

## **Examining Lecture Four on integral humanism by Pandit Deen Dayal Upadhaya Ji**

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### **Abstract**

This research paper examines the lecture four delivered by Pandit Deen Dayal Upadhaya Ji on 25<sup>th</sup> December, 1965. In this lecture he explores various issues concerning the motherland. These include his views on nation, state, society, importance of education for society, importance of work for sustenance of individual and society, formation of capital, distinctive role of economy for man, socialist system, importance of individual in society and economic system of our society. Thus his fourth speech on integral humanism presents various thought provoking ideas.

**Key Words: Capital, Economy, Education, Individual, Nation, Pandit Deen Dayal Upadhaya, State, Society and Socialist System**

In the beginning of his lecture he stated that nation is not made or created by any group of persons; it has come into existence on its own as per Bhartiya traditions. A nation has a lot of institutions to shape its inner fundamental nature. State has an important function in a nation. It is an important institution in a nation but not supreme. Duties and importance of a king is recognized in our literature. He has a great impact on the character and lives of the people. According to Bhishma in Mahabharat, neither circumstances make a king nor does king make the circumstances. King shapes the circumstances. Some persons considered king above all but this is false. King is a protector of Dharma in society, he is not above Dharma. He only saw that whether people live their life according to Dharma. Dharma is accepted as supreme. If the king himself failed to perform his duties according to Dharma, the Rishis have an authority to remove the King from his throne. This means that the king will be removed if he defaults in performing his duties as stated in Dharma.

In the present state, the responsibility of an executive is to execute the laws properly, he does not enact laws. The laws are disregarded when the executive does not perform them with efficiency and honesty. We can say “Executive is responsible for the present evil to a great extent.” The executive is responsible for the proper enforcement of law. Sometimes people rejected the sovereignty of king or sometimes the king was removed by other king in western countries. King represents God and could not be removed under any circumstances. The state and the king were never be treated as supreme in our socio-political set up. There were some other important institutions which help to regulate and carry on the social life. Those institutions organized both original level as well as occupation level. Panchayat and Janapada Sabhas were established by us. King never disturbed Panchayats and Janapada Sahabas. They formulated there rules and regulations on its own state only dealt with some issues related to the life of the society.

Many institutions are created in the economic field. Our human qualities, civilization are developed by a good economic system. As a result of development man attains God like status. Economic system protect and develop the nation by producing all the basic thing necessary for the development and maintenance of people. When minimum requirements have satisfied then the question arises is more production possible for greater happiness and property. Western societies go on systematically and continuously for increasing needs and desire of man.

In earlier times producer produces according to the needs of the customer. But now the time has changed. In these days, people use the things which are already produced in the market. Instead of producing according to the demand, the producers make affords to create demand. For example, people want to drink tea so the producer produces it. But when tea was produced for the first time, people developed their taste for tea. Now everyone prefer to drink tea. In the great depression of 1930-32, the factories were closed down because at that time there was no demand but the availability of goods was in abundance. People got bankrupted and unemployment spreaded all over. So now, it is very important that everything must be consumed which is being produced.

The editor of an English weekly, named “Organiser” went to USA and return with an interesting fact. There was a factory who produced a potato peeling device named “Potato-Peeler.” But there was less demand for the said product. The management of the firm arranged a meeting for all the salesmen. One of them suggest that, change the color of the pillar as same as the color of the potato, so that people dumped the pillar along with the peal of potato in the garbage by mistake.

This will create more demand. Some one suggests to make packing more attractive. Now the editor want to say that, this kind of modern economic structure wants to create demand of a product rather than fulfilling the needs and desires of the people. This kind of economic system will effect the humanity and civilization.

We should use those natural resources which can be easily recycled by the nature. Like when we take fruits from a tree, it is beneficial for the tree itself. The chemical fertilizers we use today make the land infertile after few years. This was happen in America, lacks of acres of land became barren only because of using large amount of chemical fertilizers.

