with the individual life of 4-fold Purusharthas, we considered in succession the family, society, nation, and the whole humanity. But the PIH (Philosophy of Integral Humanism), blossoming in Bharatiya culture, does not stop at all-humanity. It takes into account all fauna, flora, and other naturally occurring things. Air, water, sunlight, vegetation, the animal world, the minerals, are all very intimately connected with our life. The exchange of oxygen and carbon dioxide between the plants and animals, and the dependence of both on this give and take, is an example sufficient to illustrate this point. Out of natural resources air and water are abundant. (The supply of pure air and pure water has now-a-days become a matter of great concern due to uncontrolled growth of various industries). Vegetation, animals and minerals are after all limited. As such their use must be judiciously restricted. But there is an insatiable human craving for objects of pleasure and luxury. This has resulted in a craze for producing luxury goods which involves unrestricted squandering of natural resources, but these are limited.

It is not enough to consider how much the total stock of natural resources is and how much longer it will last us. Things in nature have to be recycled and used over and over again. Also there are certain balancing ratios amongst things

used. These two less obvious but important factors also need to be considered. If to satisfy our craving for physical pleasures, we squander resources away, we shall suffer from the disturbed natural balance even before the resources run out.

As an example of this reckless squandering of natural resources, we can point to the rapid felling of forests in our country. Out of 33 crore hectares of Bharatiya land only seven crore hectares are at present forest-covered. As per the National Afforestation Council's recommendation in 1952, one third of the total land that is 11 crore hectares need to be forested, with 60 percent of this on hills and mountains. So there is a great shortage already and as per reports of the Forest Department this is further being lost at 45 lakhs hectares per year. The effects of this are already apparent. Rains are irregular; top soil, on which land fertility depends, is being rapidly washed off. Hills and mountains have lost much of their forest cover and so the rivers are carrying away huge amount of soil which is rapidly silting up on dams. The result is that the water storage capacity of the dams and their useful life are going to be much less than what was calculated at the time of dam-construction. The story of animal massacre is not different. Out of the greed for foreign exchange, we have been killing tigers, serpents, monkeys, peacocks and other wild animals without limit. Frog-legs are exported as it is a delicacy in the West. The depletion of frogs has multiplied the pest population in some rice-growing districts of the country and entire crops have been lost.

Regarding this reckless exploitation of nature, Panditji says, "We must definitely secure the resources necessary for the development of a happy life which has a definite purpose. If we study this creation of God, we do feel that He has made adequate resources provisions. But if we suppose that God made man only that he may enjoy sensuous pleasures and if on this supposition we recklessly squander resources, it will all be very improper. Coal is needed for running an engine but engine is not made for merely using the coal. Our effort always is to produce maximum possible mechanical power by using minimum possible quantity of coal. Similarly, we must see how with a minimum use of resources, men can reach their

ideal in life. All our planning must take into account, not just one aspect of life, but all aspects of life alongwith its goal. The plan or system must not exploit nature but must help sustain it.

"We must take away only so much from nature as can get compensated in the natural course. Thus we take seed from a tree, the tree is no loser. But out of greed to get more and more from our fields, we are making such experiments as are soon rendering our fields barren.

"The modern Western culture is mainly materialistic and hedonistic. So they think that man being the highest animal, all the world is intended for his pleasures and man must conquer nature and use it in his service. Bharatiya culture also recognises the importance of nature in the life and its evolution. But it eschews war against and exploitation of nature. Nature must be wooed and not bled. Man and nature must help each other."

This attitude of Bharatiya culture is not born merely out of a utilitarian consideration. But it is an expression of the expansive large-heartedness of our culture as expressed by assigning important places to several animals. Of the ten important incarnations the first three have been fish, tortoise and wild boar. The fourth has been half lion and half man. Some mounts of deities have been animals. Thus Ganesh the god of learning rides a rat. Shankar, father of Ganesh, rides a bull. Vishnu flies on the back of an eagle. Mahamaya rides a tiger, Saraswati rides a peacock. Small children listen with great interest to stories of crows and sparrows. The crow, which feeds on dead animals and is often termed nature's scavenger, has an important role in the rituals following the cremation of a Hindu's dead body.

