

Deendayal Upadhyay Integral Humanism

दीनदयाल उपाध्याय एकात्म मानववाद

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Abstract

After independence major question was to choose which path for overall development of India. During British rule many movements took place. Objective of all the movements were to attain freedom. What to do with independence and how to tread after independence these questions were not discussed. Though we find sporadic examples about what to do post independence. Like our stalwarts of freedom struggle Sardar Bhagat Singh, Chandrashekhar Azad and their friends discussed post independence scenario. Gandhi Jee also painted picture about post independence India in his 'Hind Swarajya'.

Introduction

Deendayal Jee in year 1965 presented his idea of Integral Humanism (Ekatma Manavaad). Deendayal Jee said that after 17 years of independence, pertinent question remains intact about path which will be constructive and good for human being and society in India. Deendayal Jee said that in India there are two categories of people. One that category which only boast about past and want to carry forward the legacy where it was interrupted due to attack by invaders. Second category of people did not want to talk about past for them everything originated in India was bad and need to be discarded. For them ideas originated in west should be accepted in letter and spirit.

Deendayal Jee was of the view that past should not be discarded but at the same time we cannot close our eyes about the development taking place in the world. He said that those who wanted to copy ideas of the West should not forget that these ideas were not universal. Deendayal Jee said that every country has its own historical, social, and economic circumstances. Ideas originated in one country implemented in other countries in totality was not, possible. He said medicine effective in Britain will be equally effective

in Indian circumstances could not be said with certainty. Therefore Deendayal Jee said that ideas of west should not be implemented in India without proper pondering.

He also accepted that we could not afford to close our eyes about the development happening in the west. Deendayal Jee said that Ideas are related to humans. There may be certain good ideas which have benefit for humanity. These ideas should be accepted.

Deendayal Jee pointed shortcomings of democracy. He said democracy while promoting freedom also acted as a means of promoting capitalism. It also acted as a method for concentrating wealth and exploitation. He said that to eradicate exploitation a new ideology of socialism gained ground but this ideology thwarted freedom and dignity. The whole world according to him was in utter confusion. To follow these ideologies will take us in utter chaos and darkness. He used a phrase in sanskrit to show his disgust '*अन्धेन नीयमाना यथान्धाः* '

He said in such a chaotic situation we can take help from our culture, culture was our nature. If we did not pay attention to our culture our struggle will become a struggle for power between selfish elements. Self rule will only become a means for happiness when it is guided by culture. Deendayal Jee said that prime quality of our culture was that it has integrated view. Indian culture do accept that life being full of diversity but in the center unity exists. According to Deendayal Jee the prime idea of Indian culture was manifestation of unity into various diversified forms. Indian culture never promoted struggle it focuses on cooperation. Deendayal Jee signifies that nature tells us about cooperation. Plants consumes carbon dioxide which it gets from human being and releases oxygen for human. This interdependence keeps on rolling this Universe. Talking about 'Dharma' Deendayal Jee said that rules of truth which were discovered came to be regarded as dharma. Deendayal Jee raised question about human being happiness. He asked that all the ideologies talked about human being pleasure but why despite of all human efforts suffering remained. Giving answer to the question Deendayal Jee said all human efforts were undertaken to satiate the needs at physical level. Indian culture was the first which clearly signifies that progress and development means holistic development of body, mind, reason and soul. He said that false narrative was set about Indian culture only concentrating on the development of soul. But this narrative was false.

Deendayal Jee said that to work on the development of body, mind, and reason and soul Indian culture talked about four 'Purushartha', Dharma, Artha, Kama & Moksha. Here we consider body as means to attain development of all four. "शरीरमाध खलु

धर्मसाधनम्" We knew that concentrating on one aspect will not work. If we want happiness we have to undertake all four purusharthas. Moksha considered to be the ultimate objective but not the only one. Ignoring first three human could not attain moksha. Deendayal Jee said that all four 'purushartha' have inevitable relationship. Without pursuing all we cannot attain one. 'Dharma' is important but without 'artha' dharma cannot sustain. Without dharma and artha kama and moksha remain out of sight.

Deendayal Jee opined that all four purusharthas could not be attained if there was a lack of proper 'Danda neeti' This simply means that there should be a good state.

Society:

According to West society came into existence after agreement between individuals. So it was a contract where individual was important than society. Deendayal Jee was of the opinion that society did not come into existence because of individual. He said that society did not take birth. It is not like club meant for pleasure. It is not like joint stock company even not like registered society. In reality society was like an authority having its own life and soul. It is a living authority. Society has, its own personality. Deendayal Jee said that total of individuals was not society. Society has its own thought process which was different from the thought of the individuals living in a society.

Nation:

Deendayal Jee talked about nation. For him nation was the base on which the life of its citizens depend. He said that when community of human being have a specific ideals and look a piece of land as its mother then that piece of land came to be known as Nation.

