

Ideology and Vision of Pandit Deendayal Upadhyay's Way Forward for the Emergence of Bhartiya Swadeshi Consciousness

Dr. Veerabhadram Bhukya

Chairperson Board of Studies, Department of Social Work, Telangana University, Telangana State, India

Email: [veerabhadram.bhukya\[at\]gmail.com](mailto:veerabhadram.bhukya[at]gmail.com)

ORCID: <https://orcid.org/0000-0003-3634-4481>

Abstract: Visionary personalities are many on Indian soil by the nature of Indian solidarity and ideology that nurturing and making the world one family, one earth, one life, and even one breath. One of the visionary leaders of India was Pandit Deendayal Upadhyaya his contribution and vision of the Indian perspective have relevance present context and future. One of his major contributions is *Ekatma Manavavad, or Integral Humanism (1965)*. Accordingly, dharma and religion are different in the Indian context especially the ideology and philosophy of Pandit Deendayal Upadhyaya perspective of Dharma is more related to the morality of a person in individual and collective life. It is less about religion. But religion in Western countries is more concerned about sects. There is a difference between sects and dharma. No society can live without dharma but can live without religion. Dharma is above religion. On this, he propounded *Integral Humanism*. He was a man of simple living, high thinking, perseverance, devotion, dynamic, visionary, strong determination, and stalwart in nature. His ideology and vision of life probably accompanied that of Swami Vivekananda and Mahatma Gandhi.

Keywords: Philosophy, Ekatma Manavavad/Integral Humanism, Indian Consciousness, Artha, Kama, Dharma, and Moksha

1. Introduction and Background of the Study

Instead of a religious sign of visionary personalities in India, it is time to retrospect on their contribution, commitment, passion, vision, ideology, and philosophy toward the betterment of society. It should adopt by the younger generation at the movement of the advent of indigenous development of heritage and legacy of the country. One of the greatest visionaries and sons of the soil was Pandit Deendayal Upadhyaya's contribution, vision, and prescription is needed for the connectedness of the direction and comprehensive development of the nation's credibility and elevation further in the present context. He was a man of simple living, high thinking, perseverance, devotion, dynamic, visionary, strong determination, and stalwart in nature. His ideology and vision of life probably accompanied that of Swami Vivekananda and Mahatma Gandhi. Instead of Western individual capitalism and socialism which has its peculiar intrinsic deficiencies. One of his ideologies and philosophy has focused on stressed out the need for adopting Swadeshi economic policies based on our culture, ethnicity, civilization, nationalist values, ideology, belief system, and ethos to make India strong, vibrant, superpower, and self-reliant as Vishwa guru. He felt the need for a value for a 'value-driven system' for India that takes along all.

Once go through his contribution and perspective of Bharatiyakaran/Indianization/Indigenization need to know about his early life and the connectedness of significance to Bhartiya philosophy and ideology.

a) **Early Life:** He was born in 1916 in the village of Nagla Chandrabhan, now called Deendaya; Dham, near Mathura District. His father, Bhagwati Prasad Upadhyaya, was an astrologer and his mother, Rampyari Upadhyaya was a homemaker. Both of his parents died when he was eight years old and then brought up his uncle.

- b) **Education:** He attended high school in Sikar, Rajasthan. The Maharaja of Sikar gave him a gold medal and a monthly scholarship of Rs.10. He took a BA degree at the Sanatan Dharma College, Kanpur. In 1939, he moved over to Agra and joined St. John's College, Agra to pursue a master's degree in English Literature but could not continue his studies.
- c) **Joining in RSS:** While studying at SD College he came into contact with RSS through a classmate in 1937. He met the founder of RSS, K. B. Hedgewar. He started full-time work in the RSS in 1942. After completing the 2nd year of training in the RSS education wing, he attended various training camps at RSS.
- d) **Working With BJS:** In 1951 Syama Prasad Mookerjee founded the BJS (Bhartiya Jan Sangh) party. Upadhyaya was appointed as General Secretary of its UP branch and held this position for the next 15 years. He contested a by-poll for the Lok Sabha Seat of Jaunpur from UP in 1963 but could not win. In the 1967, Lok Sabha election, BJS got 35 seats and became the Lok Sabha's third-largest party. He became the president of the party in Dec 1967.
- e) **Non - Congress Coalition:** The BJS become the party of the Northern states party's coalition i. e., Samyukta Vidhayak Dal. This was the anti-congress coalition. During his presidential speech in Dec 1967, Upadhyaya talked about multiple aspects of a coalition. He developed the ideology of BJS.
- f) **Mysterious Death:** We do not witness any major events during his presidency due to his mysterious death in February - 1968. His body was found on a railway track near Mughalsarai Junction Railway Station. This has been renamed for him. Even today, his family and others demand the reopening of inquiry into his death.