Similarly plants have been honoured. In Bhagwad Geeta Lord Krishna says that it deeply pleases him if with true devotion any body offers even simple things like leaves, flowers, fruits or even water. (Ref. 34). In the propitiation of the deities Shankar, Ganapati and Vishnu it is important to offer Bilva leaves, Doorva grass and Tulsi leaves respectively. When Shri Krishna was weighed against all gold that Satyabhama could get, the pans could be balanced only when a Tulsi leaf was

added to the gold. Here in Bharat are performed thread ceremonies of Vat and Pipal trees as though they were young human boys. Shami tree is worshipped every year. For the propitiation of deities Beetle nuts and Coconuts are indispensable. The auspicious oil or ghee lamp must have a cotton wick. On happy and auspicious occasions the house doors must be beautified with strings of Mango or Ashoka leaves.

In Bharat, land is not looked upon merely as means of production but it is respected as a holy, loving and benevolent mother. Rivers are not just carriers of water but are respectfully called mothers. A cow is not a mere useful domestic animal but it is a mother. The land, the river, the cow are looked upon as different forms of Great goddess or universal mother. Nature is not looked at thru lustly sensuous eyes but through the loving eyes of her sons that men are.

And now we come to the planets. The effects of their positions and vements on humans have been studied here since ancient times. But here we do not wish to refer to the science of Bharatiya astrology. The Sun is the soul of our world (Ref. 35). To Sun every day handfuls of water are offered in deep gratitude. Once a year on Rathasaptami day milk sweetened with sugar is given as an offering to him. On the Ashwini full-moon night the moon is offered milk with sugar as a part of his propitiation. Young children respect him as the maternal uncle. To women, who are not blessed with brothers, the moon is the brother. Man went to the moon and fetched from there samples of rocks. To the Western mind the moon is only a thing. To the Bharatiya mind he is a maternal uncle and one of the many benevolent forms of God. The moon is supposed to bless the whole plant-world with his rays.

The consciousness of a single principle underlying the infinite variety in the universe can make a beginning with the family and expand successively to pervade all humanity, all animal world, all plant life and then even the inanimate world, stopping at nothing short of the whole universe. PIH envisages such an ennobling expansion of the human consciousness.

10

Ekatma Darshan

(Philosophy that the Universe has a
Single Underlying Principle)

So far we have analysed and discussed important aspects of the PIH (PIH is acronym for philosophy of Integral Humanism). Earlier we have taken stock of Western social theories. In the following we make a brief comparison of the salient points and it will show the superiority of PIH.

A common feature of Western social theories is that they were all born as a reaction. Nationalism rose as a reaction to the autocracy of the Pope of Rome. Democracy was the reaction to the absolute power of the monarchy. Democracy cradled capitalism; and socialism and communism were the reaction to capitalism.

The three reactions referred to just now were all attended by conflicts and even bloodshed. To some extent conflicts may have been a practical necessity. But instead of planning to eliminate such conflicts, conflict came to be given the status of a principle. The principle states that the evolution of man owes itself to conflict. Darwin's analysis of Zoology, Hegel's philosophy and Marx's analysis of history are all based on this principle. Capitalistic economics considers competition and conflict as a scientific truth. Communism dreamt of creating a classless society through a revolution by organising all anti-capitalism forces.

Against this background a contrasting feature of PIH is seen; it has not arisen as a reaction to any particular set of

circumstances, or any particular theory, or any particular event. And so it does not suffer from any one-sidedness, dogmatism or intolerance. It is based on positive and constructive thinking.

