



Spiritualism And Integralism in Deendayal Upadhyay's Existence of Human Beings

Dr. Ram Mohan Tiwari

Assistant Professor & Head Department of English

PMCOE Chhatrasal Govt.PG College Panna MP

Spiritualism and Integralism in Deendayal Upadhyay's Existence of Human Beings

ABSTRACT :

Pt. Deendayal Upadhyay brings forth a reverence that India ensures Integralism as a spiritual ingredient of human existence . India does not worship any single form of God nor does it follow single way of worship rather varied forms of spiritual enlightenment obeying Yamas and Niyamas of Astang yogas. The ideas of 'one soul permeating all the living beings ', kindness for all living beings ,and non violence have justified in integral study of all species .Principles of Individualism and Socialism inculcated in Western thoughts provide the background for philosophy of 'Integral Humanism ' enunciated by Pt. Deendayal Upadhyay based on the equation emerging from four fold principles of Shiksha ,Karma, Yogakeshem and Yagya paves the true track for attaining four rewards of human life such as spiritual embellishments , material prosperity , enjoyment and release from the bondage of worldly existence during the life time [Dharma, Aartha, Kama and Moksha].

Key words: .Reverence, Existence, Enlightenment, Embellishments, Elementary passions

The reverence of integral humanism by the ritual of 'isms' , conveying the basics of conceiving the way of Indian philosophy or 'darshan' where as western thought justify the tradition of the loss of faith of ancestors .Pt.Deendayal Upadhyay enunciated the essence of the equation using from the thought of integral humanism through the proper study of human beings. Pt.Deendayal Upadhyay comprehensively derived the essence of human being from the thought of integral humanism through the existence. During the 19th and 20th century the Indian philosophical thought emerges the concept of eastern and western concept very predominantly. Swami Vivekanand, Lokmanya Tilak and

Mahatma Gandhi were dedicated pioneer who voiced the concern profoundly. The four fold principles of Shiksha ,karma yogakeshem and yagya paves the true track of attaining four objects of life Dharma ,Aartha, kama and Moksha ,provide the subject for new generation concerned man. The concept of integral human is essentially Indian. Since Deendayal ji shaped his thoughts while taking into account prevailing Western philosophical theories of individualism and socialism. Indian spiritual and integral thinking begins with the human acting ,feeling , living human individual through the existential attitude towards life. A man can choose to act in different way and to be a virtuous by a good association.

"Through contact with the wind dust ascend to the sky , while it is assimilated with mud when united with the low - laying waters. Parrots and Mainas nurtured in the house of the virtuous and wicked repeat the name of Ram and pour a volley of abuses respectively. Smoke coming in contact with an evil(earthy) substance turns into soot ; the same is used as material for copying the Puranas with when converted into beautiful ink. Again in conjunction with water, fire and air it is transformed into a cloud and brings life to the world."(Ram charit Manas)

Indian perspective of thinking permeates philosophy or 'darshan' where as western thought justify the tradition of 'ism'. We believe in Indian culture or Indian philosophy where we except truth from everywhere because truth independent of geographical location. We perceive the true image of eternal providence who is truth ,illuminates the mind of man with the light of truth

,wisdom and knowledge .Therefore ,we would try to keep his mind entirely free from all falsehood and ignorance so that God may continue to illumine it with His truth, consciousness and bliss who is supreme effulgence ,all pervading and all forms .

I shall ever try to keep all untruths out from my Thoughts ,knowing that thou art that truth which has Kindled the light of reason in my mind. [Gitanjali Song IV]

This is a reckoning about our culture that it looks at life in all its dimensions. By the virtue of Austerity a sage could see the inner and inherent reality in its completeness by turning their gaze within the table of heart. Oneness and unity is the basis of the diagnosis of thought. Thus essence of life is not different but inter-related which is perceived only by human mind and instinct. The consciousness of the law of unity of this essential truth is spiritual. From this

pursuing the universal law that man can achieve fulfilment by union with something is laying beyond it. Thus even the most selfish men one who desire nothing but the gratification of his personal desire must give up some of his present and immediate pleasure in order to gain the better in the fruitful life in future.

