

**An Analysis Of Lecture Three delivered By Pandit Deen Dayal Uphadhaya Ji On
Integral Humanism At Bombay On 23rd April, 1965**

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Abstract

This paper examines the views of Pandit Deen Dayal Uphadhaya ji on Integral Humanism delivered during a lecture at Bombay on 23rd April, 1965. Basically his views on integral humanism are very vital for the overall development of nation .His views which have been covered in this paper include his views on situation between individual and society , the causes for perishment of strong nations, views about nation , views about chiti ,culture and dharma , fulfillment of national needs by institutions and difference between dharma and religion. Thus this paper endeavours to comprehend and sensitize its readers about the views of Pandit Deen Dayal Uphadhaya ji on all the afore said issues.

Key Words: Chiti, Individual, Lecture, Pandit Deen Dayal Uphadhaya ji, Situation, Society

In the beginning of his third lecture he delivers his views on the personality of an individual rather he recapitulates what he delivered in second lecture on integral humanism.

There are various parts of character of an individual, various degrees of necessities of a person. So as to create total character, to fulfill the necessities logically yet all the while at all levels, certain particular sorts of exertions are required. These, as well, were considered. In any case, man doesn't exist only as a person. The individual involving body, psyche, mind and soul as not restricted to particular "I" but on the other hand is

indistinguishably identified with the plural "We". Hence we should likewise think about the gathering or the general public. It is a basic truth to treat society as a gathering of men. In any case, how did society appear? Numerous perspectives have been advanced by scholars. Those propounded in the West and on which the western socio-political structure is based can be extensively outlined as "society is a gathering of people brought into being by the people by an understanding among themselves." This view is known as " Social Contract Theory". Individual is given more significance in it. There are distinctions in various western perspectives, these relate just to the inquiries, specifically, Individual is given greater importance because If there are any differences in different western views, these pertain only to The following question;

- 1.If the individual produced a society. then in whom the residual power remains vested, in the society or in the individual?
2. Does the individual have the right to change the society?
3. Can the society impose a variety of regulations on the individual and claim a right to the allegiance of the individual to itself ?

The society and the individual

The western perspective has difference of opinion regarding relationship of individual and society. Some scholars opined the society is supreme this resulted a conflict. The perspective which states that individuals have brought society into being is. No doubt this phenomenon is true that society is made of individuals. Even then it is wrong to assume that society is made by people. or society came into being that individuals came together. According to Deen Dayal ji society is self-born. As an individual comes into being similarly society comes into being. Society is not produced by the people. Rather it is like a club, or some joint stock company, or a registered co-operative

society. In reality, society is an entity with its own "SELF", its own life; it is a sovereign being like an individual; it is an organic entity. We have not accepted the view that society is some arbitrary association. It has its own life. Society too has its body, mind, intellect and soul¹.

Feelings of individual and group

Further he states that there is difference between the feelings of individual and group. The feelings of group cannot be considered only mathematical addition of feelings of individuals. The Group strength cannot be considered to be sum of individuals' strength. As far as intellect, emotions and energies, strength of a group are concerned they are fundamentally different from an individual. Sometimes it is observed that a person with weak physique is considered to be heroic member of the society. While sometimes a person is ready to bear insult but not for his society. It is conceivable that an individual who is of a high character in his own life, is deceitful as an individual from the general public. Likewise an individual can be great in the public eye however not so in his individual life. This is a significant point.

He presented an example during his lecture. According to him once there was a conversation between Shri Vinobaji and the Sar Sanghachalak of Rashtriya Swayamsevak Sangh, Shri Guruji, and an issue arose regarding thinking mode of the Hindus and the Muslims. Guruji said to Vinoba ji that society has both good and bad people. Both Hindus as well as Muslims have good people. In the same way bad people are also present in both the communities. Thus It cannot be remarked that either of the two community is totally filled with good or bad people.

The causes for perishment of mighty nations in the past

In the past various nations vanished like the ancient Greek nation , Egyptian civilization , Babylonian and Syrian civilizations. All this happened because there were various differences among the people which led to downfall of these nations. The Greece produced world famous persons like Alexander, Herodotus, Aristotle, Socrates and Plato. The present day Greece is also inhabited by the same mindset of people. Hereditary values of these nations have not been interrupted. There was no time when whole of Greece was devoid of human population and a new race inhabited that country. The lineage of Father and son was never interrupted. Their ancestry can be traced back to even 250 to 500 generations back. In spite of all these factors these nations are non-existent. Some new nations have arisen over there. Now the question arises why these nations came into existence by a mere inhabitation. There was never a time in the lives of the citizens of these decadent nations, when they stopped living in a group. On the other hand Israeli Jews lived for centuries with other people around the world but they did not mingle their identity in the societies in which they lived. Thus it is evidently clear that the source of national feeling is not in staying on a particular piece of land, but is in some concrete values.