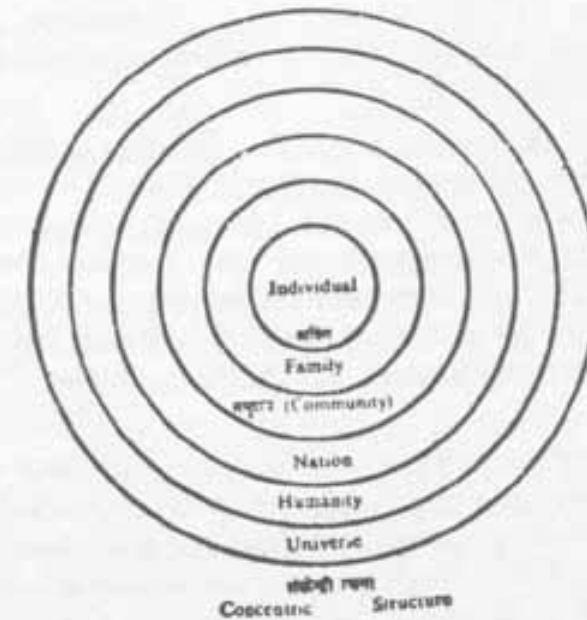
While pointing out the blunder in the principle of 'progress thru conflict', Panditji says, "If by nature man is such that he does not mind fighting with others to enrich himself at the cost of others, then it is impossible to teach him to love others and live for them. If this is man's real nature, occasionally love and cooperation may appear to be present but these will have arisen out of helplessness and fear, and will be short-lived. Goodness, service, tolerance and discipline may be shown only as a convenient policy in some circumstances. The spirit of selfish aggressiveness can never be the cradle for the birth of voluntary and lasting goodwill and co-operation. We do come across love, co-operation and tolerance as well as hatred, non-cooperation and intolerance. But we do not consider the latter as conducive to life. For progress we have to take this as a basic principle and base our analysis of human activity and emotions on it."

The second peculiarity of Western theories is that instead of thinking of man as a whole, only one aspect of man was considered in each theory. Democracy regarded man as a political animal, while capitalism and communism considered man as an economic animal. Because of this method of piece-meal thinking, even when some sound social ideas surfaced, the thinkers of the time failed to capitalise on them and broaden the base of their thinking. This is obvious from the fate met by the three principles of freedom, equality and fraternity which the French revolution proclaimed.

Several factors in life are interrelated and interdependent. The method of studying one of the factors at a time as if it is independent of others and then drawing conclusions about whole human life from such studies will not lead to correct results. Panditji says that several problems in the West have arisen out of this piece-meal thinking of human life followed by a subsequent attempt at synthesis.

Not only in the life of an individual, but in social life also Westerners have thought in terms of family, nation and humanity as separate entities. They have studied every one of

these in detail. But they have not taken into account the strong inner bond which joins all these. While studying man they have studied his body, mind and intellect in detail. But they have not taken into consideration that man is an integral part of every one of family, nation, humanity and the rest of the world also—all at the same time. It is because of the lack of this awareness of the underlying unity that there are conflicts between man and man, nation and nation, man and nation, and man and nature.



Concentric Model

Western thinking can be illustrated (see diagram) by a series of concentric circles. Let us suppose that the common centre is an individual. The smallest circle represents his family, the next bigger circle represents community and so on to larger and larger entities, the outermost being the universe. It is obvious that the Westerners have thought about family, community, nation, humanity, all the time keeping the individual at the centre. But the defect in this thinking as represented in the figure is that while the circles are all concentric, they are independent of each other. The thinkers are also aware that the circles are successively larger. But their

great error is that they overlooked the fact that the circles are internally connected together, and that they represent the successive stages in development of the consciousness of what constitutes 'I' or 'I'ness as it may be called. This thinking based on the assumption of completely independent entities may be due to the conflicts—Pope versus national church, monarchy versus democracy, capitalism versus socialism—which filled the last 500 years or so of European history. Another reason may be the social contract theory. A third reason may be that the thinkers were preoccupied with the physical sciences and technologies which were progressing by leaps and bounds.

