



Pandit Deendayal Upadhyay's thoughts on Integral Humanism and its importance

Dr.Bhawana Bhatt¹ Manjari Bhatt²

Research scholar

D.S.B campus Nainital, Kumaun University

Abstract- In the form of the idea of Integral Humanism, deendayal Upadhyay has advised the design of independent India to turn the economic, political and social system in a direction that is completely Indian. Through this concept, he has discussed extensively on the relationship of a human being with the entire creation. Deendayal did not consider western ideas like communism and capitalism as impractical and in accordance with Indianness. Therefore, he saw Indian philosophy as an ideological alternative to run India. He believed that the nature of every society is different, therefore their problems and solutions are also different. He has tried to tell with his concept of integral humanism that a nation like India should see its progress and solution of problems according to Indian culture. The goal of Integral Humanism is not to show the contradiction between the needs of the individual and the society, but to ensure the dignified life of every human being by balancing these needs. Along with this, this idea supports the sustainable consumption of natural resources so that the resources can be replenished in the future. Hence this philosophy can provide an ideal model for the challenges facing India such as poverty, hunger, illiteracy, unemployment etc. The purpose of this research paper is to explain the concept of Integral Humanism of Deendayal Upadhyay and to underline its importance.

Key word- Deendayal Upadhyay, integral humanism, dharma, bhartiya culture, western theory.

Introduction- Pundit Deendayal Upadhyay was a great writer, philosopher, economist, sociologist, politician and a good orator. Deendayal was born on 25 September 1916 in Dhanika village, He grew up in a North Indian lower middle class Hindu family who believed in Sanatan culture. An astrologer read Deendayal Upadhyay's horoscope and predicted that he would become a great scholar, thinker and perhaps a politician. Deendayal was very young when his parents died, he also had a younger brother but he also left the world very early and he became an orphan. But due to India's unique family system, Deendayal ji received social security and was taken care of by his maternal uncle. It was very unfortunate that when he left his native village, he could never return there. The desperate circumstances in which Deendayal was brought up made him a very disciplined and dedicated person, he was a child of intelligence since childhood, when he topped the intermediate, Raja Kalyan Singh of Sikar awarded him gold medal for this achievement, Awarded with a scholarship of Rs. 10 per month, and Rs. 250 was given to him to buy books. He came in contact with Rashtriya Swayamsevak Sangh in the year 1937 when he was completing his graduation in Kanpur, since then he has been the main campaigner and main personality of the Sangh till the end of his life. Whose ideas and principles deeply influenced the Rashtriya Swayamsevak Sangh. He devoted his entire life to the work and mission of the organization, making the organization's work the priority of his life at the cost of his job and stable career security, personal achievements, and building a family. His belief in the value of Indian culture and his philosophical views can be seen in his written articles, essays, speeches and books. In the books and literary

works written by him, Samrat Chandragupta, Jagat Guru Shankaracharya, Integral humanism, direction of national life, one direction of Indian economic policy development, specialty of Hindu culture etc. are included. Thus this great Indian philosopher was brutally murdered on 11 February 1968 in the railway yard of Mughal Sarai.³ The purpose of this research paper is to explain the main idea of Deendayal Upadhyay's idea of Integral Humanism and to show its importance. His idea is so important and influential that according to Article 3 of the constitution of Bharatiya Janata Party, integral humanism is the basic philosophy of BJP. Deendayal was not a supporter of western political ideas like communism, capitalism, individualism and secularism etc. in India. He believed that man is divided in the western view, here all the ideas and principles are against each other, although he also believed that this debate of the western is a human debate, we should learn from it and not follow it. Therefore, he presented an alternative to an Indian idea based on Indian ideas, this idea is not of individual versus society but of integration in society and integration between man and nature. Upadhyay wanted to determine India's politics, social system, economy and development on the basis of his idea of integral humanism.⁴

Idea of integral humanism- Deendayal Upadhyay was a full-time organizer of the Rashtriya Swayamsevak Sangh, Upadhyay was authorized to serve as its organizer from the time the Hindu nationalist party Bharatiya Jana Sangh was founded in 1951. Deendayal developed a set of concepts known as Integral Humanism which was adopted by the Jana Sangh as its official doctrine in 1965. According to Upadhyay, the top priority in India should be to develop an indigenous economic model that puts human beings at the center stage and that differs in this respect from both capitalism and communism.⁵ Upadhyaya's philosophy of Integral Humanism welcomes Western science but keeps distance from the Western way of life. His 'bhartiya' integral humanism opposes both capitalist individualism and Marxist socialism because they are based on harmful Western ideas developed through conflict.⁶ According to him, Western thought was based on the ideas of conflict, these views consider the struggle between the individual and the society, the ruler and the ruled, the poor and the rich. Whereas Indian thought has always emphasized on cooperation and synthesis and not on conflict. He argues that the main subject of the conflict is the rights of the individual and the rights of the organization they represent, India is different on this subject of conflict. On the contrary, Deendayal Upadhyaya said that India's ethos has always emphasized duties and not rights, it required coordination and understanding and not conflict and hatred, our ancient country has a unique personality that distinguishes it from other nations, Different it has its own ethos. Therefore only an authentic Indian outlook can ensure happiness for Indians. Upadhyay believed that independent India should find its own approach rather than relying on Western concepts such as individualism, democracy, socialism, communism and capitalism. Thus Upadhyaya has emphasized the need for an Indian political philosophy for an ancient nation like India which should be based on a positive concept of patriotism and a comprehensive vision of the nation which includes its security, development, unity as well as the entire population and holistic development of each individual based on inherent character, culture, spiritual foundation and enduring values that have stood the test of time.⁷ The shortcoming of western theories is that they do not see men in totality and only one dimension of the men is considered in each theory, For example, democracy sees man as a political animal, while capitalism and communism see man as an economic animal. Pandit ji said that there are many problems in the piecemeal thinking of the West about the human life, which not only in the life of the individual but also in the social life, the western people see family, nation and humanity as separate entities. The problem is that the western people studied them in detail but never took into account the intrinsic connection between them. The West makes a detailed study of the body, mind and intellect of the individual but they do not consider the individual as an integral part of the family, nation, humanity and the rest of the world, due to lack of awareness of this underlying unity, So they always believe that there is a conflict between individual and individual, nation and nation, individual and nation, and individual and nature. That's why Upadhyaya did not consider western ideas compatible for Indian society.⁸

