

Pandit Deendayal Upadhyaya & his Thoughts: A Comprehensive Analysis

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Abstract

Today's modern world is looking for a model that is uniform, integrated and sustainable in itself Integral humanism has these merits in its nature that can lead to the world to development of a last person in line. It will work effectively in tackling negative impact of consumerism that is being faced by society in India people don't buy goods and services as per their need but demonstrate to others.

Introduction:

Ideas are more powerful than weapons. They have enough strength to civilize the human community as well as to destroy its moral values. Ideas and ideology viz. capitalism, communism Nazism and liberalism have made drastic changes in the life of human beings.

In India from ancient times many great thinkers have been presented with different kinds of thoughts about religion, nation, caste society and humanity. One of these thinkers was Pandit Deendayal Upadhyay. He was a great thinker, philosopher and leader and gave direction to our nation. His philosophy of integral humanism left a deep mark over the Indian political system. By doing so he strengthened the democratic value of the country as well. He came from a rural family and his initial years of age were full of difficulty and harsh realities. He lost his father and mother in early childhood. he and his brother were taken care of by his maternal grandfather. During his student life, he was a brilliant student and got the blessings of his teachers. Despite having been selected in government service, he refused to join and dedicated his entire life for Rashtra Nirmana (nation building). Later he joined Rastriya Swayamsevak Sangh to serve the motherland and become a full time 'Pracharak'. Finally after independence he led Bhartiya Jana Sangh as a political party (today's BJP). He presented his thoughts over kind of contemporary issues like Dharma (religion), economic development of India and about education etc. He criticized foreign rule foreign education and foreign model economic development also. His economic development model revolves around cottage industry, agriculture based economy and neglects commercialization of agriculture and favors self-sufficient village economy. His main focus was to develop the nation as per its own heritage, values and requirements. He wanted to bring back the pride of the nation that had been destroyed since the medieval era. He believed that the only way to strengthen the country and society is to make their thinking independent. In fact to make them independent psychologically he favored different model education as he depicted that education must be given in the mother tongue and in indigenous culture. However, his political thought did not get enough attention. Despite all these factors his thoughts have their own relevance and seem to be very similar to thoughts of Mahatma Gandhi.

Pandit Deendayal Upadhyaya Ji and his philosophy of integral humanism: -

Pandit Dindayal Upadhyay has given this thought of integral humanism. Upadhyay has hemantali opposed the political and social philosophy of capital as well as communism has its own social culture and philosophical values these are generally termed as rithi every society has some peculiarities that could be identified comma every individual has a different role and various activities integrating these different aspects with each other is the integral humanism. Ultimately aim of this philosophy is to ensure dignified life of every single human being. It has a comprehensive objective to present indigenous social economic model that revolve around human beings. The three following principles are basics of integral humanism-

1. Primary of whole
2. Supremacy of Dharma
3. Autonomy of society

Life and work of Pandit Deendayal Upadhyay for the nation:-

Life of Pandit Deendayal Upadhyaya has been unfortunately very difficult since he lost his father at the age of three years. Later her mother who had diagnosed with tuberculosis passed away however such incidents were not able to put any negative impact on his academic performance. He always did well in his academics. He successfully passed administrative service examination but did not join it. At that time, Deendayal Upadhyaya was greatly disturbed by prevailing conditions in the country. He was against foreign rule but he refused to participate under the leadership of Mahatma Gandhi in the freedom moment. He dedicated all his life in the service of country. In 1940 he opposed the intense demand of Pakistan by our products fundamental Muslims and he wanted to integrate hindu society so he joined R.S.S. and worked alone various positions of organizational hierarchy in the R.S.S.

His views on Indian culture:

The culture of any nation grows and develops under the different regions of that nation, ethics, customs and social values. we can easily understand that these different aspects put a mark on Indian culture as well. Deendayal Upadhyay was not a politician by nature but he was a firm believer of Indian culture. his objective to enter in the politics was just limited to protection of Indian culture. India got independence in 1947. Britishers left a deep imprint of their culture, tradition, values education and language here. Thus independence was just confined only to the political sphere but it involves economical intellectual and educational independence that did not gain yet. He considered Indian culture unique from other cultures. Due to the following reasons.

