

Analysis of Lecture Two on Integral Humanism By Pandit Deen Dayal

Upadhaya Ji

**Dr.Gopal Krishan ,Assistant Professor of Political Science ,Gobindgarh Public
College ,Khanna ,Punjab ,India**

**Dr.Gurpreet Singh Uppal ,Assistant Professor of Political Science, Khalsa College
,Ghardiwal ,Punjab ,India**

Abstract

This research paper examines the lecture two on Integral Humanism by Pandit Deen Dayal Uphadhaya Ji. He delivered this lecture on 23rd April, 1965 in Bombay. In his lecture he has touched upon various issues regarding motherland and its multidimensional development. First of all he analyses the dichotomy of modern versus ancient thought. Thereafter he lays emphasis over preserving the rich past. Then he presents his views regarding foreign ideologies and these ideologies can never be universal in their nature. In some sense he wants to solve the indigenous problems with indigenous solutions. Thereafter he examines various aspects related with mutual conflicts and mutual cooperation. Thus this paper covers all the issues delivered in this lecture.

Key Words: Ancient, Integral Humanism, Lecture, Modern, Pandit Deen Dayal Uphadhaya Ji

In the beginning of his lecture he stated that even seventeen years have gone and we are yet to decide upon the issues what should be our path or direction that should be adopted to realize the cherished dream of all round development in the lives of countrymen is yet to be decided. This question is not seriously considered by people. The problems which are being faced from time to time are only given importance. An

attempt is made to resolve economic problems when these are viewed with concern and at other times attention is given to social or political problems. All these efforts are neither accompanied by sufficient enthusiasm nor do they give a feeling of satisfaction to the people engaged in it, if the direction in which they need to go is not known. Only a fraction of the results are produced by these efforts instead of what they ought to have.

The conflict between the modern and ancient

There are two distinct groups of people, who advocates a define direction. Going back to the position, when independence was lost and proceeding from there, it is suggested by some. On the other hand, some people would like to get rid of everything that have been discovered in Bharat. Western life and thoughts are the last word in progress and all of it should be imported here for development, it was thought by them. Though both do represent partial truths and it will not be proper to discard them altogether but both these lines of thought are incorrect. It was forgotten that whether it may or may not be desirable, by those who advocated starting from a thousand years ago where it was left off. Definitely it is impossible. The flow of time cannot be reversed.

We cannot leave our past

It cannot be discarded now, whatever was assimilated in the past one thousand years whether it was being forced upon or was taken willingly. Not a little originality have been created besides too. One neither always remain mere passive witness to whatever new challenging situations arose; nor does one merely react to every alien action, in the life of the society. As required to face the new situations an attempt was made to reshape one's life. Therefore, it will not do, simply to close one's eyes to all that has happened in the past one thousand years.

The western ideologies are not universal

Western ideologies have been arisen in certain special situations and time, this was similarly forgotten by those who would like to make these ideologies the basis of progress. These are not necessarily universal. They cannot be free from the limitations of the particular people and their culture, which gave birth to these Isms. Besides many of these ideas are already outdated. Both with the changing times as well as with varying conditions, the principles of Marx have changed to the extent that parrot like repetition of Marxism for problems facing by the country would amount to a reactionary attitude rather than a scientific and pragmatic one. It is indeed surprising that those who claim to reform the society by removing dead traditions, themselves fall prey to such outdated foreign traditions.

The motherland has its own problems

The leaders decide the remedies to the ills that beset the country from time to time taking into consideration its background as every country has its own peculiar historical, social and economic situations. Believing that remedies which the leaders of one country choose to try for their problems are likely to be applicable as such to all other countries is illogical. This can be explained by a simple illustration. The drugs which may be helpful in England may not prove equally helpful in India, even though the basic organic activity is the same in all human being, as the diseases depend upon climate, water, dietary habits and heredity. The same drug does not necessarily cure all persons, even though the external symptoms may be apparently similar. Those must be considered quacks rather than doctors who apply a single panacea to all diseases. Therefore Ayurveda states i.e. for the disease in each place remedy suitable to that place must be found. Therefore, it is neither possible nor wise to adopt foreign Isms in one's country. Happiness and prosperity will not be achieved by this.

