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“Integral humanism philosophy of Pandit Deendayal Upadhyaya”

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Abstract

Philosophy according to Pandit Deen Dayal Upadhyaya the primary concern in India should be to develop an indigenous development model that has human beings as its core focus. It is opposed to both western capitalist Indi dualism and Marxist socialism though welcoming to western science. Deendayal Upadhyaya (25 Sep 1916-11Feb 1968) was an Indian politician and thinker. Upadhyaya writing and speeches on the principals and policies of the B.J.P. Shingh his philosophy of integral. Upadhyaya devised the political philosophy in tune with the nature and tradition of B.J.P. Deen Dayal Upadhyaya Thinking essentially fill the gaps in multi-dimensional attempts to visualize the future of India especially post independence. It is a genuine homegrown philosophy which can be guiding light to the indigenous problems and can be equally amendments. His integral humanism presents before us well organized by ancient knowledge traditions of our culture through rigorous dialogues. Discussions debate and discourse a fundamental thinking is developed with the contemporary relevance based on the tradition foundation.

Keywords: Integral humanism, Pandit Deendayal Upadhyaya, philosophical, political crises

Introduction

Integral humanism of Pandit Deendayal Upadhyaya is a name given to the philosophical ideal propounded by the Jan Sangh leader in early 1960. Ideological contours of integral humanism have emanated from the ancient Indian tradition and culture ethos. Philosophical mooring of integral humanism were shaped by the essential foundation of Indian society and Dharma. Upadhyaya has succinctly demolished the social and political philosophies of capitalism as well as communism by underlining their inherent disdain for humanitarian aspects of individual life and their in appropriate emphasis on financial dimension. Therefore, integral humanism essentially believes in a synergy of individual and society and the universe and the ultimate authority of the supreme. Every nation according to Upadhyaya has its own cultural and societal central ideas which has been termed as Riti and every society has some peculiarities which could be identified as Virat every individual has different roles carved out and various dimension of activities. Integrating these varying aspects of human life into a continues interaction with each other is the essence of integral humanism. We purpose to decline at the scattered ideological attributes of integral humanism through this paper and also to explore the contemporary relevance of this philosophy with an overall perspective of finding solutions to present day political crises.

Pt Deendayal Upadhyaya is one of the most distinguished national political thinkers of modern India who rather than theorizing talked greatly on the things and issues which needed much public awakening. After Mahatma Gandhi he is perhaps the only Indian philosopher of contemporary times to have assimilated all the tenets of his thinking from Indian culture and knowledge tradition only. Like Gandhi he picked up ideas from the Sanatan tradition and worked towards the betterment of the masses devoting his whole life for the causes he believed in his idea of Integral humanism makes him demons iteratively unprecedented thinkers with vast understanding of both capitalism and communism to facilitate him with enormous Logical background to reject both these ideologies and plead for an all-encompassing Indian alternative which found space in public sphere as late as this decade after the majority government of B.J.P was formed at the center. Integral humanism essentially believes in a synergy of individual and society and the universe and the ultimate authority of supreme every nation, according to Upadhyaya has its own culture and societal central idea which has been termed as Chiti and every society has some peculiarities which could be identified as Virat. Every individual has different rules carved out and various dimension of activities. Integrating these humanism. He proposed ancient Indian traditional

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knowledge system with an eye on future. Which is much relevant to the contemporary needs of world.

Life of Pt. Deendayal Upadhyaya has been unfortunately difficult groveling but despite of his trouble some personal life.

- ❖ Pt. Deen Dayal Upadhyaya and integral Humanism Deen Dayal and Integral humanism a philosopher sociologist, economist and politician.
- ❖ The Philosophy presented by him is called 'Integral Humanism' which was intended to present 'Indigenous socio economic model in which human being remains at the center of development.
- ❖ The aim of Integral Humanism is to ensure dignified life for every human being while balancing the needs of individual and society.
- ❖ It supports sustainable consumption of natural resource can be replenished integral humanism enhance not only political but also economic and social democracy and freedom. As it seeks to promote diversity it is best suited for a country as diverse as India.
- ❖ The philosophy of integral humanism is based on the following three principles.
 - Primary of whole, no part
 - Supremacy of Dharma
 - Autonomy of society

Pt. Deen Dayal Upadhyaya opposed both western 'Capitalist individualism' and 'Marxist Socialism'.

