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Research Article

Pandit Deendyal Upadhyaya philosophy on Bhartiya as Universal Cultural Architecture and Vasudev Kutumbkam

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Abstract-: Bharat and Bhartiya are inseparable and diverse as its culture, language and communication patterns. "Sanatan parampra" is root of Bhartiya that encourages the concept of "Vasudev Kutumbkam" (the world is one family) which is being profoundly explained by Pandit Deendyal Upadhyaya with term "Integral humanism" that focuses on holistic development of an individual, which is also evident in our historical scriptures. The Sanatan culture advocated by Pandit Deendyal Upadhyaya aims at building holistic approach. Today, this Integral humanism can be achieved through our Bhartiya communication system.

Keywords-: Sanatan parampra, foundation, Integral humanism, creative, communication.

Introduction-: Pandit Deendyal Upadhyaya (1916–1968) was a seminal Indian thinker, philosopher, and political leader whose intellectual legacy continues to shape India's political landscape. Renowned for his tenure as the 10th President of the Bharatiya Jana Sangh (BJS). 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. Upadhyaya articulated a distinctive ideological framework known as "Integral Humanism." This pioneering concept sought to redefine India's socio-political and economic systems by drawing on the nation's rich spiritual, ethical, and cultural traditions. His political thought challenged the prevailing Western paradigms and presented an alternative vision of development that emphasized holistic human progress under the term coined by him "Integral Humanism". Even today the influence of Upadhyaya's ideas is evident in contemporary debates surrounding Indian identity, governance, and socio-economic policy. Pandit ji also emphasized on the departure of Western ideologies that offered limited understanding of human life, drawing walls between the basic needs and happiness of both individual and the nation. The core principles of integral humanism concept show firm divergences with the materialistic ideologies prevalent in the Western countries. Pandit ji emphasized on a society in where individual's spiritual, moral, and material dimensions are seen as interdependent and essential to the well-being of the nation.

The concept of Vasudhaiva Kutumbkam is originally taken from the Vedic scripture Maha Upanishad (Chapter 6, Verse 72) and in Sanskrit fables, Panchatantra. Nurturing an understanding that the whole of humanity is one family.

Bharatiya, for Upadhyaya, is not merely a concept tied to territorial nationalism or ethnic exclusivity but a profound understanding of India's cultural ethos, encompassing its spiritual, philosophical, and social heritage. According to Upadhyaya, Bharatiya is characterized by its cultural pluralism, with a deep emphasis on the harmonious coexistence of diverse traditions, religions, and communities. He argued that India's ancient wisdom, expressed through its dharma, upholds values such as ahimsa (non-violence), satya (truth), and seva (selfless service), which transcend national borders and resonate on a global level. These universal values form the backbone of Bharatiya, offering a model of peaceful coexistence for the world at large.

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. 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.

Literature Review

This study on Deendyal Upadhyaya, states that he was the leader who presented political philosophy called "Integral humanism". The philosophy is based on the Sanskrit concept of "Dharma" which encompasses virtue, wealth, desire, and heaven. The Indian national identity is rooted in "Sanatan Dharma" and is referred to as the "Hindu Rashtra" bounded by Dharma. Deendyal stressed the importance of national reawakening and cultural unity, which is the basis of existence as a nation.*

K.K Aziz in his book The Political Philosophy of Pandit Deendyal Upadhyaya assert that Upadhyaya's ideas represented a blend of nationalism and humanism. His emphasis on spirituality over materialism aligned with a critique of Western materialistic values, advocating instead for an indigenous approach that integrates ethical, cultural, and economic dimensions of life.

Upadhyaya's thoughts as discussed in the work of T.R. Sharma in The Philosophy of Integral Humanism, elaborates on the Indian conception of

holistic development. Here, the spiritual aspect of culture is not viewed as separate from economic or political matters, which contrasts sharply with Western models of development. This integrated vision of human progress is core to Upadhyaya's understanding of Bharatiyyata as a universal philosophy. He has also pointed out that the concept of Total Revolution of Jayaprakash Narayan was restricted to Indian society only while Integral Humanism of Deendyal Upadhyaya has wider scope embracing within its ambit not only Indian society but also humanity as a whole.**