Thus matter and dull substance of body are not different, but inter-related. The consciousness of this table of unity, of this essential truth, is spiritual. It becomes true, beautiful and full of significance only because of human perception. He is conscious of the virtuous unity of present, past and future. A human being is dependent on species of creatures at the process of making a complete man. All activities -walking, playing, talking, eating and learning - everything to him by others. Elementary passions and emotions such as love, joy, sorrow, fear and faith also depend on others instinct. The conclusion is that one cannot leave alone materially, socially, in all respects, man is depend on the way and the slogan of individual freedom or liberty is therefore meaningless. Rabindranath Tagore also put a question mark on the notion of individual freedom in his poem Gitanjali song XI;

"Deliverance? Where is this deliverance to be

found? Our master himself has joyfully taken upon him the bonds of creation he is bound with us all for ever."

Western knowledge signify on senses but senses alone lead to incomplete knowledge. Sense perceptions are not always reliable visual guides

.Pt.Deendayal Upadhyay preaches the message of perfect harmony and unity of emotions and ideas. It was this which amazed the western world. The perception of art is the expression of the unity of life which is the highest truth. View the world and the creation through wisdom where wisdom alone leads to complete knowledge. Our sages could see reality in its completeness by turning gaze within. Oneness and unity is the basis of our thought. Varied integration, lop-sidedness characterized the thought process of others.

Differences permeates everything western. Integration and unity form the basis of our thinking. The evils of casteism and untouchability grew in our midst, but we made all efforts to eradicate them. As has been said by Saint Ramanand; "God is not bothered about anyone's caste or creed, whoever sings of God, becomes one with Him."

जा त पा त पूछे ना ह कोई

ह र को भजे सो ह र का होई॥

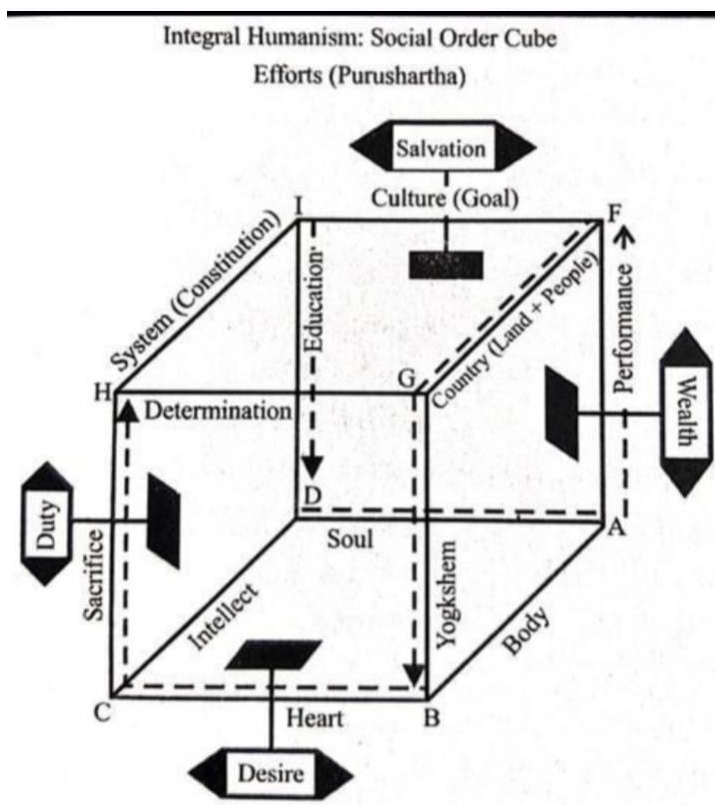
We believe in integral humanism, oneness and unity. The perspective of art is not the expression of beauty but the expression of the unity of life which is the highest truth. In harmony, we progress by according primacy to the divine spirit

