

Bharat, Culture and Integral Humanism by Pandit Deen Dayal Upadhaya

***Govind Krishana Sharma**

Introduction

Pandit Deen Dayal Upadhaya ji made the observation that, although everyone has the capacity for both love and sacrifice as well as wrath and greed, the former should not serve as the foundation of human existence. He made the observation that all human species had persisted due to their acceptance of the truth. 'A kid doesn't know that,' he remarked.

Who, by definition, lie. Parents often instill a habit of lying in their offspring. Pandit Deen Dayal Upadhaya ji appears to have been inspired by Western scientific philosophers, notably Rousseau. He argued that all of these tenets—which he called "the laws of life"—constituted the foundation of dharma in Bharat. According to his definition of dharma, all the ideals that led to global peace and prosperity fall under its umbrella. In light of dharma, "we must continue with the investigation of life as a whole.

An integrated existence is not only the basis and guiding concept of our culture, but also the aspirations and goals of our people, to paraphrase Pandit Deen Dayal Upadhaya ji.

Seven Ideals" by Pandit Deen Dayal Upadhaya ji. Pandit Deen Dayal Upadhaya ji saw life as a holistic entity, both in the context of groups and individuals. He thought that although material wealth and ease were associated with contentment, stress and anxiety may undermine one's experience of physical joy. Upadhaya believed that a human being consisted of four parts: the physical body, the mind, the intellect, and the soul. They all fit in well. In explaining the West's perplexity, he said, "Westerners have viewed each of the elements of human Creatures independently of one another and apart from all others. Pandit Deen Dayal Upadhaya ji was very critical of western efforts to provide panacea-like answers to humanity's many ills. The westerners were the first to give people the right to vote. After this, several socialist movements emerged, including scientific socialism, Karl Marx's own creation. He conceptually differentiated between those who have and those who do not have access to the necessities of existence. "But those who followed the route offered by Karl Marx," Pandit Deen Dayal Upadhaya ji said, "came to understand they were hungry and unable to vote. Pandit Deen Dayal Upadhaya ji believed that Western intellectuals were coming to terms with the fact that despite their material success, something was missing from their way of life that was keeping them from being really happy.

However, he did not name the philosophers. Pandit Deen Dayal Upadhaya ji was adamant that we should consider the whole person. He thought that as one's physique improved, so did their spirit.

He claims that this central idea has persisted throughout Bharatiya culture.

Prof. Deen Dayal While Upadhaya ji was passionate about caring for the spirit, he never forgot about the body. He pointed out that the Upanishads made it very plain that a person with a physically weak body cannot attain enlightenment. The body was seen as the principal means by which dharma duties may be fulfilled.

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The primary difference between the Bharatiya and Western perspectives is that the West prioritizes the gratification of the body and its wants. Aiming for "integrated progress of man," he says, "here in Bharat, we have placed before ourselves the ideal of the four-fold responsibilities of catering to the needs of body, mind, intellect, and soul." Purushartha, or human endeavors, may be broken down into four categories: dharma, artha, karma, and moksha. Purushartha indicates Efforts.

Pandit Deen Dayal Upadhaya ji said that artha included both political and economic strategies. Justice and punishment, as well as economy, were all part of this system in ancient times. The gratification of diverse sexual urges is kama. Dharma, on the other hand, included all the regulations, guiding principles, and ethical precepts that dictated how artha and kama were to be pursued and accomplished. This would guarantee progress in a unified and harmonic manner, and eventually

Moksha, often known as "soul freedom,

Upadhaya believed that dharma, artha, and kama were all interconnected and mutually supportive, notwithstanding dharma's role as a regulator. He emphasized dharma as the most important thing, but he also said that it was impossible to follow dharma without artha¹⁵. Thus, Pandit Deen Dayal Upadhaya ji never discounted the importance of economic growth in establishing a moral framework for society. At the same time, he advocated for the need of law and order, which he believed was fundamental to the full fulfillment of dharma.

Although Pandit Deen Dayal Upadhaya ji had no problem with people becoming successful economically, he believed that success should never come at the expense of social harmony. While Pandit Deen Dayal Upadhaya ji acknowledged the importance of worldly wealth, he argued that both its absence and its excessive influence were harmful. He believed it would be detrimental to society if artha were to be seen as an end in and of itself. He said that a culture that values material success above all else always encourages its members to engage in sinful behavior. All of artha's negative consequences, as pointed out by Pandit Deen Dayal Upadhaya ji, must be disregarded. He was sure that there was no foolproof strategy for eliminating evil. Education, character development, the propagation of ideals, and

All appropriate economic structures must be in place."

Pandit Deen Dayal Upadhaya ji shared Mahatma Gandhi's view that the state had become too powerful. He believed that the state's coercive authority, or danda niti, was harmful to the moral norms of society, or dharma. According to Pandit Deen Dayal Upadhaya ji, a cruel state is bad for dharma, which stands for civil society. A restricted government was a priority for Pandit Deen Dayal Upadhaya ji. According to him, a government that said it could fix everything was really unable to do so. Officers of the administration in such countries were more misuse authority; abuse power. Due to this, dharma had a setback in the year. Pandit Deen Dayal Upadhaya ji also included sexual lust (kama) in this category. He made the observation that although kama itself should not be repressed, too much of it might cause mental distortion. Thus, a person's true motivation may be obscured if too much attention is paid to kama. Thus, Pandit Deen Dayal Upadhaya ji prioritized dharma, which he defined as all the laws, basic principles, and ethical standards by which one must conduct one's actions with regard to artha and kama and attain one's aims in both realms. Pandit Deen Dayal Upadhaya ji said that such a role was "essential to develop.

Comprehensive and unified way

The analysis brings to light the fact that Pandit ji was opposed to many western ideas and promoted

Bhartiya Culture, which is rooted in India's long and illustrious history. To build a new Bharat Varsha, our generation must adopt Pandit ji's philosophy in all its forms.

***Associate Professor
Department of Political Science
Govt. Art's College
Kota (Raj.)**

References

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