

## Pandit Deen Dayal Upadhyay- A Vision in Action

Dr. Nilmani Prasad Singh\*

\*Assistant Professor, Dept. of History, Deshbandhu College, University of Delhi.

### Abstract

The Center's prime objective is the advancement and internationalization of the various aspects of integrated humanism with the humanist ideologies ranging from indigenous humanist philosophies to classic, transcendent, external and Marxist and socialist philosophies of the world. The center also carries out social research of the needy, under a privileged and downtrodden portion of the Indian Society since Deendayal's theory focuses on the improvement of the intersection of society and completeness of the development of individual potential. The unique research areas would of course include the programmed and backward classes, women, landless workers, slum dwellers, etc.<sup>1</sup> Interdisciplinary research, the first of its kind in India, is emphasized in this context.

**Keywords** : Social-political, Political Philosopher, Antyodaya, Humanism, Integral Humanism.

## Introduction

The law of nature is change. Change. Change itself is the only thing that cannot be modified. Human Civilization has seen large and huge progress from its origins – inventions through unbelievable inventories and decorative discoveries only because of unknown personalities who worked for human comfort and emancipation.

Ideas are better than weapons. Until then, the thriving ideas from the past led to a pleasant and painless life in contemporary times. Capitalism, communism, Fabian and liberalism, ideas and philosophies have shifted drastically for a better life in human society. However, ideologies like Nazism, Fascism, have caused untold suffering to the human race.

Whatever the case, for the planet that consists of decent people there is no need for successful governance. May this be a "utopian thinking" Is the real world enveloped by good and evil? The "good" element must be secured at all expense and maintained against evil. In this sense, idealism must be combined with practices for the anticipated transformation of society. Modern philosophers, Vivekananda, Ramakrishna Paramahansa, E.V.Ramasamy (South Asian Socrates) have done their best to accomplish significant transformation with their 'down to earth' values.<sup>2</sup> Upadhyay stands unbounded, uncompromising and pragmatic ideas in the sequence of "Change Makers."

A remarkable and special phenomenon in Upadhyay's concepts is "Fusion" with western materialism and oriental spiritualism. In an

attempt to link Orientalism with Occidentalism, Sarvepalli Radhakrishnan, the then President of India, succeeded him largely.

### **A Vision in Action**

During his college days, he worked as a full-time staff at RSS (Rastriya Swayam Sewak Sangh). Upadhyay was lent to Bhartiya Jan Sangh (BJS) and appointed Secretary General of the Party. Deendayal Upadhyay worked untiringly for the next 16 years in providing the party with its beloved national stature, intellectual roots and a public appeal. During those turbulent times, Deendayal Upadhyay served as Secretary General of the Party. Before few months of his death, he came the President of BJS. His abandoned body was discovered on a site near Varanasi on 11 February 1968 by Mughal Sarai (now Deendayal Nagar).

Pandit Upadhyay groomed Leaders like Atal Bihari Vajpayee, LK Advani, Nanaji Deshmukh, and many others who had brought BJS to new heights. Pandit Upadhyay understood the importance of the political coalition, which would play a decisive part in the next decades. He first formed an alliance with Congress, along with Ram Manohar Lohia,

Choudhary Charan Singh, and others, in 1963 and then in 1967. The reality that it gave way to diversity of political discourse and shattered the illusion, Congress was invincible, was a milestone in Indian political history. In 1977, the Janta Party established the Central government under the leadership of Morarji Desai, which influenced his dream of non-Congress alternative.<sup>3</sup>

Pandit Deendayal Upadhyay was a person who inspired modern Indian politics to stand on an organic base of humanity. His supporters and detractors, even after his death, appreciated Upadhyay's greatness. Leader Nath Pai of the Praja Socialist Party in Prague described him as a link in the Tilak, Gandhi and Subhash traditions. Communist Party of India leader Hiren Mukherji called him Daiva Sampada, as Ajaat Shatru (None Enemy). But Deendayal

Upadhyay still has a proper place in India's intellectual and political history.

### **Socio-Political Ideas**

Upadhyay's Integral Humanism has its own nature which aims at social order without classes, without caste and free from conflict. Born in United Provinces, District of Mathura, he was stubborn and outstanding student, winning an abundance of academic awards without his parents' help, having lost his parents at the age of 8.

He spent his entire time in creating the organization he belonged to, having been with RSS during his student years. Upadhyay also started "Rashtra Dharma" magazine, "Panchjanya" weekly magazine, and "Swadesh" daily magazines, in which his own ideas were well received by all the India.<sup>4</sup>

It was among the many who, after the death of Shyam Prasad mukerjee in 1953, contributed to the BJS (Bharatiya Jana Sangh) as a whole.