This way of thinking of a man in a piece-meal way has also effected attempts made outside Bharat to unite all humanity. All such attempts have tried to clamp all humanity into a rigid frame. In this connection we may mention Christianity and Islam. They are both monolithic and try to bind every man in the rigid frame of one prophet and one holy book. And it is blasphemy to speak of another prophet or another holy book.

Among the recent efforts at human unity, a special mention must be made of the philosophy of Marx. He had before his eyes the class exploited by capitalism. His dream was to pull down all political, economic and social barriers of separation and create a classless society recognizing no nation, no religion, no private property, no marriage and no family.

There are many other things apart from political, social and economic things which influence human life. Thus he has family, religion or sect, his beliefs, his country, national history, traditions, friends, foes, and so on. Marx failed to take these into consideration.

Granting that the motive behind all these attempts at unity were noble, the fact stands that they did not meet with success. On the other hand they lead to terrible conflicts. The cause of this failure is obvious. The efforts tried to impose regimentation of form and ideas.

While attempting to bring about human unity, it is necessary to keep in mind that diversity exists side by side with similarity among individuals and among human groups. No

persons are alike—they look different, they think differently, their dispositions are different, and their likes and dislikes differ.

Like individuals, each family and nation has its own personality. Thus a family has its ancestral deity and customs and traditions. In the case of a nation, it has its history and geography, its traditions, its ideals, and out of those arises an identity of its own.

Thus every individual, family and nation has its domain, a peculiarity and a strength. This must be taken into account in attempts at unity. Real unity will come if we plan so that all these will be able to co-operate without giving up their separate personalities. The principle will be unity in diversity. If on the other hand unity is attempted without taking into account the diversity, by trying to destroy it and by trying to impose a formal rigidity, then the result will be not unity but bitterness and conflict. The bloody history of Christianity, Islam and Communism are witness to this.

Bharatiya culture has also considered the unity of men—nay it has considered the unity of humans, the animal and plant world and even the inanimate world. But the basis of this consideration is not the superficial diversity but the underlying unity. Since there is a single principle—Atma—common to all, the diverse manifestations are naturally inclined to cooperate with each other. Culture consists in promoting this complementary nature.

This basic idea of Bharatiya culture can be explained with a diagram (see page 86). The spiral begins with the individual represented by the centre of the spiral. The individual consciousness of what 'I' is, grows successively, travelling outward along the spiral. Of course, this sort of development is possible only for those individuals who work for the four Purusharthas (Objectives in life). This goes on till the whole universe is reached. And Bharatiya thought does not stop even at the universe. It ends in a big circle which represents the Universal Soul, who is all-pervasive and is the heart of this philosophy of Integral Humanism.

Let us consider the different stages in the development of man from his infancy. As an infant, his life centres entirely around his 'I'. As it grows, it begins to recognize his mother, father, brother and sister. Slowly its 'myness' comes to include



the whole family without losing consciousness of 'I'. Later still, he befriends others with similar qualities, activities and dispositions and shares their pleasures and sorrows. Thus growing through family and community he comes to extend his 'myness' to the whole nation. Finally he comes to regard the whole world as his abode. (Ref. 36).

Describing the progress from an infant's limited consciousness to the advanced stage of all humanity, Shri Dattopant Thengadi says, "The quality of a man's mind in the ever extending circles from family to the entire universe is really the expression of the expansion of consciousness of his soul. Greater the size of this awareness, greater will be the pervasiveness and nobility of the institution with which the individual is associated. But this expansion of 'myness' consciousness being nothing but the realisation of the ever greater region over which the soul extends, it does not ever contradict its earlier smaller volumes but it contains them. The peculiarity of the concept is that it does not envisage different and isolated 'I'nesses. It does

not consider some constituents to the exclusion of others. It is all-inclusive. Separateness means that if I am one with my family, then I do not love myself; if I am one with society I must hate family. The spiral path does not admit of such separate souls. 'I' comprises all. This means that if my mind has developed to the level of society, I love my society, family and also myself. If my mind has developed to all humanity, I love also my community and nation. If further I am one with the whole universe, I am also one with my nation. I am one with an individual, with family, nation, all humanity, all animate and inanimate world, and finally with the all-pervasive and all-constituting Almighty but on different levels, all at the same time."

