

# The scope of humanity

**Author: Tushar Ranjan Bhowmick,**

**Department of Philosophy, Barrackpore Rastraguru Surendranath College, Kolkata-700120, West Bengal**

Summary: The objective of this research paper is to discuss about Deendayal Upadhyay's integral humanism. This research paper discusses the definition, characteristics, and scope of humanism. In addition, Deendayal Upadhyaya's integral humanism and its social utility have been highlighted. Deendayal's thoughts on the human race and his views on the character of the state can also be seen in this context. Besides, after so many years of independence, why is there so much misery in the public life of India? At present we are the ruler of our own country but we are facing various social instability at every moment. Why this social unrest? Deendayal Upadhyay has raised these questions and expressed his views in this regard. This article gives a brief overview of his thought. He also discussed about what should be the role of a ruler in a state. These ideas about the state of Deendayal Upadhyaya have also been looked into.

Key words: Selfless, Spiritual, Integral Humanism, Philosophy, Western

The practice of morality in philosophy has been continuing since ancient times. The various concepts and characteristics of morality are constantly being enriched by new knowledge. Though, practicing humanism in philosophy has been started long time back but at the present time, various social instabilities are being created in our society. What is the cause of this social unrest? Finding the answer to this question has forced people to rethink about morality. The present article is an attempt about rethinking.

This paper starts with addressing the question that in which context humanism was started to discuss? In the sixth century BC, Thelis and Cranothanic first attempted to explain the world by reason without the aid of mythology and tradition. For that, they were known as the first Greek humanists. According to the Oxford English Dictionary, in 1812, an English clergyman first used the term humanism to refer 'those' who believed in Jesus' humanity and did not believe in his miracles. Anti-miraculous anthropocentric thinking is also seen in Indian society. About two thousand years ago, Gautama Buddha expressed doubts about the miracle of Pali literature. This movement of liberation and free thought has taken place in different ways at different times in India also. Notable among those who were writing in support of these movements in modern times are - Rabindranath Tagore, Ishwar Chandra Vidyasagar, Swami Vivekananda, Sri Arvind, Neo-Humanist Manabendranath Roy and integral humanist Deendayal Upadhyay.

The main objective of this research paper is to discuss the current social necessities of Deendayal Upadhyay's (born 25th September 1918 and died 11th February 1986) integral humanism. In this decaying society, it is necessary to implement the thought of integral humanism. Because if we want to be achieved the overall development, then the individual-centered freedom must develop to its fullest potential. The development of the society is closely related to the development of the individual. In ancient Indian society the four purusartha i.e., dharma, artha, kama and moksa were conceived for the development of both individual and social. They complement each other. If human motivation and activities are verified by dharma and artha and kama is going towards moksa then the peace and prosperity will be established in society. It can be said that dharmikata is the heart of a stable society. Speaking about the state, Deendayal Upadhyaya

said that the state system which is built on the basis of Dharma will be the Dharmarajya. However, this Dharmarajya does not mean a communal state. In integral humanism, the field of human perception has been discussed with considerable importance. He has given due importance to the three issues which are essential for the development of a person, these are- spiritual, social and financial status, and how they can be put into practice. The aspects of what kind of economy needs to be introduced in an agrarian country like India are also discussed in detail in integral humanism. Panditji (Deendayal Upadhyay) has given a detailed description of the social behavior and mentality of each person in his integral humanism. He has taken a good look at the problems of our country and has pointed out the right way to solve the problems. We are indifferent to our own nation. We have no pre-determined goals. He has observed all these problems and has come up with a permanent solution. This newly introduced theory is called Integral Humanism.

### **Deendayal Upadhyaya's humanism:**

Lenin said that if we want to know a subject, we have to look around the subject and inspect at all the links and intermediate conditions. We the common man can never be able to fully explore all sides of it, but if we are aware of it, then the possibility of error may decrease. From this statement it proves that the centre of an event is an objective analysis of the actual situation. When it comes to deciding on a subject, that subject should be well analyzed. This type of method is also followed in modern science. This is exactly what Pandit Deendayal Upadhyay has said in his integral humanism. This is where Panditji's thought differ with M.N. Roy. Deendayal Upadhyay said that we have been liberated from the British rule but the freedom we have gained is not completely successful. Because without introspection, the independence of any nation cannot be successful. As a result, it is not possible to awake the work consciousness in that nation. Deendayal Upadhyay said that India is a country of various cultures and the seeds of India's misery, defeat and disunity lies on this. On the other hand, weak-hearted, self-respect less, ignorant leaders are imposing foreign and foreign thoughts on us. As a result, the people are not able to introspect the nation properly. Deendayal Upadhyaya noticed another thing that we have lost confidence in ourselves. This nation lost the confidence on its own culture and tradition, and continuously imposed the western culture. Eventually, we are becoming an unfortunate nation with lost confidence. We are constantly moving in that direction. For that, Deendayal Upadhyaya has repeatedly mentioned to the aspect of the problem of Indian civilization, and that is indifference of the soul. Deendayal Upadhyay's statement on this subject is ----“It is essential that we think about 'Our National Identity' without which there is no meaning of 'Independence’”<sup>1</sup>