,by viewing it as the basis of everything. In fact, we are a God-centric with the basis of the immortality of soul that soul resides in all. God is present everywhere in Nature, and ever a source of inspiration to true devotees. In our view society, State and nation are infused with God-consciousness. We look at the whole world as a conscious entity and God as immanent. For us everything is soul -animated, they view things as inert. Society and nation are also manifestations of God, their conception of these are mechanical. The West thus associates defiance and steal with man. We have the ideal of Manu before us who saved fish during the deluge, provided shelter and protection to the human species. The ideal of Manu is one of compassion, as against that the West views the original man as an offender, a sinner.

Indian spiritualism considers human beings as an 'integral entity' which can not be divided. A unit which is indivisible is called 'integrated'. Every human being is an integral part of the society, family, village, city, neighborhood, exist the units of nation and the World. The happiness of an integrated human being is not divided into individual and society rather it is Just as mind, body, heart and soul from an individual, similarly the aggregate of the country, to live together, Dharma and ideals of life from the basis of a nation such as body contains heart, intellect and soul, similarly society contains people, determination, system and model. How these entities come into existence.

When a person is born he is completely dependent on the society. The society builds with the individual through education and disperse ignorance. A human being without education or without moral values being inculcated in him, does not seem to be human. It is society that teaches us to speak, to eat, to think. Our thought process is activated by society. Education creates the first relationship between the individual and the society. The individual begins to learn from society right after the birth according as he is taught by his parents and teachers. The individual is linked to the society through his actions. The action (karma) is an expression of life and spirit (soul) for us. Education, action, acquisition are independent linking the individual and society actually unify the individual. The four Purusharthas -Artha(wealth),Dharma(duty),Kama(desire) and Moksha (ultimate human wish) relate not only to the individual, but to the society and the nation too. All four are inter-connected. They have take

precedence over each other in different situations. Therefore all four need to be kept in mind at all times. We believe in the whole, in the integral, In the unitary, conscious, living soul. We think of integral life and integral conscious with dedication of our work and duty, bearing all this in mind. It have been conceived as means of individual advancement and social welfare. The principle of 'Yatpindetadbrahmande' (what is in microcosm is in macrocosm) individual is the representative and chief instrument of society. Material prosperity is a means to man's happiness, and not an end in itself. Integral humanism is the corner stone upon which our entire system needs to be built. If we deny spiritualism, then human relations, paying rituals and the bond between man and the Universe can not be explained.



The term Integral Humanism as a philosophy, ideology and a belief system had drawn great attention in the nation and the world. Nevertheless, the Greek Philosophy does not conceive independent humanistic thought; it is one of the earliest chronology that we have today. 'Man is the measure of all things' (Encyclopedia 348-349). As Radhakrishnan says "The basic principle of the individual is common to all religious faiths. Marx even denied God, because he believed in the potential divinity of man". Man is a subject not object; we have verse in Mahabharata, which signifies that "there nothing higher than man on earth". Guhyam tadidam vo bravimi Na manusat sresthataram hi kinchit. The

discipline of Indian philosophy is to enable him, to obtain salvation which is communion with the supreme spirit or realization of the Atman.

The core of Integral Humanism is its concern for human existence, perfectly the certitude of ideals, virtues and celebration of personal self awareness above dispossessed and defeated, humble and disinherited social structure of society. In fact, many malpractices prevalent in society, such as untouchability, caste - discrimination, dowry, neglect of women are the symptoms of ill-health and degeneration propounded by the west. They are either the outcome of society's incapacity to change and adjust with the times, or they are institutions which at one time served as society's shield against the foreigners or they have been thrust by foreigners or have been adopted by us from them in sheer imitation. Integral humanism must necessarily make a way which would make man progress further from his present position of thought and experience. Indian tradition considers human being as an 'integral' means which can not be divided. Every human being is an integral part of the society. The happiness of an integrated human being is not divided into individual and society rather it is integral. 'Man' is not only integrated in society, he is also an integral part of this world or nature.