Chiti:

Deendayal Jee talked about 'Chiti' He said that as human being have a soul so the nation. The soul of nation came to be regarded as 'Chiti' Chiti as per Deendayal Jee was that nature which any society and nation carry since birth and it has not originated due to historical reason. Deendayal Jee while explaining Chiti said that individual perform lot of good and bad action but these action did not have any effect on the soul. Similarly

nation performs good or bad action, some bad or good things originated because of history. Society also influences nation but these things add to culture but not affect Chiti, Chiti as per Deendayal Jee was an ideal standard which acted as a reference point to accept anything or reject. This 'Chiti' acted as a soul of nation. This soul or chiti manifested in the action of the citizen.

State:

Deendayal Jee said that state was an important institution but it was not supreme. He said that problems originating because state being considered as supreme. All other institutions was reduced to minimum. State became so influential that it became monopolistic.

Deendayal Jee opined that in India we did not consider state to be supreme. State was not the only representative. It means in his opinion state and nation was two different institutions. This was the main reason that as a state we got dominated by different powers but as a nation we continued. For us if state was supreme we got annihilated. He said those 'Societies where state was supreme reduced to oblivion. So utmost importance should not be given to state but it should not be ignored either. Referring to Ambedkar he said we gave utmost importance to panchayats but ignored state. Deendayal Jee gave reference of Shiva Jee. Where Shiva Jee was inspired by Samarth Ramdas Jee to establish state. Therefore for him state was not everything but an important institution. Thinking about the objective of State he said that aim of state was 'Dharma'. Our life lies in 'Dharma'. 'Dharma' goes out life will end. Those countries that left 'dharma' they were extinguished.

Dharma-

He said that 'Dharma' was not related to temple or mosque. Prayer might be one of the important part of dharma but not everything. He said that student might go to the temple or mosque but remain illiterate. So was the case with the individual who went to temple or mosque daily but remain without dharma.

According to him dharma was not religion. Religion was used as a synonym of dharma. Battle fought for religion was accepted as a battle for dharma. Whatever battle world wide fought for religion was considered as battle for dharma. In reality it was not dharma. Dharma was a wide element. In fact it was associated with every aspect of life. He said that through dharma Chiti manifests itself. According to Deendayal Jee elements

of 'Dharma' is external. Though Dharma' keeps on unfolding according to circumstances rules of dharma keeps on changing according to time and era. Deendayal Jee said state working according to 'Dharma' would not become autocratic. He said if there was a conflict between legislature and Judiciary then no one would be supreme. Supremacy would be of dharma. Legislature and judiciary both would work according to Dharma. No institution or individual could act against dharma.

He said that there would be no conflict of majority and minority if state works as per dharma. Deendayal Jee said that nation working according to dharma was supreme. Majority would be despised if not working as per Dharma. Minority would be accepted if it works as per dharma. Citing the example of Independence struggle of India Deendayal Jee said that minority raised the question against the misrule of Britishers. In America Abraham Lincoln worked against slavery and eradicated it from the land.

Economic Structure as per time and Era:

Deendayal Jee was of the view that development of life, nation depend upon basic means. Production of these means were the utmost objective of economy. Deendayal Jee raised question about increasing production after basic needs were fulfilled. According to him west believed in producing more and keep on increasing the desires. Earlier there was desire and to fulfill it production followed. Now things have changed initially production followed consumerism and now consumerism follow production. Deen Dayal Jee was of the view that while producing we should try to strike balance between natural resources and production. He said that though in abundance nature has limitation. If we keep on exploiting natural resources one day we have to pay the price. In nature every thing has inevitable relation with other thing. Today's production method keeps on disturbing this balance. On one hand we are discovering new means to satiate the desire on other hand we were disturbing the civilization and humanity. He clearly stated that objective of economy should be limited use not unlimited exploitation. For happy developed life production should aim.

Deendayal jee was of the view that production should be limited Economies of west either working on capitalist ideology or socialist ideology only aim at value while ignoring humanity. He was of the view that minimum living means should be available to all. We should start training students since begining. Education according to him was the

responsibility of the society and country. He also said that medical care should also be free.

According to him every individual should work. If youth would not work it would breed discontent. This anomaly should be eradicated. According to him saving also play as catalyst. When there would be capital formation it will lead to production though consumerism of west promote unregulated spending but it would lead to chaos.

Deendayal Jee said that machines were corroborating human labour. But due to unplanned use of machines human labour and machines became competitor. Without thinking on the lack or availability of labour import of machine was dangerous. We were supposed to use machines as per the requirement and circumstances. Our machines should not only cater our economic needs but it must be according to our cultural and political values too.

Deendayal Jee while referring Prof. Visvesvaraya talked about seven important factors. These factors were man, material, money, management, motive, power, market and machine. Among these seven factors nothing could be changed. The use of all these factors should be in the direction of development.

He clearly stated that while thinking over production we should keep integrated human in mind. While discussing over strategies for economy we forget human.

Deendayal Jee also stated six objectives of economy. (1) Minimum living standard should be maintained 2- Availability of economic resources to the nation where they contribute to the development of the world as per their chiti 3- Availability of employment 4- To develop technology according to need and circumstances of the nation. 5- Economic system should contribute to the overall development of human being. 6- Ownership should be decided on practicality. Deendayal Jee talked about integral humanism. If we work accordingly eternal values of Indian culture, nationalism, democracy, equality and world-unity would be secured.

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