The first and foremost feature of Indian culture that Deendayal Upadhyaya mentions in his integral humanisms the perception of human life as a whole. The main reason for the confusion in the West is to judge life in its entirety without looking at it in its entirety, and to try to make life a full-fledged human being by pairing it later. In the West, only the material side of the world has been given priority and the spiritual side of the world has been neglected. Consequently, no Western theory has ever been standing perfect. We also see in real experience that there are differences in the living world. But we always try to discover the harmony or unity behind it. This effort is also scientific. Because now we see that science is always trying to discover the unity that is behind the seemingly chaotic world. Let us illustrate the point with an example. One seed produces

roots, stems, branches, leaves, flowers and fruits. Each of them has different functionality and usage. There are even qualitative differences between them. But there is a close relationship between them, which is not apparent. Besides, the ancient philosophers of India, Advaita Vedanta holds that there is only one thing which is *Brahmana* and all things are *Brahmasvarupa*. So he says ----- “Western Science and the Western Ways of life are two different things. Whereas Western Science is Universal and must be absorbed by us if we wish to go forward, the same is not true about the Western Ways of life and values”<sup>2</sup>

Deendayal Upadhyaya further said that man is formed with these four objects - body, mind, intellect and soul. These are integrated. We cannot think of any one of them separately. The main reason for the problem that has arisen in the West is that in the West the body, the mind, the intellect and the soul have thought of this matter separately and tried to provide different material explanations for each. Deendayal Upadhyay said that if we put aside the problems of our country for a while and look at the developed countries of the West. Then we will see that in those countries people, despite being socially and financially self-sufficient, get all the good things in life but they are living a life of dissatisfaction. The question here is what is the cause of this dissatisfaction in the West? In reply to this, Deendayal Upadhyaya said that the root of the dissatisfaction of the West is to ignore the spiritual side of the people. If every human being can be fulfilled in these three aspects, spiritual, social and economic, then it is possible to solve social and personal problems. Deendayal Upadhyaya in his integral Humanitarianism says that India has always thought of man as a complete being. For this reason, we are able to say with a firm voice that the progress of man means the satisfaction of his body, mind, intellect, and soul. Often, we see objections in these places that Indian culture is only spiritual, only self-reflection is given importance and predominance. Other things besides the soul have been ignored. Deendayal Upadhyay has taken care of this very carefully. It is not true that we do not give importance to the body, mind and intellect. His argument is that although spirituality is specifically mentioned, the material aspect of life is not denied. Because, the matter will become clear if we look at the *purusarthas* which mentioned in the Indian scriptures. The Indian scriptures speak of the fourfold *purusartha* (*Dharma, Artha, Kama* and *Moksha*) for the proper execution of human life. Now let's see what is the meaning of the word *purusartha*? Analyzing the word *purusartha*, two words are found - *purusa* and *artha*. The word '*purusa*' means human and the word '*artha*' means object. That is, whatever is desirable for human is *purusartha*. By referring to these fourfold *purusartha*, the Indian scriptures do not speak only of spirituality. In addition, it has been clearly stated that the external and social behaviors of the people will be centered on spirituality. It has been said before that the body, mind and soul have never been thought of separately in the Indian scriptures. Man is seen as his whole being. We know that physical comfort alone is not enough to grasp the true nature of man. Again, if the body is not healthy, spiritual thinking is not possible. As a result, in order to attain the ultimate *purusartha* which is *moksa*, one must pay attention to the external conduct. This has been said more than once in Indian scriptures. The other thing that is emphasized in Indian scriptures is non-violence. All this has been said to control the outward behavior of man and to guide him in the right way. The Indian scriptures discuss in detail what is *shreyah* for life and what is *preyah*. *Shreyah* means *atyantika dukkha nivritti* (end of ultimate sorrow). *Preyah* refer to what

is intended to a man i.e., external or sensual pleasures. Thus, we see that the material world is not neglected in the Indian scriptures. Rather his judgment has been analyzed very carefully. It has been said that one should take as much material happiness as is necessary for life. Above all, there is a difference between the material world and the spiritual world, but they are not isolated, they are closely related to each other. To prove this, he said that the word '*dharma*' can never be replaced by the term 'religion'. His statement in this regard is --- "Religion means a creed or a sect and it does not mean Dharm"<sup>3</sup>

