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Ideology and Vision of Pandit Deendayal Upadhyay's of Bhartiya Swadeshi Consciousness

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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.

I. 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:

Deendayal was born in the family of Pt. Hariram Upadhyaya, a well-known astrologer of village Nagla Chandrabhan in Mathura district. The astrologer's grandson Bhagwati Prasad was employed in the railways and his job kept him out most of the time. His wife Rampyari was a religious soul. On Monday September 25, 1916, in the light of the rising sun, she gave birth to a son. The child was named Deendayal and fondly called 'Deena'. An astrologer who studied his horoscope predicted great things-that the boy would become a great scholar and thinker, a selfless worker, and a leading politician-but that he would not marry. There was joy in the family for the great qualities that were predicted for the child. But also some sadness that he would not continue the family tree. A little while later came another son, Shivdayal ('Shibu'). Shibu was hardly six months old when Bhagwati Prasad sent his wife and children to her father's place. Grandfather Shri Chunilal Shukla and uncle Radha Raman were both in the railways. The family was big and Deena had cousins for playmates. Suddenly one day a piece of sad news came. Bhagwati Prasad was no more. Deena was then three years old and Shibu one year. Her husband's death struck Rampyari with such grief that her health deteriorated and she contracted T.B. Days passed. Deena was now seven and Shibu five, but because of the worries of the elders at home no regular arrangements could be made for their education. And then came a cruel day when Rampyari too died, leaving two orphans behind. The father's death had not made much impact on the two children, as they had been too young then, but the mother's passing away affected them deeply. Forced by circumstances, Chunilal gave up his job, and returned to his village with the children. Here the love and affection of

their grandmother and aunt began to bring about a welcome change in the children's sad disposition. During this period a strange incident occurred. One night about 11 o'clock little Deena was sitting in his aunt's lap while other women of the house sat nearby and discussed household affairs. Suddenly a gang of about a dozen robbers raided the house. One of them snatched Deendayal from his aunt, threw him on the ground, put a foot on his chest and threatened to kill him if all the valuables in the house were not surrendered. At this Deendayal said: "We had heard that robbers looted the rich and protected the poor, but you are killing me, a poor boy". The leader of the bandits was touched by these words of the boy and left the place with his gang. In July 1926 Chunilal sent both the children to their uncle Radha Raman in Gangapur for education. Here Deendayal was admitted to the primary class and regular schooling began. In September 1925, Chunilal passed away. Now a number of problems confronted Radha Raman. When Deendayal's education started in 1925, Radha Raman had no children. His first son, Prabhu Dayal, was born in 1926. Later more sons followed. In spite of his growing family, however, Radha Raman took all care to ensure that his wards did not suffer from want in any respect. In February 1927, Radha Raman also fell seriously ill. Doctors diagnosed TB and said it was unlikely that he would live. Doctors from Gangapur, Bharatpur and Agra refused to treat him and said he should be taken somewhere else. Fortunately Radha Raman had a nephew who was then Health Officer in Lucknow. He called his uncle to Lucknow for treatment. Now the problem was, who would take him there? No relation was prepared to come near him for fear of contracting the dread disease. Deendayal was just a boy of 11, but he said to his uncle, "Don't worry. I shall take you to Lucknow". Radha Raman realized there was no alternative. Deendayal's examination was near, but he was busy nursing his uncle. Gradually Radha Raman's health improved and in March 1927 Deendayal returned to Gangapur and sat for his examination. To the astonishment and joy of everybody, he secured the first rank. In those days there were only primary schools in Gangapur. So Radha Raman sent his nephew to Kota for secondary education, where, in August 1929, Deendayal was admitted to the fifth standard. Three years later in 1932, he went to Rajgarh, where he passed the 8th and 9th standards. One of his cousins, Banwarilal, was his classmate. Between them they had one set of books. As Banwarilal was not so good at his studies he would always keep the books with himself. But Deendayal never complained. He read the books only when Banwarilal did not need them or was asleep. When Deendayal was in the 9th standard brother Shiv Dayal (Shibu) got typhoid and fell seriously ill. The best doctors were called, but in vain. He died in November 1934 in Bharatpur. There was great love between the two brothers and there was deep sorrow in Deendayal's heart. From Rajgarh Deendayal went to Sikar and joined the high school there. His teachers in Rajgarh were unhappy at his leaving their school, as they were sure he would have brought it honour and prestige. A few months before the examination, he fell ill, and yet stood first in the examination, securing distinction in every subject. He topped the list in the entire area covered by the Ajmer Board and established a new record of marks. When the Maharaja of Sikar was told about this brilliant student he called Deendayal and asked, "What would you like to have as a present?" Deendayal replied, "Your blessings". Pleased with the reply, the Maharaja gave him a gold medal, Rs. 250 for books.