The human knowledge should be considered as common property

Not all the thoughts and principles that have sprung up elsewhere are necessarily local in space and time this needs to be realized on the other hand. In many cases, the response of human beings in a particular place, time and social atmosphere may have a relation or a use to other human beings elsewhere in the other point of time. It is certainly unwise to ignore altogether the developments in other societies' past or present. It must be taken note of and accepted whatever the truths these developments contains. The rest must be meticulously avoided. It is only proper that the mistakes or perversities of other societies must be avoided while absorbing their wisdom. Even to one's particular circumstances, their wisdom should be adapted. In brief, as far as the eternal principles and truths are concerned, one must absorb the knowledge and gains of the entire humanity. The ones which are formulated in the country should be clarified and adapted with the changing times and those which are taken from other societies should be adapted to the current conditions of a nation.

The Conflicting Ideas

Nationalism, Democracy and Socialism as ideals has been accepted by the Western political thought. Even nowadays, attempts have been directed towards world unity which took the shape of the "League of Nations" and after the Second World War, which Eventually led to the "United Nations Organization". These attempts have not been succeeded due to a variety of reasons, however, these were in the positive direction. All these ideals have been proved to be incomplete and mutually opposing in practice. The conflicts which arose between the nations were based upon nationalism. But if there had been prevalence of the world peace the aspirations of many small nations to be independent would have never been fulfilled. There is conflict between the World unity and Nationalism. Some scholars opined suppression

of Nationalism for world unity whereas others regard world unity as a utopian ideal and emphasize national interest to the utmost. There is also a problem in reconciling Socialism and Democracy. Democracy grants individual liberty while on the other hand same is used by capitalist system for exploitation and monopoly. Socialism came to end exploitation but it also faded because it eliminated the freedom of an individual. For mankind there is confusion regarding the correct path for future growth. The West does not have a perfect model of progress. Therefore, simply to follow the West would be an instance of a blind being led by another blind. Here Bhartiya culture is needed which will provide path to the world for future progress. From the national point of view, it is our very nature to consider our culture. Independence is closely related to one's own culture. The political movement for independence would reduce simply to a scramble by selfish and power seeking persons if culture does not form the basis of independence. If it becomes an instrument for the expression of our culture only then it can be meaningful. It has become essential to think of the principles of the Bharatiya culture both from the national and human point of view. If the various ideals of the Western political thought can be reconciled with its help then it will be of a great advantage. Revolution in human thought and social conflict have resulted in these western principles. One or the other aspiration of mankind are represented by these so it will be improper to ignore them.

Bharatiya Culture Is Integrated

Life is looked upon as an integrated whole by the Bharatiya culture and it is its first characteristic. For a specialist to think of parts may be proper but it is of no use from the practical viewpoint. The West has a tendency to think of life in sections and then to attempt to put them together by patch work that's where primarily the confusion arises. There is diversity and plurality in life but attempts have been made to discover

the unity behind them. This is a scientific attempt. To find out the principles governing the universe and frame practical rules on the basis of these principles, the scientists always try to discover order in the apparent disorder in the universe. A few elements comprise the entire physical world this was discovered by Chemists but the Physicists showed that even these elements consist only of energy. Now, it is known that the entire universe is only a form of energy. Basically Philosophers are also scientists. The tip of the principle of duality was reached by the Western philosophers; Hegel gave the principle of thesis, anti-thesis and synthesis; by using this principle as a basis Karl Marx presented his analysis of history and economics. The principle of survival of the fittest was considered the sole basis of life by Darwin. But the basic unity of life was seen in the country. Even it was believed by the dualists that the nature and spirit are complementary to each other rather than conflicting. The diversity in life is just a symbol of internal unity. Expression is found out by the unit of seed in various forms -- the roots, the trunk, the branches, the leaves, the flowers and the fruits of the tree. All of these have different properties but their relation of unity with each other is still recognized through the seed.

