# BJJJULY 2025 VOL 46

# EKATMA MANAA DARSHAN

DHARMA · DARSHAN · DRISHTI



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Pandit Deendayal Upadhyaya's mantra of moving on with the times with the confidence of a victor and resolve of penance is still relevant; we move ahead with that mantra in mind."

"

- PM Shri NarendraModi

# "

Yes, Democracy Can Deliver. Yes, Democracy Has Delivered.



Remarks of Prime Minister **Shri Narendra Modi** at United Nations General Assembly Today is the birth anniversary of Pandit Deen Dayal Upadhyay ji, the father of Ekatma Manav Darshan, i.e. Integral Humanism. That is, the co-journey of development and expansion from self to collective.

Expansion of the self, moving from the individual to society, the nation, and entire humanity; this contemplation is dedicated to Antyodaya. Antyodaya is defined as 'where no one is left behind' in today's context.

With this spirit, India today is moving ahead on the path of Integrated, Equitable Development. Development must be all-inclusive,

all-encompassing, and all-pervasive; this is our priority.

Source: Address at the 76th session of the United Nations General Assembly, 25th September 2021

# Remarks of the BJP President **Shri J.P Nadda**

Today, if we observe the principle of 'Antyodaya' alongside the policy of 'Sabka Saath, Sabka Vikas, Sabka Vishwas, Sabka Prayas', it represents the modern embodiment of Deendayal Ji's philosophy of Integral Humanism. The BJP government in India is working for the welfare of the last person in the queue. Deendayal Ji used to say that the true identity of a nation lies in how it treats the person standing at the very end of society. Inspired by this very philosophy, the principle of Antyodaya has been implemented on the ground by the Hon'ble Prime Minister Shri Narendra Modi. The seed sown by Deendayal Upadhyay ji is now advancing through governance under the leadership of Prime Minister Shri Narendra Modi, but it must grow into a banyan tree that guides not only India but the entire world.

> Source: Speech at the national commemorative seminar on 60 years of Integral Humanism Lectures.

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### Message from the BJYM National President Shri Tejasvi Surya

Sixty years ago, in April 1965, Pandit Deendayal Upadhyaya delivered the historic lectures on Ekatma Manav Darshan, or Integral Humanism, which would go on to become the ideological foundation of the Bharatiya Jana Sangh and, later, the Bharatiya Janata Party. More than a political philosophy, Integral Humanism is a civilisational response to the crises of modernity, materialism, and cultural rootlessness. It is as relevant today as it was in 1965, perhaps even more so, as India stands at the cusp of becoming a global power rooted in its civilizational identity.

Panditji's asserted that imported ideologies, such as capitalism and communism, are alien to the Indian ethos. Capitalism glorifies unrestrained consumption, while communism erases the

individual in favour of the collective. Both are materialist frameworks that ignore the spiritual and cultural core of human life. In contrast, Ekatma Manav Darshan sees man not just as an economic being but as a spiritual, cultural, and moral being, embedded in a familial, social, and national context. Integral Humanism proposes a model of development that is decentralised, self-reliant, and aligned with India's civilisational values. It advocates Antyodaya, the upliftment of the last person, as the touchstone of policy. It stresses Swadeshi not as protectionism, but as a means of empowering communities and ensuring cultural continuity. For Panditji, nationalism was not a mere political slogan; it was a manifestation of Dharma, the moral and cosmic order that sustains the nation.

Today, Prime Minister Shri Narendra Modi has ensured that the Ekatma Manav Darshan serves as the guiding framework for governance and the future vision of India from Antyodaya to Atmanirbharta. As young karyakartas, our mission is to take this ideology to every corner of the country. In an era when globalisation is being questioned again, and liberal democracies are facing crises of identity and purpose, Integral Humanism offers a third way. This path is deeply rooted yet boldly modern. It gives us the moral clarity to reject cultural nihilism and the intellectual framework to shape a society that is free, fair, and spiritually anchored.

On this 60th anniversary, let us not just remember his words but realise them through our work in policy, in politics, and public life. Let us be the generation that makes Ekatma Manav Darshan not just the ideological core of our party, but the guiding light of a new India.

#### Vande Mataram! **Tejasvi Surya**

MP Lok Sabha, Bengaluru South

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# E D I T O R I A L



This year marks six decades since Pandit Deendayal Upadhyaya delivered his seminal lectures on Ekatma Manav Darshan/Integral Humanism, a moment that quietly but decisively reshaped the ideological foundations of Indian politics. While the political discourse of the 1960s was dominated by the binary of Western liberal capitalism and Soviet-style socialism, Pandit Deendayal offered a bold third path rooted not in imported isms, but in India's civilisational wisdom. Delivered over four days in April 1965 at Mumbai, these lectures laid the intellectual cornerstone of the Bharatiya Jana Sangh and continue to inspire the Bharatiya Janata Party to this day. But Integral Humanism is not merely the ideological charter of a political party but a moral, spiritual, and cultural framework for nation-building.

At the heart of Ekatma Manav Darshan lies a simple but profound idea: that human beings cannot be reduced to economic units, nor society to a battleground of class struggle or market competition. True development must harmonise the physical, intellectual, emotional, and spiritual dimensions of life. The individual, society, and nation must grow together, organically, like parts of a living organism. This holistic vision stands in contrast to both the atomised individualism of the West and the collectivist coercion of communism. Pandit Deendayal was not anti-modern; he was anti-deracination. He urged India to modernise on its terms, drawing from its civilisational roots, respecting its cultural diversity, and remaining committed to Dharma as the moral compass of society. His advocacy for decentralisation, self-reliance, and village-based development prefigured many contemporary concerns about sustainability and localism. In many ways, his ideas

were far ahead of their time.

Today, as India enters Amrit Kaal with growing global stature and national confidence, Integral Humanism provides the philosophical clarity to steer this transformation. Prime Minister Shri Narendra Modi's call for Sabka Saath, Sabka Vikas, Sabka Vishwas, Sabka Prayas echoes the moral inclusivity and social harmony that lie at the core of this vision. In the last 11 years Prime Minister Modi has ensured that the policies and governance of India are woven around the Ekatma Manav Darshan.

For the youth of India this 60th anniversary is not just a time for commemoration, but for introspection and commitment. Are we building a model of development that respects our environment, traditions, and families? Are we crafting policies that empower the last citizen, not just the most powerful? Are we shaping a politics that is compassionate and culturally confident? Integral Humanism is a living philosophy, meant to evolve, adapt, and guide. Its rediscovery is essential

not just for ideological clarity, but for moral rejuvenation in our public life. In remembering Pandit Deendayal Upadhyaya today, we are reminded that the most radical act in Indian politics is to remain true to Bharat's soul.



20वीं सदी का समय वर्ष 1940 से 1950, संपूर्ण विश्व मार्क्सवाद के समाजवाद से और पश्चिम के पूंजीवाद से प्रभावित था, चारों तरफ पूंजीपतियों, औद्योगिकरण, बाज़ारवाद का बोलबाला था। ऐसे वक्त में एक महान नायक पंडित दीनदयाल उपाध्याय जी ने सनातन संस्कृति और भारत के मूल विचार की पहचान कर समाज में, "एकात्मक मानवदर्शन" और उसके प्रतिफल "अंत्योदय" के नवाचार का बीज बोया। 20वीं सदी का वह बीज आज 21 वीं सदी में फलीभूत होता नज़र आ रहा है। केंद्र की भाजपा सरकार में नरेंद्र मोदी, पंडित दीनदयाल जी के एकात्म मानवदर्शन और अंत्योदय को अपनी कार्यकुशलता से साकार कर भारत के विकास की गाथा लिख रहे हैं।

एकात्मक मानव दर्शन यानी एक ऐसा समाज जिसमें भारत को एक चैतन्य राष्ट्र के रूप में देखा जाए और भारतवासी उस बडे परिवार के सदस्य। यह एक ऐसा विचार है "जो जियो और जीने दो" को साकार करता है। जो मनुष्य में मनुष्यता को जगाता है। व्यक्ति, समाज और प्रकृति के बीच एकता, सद्भाव, समानता और सामजस्य पर केंद्रित यह दर्शन "सर्वे भवंतु सुखिना" का मूल है। यह दर्शन उच्च नैतिक मूल्यों का मानव जीवन में समावेश कर, मानव के सम्पूर्ण विकास पर बल देता है। जिसमें शरीर, मन, बुद्धि और आत्मा एकीकृत रूप में सम्मिलित है। एकात्म मानववाद न केवल राजनीतिक बल्कि आर्थिक एवं सामाजिक लोकतंत्र एवं स्वतंत्रता को भी बढाता है। विभिन्नता में एकता को बढाने वाला यह भाव अगर हमारी दिनचर्या और कार्यप्रणाली में निहित हो जाये तो सामाजिक मनभेद मिट जाएं। हर जाति, धर्म और श्रेणी के लोगों के बीच समरस भाव उत्पन्न हो, आर्थिक असमानता दूर हों। मानव सभ्यता और भारत देश के विकास का आधार केवल एकात्म मानव दर्शन को अपनाने से संभव हो सकता है ।

अप्रैल, 1965 में पंडित दीनदयाल उपाध्याय ने पहली बार रुईया महाविद्यालय में 'एकात्म मानवदर्शन' और 'अंत्योदय' जैसे विचारों की प्रस्तुति की थी, जो भविष्य में भारत की प्रगति की आत्मा, संस्कृति,

# एकात्म मानव दर्शन: सेवा,सुशासन और गरीब कल्याण के संकल्प का आधार

**डॉ सतीश पूनिया** प्रदेश प्रभारी भाजपा हरियाणा तथा पूर्व प्रदेश अध्यक्ष, भाजपा राजस्थान

पंडित दीनदयाल उपाध्याय 20वीं सदी के एक महान विचारक, राजनीतिक शख्सियत और कुशल संगठनकर्ता थे। उनका जीवन काल केवल 52 वर्षों का रहा, परन्तु अपने अंतिम समय से 3 वर्ष पूर्व 1965 में उन्होंने भारत को एक ऐसी विचारधारा दी, जो आज की वर्तमान भाजपा सरकार का आधार बनी। जनसंघ से भाजपा संंगठन की आधारशिला से लेकर वर्तमान भाजपा संंगठन तक के सफ़र में पंडित दीनदयाल उपाध्याय जी की विचारधारा भाजपा के मजबूत संंगठनात्मक सरंचना, कार्यकर्ताओं का व्यक्तित्व निर्माण, राष्ट्रीयता की भावना से ओत-प्रोत संंगठन का वैचारिक दृष्टिकोण भी उन्हीं की देन है। एकात्म मानववाद ही भारतीय जनता पार्टी की मूल विचारधारा है, पिछले 11 वर्षों से प्रधानमंत्री नरेंद्र मोदी इसी विचारधारा को आत्मसात करके नए सशक्त, आत्मनिर्भर, विश्वगुरु भारत का निर्माण कर रहे हैं।

> **मेरा घर, मेरा सम्मान** बढ़ी सुरक्षा, बढ़ा आत्मविश्वास YM Magazine | 07 ————

लाज मान सुमावति देवी लाज मान सिवान नगर परिषद विकास, मानवीय मूल्यों को जनता में बढ़ाने के साथ-साथ, अंतरराष्ट्रीय स्तर पर भारत की साख़ को दिशा देनेवाला था। "पंडित दीनदयाल उपाध्याय जी ने भारतीय राजनीति में एक अनोखी विचारधारा का प्रवाह किया। अंत्योदय वास्तव में एकात्म मानववाद का अभिन्न अंग है। समाज के हर वर्ग में समानता का भाव, अंत्योदय अंतिम व्यक्ति तक विकास का लाभ पहुँचने, दलित-शोषित-गरीब जनता को लाभ दे मेन स्ट्रीम में लाने से ही संभव होगा। 'एकात्म मानवदर्शन' और 'अंत्योदय' जैसे सिद्धांत प्रस्तुत कर उन्होंने समाज के अंतिम व्यक्ति के विकास का मार्ग प्रशस्त किया।

आज माननीय प्रधानमंत्री श्री नरेंद्र मोदी की कार्यप्रणाली में, उनके नेतृत्व में चल रही केंद्र की भाजपा सरकार के कार्यों में एकात्म मानवदर्शन का स्पष्ट प्रभाव दिखाई देता है। आज राष्ट्रीय और राज्य स्तर पर चल रही विभिन्न योजनाओं में पंडित दीनदयाल जी के मूल्यों की झलक मिलती है। 81 करोड़ लोगों को मुफ्त अन्न लाभ, प्रधानमंत्री आवास योजना के तहत गरीबों को रहने के लिए आवास

जैसी मूलभूत आवश्यकताओं की पूर्ति अंत्योदय के सिद्धांत पर ही आधारित हैं। प्रत्येक बालक को शिक्षा, स्वरोजगार, हस्तकला एवं कुटीर उद्योगों को बढ़ावा, जन-जातीय समूहों का उत्थान, नागरिकों की सामाजिक सुरक्षा यह सब एकात्म मानवदर्शन ही है। इन सभी बातों को समाज के अंतिम व्यक्ति तक पहुँचाने के लिए हमारी सरकार प्रतिबद्ध है। पंडित जी के विचार केवल सैद्धांतिक नहीं थे, बल्कि उन्होंने आम आदमी के उत्थान के लिए क्रियाशील मार्ग भी दिखाया। आज जब हम उनके विचारों की पूनः समीक्षा कर रहे हैं, तब हमें अपने कार्यों में उनका प्रतिबिंब दिखाता है। वर्तमान केंद्र सरकार पंडित दीनदयाल जी की आर्थिक सोच के साथ-साथ भू-सांस्कृतिक राष्ट्रवाद, भारत का स्व, लोकमत परिष्कार और भारत के विकास की नई परिभाषा रच रहे हैं। नरेंद्र मोदी की कार्य शैली में एकात्म मानववाद की झलक साफ़-साफ़ दिखती हैं।

"अखंड मानवता" या "Integral Humanity" को मोदी जी की कार्यशैली से इसे समझा जा सकता है। नरेंद्र मोदी ने 11 वर्षों की सरकार में "अखंड मानवता" का परिचय दलित, शोषित और दबे-कुचले वर्ग के व्यक्तियों के लिए उत्थान के कार्य कर, समाज में समानता और समरसता को बढ़ावा दे और राष्ट्रीय एवं अंतरराष्ट्रीय स्तर पर शांति और समझ का परिचय दे कर निभाया।

"सामाजिक समरसता" नरेंद्र मोदी की कार्यशैली में "अखंड मानवता" का बहुत बड़ा हिस्सा उनके समाज में समरसता लाने के प्रयासों में छिपा हुआ है। उनके प्रधानमंत्री बनने के बाद, उन्होंने कई योजनाएं शुरू कीं जो गरीब, असहाय और वंचित वर्गों को मुख्यधारा में लाने के लिए शुरू की गई थीं, जैसे प्रधानमंत्री आवास योजना, जन धन योजना, जन औषधि केंद्र, आयुष्मान योजना, उज्ज्वला योजना, पूर्वोत्तर राज्यों के विकास की अनेक योजनायें, जन जातीय समूह के उत्थान की योजनाए, स्वच्छ भारत अभियान, शौचालय निर्माण आदि अनेक योजनाएं । इन योजनाओं से उन्होंने समाज के हर वर्ग की भलाई को प्राथमिकता दी है।

अंतरराष्ट्रीय दृष्टिकोण मोदी जी का अंतरराष्ट्रीय दृष्टिकोण भी "अखंड मानवता" के सिद्धांत से जुड़ा हुआ है। वह हमेशा अपने विदेशी दौरे पर न केवल भारत का गौरव बढ़ाते हैं, बल्कि वैश्विक स्तर पर शांति, विकास, और सहयोग की बात करते हैं। उनका मानना है कि दुनिया के विभिन्न देशों के बीच समझ और सहयोग बढ़ाना, सभी मानवता के लिए फायदे का सौदा है। वसुधैव कुटुम्बकम – "दुनिया एक परिवार है" की भारतीय परंपरा को वह अंतरराष्ट्रीय स्तर पर प्रचारित करते हैं।

पर्यावरण संरक्षण नरेंद्र मोदी जी ने पर्यावरणीय संकट और जलवायु परिवर्तन पर भी ध्यान दिया है। उनके नेतृत्व में भारत ने वैश्विक स्तर पर पर्यावरण संरक्षण के लिए कई पहल की हैं, जैसे भारत का संकल्प 2030 और पेरिस समझौते के तहत अपने कार्बन उत्सर्जन को कम करने का लक्ष्य। यह पहल भी "अखंड मानवता" के सिद्धांत को समझाने में सहायक है, क्योंकि यह न केवल भारत, बल्कि पूरी दुनिया

के भले के लिए काम कर रही है।

पंडित दीनदयाल उपाध्याय जी के आर्थिक मजबूत ढांचा के विचार से प्रेरणा लेकर डिजिटल इंडिया और समावेशिता की पहल के तहत नरेंद्र मोदी जी ने हर व्यक्ति तक डिजिटल सेवाओं का लाभ पहुंचाने के लिए डिजिटल इंडिया का कदम उठाया। इन योजनाओं से न केवल शहरी क्षेत्रों में, बल्कि प्रामीण क्षेत्रों में भी विकास हुआ और सूचना की पहुंच हर किसी तक हो सकी। यह समावेशिता और मानवता के सिद्धांत को बढ़ावा देने वाली एक महत्वपूर्ण पहल है।

आर्थिक स्वावलंबन का विचार एकात्म मानव दर्शन से ही उपजा है । नरेंद्र मोदी ने भारत की हर महिला, युवा और प्रत्येक व्यक्ति को आर्थिक रूप से सुदृढ़ बनाने के

लिए स्वप्न देखा और उसे पूरा करने में जुट गए । ड्रोन दीदी, लखपति दीदी, स्किल इंडिया, वोकल फॉर लोकल, Ease Of Doing Business, स्वयं सहायता समूह और स्वरोजगार आदि योजनाओं से उनका स्वावलंबी भारत के सपने को साकार करने का सफल प्रयास जरी है।

राष्ट्रीय एकता मोदी जी के नेतृत्व की क्षमता है की आज देश का सदन कड़े फैसले लेने में एक जुट होकर खड़ा है । तीन तलाक, धारा 370 हटाना, देश के कानूनों में सकारात्मक बदलाव, राम मंदिर निर्माण, वक्फ़ बिल में बदलाव, ऑपरेशन सिन्दूर पर अंतरराष्ट्रीय स्तर पर सर्व दलीय डेलीगेशन जिसने राष्ट्रीय एकता और अखंडता को बढ़ावा दिया। राष्ट्रीय एकता भी पंडित दीनदयाल जी के एकात्म मानव दर्शन का अभिन्न अंग है । सबका साथ, सबका विकास मोदी सरकार की नीति एकात्म मानव दर्शन के सिद्धांतों पर आधारित है। इस तरह नरेंद्र मोदी जी की सरकार एकात्म मानव दर्शन के सिद्धांतों को लागू करने और भारत को एक मजबूत और समृद्ध राष्ट्र बनाने का प्रयास कर रही है।

अरलंड मानवता" या "Integral Humanity" को मोढी जी की कार्यशैली से इसे समझा जा सकता है। नरेंद्र मोढी ने 11 वर्षो की सरकार में "अरलंड मानवता" का परिचय ढलित, शोषित और ढबे-कुचले वर्ग के व्यक्तियों के लिए उत्थान के कार्य कर, समाज में समानता और समस्ता को बढ़ावा ढे और राष्ट्रीय एवं अंतरराष्ट्रीय स्तर पर शांति और समझ का परिचय ढे कर निभाया।

# संस्कृति केंद्रित राष्ट्र और उसकी एकात्म चेतना

#### लोकेन्द्र सिंह

माखनलाल चतुर्वेदी राष्ट्रीय पत्रकारिता एवं संचार विश्वविद्यालय में सहायक प्राध्यापक हैं

विश्व में भारत राष्ट्र की पहचान उसकी संस्कृति से रही है। संस्कृति भारत की आत्मा है। भारत की एकता का मुख्य आधार भी संस्कृति ही है। इसलिए भारत का राष्ट्रवाद दुनिया के दूसरे देशों के राष्ट्रवाद से अलग है। पश्चिम का राष्ट्रवाद बहुत नया है और यह राजनीति पर केंद्रित है। जबकि भारत का राष्ट्रवाद सनातन है और यह राजनीति पर नहीं, बल्कि संस्कृति केंद्रित है। हमें इसके प्रमाण संस्कृत साहित्य और अन्य क्षेत्रीय भाषाओं के साहित्य में भी मिलते हैं। सचाई तो यह है कि जब इंग्लैंड में नेशन, नेशनलिज्म और नेशनलटी जैसे शब्द प्रयोग में आना शुरू हुए, उसके कई शताब्दियों पहले संस्कृत वैदिक साहित्य में 'राष्ट्र' शब्द की अभिव्यक्ति हुई और यह यदा-कदा इस्तेमाल नहीं किया गया, बल्कि सैकड़ों वैदिक ऋचाओं में राष्ट्र शब्द का उल्लेख मिलता है। ऐतिहासिक रूप से देखें तो यूरोप में तीन-चार सौ वर्ष पूर्व एक प्रतिक्रियावादी और संघर्ष-पूर्ण अवधारणा के रूप में राष्ट्रवाद आया, जबकि भारत में यह न केवल कई सदियों पूर्व से है, वरन एक सहकारी और रचनात्मक अवधारणा है। स्पष्टतः पश्चिम का राष्ट्रवाद राजनीतिक है, जबकि भारत का सांस्कृतिक है।



भारत जब अलग-अलग जनपदों में बँटा था, अलग-अलग राजाओं के राज्य थे, तब भी दुनिया में हमारे देश की पहचान अलग-अलग राज्यों के रूप में नहीं, बल्कि 'एक संस्कृति' के आधार पर 'एक राष्ट्र भारत' के रूप में रही। यह जो एक संस्कृति है, भाषा, खान-पान और रहन-सहन की विविधता के बावजूद भारत को एकता के सूत्र में पिरोती है। इसलिए 'भारत की अवधारण' में भरोसा करने वाले विद्वान भारत के राष्ट्रवाद को 'सांस्कृतिक राष्ट्रवाद' या 'सांस्कृतिक राष्ट्रत्व' कहते हैं। राष्ट्रवाद को जगह राष्ट्रत्व अधिक उपयुक्त शब्द है। किसी भी अवधारणा या विचार के साथ जब 'इज्म' अर्थात् 'वाद' जुड़ जाता है, तब वह एक निश्चित दायरे में बंध जाती है। उसका स्वरूप संकीर्ण हो जाता है। जबकि तत्व के साथ यह समस्या नहीं। इसलिए भारत के राष्ट्रत्व को जर्मनी के राष्ट्रवाद के समकक्ष रखा जाना सर्वथा अनुचित है।

भारत की एकता एवं अखण्डता के लिए सांस्कृतिक राष्ट्रत्व आवश्यक है। जब तक हमारे मन में राष्ट्रत्व का भाव जाग्रत है, तब तक 'ब्रेकिंग इंडिया बिग्रेड' भारत को तोड़ नहीं सकतीं। अपनी संस्कृति पर गर्व का भाव मर जाए इसलिए ही भारत विरोधी मानसिकता के बुद्धिजीवी सांस्कृतिक राष्ट्रत्व को वर्षों से पश्चिम के राष्ट्रवाद के समकक्ष रखकर कन्याकुमारी से जम्मूकश्मीर तक सामान्य जनों के बीच बने एकात्म भाव को कमजोर करने का षड्यंत्र रचते रहे हैं। कम्युनिस्ट विचारधारा के राजनीतिक कार्यकर्ता एक संस्कृति के विचार को नकार कर बहुलतावादी संस्कृति के पक्षधर बनते हैं। अपनी बहुलतावादी संस्कृति के विचार को आगे बढ़ाने के प्रयास में उन्होंने उस भारत में भाषा, जाति और निवास के आधार पर भयंकर झगड़े खड़े कर दिए, जिस भारत में सभी विविधता सहकारिता भाव के साथ सुखपूर्वक रह रहीं थीं। भारत के राजनीतिक और सामाजिक संकटों का समाधान पाना है तो उसका एक ही रास्ता है, सांस्कृतिक राष्ट्रत्व की भावना को मजबूत करना और उसका अनुपालन करना।

भारत की संस्कृति को कमजोर करने और उसे समाप्त करने के लिए विभिन्न राजनीतिक विचारधाराएं षड्यंत्र करती रहती हैं। खासकर, यह राजनीतिक ताकतें भारत की मूल संस्कृति के विरुद्ध नयी अवधारणाएं खड़ी करती हैं। ऐसी अवधारणाएं, जिनसे भारत के सामान्य व्यक्ति के मन में अपनी सनातक संस्कृति के प्रति नकारात्मक भाव घर कर जाये। पंडित दीनदयाल उपाध्याय ने 'सांस्कृतिक राष्ट्रवाद : भारतीयता की अभिव्यक्ति' शीर्षक से लिखे अपने लेख में इस षड्यंत्र की ओर संकेत किया है, बल्कि यह कहना उचित होगा कि भारतीयता के विरुद्ध हो रही साजिश को उन्होंने उजागर किया है। उन्होंने लिखा है- 'भारत में एक ही संस्कृति रह सकती है; एक से अधिक संस्कृतियों का नारा देश के टुकड़े-टुकड़े कर हमारे जीवन का विनाश कर देगा। अत: मुस्लिम लीग का द्वि-संस्कृतिवाद, कांग्रेस का प्रच्छन्न द्वि-संस्कृतिवाद तथा साम्यवादियों का बहु-संस्कृतिवाद नहीं चल सकता।

आज तक एक-संस्कृतिवाद को सम्प्रदायवाद कहकर ठुकराया गया किन्तु अब कांग्रेस के विद्वान भी अपनी गलती समझकर एक-संस्कृतिवाद को अपना रहे हैं। इसी भावना और विचार से भारत की एकता तथा अखण्डता बनी रह सकती है, तभी हम अपनी सम्पूर्ण समस्याओं को सुलझा सकते हैं।' स्पष्ट होता है कि लाखों वर्षों से जो एक संस्कृति हमको जोड़े रखे रही, वह संस्कृति ही हमें आज की समस्याओं के समाधान दे सकी है। इसलिए जो राजनीतिक धाराएं एक-संस्कृतिवाद का विरोध करती हैं, उनके बरक्स एक-संस्कृतिवाद का समर्थन करने वाली राजनीति को मजबूत करना होगा। भारत इसी रास्ते पर चलकर आगे पहुँच सकता है।