According to Deen Dayal Capitalist and socialist ideologies only consider the needs of the human body and mind so they are based on materialistic purpose where as spiritual development is equally considered important for the complete development of human being which missing in both capitalism and socialism. Basing his philosophy on the internal conscience, pure human soul to be called Chhitti, Deendayal Upadhyaya envisaged a classless, casteless and conflict-free social system. Integral humanism is a doctrine developed by Deendayal Upadhyaya and adopted by the Jana Sangh in 1965 as its official doctrine. It is also the official philosophy of the Bharatiya Janata Party. It aims to appeal to broad sections of Indian society by presenting an indigenous economic model that puts the human being at center stage. According to Upadhyaya, the primary concern in India must be to develop an indigenous economic model that puts the human being at center stage.

Four objectives of humankind

Humankind, according to Upadhyaya, had four hierarchically organized attributes of body, mind, intellect and soul which corresponded to four universal objectives,

- Kama (desire or satisfaction),
- Artha (wealth),
- Dharma (moral duties),
- Moksha (total liberation or 'salvation').

While none could be ignored, dharma is the 'basic', and moksha the 'ultimate' objective of humankind and society.

Source of Integral Humanism

Advaita Vedanta Upadhyaya claimed that Integral Humanism followed the tradition of Advaita developed by Adi Sankara.

Non-dualism represented the unifying principle of every object in the universe, and of which humankind was a part.

This, claimed Upadhyaya, was the essence and contribution of Indian culture.

Integral Humanism and Gandhian Philosophy

Both seek a culturally authentic mode of modernization that preserves Hindu values. Integral humanism contains visions organized around two themes: morality in politics and Swadeshi, and small-scale industrialization in economies, all Gandhian in their general thematic but distinctly Hindu nationalist. These notions revolve around the basic themes of harmony, primacy of cultural-national values, and discipline. The contemporary relevance of the philosophy of integral humanism of Pt. Deendayal Upadhyaya lies in underlining the idea of welfare of all in Indian tradition and attempting to address the various issues and question being faced by the society as a whole in the light of integral humanism. Deen Dayal not only examined the existing body of thinking throughout the world but also tried to provide the Indian alternative it has been rightly observed that integral humanism of Deen Dayal Upadhyaya attempts of creative interpretation of ancient Indian tradition and culture through re-inventing the system of life prevailing in post independent India. It indicates at lop-sidedness of the capitalist and socialist ideological perspectives and seeks to offer an indigenous system of life. His ideas are well equipped to transform the discourse of conflict resolution in present times and face the challenges of nation-building more and more serious attempts of analyzing the body of thinking of Deen Dayal Upadhyaya or the need of the hour. He always did exceedingly well in his academics. Despite the fact that significant contributions have been made by Deen Dayal Upadhyaya to the academic world very little academic discourse has been done of him. In this light it becomes pertinent to examine and analyze the ideas and life of Pt. Deendayal Upadhyaya background information of the social context helps us to have a better understanding of the text where we can clearly contemplate the thinkers ideas by grasping about what sort of society the given thinker was writing for and what were the actual reality at that time.

Thinking of Deendayal Upadhyaya essentially fills the gap of integral and multidimensional attempts to visualize the future India in post Independent scenario. His philosophy of integral humanism presents before us a well-organized and well thought of body of philosophy of integral humanism presents before us a well-organized and well thought of body philosophy which is inspired by universal values of perennial tradition of Indian thinking Deendayal Upadhyaya makes earnest attempts to synchronize the all-time culture and ethical tradition of spirituality, morality and acceptability of diverse ideas with modern instrument of democracy he also tries to present before us the fundamentality of dialogue, a contemporary shape with tradition foundation.

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