Every country has its own peculiar historical social and economic situation and its leaders decide the remedy for the hills that be set the country from time to time. Even though the basic organic activity in the same in all human beings the drugs which may be helpful in England may not prove equally helpful in India

digital also depend upon climate, water, dietary habits and heredity. Therefore, Ayurveda states "यः शस्य तो जन्तुः तः शस्य तस्योषधम्", for the diseases in each place a remedy suitable to their place is found. We must absorb the knowledge and gains of the entire humanity so far as eternal principles and truths are considered. The Western philosophers reached up to the principle of duality

Hegel put forward the principle of thesis, anti-thesis synthesis. Karl Marx used his principle as a basis and presented his analysis of history and economics

Darwin considered the principle of survival of the fittest as the sole basis of life. Even the dualists have believed the nature and spirit to be complementary to each other rather than contradictory. The diversity in life is an expression of the eternal unity. Western principles are product of revolution in human thought and social conflict. They represent one or the other aspiration of mankind and it is not proper to ignore them.

Unity in diversity and the expression of unity in various forms have remained the central thought of Indian culture. It is truth whole-heartedly accepted, then there will not exist any cause for conflict among various powers. The law- 'Survival of the Fittest' - which the West discovered in recent years was known to our philosophers. We consider the elementary passions and emotions such as love and hate, joy and sorrow, fear and faith among the seven virtues of human nature faith, hope, charity, justice, prudence and temperance but we did not use them as the basis of civilized life or culture. Civilization have developed not on the notion of this in law, but by consideration of how this law could be reduced to the minimum in human life. If We wish to progress, we have to keep this history of civilization before our minds.

The principal of ethics are therefore flavoured with fragrance of the service of humanity. "Do not tell a lie to one another; say what you know to be true". This is the principal. Its usefulness becomes apparent at every step in life . We appreciate a truthful person. If we tell a lie, we ourselves feel unhappy : life cannot go on, there will be great confusion. A child does not speak untruths by nature .Often , parents teach their child to speak untruths . When the child desires something which the parents do not wish to give him, they conceal the object and tell the child that the desired object has disappeared. The fact that

,by nature a person is truthful ,is a law that is discovered. In India , these principles are termed Dharma- the laws of life .All those principles which bring about harmony, peace and progress in life of mankind are included in this term Dharma. On the notion of Dharma ,we must proceed with the analysis of life as an integral whole. As pointed out earlier, an integral life is not only the basis and the underlying principle of culture but also its aims and ideals.

Upanishads declare in unambiguous words....नास्यमात्मा बलहीनेन लज्यः :weakling can not realise the Self. Again ,शरीरमाद्यं खलु धर्मसाधनम् the body is truly the primary instrument to discharge the responsibilities that Dharma enjoins. Dharma,Artha,Kama and Moksha are the four kinds of Purusharthas (human efforts) which are born in man , and the satisfaction of these gives him joy .All the three Dharma,Artha and Kama are interrelated and mutually complementary.

It must be admitted that Dharma is instrumental in attaining Artha and Kama.We proclaim "Honesty is not a policy but a principle".

Work Cited -

1. Upadhyay Deendayal , Integral Humanism; An Analysis of Some Basic Elements; Prabhat Prakashan, New Delhi,Ed.2019.
2. Singisala Ramesh , Humanism In Tagore 's Works : A Study of Selected Works, March 2019.
3. "Political consciousness." The Hindu. August 18, 2008. A3.
4. Print.Gajrani, Shiv. Rabindranath Tagore. New Delhi: Commonwealth Publisher, 2006. Print.
5. Upadhyaya Pt. Deendayal “ The Two Plans” ; Prabhat Prakashan . Sep 2017
6. Upadhyaya Pt. Deendayal “संपूर्ण वाङ्मय”; Prabhat Prakashan . Sep 2017
7. Upadhyaya Pt. Deendayal; Prabhat Prakashan . Sep 2017