भारत की जो आत्मा है, जिसे पंडित दीनदयाल उपाध्याय ने चिति कहा है, वह इस देश की संस्कृति है। गांधीवादी चिंतक धर्मपाल ने भी अपनी पुस्तक 'भारतीय चित्त, मानस और काल' में भारत के सांस्कृतिक पक्ष को रेखांकित करते हुए उसके मूल को समझाने का प्रयास किया है। उन्होंने स्पष्ट किया है कि जब तक हम भारत के चित्त को नहीं समझेंगे, उसे जानेंगे नहीं और उससे जुड़ेंगे नहीं, तब तक हम भारत को 'भारत' नहीं बना सकते।

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विश्व में भारत राष्ट्र की पहचान उसकी संस्कृति से रही है। संस्कृति भारत की आत्मा है। भारत की एकता का मुख्य आधार भी संस्कृति ही है। इसलिए भारत का राष्ट्रवाढ़ ढुनिया के ढूसरे ढेशों के राष्ट्रवाढ़ से अलग है।" भारत अपने जीवन मूल्यों, प्राचीन संस्कृति, रीतिरिवाज़, प्रकृति के प्रति समर्पण, सनातन विचार, धार्मिक आस्थाओं के लिए प्रसिद्ध है। अनेक आततताइयों ने भारत पर कुदृष्टि डाली, आक्रमण किए, भारतीयों को तोड़ने का प्रयास किया, हमें हमारी पद्धतियों और संस्कृति से डिगाना चाहा। परन्तु भारत का मूल हर भारतीय के अवचेतन में समाहित है; जिसे मिटा पाना, भुला पाना किसी बाहरी शक्ति के बस की बात नहीं । भारत में अनेक विदेशी विचारों ने अनेकों बार पनपने की कोशिशे की परन्तु भारतीय होने का भाव उन विचारों से हमेशा प्रबल रहा| "वसुधैव कुटुम्बकम" और "विभिन्नता में एकता" का भाव सदैव विजयी रहा। भारत में जब कबीलों, राजा-रजवाड़ों का समय तब भी और स्वतंत्रता आंदोलनों से लेकर स्वतंत्रता के बाद भी हमारी आध्यात्मिक, आर्थिक और राजनितिक विचार धारा भारतीय परिवेश के मूल से प्रभावित रही।

# दर्शन से दिशा तक: एकात्म मानववाद और मोदी युग

**एडवोकेट नेहा धवन** प्रदेश प्रवक्ता, भाजपा हरियाणा

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1950 से 1960 का दशक 20वीं सदी, जब पूरा विश्व राजनितिक द्वन्द, सामजिक भेदभाव और असमानता के द्वन्द से गुज़र रहा था। तब भारत के एक महान विचारक, राजनेता पंडित दीनदयाल उपाध्याय के द्वारा एक महत्वपूर्ण विचारधारा, जो भारतीय संस्कृति और मूल्यों पर आधारित थी – "एकात्म मानव दर्शन" प्रस्तुत की गई। पंडित दीनदयाल उपाध्याय जो स्वतंत्रता सेनानी थे, राष्ट्रीय स्वयं सेवक संघ के प्रचारक एवं राजनैतिक दल जन संघ के संस्थापक सदस्य थे। जन संघ जो आगे चल कर भारतीय जनता पार्टी बनी। आज पंडित दीनदयाल उपाध्याय को एक राजनेता की संज्ञा ना देकर राष्ट्र ऋषि की संज्ञा दी जा रही है। क्यूंकि उनके द्वारा प्रतिपादित एकात्म मानव वाद का विचार आज की भारतीय जनता पार्टी का मूल विचार बना| जिस दर्शन पर चल कर वर्तमान केंद्र की एनडीए की सरकार जनता के लिए विकास और उत्थान के कार्य करने में जुटी है वह एकात्म मानव दर्शन ही है। यह दर्शन व्यक्ति, समाज और राष्ट्र की एकता और समृद्धि का लक्ष्य। आइये इसे विस्तार से जानते हैं -

पं. दीनदयाल उपाध्याय जी ने बताया कि एकात्म मानववाद के चिंतन और दृष्टिकोण को आधार बना भारतीय संस्कृति, व्यक्ति और समाज, राजनीति और अर्थनीति को नए आयाम दिए जा सकते हैं। उनके सिद्धांत का आधार हैं कि जो हमारा है उसे युगानुकूल बनायें तथा जो बाहर का है उसे देशानुकूल बनाकर विचार करें। सम्पूर्ण समाज का 'ऐतिहासिक विकास' और 'राष्ट्रीय चरित्र', राजनीतिक संस्कृति का प्रत्यय (Concept) हैं। मानवता इसका आधारभूत पक्ष है। भारत में मानववाद के विचार पर महात्मा गांधी, राम मनोहर लोहिया और पं. दीनदयाल उपाध्याय ने अपने- अपने विचार दिए। गांधीजी के मानववादी चिंतन-विचार का उपसंहार डार्विन के 'उच्चतम लोगों के जीवन' (Survival of the Fittest) के लिए त्याग और हाब्स की अवधारणा, 'प्रत्येक का संघर्ष प्रत्येक से' (The Struggle against all) के विरुद्ध 'सत्याग्रह' पर आधारित है। यह बन्धुत्व, प्रेम, परस्पर सहयोग, संबंध एवं अहिंसा की चार विधाओं का समावेश है। गांधीजी का मानववाद एकतरफ बहुधार्मिक और नैतिक अवधारणाओं पर स्थिर है, तो दूसरी ओर पश्चिम के आधुनिक और उदारवादी अवधारणाओं का मिश्रण है। सत्याग्रह के विचार पर पं. दीनदयाल जी का मन्तव्य था कि पिछली शताब्दियों के आर्थिक चिंतन और उस पर आधारित अर्थव्यवस्था का यह परिणाम हुआ कि हाड़-मांस का वास्तविक मानव हमारी दृष्टि से ओझल हो गया यानि मानवता, मनुष्यता खत्म हो गई । पूँजीवादी, अर्थशास्त्री मनुष्य को मनुष्य ना मानकर, एक अर्थ लोलुप प्राणी (Object) मानकर चलता है। उसके सभी निर्णय आर्थिक दृष्टिकोण से होते हैं। जैसे पूंजीवाद ने अपना पांव पसारा पूंजीपतियों का आर्थिक लक्ष्य मुख्य उद्देश्य बन गया ।

भारतीय राजनीति में राजनीतिक दल और विचारधारा में विश्वास को मानव प्रतिष्ठा और स्वतंत्रता के साथ जोड़ते हुए पं. दीनदयाल जी ने कहा कि यदि ऐसा नहीं है तो लोकतंत्र नहीं है। राजनीति के विचार दर्शन में वे कहते हैं कि प्रजातंत्र स्वशासन की आत्मा है तथा सभी राजनीतिक दलों को अपने लिए इस आशय की संहिता पालन की आनिवार्यता करनी चाहिये। आर्थिक दृष्टि से मानव को केन्द्र में रखकर पं. दीनदयाल जी ने एकात्म मानववाद का अर्थ-दर्शन प्रस्तुत किया है। उनक मत था 'प्रत्येक को काम' सुदृढ़ अर्थव्यवस्था को लक्षित करेगा। उनके अनुसार समाज की ओर से जीवनयापन और विकास के लिए न्यूनतम की गारण्टी हर किसी को होनी ही चाहिये। यही एकात्म मानववाद का मूल है। वे उद्योगों के मशीनीकरण के विरोधी थे। उनके अर्थदर्शन का संवाद मानव से जुडा विषय था।



2047 का विश्व गुरु भारत। उनके अथक विकास के प्रयासों से भारत 4 ट्रिलियन डॉलर की संपत्ति का देश बना।

पं. दीनदयाल उपाध्याय जानते थे कि यह देश मेहनतकश लोगों का है, जो अपनी बुनियादी जरूरतों के लिए राज्य पर आश्रित कभी नहीं रहे हैं। लेकिन समाजवादी नीतियों से प्रभावित कांग्रेस की सरकारों ने सत्ता की शक्ति का दायरा बढ़ाने की होड़ में समाज की ताकत को राष्ट्रीयकरण के बूते अपने शिकंजे में ले लिया। दीनदयाल उपाध्याय के राजनीतिक शिष्य थे पूर्व पीएम अटल बिहारी वाजपेयी। अटल बिहारी पहले गैर कांग्रेसी पीएम थे जिन्होंने पूरे 5 साल शासन किया। अटल बिहारी के बाद नरेंद्र मोदी दूसरे प्रधानमंत्री हैं जिन्होंने एक नहीं बल्कि तीसरी बार प्रधानमंत्री के तौर पर कार्य कर रहे हैं। ऐसे में पीएम मोदी की नीतियों और दृष्टिकोण में दीनदयाल के एकात्म मानववाद की झलक दिखती है। कुछ लोगों का मन्ना है कि भाजपा हर तरह के

'वाद' को नकारती है तो पंडित जी के इस 'वाद' को कैसे स्वीकार किया। यह सच है कि पं. दीनदयाल जी ने भी 'वाद' अथवा 'इज्म' का प्रयोग किया है। इस मानक के आधार पर दत्तोपंत ठेंगडी जी ने मत प्रकट किया है कि पं. दीनदयाल जी दार्शनिक नहीं अपितु भारतीय मनीषियों के भांति द्रष्टा थे। इसीलिए उन्हें "राजऋषि" की संज्ञा दी गई है। उनका विचार कोई नवीन या अपरिचित न होकर इसी भारत भूमि का दर्शन है। एकात्म मानववाद कोई वाद न होकर लोगों की चितवृतियों के वादातीत की केन्द्रीय स्थिति है। एकात्म मानववाद भारतियों मूल विचारधारा, सनातन संस्कृति, प्रकृति प्रेम, बन्धु प्रेम, मानवता, समरसता. समानता. समाज. अध्यात्मिक-धार्मिक मूल्यों पर आधारित है अत: यह वादों से परे एक दर्शन हैं। यह समाज के संदर्भ में व्यक्तिभाव को, मनोवैज्ञानिक तथा राष्ट्रभाव को.

पुकात्म मानववाढ् कोई वाढ् न होकर लोगों की चितवृतियों के वाढातीत की केन्द्रीय स्थिति है। पुकात्म मानववाढ भारतियों मूल विचारधारा, सनातन संस्कृति, प्रकृति प्रेम, बन्धु प्रेम, मानवता, समाज, समरसता, समानता, अध्यात्मिक-धार्मिक मूल्यों पर आधारित है अतः यह वाढों से परे पुक ढर्शन हैं। यह समाज के संढर्भ में व्यक्तिमाव को, सांस्कृतिक, सामाजिक, राजनीतिक, आर्थिक ढ्शा को चरित्रार्थ करता है।

वस्तुतः यह दर्शन आज की आर्थिक समस्या का हल भी है। वर्तमान केंद्र की एनडीए सरकार, नरेंद्र मोदी के नेतृत्व में पं. दीनदयाल उपाध्याय के एकात्म मानववाद के इन पहलूओं को आत्मसात करते हुए समाज में जनता के लिए कार्य कर रही है। न्यूनतम की गारण्टी का सिद्धांत साकार होता नज़र आता है जब देश के प्रधान मंत्री नरेंद्र मोदी के 11 वर्षों के कार्यकाल के दौरान प्रधानमंत्री गरीब कल्याण अन्न योजना के तहत 81 करोड़ लोगों को मुफ्त राशन दिया जाता है। जब प्रधानमंत्री आवास योजना के तहत 4 करोड़ गरीब जनता के रहने के लिए मकान बनाए जाते हैं। हर घर जल योजना के तहत 15 करोड़ ग्रामीण परिवारों के घर नल लगाये गए और पीने का पानी उपलब्ध करवाया जाता है। प्रधानमंत्री सुरक्षा बीमा योजना के तहत 51 करोड़ लोगों का सरकारी बीमा करवा सुरक्षा दी गई। पीएम किसान सम्मान निधि के तहत किसानों को हर वर्ष 6000 रुपये की सहायता दे कर

3.7 लाख करोड़ रुपयों की राशि से लाखों किसानों को आर्थिक मदद मुहैया करवाई गई।

पं. दीनदयाल जी देश में अधिक उत्पादन के पक्षधर थे। किंतु, इसका अभिप्राय यह नहीं कि मशीनी उत्पादन बडे पैमाने पर हो। वह उद्योगों के मशीनीकरण के खिलाफ थे। उनके शब्द थे "यदि यंत्र ने मानव को उद्योगों से बेदखल कर दिया तो ऐसी स्थिति में व्यक्ति की मृत्यु भुख से होगी, यह उद्योगों के यंत्रीकरण की पराजय होगी"। अधिक उत्पादन का अभिप्राय लघु या कूटीर उद्योग धन्धों और मध्यम श्रेणी के उद्योगों में मानव शक्ति का उपयोग कर बडे पैमाने पर उत्पादन करना है। मानव शक्ति को उन्होंने राष्ट्र की पूंजी कहा। उनकी इसी विचारधारा को आज देश के प्रधानमंत्री मोदी के नेतृत्व वाली सरकार अपने कार्यशैली का आधार बना रही है। सम्पूर्ण विश्व में भारत में सबसे ज्यादा युवा शक्ति है। स्किल इंडिया, स्टार्टअप इंडिया, स्टैंड उप इंडिया जैसी पहलों ने यूवाओं को उद्यमी बनने और अपने पैरों पर खडा होने

का हौंसला दिया। युवाओं की "Can Do" की भावना को मोदी जी का अटूट समर्थन मिल रहा है। अमेरिका और चीन के बाद भारत दुनिया में तीसरा सबसे बड़ा स्टार्टअप इकोसिस्टम बन गया है| पीएम कौशल विकास योजना के तहत 1 करोड़ 60 लाख युवाओं को प्रशिक्षित किया गया।

दीनदयाल उपाध्याय भारतीय राजनीतिक एवं आर्थिक चिंतन को वैचारिक दिशा देने वाले पुरोधा थे। यह अलग बात है कि उनके बताए सिद्धांतों और नीतियों की चर्चा साम्यवाद और समाजवाद की तुलना में बेहद कम हुई है। लेकिन भारतीय जनता पार्टी ने उनके एकात्म मानववाद और अन्तोदय को अपनी राजनितिक पार्टी का मूल मन्त्र बनाया और नरेंद्र मोदी उनकी विचारधारा के वाहक बने और भारत के नवनिर्माण की बजाय भारत के पुनर्निर्माण में लग गए। जिस तरह पं. दीनदयाल जी उस परंपरा के वाहक थे जो नेहरु के भारत नवनिर्माण की बजाय भारत के पुनर्निर्माण की बात करते थे। मोदी ने लक्ष्य रखा सांस्कृतिक, सामाजिक, राजनीतिक, आर्थिक दशा को चरित्रार्थ करता है। इसलिए आज इसे एकात्म मानववाद न कह कर एकात्म मानव दर्शन कहा जाता है। उपाध्याय जी के विचार आज भी उतने ही प्रासंगिक हैं जितने उनके समय में थे। यही नहीं, वे आने वाले समय में भी प्रासंगिक ही बने रहेंगे।

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शिक्षा तथा ज्ञान पद्धतियों के एकात्म दृष्टिकोण की आवश्यकता: एकात्म मानव दर्शन और समकालीन नीतियों के सन्दर्भ में

> **डॉ. मिथिलेश कुमार पाण्डेय** सहायक प्राध्यापक, दिल्ली विश्वविद्यालय

 भारतीय चिंतन परम्परा में शिक्षा मात्र ज्ञान-प्राप्ति का साधन नहीं, अपितु आत्म-विकास, सामाजिक उत्तरदायित्व और लोककल्याण का सेतु रही है। ऋषियों ने कहा है -"सा विद्या या विमुक्तये।"

> आज जब भारत अपनी राष्ट्रीय शिक्षा नीति 2020 (NEP-2020) के माध्यम से नवसृजन का प्रयास कर रहा है, तब यह आवश्यक हो गया है कि हम अपने परंपरागत विचार-स्रोतों से दृष्टि लें। इसी क्रम में "एकात्म मानव दर्शन" - पं. दीनदयाल उपाध्याय द्वारा प्रतिपादित विचार -भारतीय शिक्षा दर्शन का मूल स्तम्भ सिद्ध हो सकता है।

#### एकात्म मानव दर्शन : सिद्धान्त और सार

एकात्म मानववाद के विचार को मूलत: निम्नलिखित प्रमुख आधारों पर समझा जा सकता है -

- चतु: पुरुषार्थ समन्वय धर्म, अर्थ, काम, मोक्ष का संतुलित विकास।
- व्यक्ति, समाज, राष्ट्र और प्रकृति का सह-अस्तित्व न कोई पृथक, न कोई विरोध।
- संपूर्ण मानव की अभिव्यक्ति केवल शारीरिक या मानसिक नहीं, अपितु आत्मिक विकास।
- राष्ट्रीय स्वाभाविकता शिक्षा ऐसी हो जो भारत की आत्मा के अनुरूप हो।

जैसा कि भगवद्गीता में स्पष्ट कहा गया है – "स्वधर्मे निधनं श्रेयः परधर्मो भयावहः।"(गीता 3.35) (अपने स्वभावानुकूल धर्म का पालन श्रेष्ठ है; अन्य का अनुकरण भयावह ।)

इस सिद्धान्त का आशय है कि भारत की शिक्षा व्यवस्था को भारतीय जीवन-मूल्यों, सांस्कृतिक परंपराओं, समाज के स्वभाव और राष्ट्रीय आवश्यकताओं के अनुरूप होना चाहिए। पंडित उपाध्याय जी का मानना था कि पाश्चात्य भोगवाद-प्रधान शिक्षा व्यवस्था भारत के लिए उपयुक्त नहीं है।

#### समकालीन नीति और एकात्म दृष्टि का संगम :-

राष्ट्रीय शिक्षा नीति 2020 ने इस एकात्म दृष्टि को आधुनिक संदर्भ में पुनर्स्थापित करने का साहसिक प्रयास किया है। उदाहरण स्वरूप:

- 1. समग्र शिक्षा दृष्टिकोण (Holistic Education) NEP में 'बहुविषयी, बहुस्तरीय' शिक्षण पद्धति का प्रावधान है, जो चतु: पुरुषार्थ के अनुरूप है। न केवल विज्ञान और प्रौद्योगिकी, बल्कि कला, दर्शन, संस्कृति, योग, आयुर्वेद जैसे विषयों को भी समान महत्त्व दिया गया है।
- 1. स्थानीय भाषा एवं संस्कृति को स्थान पंडित उपाध्याय के अनुसार मातृभाषा में शिक्षा आत्मा के अनुकूल होती है। NEP इसी सिद्धान्त के आधार पर प्रारंभिक शिक्षा मातृभाषा में देने पर बल देती है। यह कदम 'स्वधर्म' के अनुकरण का प्रत्यक्ष उदाहरण है।
- 3. कौशल, उद्यमिता और आत्मनिर्भरता एकात्म मानव दर्शन का तात्पर्य है कि प्रत्येक व्यक्ति को ऐसा बनाया जाए कि वह आत्मनिर्भर बने। NEP में 'Skill Development', 'Entrepreneurship' जैसे विषयों का समावेश इसी लक्ष्य का द्योतक है।

"न हि ज्ञानेन सदृशं पवित्रमिह विद्यते।" (गीता 4.38) (ज्ञान से बढ़कर कोई पवित्र वस्तु नहीं है।) अतः कौशल आधारित शिक्षा द्वारा मनुष्य को 'कर्मयोगी' बनाना, समाज-राष्ट्र के प्रति उत्तरदायी बनाना – यही एकात्म दृष्टि है।

• 4. भारतीय ज्ञान प्रणाली (Indian Knowledge System)

- नीति में वेद, उपनिषद, शास्त्रों, योग, आयुर्वेद, शिल्पकला, नाट्यशास्त्र आदि को अध्ययन-अध्यापन का भाग बनाने का प्रस्ताव इसी परंपरा का सम्मान है। यह 'स्वाभाविकता' (National Identity) के सिद्धान्त का मूर्त रूप है।
- 5. शारीरिक, मानसिक, बौद्धिक व आत्मिक विकास एकात्म मानव दर्शन में चारों स्तरों के संतुलित विकास की बात की गई है। NEP ने योग, खेल, नैतिक शिक्षा व 'Value Based Education' को आवश्यक अंग बनाया है – जो इस सिद्धान्त से पूर्णतः मेल खाता है।

#### आधुनिक संदर्भों में प्राचीन विचारों की प्रासंगिकता :-

"सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः।" (सभी सुखी हों, सभी निरोग हों।) NEP-2020 में 'Inclusive Education' और 'Equitable Access' का प्रावधान इस प्राचीन भारतीय वैदिक संकल्पना का आधुनिक रूप है। शिक्षा का उद्देश्य केवल कुछ वर्गों के लिए नहीं, अपितु समाज के अंतिम व्यक्ति तक पहुँचाना है।

#### आत्मनिर्भर भारत और नवाचार (Innovation) का मेल :-

'एकात्म मानव दर्शन' के अनुसार व्यक्ति को सृजनशील (Creative) बनाना आवश्यक है। NEP के तहत 'Research & Innovation' Ecosystem का निर्माण तथा स्टार्ट-अप कल्चर को बढ़ावा इसी दिशा में है। स्टार्ट-अप आधारित पाठ्यक्रम, मीडिया उद्यमिता, समाधान-केन्द्रित पत्रकारिता आदि नये विषय इसका प्रमाण हैं।

"उद्धरेदात्मनाऽत्मानं नात्मानमवसादयेत्।"(गीता 6.5) (मनुष्य को स्वयं अपने द्वारा उठाना चाहिए, स्वयं का पतन नहीं करना चाहिए।)

यही आत्मनिर्भर भारत की संकल्पना है – जिसमें शिक्षा से आत्मविश्वास, नवाचार व उद्यमिता का विकास हो।

#### समकालीन शिक्षा नीतियों में एकात्म मानव दर्शन की पुनर्स्थापना :-

आज जब भारत वैश्विक मंच पर सशक्त बनने की ओर अग्रसर है, तब शिक्षा का यह समन्वित, एकात्म, मानव-केंद्रित दृष्टिकोण ही उसे सांस्कृतिक और आर्थिक रूप से आत्मनिर्भर बना सकता है। NEP-2020, स्टार्ट-अप नीति, 'Make in India', 'Skill India' जैसी योजनाएँ इस दिशा में सक्रिय हैं।

एकात्म मानव दर्शन की संकल्पना और समकालीन नीतियाँ विरोधी नहीं, बल्कि पूरक बन रही हैं। आधुनिकता के साथ संस्कृति का संतुलन ही भारत को वैश्विक नेतृत्व दिला सकता है।

"न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्।"(गीता 3.5) (कोई भी प्राणी एक क्षण भी कर्म किए बिना नहीं रह सकता।) भारत का यही कर्म है - अपने स्वभाव, संस्कृति और आत्मा के अनुकूल शिक्षा पद्धति द्वारा नवभारत का निर्माण।

# भारतीय राजनीति की आत्मा: पंडित दीनदयाल और एकात्म मानव दर्शन

**डॉ. वृंदा काल्हेर** प्रदेश प्रमुख, पॉलिसी एंड रिसर्च भाजपा युवा मोर्चा, हरियाणा जनसंघ और भारतीय जनता पार्टी का अपना एक विशिष्ट इतिहास व पृष्ठभूमि है। जनसंघ की स्थापना एक नया राजनैतिक संगठन बनाने या फिर देश की सत्ता पर काबिज होने के लक्ष्य के निमित्त नहीं हुई थी, बल्कि सामाजिक परिवर्तन हेतु हुई थी। आजाँदी के बाद हमारी सबसे बड़ी चुनौती समाज में व्याप्त वैचारिक भ्रम <u>था।</u> आजादी का मतलब सिर्फ अंग्रेजों से मुक्ति और राष्ट्र को अपने नियंत्रण में लेना नहीं था। स्थिति यह थी कि राष्ट्र की स्पष्ट अवधारणा भी धीरे-धीरे फीकी पड़ने लगी थी। देशभक्ति में भी कमी आई और जो राष्ट्र 1905 में बंगाल के विभाजन को स्वीकार नहीं कर सका, उसने राष्ट्र के विभाजन को स्वीकार कर लिया। उस समय दो बातें सबके मन में थीं क्योंकि पूरे देश में वैचारिक मतभेद था , चाहे वह मजदूरों का मुद्दा हो, छात्रों का मुद्दा हो या राजनीतिक मुद्दा हो। कुछ लोग समाजवाद में विश्वास करते थे, कुछ साम्यवाद में, और कुछ ऐसे भी थे जिनका विश्वास ब्रिटेन व अमरीका के पूंजीवाद में था । तो इसी वैचारिक समाधान के लिए स्वतंत्रता प्राप्ति के बाद पंडित दीनदयाल उपाध्याय ने देश को दिशा देने वाले भारतीय दृष्टिकोण को आधार बनाकर 'एकात्म मानववाद' का सिद्धांत प्रस्तुत किया।



पंडित दीनदयाल उपाध्याय राष्ट्रीय स्वयंसेवक संघ (आरएसएस) के प्रचारक थे, और वो भाजपा के पूर्ववर्ती संगठन भारतीय जनसंघ के अध्यक्ष भी रहे। एकात्म का अर्थ है "एकता" या "एक होने की अवस्था"। इसका मतलब है कि सब कुछ एक ही है, या सब कुछ एक दूसरे से जुड़ा हुआ है। यह एक राजनीतिक और सामाजिक दर्शन है जो व्यक्ति, समाज और राष्ट्र के बीच एकता पर जोर देता है। इसी एकत्व भाव व भारतीय सांस्कृतिक मूल्यों से निहित इस वैचारिक दर्शन को भारतीय जनता पार्टी ने अपनाया। भारतीय जनता पार्टी (भाजपा) के संविधान का अनुच्छेद-3 स्पष्ट तौर पर कहता है कि 'एकात्म मानव दर्शन' ही पार्टी का मूल दर्शन है। एकात्म मानव दर्शन' को पहली बार 1964 में एक दस्तावेजी स्वरूप में जनसंघ के ग्वालियर अधिवेशन के दौरान सामने रखा गया और अगले ही वर्ष पार्टी के विजयवाड़ा अधिवेशन में इसे विधिवत अपना लिया गया। उपाध्याय

ने 22 से 25 अप्रैल 1965 तक चली चार दिवसीय व्याख्यान माला में इस दर्शन की बारीकियों को विस्तार से समझाया और विभिन्न विषयों व अवधारणाओं को परिभाषित किया।