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Inspired by Bhau Rao Deoras, in 1947, Pandit Deendyal Upadhyaya established the "Rashtra Dharma Prakashan" in Lucknow, under which the monthly magazine "Rashtra Dharma" began to be published and circulated. Later, the "Panchjanya" weekly and the daily newspaper "Swadesh" were also published from there. Pandit Deendyal Upadhyaya was also a talented writer and author. In 1946, when the need arose to convey his ideology to the teenagers associated with the Sangh in simple words, Pandit Ji, without telling anyone, stayed up all night and wrote a novel titled "Samrat Chandragupt," centered around Chanakya and Emperor Chandragupt. The next morning, when he handed the book to Bhau Rao Ji, everyone was astonished. After the success of this novel, there was a demand for similar writings for the youth. Following this, he wrote his second novel titled "Jagadguru Shankaracharya." (pt deendyal upadhyay the pioneer of cultural nationalism - Prabhasakshi latest news in hindi)

The concept of Vasudev Kutumbkam, which Upadhyaya often referenced from ancient Indian texts like the Maitri Upanishad, emphasizes the idea that the entire world is one family. This idea is rooted in India's tradition of universalism and cosmopolitanism, transcending the boundaries of race, religion, and nation. Upadhyaya saw this vision as critical to global peace, arguing that only through recognizing the interconnectedness of all people could humanity overcome the divisiveness and conflict plaguing the world. Scholars like Ashok Kumar in Vasudev Kutumbkam:

Objectives:-

- To Study the oration skills of Pt. Deendyal Upadhyaya.
- Examining integral humanism and Vasudev kutumbkam concepts in contemporary world.
- To analyse Bhartiyyata as a universal culture.
- Understand the importance of Deen Dayal ji's ideologies in contemporary scenario.

Research Methodology:-

§ Content Analysis

Explore the themes, tone, and ethical considerations of the writings and editorials of Pt. Deendyal Upadhyaya. It also observe the trends in his writings and try to find out their relevance in present period.

Hermeneutics

Analyzing and interpretation of ancient scriptures, wisdom literatures, and philosophic texts with reference to Pt. Deen Dayal's philosophy.

§ Analysis and Interpretations

Pandit ji has combined religion with governance stating that Dharma (the principle of moral duties and righteousness) becomes the guiding force behind both individual and nation building at all the levels i.e social, political, personal and national levels. His concept of the Integral

Humanism are basically four aspects (Purusharthas) of Sanatan culture i.e Bhartiyyata which are: - Dharma, Kama, Artha and Moksha. Purushartha encourages actions while unattached to fruits. Further, both of the concepts illustrated by him combines all four important prospects of human life namely the body, mind, intelligence, and soul. Thus, making human existence meaningful with a holistic developmental approach.

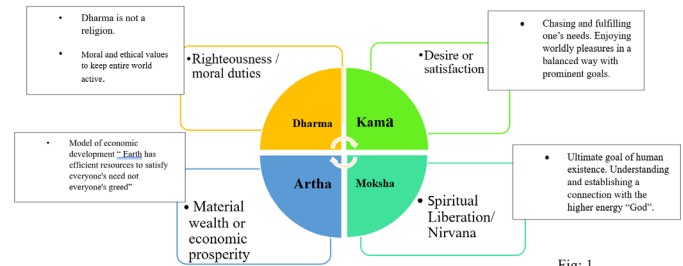


Fig: 1

- Dharma, aligns human action with universal energy. And setting a person to bear his duties and responsibilities in a rightful manner.
- Kama, chasing and fulfilling one's needs. Enjoying worldly pleasures in a balanced way with prominent goals.
- Artha, a capitalistic approach to ensure communal and personal well-being for a fruitful life.
- Moksha / Nirvana, reflects the last or the ultimate goal of human existence. Understanding and establishing a connection with the higher energy "God".

This ideology of Pandit Deendyal Upadhyay has its deep roots in sanatana sanskriti. The focus is on the holistic development of an individual, focused on basic and real requirements of a human, from worldly needs to spiritual connection. Experiencing all worldly things and then connecting back to the origin. This concept, can be achieved through intra communication as at every step one has to communicate himself the 4 basic aspects of life. On the other hand, western ideologies which greatly stressed on the materialistic approach of the man and overshadowing spiritual growth. Parting worldly requirements and spiritual necessities. Due to which these western ideologies can not be termed as the building blocks of a meaningful society, as they fail to understand the fact that "everything is temporary on this earth" which is also mentioned in Bhagvad Gita by Shri Krishn. In the contemporary world if this approach of Shri Krishn and Pandit Deendyal Upadhyaya is firmly kept in mind India could again become a center of the social, political, and economic excellence.

