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In the Present World Relevance of Pandit Deendayal Upadhyay's Integral Humanism and its Implications

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Abstract

Jan Sangh leader Pandit Deen Dayal Upadhyaya's early 1960s philosophical concepts are known as the Integral Humanism of Pandit Deen Dayal Upadhyay. The ancient Indian heritage and cultural ethos have shaped the ideological outlines of holistic humanism. Integral humanism's philosophical roots were moulded by Indian civilization and Dharma's basic principles. He has shattered the social and political theories of capitalism and communism by pointing out their lack of concern for the humanitarian elements of individual life and their overemphasis on the financial one. Integral humanism, on the other hand, believes in a harmonious relationship between man and nature as well as the supreme power of God. Virat and Chiti may be found in all nations, according to Upadhyaya, and each community has its own unique characteristics that can be classified as Virat. Every person has a unique set of responsibilities and a wide range of activities. Integral humanism is based on the idea that all of these facets of human existence are interconnected and should be treated as such. It is our goal in this article to outline the many philosophical aspects of integral humanism while also looking at how this philosophy might help solve today's political problems.

Keywords: Humanism, harmonious relationship, political problems

Introduction

Upadhyaya's Integral Humanism of Pandit Deen Dayal is a term used to describe Jan Sangh leader Upadhyaya's early 1960s philosophy. Integral humanism takes its philosophical cues from ancient Indian thought and practise. The fundamental pillars of Indian civilization and the Dharma developed the philosophical roots of integral humanism. Capitalism and communism have been effectively dismantled by Upadhyaya, who has pointed out their lack of concern for the humanitarian elements of individual life and their overemphasis on the financial factor. As a result, integral humanism holds that the person, society, and the whole cosmos are interconnected, and that the Supreme Being is ultimately in charge. According to Upadhyaya, there is a basic cultural and social principle known as Chiti in every country, and some features may be identified as Virat in any civilization. Everyone has a unique set of responsibilities, as well as a variety of aspects to their work. Integral humanism is all about integrating the many facets of human existence into a continuous interaction with each other. In this article, we want to outline the many ideological aspects of integral humanism, as well as examine the philosophy's current significance in light of today's political difficulties. In contemporary times, Pandit Deen Dayal Upadhyaya is one of the most influential Indian political theorists. He is possibly the only Indian philosopher of contemporary times, after Mahatma Gandhi, who derived all of his ideas from the vast

Indian culture and immense sources of old Indian knowledge tradition that he grew up with. His outstanding knowledge of both capitalism and communism enabled him to reject both of these ideologies and advocate for an all-encompassing Indian alternative of Integral Humanism, a notion that had hitherto been ignored. Based on historic roots, he came up with a new strategy for dealing with today's difficulties while keeping an eye on the future. Since his books show how Indians think about politics and give global alternatives, it is important to say what they are.

He was born on September 25, 1916 (Ashwin Krishna Trayodashi Samvat 1973) at the holy place of Brij in the village of Nagla, Chandrabani in the Mathura District of Uttar Pradesh. His parents, Bhagwati Prasad and Rampyari, were devout Hindus who raised him in the Sanatan tradition. Deen Dayal was only three years old when he lost both his father and mother. He was taken in by Chuni Lal Shukla, his maternal grandfather and station master in Dhankia, Rajasthan. The death of his maternal grandfather when he was ten years old was followed by the death of his younger brother, Shivdayal, who died of a severe illness at the same time.

Pandit Deen Dayal Upadhyaya's personal life has been difficult, yet intellectually, he has excelled. He was granted a gold medal and a scholarship by Maharaja Kalyan Singh of Sikar for his outstanding performance on the tenth Ajmer Board. Ghanshyam Das Birla awarded him a scholarship and