यह पश्चिमी पूंजीवादी व्यक्तिवाद और मार्क्सवादी समाजवाद दोनों का विरोध करता है। यह पूंजीवाद और समाजवाद के बीच एक मध्य मार्ग की तलाश करता है, दोनों प्रणालियों का उनके संबंधित गुणों के आधार पर मूल्यांकन करता है, जबकि उनकी कमियों और विदेशीपन की आलोचना करता है। उनके अनूसार ये दोनों ही प्रणालियां 'एकात्म मानव', उसके सच्चे और पूर्ण व्यक्तित्व और उनकी आकांक्षाओं पर ध्यान देने में नाकाम रही हैं। एक की नजर में वह केवल एक स्वार्थी है जो पैसे के पीछे भागता रहता रहता है, उसके लिए केवल एक ही विधान है, जबर्दस्त प्रतिस्पर्धा का विधान, दूसरे शब्दों में जंगलराज, जबकि दुसरे ने उसे सारी व्यवस्था में एक ऐसा कमजोर बेजान पहिया मान लिया है, जो कठोर

नियमों से बंधा हुआ है, और जब तक निर्देशित न किया जाए, कुछ भी अच्छा कर पाने में अक्षम है। सत्ता का आर्थिक और राजनीतिक केंद्रीकरण दोनों में ही निहित है। इसलिए, दोनों का ही नतीजा मानव का अमानवीयकरण ही होता है। इस लिए पंडित दीनदयाल उपाध्याय जी ने इन तमाम विदेशी विचारों को खारिज करते हुए एकात्म मानव दर्शन के सिद्धांत को प्रतिपादित किया और विभिन्न विषयों को स्पष्टता से परिभाषित किया, जैसे कि:

#### मानव जाति के चार उद्देश्य

उपाध्याय के अनुसार, मानव जाति में शरीर , मन , बुद्धि और आत्मा के चार गुण हैं, जो धर्म (नैतिक कर्तव्य), अर्थ (धन), काम (इच्छा या संतुष्टि) और मोक्ष (पूर्ण मुक्ति या 'मुक्ति') के चार सार्वभौमिक उद्देश्यों के अनुरूप हैं। जबकि किसी को भी नज़रअंदाज़ नहीं किया जा सकता है, धर्म 'आधारभूत' है, और मोक्ष मानव जाति और समाज का 'अंतिम' उद्देश्य है। उन्होंने दावा किया कि पूंजीवादी और समाजवादी दोनों विचारधाराओं के साथ समस्या यह है कि वे केवल शरीर और मन की ज़रूरतों पर विचार करते हैं, और इसलिए वे इच्छा और धन के भौतिकवादी उद्देश्यों पर आधारित हैं।

#### राष्ट्र

राष्ट्र कोई भूक्षेत्र,भौगोलिक या राजनैतिक ईकाई नहीं होता बल्कि सांस्कृतिक रचना होता है। जब कोई मानव समूह किसी लक्ष्य, किसी आदर्श, किसी मिशन के साथ रहता है और भूमि के किसी विशेष हिस्से के प्रति अपनी मातृभूमि का भाव रखता है तो यह एक राष्ट्र का निर्माण करता है। यदि दोनों में से किसी एक, किसी आदर्श या मातृभूमि के भाव का अभाव हो तो कोई राष्ट्र नहीं बनता है।

शरीर में एक 'स्व' होता है, यही व्यक्ति का सार है; अगर यह शरीर का साथ छोड़ दे तो व्यक्ति को मृत मान लिया जाता है। इसी तरह किसी

राष्ट्र के मामले में यह विचार, आदर्श या मौलिक सिद्धांत होते हैं जो उसकी आत्मा हैं। किसी भी राष्ट्र की एक आत्मा होती है। जनसंघ के अपनाए 'सिद्धांतों और नीतियों' में इस नाम का उल्लेख चिति के रूप में किया गया है। चिति एक संस्कृत शब्द है और व्यापक स्तर पर इसका आशय सार्वभौमिक चेतना से है। यही एकात्म मानव दर्शन का मूल है।

यदि किसी कर्म विशेष के गुण-दोष निर्धारित करने का कोई मापदंड है, तो वह चिति ही है, जो कुछ भी हमारे स्वभाव या चिति के अनुरूप होता है, वही स्वीकार्य होता है और संस्कृति का हिस्सा बन जाता है। इन्हीं चीजों को आगे बढ़ाना है। जो कुछ भी चिति विरुद्ध होता है, उसे विकृत, अवांछनीय मानकर त्याग दिया जाता है और उससे बचना चाहिए। चिति ही वह कसौटी है जिस पर हर एक क्रिया, हर एक दृष्टिकोण को परखा जाता है, और यह निर्धारित किया जाता है कि यह स्वीकारने योग्य है भी या नहीं। चिति राष्ट्र की आत्मा है।

शरीर में एक 'स्व' होता है, यही व्यक्ति का सार है; अगर यह शरीर का साथ छोड़ ढे तो व्यक्ति को मृत मान लिया जाता है। इसी तरह किसी राष्ट्र के मामले में यह विचार, आदर्श या मौलिक सिद्धांत होते हैं जो उसकी आत्मा हैं। किसी भी राष्ट्र की एक आत्मा होती है। जनसंघ के अपनाए 'सिद्धांतों और नीतियों' में इस नाम का उल्लेख चिति के रूप में किया गया है। चिति एक संस्कृत शब्द है और व्यापक स्तर पर इसका आशय सार्वभौमिक चेतना से है। यही एकात्म मानव दर्शन का मूल है।

> इसी चिति की नींव पर राष्ट्र का निर्माण होता है और वह सशक्त और साहसी बनता है। यह चिति ही किसी भी राष्ट्र के हर एक महापुरुष के कार्यों में परिलक्षित होती है।

#### राज्य

राज्य एक संस्था है और इसका कई संस्थाओं में एक महत्वपूर्ण स्थान है, लेकिन यह अन्य सबसे ऊपर नहीं है। मौजूदा समय में दुनिया की तमाम समस्याओं का एक प्रमुख कारण यह है कि लगभग सभी लोग राज्य को समाज का पर्याय मान लेते हैं। कम से कम व्यवहारिक तौर पर तो वे राज्य को ही समाज का एकमात्र प्रतिनिधि मानते हैं। अन्य संस्थाओं का प्रभाव काफी घटा है, जबकि राज्य इस कदर हावी हो चुका है कि राज्य में निहित सभी शक्तियां धीरे-धीरे केंद्रीकृत होती जा रही हैं। हमने कभी भी राज्य को राष्ट्र का एकमात्र प्रतिनिधि नहीं माना था। राज्य के विदेशियों के हाथों में जाने के बाद भी हमारा राष्ट्रीय जीवन निर्बाध रूप से चलता रहा था। राज्य सर्वोच्च नहीं है। तो फिर सवाल उठता है कि यदि मौलिक तौर पर राज्य का महत्व नहीं है तो वह क्या है जो निर्बाध रूप से महत्वपूर्ण है? वह धर्म है।

#### धर्म

राज्य को अस्तित्व में लाया गया राष्ट्र की रक्षा के लिए, और ऐसी स्थितियां उत्पन्न करने और बनाए रखने के लिए जिनमें राष्ट्र के आदर्शों को वास्तविकता में बदला जा सकता हो। राष्ट्र के आदर्श चिति का निर्माण करते हैं. जो व्यक्ति की आत्मा के समान है। किसी राष्ट्र की चिति को व्यक्त करने और बनाए रखने में सहायक विधियों व विधानों को उस राष्ट्र का धर्म कहा जाता है। अत: धर्म सर्वोच्च है। धर्म वह तत्व है जिसमें राष्ट्र की आत्मा बसी होती है। यदि धर्म नष्ट हो जाता है, तो राष्ट्र नष्ट हो जाता है। जो कोई भी धर्म का त्याग करता है, वह देश के साथ विश्वासघात करता है। हमारी धर्म की अवधारणा पश्चिमी रिलीजन की परिभाषा से कोसों दूर है। सही मायने में रिलीजन का आशय है किसी पंथ या संप्रदाय से जुड़ा होना; इसका मतलब धर्म नहीं है। धर्म तो एक बेहद व्यापक अवधारणा है। यह जीवन के सभी पहलुओं से जुड़ा है। यह समाज का आधार है। इससे भी आगे जाकर यह पूरी दुनिया को जोड़े रखता है। जो धारण किया जाए, वही धर्म है। धर्म के मूल सिद्धांत सनातन और सर्वकालिक हैं।

#### अद्वैत वेदांत

एकात्म मानववाद आदि शंकर द्वारा विकसित अद्वैत की परंपरा का अनुसरण करता है । अद्वैतवाद ब्रह्मांड में प्रत्येक वस्तु के एकीकरण सिद्धांत का प्रतिनिधित्व करता है, और जिसका मानव जाति एक हिस्सा है। पंडित दीनदयाल उपाध्याय जी ने दावा किया कि यह भारतीय संस्कृति का सार और योगदान है।

एकात्म मानव दर्शन भाजपा का मूल दर्शन होने के कारण ही अखंड भारत भाजपा का संकल्प व ध्येय है। अनूषेद 370 को निरस्त करना जो एक समय अकल्पनीय लगता था वो भाजपा ने कर दिखाया। राष्ट्र के एकीकरण में यह एक एतिहासिक कदम था। एकात्म मानव दर्शन की प्रेरणा ही थी कि कोविड-19 के समय भारत ने विभिन्न देशों की उस मुश्किल समय में मदद की। भाजपा का नारा "सबका साथ, सबका विकास" भी उसी एकत्व भाव का प्रतीक है। महिलाओं, बेटियों, वंचितों, दलितों के हितार्थ चलाई जा रही विभिन्न योजनाओं की प्रेरणा का मूल स्त्रोत एकात्म मानव दर्शन ही है। मोदी सरकार की विदेश नीति में भी "वसुधैव कुटुम्बकम" की प्राचीन भारतीय सांस्कृतिक छाप झलकती है। जिसे विश्व के तमाम देश स्वीकार भी करते हैं और विश्व में भारत की छवि ने आसमान की ऊंचाईयों को भी छुआ है। इस उत्थान के पीछे एकात्म मानव दर्शन का सिद्धांत ही है। एकात्म मानवतावाद के इसी दर्शन के कारण ही पंडित दीनदयाल उपाध्याय जी को असाधारण विचारक और बुद्धिजीवी के रूप में याद किया जाता है। और प्रत्येक वर्ष उनकी जयंती को अंत्योदय दिवस के रूप में मनाया जाता है।

प्रधानमंत्री नरेंद्र मोदी अपने भाषणों में पंडित दीनदयाल उपाध्याय के बारे में अक्सर कहा करते हैं कि , 'गरीबों, वंचितों और हमारे गांवों की सेवा करने की उनकी प्रतिबद्धता हमें आज भी प्रेरित करती है। उनके विचार आज भी उतने ही प्रासंगिक हैं जितने उनके समय में थे। यही नहीं, वे आने वाले समय में भी प्रासंगिक ही बने रहेंगे। और भारत को आत्मनिर्भर बनाने की दिशा में उनकी सरकार के तमाम प्रयास पंडित दीनदयाल उपाध्याय की परिकल्पनाओं का ही नतीजा हैं।



# एकात्म मानव दर्शन और सांस्कृतिक पुनर्जागरण

**सुयश त्यागी** प्रदेश सह संयोजक, सोशल मीडिया, मध्य प्रदेश

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पंडित दीनदयाल उपाध्याय का एकात्म मानव दर्शन एक ऐसा समग्र चिंतन है जो भारतीय संस्कृति की मूल आत्मा को सामाजिक, राजनीतिक और आर्थिक संदर्भों का एक वृहद रूप प्रस्तुत करता है। यह दर्शन भारतीय जीवन दृष्टि की उस परंपरा पर आधारित है, जो जीवन को एक अविभाज्य एकता के रूप में देखता है - जिसमें व्यक्ति, समाज, प्रकृति और परमात्मा सभी एक-दूसरे से अभिन्न रूप से जुड़े हुए हैं।

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सांस्कृतिक अभ्युदय की अवधारणा केवल नृत्य-संगीत या शिल्प कला तक सीमित नहीं है, बल्कि यह उस संपूर्ण जीवन दृष्टि का विकास है, जो सत्य, करुणा, शील, तपस्या और सहयोग जैसे मूल्यों पर आधारित है। दीनदयाल उपाध्याय का एकात्म मानव दर्शन न केवल एक वैचारिक सिद्धांत है, बल्कि भारतीय समाज के पुनर्निर्माण की आधारशिला है। जहाँ न पश्चिम का अंधानुकरण है और न ही परंपरा का असहिष्णु अनुकरण, बल्कि भारतीयता का युगानुकूल पुनर्जागरण है।

#### मोदी सरकार के नेतृत्व में आध्यात्मिक पुनर्जागरण

आध्यात्मिक चेतना से लेकर सांस्कृतिक पुनरुत्थान के सार्थक प्रयास का देश के इतिहास में शायद यह प्रथम अवसर ही होगा जब किसी सरकार ने देश की आध्यात्मिक चेतना के पुनर्जागरण व सांस्कृतिक अभ्युदय के लिए इतनी तन्मयता से कार्य किया होगा l

प्रधानमंत्री नरेन्द्र मोदी के नेतृत्व में देश में सनातन संस्कृति का नित्य पुनर्जागरण हो रहा हैl इसी क्रम में नई संसद भवन के उद्घाटन के

दौरान, प्रधानमंत्री श्री नरेन्द्र मोदी ने सेंगोल को स्थापित किया। यह एक पवित्र राजदंड है, जिसे 1947 में तमिल अधीनमों ने सत्ता के धार्मिक हस्तांतरण को चिह्नित करने के लिए जवाहरलाल नेहरू को भेंट किया था।

#### काशी से उज्जैन तक: सांस्कृतिक पुनरोद्धार की यात्रा

अगर हम आज देश के सांस्कृतिक और धार्मिक स्थलों की बात करें, तो उज्जैन में बना भव्य काशी विश्वनाथ कॉरिडोर, श्री महाकाल लोक, केदारनाथ और बद्रीनाथ में चल रही हजारों करोड़ की विकास योजनाएं, अयोध्या में प्रभु श्रीराम का भव्य मंदिर, और देश के अन्य कई स्थानों पर बन रहे सांस्कृतिक व आध्यात्मिक महत्व के प्रतीक शामिल हैं। ये सभी काम देश की सांस्कृतिक पहचान को और मजबूत कर रहे हैं। देश में चल रहे इन कार्यों से एक आध्यात्मिक ऊर्जा का प्रवाह बना हुआ है, समाज में भक्ति के साथ अपने इष्ट के स्थानों के प्रति गौरव का भी भाव बढ़ा है।

एक अन्य उदाहरण के लिए इंदौर की रानी देवी अहिल्याबाई होल्कर ने काशी में सन 1780 में विश्वनाथ मंदिर का पुनरोद्धार कराया था। उसके बाद करीब 300 साल तक काशी विश्वनाथ मंदिर में पुनरोद्धार का कोई बड़ा कार्य नहीं हुआ। वर्ष 2014 में प्रधानमंत्री मोदी ने काशी विश्वनाथ कॉरिडोर बनाने का संकल्प लिया। वर्ष 2019 में 700 करोड़ रुपये की लागत से बनने वाले काशी विश्वनाथ कॉरिडोर प्रोजक्ट का शिलान्यास किया गया एवं 2 साल 8 महीने बाद 13 दिसंबर 2021 को प्रधानमंत्री ने 5 लाख वर्ग मीटर में फैले भव्य काशी विश्वनाथ कॉरिडोर का लोकार्पण किया। आज काशी की भव्यता व दिव्यता समस्त देश में सुंदरता का विषय है। समस्त विरासतों को समेटे हुए देश का प्राचीनतम शहर आम जनमानस के लिए एक उत्सुकता का केंद्र बना हुआ है।

दीनदयाल उपाध्याय का एकात्म मानव दर्शन न केवल एक वैचारिक सिद्धांत है, बल्कि भारतीय समाज के पुनर्निर्माण की आधारशिला है। जहाँ न पश्चिम का अंधानुकरण है और न ही परंपरा का असहिष्णु अनुकरण, बल्कि भारतीयता का युगानुकूल पुनर्जागरण है।

#### अयोध्या से कश्मीर तक - विरासतों का नवजीवन

अयोध्या में भव्य राम मंदिर परिसर में ही माता शबरी और निषादराज के मंदिर भी प्रस्तावित हैं। राम मंदिर में प्राण प्रतिष्ठा के दौरान पीएम मोदी ने कहा था कि, "आज हमें सदियों के उस धैर्य की धरोहर मिली है, आज हमें श्रीराम का मंदिर मिला है। गुलामी की मानसिकता को तोड़कर उठ खड़ा हो रहा राष्ट्र, अतीत के हर दंश से हौसला लेता हुआ राष्ट्र, ऐसे ही नव इतिहास का सृजन करता है।" और आज देश के कोने-कोने में सृजन का कार्य अपनी गति लिए हुए है।

जम्मू कश्मीर से धारा 370 हटाने जैसा साहसिक कार्य करने के बाद प्रधानमंत्री मोदी ने कश्मीर घाटी में मंदिर कॉम्प्लेक्स के पुनरोद्धार का प्रोजक्ट का लोकार्पण किया। जिससे 31 साल की प्रतीक्षा के बाद फरवरी 2021 में कश्मीर के शीतलनाथ मंदिर के द्वार पुनः खोले गये। कश्मीर में अभी श्रीनगर के रघुनाथ मंदिर, अनंतनाग के मार्तंड मंदिर, पाटन के गौरीशंकर मंदिर, श्रीनगर के पांद्रेथन मंदिर,

> अवंतिपोरा के अवंतिस्वरा मंदिर के भी पुनरोद्धार का कार्य जारी है।

#### चार धाम से अबू धाबी तक: मंदिरों का पुनर्निर्माण और विस्तार

इसी सरकार के कार्यकाल में उत्तराखंड के बद्रीनाथ, केदारनाथ, यमुनोत्री और गंगोत्री को जोड़ने के लिए ऑल वेदर रोड का प्रोजक्ट शुरू हुआ l रोड नेटवर्क से साथ रेल-वे लाइन भी बिछाई जा रही है l आज विभिन्न प्रदेशों से लेकर आबू धाबी तक भव्य मंदिरों का निर्माण हो रहा हैl वहीं दूसरी तरफ, रामायण सर्किट और बुद्ध सर्किट को भी जोड़ने का कार्य गतिमान है l यूपी में मथुरा-वृंदावन, असम के गुवाहाटी में कामाख्या मंदिर, महाराष्ट्र के कोल्हापुर में महालक्ष्मी, नासिक से त्र्यंबकेश्वर, चित्रकूट में वनवासी राम पथ, ओरछा में रामराजा लोक, दतिया में पीतांबरा पीठ कॉरिडोर जैसे कई अन्य धार्मिक विकास

परियोजनाओं का काम लगभग पूरा होने के कगार पर है।

250 करोड़ रूपये की लागत से करीब 1000 हेक्टेयर के मथुरा-वृंदावन कॉरिडोर को बनाया जा रहा है । भगवान श्रीकृष्ण की नगरी द्वारका और बेट द्वारका के बीच बना 'सुदर्शन सेतु' भी देश को समर्पित किया गया है। भारत आज ना सिर्फ अतीत की अपनी समृद्ध सांस्कृतिक, परंपरा व स्मारकों का उन्मुक्त होकर गौरव बढ़ा रहा है बल्कि पूरी दुनिया में अपनी प्राचीनतम सभ्यता की दावेदारी को भी मान्यता दे रहा है।

#### योग दिवस से G-20 तक, विश्व को दिशा देता भारत

21 जून, 2015 को संपूर्ण विश्व में जिस तरह आधिकारिक रूप से अंतर्राष्ट्रीय योग दिवस मनाया गया वो एक अकल्पनीय क्षण था । साल 2014 में जिस बहुमत से संयुक्त राष्ट्र महासभा में योग दिवस की संकल्पना को ध्वनिमत से संपूर्ण विश्व द्वारा समर्थन दिया गया, वह नये दौर के भारत के सांस्कृतिक अभ्युदय का सुघोष था

इसके साथ ही 2023 में जी-20 की अध्यक्षता एक और सांस्कृतिक उपलब्धि साबित हुई। दिल्ली के डिप्लोमेटिक हॉल तक सीमित न रहकर, यह शिखर सम्मेलन सांस्कृतिक पहचान का अखिल भारतीय उत्सव बन गया। जनजाति कला प्रदर्शनों से लेकर शास्त्रीय प्रदर्शनों तक, भारत ने न केवल अपने वैचारिक अधिष्ठान, बल्कि अपनी आत्मा का भी प्रदर्शन किया। हर प्रतिनिधिमंडल भारत के रंगों, व्यंजनों, शिल्प और चेतना में डूबा हुआ था। संदेश स्पष्ट था: भारत भूतकाल की सभ्यता नहीं है - यह जीवंत, सशक्त और आत्मविश्वास से परिपूर्ण वैश्विक सभ्यता है।

#### खोई धरोहरों की वापसी और वीरता का सम्मान

इसी सरकार के कार्यकाल में 600 से अधिक चोरी की गई कलाकृतियां विदेशी संग्रहालयों और संग्रहकर्ताओं से वापस लाई गईं, जिनमें मूर्तियां, शिलालेख और पांडुलिपियां शामिल हैं। इनमें से प्रत्येक की वापसी न केवल कला की बल्कि सम्मान की बहाली थी। इसी तरह, गुरु गोविंद सिंह के वीर शहजादों की शहादत को याद करने के लिए वीर बाल दिवस की स्थापना की गई, जबकि जनजातीय गौरव दिवस ने आदिवासी स्वतंत्रता सेनानियों को राष्ट्रीय केन्द्र में लाया।

#### नालंदा विश्वविद्यालय: भारत का बौद्धिक पुनर्जागरण

एक समय भारत का गौरव कहा जाने वाला और पूरी दुनिया में शिक्षा का प्रमुख केंद्र रहा नालंदा विश्वविद्यालय करीब 800 सालों के बाद आज सरकार के प्रयासों से फिर से जीवंत हो उठा है। 17 देशों के सहयोग से भारत सरकार द्वारा राजगीर के पास नालंदा विश्वविद्यालय का नया कैंपस बनाया गया l यह परिसर ऐतिहासिक नगरी राजगीर की पंच पहाड़ियों में से एक वैभारगिरि की तलहटी में बनाया गया है। करीब 455 एकड़ में फैले नए कैंपस में 1750 करोड़ रुपये की लागत से नए भवनों और अन्य सुविधाओं का निर्माण किया गया। अभी भी इस कैंपस का कार्य चल रहा है।

नालंदा यूनिवर्सिटी के कैंपस में 24 इमारतें हैं। प्रधानमंत्री नरेंद्र मोदी ने 19 जून 2024 को इस कैंपस का लोकार्पण करते हुए कहा था कि, "नालंदा सिर्फ भारत का पुनर्जागरण नहीं है, इससे कई देशों की विरासत जुड़ी हुई है। नालंदा यूनिवर्सिटी के पुनर्निर्माण में साथी देशों की भागीदारी भी रही है।" आज देश में हो रहे सभी परिवर्तन आँखों के समक्ष है, पंडित दीनदयाल का दर्शन और प्रधानमंत्री नरेंद्र मोदी का क्रियान्वयन एक ऐसे दृश्य का निर्माण कर रहा है, जिसका हमारा समाज कभी स्वप्न देखा करता था l संतों व ऋषियों की यह पवित्र भूमि भारत आज पुनः अपना गौरव स्थापित कर वैश्विक कल्याण की ओर प्रतिबद्ध है।

# We shall have to discard the status quo mentality and usher in a new era."

Pandit Deendayal Upadhyaya Disrupting the Status Quo: From Deendayal's Vision to Viksit Bharat Mission

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When Pandit Deendayal Upadhyaya shared his philosophy of Integral Humanism in 1965, he gave the call to move beyond the Western binaries of capitalism and socialism, and build a new model rooted in the civilisational ethos of India, which would balance material progress with moral depth, and collective good with individual dignity.

A key but lesser-known tenet of Integral Humanism was his firm rejection of the status quo. Pandit Deendayal Upadhyaya understood that the postcolonial Indian state had inherited not just colonial institutions but also a mindset of inertia, elitism, and disconnected governance. He argued that institutions that no longer served the people should be discarded, even if it disturbed vested interests. His call was clear, "there is no need to cling to past institutions and traditions which have outlived their utility." And Prime Minister Shri Narendra Modi followed his advice and disrupted the status quo as soon as he soon he became the Prime Minister.

Rewind to 2014. India was facing its worst decade, which was marked by scams, policy paralysis, and public disenchantment. It seemed that politics was in the hands of the elite few, and governance was filled with corruption. Narendra Modi entered the national stage as a challenger, not just to a political party, but to the very system of privilege and passivity that had come to define Indian governance.

His 2014 election campaign was built around transparency, development, and breaking the status quo. And through his government's programs and policies, Prime Minister Modi has consistently executed Pandit Deendayal Upadhyay's call to dismantle the status quo.

#### From Planning Commission to NITI Aayog

One of the earliest decisions of the Modi government was to replace the Planning Commission—a relic of Nehruvian socialism—with NITI Aayog, an institution focused on cooperative federalism, data-driven policy, and innovation.

This was not a mere repackaging, but it was a shift from centralised, top-down, rigid planning to a dynamic, bottom-up, state-partnered growth model. Cracking the Corruption Code

A powerful symbol of India's governance failure and corruption was the then-Prime Minister Rajiv Gandhi's famous statement in the late 1980s, in which he stated that of every rupee the government spent, only 15 paise reached the intended beneficiary. Although brutally honest. the statement coming from the country's Prime Minister exposed the lack of political will to bring about a change. Through the introduction of Direct Benefit Transfers (DBT), linked with Jan Dhan accounts, Aadhaar and mobile phones, PM Modi has been able to change this. Today, nearly Rs 34 lakh crore has been transferred directly to beneficiaries, with zero leakage.

This is status quo demolished - from money vanishing in the hands of the middlemen to money reaching the hands of the poor it is meant for.

#### Sanitation, Dignity, and Behavioural Revolution

One of the boldest social interventions has been the Swachh Bharat Abhiyan, which ended open defecation in India. This social evil was ignored for decades despite having profound implications for public health and human dignity. Over 11 crore toilets and 2.23 lakh Community Sanitary Complexes were built, which transformed behaviour and especially impacted women from urban and rural areas.

For many, it was just a sanitation scheme, but in reality, it sparked a social and behavioural revolution.

