



The role of Buddhism in Integral Humanism: A reconstruction

Kongbrailatpam Vidyarani¹

P. Milan Khangamcha²

¹Research Scholar, Department of philosophy, Manipur University, Canchipur- 795003,

²Assistant Professor, Department of philosophy, Manipur University, Canchipur- 795003

ABSTRACT:

Pandit Deen Dayal Upadhy'S Integral Humanism has the elements of trans- personal , trans-social, trans- community and even trans- national implications. This seeks to analyse and examine this philosophical issue in the light of the bearings on it, that , the Buddhist notion of advaita –vada (No soul theory) has. The way in which this may be examined may be done by juxtaposing the atma vada (the theory of substance as an eternal entity) side by side with the no soul theory of Buddhism.

To begin with Pandit Deen Dayal Upadhyaya's Integral Humanism is based on the essential vedantic or the Astika doctrine of self (soul) as the true essential spiritual identity underlying the outward empirical identities of human beings. The focusing on human interests by Integral Humanism implies that, there is one spiritual principle underlying every human individual. This essential spiritual essence may have to be modelled after either the vedantic model of sankara's non dual Brahman or plurality of self just as it is admitted in the Sankhya, Nyaya, Jainism and Vaisesika.

Both the models of essential basis of the reality including the non- human world, constitute the Astika's ontological ground to act at the basis of Pandit Dean Dayal's Integral Humanism. Even the humanism of M.K Gandhi itself or his political spiritual oneness of mankind.

But , the point is in what manner one may reconstruct, Integral Humanism of Buddhism according to which the Astika doctrine of atma-vada is not admitted to this issue would throw the possibility peross-system dialogue between the one developed by Pandit Dean Dayal and the Buddhist counterpart of Integral Humanism

KEYWORDS: 1.Integral, 2.Humanism, 3.Astika, 4.Plurality.

INTRODUCTION:

Pandit Deen Dayal Upadhy'S Integral Humanism has the elements of trans- personal , trans-social, trans- community and even trans- national implications. This seeks to analyse and examine this philosophical issue in the light of the bearings on it, that , the Buddhist notion of advaita –vada (No soul theory) has. The way in which this may be examined may be done by juxtaposing the atma vada (the theory of substance as an eternal entity) side by side with the no soul theory of Buddhism.

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Integral humanism was a set of concepts drafted by **Deendayal upadhaya**as political program and adopted in 1965 as the official doctrine of the Jan Sangh. Upadhyaya borrowed the Gandhian Principles such as sarvodaya (progress of all), swadeshi (domestic), and Gram Swaraj (village self rule) and these principles were appropriated selectively to give more importance to cultural-national values. These values were based on an individual's undisputed subservience to nation as a corporate entity. Richard Fox has characterised this as "ideological hijacking" and a "transplant" that was designed with a purpose to appropriate the authority that the Gandhian idioms had on Indian politics

Integral Humanism aims to provide a life of dignity to every human being while balancing the needs of individual with those of the society and countries. It advocates the use of natural resources at a rate at which they can be replenished.

Integral Humanism extends democracy and freedom from being merely political to social and economic as well. Integral Humanism supports diversity by doing away with the one size fits all approach of other models. In my view, it's an ideal model for a country like India with its unique history, diversity and cultural ethos.

Humankind, according to Upadhyaya, had four hierarchically organized attributes of body, mind, intellect and soul which corresponded to the four universal objectives of 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 problem with both capitalist and socialist ideologies is that they only consider the needs of body and mind, and were hence based on the materialist objectives of desire and wealth. Neither possible nor wise to adopt foreign -isms in our country in the original form in to nor can we ignore altogether the developments in other societies, past or present and is certainly unwise”

Pandit Deendayal Upadhyay

Deendayal Upadhyay conceived the political philosophy known as “Integral Humanism” which was adopted by Jana Sangh in 1965 as its official doctrine. It contains a vision organised around two themes: 1) Morality in politics and 2) Swadeshi.

These ideas revolve around the basic themes of harmony, primacy of cultural-national values and discipline. According to *Deendayalji*, the primary concern in India must be to develop an indigenous economic model that puts the human being at center-stage. Integral Humanism is an alternative to both western capitalist individualism and Marxist Socialism.

The philosophy of Integral Humanism advocates the simultaneous and integrated functioning of the body, mind, intellect and soul of each human being. It is a synthesis of the material and the spiritual, the individual and the collective. In the field of politics and economics, Deendayalji was pragmatic and down to earth. He visualised India as a decentralised polity and self-reliant economy with the village as the base.

