

## Changing India and the Philosophy of Pt. Deen Dayal Upadhyay

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### Introduction

The only constant in life is change. Ultimately, the only constant is change. The nameless persons that struggled for human comfort and liberation have been responsible for the huge and gigantic growth and counter -developments that human civilization has seen since its origin. Ideas have greater impact than physical force. Up until now, the blossoming ideals of the past have allowed humans to live in relative ease and luxury. Human society has advanced significantly thanks to the spread of ideas and ideologies including capitalism, communism, feminism, and liberalism. However, ideologies like Nazism and fascism had a jarring effect on human society, resulting in unimaginable misery. However, a world full of decent people doesn't need efficient government. Perhaps it's just "utopian thinking" on my part. Do good and evil coexist in today's world? At all costs, the "good" must be shielded against the forces of darkness. However, in order to bring about the hoped-for societal shift, idealism must be combined with pragmatism. Vivekananda, Ramakrishna Paramahansa, and E.V.Ramasamy (the South Asian Socrates) were three modern philosophers who, with their "down to earth" principles, strove to effect significant change.

Among the other "Change Makers," Upadhyay is distinguished by the originality, tenacity, and pragmatism of his ideas. Upadhyay's theories are noteworthy and novel due to the phenomenon of "Fusion" between western materialism and eastern spirituality. The former president of India, Sarvepalli Radhakrishnan, made great strides in connecting orientalism with Occidentalism. Upadhyaya opposes the economic policies and industrialization of Nehru because, in his view, they were taken wholesale from the West without due consideration for India's unique cultural and spiritual history. Upadhyaya argues that, given the changing nature of Indian society and its rich cultural traditions, it is necessary to find common ground between Indian and Western ways of thinking. The Nehruvian strategy of economic growth, which prioritized fast industrialisation to produce material prosperity, encouraged materialism in Indian culture.

This development philosophy has not only failed to reduce poverty but has instead exacerbated social divisions and economic inequality. Since unrestrained consumerism is foreign to Indian culture, integral humanism, like Gandhism, is opposed to it. This culture has always emphasized self-control and happiness above the relentless chase of worldly gain.

### Upadhyay's Humanistic Integralism

Deendayal Upadhyaya's political agenda, integral humanism, was approved in 1965 as the Jan Sangh's official philosophy.[1] Sarvodaya (universal development), Swadeshi (domestic), and Gram Swaraj (rural self government) are only a few of Gandhi's ideas that Upadhyaya deliberately adapted to elevate cultural-national ideals. Individuals were expected to be completely subservient to the nation-state. The political power that Gandhian idioms possessed in India was appropriated via what has been called "ideological hijacking" and "transplant" by Richard Fox. M. S. Golwalkar was an adherent

of Organicism, a philosophical school of thought fairly dissimilar to Integral Humanism. Integral Humanism, which presents Golwalkar's ideas as a kind of Hindu Nationalism, incorporates some of Gandhi's most central ideas. The goal of this update was to give Jan Sangh a more positive, spiritual, and nonviolent reputation that supports social equality.

These ideas were developed and popularized in response to dominant political discourses in India throughout the 1960s and 1970s. As a result, the Jan Sangh and the Hindu nationalist movement have been portrayed as the extreme right wing of India's political establishment. Richard Fox's translation of the word "Bhartiya" to "Hindian" marks a significant departure from Golwalkar's publications, which instead used the hybrid term "Hindu Indian." Invoking explicit reference to "Hindu" had become difficult due to official secularism in politics, but using the phrase *Bhartiya* permitted people to get around this fact.

Upadhyaya believed it was crucial for India to create its own economic model with the individual as its focal point. That perspective set it apart from both socialism and capitalism. The Hindu nationalist movement was able to form an alliance in the early 1970s with the major Gandhian Sarvodaya movement under the leadership of J. P. Narayan after adopting Integral Humanism as its political theory. The Hindu nationalist movement, which by its very nature seeks to establish a society devoid of class distinctions, caste systems, and violent conflict, had its first big public victory with this event. This brilliant man, who was born in United Provinces' Mathura District, was adamant about his education and accomplished so much without the help of his parents after they died when he was just eight years old.

He joined RSS as a student and has since devoted his life to the betterment of the group to which he now belongs. Upadhyay also began publishing his own thoughts to the people of India in the form of the monthly journal *Rashtra Dharma*, the weekly magazine *Panchjanya*, and the daily newspaper *Swadesh*. After the death of Shyam Prasad Mukerjee in 1953, he was one of the many people who laid the foundation for the ideology that would become BJS (*Bharatiya JanaSangh*). Since the momentous session in 1967, when his broadened perspective and altruistic statesmanship gave him a boost, his whole body of work has been easily traced back to him as general secretary. He, like Vivekananda, Ramakrishna Paramahansa, and Narayana Guru, is a contrarian to the prevailing school of thought. His "Integrated Humanism" concepts are so grounded in reality that they can be understood by everyone.

Upadhyay argued that a decentralized democracy, in which every citizen's thoughts matter and can be put into action, is preferable to absolute rule. Integral Humanism emphasizes a synthesis of material and spiritual elements, much as the merging of the individual and the communal to form a whole. His well-known talks have helped many people understand and experience the "Oneness" of thought and deed. Upadhyay said that the phenomenon of integration may be seen and understood everywhere, from the orbit of the planets to a transformation. In terms of the economy, he pushed for more local autonomy and the inclusion of villages in the formulation of national policy. He is not opposed to the advancement of technology per se, but believes that it must be adapted to the Indian context in order to be really beneficial. He spread the notion of resisting the government anytime it acts against the people, in the tradition of John Locke's philosophy. He said that national interest should take priority over other concerns of the people and serve as a barometer of individual and national moral fiber.

Upadhyay's Integral Humanism is widely regarded as the Jana Sangh's economic and political ideology. Nonetheless, it is a device for the liberation of society as a whole. Adam Smith's "laissez faire" is best understood as a call for less government and better oversight. It was suggested that quality, rather than quantity, should be used to evaluate governments. While discussing federalism,

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he advocated for competitive decentralized government. The greatest way to determine which states are the best and to ensure that all states have equal authority is via decentralized government.

Deen Dayal Upadhyay was widely regarded as the driving force behind India's historic first coalition government. All three of his books—Samrat Chandragupta, Jagatguru Sankaracharya, and Analysis of Five Year Plans—attest to his status as a thinker whose ideas extend well beyond their immediate context. The preamble of the Indian Constitution expresses this spirit of brotherhood among Indian citizens. A shared history and culture, he said in his famous address, is the bedrock of political action. His followers admired and internalized his views on rajneeti, Arthaneeti, Samaj, and Rashtra. Since the family is the foundation of national cohesion, he said in samaj shastra, he called for it to be fortified even more.

This human activist has therefore certainly pinpointed the source of disunity and cut it in half. In addition, "Antyodaya" was where his interest lay foremost. He argued that the lowest social stratum must be brought up to speed with the more affluent neighborhood. To sum up, he envisioned India as a perfect nation, secure in its own right and able to safeguard its people. India's abundance can easily support its population. He is also convinced that the Indian community's "Geniuses" are responsible for its progress as a whole. Mookerjee made a startling comment about Deendayal, saying, "If I had two Deendayals, I could transform the political face of India." This is a testament to Deendayal's statesmanship.

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