#### Demonetisation and Resetting the Informal Economy

In 2016, PM Modi's bold move to demonetise ₹500 and ₹1000 notes shocked the nation. Economists continue debating its impact, but what is undeniable is that it disrupted the black economy and pushed digital transactions.

It symbolised a move away from a business-as-usual government to a government ready to risk implementing big, bold ideas to fix corruption.

#### Ram Temple Without Riots

One of the longest-running legal disputes and one of the most sensitive cases in the history of this country, a settlement of which was considered to be communally explosive, was resolved under PM Modi's leadership. The peaceful construction and inauguration of the Ram Temple in Ayodhya under PM Modi marked a cultural and governance milestone, resolving a centuries-old issue without unrest.

In the past, such issues would've brought cities to a standstill. But this time, the only noise was of celebration.

**CAA and the Ethos of Civilisational Compassion** The Citizenship Amendment Act (CAA), which offers Indian citizenship to persecuted minorities from neighbouring Islamic nations, is indicative of other

non-Western civilizational approaches to human rights, which Integral Humanism talked about.

While the West frames refugees in economic or ideological terms, the CAA is rooted in India's dharmic responsibility to shelter those fleeing religious persecution in our neighbouring countries, a bold step that challenges global liberal orthodoxy while also reflecting on Upadhyaya's Dharma-centric polity.

#### Digital Public Infrastructure: From the Elite to Every Hand

Under PM Modi's leadership, India has built the world's largest and most inclusive digital public infrastructure (DPI), known as the Indian

Pandit Deendayal Upadhyaya understood that the postcolonial Indian state had inherited not just colonial institutions but also a mindset of inertia, elitism, and disconnected governance. He argued that institutions that no longer served the people should be discarded, even if it disturbed vested interests. His call was clear, "there is no need to cling to past institutions and traditions which have outlived their utility."

general categories. For decades, the debate on reservation was viewed only through the lens of caste (and religion when it came to the INC). In contrast, any attempt to widen or redefine the debate was deemed highly politicised.

By introducing EWS reservation, the Modi government extended affirmative action to the poor, irrespective of caste, without disturbing the existing reservation structure, thereby shattering political taboos and decades of policy inertia.

This reform expanded the horizon of social justice by stating that support for the weak should not be

limited by identity but must be guided by humanity.

**Operation Sindoor:** Breaking the Shackles of Strategic Restraint

For decades, India followed a policy of strategic restraint, even in the face of repeated terrorist attacks launched from Pakistani soil. There was a self-imposed red line - don't cross the border, don't disrupt long-standing treaties, and don't escalate, regardless of provocation. This passive posture had become a hallmark of India's Nehruvian and post-Cold War foreign policy doctrine.

This status quo was decisively shattered in 2025 with Operation Sindoor, which

Stack, while also investing in a nationwide network of optical fibre through the Digital India initiative. DPI enables instant bank transfers, digital lockers, e-KYC and much more through just a smartphone.

With DPI, digital services, which once seemed reserved for the elite, became universally accessible to everyone, redefining inclusion.

**EWS Reservation:** Social Justice Beyond Caste Lines Under PM Modi, one of the most noteworthy yet less talked about structural reforms of modern times has been the 10% reservation for Economically Weaker Sections (EWS) among the established the Modi doctrine - decisive retaliation, zero tolerance, no distinction between terrorists & their sponsors, and Terrorism to be treated as an Act of War. What made this strike even more special was the use of indigenously developed military assets and the suspension of the Indus Waters Treaty – another relic from the Nehruvian era.

With this, the Modi government made it clear that national interest would no longer be sacrificed at the altar of diplomatic correctness. This moment marked a decisive shift in the status quo of India's security and foreign policy.

## Pradhan Mantri to Pradhan Sevak: Transformation from Privilege to Sewa

For decades, ministerial posts in India were seen as symbols of power, privilege, and entitlement complete with a bungalow in Lutyens Delhi, a convoy of vehicles, and unquestioned power and authority. Rather than being a means to serve people, public office became a privilege – an end in itself.

Under Prime Minister Modi, this VIP arrogance has been steadily dismantled and replaced with the idea that the minister is not a ruler but a sevak, whose job is to serve. And this change can be seen not just symbolically from renaming the Prime Minister's residence from 7 Race Course Road to 7 Lok Kalyan Marg but practically by having a PM who works beyond office hours, never takes leaves, travels late in the night to prevent the wastage of working days and runs the government in accordance with Antyodaya.

Furthermore, from insisting that ministers travel economy, attend office on time, and deliver on clearly defined KPIs, PM Modi has institutionalised accountability and discipline in governance. This transformation has reset how politicians look at their roles, who now see their ministries not as personal fiefdoms but as instruments of delivery.

During the 2019 Kumbh, Prime Minister Modi

personally washed the feet of sanitation workers. I still remember the visuals. Was it just symbolism? It was a signal that in New India, sewa comes before satta.

#### Conclusion

Could any of this have happened without disrupting the status quo? The answer lies in the transformation we see today. Whether it is dismantling outdated institutions or redefining the role of ministers as public servants, implementing bold reforms like EWS reservations and CAA, or building an inclusive digital and welfare infrastructure. Each of these policies didn't just change the rulebook. They shook the very foundations of long-standing power structures and shattered decades of bureaucratic lethargy.". What Pandit Deendayal Upadhyaya had once outlined as a vision, Prime Minister Modi's leadership has been able to translate it into reality, not through slogans, but through systemic change, ensuring that governance does not remain a distant idea but becomes a lived reality for the citizens.

From transforming institutions to reshaping the idea of leadership itself, from privilege to purpose-driven, from status quo to reform-driven, it has been a decisive shift - a shift not just from Swa-raj to Su-raj, but a shift from a Shashit Bharat to a Swa-shashit, Samarth and a Viksit Bharat!



# Antyodaya Welfarism: From Darshan to Delivery

#### **Shivesh Pratap**

Public Policy Analyst and Technology-Management Consultant Over the past decade, under the leadership of Prime Minister Narendra Modi, the timeless philosophy of Integral Humanism has manifested itself before the world as Antyodaya, a social revolution aimed at empowering the poorest, most deprived, and most marginalised sections of society. The Modi government has presented Integral Humanism as a modern development model, one that prioritises the last person in the social hierarchy.



# Antyodaya Welfarism: India's Answer to the Welfare State

Integral Humanism is based on four dimensions of human life, physical, intellectual, emotional, and spiritual, and envisions a society where material progress complements cultural and moral development. Modi's governance integrates these principles by promoting development that respects India's civilizational values while embracing technological and economic modernity.

Unlike the European model of a welfare state that focuses primarily on state-driven entitlements, the Indian approach centers on empowering individuals through targeted, inclusive, and culturally rooted programs. This model, dubbed "Antyodaya Welfarism," recognises India's socio-economic and cultural diversity and builds upon the ethos of self-reliance, collective responsibility, and individual dignity.

As Mahatma Gandhi urged, "Recall the face of the poorest and the weakest man....", a sentiment that drives India's welfare strategy. The Modi government has institutionalised this through schemes that offer both direct and indirect support, including PM-JAY, which provides Rs 5 lakh health insurance coverage to over 100 million families, and the Pradhan Mantri Garib Kalyan Anna Yojana (PMGKAY), which delivers free food grains to over 900 million people during the pandemic.

PM Modi's monthly radio address, "Mann Ki Baat," is a unique initiative aimed at fostering emotional connectivity and national integration. Celebrating local heroes, festivals, and regional traditions encourages shared cultural consciousness and empathy among citizens. This non-policy tool serves as a social catalyst, complementing hard policy measures with soft influence and reinforcing the emotional unity required for nation-building.

# Multi-Dimensional Empowerment: Facts and Features

Prime Minister Narendra Modi's governance model embodies the essence of Lokmat Parishkar, a concept championed by Pandit Deendayal Upadhyaya that emphasises solutions rooted in the ethos, values, and collective will of the people. Pandit Deendayal believed that policies must emerge from the soul of the nation and cater to its unique civilizational character, not from borrowed ideologies. In line with this, PM Modi has transformed governance into a participatory, people-centric mission.

India's welfare architecture under the Modi government has undergone a fundamental transformation-from merely ensuring the basic necessities of Roti, Kapda, Makaan (food, clothing, shelter) to delivering comprehensive, and multi-dimensional human development that touches every aspect of life. The welfare state in India today is no longer confined to survival. it is oriented towards dignity, opportunity, and sustainable empowerment. This multidimensional approach to poverty reduction, now recognised by development economists across the world, has been operationalised through a series of landmark schemes that work in synergy, creating a safety net and a launch pad for millions of citizens.

The Modi government's flagship welfare schemes have redefined inclusive development by delivering integrated, impactful outcomes that uplift millions. Under PM Awas Yojana, over 40 million pucca houses have been constructed, ensuring dignity and security for low-income families across both urban and rural India. The Ujjwala Yojana has transformed household health by providing more than 96 million LPG connections, replacing hazardous biomass fuels with clean cooking energy, particularly benefiting women. Through the Jal Jeevan Mission, over 120 million rural households now have access to clean drinking water, addressing long-standing gaps in health and sanitation infrastructure. The Swachh Bharat Mission catalysed a national sanitation movement with the construction of over 100 million toilets, significantly reducing open defecation and improving hygiene across the country. Meanwhile, PM Saubhagya has enabled 100% village electrification, and the UJALA scheme has distributed over 360 million LED bulbs, lowering energy consumption and electricity costs for households. These interconnected initiatives reflect a holistic, human-centric governance model that empowers citizens with dignity, health, safety, and opportunity.

But these schemes are not isolated silos of welfare. They are integrated with a strategic vision to ensure that every Indian, especially the poor and marginalised, has access not just to survival, but to progress and prosperity. Health, insurance, education, digital access, and financial inclusion have become equally important pillars of this modernised welfare model.

The Modi government's commitment to Antyodaya, uplifting the last person, has been most evident in its robust social security architecture. Ayushman Bharat, PM Jan Arogya Yojana (PM-JAY) has provided health insurance coverage of ₹5 lakh per family to over 550 million citizens, ensuring that no Indian family is pushed into poverty due to a medical emergency. Digital inclusion has enabled seamless Direct Benefit Transfers (DBT), thereby reducing corruption and ensuring that welfare reaches its intended beneficiaries promptly. Together, these programs illustrate a modern welfare state deeply rooted in compassion, efficiency, and empowerment.

The vision behind these policies is rooted in the Bharatiya philosophy of Antyodaya, inspired by Integral Humanism ensuring the welfare of the last, the least, and the lost. Prime Minister Narendra Modi's governance model has redefined the idea of a welfare state by blending compassion with technology, tradition with innovation, and equity with excellence.

Evolution of Governance: Targeted and Time-bound Pandit Deendayal Upadhyaya's Integral Humanism emphasised that the purpose of the state is not merely to administer, but to serve as a compassionate enabler of human dignity and empowerment. As he stated, "The progress of the last man should be the measure of national progress." The Modi government has operationalised this thought by focusing policy attention on the most vulnerable and delivering benefits in а targeted, time-bound, and technology-enabled manner, thus fulfilling the vision of Antyodaya in the digital age.

Since 2014, the Modi government has reshaped welfare architecture through outcome-oriented planning and saturation coverage. The introduction of the JAM trinity (Jan Dhan-Aadhaar-Mobile) has not only brought more than 500 million people into the formal financial system but has also made welfare delivery efficient, transparent, and corruption-free. The layering of insurance schemes like PMSBY and PMJJBY underscores a flexible, adaptive, and resilient welfare state model. The safety nets are calibrated to respond to shocks such as natural disasters, medical emergencies, or macroeconomic disruptions.

#### **Empowerment through Equality of Opportunity**

India's rich diversity, across gender, geography, culture, and socio-economic strata, necessitates an equity-centric approach to development, and the Modi government has embedded this principle into its governance model. Empowerment in the Indian context goes beyond uniform policies; it involves both group-specific and pan-national strategies. For gender inclusion, schemes such as Beti Bachao Beti Padhao and Mission Shakti promote girls' education and women's safety.

Economic planning must be in accordance with our national ethos. Swadeshi is not merely a boycott of foreign goods; it is the economic philosophy of self-respect." PM Modi's promotion of Indian heritage, local products, and traditional knowledge is a modern articulation of Deendayal Ji's Integral Humanism, where economic development is aligned with cultural integrity and national selfhood.

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For tribal and regional inclusion, targeted programs have been introduced to uplift the North-East and tribal districts, which have historically been marginalised in terms of development. In the realm of education and nutrition, initiatives such as PM-POSHAN, Eklavya Model Residential Schools, and expansive scholarship schemes ensure that every child, regardless of their background, receives equal opportunity to learn and thrive. This layered, inclusive approach acknowledges that structural inequalities cannot be resolved by generic welfare alone but require precise, micro-targeted interventions that address the unique challenges of each community.

This vision draws deeply from the philosophy of Pandit Deendayal Upadhyaya, who emphasised that true progress must uplift every individual, especially the most deprived. He advocated for Ekatma Manav Darshan (Integral Humanism) as a model of governance that aligns material progress with spiritual and cultural well-being. Pandit Deendayal ji said, "The test of a good government is not how much it does for the strong, but how effectively it brings light to the life of the weakest." The Modi government's equity-driven initiatives echo this timeless ideal by seeking to ensure that no Indian is left behind, regardless of identity or circumstance.

#### From Cultural Symbolism to Social Capital

By giving importance and celebrating the birth anniversaries of national and regional heroes, the Modi government fosters unity through cultural nationalism and emotional integration. From icons like Subhas Chandra Bose, Sardar Vallabhbhai Patel, Dr. B.R. Ambedkar, and Birsa Munda to regional stalwarts such as Veer Savarkar, Rani Durgavati, Lachit Borphukan, and Tamil poet Thiruvalluvar, the brought government has forgotten or underrepresented figures back into the national symbolic consciousness. These recognitions empower historically neglected identities and integrate them into the broader Indian narrative, thereby strengthening a sense of shared history and collective pride.

PM Modi's celebration of all occupations, whether they are traditional artisans, craftspeople, farmers,

folk artists, athletes, frontline workers, scientists, and start-up innovators, reinforces the idea that dignity of labour and diversity of aspiration are national values. Campaigns such as "Vocal for Local," "Skill India," and "Start-up India" reflect this commitment by elevating grassroots talent and entrepreneurial spirit across every section of society. The Prime Minister's emphasis on Yoga, Ayurveda, handloom, and regional languages connects India's timeless civilizational heritage with its modern global ambitions.

Further strengthening this ethos, PM Modi often gifts locally made, culturally significant items to world leaders, showcasing India's artistic and traditional richness on the global stage. For example, he has gifted a Pashmina stole to former US First Lady Michelle Obama, Banarasi silk to Japanese leaders, a Dokra art piece to the King of Bhutan, and Madhubani paintings to the Prime Minister of Mauritius. These gifts are not just diplomatic gestures but a celebration of Indian artisanship, intended to promote local industries and preserve traditional crafts.

This emphasis on indigenous industry and cultural pride reflects the ideas of Pandit Deendayal Upadhyaya, who believed that the Indian economy must be rooted in Swadeshi, economic self-reliance grounded in national culture and local strength. He said, "Economic planning must be in accordance with our national ethos. Swadeshi is not merely a boycott of foreign goods; it is the economic philosophy of self-respect." PM Modi's promotion of Indian heritage, local products, and traditional knowledge is a modern articulation of Deendayal Ji's Integral Humanism, where economic development is aligned with cultural integrity and national selfhood.

As India looks toward its centenary of independence, the vision of Viksit Bharat @2047 is anchored in inclusive growth that is deeply rooted in its civilizational values. From Integral Humanism and Antyodaya Welfarism, the BJP provides not only the ethical compass but also the operational scaffolding for this transformative journey.



Three Visions of the Integral: Aurobindo, Upadhyaya, and Maritain in Dialogue

> Dr. Sampadananda Mishra Director, Centre for Human Sciences, Rishihood University

#### Introduction

All three thinkers use the term "integral" to reject what they see as the one-sided and therefore flawed nature of modern materialism, liberal individualism, and totalitarian collectivism. They all argue for a more complete understanding of the human being that includes but transcends the material, economic, and political aspects of life. However, their starting points, methodologies, and ultimate goals differ significantly.

#### A. Core Summaries of Each Philosophy

## 1. Sri Aurobindo's Integral Humanism (Spiritual & Evolutionary)

Sri Aurobindo's philosophy is rooted in a vision of spiritual evolution.

#### Core Idea

Humanity is a transitional stage in the evolution of consciousness from Matter to Spirit. The goal is not just to perfect the current human being but to facilitate the emergence of a new, higher, supramental consciousness, leading to a divine life on earth.

#### Focus

The transformation of individual and collective consciousness through Integral Yoga.

#### View of Society

The nation is a "group-soul," an important but intermediate step towards a global spiritual unity. The ultimate political form is a free, spiritualized world-union.

## 2. Deen Dayal Upadhyaya's Integral Humanism (Socio-Cultural & National)

Upadhyaya's philosophy, Ekatma Manav Darshan, was formulated as a political and social ideology for post-independence India, offering an indigenous alternative to both Western Capitalism and Communism.

#### Core Idea

The human being is an integrated whole of body, mind, intellect, and soul (atman). A good society must cater to the needs of all four aspects. This individual finds fulfillment by living in harmony with the larger organic whole of the nation, which itself has a "soul" or guiding consciousness called Chiti.

#### Focus

The well-being and cultural authenticity of the nation-state, governed by its innate Dharma (the natural, righteous law of its being).

#### View of Society

The nation is the primary, organic, and living entity. The State is an instrument created to protect the nation and uphold its Dharma, but it is subordinate to the nation's soul.

## 3. Jacques Maritain's Integral Humanism (Theocentric & Personalist)

Maritain, a French Catholic philosopher, developed his "Integral Humanism" (or "True Humanism") as a Christian response to the crises of modernity, particularly secularism and totalitarianism.

#### Core Idea

It is a theocentric humanism, meaning it is centered on God. Maritain makes a crucial distinction between the "individual" (the material, ego-bound aspect of man) and the "person" (the spiritual, rational soul made in God's image). The person has a transcendent destiny and is superior to the State.

#### Focus

The dignity of the human person and their orientation towards God. Society's purpose is to facilitate the "common good," which allows persons to pursue their ultimate, supernatural end.

#### **View of Society**

Society is a "body politic" made for the person, not the other way around. He advocates for a pluralistic

society where the State is limited and serves to protect the rights and freedoms of persons and intermediate social bodies (family, church, etc.).

#### B. Comparative Analysis

A thematic comparison of the three philosophies:

#### 1. Metaphysical Foundation (The Ultimate Reality)

#### Sri Aurobindo

An immanent, evolving Spirit (Brahman) that is both transcendent and manifest in the cosmos. His foundation is Vedantic and experiential.

#### Deen Dayal Upadhyaya

Dharma and Chiti. The foundation is a socio-cosmic law and the innate soul of the nation. It is primarily cultural and national.

#### Jacques Maritain

A transcendent, personal God as the Creator, knowable through reason and Christian revelation. His foundation is Thomistic and theological.

#### 2. The Nature of the Human Being

#### Sri Aurobindo

A transitional being in evolution. The "psychic being" (the individual soul) is the true self, which must emerge and guide the transformation of the mental, vital, and physical parts into divine instruments.

#### Deen Dayal Upadhyaya

A holistic being (body, mind, intellect, soul) whose fulfillment lies in the balanced satisfaction of all four parts in harmony with the collective national life.

#### Jacques Maritain

A being with a dual nature: the material "individual" subordinate to society, and the spiritual "person" superior to society, with a transcendent destiny.

#### 3. The Role and Value of the State

#### Sri Aurobindo

The State is a mechanical and potentially oppressive entity. It is a temporary convenience that must ultimately give way to a freer, more spiritual form of social organization. He is deeply wary of State power.

#### Deen Dayal Upadhyaya

The State is a necessary instrument to serve the nation. It must be guided by the nation's Dharma

and Chiti, not its own logic of power. It is subordinate to the cultural nation.

#### Jacques Maritain

The State is a limited part of the "body politic" whose function is to serve the common good of persons. It is strictly instrumental and must not be absolutized. He champions a pluralistic society against State totalitarianism.

#### 4. The Ultimate Goal or Telos

#### Sri Aurobindo

A collective divine life on earth. The supramental transformation of human nature itself. The goal is terrestrial and evolutionary.

#### Deen Dayal Upadhyaya

A strong, prosperous, and culturally authentic nation living in accordance with its Dharma. The goal is primarily socio-political and this-worldly, focused on national greatness.

#### **Jacques Maritain**

Supernatural union with God in the afterlife (the Beatific Vision). Earthly society and the common good are intermediate ends that should be ordered towards this ultimate, transcendent destiny.

#### Conclusion

While all three thinkers propose an "integral humanism" to save humanity from the failures of modern thought, their visions are oriented in fundamentally different directions.

Sri Aurobindo's Integral Humanism is one of ascent and transformation. It is a cosmic vision where the entire human species is a participant in a spiritual evolution towards a new state of being on earth.

Deen Dayal Upadhyaya's integral humanism is one of national integration. It is a socio-political vision aimed at creating a harmonious and powerful nation-state based on its unique cultural soul and indigenous principles.

Jacques Maritain's integral humanism is one of transcendence. It is a theocentric vision where the earthly life of the person and society is a journey whose ultimate meaning and fulfilment lie beyond this world, in God.

Sri Aurobindo seeks to bring heaven down to earth, Maritain seeks to prepare man on earth for heaven, and Upadhyaya seeks to build a righteous and harmonious "heaven" of a nation on earth.

C. Summary Table of Comparison			
Feature	Sri Aurobindo	Deen Dayal Upadhyaya	Jacques Maritain
Philosophical Root	Vedanta, Integral Yoga	Indigenous Indian Thought (Dharma)	Christian Theology, Thomism
Ultimate Reality	Evolving Spirit (Brahman)	National Soul (Chiti) & Dharma	Transcendent God
View of Human	A soul in evolution; a transitional being	An integrated being (body, mind, intellect, soul)	A "person" (spiritual) and "individual" (material)
Primary Unit	The evolving Individual	The organic Nation	The spiritual Person
Role of the State	A temporary, mechanica and potentially dangero tool	An instrument of the Nation, subordinate to Dharma	A limited instrument for the "common gooc of persons
Ultimate Goal	Divine Life on Earth (Supramental Transformation)	A prosperous and culturally authentic Nation-State	Union with God in the afterlife (Beatific Vision)
Orientation	Cosmic & Evolutionary	National & Socio- Cultural	Theocentric & Transcendent
Carrying the Civilisational Torch: Youth, Dharma, and Ekatma Manav Darshan

# Akshit Dahiya

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Pandit Deendayal Upadhyaya's Integral Humanism (Ekatma Manav Darshan) offers a distinctly Indian roadmap for progress, one that resonates strongly today. Introduced in the 1960s, it was intended to be a third way, transcending Western capitalism and socialism, rooted in India's own ethos. As one commentator notes, Integral Humanism was conceived as a "civilizational articulation of India's soul"-an indigenous framework seeking harmony between body, mind, intellect, and soul, and balancing individual, society, tradition, and modernity. In an era of global disillusionment with one-size-fits-all models, this holistic vision invites us to rethink development in ways that honour our culture and values.

# Holistic Human Development and Dharma

Central to Integral Humanism is the idea that a person is an integrated whole-physical, mental, intellectual, and spiritual-and all four must flourish together. Upadhyaya insisted that progress cannot be reduced to economic gains alone. "We have set the aim of developing body, mind, intellect, as well as soul, in a balanced way". Indian tradition similarly recognises four goals of life (Dharma - duty/ethics, Artha wealth, Kama - desire, Moksha liberation), implying that moral, material and spiritual needs are

all important. Hence, true welfare must attend to every level: building schools and roads but also instilling character and community bonds. As Upadhyaya warned, neglecting any part of human life, treating people as mere "political animals" or only as bread producers, leads to imbalance. Under Integral Humanism, policies should nurture education, health, livelihood, and values in tandem, ensuring that no one is left as a mere "brick in the wall" but grows with the dignity of body, mind, and soul.

Society as an Organic Whole and the National Soul Upadhyaya extended this holistic view to society

democracy is lived in schools, clubs and villages, not just Parliament. Today's emphasis on citizen participation (in India and globally) reflects this idea. Young people who join community initiatives, rural development fellowships or political activism are echoing Integral Humanism by bridging individual aspirations with societal needs.

itself. He rejected the Western "social contract" idea in favour of seeing India as an organic entity with its own life and soul. Just as a person has a body, mind, intellect and soul, so does the nation. In his words, "Society has its own 'SELF', its own life; it is a sovereign being... an organic entity". Crucial to this conception is Chiti (चिती) -the nation's inborn spirit or cultural ethos. Upadhyaya explained that Chiti is "fundamental and central to the nation from its very beginning", the touchstone that directs our cultural destiny. It shapes what becomes part of our living tradition and what is discarded as foreign. "Chiti is the soul of the Nation," he wrote, and on it "a Nation arises and

becomes strong and virile". In this view, each Indian, as part of the "Virat Purusha" both embodies the national soul and helps to sustain it through values and actions.

**Youth:** Power, Potential and National Rejuvenation

The youth embody the nation's energy and are pivotal for putting Integral Humanism into action. As one analyst of Upadhyaya's legacy has emphasised, today's young people carry a fourfold responsibility: they must defend India's sovereignty, lead the way to prosperity, revitalise cultural confidence and pursue social justice. In practical terms, this means building "a prosperous

India rooted in self-reliance and innovation" while also reviving our cultural heritage. Young Indians are urged to reconnect with their roots "not to retreat into the past, but to carry forward [our] civilizational ethos with clarity and creativity". Simultaneously, they must work for social unity, "upholding dignity and fraternity" for all citizens. In short, the youth are the drivers of national rejuvenation, transforming India into a strong, self-confident and just society that honours its heritage. Upadhyaya's own concept of Antyodaya ("uplift of the last person") underscores this: empowerment must reach all, and the strongest youth energy should elevate the weakest, not be content with a privileged few.

# **Modern Challenges:** Technology, Health, and Civic Life

Upadhyaya's vision is surprisingly relevant to the issues youth face today. Technology for He development; argued indigenous, for people-centred solutions rather than blind mimicry of foreign models. Recent leaders have echoed this, India must adapt tech "with cultural context," warning that importing "prefabricated" ideas can harm dignity. Efforts like Digital India and the National Digital Literacy Mission embody this balance, spreading internet access and skills among all citizens to empower the poorest while keeping services locally appropriate. At the same time, initiatives like Skill India and Startup India Integral reflect Humanism's emphasis on self-reliance and creativity, training youth with practical skills and encouraging entrepreneurship, rather than relying on one-size-fits-all employment schemes. In essence, modern programs in digital education, vocational training and innovation carry the same Swadeshi spirit Upadhyaya championed.