His entire work was remembered as a General Secretary from the 1967 historic session, where the enhanced vision and selfless state man's ship acquired impulse. He is an original thinker, unclinging from conventional thought, as Vivekananda, Ramakrishna Paramahansa, and Narayana Guru. Indeed, all his concepts about "integrated humanism" are all on earth that even a layman can easily understand. Against absolutism, Upadhyay supported decentralized politics, which allow every single person to implement his or her ideas for a big change.<sup>5</sup>

The main gamut of integral humanism is to synthesize the spiritual and material in a way that combines individual and collective entities. His popular lectures realize and experience the "Oneness" of thought and action. The integration thing can be observed and understood from the planetary orbit to the metamorphosis, Upadhyay said. In the economic sphere, he argued for an independent economy, and village should play a basic role in all policies framed by the

government. It does not oppose modern technologies but technological innovations should be implemented in accordance with Indian conditions, particularly for the benefit of all Indians.<sup>6</sup>

He also strongly dispersed the notion of opposing the government if it acts against the people in line with John Locke's ideas. Nation interests should predominate among all people's interests and are a measurement predictor of person and collective knowledge and conscience, he said. The Jana Sangh is regarded as a political and economic manifesto of Integral Humanism advocated by Upadhyay. It is nevertheless a means of emancipating the human community overall.<sup>7</sup>

Adam Smith's "fair laissez-faire" was made plain as less government and more governance. He claimed that government cannot be judged by quantity, but rather by consistency. In terms of federalism, competition with autonomous government was improved. States should have the same powers and decentralized government may also define the best state. The architect for the I<sup>st</sup> coalition phase in India's politics was Deen-Dayal Upadhyay. He has proved to be a thinker whose thoughts go beyond the set horizons of his work, Samrat Chandragupta, Jagatguru Sankaracharya and Five-Year Planning study.<sup>8</sup>

He is the fraternal mentality of the Indian community, as enshrined in the preamble to the Indian Constitution. He spoke about the mutual brotherhood, popular patrimony, in its famous speech. Ideas on rajneeti, Arthaneeti, Samaj and Rashtra were well-recognized and inculcated in his followers' minds.

Samaj shastra, he mentioned that since it's a nation's fundamental unity the family institution must be further strengthened. This human activist clearly noticed and cut the bottleneck of unity.<sup>9</sup>

Moreover, his main emphasis was on "Antyodaya." The lowest level of society needs to be improved on the same footing as the previously developed community of all classes, he said.

In short, he saw India as an ideal nation with its indigenous power to defend itself and the people. India's wealth is more than enough for its people to eat. He also had a deep conviction that he had overall growth in the "genius" Indian Culture. Deendayal's leadership can be rendered by saying, "If I have two Deendayals then I can change the political face of India." The remarkable statement by mookerjee.<sup>10</sup>

### **The Political Philosopher**

A brilliant thinker and statesman were Pandit Upadhyay. Upadhyay was one of the finest minds of the 20th century who tried to have a parallel story in Indian politics and helped on Bharat's civilization. He wanted to establish a political philosophy that would fit Bharat's nature and culture and ensure the full development of Bharat. He promoted the "Integral Humanism" political ideology that became the basis for every BJS activist and, later, BJP. Social scientist Norman American.<sup>11</sup>

"It is the political leader of a community that belongs to DeenDayal- Upadhyay, who belongs not only in a movement, party or nation, but in a wider world of thinking and experience". Palmer said about him, "India had an impressionably large number of political leaders who also claimed to be called political philosophers".

In his seminar on Deen Dayal's 10th death anniversary in the USA, American political scientist Walter Anderson said: "It is the duty of the political philosopher to explain the true nature of man and thus to establish the conditions of good political order. This was Upadhyay's role in his Pune Conferences on Integral Humanism."<sup>12</sup>

### **Integral Humanism**

In a series of ideas called Integral Humanism, Pandit Upadhyay suggested. In four lectures given in Pune in April 1965, he gave it a systematic treatment. His ideas on this issue had already been proposed to BJS for discussion and adopted in Vijayawada in January 1965 as the fundamental ideological statement of the party. In the presidential

address at BJS 14th Annual Session in Calicut (December 1967), Upadhyay started systematically to apply Integral Humanism to realistic politics.<sup>13</sup>

Any structure in Upadhyay in which man is not primate is bound to degenerate. In the context of integral humanism his intellectual speech reestablishes the position of man in the right light and seeks to grow him as a full personality. Upadhyay's theory of Integral Humanism was based on Indian seers' old wisdom, which revealed this wisdom to mankind a few thousand years ago. He wrote, "Man, God's highest creation, loses his identity; we have to bring him back into his rightful home, remind him of his grandeur, revive his abilities and inspire him to make an effort to reach the heights of his latent personality. Only a decentralized economy makes this possible. Swadeshi and decentralization are the two terms that sum up the economic policy suited to the circumstances of the present."<sup>14</sup>

As both concerned with the accumulation of economic resources, Pandit Upadhyay condemns both capitalism and communism. The accumulation of wealth in capitalism is in the hands of a few and the state in the event of communism. Individuals in a large machine are reduced to a cog. The Communist degeneration was already established by Upadhyay in 1965. Interestingly, he cited "New Class" (M. Djilas) as an evidence that "a new class of red tape exploiters has come into existence" in communist countries.<sup>15</sup>

When social thinkers speak about various types of people based on behavior and intelligence, such as businessman, technology, reflexive individual, etc. the Integral Humanism of a man as a whole is composed of several aspects such as prism, each side is divided by the other, and the other side glows differently but without purpose. It attributes to man four energy centers – body, mind, intellect and soul – from which all its various thinking and acts derive. All four centers are integral to a

human being but, according to societal values and human desires, they vary in operational intensity.

