

culture is continuously modified and enlarged by historic reasons and circumstances. Culture does include all those things which, by the association, endeavours, and the history of the society, have come to be held as good and commendable, but these are not added on to *Chiti*. *Chiti* is fundamental and is central to the nation from its very beginning. *Chiti* determines the direction in which the Nation is to advance culturally. Whatever is in accordance with *Chiti* is included in culture.

Chiti – Culture - Dharma

By way of an illustration, consider the story of the Mahabharata. The Kauravas were defeated, and the Pandavas had won. Why did we hold the conduct of the Pandavas as *Dharma*? Or why was this battle not considered just a battle for a kingdom? The praise for Yudhishthira and the dishonour heaped on Duryodhana are not a result of political causes. Krishna killed his uncle Kansa, the established king of the times. Instead of branding this as a revolt, we consider Krishna as an *avatar* of God, and Kansa as an *asura*.

Rama was assisted in his invasion of Lanka by Vibhishana, brother of Ravana. Such conduct of Vibhishana instead of being branded as treason, is considered good and exemplary. He betrayed his brother and his king, even as Jaichand had done later on. He might be branded as a ‘quisling’. But Vibhishana is not called ‘quisling’ by anyone. On the contrary, he is praised highly for his conduct, and Ravana’s actions are disapproved. Why is this so? The reason behind this is not political.

If there is any standard for determining the merits and demerits of a particular action, it is this *Chiti*: whatever is in accordance with our nature or *Chiti* is approved and added on to the culture. These things are to be cultivated. Whatever is against *Chiti* is discarded as perversion, undesirable and is to be avoided. *Chiti* is the touchstone on which each action, each attitude is tested, and determined to be acceptable or otherwise. *Chiti* is the soul of the Nation. It is on the foundation of this *Chiti* (soul) that a Nation arises and becomes strong and virile. And it is this *Chiti* that is manifested in the action of every great man of a Nation.

An individual is also an instrument in bringing forth the soul of the Nation’s *Chiti*. Thus, apart from his own self, an individual also represents his Nation. Not only that, but he also mans the various institutions that are