1) **Perspectives and main contributions of Pandit Deendayal Upadhyaya:** his speeches and writings, in Hindi, were published in the following collections:

Volume 12 Issue 7, July 2023

www.ijsr.net

Licensed Under Creative Commons Attribution CC BY

- a) Rashtra Jivan ki Samasyaen, or ‘the problem of National Life’1960;
- b) Ekatma Manavavad, or ‘Integral Humanism’1965;
- c) Rashtra Jivan Ki Disha, or ‘the Direction of National Life’1971 and Political Diary, 1968.

2) Ekatma Manavavad or The Doctrine and Philosophy of Integral Humanism (1965):

This concept was drafted by Upadhyaya. It was adopted in 1965 as an official doctrine of the BJS and has subsequently inherited by the BJP. According to Upadhyaya Integral Humanism is different from Western ideologies. Most Western ideologies are based on materialism. They emphasize development in economic terms and eventually, every individual is treated as an economic man. His social contacts, his cultural milieu, and his special bent of mind are ignored in this theory. Economic without ethics and political discourse without morality are creating a crisis in society. Therefore, he propounded that every economic theory and policy should be in the context of specialism, local tradition, and the nature and temperament of people.

His contribution and the philosophical notion majorly highlighted the need for India to adopt an indigenous economic model and practices, which is inclusive and empowers the masses in a wholesome manner. He was also a great votary of natural farming. He knew that natural farming will not only increase farmers’ income but will also make agriculture sustainable and resilient. Swadeshi and small - scale industries should be the cornerstone of India’s economic planning, marked by harmony, the primacy of cultural, and national values, and discipline. He was not against adopting innovations taking place globally but wanted to manufacture the things of our needs here in India itself so that our dependence on other countries remains minimal.

According to this concept, Humankind consists of four parts **body, mind, intellect, and soul**. Even though there is diversity in humans, but still is the **soul or atman** is common among all.



Figure 2.1

Sources: <http://library.bjp.org/jspui/handle/123456789/436>

The following vivid picture clearly shows that the world may look diverse but is the idea of **Ekatmate**, or the

unifying soul that pervades the world. It is important to develop all elements of humankind i. e., body, mind, intellect, and soul only then society will progress. While material development is important for society but spiritual development is also important. This is why ‘Bhartiya culture’ or Indian thought had placed aims of human life in ‘**Upanishads**’ mentioned clearly four objectives ‘**purusharthas**’ or goals of human life:

- a) Artha (Security/wealth)
- b) Kama (Pleasure, Love)
- c) Dharma (Ethics/moral duties)
- d) Moksha (Liberation/Salvation)

It means that an individual’s development should be in all four areas - Artha, Kama, Dharm, and Moksha. These four goals of humans are very equally significant for development of the individuals. If there is a balance between them, there is social equilibrium.



Figure 2.2

Source: *The 4 Goals of Human Life* (explorevedanta.com)

The following vivid picture clearly describes that Humans and other living beings are similar in several respects as per the human philosophy and ideology of Pandit Deendayal Upadhyaya. Every living creature survives life in the following respects a) they seek food, **b) take rest, c) try to protect themselves from the external world (i. e., seeking security), and d) propagation of the species.**

The differentiating factor is the faculty of thinking, the intellect (Buddhi). Humans are capable of judgment, reasoning, reminiscing about the past, projecting into the future, and planning their actions. This extra faculty of the intellect has a negative side effect as well. It makes us self-conscious, and we become self-judgmental. We develop a complex when we compare ourselves with others. If we suffer from an inferiority complex, we try to better ourselves in the future. So, planning becomes a natural consequence of the thinking faculty in the future. The significant nature and wonders that only humans are capable of these tendencies and capabilities as per profoundness of the nature. Animals and plants live a life based on pre-programmed instincts. Whereas human life is governed not only by instincts but also by free will, by the capacity to choose their own future, and because of this capacity of choice, humans entertain a lot of goals and these are called Purushartha (human goals).