The basic necessities of human life must be provided by an economic system. Food, clothing and shelter are the basic necessities of life. The society should educate an individual in such a way that he becomes able to full his responsibilities. Society should manage the maintenance and treatment of an individual when he falls sick. It is the provision of Dharma, that the government will provide minimum requirements to the society. Else it is Adharma. Kalidas describes the king Dilip in Raghuvansha “Being responsible for maintenance, protection and education of his subjects, he was their true father. Others were merely instrumental in giving them their birth.” Our country named Bharat after the name of king Bharat. The king Bharat is described as “By maintaining and protecting his subjects he was called Bharat.” Bharat is meaningless if the maintenance and protection are not guaranteed in his country because this is the country of king BHARAT.

### **Importance of Education in the Society**

It is society's interest to educate a child. Child is an animal by birth. By culture and education he becomes a responsible citizen of the society. It is odd to charge fees for a thing which is beneficial for the society. It is wrong when children do not get education because they are unable to pay the fees.

Education is an investment like we invest on tress. When tree grows, we get fruits from them. Children are as same as tress. They serve the society after education. Before Independence, the Britishers did not charge any fees for education. All the education was free of cost. The food and accommodation were free in the Gurukulas. The students were arranged 'Bhiksha' from the society and every householder gave them 'Bhiksha'. Society was always ready to help them for education. In the past, even the medical treatment was free and now it is paid. These days, even the

temples have entrance fees like Balaji Temple in Tirupathi, they charge 0.25 paise. They also open Dharam Darshan at noon and there is no need for ticket at this time. Every individual should guarantee progress and maintenance in the society.

### **Everyone Must Work**

We produce resources by our own efforts. It is an individual's responsibility to produce for the society, who does not makes an effort is a burden for the society. If an individual does not share his efforts to meet the requirements of the society there will be no development of his personality and his progress will be distorted as a human being. A man has hands and stomach, he will not get any happiness from the food if he does not work with his hands. There will be obstacles in his progress. A man without work is just like a barren woman, who always feel emptiness and dissatisfaction in life.

The aim of our economic system is the guarantee of work for every able citizen of the society. There are very strange situations in these days. Children and senior citizens are very hard working whereas the youth of the society attempts suicide in the search of work. This kind of mismanagement should be removed. Every man has hands given by God. But there is limited capacity of hands to produce. A man also needs capital in the form of material, labour and machines to produce more. The world is a creation of man and nature and we cannot neglect them.

### **Formation of Capital**

It is essential to save part of production from immediate consumption for capital formation. Such production can be used in future for further production. If we control consumption than it is easy to form capital. Karl Marx refers this consumption as "surplus value" in his work. The surplus value helps the industrialists to create capital, in the capitalistic system. The State creates capital with this surplus value in a socialistic system. The workers should not be distributed with the entire production in both the systems. The part of sacrifice made by worker in creating the capital is not to be recognized in centralized large scale industries. The workers directly participate in the management by using this surplus value in decentralization. Machines are the most important part of capital and it was made to increase the production and reduce the manual work performed by labour. Machine has no competition with the worker, it assists the worker. But if human labour is treated as a commodity and can be brought and sold with money

then the human beings and machines were considered as competitors. It is the social and economic system's fault that they are unable to differentiate between the instrument and the human being. Modern science invent machines only to help workers. Machines must not designed only for economic means, it should be manufactured in such a way that conflicts of our cultural and social-political objectives are avoided.

Professor Vishvesaraya gave his attention to Seven M's in one of his books. The Seven M's are Man, Money, Machine, Material, Management, Market and Motive power. We must consider the ability and skill of the workers. The quality and easy availability of the raw materials can never be sacrificed. One must consider about the availability of the capital. The capital can be invested in such a way that the investor will get maximum production and higher profits. It is the investor's duty to decide the ratio of fixed assets and current assets. The power of human and animal labour is available in the country. Motive power can be supplied by water, wind, gas, electricity, steam oil and atomic power. It should be decided that the particular form of production needs what kind and quantity of power. We should also give some attention to some managerial skills. We should think that what kind of goods to be produced which are useful for the society. This means that production should be in accordance with the needs of the market. Suitable machines are required for the production. In our country, we first install machines and plan all other factors accordingly. We do not have proper knowledge and invest lot of capital on machines. Instead of investing so much on import we should expand our Bharatiya Technology.