Now it is very difficult for a common man to absorb all at once this PIH and act on it. The acquisition of its knowledge and practice must be done by degrees. That is there must be a progressive unfoldment.

Wise Man is he who acts Upon his Knowledge (Ref. 37)

Really speaking the exposition of PIH is already complete. But it remains to indicate the fruits of this intellectual exercise. And this in Panditji's own words runs thus, "Having duty considered different theories, both Bharatiya and foreign, and their strong and weak points, it can be seen that the Philosophy of Integral Humanism shows the only way that will lead man further in his deliberations, experience and success."

PIH is not a merely theoretical discussion as of a theory in a physical science. It directly relates to the way and outlook on life. Some scientific theories are such that they are related to human life, but man owes particular duty in this respect. For example the heavenly bodies (planets and stars) move according to certain physical laws and they do affect human life. But man does not have to observe any dos and don'ts in this matter. Man's knowing or not knowing the physical laws and his agreeing or disagreeing with them will not affect the motions of the heavenly bodies. There is an exchange of carbon dioxide and oxygen going on between the plant world and animal world. This affects human life but man has no duty in the exchange. But mental, intellectual and emotional activities do not permit man to take an indifferent attitude. Hence even though PIH is congenial to human nature and compatible with the laws of nature, it is mainly concerned with the duties of men.

Working for the allround and balanced self-development by achieving the four Purusharthas is the form of Dharma on the individual level. But simultaneously contributing selflessly in various kinds of social work so as to help the social purusharthas is the form of this Dharma on the collective or social level.

This Dharma is duty-laden. So it has to be practised steadily and tenaciously. Dharma protects men if Dharma is followed (Ref. 38). A philosophy can after all point the path to progress and happiness ; but to tread that path is for men to do.

There is no place in this philosophy for fatalism.

The Choice of Sanskar Centres

Sanskar is ingraining good thinking or good ways of behaviour. For any man keen on achieving the four purusharthas the necessary preparations of body, mind, and intellect and a knowledge of human nature could only be imparted with regularly imbibed *Sanskars*.

The family, schools, temples, religious and cultural centres, the biographies and teachings of great men and saints are great cultur-teaching centres. There are already numerous such centres in the country—some big and some small. They teach men to be *Purushartha*, God-loving, patriotic and dutiful. Some of them may require rejuvenation in the light of PIH. Some institutions will have to be modernised and new ones will have to be started. As an example of such rather recent additions, mention may be made of Rashtriya Swayamsevak Sangh branches.

PIH is philosophy of life. In the light of this, all members of a society must be imbibed with qualities of proper outlook and behaviour. It is also necessary to infuse its spirit into our political, economic and social policies. But as Panditji has said the stress to be laid on any one of these will be a matter of judicious choice.

While working in the various fields, we must always make sure that we adhere to PIH guide-lines and care must be taken that while satisfying one human hunger, no obstruction is placed in the path of another.

Means And Ends

Even though the path shown by PIH is based on co-operation and goodwill, it does not follow that there will be no opposition or conflicts. Those whose narrow selfish ends will be adversely affected by PIH will certainly oppose it with all their might. In such circumstances conflict may be inevitable. But as Panditji has said, "The destruction following such conflicts is the first step towards new creation."

While working in the society, self-restraint and politeness are necessary. But these do not mean a compromise with untruth or injustice or submission to a strongarm wrong-doer. Panditji was sympathetic and self-controlled, but he never compromised with untruth or injustice. Injustice he did not tolerate and organised people to fight it. In all his political, economic and national thinking he kept means and ends in proper perspective. These two aspects of Panditji's character have to be borne in mind to be able to properly follow PIH and act on it.