1. it gave a message to humanity and VASHUDEVA KUTUMBHAKA and never encouraged others jurisdiction.
2. India is one who gave message of unity and brotherhood to entire world.

These two principles are generally not finding in any other ancient culture of the world.

Meaning of Dharma:

Dharma is not a religion for Upadhyay. In fact dharma is a wide term for him which means many religions. for him a religion is a system of worship and there are many religions that are presented in this land However in spite of all these religions, sects and system of worship Dharma is only one. He

believed, Dharma is that which is good for everyone and then take him far away from salvation. Dharma is what that sustains entire world. It is concerned with all dimensions of life.

He considered that Dharma was not only necessarily with the majority or with the people but Dharma is universal and eternal as well. According to him in the definition of democratic government, government of the people, by the people and for the people, 'of the people stands for independence, by standing for democracy and for stands for Dharma.' Dharma has enough moral and ethical values to keep entire world active.

Pandit Deendayal Upadhyaya and economic development:

His economic philosophy is based on indigenous production and economic democracy. According to him the economy should not be developed in such a way that dilutes the humanity of humans. as per his opinion objective of economy is to fulfill the people's need and growth of life. Production of goods must be limited as much as required. He used to say that the country must focus on that production should be followed by consumption. He was in the favour of balance exploitation of natural resources of natural resources. He believed that we should use natural resources rather than exploit these resources. If production increases limitlessly it would not be sustained itself. So take out only that much it can be replenished by nature itself. He had a very positive attitude towards the agro based economy. According to him, big economies are not fit for sustainable development. Land holding rights must be given to cultivators. He was strongly in the favour of cooperative agriculture. He neglected the commercialization of food grains in the country because it will lead to poverty. He favored the self-reliant economy of the country with least dependency on imports. He argued that machines could be helpers of humans but could not be competitors because its use will promote unemployment. In this regard he had a similar thought to Mahatma Gandhi. according to him cottage industries should be the base for development. he rationally analyzed the first and second five-year plan of the Nehru government. He was not in favour of quick development but supports normal and gradual rate of development. He disliked both models of economy communist and capitalist. he focused on balanced development of human that would like to let to prosperity in the country. His economic philosophy can be proved helpful in solving our present economic concerns. According to him human needs should be the center of economic development not human greed. His famous books are following

1. Political diary
2. Rastra Chintan

Similarities between Deendayal Ji and Gandhi Ji on development model: -

His model of economic development seems to be very similar to Gandhiji's model of economic development. It was based on his famous thought. **The thought was, " Earth has efficient resources to satisfy everyone's need not everyone's greed."** In simple words we can say that country has always enough resources in proportion to population. Another prominent point is that both of them were supporter of development of cottage industries. Definitely it might be sufficient to free country from rural poverty and unemployment. But irony is that no government since independence take honest step in this regard. Both of these great leaders had either directly or indirectly in favor of cooperative agriculture.

Cooperative farming is a method of practicing agriculture in which all peasants of a village work and produce together. Produce is divided among the peasants on equal basis. In such practice resources are

pulled and this can be utilized to its optimum level. However, this practice has been implemented by many states in India but did not prove much effective due to a couple of issues. Despite all of this, their idea of cooperative farming cannot be thoroughly neglected. In spite of having the world's second largest irrigable land our share in global agro-based commodity export is just 3 %. One of its reasons is that India does not have a stable agriculture produce export policy which serves the interest of our farmers. Government generally tilts towards consumers who are more vocal in nature. Such a stand negatively impacts our export and trade balance also.

It can be said their models were never implemented in a letter and spirit otherwise results would have been different.