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.

b) 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.

c) 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.

d) 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.

e) **Mysterious Death:** The same session took the decision to put Deendayalji in charge of the Satyagraha on the Kashmir problem. Entrusted with this new responsibility Deendayalji had to shift his headquarters from Lucknow to Delhi. A wave of new consciousness on the Kashmir problem ran throughout the country. A series of meetings was held in various towns and at last the campaign culminated into a satyagraha. The slogan of the new movement was "Ek Vidhan, Ek Nishan, Ek Pradhan" (One Constitution, One Flag, One Prime Minister). With saffron caps on their heads

and saffron flags in their hands Jana Sangh volunteers from all over the country began to offer Satyagraha in Delhi. The jails filled up as days passed. Dr. Mukherji himself led a batch of Satyagrahis towards Jammu and Kashmir. He was arrested and put in Srinagar Jail, where, after a few days, he died in suspicious circumstance. The whole nation was shocked. Meetings were held all over the country and telegrams poured in from different places demanding a post-mortem examination of the body and an enquiry into the circumstances of Dr. Mukherji's death. But Pt. Nehru was deaf to them all. The death of the founder-president was a great blow to the Jana Sangh, which was then an infant organisation. The whole responsibility of the party now fell on the shoulders of Deendayal ji. Putting aside his grief at the loss of the leader, Deendayal ji plunged into the task of building up the party. For 15 years, from 1953 to 1967, he remained the General Secretary and nursed the party, which was a tender sapling when he came to it, into a mighty banian tree. The same Jana Sangh which was an insignificant entity in 1952 was next only to the Congress in 1967. By his unique organising skill Deendayalji lifted the party from the slough of despondence into which it had fallen after Dr. Mukherji's death. The mighty demonstration of August 16, 1965, in which five lakh volunteers marched through the streets of Delhi with saffron flags in their hands and raising the slogan, "Repudiate the Kutch agreement, else vacate the seat of power", was organised by him. Finally came the red-letter day in the annals of the Jana Sangh when this utterly unassuming leader of the party was raised to the high position of President in the year 1968. On assuming this tremendous responsibility Deendayalji went to the South with the message of the Jana Sangh. The streets of Calicut were strewn with flower-garlands and there were flowers, flowers all the way. Slogans wishing him long life rent the skies, and a mighty flood of praise for his work and ability flowed from anywhere. But perhaps human beings who are too good for this world return to the Almighty too soon. This saintliest of men had unknown enemies who marked him down and plotted to rob the country of one of its noblest sons. On the dark night of February 11, 1968, Deendayal Upadhyaya was fiendishly pushed into the jaws of sudden 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.

II. 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:

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. 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 purusharthas“ or goals of human life:

a) Artha (Security/wealth)

b) Kama (Pleasure, Love)

c) Dharma (Ethics/moral duties)

d) Moksha (Liberation/Salvation) four objectives 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. 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.

