



Analytical Study of the Philosophy of Integral Humanism Propounded by Deendayal Upadhyaya

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Abstract

Integral humanism propounded by Deendayal Upadhyaya is based on Bhartiya culture with indigenous socio-economic view point which focused on overall development of human being. It places man and at the centre position and focuses on the overall development of human being. It proposes an integrated view of life and places human, society, state and nation in synergy and in an interconnected manner to achieve the above said objectives he laid on three principles those were supremacy of whole, supremacy dharma and autonomy of society. After independence he wanted an indigenous model of development to be implemented rather than any foreign model.

Keywords: Humanism, Bhartiya culture, development, dharma, integral

Introduction

Pandit Deendayal Upadhyaya was a great scholar and intellectual and a versatile philosopher sociologist, economist and politician. He devoted his entire life for India and people of India with an aim of upliftment of Bhartiya culture. He was a great thinker and started authoring books at a very young age specially focused on society, dharma, state, culture and civilisation. He authored many books like The Two Plans, Political diary, Devaluation, Integral humanism, Rashtriya chintan, Bhartiya Arthniti, Rashtriya Jeevan ki disha, Akhand Bharat Aur Muslim Samasya, Hindu sanskriti ki visheshta and Samrat Chandragupta. He was well renowned to interpret the ancient text in modern day context. He wanted to formulate such a political philosophy which must be in tune with the nature and the culture of Bharat which would ensure an all-round development of the nation. Thus he coined the philosophy of integral humanism in the Gwalior session of Janshangh in 1964 which was later accepted in Vijayawada session of Jansangh on 23rd April 1965. In his address pt Deendayal counters the question of the proper model of development and duels over the debate between the two extremes. One being the ancient model which advocates to revert back to pre-colonized era to live the glorious past again and the other side being the advocates of the western ideologies like Liberalism, Socialism and Marxism, both the adversaries pointing out drawback on the other. On the contrary Deendayal Upadhyaya describes that both the lines of thought

(modern vs ancient) are ardh satya where as his philosophy advocated for purnasatya.

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Deendayal Upadhyaya at the onset ponders on the question whether the Indian government under the leadership of pt. Jawaharlal Nehru as adopted an efficient model of development or not? Should India opt an indigenous model of development for rally behind and repose their faith in a European model or an ancient Bhartiya model. The result of the constant contemplation he gave a new model of development and philosophy which is based on ancient Bhartiya cultural values which was integral humanism. Deendayal doubted the efficiency of ancient model and considered it outdated at many front hence it cannot be applied totally in ancient form, he considered western ideas mutually conflicting, unidimensional and suppressing. He doubted the universalistic characteristic of the ideas. Major ideologies of the western world were Democracy, Socialism, Marxism and Nationalism. Democracy grants an individual liberty, but at the same time the individual is suppressed under capitalist system which is the prime economic model in democracy hence western democracy is paradoxical in nature. Whereas Socialism and Marxism were unidimensional with the obsession with matter and neglecting other aspects like soul and culture hence it is ultra-materialistic in Nature. Proponents of Socialism and Marxism claim two fight for human freedom on the contrary the social order and the nature of government emerged out of the Marxism led to the

suppression at an unprecedented skill and Nationalism often degrade into narrow nationalism which resulted in two horrific world wars Imperialism and colonialism are a result of the above ideologies which resulted in the mass suppression and exploitation of Asiatic and African people. Thus India according to him could not afford to follow the western models blindly.

Deendayal further stated that every country as its own peculiar historical, social and economic conditions hence only those remedies would be efficient which would take into account the indigenous conditions, any solutions and policy to the problem should take into account the specific demographic, cultural, historical, economic and geographical conditions.

He reposed great faith in the sloka (yattpinde tat brahmande) which means what is in the microcosm is also in the macrocosm, Integral humanism believes in the synergy of the individual in the society, the universe and the ultimate authority of the supreme, he believed the life of an individual is not in concentric pattern rather in a system of interconnected coils. Greatest drawback of the western thought process is that it tries to compartmentalise and differentiate the life in various sections and entries to put the sections together like a puzzle. Whereas integral humanism believes in unity in diversity. It admits the diversity and plurality in the life but tries to discover the unity behind them.

Furthermore Deendayal discusses two tendencies present in the human being those are devibhav (the higher self) and ashuribhav (the lower self). devibhav reflects love, kindness, brotherhood and fraternity, whereas ashuribhav reflects anger, greed, lust and self-consciousness. He states that when a person acts under the ashura temperament it causes chaos and anarchy in the society, these tendencies create a crisis at the personal level as well as at the social level which triggered a foul competition in the society which ultimately leads to the further degeneration of the society. He did not delve deep into the philosophy of survival of the fittest. Whereas man under the deva temperament or the higher self leads to the wellness, goodness and prosperity of the society, it also leads to a balance in his personal and public life, harmony in the society can be established only under higher consciousness or the devibhav.

According to him body is a complex of tatvas (elements) those are body, mind, intellect and soul, four corresponding objectives of the life those are dharm, arth, kam and moksh. He considered both materialistic and metaphysical needs to be equally important dharm, arth, kam and moksh are equally important. Arth and kama are to be pursued within the contours of dharma which would enable human being to achieve moksh. He believes the higher ideals cannot be expected from a starving man. Hence arth is very crucial but it should be pursued within dharma or it would become unarth, he identifies the importance of the kama and desire but it should be pursued within dharma, or it would lead to a disaster and when the physiological needs are fulfilled then man can pursue higher goals and attain moksh but for this proper conditions in personal and social life were required. The phenomenon of the fusion of occidental materialism with oriental spiritualism is a remarkable achievement of Deendayal Upadhyaya.

As the politician he had earnestly believed in Democracy but he abhorred party politics, caste politics and regional politics he believed these policies sabotage the national interest and disturb the national peace and harmony. He was a true democrat and a grand supporter of freedom of expression. He was against majoritarianism, he believed in dharma and all the

actions should be judged on the basis of dharma, even if the spirit of majoritarianism is against dharma then it cannot be accepted. He showed all the science of being a radical democrat. He did not believe in the politics of opposition rather he welcomed the idea of positive opposition where the party in power as well as the party in opposition should collaborate for national interest.

Conclusion

This paper makes an attempt to prove that human being is at the centre of discourse for Pt. Deendayal Upadhyaya. He focuses on the overall development of human being, he gives equal importance to all the four objectives of human life-Dharm, Arth, Kama and Moksh. He presented an integrated view of life, with Man, Society, State and Nation complementary to each other. His aim was to build a harmonious society, his thoughts are a perfect blend of ancient and modern thought systems.

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