His contribution education:

He had a deep faith that education would be enough to bring change and development of human society. He was also a brilliant student and achieved many scholarships. In his opinion, foreign ideology, foreign life values, and foreign influence act as impediments in the growth of any country. He believed that inclusion of the English language in the Indian education system had been disregarded of the spirit of the nation so he promoted change in that education system. He was a firm believer that educational and life values are developed as per the objectives of society. We need to develop our own values and value mechanism. He told that education must be capable in formation of such circumstances that develop the multidimensional character of students. The basics of his education philosophy was nationalism. According to him, India not only represents geographical entities but also unity in diversity, so India is much more than a country for him. He supported religious education as part of education and neglected secular education in the Indian context. For him, religion is not only ritual but also moral duty and righteousness. Education was compulsory for social welfare and development of the country.

His literary contribution:

Pandit Deendayal was a multi-skilled individual. His literary contribution was very broad and based on a multidisciplinary approach. He wrote a couple of philosophical books. He rationally analyzed the policy of the first and second five-year plan, its promises and performance very well. He vehemently criticized Indira Gandhi government decision to devalue Indian currency and wrote a book over its impact and implications. Except it translated the biography of Dr K.B. Hedgewar from Marathi to Hindi. His literary contributions are following.

1. Samrat Chandragupta 1946
2. Akhand Bharat (1952)
3. Two plans, promises, performance and perspectives (1958)
4. Devaluation: A great fall (1966)
5. Rastra Chintan
6. Swadesh (daily)
7. Panchajanya (monthly)
8. Integral humanism:-An analysis of basic elements

Thus, his literary works revolve around the country, society, economy and its contemporary concerns.

Integral humanism and its relevancy in present context:-

Aim of integral humanism is to assure dignified life of every individual by balancing need of a person and entire society. It supports sustainable consumption of natural resources not exploitation of these

resources. At present a huge population has to spent their life below poverty, hunger and malnutrition. If we analyze the different model of economic development none of these models provide outcome according to expectations. So, today's modern world is looking for a model that is uniform, integrated and sustainable in itself Integral humanism has these merits in its nature that can led to the world to development of a last person in line.

Integral humanism not only enhances political but also socio economic and cultural democracy and freedom. This philosophy promotes diversity and sustainability also. This can play divisive role in development and seems to be most suitable model of development for a country like India that has endless diversity. Indeed his philosophy will always remain relevant for all underdeveloped and least develop countries in the world. It will work effectively in tackling negative impact of consumerism that is being faced by society in India people don't buy goods and services as per their need but demonstrate to others.

In fact his idea of integral humanism might act as a key in solving conflicts in the country as well as in the world in the present scenario. In the country, we have conflicts related to caste, religion, region language, ethnicity, distribution of revenue among the states and natural resources like water among the states etc. To solve these issues, there is an urgent need to become a real humanist and follow his path of humanism in two true senses. Otherwise humanism will remain confined only as an ideal thought which does not have any social and political utility. Except it, his thought of humanism gives us an inherent message to all that in a race of becoming **5 trillion**-dollar economy will we forget our 1/3 population who is still facing acute shortage of basic needs. What we will do by achieving such economic development that does not allow equality in reality.

Indeed, there is an urgent requirement to develop an indigenous approach to solve issues in the country rather than to apply solutions that have been brought from west. Otherwise degradation of Indian culture will continue.

Again, it is significant to underline that inspiring thought of a reputed leader like Deendayal Upadhyaya Ji should not remain trapped only to books and research papers. These thoughts must be reached to common citizens who have an aim to see India as Vishwa guru again.

Conclusion:

He made a significant contribution in the academics. After Gandhiji, he may be only political thinker who linked the Indian culture and knowledge tradition. He believed in the welfare of the masses and Sanatan traditions. He had multi-disciplinary understanding towards contemporary issues. His philosophy of integral humanism has been very well organized. He chose politics as a way of social welfare. He tried to spread his thoughts to the masses through journalism. he took up the slogan of nationalism to the remote areas.

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