Reinstatement 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:

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

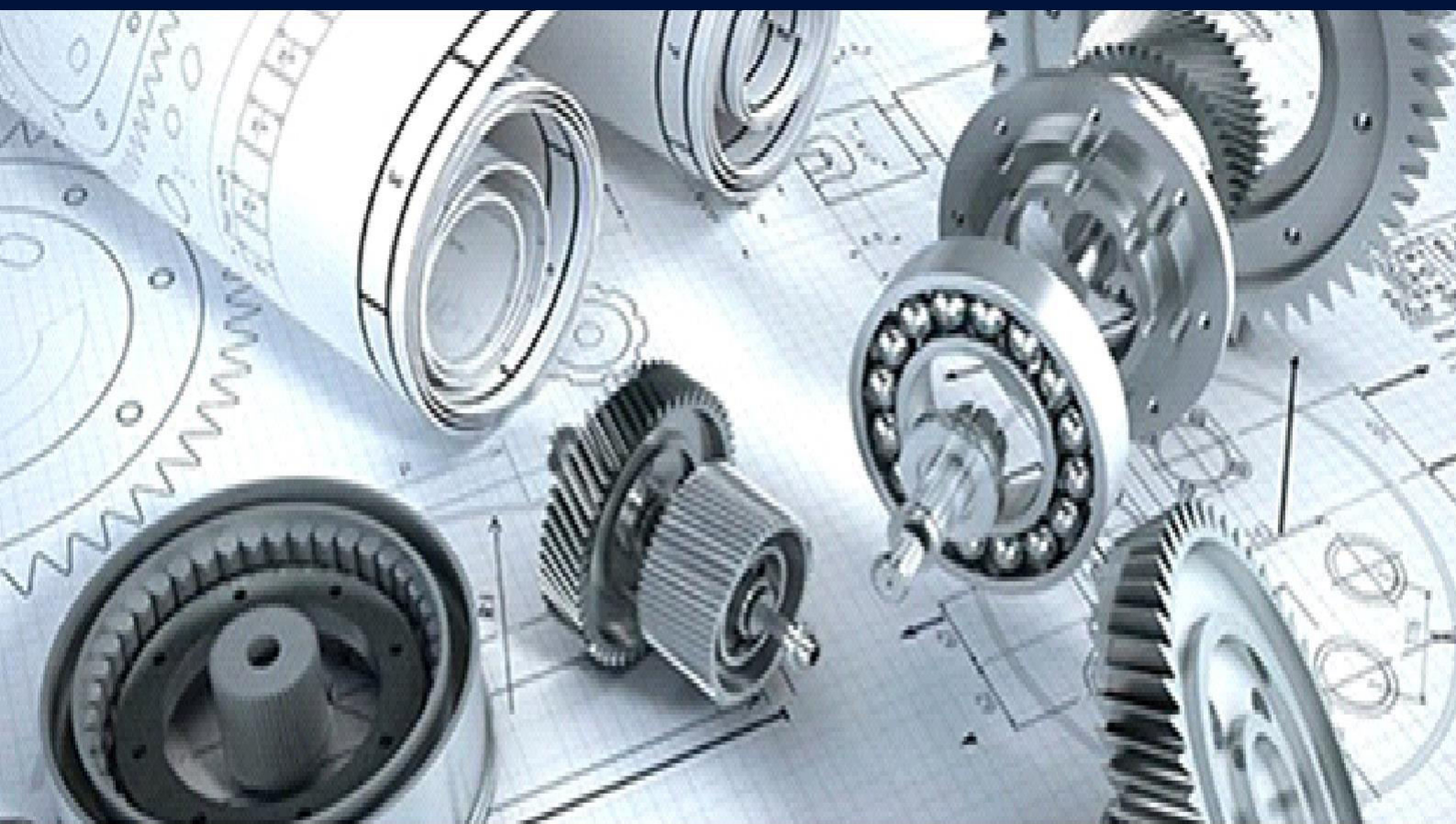
In conclusion, I would like to highlight that Bharth can have a „Viśvaguru“ power to teach, cultivate, support, cooperate, and coordinate the whole world with a sense of humanity, culture, Bhudhi, Dharma, and so on. Bharthitya science and talent do find a congenial environment to grow and develop a man 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 Bharthiya 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.

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