

Deendayal Upadhyay's Philosophy of Integral Humanism

Dr. Navendu Shekhar*

Introduction

Integral Humanism is the philosophy of the one and only relationship between human life and the entire creation. Its full scientific explanation was done by Pandit Deendayal Upadhyay. Integral Humanism is the guiding philosophy of the Rashtriya Swayamsevak Sangh.

The historic event in the history of Bharatiya Jana Sangh took place in the Vijayawada session of 1965 where Deendayal Ji presented his Integral Humanism Philosophy. After four months of that from April 22 to 25, 1965, in Mumbai he delivered four lectures explaining his PIH on social, political, economic and agriculture issues which were later compiled and are now known as his philosophy of Integral Humanism. All the delegates present in this convention accepted the integrated human philosophy with a sound voice. It cannot be compared with communism, socialism, capitalism. Integral humanism should not even be seen as an issue. If we call it Integral Human Philosophy, it would be more appropriate, but due to the modern term it is prevalent as Integral Humanism.

Integral humanism, which has its roots in the non-dualistic philosophy of Advaita Vedanta, promoted the idea that all souls, whether they are human, animal, or plant origin, are one. All people were seen as being a part of this single organic whole, rejecting the inherent diversity based on race, colour, caste, or religion, and sharing a similar awareness of national thought. Putting this into a political context, either then or now, it indicated that people of all different faiths and sects, including Hindus, Muslims, and Christians, are fundamentally one and that their inherent unity should be built on this shared understanding of "Rashtriyata."

Integral humanism is a notion that can be explained by a spiral circle with a person in the center, A circle attached to the individual family, a circle attached to the family society, caste, then the nation, the world and then, he has incorporated the infinite universe into himself. In this monolithic shape, from one metal, the second then the third from the other goes on developing. All are complementary and natural allies of each other while fulfilling their objectives by connecting with each other. There is no conflict in them.

**Assistant Professor, Mata Sundri College for Women, University of Delhi*