“Integral Humanism must necessarily make a balanced appraisal of both Bharatiya as well as Western ideologies. On the basis of this evaluation it seeks to show a way which would make man progress further from his present position of thought, experience and achievement. The Western world has achieved great material progress but in the field of spiritual attainment it has not been able to make much headway. India on the other hand lags far behind in material advancement and so its spiritualism has become a hollow-sounding word. There can be no spiritual salvation without material prosperity. It is necessary, therefore, that we strive for strength, and material happiness, so that we may be able to build up national health and contribute to the progress of the world, instead of being a burden on it. Integral Humanism is the ideal which determines our direction which has to be translated into practice. Our program, therefore, has to be grounded in realism. Indeed, realism is the forte of our program, the measure of our achievements and the touchstone of our ideal.”

This concept of Integral Humanism, which is deeply embedded in the Indian psyche, became the guiding philosophy of the Bharatiya Jana Sangha (Now the Bharatiya Janata party)

Integral humanism and Buddhism has a close connection - The four sublime states or emotions are qualities of mind that we cultivate in order to alleviate the suffering we experience in everyday life and to feel more connected to others—to the worries and fears we all share. In the language of the Buddha (Pali), they are called the *brahma viharas*, which means "the dwelling place of awakened beings." The good news for us unawakened beings is that it's easy to begin cultivating the brahma viharas. Indeed, they are an integral part of other religious, spiritual, and humanistic traditions. I present them here with a distinctly Buddhist "flavor."

The four Brahma Viharas :

Metta: The traditional translation for metta is loving kindness. Meditation teacher, Sylvia Boorstein, uses the word "friendliness." Some Buddhist scholars say that friendliness (specifically, "boundless friendliness") is a more accurate translation of metta because metta derives from the Pali word mitta which means "friend." Whether you prefer the word loving kindness or friendliness, the Indian sage Neem Karoli Baba captured the essence of metta when he said: "Don't throw anyone out of your heart." That would, of course, include yourself. It would also include that relative who is a thorn in your side. And it would include that politician whose views you abhor.

Karuna. Karuna means compassion. It's often referred to as the quivering of the heart in response to suffering. As with metta, we cultivate it both for ourselves and for others. Responding with compassion to our own suffering gives rise to compassion for others because, as the Tibetan Buddhist teacher Pema Chodron said, "Sorrow has the exact same taste for all of us." And yet, many of us find it hard to cultivate compassion for ourselves. We're our own harshest critics.

Mudita. There's not a one-word translation in English that conveys the meaning of mudita. So, unlike compassion for example, we are not necessarily raised to value mudita. It means to feel joy in the joy of others. In other words, it's the experience of empathetic joy. When we're dwelling in the heavenly abode of mudita, we feel joy when another person is happy. We may not have a one-word translation in English for mudita, but I'm happy to report that neither do we have a one-word translation for the German word *schadenfreude* which means feeling joy in the misfortune of others. I wish I could say that I've never felt *schadenfreude*. I have. But since I began practicing mudita, I've noticed that the slightest movement of my mind in the direction of *schadenfreude* intensifies my own suffering. I no longer take joy in other people's misfortune.

Upekkha. Upekkha means equanimity. It refers to a mind that is calm and steady in the face of life's ups and downs. This is a tall order because it means opening our hearts and minds not just to pleasant experiences but to unpleasant ones too. Resisting the latter just adds our own stress to what is already difficult. Lama Yeshe beautifully expresses the essence of equanimity: "If you expect your life to be up and down, your mind will be much more peaceful."

CONCLUSION:

To conclude , Generally Humanism is a cultural movement that promoted the study of the humanities—the languages, literature, and history of ancient Greece and Rome. Humanist scholars used the works of ancient authors as models in writing, scholarship, and all aspects of life. The movement began in Italy in the 1300s and eventually spread throughout Europe. It had a great impact on many areas of Renaissance culture, including literature, education, law, and the arts .Humanism is also a philosophy of life inspired by humanity and guided by reason. It provides the basis for a fulfilling and ethical life. Humanist philosophies have arisen separately in many different cultures over many thousands of years. Whether or not they use the term Humanism, hundreds of millions of people around the world agree with the humanist philosophy of living a happy and productive life based on reason and compassion.

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