Bhagwad Geeta defines Yoga as skill in action. Panditji practised this Yoga. His whole life is like a light house to us. They say that while a politician thinks of the next election, a statesman thinks of the next generation. Panditji was a politician as he was the leader of a new political party but he was also a statesman who, through his PIH, planned for the later generations also. As a top leader of a political party, he planned and executed various movements, Satyagrahas and demonstrations ; but he never let off from his mind the philosophy which could mould the man properly.

No philosophy of life can be firmly established by theoretically showing it to be flawless, nor by pointing out the shortcomings of other theories. It behoves those, who claim to be Panditji's followers, to put in hard work to show that the philosophy works in practice.

While concluding his series of lectures in Bombay on his philosophy, Panditji said, "Last four days we have been discussing the whole humanity in all its aspects. This was a theoretical discussion. But this must stand the practical test. We have vowed to make our nation powerful, wealthy and happy. So we have to do national reconstruction on the basis

of this philosophy. We have considered our ancient culture. But we do not consider all 'old as gold'. We do not wish to be the guardians of an archaeological museum. Our duty is not merely to protect our culture but to make it dynamic and efficient.

"We have to make Bharat greater and better than its pristine self and ensure that every man born here will not only develop himself well but also realize his soul as one with all humanity and the universe and get elevated from *Nar* (man) to *Narayan* (God)-ness."

"While keeping in mind all these things, if we march ahead, we will be able to place before the world ideals like nationalism, democracy, equality and world-amity in a balanced and integral form along with permanent values in Bharatiya culture. The contradictions in the ideals, as at present, will vanish and they will become mutually complementary. And man will achieve his goal in life by retrieving his lost image."

References in the Text

- R₁ : भगवद्गीता, अध्याय 11, श्लोक 29
- R₂ : न जातु कामः काम्यानाम् उपभोगेन शाम्यति ।
हविषा कृष्णवस्त्रेण भूय एवाभिवर्षते ॥
- R₃ : जे दिव्य दाहक म्हणोनि असावयाचे ।
बुध्याचि बाण धरिले करिहे सतीचे ॥
—स्वार्तत्र्यवीर सावरकर
- R₄ : यतो वाचो निवर्तन्ते अप्राप्य मनसासह
- R₅ : इंद्रियाणि पराप्याहुः इंद्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिः, यो बुद्धेः परतस्तु सः ॥ —भगवद्गीता
- R₆ : वृष्य त्वग्रया बुद्ध्या
- R₇ : आत्मा वा अरे द्रष्टव्यः श्रोतव्यः मन्तव्यः निदिध्यासितव्यः
- R₈ : आहारनिद्राभयमैथुनं च, सामान्यमेतत्पशुभिर्नराणाम् ।
धर्मो हि तेषामधिको मतो मे...
- R₉ : स्वभावोऽध्यात्म उच्यते । —भगवद्गीता, अध्याय 8
- R₁₀ : विवेकभ्रष्टानाम् भवति विनिपातः शतमुखः
- R₁₁ : शरीरमाद्यं जनु धर्मसाधनम्
- R₁₂ : हे काय बंधु असतो जरि सात आम्ही ।
त्वत्स्थंडिलीच दिषले असते बळीमी ॥
—स्वार्तत्र्यवीर सावरकर
- R₁₃ : विचार धन, द्वितीय आवृत्ति, पृष्ठ 449
- R₁₄ : अकामा वा अक्रिया मानुषः क्वचित् —मनु
- R₁₅ : एकोऽहं बहुस्याम्