Mental well-being: The rising tide of depression and stress among young Indians has drawn comparisons to Upadhyaya's insight that neglecting the soul causes suffering. One commentator noted that our "fragmented life", focusing on material comfort or fleeting pleasures alone, has led to a mental health crisis. Integral Humanism suggests healing through wholeness, engaging the mind and spirit through community, culture, and purpose. Practices like yoga, meditation or community service are not just wellness trends but ways to honour the whole person. In this light, Upadhyay's call to integrate dharma and community in daily life offers a roadmap: balanced citizens are more resilient and creative than isolated individuals.

**Political engagement and civic responsibility;** Upadhyaya believed that society's strength should not rest solely on the state. He urged citizens, especially youth, to build civic power through volunteering, social entrepreneurship and local leadership. In other words, democracy is lived in schools, clubs and villages, not just Parliament. Today's emphasis on citizen participation (in India and globally) reflects this idea. Young people who join community initiatives, rural development fellowships or political activism are echoing Integral Humanism by bridging individual aspirations with societal needs. As one youth leader summarised, India's youngsters must rise beyond narrow career and comfort, embracing "civilizational responsibilities with intellectual clarity, cultural rootedness, and ethical action".

### Aligning with Contemporary Initiatives

Many recent policies resonate with these principles. For example, the National Education Policy (NEP) 2020 emphasises multidisciplinary, value-based learning and vocational training, nurturing the head, heart, and hands, much as Integral Humanism envisioned. Programs like Skill India, Digital India and the "Start-up India" movement aim to equip youth with skills and opportunities in their own communities, reflecting Upadhyay's decentralised, self-reliant economy. Schemes named after Upadhyay (such as Deen Dayal Upadhyaya Grameen Kaushalya Yojana for rural skills) explicitly target the most marginalised, fulfilling the dictum of antyodaya. Even flagship goals like "Sabka Saath, Sabka Vikas" (together for all, development for all) echo the inclusive spirit of Integral Humanism. In sum, India's current thrust on holistic education, rural revitalisation and cultural pride is a modern enactment of Upadhyay's ideas, not by accident but by design.

#### Embracing the Vision: A Call to Youth

Integral Humanism is not an ivory-tower doctrine but a practical call to action, especially for young Indians. Its message is clear: Combine moral purpose with achievement. A society in which young people voluntarily serve their communities, pursue excellence without sacrificing ethics, and proudly carry forward India's heritage is the promise of Integral Humanism fulfilled. If today's youth take up this challenge, India's progress will not only be measured by GDP, but by the strength of its character and the well-being of every citizen. Integral Humanism and the Rebirth of Bharatiya Modernity

> Abhinandan Kaul TV Panellist, Blogger & Actor

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"It finally feels like we're part of the story," said an elderly fruit seller in Varanasi, Prime Minister's constituency, his eyes welling up as he looked out at the freshly paved ghats and the majestic corridor that now connects the heart of the city to the Kashi Vishwanath temple. "I used to think development was only for Delhi and Mumbai. But look around, this is our time too." That moment stayed with us. It wasn't about beautification or infrastructure. It was about inclusion. About dignity. About a section of Bharat finally seeing itself not as a leftover of progress, but as its rightful protagonist. We speak often of GDP numbers, expressways, bullet trains, and unicorn startups. All these are vital. But the deeper question remains: what kind of nation are we building? One that merely assembles economic blocks, or one that nurtures human beings, in all their physical, intellectual, cultural, and spiritual dimensions?

That is the dissonance that Integral Humanism, envisioned in the 1960s by Pandit Deendayal Upadhyaya, seeks to resolve. And for the first time in decades, this philosophy is no longer just confined to think tanks or pamphlets; rather, it is beginning to quietly animate India's governance, from rural reforms to foreign policy. At its heart, Integral Humanism isn't just about the "Indian way" of doing things. It is about understanding what it means to be human in the Indian civilizational context, and how a nation can grow, not by severing its roots, but by deepening them.

#### A Philosophy That Begins With the Whole Human

Where Western political thought reduces man to a consumer, a labourer, or a vote bank, Integral Humanism dares to see him in his full reality, as a being made of Sharir (body), Manas (mind), Buddhi (intellect), and Atma (soul). A model that considers only economic upliftment but ignores mental well-being or spiritual grounding is incomplete. Equally, a model that celebrates spirituality while neglecting issues like hunger and job opportunities is escapist. Bharat has no use for either extreme. This framework embodies practical civilizational wisdom far from being antiquated idealism.

#### The Economy: Decentralised, Rooted, and Proud.

India is racing toward becoming a \$5 trillion economy. But Integral Humanism would ask: Is this prosperity inclusive, decentralised, and dignified? In the current economic vision, there's a notable shift from purely top-down industrialisation to bottom-up empowerment. Initiatives like:

- One District One Product,
- The revival of millets (2023 as International Year of Millets, no coincidence),

GI-tagged local goods finding global shelves,Vocal for Local campaigns,

There are more than economic decisions; rather, they are acts of civilizational reaffirmation. They echo the ancient Indian truth: that prosperity isn't born from scale alone, but from swa-tantrata (self-dependence) and swa-bhaav (innate nature). Thus, today's aconomic policies seek to Bharatize

Thus, today's economic policies seek to Bharatize modernity rather than westernise India.

### Diplomacy: India Reclaims Her Voice

Once hesitant, now confident, India's foreign policy today wears its civilizational identity on its sleeve. From leading the Global South to taking Yoga to the UN, from reviving spiritual and linguistic ties with ASEAN nations to invoking 'Vasudhaiva Kutumbakam' as a G20 presidency motto, the shift is subtle but seismic. No longer is Indian diplomacy content with playing second fiddle to great powers. It speaks with cultural memory, moral clarity, and muscular pragmatism.

This is the civilizational state in motion, not one driven by conquest, but guided by harmony. Not soft power as theatre, but as truth.

#### Defence: Shakti With Dharma

For centuries, India's strength was tethered to its restraint. Yet it would be incorrect to equate this restraint with weakness. It has, instead, been a strength in self-control. Integral Humanism respects Kshatra, the warrior spirit. But it insists that Shakti must always be yoked to Dharma. The current strategic direction of India's defence, from Agnipath to Atmanirbhar Bharat in defence manufacturing, from reviving ancient war doctrines to shedding colonial-era symbols, reflects that sentiment. Today's Indian soldier doesn't just serve a flag. He serves a civilisation. A civilisation that is finally confident enough to wield power responsibly.

## Nature as Devi, Not Commodity

The Western world speaks of "green development" as damage control. India, however, has always approached nature as Devi not to be exploited, but revered. Integral Humanism enshrines environmental balance not as activism, but as Dharma. And today, that Dharma is increasingly finding voice in statecraft:

- Rivers like the Ganga granted legal rights,
- Promotion of zero-budget natural farming,
- Push for cow-based economy models,
- Forest and water rejuvenation drives across districts.

It is crystal clear that our environment isn't being "managed", it is being honoured. That's the Bharatiya difference.

## Technology That Empowers, Not Enslaves

In the age of AI and algorithms, the danger is that humans become servants to their creations. But what if technology could elevate the human condition, rather than diminishing it? Integral Humanism advocates for Techno-Dharma, which is technology aligned with human well-being, rather than mere productivity.

Think of:

- UPI, the world's most inclusive fintech revolution,
- Aadhaar-enabled welfare delivery, cutting corruption and middlemen,
- ONDC, breaking the monopoly of digital cartels,
- The Digital Ayush Grid, integrating Indic wellness systems with modern reach.

This transcends Silicon Valley's shallow techno-fetishism, to establish a sort of civilizational techno-humanism, scaling compassion, not just computation.

## Education & Culture: De-Colonising the Mind

What good is freedom if our minds remain colonised?

Integral Humanism insists that a nation's real strength lies in its Sanskriti (culture) and Samskara (ethos). The New Education Policy 2020 has been established as a reform, but viewed from our civilizational lens, it is a renaissance. For the first time in decades, Bhartiya knowledge systems are no longer being relegated to the periphery, but are being systematically integrated into mainstream curricula.

- Sanskrit is no longer ornamental; it's being re-positioned as a consciousness language.
- Indian philosophy, mathematics, medicine, and epistemology are regaining their rightful place in classrooms.
- National Curriculum Frameworks now speak of rootedness and modernity in the same breath.

We are witnessing the decolonisation of the Indian intellect — slow, steady, irreversible.

## The State as a Dharma-Yantra

Unlike the Western liberal state, which is sterile and procedural, Integral Humanism envisions the Indian state as a Dharma-Yantra: an instrument for ethical harmony. We see glimpses of this today:

- Welfare without dependency DBT schemes that deliver without robbing dignity,
- Infrastructure with identity from Ram Mandir to Kashi Vishwanath Corridor,
- Celebration of civilizational heroes from Netaji in Rajpath to Deendayal in the planning ethos.

# The Future is Rooted

Integral Humanism awakens the sleeping soul of our civilisation. It urges Bharat to turn inward, where her timeless spirit dwells, and from that sacred centre, to rise with unwavering strength, luminous clarity, and a compassion that embraces all. And for the first time in decades, Bharat's policies, postures, and priorities reflect her soul. We are witnessing a civilizational awakening:

# Reclaiming dharma.

#### Re-imagining modernity.

## And reinstating Bharat as Bharat.

The 21st century may be about speed and scale. But if it forgets its soul, it collapses. Integral Humanism offers India, and perhaps the world, a compass that doesn't just point forward, but inward. And maybe that's precisely what this century needs.

# From Decolonisation to Dharma: Ekatma Manav Darshan as Global Framework

# Neelabh Kumar Sharma

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In April 1955, the world witnessed a defining moment for newly independent nations when twenty-nine Asian and African countries gathered in Bandung, Indonesia. This assembly, attended by Indonesia, Burma (Myanmar), India, Sri Lanka (then Ceylon), Egypt, Japan, Libya, Afghanistan, China, and others, represented more than half of humanity. Its purpose was bold and unprecedented: to chart a path forward that neither aligned with the capitalist First World led by the United States nor with the socialist Second World under the Soviet Union. Thus, was born the concept of the "Third World," an appellation these nations vowed to embrace in the spirit of positive self-definition and collective autonomy.



#### The Promise and Peril of "Third World"

Initially, the term "Third World" signified creative neutrality and a shared resolve to craft indigenous frameworks for governance, economy, and culture. It was an act of decolonisation in thought: a deliberate refusal to inherit the economic orthodoxies of either superpower. Yet, over time, propaganda from both blocs co-opted and corrupted the term. "Third World" became shorthand for poverty, chaos, and deprivation: grim images rooted in Western religious iconography of exile and suffering. Unquestioningly, even former colonised peoples internalised this pejorative meaning, mistaking

negative labels for unalterable realities. Aspiring to the First World became the unexamined goal of national development, obscuring the original Bandung vision of self-determined modernity.

# A Rishi Speaks: The Birth of Integral Humanism

Exactly а decade after Bandung, in April 1965, a visionary thinker from India stood before an audience in Mumbai and proposed an alternative. Pandit Deen Dayal Upadhyaya delivered four lectures that would crystallise into what he called Ekatma Manav Darshan, or Integral Humanism. Drawing on of millennia Sanatana philosophy, he probed the very

A need-based economy rooted in Purushartha, the fourfold aims of human life: Dharma (duty and righteousness), Artha (avenues of wealth), Kama (avenues of desire and pleasure), and Moksha (realisation of the Self, leading to liberation). Wealth is essential, but it must serve true needs, not artificial wants. Production and consumption should obey the law of necessity, preserving nature's integrity and nurturing the soul's growth.

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by the grace of God, as one might say, that our scriptures, philosophies, and indigenous institutions endured. This resilience provided fertile ground for an authentically non-aligned paradigm, neither Western capitalism nor Soviet socialism, but a model rooted in our own ethos of unity and diversity.

#### Ekatma Manav Darshan in the Sanatana Tradition

Deen Dayal Upadhyaya was no isolated thinker. He comes from a tradition of original thinkers like Dayanand Saraswati, Swami Vivekananda, Mahatma Gandhi, Sri Aurobindo, and other luminaries who repeatedly affirmed the indigenous wisdom of Bharat. His genius lay not in inventing something

> wholly new but in synthesising classical insights into а coherent, contemporary framework. Integral Humanism insists that the individual and society are inseparable; that the spiritual and material dimensions of life must be balanced; that sustainable progress arises from harmony, not exploitation.

> Crucially, Upadhyaya reminded us that the Third World's possible ascendancy hinges on India's leadership. As the cradle of living indigenous traditions, Bharat bears the responsibility to conceptualise, experiment with, and validate an alternative global order. If such a model can work here, within

notions of nationhood, culture, economy, and governance from first principles. What is "people" but a living expression of shared values? What is "economy" if not a means to a dignified life, not unbound accumulation? What shape must education and health systems assume to nurture the whole person: body, mind, and spirit?

It can be argued that India has a unique advantage over other newly independent regions aspiring to decolonise themselves. Unlike many African states whose languages, religions, and cultural knowledge had been systematically eroded by colonial rule, India had retained its civilizational continuity. It is the crucible of diversity, with its ancient institutions and modern democratic polity, it can inspire and guide every nation striving to free itself from colonial legacies.

#### Bharat's Indigenous Gifts to the World

Two contemporary innovations illustrate how India is already offering solutions that are typically associated with the Third World. First, consider the Unified Payments Interface (UPI). This real-time, peer-to-peer payment system operates outside the paradigms of private credit-card oligopolies or state-controlled financial networks. It exemplifies "antyodaya" (the upliftment of the last person) by democratizing technology for daily commerce. For example, UPI did not emerge from profit-maximising Silicon Valley or statist Soviet planning but from an Indian vision of technology as a public good.

Second, India's cooperative movements, most famously in dairy through Amul, Sudha, and similar enterprises, demonstrate how small producers can secure livelihoods without corporate exploitation. By integrating swavalamban (self-reliance) with parasparavalamban (mutual interdependence), these cooperatives deliver both economic justice and market efficiency. They do not aspire to become global multinationals but to ensure that wealth is equitably shared among stakeholders. This, too, is Integral Humanism in action: pursuing prosperity while honouring community and ecological balance.

#### Beyond GDP: A Dharmic Metric of Well-Being

Integral Humanism also challenges the fetish of Gross Domestic Product as the ultimate measure of success. A GDP-driven economy incentivises overproduction, overconsumption, and environmental degradation. Modern markets increasingly condition demand on supply: telling us we "need", let's say, ten pairs of shoes when two would suffice, rather than letting genuine human needs direct production. This inversion fuels resource depletion and consumerist greed.

Instead, Upadhyaya advocates a need-based economy rooted in Purushartha, the fourfold aims of human life: Dharma (duty and righteousness), Artha (avenues of wealth), Kama (avenues of desire and pleasure), and Moksha (realisation of the Self, leading to liberation). Wealth is essential, but it must serve true needs, not artificial wants. Production and consumption should obey the law of necessity, preserving nature's integrity and nurturing the soul's growth. Only when individuals cultivate self-restraint and clarity about what they truly need can society transcend the GDP trap and embrace sustainable well-being.

#### A Call to Third World Nations

In this context, every non-aligned nation must undertake a profound self-evaluation. Can we redesign our education, healthcare, and governance architectures to reflect our own civilizational moorings? Can we embrace technologies that empower rather than exploit? Can we forge economies that balance material progress with ethical and ecological imperatives? Integral Humanism offers a ready framework for such radical reinvention.

India's task, and indeed its dharma, is to chart this course. By living its own principles: recognising the unity of man and nature, prioritising community over corporation, measuring prosperity by human flourishing rather than monetary aggregates, Bharat can lead the way. In doing so, it will demonstrate that a Third World development model is not an abstraction or a fleeting slogan but a tangible, tested reality.

#### Toward an Ekatma Global Order

The challenges facing our planet, climate change, inequality, and cultural homogenization, are systemic and interlinked. They demand visionary solutions that transcend the binaries of capitalism and socialism. Integral Humanism, with its emphasis on eka (one) and atma (soul), reminds us that all life is interconnected. Our collective destiny depends on recognising and nurturing this fundamental unity.

Furthermore, the contemporary world is hungry for models that blend economic dynamism with social justice and environmental stewardship. India's experiments in digital finance, cooperative enterprise, and community-based development already resonate far beyond its borders. As Ekatma Manav Darshan matures into policy and practice, it can galvanise other nations emerging from colonial histories to rediscover and reassert their identities and pursue genuinely autonomous modernity.

#### The Way Forward

From the Bandung Conference's hopeful assertion of non-alignment to Deen Dayal Upadhyaya's rigorously articulated Ekatma Manav Darshan (Integral Humanism), the Third World's journey has been one of awakening: a rejection of imported paradigms and a rediscovery of indigenous wisdom. Today, as global crises intensify, Bharat stands at a crossroads: to codify and scale its homegrown innovations and to offer them as a new paradigm for the global order. In doing so, it fulfils its age-old vocation as the guardian of Sanatana insight and the leader of a just, sustainable, and integrated world community.



From Chiti to Command: Rashtra Suraksha, Rashtra Swabhimaan

> **Rohaan Wadhwa** Entrepreneur & Columnist

Pt. Deendayal Upadhyaya's doctrine of Ekatma Manav Darshan laid the foundation for a uniquely Indian model of governance, one that sees the nation not merely as a territory but as a living, integrated whole. This worldview broadens the meaning of national security. It conceives of security as the safeguarding of sovereignty, civilisational continuity, economic resilience, and moral integrity.

Over the past decade, India's security architecture has been fundamentally redefined. Under the leadership of Prime Minister Shri Narendra Modi, the national approach has grown more coherent, assertive, and deeply rooted in civilisational consciousness. Strategic autonomy has evolved from a philosophical ideal to an operational principle, guiding India's decisions on defence, diplomacy, and internal stability.

Let us explore the various dimensions of this transformation and how they reflect the core tenets of Integral Humanism.

#### Philosophical Foundations of Security

Integral Humanism views the nation as an organic entity whose soul, 'Chiti', must be preserved. National security cannot be viewed solely through

the lens of military strength. A secure nation ensures that its economic, social, and cultural life operates in harmony, shielded from both internal subversion and external influence.

Pt. Deendayal Upadhyaya's idea of 'Swa' (self) places national interest and cultural rootedness at the centre of policy. Strategic autonomy is a policy manifestation of this vision. It insists that India engage with the world from a position of strength, informed by its values, rather than imposed models. This philosophical clarity continues to offer consistency in governance decisions.

#### Policy Transformation: 2014 to 2025

The decade since 2014 saw India transition from a reactive caution to a proactive deterrence. The response to the Uri and Pulwama attacks through surgical strikes and the Balakot airstrikes signalled a departure from the past. The government demonstrated political will to defend sovereignty and disrupt the ecosystem of terror across the border.

The doctrine of deterrence gained sharper definition with Operation Sindoor. Launched in response to the heinous terror attack on tourists in Pahalgam, the operation struck terror launchpads inside Pakistan with swift, calculated precision. It sent an unequivocal message about India's operational capability and its unwavering resolve to defend national honour.

Institutional reform has underpinned this shift. The appointment of a Chief of Defence Staff, progress on integrated theatre commands, and improved inter-service coordination have enhanced preparedness and rapid response capabilities. Simultaneously, focused investment in border infrastructure, particularly in regions such as Ladakh and Arunachal Pradesh, has enhanced logistics, mobility, and local security.

Internal security has also seen sustained focus. The abrogation of Article 370 in Jammu and Kashmir corrected a longstanding constitutional anomaly and paved the way for the region's fuller integration. Combined with improved security coordination and

> socioeconomic initiatives, this has led to a reduction in instances of terrorism and a renewed local participation in the democratic process.

> Additionally, areas once considered Naxal strongholds are being reclaimed through coordinated operations, development outreach, and citizen engagement. Union Home Minister Amit Shah has affirmed that the government is committed to eliminating the Naxal threat by 2026, a goal that now appears within reach.

Together, these measures have contributed to a more resilient and responsive national security framework.

#### Defence Self-Reliance and Strategic Clarity

Strategic autonomy requires indigenous capability. Over the past ten years, India has pursued defence self-reliance with determination. Defence exports have risen dramatically, now exceeding ₹21,000 crore, backed by platforms such as the Tejas fighter jet, Dhanush artillery gun, Akash missile, and the BrahMos cruise missile. These systems are not only boosting the Indian military but also finding international buyers.

The Defence Acquisition Procedure has been restructured to favour Indian players. Platforms like iDEX have empowered startups and MSMEs to innovate within the defence sector. The

looking to dominate, but we refuse to be dominated. That is the essence of Ekatma Manav Darshan: security not for conquest, but for dharma.

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We are not

establishment of defence corridors in Tamil Nadu and Uttar Pradesh is spurring industrial clusters, local innovation, and employment.

This shift from dependency to capability positions India as a partner of strength in global peacekeeping and security cooperation. It is a step toward shaping global norms, not merely following them. Institutional military reforms (e.g., Chief of Defence Staff), defence self-reliance (e.g., Tejas, BrahMos), and border infrastructure improvements are tools to ensure Swarajya; freedom and indigenous governance.

#### **Balanced Diplomacy and Global Assertiveness**

India's foreign policy since 2014 has consistently reflected the doctrine of strategic autonomy. The country has deepened its engagement with multiple global groupings, including the QUAD, BRICS, SCO, and the United Nations, while avoiding entanglements that compromise sovereign decision-making. Strategic autonomy is a policy expression of the Integral Humanist idea of 'Swa' (self-identity).

During the Russia-Ukraine conflict, India's independent stance on energy procurement, despite geopolitical pressure, highlighted its ability to make decisions grounded in national interest. The diplomatic balancing demonstrated during this period enhanced India's global stature as a responsible and independent power.

The G20 presidency further illustrated this shift. India used the platform to promote issues relevant to the Global South, advocate for digital public infrastructure, and push for sustainable development frameworks that are equitable and inclusive. This was not merely a ceremonial leadership role but a substantive assertion of priorities reflective of Integral Humanism.

#### Cultural Continuity as a Security Concern

A nation's strength lies in its memory. Integral Humanism recognises cultural continuity as central to national resilience. Over the last decade, India has reclaimed and revitalised its civilisational symbols through projects that are both spiritual and strategic.

The restoration of Kashi Vishwanath, the construction of the Ram Mandir in Ayodhya, and the

development of pilgrimage circuits are not mere infrastructure projects. They represent a reassertion of identity and shared memory. Initiatives such as International Yoga Day, the promotion of Indian languages, and the recognition of unsung heroes during Azadi ka Amrit Mahotsav have brought cultural pride back into public life.

Culture, when asserted confidently, becomes the bedrock of unity, resilience, and long-term security. Youth and New Security Frontiers

No vision of national security is complete without the involvement of the youth. By expanding the NCC, launching the Agnipath scheme, and extending structured support to tech-led defence start-ups, the government is embedding young Indians into the core of national security, whether through active service, cutting-edge innovation, or as part of a disciplined, security-conscious citizenry.

Cybersecurity, AI warfare, and drone technology are new frontiers where India's youth are being empowered to lead. National security in 2025 is not just about boots on the ground but also about brains in the lab and code in the cloud.

# The Road Ahead: Strategic Strength Rooted in Civilisational Depth

India's security posture today is not driven by aggression, but rather anchored in confidence. We are not looking to dominate, but we refuse to be dominated. That is the essence of Ekatma Manav Darshan: security not for conquest, but for dharma.

Strategic autonomy is not a slogan. It is India's ancient civilisational ethos expressed in modern geopolitical terms. From border villages to boardrooms, from tanks to textbooks, from temples to technology parks, India is fortifying itself not only through strength but with confidence in its path and unity in its purpose.

And as Deendayal ji would have said, when every element of the nation, material and spiritual, is protected and harmonised, only then is the Rashtra truly secure.

# Integral Humanism in the Classroom: Rebuilding Indian Knowledge Systems

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#### Introduction

Education in India has historically been more than a system of instruction; it is an expression of India's civilizational ethos, philosophical depth, and cultural diversity. Over time, this ethos has been shaped and reshaped—first by ancient knowledge traditions, then by colonial impositions, and finally by post-independence reforms that tried to balance modern aspirations with national identity.

In recent years, under the leadership of the Bharatiya Janata Party (BJP), the educational discourse has undergone a paradigmatic shift, particularly with the introduction of the National Education Policy (NEP) 2020. At the heart of this shift lies the ideological framework of Integral Humanism (Ekatma Manav Darshan)—a philosophy articulated by Pandit Deendayal Upadhyaya, which seeks to harmonize spiritual and material development in a culturally rooted, yet globally engaged manner.

### The Ideological Core

Integral Humanism, propounded in the 1960s by Deendayal Upadhyaya, offers a uniquely Indian worldview of development, society, and human purpose. Rejecting both Western capitalist individualism and Marxist collectivism, Integral Humanism places the individual at the center of societal development, but within a moral and spiritual framework that prioritizes harmony, duty, and self-realization over material accumulation.

#### Key Principles of Integral Humanism:

- Holistic Human Development: True progress must involve the development of all dimensions of the human being-physical, intellectual, emotional, and spiritual.
- 2. Cultural Rootedness: Every society must evolve based on its own history, culture, and civilizational values.
- Synthesis of Tradition and Modernity: The philosophy advocates adopting modern science and technology while remaining grounded in ethical and spiritual values.
- 4. Decentralization and Self-reliance: It promotes decentralization in governance and education, encouraging community-based solutions and self-sufficiency (Swadeshi).
- 5. Dharma-centric Ethos: Dharma, as the ethical and moral law, is central to both personal conduct and institutional functioning.

In the realm of education, Integral Humanism envisions a system that not only imparts employable skills but also nurtures character, moral discernment, emotional maturity, and a deep sense of cultural identity.

#### Education and Cultural Nationalism

The BJP's vision of education is deeply influenced by the larger ideological family of the Sangh Parivar, which includes the Rashtriya Swayamsevak Sangh (RSS). A defining feature of this vision is cultural nationalism or Bharatiyata, which perceives India not merely as a political territory but as a cultural and spiritual entity shaped by millennia of philosophical and ethical inquiry.

