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## INDIAN CULTURAL PERSPECTIVES AND PHILOSOPHY OF INTEGRAL HUMANISM

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### Introduction

Every nation wants to live a happy and prosperous life according to its own nature and that is the motive behind its intense desire for freedom. Everyone wants that he would have success in his life and spend his life happily. Every human wants real peace of mind. But in present scenario, the fulfillment of the urge for sensuous pleasure is a common man's idea of happiness. But according to the Philosophy of Integral Humanism, the real happiness depends on age, health, mental and intellectual development.

#### **Bhartiya Sanskriti: The Basis of Integral Humanism:**

'Integral Humanism' has been defined as 'a classless, casteless and conflict-free social order.' It is concerned with the integration of indigenous "Indian culture" with the social, education, political and economic fabric of the nation. Integral Humanism is a philosophical and scientific thought propounded by Pandit Deen dayal Upadhyay who was a great Indian philosopher, economist, sociologist, historian, journalist and an eminent political activist. Not only as a hardworking organizer, speaker and influential personality of Bhartiya Janta Party, he influenced his followers through idealism, intelligence and completeness of his ideas but also with his academic contribution, as he composed rich literature namely *Samrat Chandragupta* (1946); *Jagatguru Shankaracharya* (1947); *Akhand Bharat Kyon?* (1952); *Bhartiya Arthniti: Vikas ki Disha* (1958); *The two plans: Promises, Performance, Prospects* (1958); *Rashtra Jivan ki Samasyayen* (1960); *Devaluation: A Great Fall* (1966); *Political Diary* (1968) etc. The fundamental characteristics of Bhartiya culture is that it looks upon life as an integrated whole." (Upadhyay, 1968). The main aim of concept of integral Humanism was to create a harmonious society. According to Pandit Deen dayal Upadhyay, progress and happiness of man; the integral man, depends on the highest creation of God i.e. MAN ITSELF that is losing his own identity. To regain his position, to make him feel great, to reawaken his abilities and encourage him to exert for attaining divine heights of his latent personality, only integral approach can work. In his words, "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 principles." (Upadhyay, 1968).

## **Inclusion of Philosophy of Integral Humanism in Indian Culture:**

Pandit Deen dayal Upadhyay had presented his views with reference to various aspects of Indian culture and society. He emphasized on integrated view of both society and individual. Without the individual, there can be no society and without society the individual can hardly exist. Hence, the moral and material progress depends on various factors like culture, dharma, honesty, spirituality and eternal aspects of human life. Integral Humanism put emphasis on happiness and welfare of the Individual. Upadhyay had thought of life as integrated not only in the case of collective or social life but also in the individual life. The Philosopher believed in the aesthetic optimism. Integral Humanism is based on the humanistic principle, principle of self-purity through thoughts and actions for the goodness of mankind. According to Pt. Deen dayal Upadhyay, “Humankind had four hierarchical organized attributes of body, mind, intellect and soul which corresponded to four universal objectives, Dharma (moral duties), Artha (wealth), Kama (desire or satisfaction) and Moksha (total liberation or salvation). While none could be ignored, Dharma is the basic and Moksha the ‘ultimate’ objective of humankind and society. He claimed that the main problem with both capitalist and socialist ideologies is that they only consider the needs of body and mind, and was hence based on the materialist objectives of desire and wealth.” (Upadhyay, 1968).

Pt. Deen dayal (1952) emphasized on nation building with collective approach. He approached that a nation is a group of persons who live with ‘a goal’, ‘an ideal’, ‘a mission’ and look upon a particular piece of land as the motherland. If either of the two -The ideal and the motherland – is missing, then there is no nation. It is on the foundation of soul that a nation arises and becomes strong. And it is this soul that is manifested in the actions of every great man of a nation (Upadhyay, 1968). The most prominent aspect of philosophy of integral humanism is development of integrated approach which is directly or indirectly associated with various aspects of development of human being. In the context of this aspect, it is important to orient the students about the Nation and National identity, so that future generation can make themselves ready for development of society and nation. Pandit Deen dayal ji has emphasized on the national character of India as an important goal for unity and integrity of India with multi-religious, multilingualism and multi-ethnicity. According to Pandit Deen dayal Upadhyay “It is essential that we think about our National identity. Without this identity there is no meaning of independence, nor can independence become the instrument of progress and happiness.” As long as we are unaware of our national Identity, we cannot recognize or develop all our potentialities.