The concept of a nation

When the people live in a piece of land with some particular goal, ideal, mission and considers a particular place of land as their motherland, then this type of group is known as a nation. There is a "Self" in the body, the essence of the individual; upon the severance of its relation with the body, a person is said to die. Similarly there is this idea, ideal, or fundamental principle of a nation, its soul. Although it is believed that man take birth again and again, yet the reborn person is a different individual. They are treated as two separate beings. The same soul leaves one body and enters another, but

the previous and the latter are two different individuals. The end of a person is nothing but the departure of his soul from his body. The other components of the body also undergo change. From childhood to old age, there is a drastic change! The biologists tell us that in course of a few years, every cell of our body is replaced by a new one. A variety of changes takes place. Because the soul resides in the body without interruption, the body continues its existence, such a relation is known as "the law of identity" in logic. It is due to this identity that we admit the continued existence of any entity. In this connection a nice illustration of a barber's razor is sometimes advanced.

Once while shaving a customer, a barber, prided in his razor being 60 years old. His father too had worked with the same razor. The customer was surprised especially because the handle was quite shiny and new in appearance. "Why the handle is quite shiny? How have you preserved the brightness for sixty years?" He asked. Barber too was amused with this. Is it possible to preserve the handle in a brand new appearance for sixty years? It has been replaced only six months ago". He replied naturally. The customer was curious and asked how old is the steel? Three years was the reply. In brief, the handle was replaced, the steel was also replaced, but the razor remained old! Its identity was intact. Similarly a nation too has a soul.

The word which is used as soul of a nation in terminology of Jana Sangh is Chiti. As a human being has a soul similarly a nation has a soul which is chiti. Human personality, Soul and character are all distinct from one another. Personality results from a cumulative effect of all the actions, thoughts and impressions of an individual. But Soul is unaffected by this history. In the same manner national culture is continuously modified and enlarged by the historic circumstances. Culture includes those things by which the history of the society is commended as good and commendable. but these are not added on to Chiti. Chiti is fundamental and is central

to the nation from its very beginning. Chiti determines the direction in which the nation is to advance culturally. Whatever is in accordance with Chiti, is included in culture.

The concept of Chiti, Culture and Dharma

Here story is narrated regarding Mahabharat where Kaurvas were defeated, and Pandavas won. The question arises regarding the conduct of Pandavas as Dharma and Kaurvas as devil conduct. There is praise for Yudhistir and no praise for Duryodhana. Krishna killed his uncle Kansa . But this murder is considered right in history. we consider Krishna as an Avatar of God, and Kansa as an Asura. Rama was assisted in his invasion of Lanka by Vibhishana, brother of Ravana. But this conduct of Vibhishana is not branded as treason, On the contrary he is highly praised for his conduct, and actions of Ravana are regarded as evil.

In the same manner if merits and demerits of particular action are approved or disapproved these are according to Chiti. Whatever is against 'Chiti,' is discarded. An individual is also instrumental in bringing forth the soul of the nation "Chiti". Thus apart from his own self, an individual also represents his nation.

For the fulfillment of needs institution are needed

In our shastras, it is stated that the soul constructs, various organs by using the strength of Prana. As the soul produces these different organs in the body in the same way in nation many different organs are produced as instruments to achieve national goals.

As there are different departments in a factory, building, machinery, sales, production and maintenance similarly nations also produce different departments and these are called institutions. The basic purpose of these institutions is to provide for the needs of the nation. Family, castes, guilds are such institutions. Property, marriage are also

institution. Earlier there were no marriages but later on some Rishi established this institution of marriage. Similarly Gurukul and Rishkul were institutions. In the same way, the state is also an institution. There is lot of confusion between the state and nation in western perspective. The west considered state synonymous with the nation. In fact both of these are not same. The state was product of social contract theory. Earlier there was no king. Mahabharat describes that in Kritiyuga, there was no state or king. Moreover the society sustained over dharma. But with the passage of time greed and anger dominated. Dharma was on the decline and the rule "might is right" prevailed. The Rishis got disturbed over such developments. They all went to Brahma to seek counsel, Brahma gave them a treatise on Law and the Functions of the State, . While Manu was asked to become the first King. Manu declined this offer because a king has to perform various sins such as have to punish other persons, put them in jail and so on. He was not ready for all these things. Thereafter Brahma argued, your actions will not constitute sin as far as these actions will secure the conditions under which the the people can live with dharma in the society. This will be considered to be the dharma of king. The things does not stop here even a king will have share in the Karma of his subjects. The king will get Dharma considerably if his subjects maintain conduct according to Dharma. Although it is not stated here, but I believe that if the society under any king committed sin, a part of that too must automatically go to the account of the king. It is not proper if only good things are shared by the king and not the bad ones; both must be shared in the same proportion. Thus state came into existence as a contract. This contract theory can be applied to the state but not to the nation.

