

An Analysis of Some Aspects of Integral Humanism of Pandit Deen Dayal Upadhaya ji

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Abstract

Pandit Deen Dayal Upadhaya ji drafted a political program which was implemented in 1965 and became official doctrine of Jan Sangh. Moreover these principles gave more important place to cultural and national values. In this research paper the major ideas of this doctrine has been analysed which represents the socio-cultural and national perspective as envisioned by Pandit Deen Dayal Upadhaya. Some of the issues of Integral Humanism propounded by Pandit ji has been analysed in this research paper like cultural aspect, rejection of conflict in social life, dharma in Bharat, opposition to western perspective , artha and kama. Thus this paper endeavors to comprehend and analyse the views of this great nationalist who had a great vision for Bharat Varsha.

**Key words: Bharat, Culture, Integral Humanism, Pandit Deen Dayal
Upadhaya, Social Life**

Pandit Deen Dayal Upadhaya ji was of firm view that a nation's independence should be based upon its culture of that country generally the political development for independence would be diminished just to as crumble by egoistical and power seeking people. In India independence could be significant just in the event that it turned into an instrument for the outflow of Bharatiya culture. According to Upadhaya, it had become essential that we thought of the principles of *Bharatiya* culture¹.

Pandit Deen Dayal Upadhaya ji presented a unique feature of Bharatiya culture that it considered life as an consolidated whole. According to Pandit ji “We do admit that there is diversity and plurality in life, but we have always attempted to discover the unity behind them. This attempt is thoroughly scientific. The scientists always attempt to discover order in the apparent disorder in the universe, to find out the principles governing the universe and frame practical rules on the basis of these principles².”

Pandit Deen Dayal Upadhaya ji held that the diversity in life was only a reflection of the inward solidarity. He firmly believed that unity in diversity had been the central feature of Bharatiya culture since time immemorial. He rejected any sort of conflict in social life and remarked:“Conflict is not a sign of culture or nature;

¹ Upadhaya, Deendayal, 1968, *Integral Humanism*, Jagriti Prakashan, Noida, , p. 10.

² *Ibid*, p. 25.

rather it is a symptom of perversion³.” He remarked that co-operation has been an important feature of culture of Bharat and even civilizations sustained on the belief that mutual cooperation has been an essential feature.

As per Pandit Deen Dayal Uphadhaya ji, “ In society we find instances of both affection as well as enmity between brothers. But, we consider- affection good and aim at enhancing affectionate brotherly relations. The opposite tendency is disapproved⁴”.

Pandit Deen Dayal Uphadhaya ji remarked human beings have instincts of anger and greed on the one hand and love and sacrifice on the other hand but he regarded anger should not be basis of human life. He remarked truth was essence of human life and all human species survived over this truth. He said, “A child does not speak untruth by nature. Often, parents teach their child to speak untruths⁵.”It seems that Pandit Deen Dayal Uphadhaya ji was influenced by the naturalist philosopher of the West especially Rousseau. He claimed all the aforementioned principles were the basic features of *dharma* in Bharat rather these were the laws of life. He opined that all those principles which brought about harmony, peace and

³ **Ibid, p. 25.**

⁴ **Ibid, p. 24.**

⁵ **Ibid, p. 28.**

progress in the life of mankind were included in this term *dharma*. On the basis of *dharma*, “we must proceed with the analysis of life as an integral whole ⁶.

In the words of Pandit Deen Dayal Upadhaya ji: an integrated life is not only the foundation and the underlying principle of our culture, but also its aims and ideals ⁷.” Pandit Deen Dayal Upadhaya ji had considered life as an integrated whole not only in case of collective or social life but also in individual life. He opined that physical comfort and luxury were considered happiness , mental worries could destroy individual bodily happiness. According to Upadhaya, four ingredients of an individual were the body, mind, intelligence and soul. All of them were integrated. He pointed out that the confusion that had arisen in the West was due to the fact that the westerners had treated each of the ingredients of human beings separately and without any relation to the rest ⁸. Pandit Deen Dayal Upadhaya ji was critical towards western attempts for providing solutions to various problems of human beings in diffused way. Firstly individual was empowered with Right to Vote by westerners. Thereafter the various brands of socialism made their advent and Karl Marx developed his own brand of socialism known as scientific socialism. He made a theoretical difference between the

⁶Ibid, p. 28

⁷ Ibid, p. 30

⁸ Ibid, p. 30

‘haves’ and ‘have nots’ in terms of basic needs of life. “But those who followed the path shown by Karl Marx,” stated Pandit Deen Dayal Upadhaya ji, came to realize that they had neither bread nor voting right ⁹.” Pandit Deen Dayal Upadhaya ji held that the thinkers of the West were beginning to realize that there lied somewhere a fundamental lacuna in their system of life due to which they were deprived of happiness, even after they had attained so much of prosperity and affluence¹⁰. He, however, did not identify the thinkers. Pandit Deen Dayal Upadhaya ji was firm in his conviction that one should think of the integrated human being. He believed that progress of body and souls go simultaneously. According to him *Bharatiya* culture always sustained on this theme¹¹.