From this perspective, education is not just a means to employment or economic growth but a vehicle for national regeneration. It should empower learners to reconnect with India's civilizational wisdom while engaging creatively with global knowledge systems. Integral Humanism bridges this aspiration by offering a philosophical blueprint that blends tradition and innovation, faith and reason, community and individuality.

#### Ancient Knowledge Systems as Foundations

India's ancient education systems—represented by institutions like Takshashila, Nalanda, and the Gurukula tradition—were holistic, interdisciplinary, and value-based. They integrated philosophy, science, language, arts, medicine, and ethics in a seamless manner, reflecting the spirit of Integral Humanism long before it was formally articulated.

NEP 2020, influenced by this vision, seeks to reclaim and mainstream indigenous knowledge systems (IKS) that were marginalized during colonial rule and under Western educational paradigms. By reviving Sanskrit, promoting Yoga, encouraging Ayurveda, and teaching classical Indian philosophical texts, the policy aims to restore continuity with India's intellectual heritage.

This is not a regressive return to the past but a conscious effort to decolonize the Indian mind and re-establish epistemic plurality—valuing Indian systems alongside Western ones, thereby embodying the pluralistic epistemology endorsed by Integral Humanism.

# NEP 2020: Manifestation of Integral Humanism in Practice

The National Education Policy 2020 is the most comprehensive and ideologically explicit educational reform in post-independence India. It reflects the integral vision of education by emphasizing:

#### 1. Holistic Development of Learners

In line with Integral Humanism's multidimensional approach to human development, NEP 2020 aims to cultivate not just intellectual capacities but also emotional, moral, and physical dimensions. The policy promotes:

- Multidisciplinary learning
- Arts and sports integration
- Focus on emotional intelligence and ethics
- Foundational literacy and numeracy with cognitive flexibility

This mirrors the vision of the complete human being (Purna Manav) that Integral Humanism champions.

#### 2. Indian Languages and Cultural Revival

Language is seen as a bearer of culture and values. NEP 2020 mandates the use of mother tongue or regional language as the medium of instruction, especially in early education.

Sanskrit, classical Indian texts, folk traditions, and indigenous art forms are promoted not just as content, but as vehicles of civilizational continuity. Integral Humanism calls for cultural rootedness, and this language policy reflects that spirit. It views

education not as a transplant of foreign models, but as a natural outgrowth of India's historical and social soil.

#### 3. Integration of Indian Knowledge Systems (IKS)

A central pillar of NEP 2020 is the institutionalization of IKS in the curriculum, including:

- Vedic mathematics
- Yoga and Ayurveda
- Indian astronomy and environmental ethics
- Indigenous architecture and design
- Classical epistemologies and logic

Dedicated divisions and research centers on IKS are proposed in higher education institutions. This signals a structural commitment to intellectual decolonization, a

goal deeply aligned with Integral Humanism's valorization of Indian traditions.

#### 4. Value-Based Education

Character development and ethical reasoning are emphasized throughout the curriculum. Integral Humanism posits that education must cultivate 'Sanskars'—deep-seated moral values that govern behavior in harmony with society and nature. NEP integrates this through:

- Courses on ethics and constitutional values
- Life skills and community engagement
- Emphasis on empathy, dialogue, and respect for diversity

5. Reimagining the Teacher's Role

The teacher is reconceptualized as a Guru—a guide and moral exemplar. The policy elevates the status of educators by improving teacher training, institutional autonomy, and pedagogical freedom. This reflects the Integral Humanist respect for Guru-Shishya parampara, which saw the teacher as a co-traveller in the learner's intellectual and spiritual journey.

#### 6. Decentralization and Local Contexts

Consistent with Integral Humanism's emphasis on decentralization and community-based governance, NEP promotes:

Flexibility in curriculum design based on local needs

Community involvement in school management

Vocational education aligned with local economies

This strengthens self-reliance (Atmanirbharta) and builds context-sensitive learning ecosystems.

Integral Humanism provides a unique Indian framework for rethinking education—not merely as a path to employment, but as a journey toward human excellence. Rooted in India's civilizational values and oriented toward holistic development, it offers a compelling alternative to fragmented, utilitarian models of education. NEP 2020, as the policy

embodiment of this vision, attempts to operationalize a culturally rooted, value-based, and competent education globally system. lf implemented with sensitivity, equity, and openness, it could help India evolve an education system that is integral in the truest sense-grounded, inclusive, and aspirational. India stands at the cusp of an educational renaissance. Whether this renaissance fulfills its potential will depend on how faithfully Integral Humanism is translated into practice-not just in words, but in classrooms, communities, and consciousness.

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Law Beyond Legalism: Integral Humanism and Bharatiya Jurisprudence

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In India's timeless wisdom, Dharma shines as the moral and ethical order that sustains society and the cosmos, far beyond a mere religious concept. The philosophy of Integral Humanism, articulated in 1965, weaves this principle into the fabric of governance and law, envisioning a legal system that embodies Dharma and fosters a nationalism rooted in India's cultural soul. This vision, inspired by ancient scriptures and adapted to modern needs, offers a path for a just and united nation. As the Rig Veda declares, "Ritam satyam, satyam ritam" (Truth is order, order is truth; Rig Veda 1.105.12), emphasizing Dharma as the foundation of cosmic and societal harmony, a principle that resonates deeply in this philosophy.

Dharma is the nation's lifeblood, described in Integral Humanism as "the repository of the nation's

soul." Neglecting it risks eroding the nation's essence. Unlike Western legal systems, which often enforce order through state authority, Dharma integrates justice, culture, and education into a holistic framework. The Bhagavad Gita reinforces this, stating, "Dharmasya samriddhi, samriddhi lokasya" (When Dharma prospers, the world prospers; Gita 3.20). Laws grounded in Dharma reflect the collective conscience, fostering harmony by aligning with the people's innate sense of right and wrong. This approach ensures laws are not just obeyed but embraced, as they echo India's shared values.

Ancient Indian texts, such as the Arthashastra, view law as an extension of Dharma, guiding governance with ethical clarity. For instance, the Arthashastra, written by Chanakya around 300 BCE, emphasises

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that a ruler must uphold Dharma through just laws, ensuring societal welfare. Integral Humanism builds on this, advocating for a Jana Rajya—a people's state—where laws promote righteousness. Such laws strike a balance between individual freedoms and societal duties, creating a society where justice flows from shared values. This vision contrasts with secular legal frameworks, prioritising cultural resonance over detached legalism, fostering trust and unity among citizens.

Central to this philosophy is Chiti, the nation's which binds unique soul, India's diverse communities through shared values. The nation is seen as an organic entity, a living civilisation with an eternal essence, as reflected in the Yajur Veda: "Ekam sat, vipra bahudha vadanti" (Truth is one, though the wise call it by many names; Yajur Veda 1.32.6). A legal system rooted in Dharma strengthens Chiti by reflecting India's cultural identity, inspiring citizens to see themselves as part of a greater whole. When laws mirror this heritage, they nurture a nationalism that is inclusive, celebrating diversity within a unified ethical framework.

This nationalism is not territorial pride but a commitment to preserving India's cultural essence. It encourages citizens to fulfil duties like protecting heritage or contributing to progress. For example, the Legal Services Authorities Act of 1987, inspired by India's tradition of justice for all, aligns with Dharmic principles by providing free legal aid to the marginalised, reflecting the Gita's call to act selflessly for the greater good (Gita 3.25). Laws that protect cultural landmarks or promote environmental stewardship further embody Dharma, inspiring citizens to act in the nation's interest, fostering unity and purpose across regions and traditions.

The concept of Dharma Rajya, a just state, emphasises the state's role in nurturing holistic development—physical, mental, and spiritual. Laws in such a state promote equity, protect the vulnerable, and preserve cultural continuity. Historical examples, such as Emperor Ashoka's edicts (3rd century BCE), demonstrate governance rooted in Dharma, promoting non-violence and welfare, principles that are echoed in Integral Humanism. By aligning laws with Dharma, the state becomes a facilitator of harmony, where citizens feel connected to shared values, creating a society that thrives on mutual respect and collective aspiration.

The Bharatiya Janata Party, which adopted Integral Humanism in 1985, draws on this philosophy to shape its governance. Policies like the Swachh Bharat Abhiyan, launched in 2014, reflect Dharmic values of cleanliness and community welfare, while initiatives to revive Sanskrit and ancient knowledge systems honour India's heritage. These efforts strike a balance between tradition and modernity, addressing global challenges such as sustainability while remaining rooted in the Indian ethos. The Gita's teaching, "Yogah karmasu kaushalam" (Yoga is skill in action; Gita 2.50), underscores this balance, guiding governance toward excellence and righteousness.

However, this philosophy sparks debate. Critics argue that emphasising Dharma Rajya might challenge the Constitution's secular framework, potentially prioritising cultural norms over universal rights. Supporters counter that it seeks to Indianize governance, making it relevant to India's context. For instance, the Uniform Civil Code, which has been debated since India's independence in 1947, reflects attempts to align laws with national unity while respecting diversity. This tension highlights the challenge of applying philosophical ideals to modern governance, yet it underscores the enduring relevance of Integral Humanism in shaping a cohesive nation.

As India navigates the complexities of modernity, this philosophy continues to serve as a guiding light. By envisioning law as a manifestation of Dharma, the legal system can uphold justice while nurturing the nation's soul, Chiti. This approach fosters a nationalism that unites diverse communities, inspiring citizens to contribute to India's progress. The vision reminds us that a nation thrives not just through laws but through a moral order that reflects its essence, guiding India toward a future that is prosperous, just, and deeply rooted in its timeless heritage.

# The Integral Man: From Vyakti to Vishva in Ekatma Manav Darshan

#### Suyash Mishra

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The doctrine of Ekatma Manav Darshan, or Integral Humanism, was borne out of a quest to equip the Bhartiya nation with a swadeshi socio-political philosophy that would guide the actions of its individuals towards promoting their holistic development. social cohesion. national rejuvenation, and universal good. Its progenitor, Pt. Deendayal Upadhyaya (or 'Panditji'), an RSS pracharak who went on to become the president of the Bhartiya Jana Sangh, drew significantly on Bhartiya Sanskriti and civilizational ethos as opposed to other Indian political parties of the time, like the Congress, the Left Parties, and the Swatantra Party, etc., whose ideologies were based on Western-isms like democratic socialism, Marxism, and liberal capitalism, respectively. Integral Humanism became the basis of the 'Principles and Policies' of the nationalist Jana Sangh. It was also accepted by its successor, the Bhartiya Janata Party, as its foundational principle in 1985.

Panditji was critical of these Western ideologies, as they took a compartmentalised view of man and society, resulting in multiple contradictions. For instance, both capitalism and Marxism embodied a partial view of humanity rooted in material factors - the 'economic man' and 'economic determinism', respectively- and neglected their intellectual and spiritual needs. Furthermore, liberalism's insistence on unbridled individualism led to conflict between individuals and society, as well as between individuals and nature, whereas socialism's dichotomous view of society as being composed of 'haves' and 'have-nots' resulted in class conflict. Unlike Western ideologies, Bhartiya Sanskriti took a holistic view of humanity, encompassing man, society, the nation, and mankind. Drawing on the notion of viewing things in totality inherent in Bhartiya Sanskriti, Panditji argued that the individual in integral humanism is not 'atomistic', but is organically linked to other human collectives, such as the family, society, the nation, and ultimately, humanity as a whole. It is when these organic links are snapped that the fundamental unity of all creation (an idea intrinsic to Bhartiya Sanskriti) is disturbed, and conflict and chaos ensue. Integral humanism thus vouched for a

Bhartiya vision of man, inextricably and harmoniously linked to other forms of human associations.

#### The Individual

The 'individual' in integral humanism consists of not just the physical attributes (or 'the body'), but includes in his person the 'heart', 'the intellect', and the 'soul'. That is, the 'integration' of the body, heart, intellect, and soul (or BHIS) is what constitutes an individual. Consequently, their happiness lies in the nourishment of the components of BHIS. Drawing on the tradition of the Upanishads and the Bhagwat Gita, Panditji further argues that the 'individual' is not just integrated with respect to his attributes but

also his aspirations or the objects of human pursuit or the purusharthas. The individual must strive towards all the four purusharthas - kama (desire), artha (material well-being), dharma (dutiful and righteous and conduct), moksha (spiritual salvation) - in order to lead a wholesome and complete life. Panditji is critical of both capitalism and socialism for overemphasising the 'body' and the corresponding purusharthas of kama and artha and neglecting the significance of heart, mind, and soul, the nourishment of

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which is associated with dharmic conduct and the pursuit of moksha. Panditji's observations here seem fitting given that capitalism, with its emphasis on 'profit motive' and 'utility', does prioritise artha and kama, respectively. Likewise, Marxism and socialism, with their economic determinism, hold artha or the 'economic base' as the primary unit of study.

#### The Society: Samaj Swayambhu Hai'

Panditji's 'Integral Man' is not just integrated from within, that is, with respect to his/her inner attributes (BHIS) and aspirations (the purusharthas), but also with the outside world. Proceeding from this notion, Panditji challenges the classical liberal idea of the 'atomistic man' that is motivated by self-interest. He also rebukes the argument that society is simply an aggregate of such disparate individuals, each guided by their own selfish motives. He goes on to discredit the 'social contract' theories on the formation of society that give primacy to individuals' interests over that of the society's; in these theories the 'contract' is a form of modus vivendi reached between the individuals who have frequently differing, and occasionally conflicting, interests whereby each agrees to certain bare-minimum ground rules to play by beyond which they are free to pursue what they deem fit. For

> Panditji, society comes into existence not via a contract, but is instead self-existent – "samaj swayambhu hai". He states:

> The view that individuals have brought society into being is fundamentally incorrect. It is true that society is composed of a number of individuals. Yet it is not created by the individuals, nor does it come into being by the mere coming together of a number of individuals. In our view, society is self-born. Like an individual, society comes into existence in an organic way. not People do produce society. It is not a sort of club,

or some joint-stock company, or a registered cooperative society. In reality, society is an entity with its own "SELF", its own life; it is a sovereign being just like an individual; it is an organic entity.

Panditji further argues that, unlike in the West, there is no real conflict of interest between the individual and the society in Bhartiya Sanskriti; rather, the relationship is symbiotic. For him, the individual is society's gift. He or she is educated, nurtured, and cared for by society. In turn, he or she works or performs his or her karma for the good of society. Regarding the proceeds from his or her work, action, or karma, Panditji advises that one should retain what is necessary for their consumption and donate the rest to society as an offering, or yajna.

#### The Nation: 'Rastra' and its 'Chiti'

Moving on, Panditji's 'Integral Man' is also organically linked to his nation or Rastra, the largest unit of human collective. For Panditji, a Rastra comes into being when a group of individuals start looking upon a piece of land as their motherland and abide by its ideals in their lives. He argues, "If either of the two - an ideal and a motherland - is not there, there is no Nation." It is these ideals or fundamental principles that form the soul or Chiti of the Rastra. This Chiti represents something which is innate to the Rastra and captures the very nature of its existence. Nations of antiquity, such as the Egyptians, Greeks, Scythians, and Babylonians, perished, according to Panditji, because they could not live in accordance with their Chiti. Whereas, Israeli Jews, despite being far and scattered, could still re-establish their nation as they did not lose sight of their ideals. The Chiti also determines the direction of advance of the nation's culture. "Whatever is in accordance with Chiti is included in the culture", says Panditji. And since culture has a considerable bearing on the actions of individuals, the Chiti of the Rastra gets manifested through the actions of individuals. Thus, the visible individual is the embodiment of the invisible nation and its Chiti. Moreover, like an individual's purusharthas or objects of pursuit, the Rastra also has its purusharthas. To fulfil them, institutions such as families, societies, quilds, and states are needed. Individuals, by managing these institutions, help the Rastra fulfil its purusharthas.

## The Mankind

Finally, the 'Integral Man' of Panditji is also organically linked to the entire human race and the entire universe. This view stems from the ideas of the fundamental unity of all creation (a spiritual monism) that are inherent in Bhartiya Sanskriti. For example, the Advaita and Vishistadvaita schools of Vedanta philosophy believe in Atman (or the individual's soul) as being identical or organically related to Brahman (God, the Supreme Being, or the Ultimate Reality), respectively. The Yajurveda also mentions – "yatpindetatbrahmande, yatbrahmandetatpinde" or "the microcosm (individual) is the macrocosm (cosmos), and the macrocosm is the microcosm". Likewise, the Maha Upanishad of the Samaveda states that the "World is One Family" (or "Vasudhaiva Kutumbakam"). Similarly, the Prithvi Sukta of the Atharvaveda declares "Mata bhumi putroham prithivyaha", or "Earth is my mother, and I am her son".

In line with these notions, the relationship that Panditji's 'Integral Man' has with humanity, and even with nature and the rest of the physical world, is that of cooperation and complementarity. The concepts of struggle and competition are, for Panditji, a Western misconception rooted in its dualistic view of life. Like liberal individualism that is based on social Darwinism (essentially, 'survival of the fittest'), postulates conflict between the strong and the weak, whereas Marxian bifurcation of society into 'haves' and 'have-nots' postulates class struggle. The end of this struggle for mankind is therefore possible only by jettisoning Western dualism and adopting Bhartiya monism.

### Integral Humanism and the BJP

Prime Minister Shri Narendra Modi-led government at the centre and in many states has taken several initiatives to realise these ideals of Integral Humanism. The promotion of Yoga, for instance, has helped millions achieve harmony between the body, mind, intellect, and soul. Public campaigns that relied on popular participation, such as the 'Swacch Bharat Abhiyan', 'Beti Bachao, Beti Padhao', and 'Give It Up', have rekindled the spirit of dharma (righteous or dutiful conduct) and yajna (or sacrifice). The redevelopment of Bharat's spiritual centres like Ayodhya, Kashi and Ujjain has addressed our human need for spiritual salvation (or moksha). The annual Kashi-Tamil Sangamam and the successful organisation of Maha-Kumbh have rejuvenated the spirit of social cohesion and cultural oneness of the Bharatiya nation. And finally, the organisation of the 2023 G-20 New Delhi Summit, with the theme of Vasudhaiva Kutumbakam, clearly emphasised India's vision for global peace and prosperity.

# The Living Classroom: How Homes Embody Integral Humanism

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In an era increasingly dominated by digital screens consumerism, and globalised the wisdom embedded within homes often goes unnoticed. Yet, as one delves into the philosophy of Ekaatma Maanav Darshan (Integral Humanism), as propounded by Pandit Deendayal Upadhyaya, a fundamental truth emerges: the everyday Indian household functions as a dynamic and often unrecognised educational institution. The Indian home serves as a vital, organic classroom where traditional knowledge and holistic values, remarkably aligned with Integral Humanism, are organically transmitted through practices such as culinary arts, home remedies, and sustainable living.

Traditionally, the Indian household has been far more than a mere dwelling; it has operated as a living classroom, silently imparting invaluable traditional knowledge that resonated with the tenets of Integral Humanism. The philosophy of Integral Humanism advocates for a holistic and harmonious existence, emphasising the integrated development of individuals and society. It offers a discerning critique of both the unbridled individualism and materialism often associated with Western capitalism and the state-centric materialism inherent in communism, proposing a unique alternative that synthesises the material and spiritual, the individual and the collective.

Pt. Deendayal Upadhyaya underscored the interconnectedness fundamental of vyakti, samashti, srishti, and parameshti. He asserted that authentic development must encompass all dimensions of human life, physical, mental, intellectual, and spiritual. The daily rituals, practices, and intergenerational learning occurring within Indian homes inherently embody these core principles, thereby making the domestic sphere a prime, yet frequently overlooked, site for the effective transmission of Integral Humanism. Furthermore, there is an attempt to investigate how the current Indian government, under Prime Minister Shri Narendra Modi, is actively working to re-empower this invaluable domestic wisdom through a range of supportive policies promoting local products, traditional knowledge systems, and self-reliance.

To counter the perceived fragmentation of human existence and societal models, Pt. Deendayal Upadhyaya advocated for holistic living, a perspective particularly relevant when reevaluating the role of the traditional Indian household. Central to him is the concept of Dharma, which serves as the foundational ethical and moral principle guiding both individual conduct and social order. Dharma emphasises duties, righteousness, and adherence to the inherent laws that sustain life. Within the household. this translates into practical applications such as responsible consumption, profound respect for elders, and a selfless contribution towards the overall well-being of the family.

Another pivotal aspect is Antyodaya, which advocates for the upliftment of the last person in society. While it is widely applied in the socio-economic policy, at a household level, antyodaya implies a conscious effort to ensure the well-being and inclusion of every family member, especially the most vulnerable, fostering a genuine spirit of sharing and equitable distribution of resources.

Further, Pt. Deendaval Upadhyaya stronaly advocates for Swadeshi and Self-Reliance, emphasising the importance of utilising indigenous resources and capabilities. This principle resonates with the traditional household practices characterised by local sourcing, indigenous resourcefulness, and a conscious effort to minimise external dependency for daily needs. Further, he asserts that humans are not the masters of nature but rather an integral part of it, promoting a symbiotic relationship with the environment, advocating for balanced and sustainable resource utilisation.

## Indian Homes as Custodians of Traditional Knowledge

The Indian household, often overlooked in the digital age, serves as a dynamic and crucial educational institution, transmitting invaluable traditional knowledge and holistic values deeply aligned with Pandit Deendayal Upadhyaya's philosophy of Integral Humanism. This philosophy, rooted in Bharatiya thought, advocates for a balanced existence encompassing physical, mental, intellectual, and spiritual development, guided by principles like Dharma (righteous conduct), Antyodaya (upliftment of the last person), Swadeshi (self-reliance), and harmony with nature.

Traditional Indian households have historically served as the primary custodians of this wisdom, particularly through intergenerational transmission, often led by women. This is vividly seen in:

- **Culinary Practices:** Beyond mere sustenance, Indian cooking embodies Ayurvedic principles of holistic nutrition, emphasising balance and seasonal ingredients. It naturally practices a zero-waste ethos, utilising all parts of food and minimising waste, fostering sustainability and a deep respect for resources. Communal cooking and sharing meals strengthen family bonds and social cohesion.
- Home Remedies: Passed down through generations, these remedies form an indigenous healthcare system that promotes self-reliance (Swavalamban) by utilising local herbs and natural ingredients to treat common ailments. They emphasise preventive and health, aligning holistic with Integral Humanism's vision of complete well-being, not just the absence of disease.
- Sustainable Living: Traditional homes inherently integrate eco-friendly practices, showcasing harmony with nature. This includes resource conservation (e.g., sun-drying, natural ventilation, rainwater harvesting), local and seasonal sourcing of produce to support local economies and reduce environmental impact, and intuitive waste management through composting and segregation.

In essence, the Indian home is a living classroom where daily rituals and practices naturally convey an integrated worldview, fostering self-reliance, community well-being, and a harmonious relationship with nature, all of which are fundamental to the vision of Integral Humanism.

## Modi Government's Initiatives: Empowering Domestic Wisdom

The current Indian government, under Prime Minister Narendra Modi, has actively championed a series of policies that profoundly resonate with the

principles of Integral Humanism, particularly through their focus on re-empowering traditional knowledge systems and fostering local economic growth—a direct echo of Pt. Deendayal Upadhyaya's Swadeshi principle is evident in the call for Vocal for Local and the broader Atmanirbhar Bharat (Self-Reliant India) mission. These initiatives significant actively encourage both the consumption and production of indigenous qoods, spanning a wide range from everyday household items to advanced technologies. This strategic emphasis directly empowers local artisans, small businesses, and cottage industries, many of whom rely on deeply embedded traditional skills and knowledge for

their livelihoods. By stimulating increased demand for locally made products, the government is subtly yet effectively incentivising households to perpetuate their traditional practices, thereby contributing significantly to their ongoing economic viability and cultural preservation.

Furthermore, the promotion of AYUSH (Ayurveda, Yoga, Naturopathy, Unani, Siddha, and Homoeopathy) systems represents a robust step towards valuing indigenous health wisdom. The establishment of the Ministry of AYUSH in 2014, coupled with its subsequent substantial funding and policy support, has successfully integrated traditional Indian medicine into the mainstream healthcare system. This formal recognition and proactive promotion profoundly validate the age-old home remedies and Ayurvedic dietary practices that have been central to Indian households for centuries, effectively bridging the perceived gap between traditional wisdom and modern healthcare. Initiatives such as the Ayush-ICMR Advanced Centre for Integrative Health Research further solidify this integration.

Complementing these efforts are initiatives like the National Mission on Natural Farming (NMNF) and the One District One Product (ODOP) scheme. The active promotion of natural farming practices, which are entirely chemical-free and often rooted in

This philosophy, rooted in Bharatiya thought, advocates for a balanced existence encompassing physical, mental, intellectual, and spiritual development, guided by principles like Dharma (righteous conduct), Antyodaya (upliftment of the last person), Swadeshi (self-reliance), and harmony with nature.

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ancient Indian agricultural knowledge, directly encourages sustainable land use and cultivation methods. This aligns perfectly with Integral Humanism's emphasis on harmony with nature, providing a viable framework for families engaged in agriculture to adopt environmentally friendly practices that also yield healthy, traditional produce. Simultaneously, schemes like ODOP serve to identify and promote unique products originating from each district, with many being traditional crafts and textiles. This directly bolsters the livelihoods of

countless artisans and ensures the vital preservation and economic viability of traditional skills that are frequently practised within household units.

Finally, the National Education Policy (NEP) 2020 significantly supports domestic wisdom. It directly integrates Indian Knowledge Systems (IKS) into formal education at all levels. This emphasis indirectly validates traditional knowledge passed down informally within homes. By encouraging students to learn about traditional sciences, arts, and sustainable practices, NEP 2020 fosters appreciation. This approach potentially inspires future contributions to the rich domestic wisdom meticulously preserved over generations. Thus, the policy creates a supportive environment for traditional knowledge to thrive and evolve.

# Integral Humanism and the Integral View of the Security Paradigm

# Dr. Shivani Rai

Assistant Professor Department of Political Science & IR Gautam Buddha University, Greater Noida The discourse around national security in contemporary India cannot be divorced from the ideological roots that guide its approach to development, governance, and international engagement. One such ideological framework is Ekatma Manav Darshan, or Integral Humanism, articulated by Pandit Deendayal Upadhyaya in the 1960s. This philosophy, which forms the foundational vision of the Bharatiya Janata Party (BJP), provides a holistic lens to understand not only socio-economic development but also national security. In an era marked by shifting global alliances, technological disruptions, and regional security challenges, India's pursuit of strategic autonomy, coupled with cultural confidence, finds deep resonance within the principles of Integral Humanism.