Mutual Conflict - Sign of Cultural Regression

The central idea of Bharatiya culture has always been Unity in diversity and its expression in various forms. There will exist no cause for conflict among various powers if this truth is wholeheartedly accepted. Conflict is a sign of cultural degradation. Our philosophers already knew the law of the jungle which was recently discovered by the West. Desire and anger are recognized among the six lowest tendencies of human nature, but these are not used as the foundation of civilized culture. It is pivotal to save ourselves and the society from these elements. The civilizations have evolved not on the basis of the law of the jungle but by consideration

of how the operation of this law will be the least in human life. We have to keep this history of civilization in our minds, if we wish to progress.

Mutual Co-operation

In this world, co-operation is present in abundance just as conflict and competition. Flora and fauna keeps each other alive and this mutual co-operation sustains life on this planet. The Prime characteristic of civilization is to recognize this element of mutual sustenance and using it as a basis to make human life mutually sustaining. Culture is to mold the nature to achieve social goals but it is perversion, when this nature leads to social conflict. Nature is not disregarded by culture, rather it enhances those elements in nature which are helpful in sustaining life and restrain those which destroy life. Let us take a simple illustration. Brother, sister, mother and father etc. are natural relationships. These are same among human beings and wildlife. The relationships are very short-lived amongst animals because of short memory. The animals cannot build civilizations on the basis of their relations. While on the contrary human beings have built civilizations on the basis of their natural relations. The human beings also use these relationships to knit whole of the society as single unit. This phenomenon creates various values in society. The yard stick of good and bad standard is set as per these values. There are so many instances in the society which show that there is enmity in the society between brothers. Even then the good relations set an example in the society and no one talks about bad brotherly relations. But we consider affection good and aim at enchanting affectionate brotherly relations.

A Mother's love is considered as the purest love and rules regarding regulation of life can be devised from it. There are two distinct kinds of behaviors which can be found in the living beings. Examples of motherly love and care can be seen and there are incidents of violence and selfishness as well. The one which helps to sustain life, can

lead to a civilized life. Human beings have both the tendencies. But anger should not become a standard of life otherwise life will lack harmony. Therefore the exhortation, "do not yield to anger". Controlling anger should become a standard instead. These laws are discovered and are called the principles of ethics. An apt analogy is the law of gravitation which was discovered by Newton but he did not frame it. "Do not tell lies to one another, say what you know to be true", this is a principle and its importance is felt everywhere in life. Honesty is respected whereas telling a lie leads to chaos.

Modern versus Ancient

Our Dharma is established by these principles. Children are innocent by birth, they learn by imitating others around them. Often they learn to tell a lie from their parents only. This reality that by nature a person is honest is a law which is discovered. This is how principles are uncovered. These principles are known as "Dharma", laws of life in Bharat. All those principles which leads to consonance, peace and growth in life are incorporated in this "Dharma". The inspection of life as an integral whole can be done with the help of it. As identified prior that an integrated life is the basis of the culture. Normally materialistic things are considered happiness for an individual but the most vital element is the mental state. Mental wellbeing or happiness is necessary as anxiety can take away all worldly pleasures of life. There is a widely known incident in the Mahabharata. When Lord Krishna went to Hastinapur as a diplomat of Pandavas, Duryodhana invited him to enjoy his hospitality. Lord Krishna declined his invitation and went instead to Vidura's home. Overjoyed by the visit of such admired guest, Vidura's wife served the banana skin while throwing away the pulp. But Lord Krishna enjoyed even the meal of banana peel. That is why it is said, "Even a modest meal served with dignity and affection tastes better than the best delicacies served with disrespect". Similarly intellectual peace should also be taken care of as intellectual confusion can lead to a state similar to madness. All these

things should be considered.