a gold medal at Pilani for his intermediate studies. Deen Dayal decided to further his education by attending Sanatan Dharm College in Kanpur, where he is now studying for a Bachelor of Arts in English Literature. In 1937, he joined the R.S.S., where he was introduced to Dr. Hedgewar and began to devote more attention to the organization's operations during the following years. After completing his undergraduate studies at St. John's College, Agra, with honours, he applied for and was accepted for the Administrative Service Examination, where he was mocked for his dhoti, kurta, and hat during the selection interview. However, in the last days of his life, his devotees used the term "panditji" with great respect and reverence. Because of his grief at the loss of his cousin, Ramo Devi, he decided to stop working on his master's degree, despite having achieved first-class grades in his first year. In 1941, he travelled to Prayag in order to get a B.T. degree in the field of education. The terrible agony and deprivation that Deen Dayal went through would have been enough to bring down anybody else, yet he took strength from the natural forces at work and created a distinct identity to help him rise above his surroundings. In fact, he was even given the headship of a high school after he turned down the administrative position. The fact that he turned down every job opportunity suggests that he is deeply committed to the mission of R.S.S. First, Deen Dayal thought of obtaining a job at a school and doing sangh work simultaneously. Nevertheless, in Lucknow, I was able to learn about the existing state of affairs and get a grasp on the broad field of labour that lay ahead, and I was told that instead of working in a single town, I would be required to cover a whole region. This is how the dormant Hindu Samaj's lack of available personnel must be made up." Deen Dayal was worried by the current state of affairs, in which our society has become weak, powerless, and ensnared in the clutches of individualism. "Today, beg-ging bowl in hand, Samaj is requesting alms from us," said Deen Dayal. "The day may come when we'll have to give up much of what we cherish if we ignore its demands for much longer. "In order to implement the ideals and principles of R.S.S., he committed the whole of his life to the organization's goal and purpose and to organising society around those ideas and principles. When the nation was enslaved, Deen Dayal realised he couldn't serve the country by taking up a government position. Consequently, he devoted his life to the service of his country. "As a result, he committed his life to serving his nation, and he did so via the R.S.S." After the death of R.S.S. founder Dr. Hedgewar in 1940, the Muslim League became more vocal in its calls for a Muslim state. Deen Dayal was opposed to the aspirations for partition and fought to curb Muslim fanaticism while also integrating Hindu culture. As of 1942, he was a full-time employee of the Rashtriya Swayamsevak Sangh, and he attended a forty-day summer camp in Nagpur, where he completed his two-year training in the organization's education branch before becoming a lifetime pracharak. Swayamsevak because his speech was in tune with the Sangh's purest thought-pattern. He became well-known and respected as a result of his passion, tenacity, and sheer grit, as well as his capacity, genuineness, and organisational prowess. "Deen Dayal was endowed with a many-faceted personality," says Nanaji Deshmukh. He was a brilliant organiser who always managed to keep the group together. The R.S.S. in Uttar Pradesh grew and developed in large part because of his contributions.

R.S.S. and academic skills were shown by Deen Dayal as he led and ramped up the organisational effort. In 1945, he founded Rashtra Dharma Prakashan in Lucknow, from which he started a monthly journal, Rashtra Dharma, and, in 1948, a weekly Panchjanya, and in 1949, a daily Swadesh (since replaced by Tarun Bharat). Samrat Chandragupta and Jagat Guru Sankracharya were two novels he authored in 1946 and 1947. Later, he wrote philosophical works and gave a number of talks where he shared his ideas.

Many of Deen Dayal's ideas can be found in books and literary works, including Integral Humanism, Rashtra Jeevan Ki Disha, Rashtra Jeevan Ki Samasyen, Bhartiya Arthaniti and Vikas ki Disha, Hindu Sanskriti Ki Visheshta, Akhand Bharat, Muslim Samasya, and many others. A Great Fall and his Presidential Address are also included. Dr. Shyama Prasad Mukherjee and R.S.S. both saw the need to develop an alternative to the Congress Party on an all-India basis. After criticising the Nehru-Liaquat Ali Agreement between India and Pakistan, Dr. Shyama Prasad Mukherjee resigned from the Nehru government in 1950. The B.J.S. was established in Lucknow, Uttar Pradesh, in September 1951 by Dr. Shyama Prasad Mukherjee and Deen Dayal Upadhyaya. At the All India Convention in Delhi on October 21, 1951, Dr. S.P. Mukherjee was chosen as the organization's first president, while Deen Dayal was elected as its first general secretary during the All India Convention in Delhi. From December 29 to 31, 1952, in Kanpur, the B.J.S. held its first national conference.