Pandit Deen dayal Upadhyay emphasized on collective approach for societal development. According to him, “Organized state is the natural state of a society. The absence of organization is indicative of the absence of a society’s natural state. A scattered group of people cannot legitimately lay a claim to be called a society. Scattered grains of earth are not called a stone or brick. Without an undifferentiated state, the grains of earth cannot become a brick. Separate, they cannot be strong, cannot lend themselves to the purposes of construction,

and nobody would bother about them. Everyone would appreciate their importance as stones or bricks, would maintain a safe distance from them, but as grains of earth they would only be trodden over. The same principle applies to a society. A collective state alone is a society's natural state. But in the context of a society another thing has to be borne in mind apart from the idea of the collective. 'We are all one'—this realization is not possible without an awareness of the elements that underline this oneness. Nature is absolute authority and powerful. We cannot ignore his power and this is our duty and sometime necessity to live together for the mutual benefit of us. According to Pandit Deen dayal Upadhyay, "An attempt to go against nature or to disregard her, leads to trouble. Natural instincts cannot be disregarded, but it is possible to elevate this nature to the level of culture. Unity in diversity and the expression of unity in various forms have remained the central thought of Bhartiya culture." (Upadhyaya, 2016). Every country have their own history, culture and identity if we have left these identity and culture we are feel like a blinds, and a followers of others countries culture and their values so this is our responsibilities to well-maintained our values and cultures for the sustainable development. Now question is - what is the characteristic of Bhartiya culture? According to Pandit Deen dayal Upadhyay, "Bhartiya culture is that it looks upon life as an integrated whole. It has an integrated viewpoint. To think of parts may be proper for a specialist, but it is not useful from the practical standpoint. The confusion in the West arises primarily from its tendency to think of life in sections and then to attempt to put them together by patchwork. 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." (Upadhyay, 2016).

The economic aspects presented by Upadhyay ji are also the projection of the mentality of individuals and society. Economic prosperity does not ensure the quality of life. The main requirement of a country's economic system should be the all-round development of the individual. Production of wealth aims primarily at giving happiness to man. The capitalist system of economy which accepts the economic man as the central point of all its activities is inadequate. After that, socialism originated in reaction to the problems created by capitalism. Its objectives are commendable but in its end result it has failed to profit mankind. Both systems differ with each other. But both leads to its centralization and monopolization. So man is neglected under both. According to Deen dayal Ji, "These systems don't meet to the Bhartiya Philosophy. We need a system in which man's own initiative remains unobstructed but in which, in his relation with the rest of society, human values do not suffer. This objective can be fulfilled by a decentralized economy". Integral Humanism put emphasis on education as social responsibility. Pandit Deen dayal was supporter of free education. Pandit Deen dayal opines, "To educate a child is in the interest of the society. To charge fees is odd. We do not charge fees from trees for sowing the seed and caring for the sapling. On the contrary, we invest our money and efforts; we know that when the tree grows, we shall reap fruits. Education is similar investment. An educated individual will indeed serve the society". Education creates the first

relationship between the teacher and the student. It is education that brings the two together. The child begins to learn from his mother right after birth, a mother is the first teacher of every child. An individual begins to learn according as he is taught by his parents and teachers. So according to this aspect Pandit Deen dayal Upadhyay considered a very thought about the relationship of student-teacher. Education creates one more important relationship between a teacher and another teacher. Pandit Deen dayal is of the view that corresponding to the four-fold elements of human personality .There are four-fold aspirations of man, viz: bodily, mental, intellectual and that of soul. He asserts, "We have tried to satisfy the manifold aspirations of man taking care that efforts to satisfy two different aspirations are not mutually conflicting. This is the integrated picture of all the fourfold aspirations of an individual."

Pandit ji emphasized on Happiness in life of human being. According to him, "sensuous happiness is enjoyed both by animals and men." He differentiates between animal and man because man has a certain aim in life. Happiness according to Deen dayal is not confined to physical pleasures only but it has a relationship with other things too. Emphasizing the happiness of mind, Deen dayal said that mind's happiness is too an imperative. He observes, "Normally an individual is thought of in the physical bodily forms. Physical comfort and luxury is considered happiness. But we know that mental worry destroys bodily happiness. A person does not experience joy on getting nice food if it is also accompanied by a few abuses." Deen dayal did not restrict himself up to intellectual happiness but goes forward and talks about the happiness of soul, which according to him is the highest and eternal happiness. While holding the happiness of soul as eternal, he tried to explain the meaning of soul. For him, it is something apart from body, mind and intellect. The soul is the phenomenon of 'I' sense. Thus to Deen dayal Upadhyay, the mental pleasure is finer and more invigorating than physical pleasure, the intellectual subtler than the mental, and the pleasure of soul is eternal and highest. It is important to note that pleasure of soul is related with spiritual realization. In dealing with the issue of the achievement of the fourfold completeness, Deen dayal lays stress on four types of Purusharthas, "Dharma, Artha, Kama and Moksha." According to him, "Purusharthas means efforts which befit a man." In this context, he holds, "The longings for Dharma, Artha, Kama and Moksha, are inborn in man, and satisfaction of these give him joy."

### **Conclusion**

Pt. Deen dayal Upadhyay had explained about different aspects of life as per circumstances which are also associated for human growth and development as well as nation's building. These various views can be helpful if all these are implemented in school life, human life, and societal development, economic progressive and overall National & Character development. He neither presented his view in deep form but also laid emphasis on their practical implications in life that how far small aspects in life of individual needs to pay attention and can be helpful in future building of individual and nation also.

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