- a) **Artha**– The endless search for security and belongings: it stands for all forms of security in life such as wealth, power, influence, and fame. Even animals and planes seek some form of security and belongings. Animals seek shelter and hoard food, a dog buries its bone, and a bee fills a honeycomb with honey. So even animals have a sense of insecurity.
- b) **Kama – The mercurial Nature of Pleasure and Love:** it stands for all forms of sensual pleasure. Food, travel, sex, and music when pursued solely for pleasure fall under Kama. It is the next stage after Artha (Security). When a person feels reasonably secure, and if he or she has the means, they pursue pleasure (Kama) based on their likes and dislikes. Animals also seek pleasure and comfort. However, their pursuit is guided by instincts and pre-programmed behaviour. Their enjoyment is not complicated by self-judgment. Every human being lives in his or her own subjective world, where some objects are desired, some undesired, and others considered neutral. Therefore, our values shift not only regarding objects but also toward people, places, situations, ideologies, and ideas, everything in our life is subject to becoming desirable, undesirable, or neutral. Both humans and animals struggle to obtain the pleasant and avoid the unpleasant.
- c) **Dharma – Ethics:** The human goal of Dharma can be thought of as an invisible form of wealth. It manifests in our life in the form of good fortune or good luck and contributes to our well-being. The benefits can be in the form of either Artha (Security) or Kama (Pleasure). The religious ethics called Dharma are found in the Vedas. The Vedas specify various “do’s and don’t’s” the results of which are in the form of Punya (merit) and Papa (demerit). According to the rules of Dharma, human action has an immediate tangible result and an unseen result. The unseen results accrue in subtle form to the account of the “doer” of the action. And in time, this result will manifest as either a “good” or “bad” experience in the life of the “doer” something pleasurable or painful.
- d) **Moksha – Liberation or Freedom:** Moksha, like Dharma, is a pursuit peculiar only to humans. Even among humans, Moksha is a pursuit followed by only a few. These few recognize that what they want is not more security or pleasure or Punya, but freedom from all “binding” desires freedom from the sense of insecurity. Moksha is inner freedom, freedom from slavery, or attachment to Dharma, Artha, and Kama. The pursuits of Dharma, Artha, and Kama, are based on the sense that “I am insecure, I am unhappy, I am mortal, I must become somebody.” As a limited person, I must fulfill my urge to become bigger and better than I now take myself to be.

Pandit Deendayal Upadhyay ji criticized Western society or culture just focusing on Artha and kama, but there should be the self-actualization of all goals since Ekatomata ensured that individuals and society are mutually complementary. The desire for the welfare of humanity comes from the consciousness of unity.

Since Dharma or good fortune or Punya is achievable by appropriate actions, it also becomes a human goal. Dharma occupies the first place in the four categories of human

goals, because the pursuit of security (Artha), and the pursuit of pleasure (Kama), needs to be governed by ethical standards (Dharma). Artha, striving for security, comes second because the foremost concern of any living being is security. Once a person is reasonably secure, he starts seeking comfort and pleasure, so Kama (pleasure) comes third. Moksha, the goal of liberation, comes last because one pursues moksha only when the limitations inherent in the first three pursuits are realized.

Accordingly, dharma and religion are different in the Indian context especially the ideology and philosophy of Pandit Deendayal Upadhyaya perspective of Dharma is more related to the morality of a person in individual and collective life. It is less about religion. But religion in Western countries is more concerned about sects. There is a difference between sects and dharma. No society can live without dharma but can live without religion. Dharma is above religion. On this, he propounded Integral Humanism.

3) Nationalism

He criticized the Western idea of nationalism. He does not believe in the concept of territory in which people reside. According to him, a nation is not a geographical unit. The primary need of nationalism is the feeling of boundless dedication in the hearts of the people for their land. Our feeling for the motherland has a basis: our long, continuous habitation in the same land creates, by association, a sense of myness. The Western idea of nationalism emerged from French Revolution, this idea was based on common race, religion, land, traditions, shared experience of calamities, means of transport, common political administration, and so on. Such ideas, he believed, missed the essential ethos of nationalism – love for the motherland.