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Integral Humanism envisions the individual not merely as an economic entity but as a composite of body, mind, intellect, and soul, intrinsically connected to society and the nation. It emphasises harmony between material progress and spiritual values, advocating for development rooted in Bharat's civilizational ethos rather than imitative models of the West. When applied to national security, this worldview advocates a self-reliant, resilient Bharat that secures its sovereignty while upholding its unique cultural identity.

In the post-2014 era, India has adopted a more assertive and confident national security posture,

grounded in strategic autonomy infused with cultural and consciousness. The government's initiatives reflect a deliberate attempt align national to security with self-reliance, indigenous capabilities, and civilizational values, hallmarks of Integral Humanism. A striking example of this synthesis is the Atmanirbhar Bharat Abhiyan, launched in 2020. While the campaign broadly promotes self-reliance across sectors, its defence component is particularly significant. The emphasis indigenizing on defence production, reducing dependency on foreign arms imports, and nurturing domestic technological innovation directly

campaign broadly promotes self-reliance, cultural self-reliance across sectors, its resurgence, and defence component is individual dignity, all particularly significant. The woven together by the emphasis on indigenizing philosophical threads of defence production, reducing Integral Humanism. dependency on foreign arms imports, and nurturing domestic technological innovation directly reinforces strategic autonomy. The Defence the heinous Acquisition Procedure (2020) and the prioritisation out a precise of 'Make in India' for critical military platforms terror infra underscore this vision. The commissioning of the Pakistan-oc

of 'Make in India' for critical military platforms underscore this vision. The commissioning of the INS Vikrant, India's first indigenous aircraft carrier, in 2022 is a testament to both technological prowess and cultural confidence, demonstrating a nation capable of safeguarding its maritime interests through homegrown capabilities.

Moreover, national security today extends beyond conventional military preparedness. Cybersecurity, space defence, supply chain resilience, and health security are integral to safeguarding sovereignty. The government's establishment of the Defence Space Agency and its increased focus on cybersecurity infrastructure reflect the evolving, multidimensional understanding of national security. Initiatives such as the Digital India program not onlv promote technological self-reliance but also ensure that Bharat's data and digital infrastructure remain secure and sovereign-a necessity in the age of information warfare.

Recent operations have further underscored India's proactive and autonomous security posture. The swift evacuation of Indian citizens under "Operation

Kaveri" from conflict-hit Sudan in 2023 showcased India's logistical readiness and diplomatic agility. Similarly, "Operation Ganga" during the Ukraine conflict demonstrated India's ability to conduct large-scale, independent evacuation efforts, reflecting not only operational capability but also the state's commitment to protecting its citizens globally, an extension of national security rooted in Integral Humanism's emphasis on individual dignity.

Operation Sindoor, undertaken in May 2025, epitomised Bharat's unwavering resolve to uphold sovereignty and safeguard its citizens, anchored in the deeper philosophy of dharma and national dignity. In response to

the heinous Pahalgam terror attack, India carried out a precise and calibrated military strike on nine terror infrastructure sites across Pakistan and Pakistan-occupied Kashmir. Yet, true to the ethos of Integral Humanism, the operation transcended mere retaliation-it was a manifestation of Bharat's belief that security is not born from aggression, but from righteous strength exercised with restraint and moral clarity. By neutralising sources of terror while consciously avoiding the spiral of uncontrolled conflict, Operation Sindoor reflected a nation deeply rooted in its civilizational wisdom, balancing courage with responsibility, and power with compassion. It underscored that for Bharat,

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national security in

the contemporary

Bharatiya context

transcends narrow

military definitions. It

encompasses

sovereignty, economic

independence,

technological

national security is not only about physical boundaries, but also about preserving the dignity of life, maintaining social harmony, and upholding the timeless values that have guided the nation for millennia.

Strategic autonomy, however, does not imply isolation. Integral Humanism recognises Bharat's role as a responsible global actor, advocating cooperation while preserving sovereignty. India's balanced foreign policy deepens ties with the United States, Europe, and Indo-Pacific partners through platforms like the Quad, while maintaining engagement with Russia, China, and the Global South, reflects this nuanced approach. Such diplomacy ensures India's security interests are safeguarded without compromising its independent decision-making.

Cultural confidence remains central to this security architecture. Unlike Western models that often separate security from socio-cultural identity, Bharat's civilizational values are integral to its national resilience. The promotion of Yoga, Ayurveda, and Indian knowledge systems globally, along with initiatives like "Vocal for Local," reinforces a cultural self-assurance that underpins strategic autonomy. India's global leadership in climate action—epitomised by the International Solar Alliance and LiFE (Lifestyle for Environment) movement further reflects its commitment to shaping global norms in alignment with its indigenous ethos.

Internal security dynamics also reflect the synthesis of Integral Humanism with pragmatic statecraft. The abrogation of Article 370 in 2019, which integrated Jammu and Kashmir more fully into the Indian constitutional framework, was justified not merely as a political move but as an essential step towards ensuring security, development, and the dignity of citizens in the region, core tenets of Integral Humanism. The significant reduction in terror-related incidents and enhanced development metrics in the region since then substantiate the positive security dividends of this policy.

The role of youth and women in national security further exemplifies the holistic, human-centric approach of Integral Humanism. Initiatives like increased recruitment of women in the armed forces, programs under the National Cadet Corps (NCC), and the empowerment of youth through skill development and technological education contribute to a society that is secure, self-reliant, and rooted in cultural pride.

In conclusion, national security in the contemporary Bharatiya context transcends narrow military definitions. It encompasses sovereignty, economic independence, technological self-reliance, cultural resurgence, and individual dignity, all woven together by the philosophical threads of Integral Humanism. As India navigates a complex global order marked by geopolitical contestations and technological flux, its strategic autonomy, reinforced by cultural confidence, remains vital. The vision of Pandit Deendayal Upadhyaya, now manifest in statecraft and society, offers a uniquely Bharatiya template for ensuring national security, one that is self-assured, resilient, and rooted in civilizational wisdom. Integral Education for Integral Citizens: Integral Humanism and Holistic Learning

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Education is considered the building block in the development of every nation. The face of a nation is the reflection of its quality of education. Pt. Deendayal Upadhyay considers education a social responsibility. He says that to become a responsible citizen of society, one needs to be educated and cultured, and it is the responsibility of society itself to provide education from the elementary level free of cost. But what is this education that shapes the society? What are the ideals of the educational system that are rooted in our civilisational values? Panditji's view towards education had a holistic approach. He believed that not just studying but education has a broader horizon that encompasses the formation of character, instilling values, and the integrated development of the individual. This would help establish a unity with society. According to him, it is the responsibility of society to provide education, and in turn, an enlightened individual will be able to contribute towards the upliftment of society.



Education is the manifestation of the perfection already in man." -Swami Vivekananda Sri Aurobindo's philosophy of integral education also emphasises the holistic development of one's personality, incorporating all aspects of knowledge, wisdom, values, and conduct from the early stages of education. According to him, education has some basic aims - physical development and purity of mind on which the spiritual development builds; to train all the five senses which is possible only with the purity of nerve, chitta and manas; enhancement of cognitive faculties such as memory power, thinking ability, reasoning, imagination, and discrimination etc. and fostering moral integrity.

Sri Aurobindo emphasises the progress of consciousness and spirituality for overall development. Thus, he is of the view that a child should be made familiar with his/her own potential and interests and should be taught subjects that align with his/her interests. Furthermore, there should be 'free will', which will facilitate self-expression through creativity. However, it is the teacher's duty to provide such circumstances to the child from the early stages of life. He says, "The teacher is not an instructor or taskmaster, he is a helper and guide. His business is to suggest and not to impose. He does not actually train the pupil's mind; he only shows him how to perfect his instruments of knowledge and helps and encourages him in the process." Pt. Deendayal Upadhyay discusses three teachers – mata (mother), acharya (teacher) and self. According to him, the mother is the first person the child comes in contact with in society. Then comes the teacher, and ultimately, it is the self that must be the guide in discerning right from wrong.

Sri Aurobindo's integral education resonates with the ideas of Swami Vivekananda, which highlights education as a process of realising and activating one's inherent potential. Swamiji also says, "The training by which the current and expression of will are brought under control and become fruitful is called education." He advocated education as the only purpose of life and the only path towards forming a nation. A society, according to him, cannot function with people who act mechanically and thus, free will is required to form a sound society. Ultimately, the goal is to establish a connection with society and foster a sense of unity. This will help us fulfil our svadharma (self-duty). This is precisely what Sri Aurobindo implies – a sense of unity with society. He says, "The chief aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use."

Our traditional educational systems reflected these ideologies. It is the Vedic and Vedantic philosophies that illuminate and guide this path of development. Let us return to the system of Gurukulas, which Panditji advocates. The students not only learned the various subjects being taught but also assisted their Guru and Gurumata in their regular activities. They were trained to become self-reliant in every aspect. The students grew in environments where they could contemplate their inner as well as outer growth, depending on their potential, and learned through the practical experiences of life.

Thus, when we cultivate the educational philosophies of these figures, two concepts appear repeatedly – holistic development and free will. All the other aspects of development depend on these two ideas. Incorporating these into the foundation of educational systems will bring significant reforms to modern education. For this, the first and foremost requirement is to provide children with an environment, a space where they can develop their faculties, understand their potential, discover their interests, and receive the appropriate resources to begin their journey in life, serving society and the nation.

# Echoes of Ekatma: Translating Civilisational Vision into Policy

**Bharat Sharma** Advocate, Supreme Court When Pandit Deendayal Upadhyaya gave the doctrine of Ekatma Manav Darshan–Integral Humanism-he did more than sketch an ideology; he lit a guiding star for India's perennial quest to balance spirit and substance. In an age constrained by the sterile binaries of unbridled materialism and doctrinaire collectivism, he beckoned us toward a synthesis: the flourishing of each individual soul in harmony with the nation's collective destiny. Today, under the stewardship of Prime Minister Shri Narendra Modi, that clarion call has found living expression in a suite of transformative policies that marry ancient wisdom with twenty-first-century ambition.



#### A Sync with the Self

Integral Humanism's foundational insight is elegantly simple: humans are not mere economic pistons or political units but multifaceted beings whose physical needs, intellectual curiosities, emotional longings, and spiritual aspirations form an indivisible whole. The Modi government honours by placing this wholeness dharma-moral purpose-at the heart of its endeavours. Under the Swachh Bharat Mission, over 12 crore toilets have been constructed, not merely to improve sanitation statistics, but to reaffirm human dignity and collective well-being. Meanwhile, Ayushman Bharat extends cashless healthcare to upwards of sixty crore citizens, freeing even the most vulnerable from the spectre of medical catastrophe.

#### The Rashtra as Nurturing Ground

Under this philosophy, the nation transcends cartographic boundaries; it is the living tapestry of our shared stories, languages, rituals, and memories. To cultivate a sense of unity in diversity, the government launched Ek Bharat Shreshtha Bharat, pairing states and union territories in cultural exchanges that breathe fresh life into local traditions. From dance troupes touring distant fairs to student delegations immersed in each other's heritage, every initiative weaves a new strand in our common narrative, ensuring that every citizen becomes a custodian of India's unfolding story.

#### An Economy with a Conscience

Growth, in this vision, is not confined to gleaming skyscrapers but pulses in village potters' wheels and artisan looms. Make in India and the Atmanirbhar Bharat Abhiyan are not mere slogans but contemporary incarnations of swadeshi-our faith in indigenous creativity. Industrial corridors interlace with clusters of cottage industry; technology incubators coexist with centuries-old crafts. Production-Linked Incentive schemes in various sectors, ranging from electronics to pharmaceuticals, ensure that high-value manufacturing uplifts local communities, converting entrepreneurial zeal into broad-based prosperity.

#### Custodianship of Creation

True development, Integral Humanism insists, honours ecological balance. Water is life's primal

pulse; forests are our living heritage. The Jal Jeevan Mission ("Har Ghar Jal") aims to supply piped water to every rural household by 2024, while the pledge to achieve 500 GW of renewable energy by 2030 underscores our resolve to power growth without mortgaging the planet. Large-scale afforestation drives and the National Green Hydrogen Mission further attest to the conviction that environmental stewardship is the sine qua non of enduring progress.

#### A Return to Roots

Integral Humanism does not relegate tradition to dusty archives; it invites us to draw from our civilisational wellspring. Classical dance, folk theatre, and indigenous arts serve as living classrooms of discipline, devotion, and community. Yoga and Ayurveda emerge not as commodified exotica but as time-tested sciences of well-being. Through the National Education Policy 2020's embrace of Indian Knowledge Systems, schools now blend local legends and ecological ethics with mathematics and science, forging citizens rooted in heritage yet poised for the modern world.

#### **Empowerment as Equity**

For Pandit Deendayal, a society's true measure lies in how it uplifts its weakest. 'Antyodaya' animates flagship schemes, such as the Pradhan Mantri Jan-Dhan Yojana, which has brought over fifty crore unbanked citizens into the formal financial fold, and the Pradhan Mantri Ujjwala Yojana, delivering clean cooking fuel to more than nine crore households. Skill India and PMKVY have trained over 1.5 crore youth, transforming aspiration into opportunity. Beti Bachao, Beti Padhao and the Mahila Shakti Kendra initiative ensure women stand not as passive beneficiaries but as active protagonists in India's resurgence.

#### Security Beyond the Battlefield

Integral Humanism extends defence beyond troops and armour to encompass strategic autonomy—cyber resilience, energy independence, food sovereignty, and unshakeable self-confidence. In Operation Sindoor, our armed forces brought adversaries to their knees in under twenty-two minutes, wielding 'Made in India' missile systems and drones to send an unmistakable message: no threat can stand against a self-reliant nation. From



bolstering domestic defence manufacturing under Aatmanirbhar Bharat to framing robust cybersecurity frameworks, India now governs its destiny on its terms.

#### Democracy of Dialogue

Finally, Integral Humanism rejects governance as an elite monopoly. Through the Digital India and MyGov platforms, every citizen can co-author policy by submitting suggestions on budgets, laws, or international summits. Gram Sabhas and Jan Bhagidari forums bring deliberation into every village, transforming democracy from a periodic ritual into a daily practice of collaboration.

These interwoven strands, philosophical, cultural, economic, ecological, educational, social, and political, reveal Integral Humanism not as a dusty relic but as a living blueprint for our times. Through Swachh Bharat, Make in India, Ayushman Bharat, Jal Jeevan Mission, Skill India, and even the decisive Operation Sindoor, the Modi government has translated Deendayal Upadhyaya's vision into tangible action. Modernity need not erase tradition; progress needs not forsake grace; personal fulfilment is inseparable from communal well-being. As we delve into "Echoes of Ekatma," let us rekindle that guiding flame and carry it forward, illuminating our policies with purpose, our institutions with dignity, and our national odyssey with India's singular civilisational genius.

# Entrepreneurship with Dharma: Nurturing Self-Reliance and Ethical Innovation

Reshaping Entrepreneurship Education with Integral Humanism global leader in the economy and culture. The key to this transformation lies in how we educate our youth, especially in entrepreneurship, to drive meaningful change. Pt. Deendayal Upadhyaya's Integral Humanism, shared through his 1965 lectures, offers a powerful vision for this journey. As Pt. Ji mentioned in his Lecture I, emphasising a human-centric approach that unites individual and societal growth, this philosophy moves beyond the narrow materialism of Western models. It's a call to root our progress in India's timeless values. By weaving Integral Humanism into entrepreneurship education, we can inspire young Indians to build a self-reliant, ethically driven nation aligned with the vision of Atmanirbhar Bharat. This article explores how Upadhyaya's ideas can transform how we teach entrepreneurship, empowering youth to create businesses that honour India's heritage while tackling modern challenges.

Why Integral Humanism Matters for Education

Pt. Upadhyaya's philosophy sees the human being as more than an economic unit. In his Lecture II, he highlighted the balance of Dharma (ethical duty), Artha (wealth), Kama (desire), and Moksha (liberation), arguing that true progress nurtures

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every facet of a person-body, mind, intellect, and soul. He rejected Western capitalism's profit obsession and socialism's rigid collectivism, both of which miss the spiritual and cultural heartbeat of humanity.

For education, this means fostering innovators who think beyond personal gain to serve the greater good of society. Drawing from Lecture IV, Pt. Upadhyaya's concept of Antyodaya, ie lifting up the last person, calls for progress that reaches every corner of India. In entrepreneurship, this translates to teaching students to build businesses that solve real problems, from rural poverty to environmental crises, while staying true to India's cultural roots. This vision aligns with the BJP's commitment to inclusive, value-driven development.

# The Problem with Current Entrepreneurship Education

Our education system, weighed down by its colonial past, often produces job-seekers, not innovators. Even with programs like Startup India sparking entrepreneurial energy, many colleges teach entrepreneurship through a Western lens—think Silicon Valley playbooks focused on profits and global markets. In Lecture III, Pt. Upadhyaya critiqued such Western economic models for ignoring India's unique needs and values. This approach risks creating entrepreneurs who chase wealth while drifting from their cultural moorings.

We need an education system that reflects India's reality—its villages, diversity, and challenges. Upadhyaya's philosophy offers a way to achieve this, promoting entrepreneurship rooted in self-reliance and service to society. This aligns with the National Education Policy (NEP) 2020, which calls for holistic, skill-based learning grounded in Indian knowledge systems.

#### A New Vision for Entrepreneurship Education

To make entrepreneurship education transformative, we must bring Upadhyaya's ideas into classrooms through what we teach, how we teach, and who we reach. Here's how:

#### 1. Building Businesses with Swadeshi at Heart

Pt. Upadhyaya, in his Lecture III, championed Swadeshi, urging reliance on local resources and solutions. For entrepreneurship education, this

means teaching students to find inspiration in their own communities. Forget copying foreign tech giants; let's encourage students to create businesses using India's strengths, such as its agricultural expertise or traditional craftsmanship. Picture students working on projects to develop AI-driven soil health apps for small farmers or blockchain platforms to connect artisans directly with global buyers. Take inspiration from startups like CropIn, which uses AI to optimise farming, or iKure, which delivers affordable healthcare through technology tailored to Indian needs. This approach not only fosters self-reliance but also powers Atmanirbhar Bharat, reducing dependence on foreign technology while showcasing India's innovative spirit.

#### 2. Focusing on Antyodaya for Social Good

In Lecture IV, Pt. Upadhyaya emphasised Antyodaya, insisting that true progress must uplift the most marginalised. Entrepreneurship education should inspire students to build ventures that tackle inequality through sustainable innovation, rather than relying on charity. Imagine students crafting Al-driven apps to predict crop diseases for smallholder farmers or drone-based delivery systems to bring medical supplies to tribal areas. Startups like Saathi, which creates biodegradable sanitary pads to empower rural women with hygiene and employment opportunities, or Agnikul Cosmos, which develops low-cost satellite launch vehicles to support India's scientific goals, demonstrate how technology can serve the underserved while being commercially viable.

Government initiatives promoting renewable energy or expanding internet access embody this principle, ensuring technology reaches remote areas. We can bring this into classrooms through immersive experiences, such as innovation labs where students prototype apps for rural healthcare or hackathons to design IoT solutions for water conservation, supported by programs like Startup India. The goal is to shape entrepreneurs who define success by the lives they transform and the communities they empower.

#### 3. Teaching Dharma for Ethical Leadership

Ethics are non-negotiable. In Lecture II, Pt.

Upadhyaya described Dharma as the moral compass guiding all actions, essential for entrepreneurs making choices aligned with India's values. In a world marred by corporate greed and environmental harm, we must teach students to build businesses that do good. Drawing from texts like the Bhagavad Gita, which Upadhyaya often referenced, we can create courses that explore ethical dilemmas, say, prioritising sustainability over quick profits or ensuring fair wages for workers.

I've seen how tools like gamified simulations can bring these lessons to life, letting students wrestle with tough choices in a safe space. By rooting entrepreneurship in Dharma, we're not just creating businesses but leaders who carry India's moral legacy forward.

#### 4. Learning That Shapes the Whole Person

Pt. Upadhyaya's vision, as outlined in Lecture I, calls for education that nurtures the body, mind, intellect, and soul. Entrepreneurship programs should spark creativity, sharpen critical thinking, and build resilience. This could mean setting up incubation centres where students test their ideas, pairing them with mentors from Indian startups, or weaving in practices like yoga to foster mental clarity.

The NEP 2020 supports this, pushing for a blend of skills and liberal arts. Imagine a course where students learn business planning alongside insights from the Arthashastra or environmental science. It's about creating entrepreneurs who are not just skilled but grounded in India's wisdom, ready to innovate with purpose.

Government initiatives, like those advancing renewable energy or digital connectivity, reflect Upadhyaya's ideas in action. The NEP 2020, echoing Lecture V's call for systems rooted in India's cultural ethos, is reshaping education to be inclusive and value-driven. Its focus on Indian knowledge systems and vocational skills opens the door for entrepreneurship education that respects tradition while embracing innovation.

Programs like Startup India and Skill India encourage homegrown innovation and empower youth with practical know-how, aligning with Antyodaya. Efforts to boost local manufacturing resonate with Swadeshi, inspiring curricula that prioritise ventures using India's resources. These initiatives show how Upadhyaya's philosophy can guide modern education to build a self-reliant nation.

Entrepreneurship education rooted in Integral Humanism can turn students into innovators who build businesses that strengthen India—economically, culturally, and socially. The BJYM can drive this change by pushing for policies that bring Upadhyaya's ideas into classrooms, ensuring every young Indian shapes a Viksit Bharat.

To make this happen, we need action: Revamp How We Teach

Build curricula that weave in Swadeshi, Antyodaya, and Dharma, focusing on local solutions and ethical leadership.

#### Use Smart Tools

Embrace digital platforms and interactive methods like gamification to make learning engaging, especially for rural students.

**Build Bridges** 

Partner with startups, NGOs, and programs like Startup India to give students real-world experience.

#### Spark New Ideas

Support research on how India's philosophical traditions can shape modern entrepreneurship, blending old and new.

Pt. Deendayal Upadhyaya's Integral Humanism isn't just a philosophy - it's a roadmap for India's future. By incorporating his ideas into entrepreneurship education, we can inspire a generation to build businesses that are ethical, inclusive, and deeply rooted in India. As we work toward an Atmanirbhar Bharat, the BJYM has a chance to lead this change, empowering youth to carry India's values into the world. Let's commit to an education system that doesn't create entrepreneurs just but nation-builders who honour our heritage while shaping a bold, self-reliant tomorrow.

# Integral Humanism in the 21st Century: Philosophy Guiding Policy

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When India gained independence in 1947, along with the excitement of freedom, a huge dilemma arose: how would this incredibly diverse nation be governed? Centuries of colonial rule had really damaged India's culture, wealth, and traditional knowledge, leaving a nascent country completely crooked and wounded. The large task on the table was to steer this new nation in the right direction, offering a stable and successful future. While many Western political ideas were on the table, many didn't quite fit or felt contradictory to core Indian philosophy. Dominant philosophies of that time, like nationalism, democracy, and socialism, were often in conflict. For instance, unchecked nationalism could lead to aggression, which would eventually threaten peace. If democracy became too entangled with unchecked capitalism, it risked serving only the few powerful. And socialism, while aiming for equality, often seemed to sacrifice personal freedoms and individual drive.

It was in this intellectual atmosphere that Ekatma Manav Darshan, or Integral Humanism, stepped in. Philosopher, statesman, and thinker Pandit Deendayal Upadhyaya proposed Integral Humanism in the 1960s. He believed that the Indian society could not thrive on borrowed ideas alone. At its core, Upadhyaya's philosophy offered a distinctly Bharatiya perspective that didn't fragment life into separate entities. Unlike Western philosophies, which often viewed politics, economy, culture, and spirituality as disparate entities, Indian thought viewed life as a unified whole, rather than a collection of fragmented parts. What Upadhyaya offered wasn't a complete rejection of Western ideas, but rather a deeper synthesis: a view of a seamless, whole life that recognised how all its different parts, both material and spiritual, were connected. He believed these aspects should be balanced and integrated, rather than viewed in isolation. Just as a tree cannot be understood only by studying its leaves or roots in isolation, society too cannot be healed or governed by fixing one part while ignoring the others.

While all the above might sound philosophical, Integral Humanism has real-world applications and implications. In fact, several major initiatives under the current Modi government, knowingly or unknowingly, echo this holistic view. Today, nearly six decades after it was first conceived, even though Integral Humanism hasn't been branded as a catchy campaign slogan, its spirit is reflected in many key policies of the Modi government.

#### Aatma Nirbhar Bharat: Economy from Self-Worth

When the global pandemic struck, it disrupted global supply chains and led to widespread shortages. This crisis led to the birth of Aatmanirbhar Bharat. This move wasn't just an economic resilience measure, but its roots go deeper, embodying a philosophy of building from within. This initiative supported homegrown products and local artisans, empowering Indian industries, encouraging domestic innovation, and reviving India's cultural legacy of self-reliance, all open doors to global while maintaining collaboration. The "Vocal for Local" campaign, a key part of Aatmanirbhar Bharat, encouraged Indian citizens to purchase and support domestically made products to boost the country's economic strength and revive its rich cultural heritage.

From an Integral Humanist viewpoint, the economy isn't just about maximising GDP; it's fundamentally a human-centred system. Its purpose extends beyond just generating revenue or creating employment; it should actively foster dignity, encourage creativity and innovation, and respect traditional wisdom and practices.

#### NEP 2020: Education for Wholeness

The National Education Policy (NEP) 2020 is perhaps the most straightforward and most direct example of Integral Humanism being translated directly into policy. For a very long time, India's schooling and education system has been heavily influenced by Western ideas, rather than incorporating India's profound educational practices from the past. Historically, India had a top-notch schooling system, attracting scholars from all over the world who travelled to Bharat (India) to learn. NEP 2020 is a significant step toward reviving this lost heritage. It aims for a radical shift away from colonial-era schooling models toward a system that focuses on the holistic development of the individual.

The policy encourages learning in one's mother tongue from a young age, building cultural roots and improving understanding, rather than promoting linguistic chauvinism. It has introduced a value-based curriculum that effectively combines academic knowledge with ethical principles. Furthermore, NEP 2020 has reintroduced Indian Knowledge Systems, encompassing subjects such as yoga, classical arts, Ayurveda, Vedic mathematics, and indigenous sciences. This is a crucial step towards intellectual decolonisation, reconnecting modern learners with ancient wisdom. From an Integral Humanist perspective, NEP 2020 aims to educate the intellect while simultaneously enriching creativity and instilling values in young minds that extend beyond a narrow focus on career. Many of the systems and practices that still shape Indian society are deeply rooted in Western norms. As a result, a big part of the population isn't even aware of the incredible greatness in Indian history and its philosophies. These indigenous philosophies offer diverse applications and provide relevant solutions that are uniquely suited to India's cultural makeup. Integral Humanism stands out as one such framework for thought. Rather than approaching ideas in a simple "either/or" way, it encourages respect for the inherent complexity of life and the richness of the Indian spirit. The fundamental question it asks isn't just "how fast should India grow?" but "in what direction does India truly want to develop?"