His Integral Humanism concept, opposes development based on a large amount of technology and industrial mechanization along with western economy and imperialist culture. Hence he advocates the need for an indigenous socio economic political model of development for the Indian society which is based on the Indian culture, Upadhyay was so influenced by Shankaracharya's monistic philosophy that his philosophy of integral humanism follows the tradition of advaita (non-dualism) developed by Shankaracharya. The concept of non-dualism refers to the unified principle (Ekatma) of which everything in the universe, including human beings, is a part. Upadhyay believed that this is a unique and distinctive contribution of "Indian culture". According to

Indian culture, mankind has four hierarchical qualities, body, mind, intellect and soul, and these have four universal objectives - kama (desire or satisfaction), artha (wealth), dharma (moral duty under natural law) and Moksha (liberation) All these objectives are also hierarchically prioritised and none can be neglected. Dharma was the 'origin' and Moksha was the 'ultimate' goal of humans and society. For Upadhyaya, the problem with capitalist and socialist ideology is that these were based only on materialistic objectives of body and wealth, so an ideal social order would always require a balance of these four objectives. Integral principle also means that the individual can live only as long as he is social, so Upadhyay rejects the social system where individualism is supreme as it later becomes selfish and self-centered. Like a person, the society also has four qualities, body, mind, intellect and soul and they also have four purusharths, since in Indian culture the individual and the society are one, so there is no conflict in their interests, but they complement each other. Indian culture considers all these essential as well as the meaning of dharm here is different from the western meaning, here the meaning of dharm is applied to the moral rules that discipline the person. Artha and Kama can be protected only when they are disciplined by the rules of Dharma, only then their attainment can lead to happiness and profit, peace and good order in the society. In this way, if different aspects and systems of life are considered while planning to guide human attitude and action, then there will be rapid progress in equality, nationalism, philanthropy and world peace and inner peace in man, society and various institutions and their Whatever may be the quarrels and contradictions, cooperation, harmony and compatibility will take their place.⁹

Importance of integral humanism- Upadhyaya's Integral Humanism philosophy is of great importance. Integral humanism which preached unity among different souls, rejected the internal diversities that were based on colour, caste, creed and religion, It recognized human beings as organic parts of a whole, who share the consciousness of a common national idea. Its importance from a political perspective is that this idea holds that people of all religions, all faiths and creeds are essentially one and their underlying unity must be built on a common sense of nationhood. The idea of Integral Humanism opposes rampant consumerism and heavy industrialization as its benefits do not reach the poorest of the poor. This idea is relevant for the inclusive development of the present.

Conclusion- In conclusion, Deendayal Upadhyay's philosophy teaches the world about cultural tolerance and the spirit of duty-oriented life, through which peace can be established in the world. Indian thought for India is not just a political sermon, but on the basis of these, the policy of the state should be made so that even the last person of the society can live a happy life and there is an all-round development of the nation.

References-

- Shastri, vivasuan. Pandit Deendayal upadhyay's roadmap for india. Prabhat prakashan. 2018.
- Sharma, Mahesh Chandra. Builders of morden India: pandit deendayal upadhyay. publications division, government of india. 2004.
- Nain, ansuiya. Life and work of pandit deendayal upadhyay. The indian journal of poltical science. April-June 2019. www.researchgate.net.
- Integral humanism. <https://www.bjp.org>.
- Hansen, Thomas blom. The saffron wave: democracy and Hindu nationalism in modern india. Princeton university press. 1999. page no- 84-85.
- Gosling, L. david. Religion and ecology in India and southeast Asia. London and new York. 2001. page no- 124-125.
- Tripathi, D. P. politics of renunciation centred around deendayal upadhyay. Vij books india Pvt Ltd. 2019. page no- 30-31.

Nene, V.V. pandit deendayal upadhyay ideology and perception- integral humanism. Suruchi prakashan. 2014. Page no- 77-78.

Bhatt, chetan. Hindu nationalism origins, ideologies and modern myths. Oxford new York. 2001. page no- 154- 155.

Nene, V.V. Deendayal upadhyay ideology and perception: integral humanism. Suruchi prakashan. 2014. page no- 4-5

Swarajyamag.com

Abraham J . “In Search of Dharma: Integral Humanism and the Political

Economy of Hindu Nationalism”. 2018. Vol. 42, Issue 1, pp: 16-32.

Malik, Yogendra . Hindu nationalists in India : the rise of the Bharatiya Janata Party. 1994. Boulder: Westview Press.