4) Hindu Nation: Muslim Position? (Concept of Rashtra)

In India, there exists only one culture’ i. e., Hindu, there is no separate culture here for Muslims and Christians. Therefore, every community including Muslims and Christians ‘must national cultural stream that was Hindu culture in this country’. His logic was that ‘unless all people become part of the same cultural stream, national unity or integration is impossible. Muslims and Hindus said Upadhyaya, even related differently to India’s past. Aggressions by Mohammed Ghori or Mahmood Ghazni naturally fill us with agony. We develop a feeling of attachment to Prithviraj and other patriots. Thus, he concludes that Muslims sought ‘to destroy the values of Indian culture, its ideals, national heroes, traditions, place of devotion and worship. Therefore, they can never become an indivisible part of this country.

5) Vision and Perspectives of Education in the Connectedness of Integral Humanism Philosophy and Ideology

Bhartiya perspective of education, ‘Sa Vidya Ya Vimuktya’, denotes education as the way which liberates human beings. Pandit Deen Dayal Upadhyaya, was a great supporter of this panegyric as he believed in the holistic development of human beings through education. Upadhyaya, himself was also a talented student; he earned many scholarships in his life.

He presented a great philosophical principle of 'Integral Humanism' which can be considered the outline of the comprehensive development of a person's personality. He promoted the continuous and integrated program of every human being's body, mind, intellect, and soul. The realization of 'Vyashti', 'Samashti', 'Srishti', and 'Parameshti' according to Bharathiya ethos is the crux of his philosophy. Education is the way to realize these enlightened values.

In his view, foreign influence, foreign ideology, and foreign life values impede the progress of any country. By Inculcating English values in Bhartiya education, the present education system has disregarded the soul of the Bhartiya nation and therefore Upadhyay ji encouraged the change in the present education system and inclusion of Bhartiya values in education. He believed that education and life values are developed according to the aims and objectives of the society. We as Bhartiya society have different social and ethical value - system and hence need our own kind of values and value - system for our students.

Upadhyaya ji supported the vision of four Purusharthas envisaged in ancient Bhartiya philosophy i. e., Dharma: (Righteousness or Duty), Artha: (Wealth or Money), Kama: (Desire), and Moksha: (Liberation or Salvation). In his view, a human being can be complete only when he can achieve all the four Purusharthas of life. Only formal education is not capable to develop a comprehensive personality of students. Therefore, he supported the amalgam of formal school education and Informal Sanskaar Shiksha for the students.

Education converts man into a human. Human building leads to society building and that leads to nation - building. He was of the view that education should be able to create such circumstances which develop the multi - dimensional personality of students. The form of education should be such that there is development of coordination between the student and the society and there should be development of greater social feeling within the student as ultimately the student has to become a carrier of the progress of society and country. In his views, the overall development of the nation is possible only through social welfare and the fundamental medium of social welfare is education.

He was a great admirer of Bhartiya culture and ethos as he expressed that "if one has to understand the soul of Bharat one must not look at this country from the political or economic angle but from the cultural point of view. 'Bharatiyata' (nationhood of Bharat) can manifest itself not through politics but through culture. If we have anything that we can teach the world, it is the feeling of cultural tolerance and a life dedicated to duty." (Excerpt from the book – "Pandit Deendayal Upadhyaya: A Profile" edited by Sudhakar Raje.). There should be an expression of Indian culture in the Indian education system. Preservation and promotion of our cultural values should be an essential part of education.

Nationalism is the core value of the educational philosophy of Upadhyaya. In his view, India not only represents the country's geographical unity but also reflects the Indian

view of life, expressing unity in diversity. India is therefore not for us a political slogan that we have adopted because of the specific circumstances, but it is the cornerstone of our entire philosophy. He also supported 'Dharam - Shiksha' to be taught in our education system and neglected the idea of secular education from an Indian perspective. For him, Dharma is not ritual but moral duty or righteousness.