The seven factors can not be altered. All of them are changing continuously. While planning one should must consider how he minimizes the wastage of energy and increase productivity. Let us discuss a situation with an example, the machines are used if there is low productivity but when machines are used the workers lost there employment. Sometimes we have to import machines from other countries and this will lead to high cost of production. All this makes the situation worse. So we conclude that according to our requirements machines are not suitable. Our economy must think that "Everyone who eats must get work" instead of using "Every worker must get food."

### **The Economy has a Distinctive Role for Man**

In the context of human being the use of manpower and the employment will have to be discussed. In the past few centuries some economic theories structure the society as a result of this human

being is devalued. In the economic setup his character is irrelevant. An “Economic Man” is acknowledged in capital economy who take all decisions on the basis of gain and loss concerned with material wealth. An economic man always thinks that six rupees are always more than five rupees. He always want to earn maximum profits. He beliefs that human labour is also like other commodities which can be easily brought and sold in the market. He slows down the flow of competition and prejudice to all the regulations and restrictions. The one who is weak left behind never gets a helping hand in this race and his termination is just and natural. No one is prepared to stop in this race. This situation is totally unethical and not fit to exist. With the elimination of such weak contenders the economic power left in the hands of a few. In the capitalist system this situation is very natural and normal. But in monopoly there is no competition. In this situation the quality of products is reduced and differentiate prices are charged.

In the capitalist economy the desires and necessities of the consumers are ignored. The customer is guided by his purchasing power. The needs of the poor and the hungry are not considered necessary whereas the needs of wealthy people are attended properly. The innumerable variety of goods are manufactured according to the needs of the wealthy. The essential requirements of the poor become inadequate. The market should be balanced in such a way that the standard products are manufactured in accordance to the basic need of customer. This standardisation will give preference to every individual and eliminate the difference between wealthy and poor. Numbers are allotted to human beings as a customer in the market as same as the books in the library. Capitalist system is destroying all the individuality in the society and it is a hurdle in the growth and development of integral human being.

### Premise of Socialist System

Capitalism is the origin of Socialism. Human being has lost his importance in socialism. Socialists transfer the ownership to the State and contended themselves. The State conduct rigid rules and regulations for all the businesses. Often an individual discretion is not mentioned and where such discretion is permissible then there is a lack of strictness in performing the duty and social responsibility which leads to corruption. The administrators give unfair preference to their nears and dears. The economic man is favored by capitalistic system and sets free in the field of individuality. The socialist system thinks only about a notional man. On the basis of abilities and tastes the individual personality is not developed. The socialist system gives more

importance to the needs and preferences of an individual. In the socialist system there is no concept like individual freedom.

### **Individual's value in the Society**

A socialist society has no private property. But institution of private property removes this problem. The institution of private property utilize the resources in an effective way. In all the matters the State has soul and supreme authority. In this giant wheel individual citizen is just like a cog. The individual is not inspired to fulfill his role. As Djilas states, a new bureaucratic exploiter class has come into existence and the old fashioned exploiters class have been abolished. Karl Marx states in his history analysis, that the capitalism distract itself and now the inevitable and natural successor is communism.

Communism has a fostering faith about their ultimate success but this view destroys the desire for reforms and progress in human being. He just repeats history, he is not an initiator. He only speed up the process. So, when a man organize the workers, he use them as a tools for the revolution and does not care about their welfare. The Marx's dialectic materialism operates as supreme and destroy capitalists. But when state established it stops the operations of dialectic materialism. State becomes totalitarian and crush revolutionaries. When the state diminishes then the place of a stateless society is like a dream. Standards of Marx are proved false.