The first step in integral humanism is to use a modern and revolutionary human definition. It's the first to create specifics of an individual, interactive and cooperative socioeconomic system beyond the theory, and it's the first time we want an alternative to our exploitation and dehumanization to awaken us to the system's viability.<sup>16</sup>

Pandit Upadhyay argues that man is a social animal who is instinctively trying to fulfill body, mind and soul needs collectively. Dharma is the law that helps people to both live in peace and meet these needs. Indeed, without social harmony the satisfaction of human needs is impossible. Therefore, a good society functions as a body in which everyone works to maintain the nation's welfare. It proposes that each national entity has a national identity (called Chiti) or a national culture that emerges from a long association of citizens within a particular geographic area.

Pandit Upadhyay wanted both economic and political influence to be decentralized. He considered the whole of life and spoke of an interconnected vision of life. At its heart is the right person to behave according to the Dharma. The socioeconomic order of Upadhyay. Dharma is characterized as inherent laws that endorse the life and creation of the individual that it serves.

The philosophy of Integral humanism is outlined in a single essay by Subramanian Swamy. The aim of Integral Humanism is optimum domestic growth, human primacy through balanced Purushartha's development goals, conflict resolution strategy and peace, resource mobilization through confidence and austerity, and institutional decentralization and self-sufficiency.<sup>17</sup>

Pandit Upadhyay rejected western ideas and argued that each nation has a specific national ideal that should affect its political and social lives, influenced by its physical environment and collective experience.

Deendayal Upadhyay has set the world before a new original ideological alternative by introducing the ideas of integral humanism.

He found democracy the normal of different forms of government as it gives the country a clear voice in shaping its destiny. Based on his definition of integral humanism, Jan Sangh's statement of principles warned in 1965 that democratic democracy was a shame unless they were also followed by social and economic democracy. The above conditions would exploit the political system to the advantage of the fortunate few.

### **Antyoday**

The concept of Antyoday was suggested by Pandit Deendayal Upadhyay, which means the good of the last person in line. Deendayal Upadhyay has spoken and written much for the revolt of the average man. He claimed that politics' entire aim was to work for the poor and marginalized. A poor, helpless, traditional man who defied the centuries of foreign invasion and misrule was the source of inspiration for Deen Dayal and who kept a nation's soul alive. He seemed to have been persuaded in most of his political speeches that the future of the country was in the hands of a common man and felt that it was important to know him modern realities. He wrote, "I will not assess the advancement of my country, by what the government did or what the scientists achieved but I will assess the advancement of my Country, as far as the advance of the man to the village is concerned, in terms of his capacity to give his children better life. to his children."<sup>18</sup>

He declared himself a karma yogi who wanted to achieve these objectives and asked others to do the same. He ended with a stringent statement of support for the poor and the helpless in his presidential address in 1967: "Each compatriot is blood from our bones and flesh. We won't rest until we can give everyone a feeling of pride that they are Bharatmata children. In the real meaning of these terms we are going to make Mother India Sujala, Suphala (laden with fruits and

overflowing with water).<sup>19</sup>

Pandit Deendayal Upadhyay is one of the 20th century's most undervalued Indian politicians. It is important to research him more and more. He was the man who strengthened India's democracy by giving the Congress Party a viable alternative whose brilliance faded with independence. Deendayal Upadhyay was waiting for an option for the young generation. His philosophy had its origins deeply in this earth, and its traces can be found in that country's thousands of years of cultural ethos.<sup>20</sup> In addition to establishing a foundation for the philosophy of cultural nationalism, he gave a solid organizational basis for realizing his values.

### **Conclusion**

The Upadhyay formed Party along with Dr. Syama Prasad Mookerji now has a significant majority in power and more than half of all states have governments. Prime Minister Narendra Modi is working tirelessly on 'Sabka Sath, Sabka Vikas,' the concept championed by Upadhyay, half a century ago, which is nothing more than the 21st-century Avatar of Antyoday. BJP government policies and programmes, which are now being introduced by Prime Minister Modi, envisage the principles of Deendayal Upadhyay. As Premier Narendra Modi's current government works hard to empower disadvantaged sections of society and ensure social justice for all, Deendayal Upadhyay's ideas are more imperative to study.

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