He also focused on the quality of teachers as his philosophy highlights the ancient Indian hymn 'वयंराष्ट्रेजामयामपुरोहिताः'. He was of the view that curriculum must be oriented towards holistic development of personality including the development of character of the students. In concluding remarks, it can be said that his educational philosophy is relevant today to attain 21st - century values i. e., social justice, individual freedom, economic self - dependence, self - control, self - realization, sustainable development, cultural preservation, etc.

6) Pandit Deendayal Upadhyay's Political Ideology

The key element was humanism in political thought. His thoughts are relevant in today's circumstances in the national life of India. He was a political leader but more than it, he was a fundamental political thinker. India's 1947 independence is political independence but Pandit Upadhyay is one of those thinkers in India who exercised Swaraj of ideas. It means the decolonization of ideas, i. e., the decolonization of Indian minds. India was free politically but ideologically; the colonial hangover was there. His relevance lies in the fact that in political, social, and cultural discourse, he introduced the basic concept of Indian philosophy. For example - he propounded in 1950 that there should not be artificial differences between left and right. This concept is irrelevant to India. In 2016, in Latin America and the EU, political thinkers are deliberating that left and right distinctions are artificial and damaging political discourse. He conceptualized that politics cannot be free from ethics.

Deendayal Upadhyay was known for his organizational skills as after the death of Shyama Prasad Mukherjee, he managed Bhartiya Jan Sangh for 15 years.

According to Pandit Deendayal Upadhyaya, the primary concern in India should be to develop an indigenous development model that has human beings as its core focus. It is opposed to both Western capitalist individualism and Marxist socialism, though welcoming to Western science. The main ideas of Pandit Deendayal Upadhyay may be seen in his conceptualization of Bharatiyata, Dharma, Dharmarajya, and Antodaya. By Bharatiyata he meant Bhartiya culture which unlike Western thoughts sees life as an integrated whole. Bharatiyata, according to him, can manifest itself not through politics but through culture. If India has anything to offer to the world, then it is the feeling of cultural tolerance and a life dedicated to duty. He further says, "From the national standpoint we shall have to consider our culture because that is our very nature. Independence is intimately related to one's own culture. If culture does not form the basis of independence, then the political movement for independence would degenerate into a scramble by selfish and power - seeking persons. Independence can be meaningful only if it becomes an

instrument for the expression of our culture. Such expression will not only contribute to our progress but the effort required will also give us the experience of joy”.

While describing Dharmarajya he considers the state to be one of the constituents within the nation and not above it. In theorizing thus, he never intends to undermine the importance of the state in society or democracy but attempts to emphasize the pluralistic character of the society and the nation. He gives a very interesting explanation as to why a Jana Rajya (Democratic state) should also be a Dharmarajya. He says, “Let us understand very clearly that Dharma is not necessarily with the majority or with the people. Dharma is eternal. Therefore, in the definition of democracy, to say that it is a government of the people is not enough; it must be for the good of the people. Dharma alone can decide. Therefore, a democratic government “Jana Rajya”, must also be rooted in Dharma i. e., a “Dharma Rajya”. In the definition of ‘Democracy’ viz. “government of the people, by the people and for the people”, ‘of ‘stands for independence, ‘by’ stands for democracy, and ‘for’ indicates Dharma. Therefore, true democracy is one where there is freedom as well as Dharma. ” His concept of Dharmarajya can be understood more elaborately from the following attributes which form fundamental principles and duties on which a ruler should act and be accountable:

- a) The ruler is the upholder of Dharma, not its creator. Nor can he decide what Dharma is. He is responsible only for its proper enforcement. Dharma means those eternal and universal laws which are conducive to the sustenance of my life and the universe – those laws which, our Rishis have discovered through their prescience. On a small scale, they reflect the most distinctive and fundamental characteristics of the way of life of a nation the maintenance of which depends on the very persistence of a particular nation. In short, Dharma is the life process of a nation and marks it out from other nations. It is the sacred duty of the ruler to protect this life process, i. e., Dharma.
- b) Dharma Rajya is also inclusive of Gandhiji’s Ram Rajya when he defines a ruler as Raja it Ranja nithi. That is a ruler cannot claim to be a ruler in the true sense of the term unless he works for the welfare of all. (Gandhi, Lohia & Deendayal, ed. P. Parmeswaran, DRI, New Delhi, 1978, p.40).