The true and complete personality of an integral man and his aspirations are not taken account by both, capitalist and communist. One of them is selfish who is surviving only for money and have a vicious law of competition, whereas the another one is incapable of any good unless regulated by rigid rules and directions. Both have the centralized economic and political power. Man is being dehumanized by both the systems.

God's highest creation is man and he is losing his own identity. We should re-establish his right position, his greatness should be realized, his abilities should be revived and we should encourage him to attain new heights of personalities. Only decentralized economy makes this possible. We only want happiness and progress of "Man", the Integral Man. Neither capitalism nor socialism are wanted by us. The supporters of the two systems fight with 'Man'. They do not care about the man and his interests.

### **Economic System of Our Society**

Economy should have the following objectives.

1. Minimum standard of living must be assured to every individual and he should be prepared for the protection of the nation.
2. The individual and the nation should contribute towards the progress of the world.
3. Employment should be provided to every able citizen by which the above two objectives can be fulfilled and wastage should be minimized while utilizing natural resources.
4. The state and ownership of an industry must be decided on practical and realistic basis.
5. The system should help an individual. The culture and other values of life must be protected.
6. Machines should be developed and available for Bharatiya conditions (Bharatiya Technology).

While we develop our economy we must bear few directions in mind. The present circumstances in the economic policy summarize two words “Swadeshi” and “Decentralization”. Centralization and monopolization are very common these days. The planners think that large-scale centralized industry is economic and they ignore its ill-effects. “Swadeshi” is an old fashioned concept. Foreign articles are proudly used by us. We completely depends on foreign aid whether it is capital, methods of production, management technology, thinking standards, consumption etc. This is not a proper method of progress and development. We again become slaves and forget our importance. “Swadeshi” helps in the reconstruction of our economy. Economic structure have some natural aspects which have not been discussed because of shortage of time. So, now we are going to discuss about some other important aspects. Many old institutions gave place to new ones. Due to this the old institutions are adversely affected. But medicine cure the disease. Hard work and exercise can give strength. In a new era, we should discard the usher and status-quo mentality. We should have considered the changes in the right direction.

When we thought over the aspects of Humanism, We shall be able to find a relation between democracy, nationalism, socialism and world peace along with Bharatiya Culture. All these



ideals are unified and complement each other. These ideals can be removed by mutual conflict. Therefore, the “Man can gain his lost status and attain the aims of his life.”

Now we are going to discuss the philosophy. The Bharatiya Jana Sang members are not only philosophers or academicians. We have a strong will power to make our nation happy, strong and prosperous with the help of Bharatiya Jana Sang. Practical problems must be carried for the nation's reconstruction. Our goal is to protect the culture and revitalize it. We must insure that a progressive, healthy and purposeful life is enabled by our society and our nation. We shall set reforms which helps in the development of values and of national unity in our society. Unnecessary traditions shall be removed by us. The society have a problem like untouchability where one human being treats other human beings lower than himself and this effects the national unity. It is our responsibility to end such evil from the society. Some institutions should be produced which remove the self-centeredness and selfishness from us and increase the spirit of action. We serve our nation with sympathy, affection and oneness. Our ‘Chiti’ can be reflected by such institutions.

National soul is ‘Chiti’. The strength and energy of the nation channeled “Virat” which activate ‘Chiti’. ‘Virat’ has a same place in the life of nation which has ‘Prana’ in the body. As ‘Prana’ gives strength to various organs of the body, the ‘Virat’ also makes the nation strong and government effective. Then our national unity can not be affected by the diversity of our nation. There are different occupations and languages but when there is ‘Virat’ the people cooperates with each other and there will be no conflicts due to diversity. Our nations ‘Virat’ have to be awaken. We are proud of our heritage with the present analysis and future ambition. Our country should never follow Russia or America and not be affected with some distant past.

Bharat shall be created with the help of universal knowledge. Bharat shall excel all its past glories and every citizen will progress in our country. Everyone achieve a sense of unity in the nation. A state is higher than a human being and become ‘Narayan’ from ‘Nar’. This message will help the people to cross road and may God helps us in fulfilling this task.

Thus he discusses various aspects in his lecture four on integral humanism.

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