Modern versus Ancient

The Political Aspirations of a Man An individual is made up of a body, a mind, intelligence and a soul and these are integrated. The confusion in the West aroused because they have treated these aspects separately. When there was a movement for democratic structure, they proclaimed "man is a political animal" and therefore his political aspirations must be attended to. Why only one person should be the king and others his subjects'? Let everyone rule! In Order to satisfy this political man they gave him the right to vote. Now he did get the right to a vote, but at the same time other rights diminished. Then the questions arose. "The voting right is nice but what about food? What if there is nothing to eat?"They wondered, "Now that you have voting right, you are the king. Why need you worry?" But man replied, "What shall I do with the state if I do not get any food? I have no use of this voting right. I want bread first. Then came Karl Marx and said, "Yes, bread is the most important thing. The state belongs to the 'haves'. So let us fight for bread. He saw man as primarily made up of body, wanting bread. But those who followed the path shown by Karl Marx came to realize that they had neither bread nor voting-right. Then there is USA on the opposite. There is both bread as well as voting right even then there is lack of peace and harmony. USA is on the top of the list in terms of suicides, mental patients and persons using tranquilizers to get sleep. People are confused regarding the cause of this situation. The main reason behind this was that they haven't thought of the integrated human being. But this matter was thoroughly considered in our country so it was stated that progress of a man means progress of the body, mind, intellect and soul simultaneously. Our attention towards the soul is so unique that overtime this has created an impression that we are only concerned with the soul and not with the other aspects of human being. It will be wrong to say that after marriage a

son stops loving his mother as he duly fulfills his duties both towards his mother and wife. Similarly even after the birth of a child, a wife does not stop loving her husband. Similarly, the body is also not neglected. Upanishads clearly define that a weak person cannot realize the self. The west has regarded the body and satisfaction of its desires as the objective, whereas we regard the body as an instrument for achieving our aims and this is the fundamental difference. The four fold responsibilities in Bharat are taking care of the needs of body, mind, intellect and soul with a view of achieving the integrated growth of a man. There are four kinds of human efforts: Dharma, Artha, Kama and Moksha. These are thought in an integrated way as well. Efforts which are right for a man means Purushartha. The longing for these efforts is inborn in a man. The highest of these purusharthas is Moksha but efforts for it alone cannot benefit the soul. A person, who engages in action, while remaining unattached to its fruits, is believed to gain Moksha earlier. Artha includes political and economic policies. The satisfaction of various natural desires is Kama. "Dharma" is defined a set of rules to regulate the social activity. Even though Dharma regulates Artha and Kama but these are interrelated. Dharma helps in attaining Artha. One needs characteristics of Dharma like honesty, self-control and loyalty etc. in business without which one cannot earn. Americans proclaimed, "Honesty is the best business policy". In Europe they said, "Honesty is the best policy". We have gone one step forward and asserted "Honesty is not a policy but a principle" i.e. we believe in dharma because it is a fundamental principle of a civilized life.

Only through Dharma, Kama can be attained. Dharma helps in controlling the natural tendencies of a man, whereby he is able to decide what is beneficial to him and what is not. The foremost position in our culture is given to Dharma. But in the absence of Artha it is not possible to practice Dharma. There is a saying "What sin will not be committed by one who is starving? Those who have lost everything become ruthless."

Even a Rishi like Vishwamitra driven by hunger broke into the home of a hunter and ate the flesh of a dog. Similarly the government has to maintain law and order for preventing chaos, which hinders Dharma. Excessive power of the state is also dangerous for Dharma. It was said that a king should be neither too harsh nor too soft with his people. Heavy reliance produces a feeling of revolt in people. This is the cause of the decline of Dharma in ruthless states. Dharma does not grow when the physical desires and needs are suppressed. On the other hand, if the sensuousness of Yayati prevails, then the duties will be forgotten. Hence Kama too must be pursued consistently with Dharma. Thus the life of an individual is thoroughly contemplated. The aim of developing body, mind, intellect as well as soul in a balanced way is set. Satisfying the manifold aspirations of man is tried. This is the whole picture of all the fourfold aspirations of an individual. The main objective as well as the path is an integrated individual.

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