No permanent conflict between the Society and Individual

In this part of his lecture Deen Dayal Uphadhaya states that there is no permanent conflict between the individual and society. Even if conflict exists it is a sign of perverted culture. The western notion is wrong in this regard as it considers that human progress is a result of this fundamental conflict. On the basis of this conflict between the individual and the state they theorized class conflict.

No doubt castes existed in society but the conflict between one caste and other caste is not of fundamental character. In our concept of four castes, they are thought of as different limbs of Virat- purusha. It was suggested that from the head of the Virat- Purusha Brahmins were created, Kshatriyas from hands, Vaishyas from his abdomen and Shudras from legs. If we analyze this concept we are faced with the question whether there can arise any conflict among the head, arms, stomach and legs of the same Virat Purusha. If conflict is fundamental, the body cannot be maintained. There cannot be any conflict in the different parts of the same body. The caste system originated on the above said principle. If this idea is not kept alive then there could be conflict amongst the castes.

Further this process of deterioration can spread to various institutions of a society. In case the soul of society weakens it will have adverse effect on other institutions of society. Moreover various factors related with an institution may change with time, place and circumstances. If we want to analyze the present state of affairs of an institution then its future prospects as well as its present aspects should be kept in consideration. Family, Community, Trade Union, Gram Panchayat, Janapada, State and such other institutions are various limbs of the nation. All of them are interdependent. There should be a sense of unity through all of them.

State is one of the several institutions but it is not above all other. One of the major

reasons for the problems of the present day world is that almost everyone thinks of the state to be synonymous with the society. While other institutions declined in their effectiveness while the state has become dominant to such an extent that all the powers are gradually being centralized in the state. The state should not be considered as the sole representative of the nation. Even our national life was continuing when we were under the rule of the foreigners. In our country, the foreign rulers ruled various times. Various rulers ruled over India such as pathans, the Turks, the Mughals and the British. Even during these times our national life went on. If we had considered state as the centre, we would have been finished as a nation long time ago.

Late Dr. Ambedkar had said that our Gram Panchayats were so strong that we neglected the throne of Delhi. We did not remain alert as regards the state. as much as we ought to have done, thinking that nation's life did not depend on the state. We forgot that, though it may not be central. the state is definitely an important institution serving some needs of the nation, just as a limb of the body. It is possible to pluck a hair without much harm but along with the hair, if some skin is also removed, and a little further, if the head too is cut off, then there will be great loss for the body. Therefore the body must be protected. Although the various limbs of the body are not absolutely indispensable yet each of them serves an important purpose.

Dharma Sustains the Society

The reasons because of which state has come into existence must be analyzed. Rather there should be no one to dispute that the state must have some specific aim. Moreover this aim or ideal must be considered of highest importance than the state. Both watchman and treasure are considered equally important. The sole aim of state is to protect the nation and to bring favourable conditions for over all development of nation. The ideals of the nation constitute "Chiti", which is analogous to the soul of an

individual. It requires some effort to comprehend Chiti. The laws that help manifest and maintain Chiti of a Nation are termed Dharma of that nation. Hence it is this "Dharma" that is supreme. Dharma is the repository of the nation's soul. If Dharma is destroyed, the Nation perishes. Anyone who abandons Dharma betrays the nation.

In fact Dharma cannot be confined to temples or mosques. Worship of God is only a part of Dharma. Dharma is much wider. In the past temples have served as very effective mode to educate people in their Dharma. However just as schools themselves do not constitute knowledge, so also temples do not constitute Dharma. A child may attend school regularly and yet may remain uneducated. So also, it is possible that a person may visit temple or mosque without break and yet he may not know his Dharma. To attend temple or mosque constitutes a part of religion, sect, creed, but not necessarily "Dharma".

Dharma and Religion Are Different

While religion is considered as synonymous with "Dharma" and at the same time we as a nation neglect of our society and Dharma, and greater acceptance of European life style has become the outstanding features of our education. As in the west various battles were fought over religion. We felt that in the name of Dharma also battles were fought. But battles of religion and battles for Dharma are two different things. There is prime difference between dharma and religion. While Dharma is very wider concept and It is concerned with all aspects of life. Rather it sustains the society and even it sustains the whole world. Dharma has some universal principles.

Thus this paper illustrates all the views delivered in lecture three of Pandit Deen Dayal Upadhyaya. Infact he has laid emphasis over Indian culture, language, values, traditions national consciousness which is termed as Chiti by him. Rather Bharat should adopt this mode of life if as a nation we need over all development.

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