Pandit Deen Dayal Upadhaya ji was very ardent for paying attention to the soul, however he never neglected body. He remarked the *Upanishads* stated in clear cut manner that weak body cannot realize self. Body was considered truly to be the primary instrument to discharge the responsibilities that *dharma* enjoined¹².

The main contradiction between the *Bharatiya* position and of the West was that, the Western concept regarded body as supreme and satisfaction of its desires as the aim, *Bharatiya concept* regarded the body as an instrument for achieving the

⁹ **Ibid, p. 30**

¹⁰ **Ibid, p. 30**

¹¹ **Ibid, p. 31**

¹² **Ibid, p. 31**

aims. In his words: “Here in *Bharat*, we have placed before ourselves the ideal of the four-fold responsibilities of catering to the needs of body, mind, intellect and soul with a view to achieving the integrated progress of man. *Dharma*, *Artha*, *Kama* and *Moksha* are the four kinds of *purushartha* - human efforts. *Purushartha* means efforts¹³.

According to Pandit Deen Dayal Upadhaya ji *artha* included what were known as political and economic policies. During ancient times it included *justice and punishment* as well as economics. *Kama* related to the satisfaction of various natural desires. While *Dharma* included all those rules, fundamental principles and ethical codes in accordance with which all the activities in respect of *artha* and *kama* were to be carried on, and all the goals thereof to be achieved. This would ensure development in integrated and harmonious manner, and lead ultimately to *Moksha* or liberty of the soul¹⁴.

Upadhaya was of the opinion that even though *dharma* regulated *artha* and *kama*, all the three were interrelated and mutually complementary. He gave primary importance to *dharma* but at the same time pointed out that one should not forget that it was not possible to practice *dharma* in the absence of *artha*¹⁵. Thus Pandit

¹³ **Ibid, p. 32**

¹⁴ **Ibid, p. 32**

¹⁵ **Ibid, p. 33**

Deen Dayal Uphadhaya ji never discarded the role of material advancement in building up the ethical foundation of the society. Simultaneously he favored that state should maintain law and order which was very much necessary for true realization of all the principles of dharma.

Pandit Deen Dayal Uphadhaya ji was not at all opposed to material prosperity, but he suggested that it should never be detrimental to stability in social life. However, Pandit Deen Dayal Uphadhaya ji maintained that the lack of *artha* or material prosperity as well as the undue influence of it were both destructive. He held that it would be harmful to the society if *artha* became the goal instead of means. A society that regards the attainment of *artha* as its goal could not but invite people, he said, to commit sins in various ways to accumulate *artha*. *Pandit Deen Dayal Uphadhaya ji* remarked all evil effects of *artha* should be discarded. He was convinced that there was not one single way of rooting out the evils. He felt that “In order to do this, education, character building, spread of idealism and suitable economic structures are all necessary¹⁶.”

Pandit Deen Dayal Uphadhaya ji also disapproved the excessive power of the state. He was of the opinion that the influence of *danda niti*, i.e., coercive power of the state, was also injurious to the ethical standards of society, i.e., *dharma*. *Pandit*

¹⁶ **Ibid, p. 34**
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Deen Dayal Uphadhaya ji held that *dharma* which represented the civil society would suffer in a ruthless state. Pandit Deen Dayal Uphadhaya ji favored a limited state. He was of the opinion that a state which claimed to solve all the problems could do nothing in actual terms. In such states the government officers were likely to abuse powers. As a result, *dharma* suffered a setback¹⁷. Pandit Deen Dayal Uphadhaya ji considered physical desire (*kama*) also on the same line. He remarked that *kama* should not be suppressed but the excess of it would result in a perversion of the mind. Thus over emphasis over *kama* can distract a human being from his real motive. Pandit Deen Dayal Uphadhaya ji, thus, gave priority to *dharma* which included all those rules, fundamental principles and ethical codes in accordance with which all the activities in respect of *artha* and *kama* were to be carried on, and all the goals there of to be achieved. Such a position, according to Pandit Deen Dayal Uphadhaya ji, was ‘ necessary to develop an individual in a thorough and integrated manner¹⁸.’

Thus this paper endeavours to present the views of Pandit Deen Dayal Uphadhaya ji in a very comprehensive way the major ideas of Integral Humanism has been analysed in this research paper like cultural aspect, rejection of conflict in social

¹⁷ **Ibid, p. 34**

¹⁸ **Ibid, p. 35**

life, dharma in Bharat, opposition to western perspective of everything, artha and kama .By analyzing it comes to forefront basically Pandit ji was adverse to various western concepts and he propounded Bhartiya Culture based on rich traditions of motherland . Our present generation needs to follow this concept of Pandit ji in every aspect which will create a new Bharat Varsha.

References

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