Deen Dayal insisted that M.S. Golwalkar join the Bhartiya Jana Sangh, and so he did. "Deen Dayal had not the smallest interest in politics," said M.S. Golwalkar of Dayal. 15. Vasant Nargolkar says,

"It appears that those who sought to defend Hindu interests and promote Hindu culture solely started to feel the necessity for a political front to spread their ideas via elections and representation in the legislature." Vasant Nargolkar says in his book that "Deen Dayal Upadhyaya is to the B.J.P. what Mohandas Karamchand Gandhi was to the Congress," says R. Balashankar in his book. When Dr. Mukherjee saw Deen Dayal's intellect and methodical approach, he was inspired and said, "If I had two Deen Dayals, I could revolutionise the political face of India." In the by-elections of 1963, Deen Dayal ran from the Jaunpur Parliamentary Constituency, but he lost. He also travelled to the United States, the United Kingdom, and a number of European and African countries (19) to address the R.S.S. annual festivities.

Deen Dayal, who was a Karamyogi, said, "We have a vision of a great future for our country. We are not just dreamers; we are Karamyogis who are determined to make our vision come true." It's true that Deen Dayal never got the same attention from people and the press as the well-known leaders of other political parties did both before and after independence. The philosophical and ideological orientations and analyses of the political successes of Deen Dayal Upadhyaya, despite the fact that he made significant contributions, are hardly discussed in academic circles, despite his importance. In light of this, it is important to investigate and analyse Deen Dayal Upadhyaya's thoughts and life. Remarkably, the Indian national movement generated a great number of committed individuals who were ready to give up their lives in pursuit of freedom. The national movement used a variety of philosophers and researchers who focused on a widerange of social, economic, political, and cultural concerns and challenges in contemporary India. A multi-dimensional battle for independence resulted from this, culminating in a variety

of streams of social reformers, spiritual advancements, nation-building, and so on. Pre-independence India's unifying platform for addressing a variety of social and political concerns became a political party that ran for office. This was no accident. Because of the need to maintain political power and the stability of its support base, this political party, like many others, adopted a specific way of thinking that led to an intolerance for other ideas prevalent in post-independence India. Fascist, fundamentalist, or retrograde were common descriptors used to describe those who held views contrary to those of the ruling class. A lack of boldness prevented Indian social scientists from looking at anything that didn't align with the current governing class. Fascism has been a common political term in India since independence, and the inevitable consequence of this has been the one-sided and obviously partial character of academic expressions of socio-political thought in the nation, which has led to a lack of critical thinking. In this way, the shift in emphasis from party offices and meetings to scholarly debate around Deen Dayal Upadhyaya's concept of "integral humanism" is an important development.

By emphasising Indian tradition's emphasis on the welfare of everyone, Pandit Deen Dayal Upadhyaya's philosophy of integral humanism is relevant now since it attempts to solve society's numerous problems and concerns in light of integral humanism. It was Deen Dayal's intention to present an Indian alternative to what was already out there. There is no doubt that Deen Dayal Upadhyaya's integral humanism aims to interpret historic Indian heritage and culture in a new way by reinventing the post-independence Indian way of life. It points out the lopsidedness of capitalism and socialism's ideological orientations and offers an indigenous way of existence. Of course, it should be noted that Deen Dayal himself contended against both those who reject everything that has its roots in Bharat and others who believe that we should go back in time to start again from scratch. Regardless of the perspective you choose, each of them is just a partial truth. For each sickness, a cure that is specific to that location must be developed. As a result, we cannot and should not accept foreign issues in their entirety in our country. If we want to achieve pleasure and success, we must absorb the knowledge and gains of the whole human race when it comes to universal truths. "Our own traditions must be clarified and updated to reflect the current times, while those we inherit from other cultures must be tailored to fit our own unique set of circumstances. For example, he has written extensively on secularism, majoritarianism, Dharma-to-society, nationalism-to-nationhood, and nationalism-to-nationalism, as well as market-to-prot and democracy-to-culture, as well as Bhartiya-to-Swadeshi, as well as other topics. The author therefore seeks to deal with the most pressing concerns of our day and provides an alternate viewpoint on the answers. His theories are well-suited to reshaping today's conflict resolution discourse and meeting the problems of nation-building in the next few years. More and more serious studies of Deen Dayal Upadhyaya's thoughts are needed at this time.

Conclusion

The relevance of Pandit Deendayal Upadhyay's Integral Humanism lies in its holistic approach to development, emphasis on individual dignity, decentralized economy, cultural nationalism, and sustainable development. By incorporating these principles into policy and practice, societies can strive for a more inclusive, harmonious, and sustainable future.

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