

Integral Humanism Philosophy of Pandit Deendayal Upadhyaya

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Introduction

One of the most famous contemporary Indian political philosophers, Pt. Deendayal Upadhyaya, spoke extensively about urgent issues that require mass awareness-raising. He might be the first contemporary Indian philosopher, and undoubtedly the only one after Mahatma Gandhi, to have exclusively drew on India's rich intellectual tradition. Like Gandhi, he was motivated by the Sanatan tradition and devoted his life to making the lives of the public better for the causes he supported. However, because of the demon status his concept of integral humanism gave him among iteratively original thinkers who had a deep understanding of both capitalism and communism, he was able to reject both ideologies and instead advocate for an all-encompassing Indian alternative.

According to Upadhyaya, every country has a unique culture and societal core belief that he refers to as Chiti, and every society has some unique characteristics that can be identified as Virat. Integral humanism essentially holds that individuals, societies, the universe, and the supreme being all work in harmony with one another. Every individual has a distinct set of established rules and zones of influence. It is being blended into this humanism. He promoted the use of an ancient Indian knowledge system with a view towards the future. It conveys a great deal about the needs of the modern world.

Despite the difficulties he had in his professional career, the late pt. Deendayal Upadhyaya had a tumultuous personal life.

Every nation has what Upadhyaya refers to as "Riti," or guiding cultural and sociological principles; every society has what he refers to as "Virat," or distinguishing characteristics; and every individual has unique functions and a variety of arenas of activity. Integral humanism's central tenet is the incorporation of these various dimensions of human existence into an ongoing dialogue with one another. The dispersed ideological elements of integral humanism will be critically examined in this paper, along with the philosophy's current applicability in light of the necessity to confront urgent political issues.

The founder of the Jan Sangh, Pandit Deendayal Upadhyaya, put forward the philosophical principle of "integral humanism" in the early 1960s. The founding ideas of integral humanism can be found in India's extensive cultural legacy. Dharma and Indian culture laid the philosophical groundwork for holistic humanism. By emphasising their natural disrespect for the humanitarian aspects of an individual's existence and their unsuitable focus on the financial aspect, Upadhyaya has successfully deconstructed the political and social pillars of both capitalism and communism. Integral humanism is based on the notion that the individual, the group, the universe, and the supreme being are all interrelated and mutually authoritative.

Integral Humanism and the Work of Deen Dayal Upadhyaya Integral humanism is the political philosophy of Deen Dayal, who is also a sociologist, economist, and politician.

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The 'Integral Humanism' philosophy he put forward was meant to demonstrate a 'Indigenous socio economic paradigm in which the human person remains at the core of progress.

Integral Humanism aims to achieve a harmonious balance between an individual's needs and the needs of the larger community.

Beyond only promoting political and economic freedom, integral humanism also advocates for social and environmental sustainability. India is a perfect location because it has made it a priority to promote diversity.

The three principles that constitute integral humanism are as follows:

- Social independence
- Both western "capitalist individualism" and "Marxist Socialism" were rejected by Pt. Deen Dayal Upadhyaya.
- Primary of whole, no portion.
- Dharma is the Ultimate Truth.

Deen Dayal says it best Both socialism and capitalist ideologies are materialistic in nature since they place a high value on material needs; nevertheless, both disregard the need of spiritual development for an individual's well-being. Deendayal Upadhyaya envisioned Chhitti, a caste-free society built on the internal conscience or unadulterated human spirit. In 1965, the Indian political group Jana Sangh formally accepted Deendayal Upadhyaya's integral humanism doctrine. This serves as the driving idea for the Bharatiya Janata Party as well. The indigenous economic model put forth here prioritises the human being and seeks to win over a broad spectrum of Indian culture. Upadhyaya contends that developing an economic system in India that places an emphasis on people should be its top objective.

There are four goals for humanity.

Upadhyaya theorized that humans pursued four overarching goals that matched to the four spheres of human experience:

- Kama (attraction or pleasure),
- Artha (prosperity),
- Dharma (responsible behavior);
- Moksha (complete emancipation; "salvation").

While all of these are important, the 'fundamental' goal of humanity and society is to achieve dharma, and the 'ultimate' goal is to achieve moksha.

The Original Inspiration of Humanism

Advaita Vedanta Upadhyaya claims that Advaita tradition founded by Adi Sankara is where Integral Humanism originates.

Non-dualism emphasised the fundamental nature that mankind and all other beings in the cosmos share. This, in Upadhyaya's opinion, is what characterises and separates Indian culture.

It tries to provide an alternative to the dominant capitalism and socialist systems of thought.

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Integral Humanism and Gandhian Thought in Comparison

The urgency with which Deen Dayal Upadhyaya's ideas might revolutionise the way we now talk about and treat conflict is reflected in the increasingly serious attempts being made to analyse his body of work. He excelled as a student right away. Even though Deen Dayal Upadhyaya has significantly influenced academia, there has been remarkably little scholarly debate on him. In light of this, it's critical to understand Pt. Deendayal Upadhyaya's life and ideas. By acquiring an understanding of the type of society the particular thinker was writing for and the actual reality of the time, we will be better able to comprehend the text and more deeply consider the thought's ideas.

Both are trying to find a way to embrace modernity while maintaining their Hindu roots. Integral humanism is a group of ideas with a distinctly Hindu nationalist slant and a Gandhian overall theme. These philosophies emphasise Swadeshi and small-scale manufacturing in the economics and morality in politics. These principles emphasise self-control, order, and respect for societal norms. The integrated humanist philosophy of Pt. Deendayal Upadhyaya is still relevant today since it emphasises the idea of everyone's wellness in Indian culture while also attempting to address the various problems and issues that face society as a whole.

Deendayal Upadhyaya's vision for India's future after independence is one of the few comprehensive and multifaceted efforts at doing so. Integral humanism, which is grounded in the universal ideals of India's eternal philosophical heritage, is the product of his careful and considered thought. Deendayal Upadhyaya strives earnestly to present before us the fundamentality of dialogue, a contemporary form with a traditional foundation, and to synchronize the all-time culture and ethical tradition of spirituality, morality, and acceptability of diverse ideas with the modern instrument of democracy.

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