References in the Text

- R₁₆ : आत्मानं रविर्न विद्धि, शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि, मनः प्रग्रहमेव च ॥
—कठोपनिषद्, अध्याय 1, वल्ली 3, श्लोक 3
- R₁₇ : बुभुक्षितः किं न करोति पापं
- R₁₈ : भारतीय अर्थनीति, पृष्ठ 213
- R₁₉ : यतोऽभ्युदय निश्चयेऽसिद्धिः स धर्मः
- R₂₀ : धारणात् धर्मं इत्याहुः धर्मो धारयते प्रजाः ॥
- R₂₁ : Same as R₁₉
- R₂₂ : धृतिः क्षमा दमोऽस्तेयं, शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो, दशकं धर्मलक्षणम् ॥
- R₂₃ : बसुर्धैव कुटुम्बकम्
- R₂₄ : सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्
सभूमिं विश्वतो वृत्वाऽप्यतिष्ठद् दशांगुलम् ॥ —ऋ. पुरुष सूक्तः
- R₂₅ : Same as R₂₀—Latter part
- R₂₆ : न राज्यं न राजासीत्
न दण्डो न च दाण्डिकः ।
धर्मोऽयं प्रजाः सर्वाः
रक्षन्ति स्म परस्परम् ॥
- R₂₇ : स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
—गीता, अध्याय 18, श्लोक 45
स्वकर्मणा तमभ्यर्च्यं सिद्धिं विन्दति मानवः
—गीता, अध्याय 18, श्लोक 46
- R₂₈ : यस्यास्ति वित्तं स नरः कुलीनः ।
सः पंडितः सः श्रुतिमान् गुणज्ञः ॥
स एव वक्ता स च दर्शनीयः ।
सर्वे गुणाः कांचनमाश्रयन्ते ॥
- R₂₉ : कृष्णन्तो विद्वमार्थम्
- R₃₀ : एतद्देवप्रसूतस्य सकाशादग्रजन्मनः ।
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ॥
- R₃₁ : धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ।
—भगवद्गीता, अध्याय 7, श्लोक 11

- R₃₂ : हे विश्वचि माझे घर/ऐसी मति जयाची स्थिर ।
कि बहुना चराचर/आपणचि जाहला ॥ —ज्ञानेश्वर
- R₃₃ : Same as R₂₇ (ii)
- R₃₄ : पत्रं पुष्पं फलं तोयं, यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतं, अक्षनामि प्रयतात्मनः ॥
—भगवद्गीता, अध्याय 9, श्लोक 26
- R₃₅ : सूर्यं आत्मा जगतस्तथुषश्च
- R₃₆ : स्वदेशो भुवनत्रयम्
- R₃₇ : यः क्रियावान् स पंडितः
- R₃₈ : धर्मो रक्षति रक्षितः

About the author

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The philosophy of Integral Humanism has been presented in this volume by Shri V.V. Nene, popularly known as Shri Rajabhau Nene. Shri Nene is a cautious organiser, critical thinker and a successful journalist. After completing his education he worked as a RSS Pracharak in Gujarat for several years. He has translated Shri Guruji's 'BUNCH OF THOUGHTS' into Marathi under the title Vichar Dhan. For a long time he was the Chief Editor of the Marathi Weekly 'Vivek'. The idea of producing such a volume as this one originated from him. In this connection he had to toil for four years. He managed to find the necessary writers and got it all done with patience and tireless energy. He has done a vast amount of topical writing.

Glossary

1. *Purushartha* : *Purusha*=man, *Artha*=objective. So *Purushartha* may be translated into English as objective in life.
The four *Purusharthas* are *Dharma*, *Artha*, *Kama* and *Moksha*.
Kama is a set of desires, some for fulfilling needs like food, water, shelter, clothing etc. and others for sensuous pleasures.
Kama is thus made up of instinctive desires.
Artha is the means like money etc. for being able to satisfy *Kama*. Thus *Artha* is the means.
Dharma : This indicates the methods by which *Artha* may be earned to satisfy *Kama*, a method that will ensure that neither individual *Moksha* nor society will suffer.
Dharma is thus the permissible method.
Dharma includes moral duties of human being in various capacities. *Dharma* sustains all creation and promotes spirituality.
Moksha is the salvation or realisation that the answer to the question 'who am I' is 'I am the soul'.
2. *Dharma* can not be adequately translated into English. The word 'religion' has a very narrow connotation. A 'religion' or 'sect' however has a Bharatiya equivalent viz. *Pantha*. A religion, sect or *Pantha* is often rigidly associated with one prophet and one holy book and all else is a taboo. *Dharma* on the other hand comprises of all outlooks and rules that go to control human behaviour so as to ensure fellow-

