

father of his son. A single individual is a father and also a son, he is a brother and also a husband. He has to maintain all these relations with intelligence, understanding and tact. Where a person fails to do so, there is conflict. If he sides with one party, the other feels wronged. The conflict between his wife and his sister, his wife and his mother, result from his inability to behave properly. Thereupon, some of his relations are strained. He is pained because his duties towards his mother and towards his wife clash. When he can resolve this conflict, and fulfil all his obligations properly, it can be said that his development will be integrated.

We do not accept the view that there is any permanent inevitable conflict among the multi-dimensional personality of an individual, and different institutions of the society. If a conflict does exist, it is a sign of decadence, perversion and not of nature or culture. The error in Western thinking lies in the fact that some people there believe that human progress is a result of this fundamental conflict. Therefore, they consider the conflict between the individual and the State as a natural occurrence, and on the same basis, they also theorised on the inevitability of class conflict.

Evolutions of *Varna* System

Classes do exist in a society. Here too, there were castes, but we had never accepted conflict between one caste and another as a fundamental concept underlying it. The four castes, according to our conception, are thought of as analogous to the different limbs of the *Virat-Purusha*. It was suggested that the Brahmins were created from the head of the *Virat-Purusha*, the *Kshatriyas* from his hands, the *Vaishyas* from his abdomen and the *Sudras* from his legs. If we analyse this concept we are faced with the question of whether there can arise any conflict between the head, arms, stomach and legs of the same *Virat-Purusha*. If conflict is fundamental, the body cannot be maintained. There cannot be any conflict in the different parts of the same body. On the contrary, 'One Man' prevails. The limbs are not only complementary to one another, but even further, there is individuality, unity. There is a complete identity of interests, identity of belonging. The origin of the caste system was on the above basis, and if this idea is not kept alive, the castes, instead of being complementary, can produce conflict. But then this is a distortion. It is not a systematic arrangement. Rather there is a lack of any plan, any arrangement. This is, indeed, the present condition of our society.