His concept of Bharatiyata, Dharma, Rama Rajya, and Antyodaya will ever be relevant to make Bharat Vishwa Guru. His vision of ‘Education for All’ and ‘*Har Hath Ko Kam, Har Khet Ko Paani*’ showed us the path to be self-reliant in a democratic economic setup. Pandit Deen Dayal Upadhyay Ji was opposed to a system that reduces the opportunity for employment and batted for a system, which is free from social inequality and where capital and power are decentralized. Unfortunately, as a nation, we did never try to look for the solution to our problems and challenges in his vision, based on Indian culture guaranteeing freedom, equality, and justice to all.

Finally, it underlined his vision and perspective on the political philosophy of Pandit Deendayal Upadhyay the world is:

- 1) Building a strong and prosperous Indian nation on the foundation of Indian culture.
- 2) Dharmarajya (which guarantees freedom, equality, and justice to all)
- 3) Sarvodaya and Antyodaya (maximum good to all),
- 4) Samanvaya (synthesis, not conflict, as the basis of life).

In conclusion, I would like to highlight that Bharth can have a ‘*Viśvaguru*’ power to teach, cultivate, support, cooperate, and coordinate the whole world with a sense of humanity, culture, Bhudhi, Dharma, and so on. Bharthtitya science and talent do find a congenial environment to grow and develop a man with eminence strength and righteousness. The virtue of traditions, knowledge, and practice of ‘Ekatma’ (integral unity) of ‘Vyashti’, ‘Samashti’, ‘Srishti’, and ‘Parameshti’ (Individuality, Society, Humanity, and Almighty) which was discovered and experienced by the Bharathiya philosophy ethos for more than 10, 000 years. As we are Indians engaged in the build - back process, let us resolve to build an Atma Nirbhar and inclusive India, which will be our true tribute to Deen Dayal Upadhyay Ji.

Reference

- [1] D. B. Thengadi (1973), His Legacy: Our Mission, Calicut: The Jayabharat Publication, p.7.
- [2] D. B. Thengadi (1988), Pandit Deendayal Upadhyaya Ideology and Perception: An Inquest, New Delhi: Suruchi Prakashan, p.12.
- [3] Deen Dayal Upadhyaya, Integral Humanism, Lecture III, in Sanjeev Kumar Sharma (ed.), Integral Humanism: A Reader Philosophy of Pandit Deen Dayal Upadhyaya, op. cit., p.31.
- [4] Deendayalji Espoused Integral Humanism to Tackle Economy (organiser. org)
- [5] Deendayal Upadhyaya (1967) “Full Text of B. J. S. Presidential Address, ” Organizer, 21, No.21, Dec.31, pp.7 - 14.
- [6] For details see (1964), Deendayal Upadhyaya, Organizer, 18, No.2, August 24, pp.7 - 10.
- [7] Life is Outline” in Pandit Deendayal Upadhyaya: A Profile, ed. Sudhakar Raje, op. cit., p.30.
- [8] Mahesh Chandra Sharma, Deendayal Upadhyaya: Kartritva Evam Vichar, op. cit., p.97.
- [9] Mahesh Chandra Sharma, Deendayal Upadhyaya: Kartritva Evam Vichar, op. cit., p.70.
- [10] Principles and Policies (1991), In Deendayal Upadhyaya’s Integral Humanism: Basic Documents, Interpretations, Contextualisation and Comparison, ” Manthan, 12, Nos.7 - 9, July - Sept, pp.7 - 16.
- [11] R. Balashankar (2016), Indian Express, September 24.
- [12] Rajendra Kumar Pandey, Understanding Integral Humanism in Sanjeev Kumar Sharma (ed.), Integral Humanism: A Reader - Philosophy of Pandit Deen Dayal Upadhyaya, op. cit., p.113.33.
- [13] Vasant Nargolkar (1978) “Gandhi, Lohia and Deendayal”, in Gandhi, Lohia and Deendayal, ed. P. Parmeswaran, New Delhi: Deendayal Research Institute, p.10.
- [14] <https://iasbaba.com/2016/12/india-radio-contribution-pandit-deendayal-upadhyay-indian-politics/>