Vasudev Kutumbkam, which states "the entire world is my family". Pandit Deendyal Upadhyay took this concept one step forward with a wider vision of "one India" and service for all. Pandit ji's ideology was based on sense of responsibility for each and every creature and accepting whole earth and its nature as their own family. Our present Prime Minister Sri Narendra Modi has also incorporated the vision of Vasudev Kutumbkam in G-20 which translates "One Earth, One Family, One Future" to promote universal oneness among all. Various international organizations such as United Nations Organization, World Wide Fund for Nature, World health organization etc, which have been working for wider goals for humanity. Such philosophy of Bharat which is deep rooted in acceptance and mutual respect, aims to improve the global issues. Instead, a collective responsibility would emerge, rooted in intrinsic values of shared care and stewardship.

Deendyal Upadhyaya's Integral Humanism philosophy is a worldview that rejects the idea of inherent differences based on race, colour, caste, or religion, and sees all individuals as part of one organic whole with a shared national consciousness. This holistic ideology emphasizes the development of individuals and society, focusing on moral and spiritual growth in addition to material progress.

Bhartiyyata as Universal Cultural Architecture?

1) Avoiding individualist and national encroachment.

- Diminishing individualistic and nationalistic boundaries.
- Collective well-being.
- Shared responsibility.

It gives whole world a message of humanity and considers whole earth as one family. Thus, avoiding individualist and national encroachment. The concept promotes a universal message of humanity, urging individuals to view the entire world as a single, interconnected family. This perspective transcends individualistic and nationalistic boundaries, emphasizing collective well-being over self-centered or national interests. By fostering a sense of global unity, it encourages collaboration, empathy, and mutual respect across cultures and nations. The idea challenges the divisive nature of nationalism and prioritizes the common good of all people, advocating for a shared responsibility in addressing global issues. This inclusive worldview seeks to cultivate harmony, peace, and understanding on a global scale, fostering cooperation for the collective benefit of humanity.

2) Avoiding overshadowing

- Inclusivity
- Originality

Never overshadowed other culture, religion, language, political point of views, and encouraged brotherhood, unity. The philosophy steadfastly upholds the principle of inclusivity, never seeking to overshadow or diminish the significance of other cultures, religions, languages, or political viewpoints. Rather, it celebrates diversity and encourages mutual respect and understanding among different societal groups. By advocating for an environment where varied perspectives can coexist harmoniously, it fosters a sense of brotherhood and unity that transcends divisions. This approach not only promotes the peaceful coexistence of different ideologies but also highlights the importance of dialogue and empathy. In this manner, it cultivates a global community grounded in respect, cooperation, and collective progress, strengthening the bonds between individuals and societies.

How he conveyed his ideologies effectively?

Pandit Deendyal Upadhyaya wrote many books addressed people several times one thing that has played significant role in their success was his effective speaking. That included effective way of broadcasting information and connecting with the receiver. Pandit Deendyal Upadhyaya's speaking skills reflects the elements of Bharat Muni's Sadharanika Model that is based on emotional connection and mutual understanding between the speaker and the receiver. This model aligns with Pandit Deendyal Upadhyaya's concept of Integral Humanism, which advocates for the integration of all dimensions of human existence —spiritual, social, economic, and cultural aspects, thus treating body needs and soul requirements as one. Integral Humanism encourages a balanced approach to development, emphasizing the importance of self-reliance and social harmony, while also fostering global unity.

Keen observer, Pandit Deendyal Upadhyaya was a keen observer, due to which he was able to understand and know what people and nation requires and what kind of policies could be brought to uplift the nation.

Ethics, Pandit ji was a follower of dharma and the ethics of governance were always in his mind, his words and his actions carried a credibility which is a basic requirement of every journalist or a speaker even today.

Emotional connection, another prominent aspect of Pandit ji's speaking skill was he was able to build a emotional connection with listener. Because being a keen observer, ethically correct and credible develops a mutual understanding and a reliable emotional connection between the speaker and receiver.

Objectivity, the basic requirement of every journalist, writer or speaker is clarity in the thoughts in what he is delivering and must stick to the objective of the thoughts while writing or delivering the views. This important quality of today's journalists is getting diminishing today. Due to which readers, viewers and listeners are gradually losing interest in valuable and ethically correct things.

Climax, he knew how to set environment and generate a sense of curiosity in the listener with ethically correct, clear objectivity to bring a positive change in the society.

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