- feeling and happiness here and also the bliss of God-realisation here and beyond.
3. *Atma* : This Sanskrit word is sometimes used to connote the mind etc. but mostly to denote the soul. It all depends on the context. As per *Advaita Vedanta* philosophy on which Panditji has very probably based his Integral Humanism, the *Atma* is indivisible. Thus there is only one *Atma* for all. Only its awareness is usually limited.
 4. *Ekatma* : *Eka*=one, *Atma*=soul
Thus the word *Ekatma* will mean either all those men or things which share a consciousness of having the same soul or those that share a common mind i.e. aspirations and likes and dislikes.
Ekatma may simply be translated by 'Such as have an inherent unity'.
 5. *Panchsheel* : Buddha had laid down 5 principles of desirable mutual behaviour amongst men.
 6. *Advaita* : Non-duality principle preached as for example by Adi Shankaracharya.
 7. *Brahmanubhava* : *Atmanubhava* is the direct *anubhava* (i.e. experience) by any man that his real self is none of body, mind, or intellect, but the soul. After this stage comes the stage of *Brahmanubhava* which is the direct experience that all that is (both animate and inanimate) i.e. the universe in its entirety is nothing but soul. The universal soul is usually referred to as *Brahma*.
 8. *Preyas* : That which is immediately pleasing.
 9. *Shreyas* : That which makes for ultimate good.
 10. *Desh* : This according to Bharatiya science stands jointly for a country and its progeny and all things they have in common.
 11. *Daiśhik* is an adjective from *Desh*.
 12. *Sanskār* : The planned and purposeful attempts at moulding men's minds so that they may lead lives useful to themselves and to others.

13. *Mantra* : It is a group of words often comprising a prayer and its repetitive utterance can produce certain desirable results.
14. *Chitti* : The nearest possible translation will be 'ethos'.
15. *Gurukul* : An ancient Bharatiya form of residential school under strict discipline, equality, self-help, and with the added advantage of teachers of spotless character.
16. *Abhav* : Literally it means absence. It may also mean inadequacy.
17. *Prabhav* : Either having excessive influence or wrong influence.
18. *Dharma* : Literally holding together. It means proper sustenance (of society etc.).
19. *Yoga-asana* : *Yoga* is an Indian spiritual science. *Yoga* literally means joining together. *Yoga* is the science which teaches the way by which the human consciousness of 'I' merges into the Cosmic Consciousness of God. *Asana* is a pose. In order that a man practising *Yoga* may keep himself in perfect health, some poses of the body are prescribed. They are called *yogasanas*.
20. *Danda-shakti* : Power of the State to inhibit bad and promote good.
21. *Sannyasi* : The nearest English equivalent is 'Monk'.
22. *Siddhi* is an occult power.
23. *Yajnya* : Sacrifice or the giving away of one's time, energy or knowledge in a good cause, without retaining any selfish motive or a wish for any return benefit.
24. *Sankalpa* : A resolve in a good cause.
25. *Ashram* : Stage in life. There used to be 4 such stages.
 1. *Brahmacharyashram* : This was of 12 years or up to the age of 25 years in a Gurukul. The emphasis was on learning sciences, arts, building a supple strong & healthy body and imbibing character and love to all humanity.
 2. *Grihasthashram* : House-holder's life.

3. *Vana-prasthashram* : Vana=forest. Living away in a forest to wean away the mind from the lust of sensuous pleasures and minimising wants.
4. *Sannyas* : When the mind is completely detached, to concentrate mind on God and do selfless social work as service to Him.