Deendayal Upadhyay said that India is diverse and this diversity causes various complications in India. In many cases communal conflicts also occur. But the development of the country will be possible only if the mutual cooperation and friendly relations can be built by preserving this diversity. Deendayal Upadhyay said that the basic principles of nature need to be preserved for the sake of human civilization. It is the duty of human society to make the most of the various forms of life that are needed to keep the basic principles of nature alive. Culture is the name of transforming nature for social purposes. But whenever this natural law is ignored, social conflict arises. Not by neglecting or denying nature, but by trying to build a full human life through the development of all the elements of nature capable of harmonizing this world. Deendayal Upadhyaya has pointed out that we no longer follow our ancient scriptural principles. To follow modernity, we have ignored our self. This is where he tells us to be careful. We must embrace modernity. But I will accept that modernity which will not destroy any pre-existing benevolent policy. "We're just running like a horse," he said, referring to our current society. Just as horses do not run for a specific purpose, we are also running in the same way. But we have no idea whether there is any freedom at all in that race. It seems to us that we are all working to meet our own needs. But the same work that we are doing to meet our needs is yielding another universal result, that of indifference to others. This indifference is leading people to destruction. Again, this so-called modernity is exhausting all other human welfare principles along the way. At present, some decisions have been imposed in our minds in such a way that we feel that if we do not accept so-called modernity we will fall. But this is not appropriate idea. We need to get rid of these thoughts. Only then will people pass. Now the question is, is the present development is a real development? In fact, the development that the whole world is up to today, can be called sustainable development? Or seemingly development that question remains. The issues that emerge from Deendayal Upadhyay's speech are: What will be the measure of overall development? The principle "Survival of the fittest" is followed all over the world and in capitalist societies. This policy can never be a measure of overall development. We must remember that this principle should never be followed in order to build a high civilization. Because culture is formed through mutual co-operation. The jungle principle which is discovered by the so-called civilized society of the West is as good as less applied. The people will be able to distinguish themselves from non-human creatures in life. Also, if we want progress or development, we must remember the history of the evolution of our society.

The question that comes to mind from this discussion is what is proper development? In reply, Deendayal Upadhyay said that development can be done in different ways. Such is the gradual increase in the productivity of human beings in order to enjoy life. Again, there can be human character and spiritual development. But Deendayal Upadhyay indicates the development as a whole. In that case he did not speak only of material and mechanical development or spiritual development. He wanted the resources of our country to be used properly. All the crafts in the marginal areas of our country such as textile industry, pottery etc. should not be lost. He wanted us to keep our country alive in the light of modernity. Again, he did not say that we only fall into the trap of old objects. He wanted us to move forward with excellence, tradition and indigenous ideology over time. We will use foreign policy and foreign content as per our need. Now the question is, why should we accept Deendayal Upadhyay's ideas? The answer to this question is that we have not been able to correct ourselves in this post-modern age. We still follow the rules of the jungle. In fact, unknowingly, we are waging a cold war against each and every one of us. And every human being is suffering from a deep social instability. We are making ourself very narrow. The bigger thing that is happening to us is that we have become a part of nature and have been declaring war on nature. The result is terrible. The path taken by Deendayal Upadhyaya for a lasting solution to all these problems is much more acceptable.

**Evaluation:** From the above discussion it can be said that, India's development cannot be achieved by any foreign ideology. The development of agrarian India is not possible with the current system of governance in India. The economic development of all communities in India is not possible with the kind of economic system that is followed in India. For these reasons, Deendayal Upadhyay introduced a new decentralized economy in his unitary humanism.

## Reference

1. Speech delivered on "Integral Humanism" in Bombay on April 22nd - 25th 1965 by Pt. Deendayal Upadhyaya.
2. Speech delivered on "Integral Humanism" in Bombay on April 22nd - 25th 1965 by Pt. Deendayal Upadhyaya.
3. Speech delivered on "Integral Humanism" in Bombay on April 22nd - 25th 1965 by Pt. Deendayal Upadhyaya.

## Bibliography

Speech delivered on "Integral Humanism" in Bombay on April 22nd - 25th 1965 by Pt. Deendayal Upadhyaya in the form of four lectures.

Kataria, K. (2005). M. N. ROY'S CONCEPTION OF NEW HUMANISM. *The Indian Journal of Political Science*, 66(3), 619–632. <http://www.jstor.org/stable/41856153>

Bhattacharya, Gopinath: *Essay in Analytical Philosophy*, Calcutta, Sanskrit Pustak Bhandar 1989.