The vision of Integral Humanism isn't some perfect dream. It acknowledges and accepts material needs, embraces technology, and welcomes growth. However, it firmly insists that development must serve the whole person, rather than just reducing an individual to a consumer. It serves as a powerful reminder that the true purpose of policy goes beyond just growing the economy, winning elections, or building physical infrastructure. Its ultimate goal is to build people to serve the full human being in all their inherent beauty and complexity.

The Modi government's initiatives, in their various ways, reflect a profound philosophy, not as a strict rulebook, but as a design. By actively reconnecting with its cultural roots, empowering its local economies, and fundamentally rethinking education as a tool for holistic growth, India is forging a path that is both modern and deeply rooted in its civilizational heritage.


# Darshan, Not Doctrine: Integral Humanism as Compass of Consciousness

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At the outset, it is important to make a distinction: What is Ekatma Manav Darshan, and why is it often referred to as Ekatma Manav-vaad? In the simplest of terms, Ekatma Manav Darshan is a philosophy that establishes a human being, his body (physical), mind (manas - emotions), intellect (buddhi) and soul (atman), having a deep connection and integration with society, nature and the divine. It is a vision of an extraordinary union between the individual and society. Consider it as a drop in the ocean or the ocean in a drop, providing both entities with completeness as a whole, whilst also highlighting the impact one has on another. Now, when we label this as Ekatma Manav-Vaad, we disturb its true meaning and essence, as 'vaad' translates into 'isms' in the English language.

Marxism, Maoism, and Capitalism – all with 'isms'-are traceable to their origins in other parts of the globe. They are notions, deep theories, heavy in language, and complex in application, but Ekatma Manav Darshan transcends a certain ideological or notional framework. It is inherent to what society is and what humans are. Darshan is a viewing of what already exists, and 'vaad' is a propagation, an attempt at persuasion. Pt. Deendayal Upadhyaya did not create something; he envisioned the existential and did so masterfully. There is a root-cause difference between the 'isms' that surround us, and the 'darshan' which is just there, only awaiting a reckoning and realisation. When India gained independence, there were many 'toolkits' we employed – for society, economy, diplomacy and governance, but the realisation of 'Bharat' and 'Bharteeyata' didn't find its true place. The West remained, not in the physical sense, but certainly in the 'consciousness' of our governance and government. The ideas of socialism, non-alignment, and a Nehruvian understanding of India were also incorporated. Amidst all, Bharat was left behind.

The deeper question, then, remains: Who are we as a civilisation, and why do we fail to recognise ourselves?

Pt Deendayal Upadhyaya's Ekatma Manav Darshan simply answered this. He outlined the concept of a man, comprising body, mind, intellect, soul, and the society that caters to it and is in turn catered to by it. When a human becomes a fully realised being on these four levels, the development of society is unparalleled and inevitable. But what is 'development' here? It's a synchronisation of the individual consciousness with that of the nation. A oneness that is experiential and balanced. This is 'us', at our very roots, and this is the true essence of Bharateeya thought and vision.

To exemplify, think of a person who employs solar panels as a means of electricity generation (buddhi or intellect) for his farming (sharir or body). He also utilises only organic methods for growing produce



(manas or mind), and his methodology as a whole encompasses sustainability and supports the natural way (atman or soul). This combination testifies the darshan that is Ekatma Maanavta.

It establishes that man, society, nature, and the divine are not separate, and the ignorance of one leads to a loss of balance amongst all. We are not to choose one, but to thread all. Thus, Bharat epitomises and personifies 'Chaitanya' – a being that lives, with every part wanting to thrive, but not at the cost of losing balance and compromising the natural.

Over the past two millennia, human history has seen the dominance of the physical over the spiritual, of desire over discernment, and of intellect driven by self-interest. In this hierarchy, the soul has been progressively sidelined. It is in this context that Ekatma Manav Darshan-which offers an integrated vision of life—emerges as an unprecedented and timely philosophical guide.

Let's exemplify Ekatma Manav Darshan at the 'state' level – Swachh Bharat, an initiative undertaken by Prime Minister Narendra Modi and his government in 2014. At the outset, one

will understand this as a 'cleanliness drive,' an attempt at whitewashing our pathways, roads and public places. However, it is more focused on integrating the individual, society, and the natural world. When an individual is inspired towards hygiene and the 'sense' to clean, there is a societal-level correction, ultimately aiding in the preservation of nature's purity. Through this mission, the individual is involved on all four levels (as mentioned earlier), with the same impact translating to society, further affecting nature, and ultimately leading to the experience of 'divine.'

Ekatma Manav Darshan underlines – 'Dharma' – not translatable as 'religion, sect, tradition, culture or ideology, but life and nature as they are and as they ought to be. 'Righteousness' should prevail over all our thoughts and actions, whether as individuals or the state. Think of an individual, the society, our geography, the economy & government – the whole nation state, our very consciousness – and see this with the lens that is Ekatma Manav Darshan. The limits of political contract are transgressed, the meaning of 'us', as 'citizens' with 'citizenry' rights and pursuits, is also crossed, and then we start walking the civilizational path. This doesn't mean an aversion to progress, technology, or modernity, but rather a reawakening and realisation of our consciousness. We march ahead, but not according to imposed and perceived standards of the foreign, but in accordance with what is our very own.

> Bharat and 'Bharateeya' way is not just about living in a political construct, or an individual-state contract. Capital development is not our paramount reality, and we don't adhere to the 'economic' view of man as propounded by the left. We are conscious beings, where 'manav', 'prakriti', 'atman' and 'parmatma' are one.

> Where the world is in a race, 'speed' is prioritised, but we emphasise 'direction'. When everything is 'pace' dependent, Ekatma Manav Darshan makes

us realise the compass that we are. Human lives are not just metrics, society is not only standards, and nature is not a mere means to material. Pt Deendayal takes this Bhartiya realisation to her own lost civilisation and the world.

Sadly, we are fixed on the wants of our mind, and the flow of the physical. Our understanding of ourselves, our nation and the world is limited to 'development' as we see and know it. Pt Deendayal questions the actuality of this 'version' of development. Is this really 'development'? Will it last, and is this the Bharatiya way?

Wear the lens of Ekatma Manav Darshan, and you will find the answer.

Darshan underlines – 'Dharma' – not translatable as 'religion, sect, tradition, culture or ideology, but life and nature as they are and as they ought to be. 'Righteousness' should prevail over all our thoughts and actions, whether as individuals or the state.

Ekatma Manav



# Unspoken Dialogues: Sri Aurobindo and Upadhyaya on Rashtra and Rashtriyatha

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# Introduction: Reimagining Nation and Nationalism in Contemporary India

The concepts of nation and nationalism are persistent, often contentious issues globally. In an era of rapid globalisation, identity politics, and frequently divisive narratives, it's crucial to revisit indigenous philosophical frameworks for a more coherent and inclusive understanding. Pandit Deendayal Upadhyaya's Integral Humanism provides a compelling, holistic vision for human and societal development rooted in India's spiritual and cultural heritage. Upadhyaya's intellectual foundations are well-traced to ancient Indian texts and thinkers, including Chanakya, the Vedas, Shankaracharya's Advaita, Samkhya philosophy, the Purusharthas, and the spiritually infused nationalism of Bal Gangadhar Tilak and Swami Vivekananda.

However, a careful analysis of Upadhyaya's Rashtra (Nation) and Rashtriyatha (Nationalism) reveals a striking conceptual proximity to Sri Aurobindo's ideas, despite a notable absence of direct attribution. This article posits that profound similarities in their spiritualized understanding of the nation, critique of Western materialism, and emphasis on an organic, living national identity suggest а significant, albeit unspoken, philosophical confluence. By exploring these shared perspectives, we aim to uncover a deeper intellectual synergy between these two pivotal figures, particularly concerning their shared conceptualisation of the nation as something far beyond a mere political construct.

# Sri Aurobindo's Spiritual Nationalism: The Nation as a Divine Mother

Sri Aurobindo's contribution to nationalism was revolutionary, extending beyond conventional Western definitions. For him, India was not merely a geographical entity, but a living, divine presence – "Bhavani Bharati" or "Mother India". This personification imbued the nation with a sacred quality, transforming patriotism into spiritual devotion. He articulated this vision in "Bhawani Mandir," advocating the worship of the nation as a manifestation of the Divine Mother.

Aurobindo's nationalism was fundamentally "spiritual nationalism." He believed India had a unique spiritual mission globally; its liberation from colonial rule was a divine imperative for humanity's spiritual evolution. The nation, in his view, was a "Mighty Shakti composed of the Shaktis of all the millions of units that make up the nation". This collective spiritual energy, once awakened, would not only achieve political freedom but also enable India to fulfil its cosmic purpose of radiating spiritual light.

Furthermore, Sri Aurobindo viewed Rashtriyatha as a dharma, a sacred duty beyond ordinary political agendas. "Nationalism is not a mere political programme," he famously declared, "Nationalism is a religion that has come from God". This spiritual understanding of nationalism demanded inner awakening, selfless dedication, and willingness to sacrifice. It was an inclusive nationalism, rooted in the universal truths of Sanatana Dharma, intended not for aggression but for India's self-realisation and, ultimately, for humanity's benefit. For Aurobindo, Swaraj (self-rule) was the nation's "life-breath," crucial for India to manifest its inherent spiritual potential.

# Pandit Deendayal Upadhyaya's Integral Humanism: Chiti, Virat, and the Organic Nation

Pandit Deendayal Upadhyaya's Integral Humanism offers a profound, organic understanding of the Rashtra that significantly deviates from conventional Western political thought. He explicitly rejected the nation as a mere contractual agreement or an artificial construct arising from a utilitarian aggregation of individuals. Instead, Upadhyaya presented the nation as a natural, living organism evolving over millennia, defined by a distinct and inherent national consciousness.

Central to Upadhyaya's concept of the nation is Chiti. Chiti signifies the soul, consciousness, or unique ethos of a nation. It embodies the collective spirit, accumulated wisdom, values, ideals, and cultural heritage that unify a people and define their distinct identity. Chiti acts as the inner spring of national life and the benchmark for evaluating all actions, policies, and ideas. Any development model or social structure not in harmony with a nation's Chiti is deemed superficial and unsustainable.

Complementing Chiti is Virat. While Chiti represents the soul, Virat embodies its physical and vital manifestation—the dynamic energy, strength, and concrete expression of the national consciousness in the social, economic, and political life of the people. Upadhyaya likened Virat to Prana (life-force) in a body, channelised and directed by Chiti. Thus, a healthy nation is one where its Virat is robust and fully aligned with its Chiti.

For Upadhyaya, Rashtriyatha (Nationalism) meant living in complete harmony with the nation's Chiti. It implied understanding and upholding the Swadharma (inherent duty or nature) of the Indian nation, which constitutes its unique purpose and character. This nationalism sought to integrate diverse facets of Indian life—social, economic, political, and cultural—into a unified whole, guided by its unique identity. It naturally led to Swadeshi (self-reliance), advocating indigenous solutions that resonate with the nation's Chiti, rather than wholesale adoption of foreign models. The State, in this framework, serves merely as a means to serve the Rashtra, its legitimacy derived from its ability to express and nourish the nation's Chiti.

# The Unspoken Resonances: Connecting Pandit Deendayal Upadhyaya and Sri Aurobindo

Despite the absence of explicit citations, the conceptual parallels between Upadhyaya's Chiti-Virat framework and Sri Aurobindo's spiritual understanding of the nation are striking. Both thinkers transcended purely materialist or rationalist interpretations of nationhood, elevating it to a spiritual and organic entity.

Firstly, the spiritualization of the nation is a core commonality. Sri Aurobindo's "Bhavani Bharati"—the nation as a divine mother—finds a strong echo in Upadhyaya's Chiti, the nation's soul or consciousness. Both concepts imbue the nation with an inherent, almost sacred essence, transcending physical boundaries. For both, national identity is a deeper spiritual reality to which individuals belong and contribute.

Secondly, both thinkers shared a critique of Western materialistic and individualistic paradigms in the Indian context. Sri Aurobindo viewed Western models as fragmenting and lacking spiritual foundation, while Upadhyaya explicitly developed Integral Humanism as an indigenous alternative to the shortcomings of both capitalism and communism. Their understanding of the nation represented a conscious rejection of imported intellectual frameworks that failed to grasp India's unique civilizational strengths.

Thirdly, the emphasis on holistic and organic unity resonates strongly. Sri Aurobindo envisioned a unified national consciousness, a collective Shakti, as India's bedrock strength. Similarly, Upadhyaya's Chiti binds the nation into an organic whole, where diverse elements are integrated harmoniously. Both viewed the nation as a living organism whose health depends on the coherence and balance of its parts, not a mere aggregation of self-interested individuals.

Finally, the role of Dharma as a guiding principle underpins both philosophies. For Sri Aurobindo,

nationalism itself was a dharma, a sacred duty towards the nation's divine purpose. For Upadhyaya, Dharma was the supreme ethical and moral principle governing the Rashtra, ensuring righteous conduct and harmonious societal functioning. In both frameworks, the nation's actions and development must align with higher moral and cosmic laws, ensuring true well-being and preventing decline.

### Conclusion

While Pandit Deendayal Upadhyaya meticulously referenced ancient Indian wisdom, the striking parallels between his and Sri Aurobindo's conception of Rashtra and Rashtriyatha suggest an unspoken, profound philosophical influence or a shared intellectual wellspring. Both thinkers provided a powerful counter-narrative to Western definitions of nationhood, imbuing it with spiritual significance, organic unity, and a sense of unique civilizational destiny.

Upadhyaya's Chiti and Virat are not mere academic constructs; they represent a deep intuition about India's living essence, much like Sri Aurobindo's "Bhavani Bharati." Recognising this unspoken resonance enriches our understanding of how these intellectual giants contributed to a uniquely Indian perspective on nation and nationalism. This vision seeks to balance material progress with spiritual values, individual well-being with collective harmony, and global engagement with unwavering self-identity. In an increasingly complex world, this shared vision provides enduring insights for building a nation that is strong, self-reliant, and rooted in its timeless cultural heritage.

# Dharma-Led Development: Integrating Culture with the Economy of Tomorrow

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# Pandit Deendayal Upadhyaya and Ekatma Manav Darshan

Pandit Deendayal Upadhyaya was not just a political thinker—he was a visionary who foresaw the need to preserve India's civilizational essence in the face of modernity. After independence, when India was quickly adopting Western models in economy, governance, and education, Pandit Deendayal posed a vital question: Can Bharat be truly developed by borrowing the skeleton of the West without listening to the heartbeat of its civilisation?

In response to this, he proposed Ekatma Manav Darshan, or Integral Humanism, which views human beings as not just economic units or political identities, but as complete beings comprising body, mind, intellect, and soul. His vision was a balanced society where spiritual and material progress co-exist. His ideas strongly rejected the extremes of capitalism and communism. Instead, he proposed a middle path that places Dharma—a code of ethics, responsibility, and righteousness—at the centre of all human and economic development. In today's context, as we stand at a technological turning point with Artificial Intelligence, his ideas become deeply relevant. Just as he once reminded the country not to lose its soul while chasing progress, today we must ensure that our digital future does not evolve without our spiritual past.

#### AI Without Ethics?

Now, as we step into a future ruled by Artificial Intelligence, it becomes necessary to ask: What happens to ethics? What happens to values? AI is just a machine. It does not know what's right or wrong. It's emotionless, and that's where the problem begins. We humans are the ones using AI, feeding it data, directing it—and if our direction is missing values, the result will be disastrous. We already see how social media is overflowing with hate, misinformation, and comparison. So why not train AI to be good from the beginning? Why not instil it with Dharma, our moral and spiritual compass?

#### The Vision: AI + Dharma = Digital Nalanda

This is not about prioritising well-being over profit or ignoring economic growth. Profit is necessary for any system to run. But what's more important is knowing what's morally right or wrong. AI needs to be capable of filtering information, not just fact-checking, but value-checking. This is what Dharma can do—and for India, which is deeply



rooted in its traditions, Dharma should be the foundation of its AI future. Imagine an AI trained not just on global data, but also on ancient Indian wisdom—on texts from Nalanda, the Panchatantra, the Mahabharata, Kautilya's Arthashastra, Ayurveda, and the Indian Smritis. Unfortunately, we don't have all the books from Nalanda today, but what if we could revive that knowledge digitally? A Digital Nalanda that trains AI in the values and logic of our civilisation. Like how Panchatantra taught ethics through stories, our AI should teach and respond through stories and values, too. It should be able to answer not just "how" but "should you?". It must help youth and citizens reflect, not just react.

### The Builders: A Collective Responsibility

This AI model should be a joint effort. It can't be left to private companies alone. It should involve the Indian government, spiritual institutions, and tech innovators. It should have a team of independent value guardians—such as non-executive directors—who ensure that the content is grounded in ethics and free from bias. And this AI shouldn't be one-size-fits-all. It should have sub-systems: one for governance, one for education, and one for business. In times of moral dilemmas, this AI can consult a board of spiritual leaders and ethicists. Not one guru or sect, but a group representing different schools of Indian thought. They will update it, guide it, just like ancient acharyas did.

### The Economic Development Lens: Rooted Growth

Economic development is not just about GDP or industrial output—it is also about the values that shape how we grow. In India, our history demonstrates that culture and economy have never been separate. From village economies based on Khadi to local food systems centred on Millets and Ayurveda, we have always rooted our economic actions in cultural ethics.

Pandit Deendayal's vision of Integral Humanism reminds us that development without Dharma is incomplete. In today's India, we are witnessing a surge in startups, digital governance, and technological breakthroughs. But the question is—can we direct this growth in a way that serves the soul of Bharat? This is where a new AI innovation can be imagined: AI-Self Dharmatism. A model where Artificial Intelligence does not just support economic functions but actively guides ethical decisions, supports local industries, promotes mental well-being, and connects development goals to Indian cultural roots.

# The Economic Future: Growth with Soul

We often discuss GDP and growth, but what about how that growth is achieved? If a country grows only economically, but its values decline, then what's the point? Shouldn't we have a new way to measure nations, beyond GDP? A metric that also checks morality, sustainability, and well-being? That's what AI rooted in Dharma can help us achieve.

## India's Role: Leading with Ethical AI

This is how Indian youth will connect with AI + Dharma. They'll have access to a mentor who doesn't just answer questions but provokes the right kind of thought. They'll learn decision-making inspired by Krishna, diplomacy inspired by Chanakya, and health choices rooted in Ayurveda. That's not backwards thinking—that's futuristic thinking rooted in identity.

And when the world is debating how to regulate AI, India can lead by example. Just as we introduced yoga and Ayurveda to the world, we can introduce them to Ethical AI. An AI that is not just smart, but wise. Not just fast, but fair. A system that uses intelligence not to manipulate but to uplift.

# The Soul of the Machine

What this essay proposes—AI guided by Dharma—is just one innovative example of how India can lead economic development without losing its cultural essence. Whether it is in education, entrepreneurship, or digital innovation, we must constantly revisit our civilizational strengths and values.

As Pandit Deendayal envisioned, real progress comes not from blindly copying the West, but from listening to our own soul. Our economy must reflect not just growth, but goodness. Not just success, but sustainability. Because AI alone is powerful, but AI with Dharma is the purpose. In the spirit of Deendayal Ji's Ekatma Manav Darshan, which spoke about integrating the body, mind, intellect, and soul, we now have a responsibility to build machines that do the same. Let the next revolution not be just technological.



# Integral Humanism: A Philosophy Rooted in Soul, Shaping a Nation

# Parul Prashar

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Despite the sense of freedom and a future-centric vision, India was struggling with its internal challenges. A severe food shortage occurred in 1965, and India was compelled to import food from the United States under the PL-480 program. Indian industries struggled to grow under the License Raj, which required entrepreneurs to secure bureaucratic approvals before setting up their businesses.

Cultural alienation reached its peak when the Indian education system adopted English as the medium of instruction, and the Indian ethos, rooted in Sanskrit, Ayurveda, and Upanishads, was marginalised and dismissed. Communal violence divided the people based on religion, region, language, and beliefs. The Indian preachings of Dharma—the act of righteousness—were no longer given attention. There was a notable absence of a clear national ideology deeply rooted in Indian values. The newly independent India, though free, was directionless.

#### Need for an Indigenous Socio-Economic Ideology:

Following independence, India struggled to establish its national identity. The questions that constantly emerged were, "Now that we are free, what kind of nation should we become?" and "What should be our way forward?"

In these attempts, India tirelessly began to adopt the existing ideologies of socialism, imperialism, and capitalism to shape its economy and social structure. Each philosophy divided the nation into distinct fragments that operated on different principles. India began to blindly follow Western 'isms', believing that there was no alternative path forward. Despite numerous attempts to adopt Western ideologies, India was unable to adapt to a system that did not incorporate its integral cultural values and spiritual essence.

• Socialism meant centralising the power to the state, which was seen as the sole provider of welfare and decision-making. This suppressed individualism and took away the right to freedom.

• Capitalism, on the other hand, considers the individual as the sole powerhouse, responsible for his own profits and personal growth. They were not responsible for the well-being of society.

Both ideologies shared a common flaw: they viewed humans primarily as material entities, who are either consumers in a socialist society or owners in a capitalist system.

This deeply opposed Indian belief system has always regarded man as a conscious spiritual being with the ultimate aim of achieving Moksha. It was in this context that Pandit Deendayal Upadhyaya offered an ideology, deeply rooted in Bharatiya thought. He reintroduced the forgotten Indian perspective, which views the human being as an integration of body, mind, intellect, and the soul. He revived the foundation of Dharma- the way of righteousness and duty towards oneself, one's family, society, country and the world as a whole. Thus, rejuvenating the idea of Vasudhaiva Kutumbakam- the world is one family.

#### The rise of Integral Humanism

One significant attempt to revive Indian ideology took place in 1965, when Pandit Deendayal Upadhyaya first addressed the directionless Indian masses during a series of four lectures. These lectures laid the foundation of what he called Ekatma Manavvad, or Integral Humanism—a philosophy that governs the ideological base of the Bharatiya Janata Party today.

### Western Philosophies:

He highlighted the shallowness of Western 'isms' that fragmented the four aspects which make up an individual-body, mind, intellect, and soul. However, Indian culture, on the other hand, has always focused on establishing a relationship between the unconscious and the conscious, as well as between nature and humanity. It considers Earth as its mother, the moon as its maternal uncle (or "mama"), and the mountain as a living deity. Unlike the West, which sees the body mainly as a means to gain material satisfaction, the Indian Vedic tradition talks about completeness in integration. Just as the universe is whole and complete, so is the individual. And this "individual" is not just a physical being but a combination of body, mind, intellect, and soul. Pandit Deendayal Ji believed that true happiness and development can only come when all these four are balanced and united.

### The principles of Ekatma Manavvad

Ekatma Manavvad or Integral Humanism is a philosophy that envisions the development of the human being as a whole. It promotes a socio-economic model, deeply rooted in Indian culture, where the individual is composed of body (pind) and is born to fulfil their Dharma (duty or act of righteousness).

### The word itself conveys the following meaning:

Eka (एक) = One (oneness or unity)

Atma (आत्मा) = Soul (inner self or essence of a human being)

**Manav (मानव)** = Human (human being or mankind)

**Vad (वाद)** = Philosophy (Suffix used in Sanskrit and Hindi to denote an ideology)

Ekatma (एकात्म) = One Soul or Integrated Self

It implies that all aspects of a human being (physical, mental, emotional, and spiritual) are unified, and every human is part of a larger, indivisible reality.

#### **Manavvad (मानववाद)** = The philosophy of mankind

It symbolises an ideology that applies not just to one individual but to the entire human experience. A philosophy that is not bound to the Indian belief system but to the entire world.

## Ekatma Manavvad (एकात्म मानववाद) = Integral Humanism

An integrated theory that views every individual as a combination of body, mind, intellect and soul who is responsible for one's Dharma towards oneself, one's family, society, nation and mankind. Here, "Dharma" refers to the act of righteousness and not religion.

### The Fourfold Purpose of Life – Purusharthas:

Integral Humanism integrates the aspects of materialistic development, emotional well-being, mental growth and spiritual needs. It forces a question of what is the purpose of human life? Is it attaining Moksha for the soul? or achieving materialistic satisfaction for mind and body?

Here, Pandit Deendayal Upadhyaya highlighted four goals or aims of human life, referred to as the Purusharthas, upon which society and its systems are based.

#### The Four Purusharthas are:

Dharma – Righteousness, duty, and law order

Artha (अर्म) – Wealth, livelihood, and economic well-being

Kama (काम) – Desires, emotional fulfillment

Moksha (मोक्ष) – Liberation, spiritual freedom, self-realisation

#### How Purusharths shape Indian Governance?

The four pillars of Integral Humanism are not just limited to an Individual but constructed to shape India's Governance.

Dharma is the foundation of our laws, policies, and social structure that ensures justice, harmony, and moral responsibility. Artha, when pursued in line with Dharma, leads to ethical wealth creation, self-reliance, and economic dignity. Kama, the pursuit of happiness and well-being, highlights the nation's care for art, culture, family, and emotional health. And Moksha symbolizes the nation's aspiration for higher purpose—freedom from exploitation, inner awakening, and contribution to global peace.

# Role of Integral Humanism in shaping the policies of Today's India

2025, precisely 57 years after the sad demise of Pandit Deendayal Upadhyaya, Integral Humanism continues to shape the vision of modern Bharat. Its core idea, which focuses on human-centric development, is reflected in many of today's national policies.

**Ayushman Bharat** – providing healthcare access to all

Atmanirbhar Bharat Abhiyan – promoting self-reliance and indigenous industries

**Ujjwala Yojna** – providing cooking fuel to rural areas **PM Awas Yojna** – constructing houses for weaker sections

In an era where the world was struggling with conflicting ideologies, Integral Humanism offered Bharat a path that is uniquely its own. Pandit Deendayal Upadhyaya Ji's philosophical vision and India that is not just built on GDP and infrastructure, but on Dharma, unity, and the upliftment of every soul.

BHARATIYA JANATA YUVA MORCHA BHARATIYA JANATA YUVA MORCHA