

“The Ideals of Pandit Deendayal Upadhyaya”

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Abstract: Education has major role in developing and transforming the cultural values, moral values, spiritual values, aesthetic values etc. to the next generation. So education has the ideals for mankind to lead a peaceful life. Many great thinkers have contributed their ideals to the field of education. Among great thinkers Pandit Deendayal Upadhyaya, also contributed to the field of education through politics. A great politician who educated the minds of the people through political thoughts. Pandit Deendayal Upadhyay (25 September 1916 – 11 February 1968) was an Indian politician. He was one of the most important leaders of the Bharatiya Jana Sangh, the forerunner of the present day Bharatiya Janata Party.

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I. INTRODUCTION

“A Nation is a group of persons who live with ‘A Goal’ ‘An Ideal’ ‘A mission’ and look upon a particular peace of land as the motherland. If Either of the two – the Ideal and the Motherland – is missing, than there is no Nation ”

Pandit Deendayal Upadhyay born on 25th sept 1916 was an Indian philosopher, economist, historian, journalist and great political activist, also he was the prominent leader of “Bharatiya Jana Sangh” which is called as ‘Bharatiya Janata Party’. Philosophical views of Deen Dayal Upadhyaya Upadhyay is mostly remembered for his philosophy of integral humanism, which, as scholars have pointed out, bears similarities with Gandhian views of rural economics, though it is overwhelmingly grounded in Hindu spirituality. “Fifty years ago, Deendayal Upadhyayji said Muslims should not be treated as different people,” Modi said. “Do not reward them, do not rebuke them, but empower them.” Muslims should not be looked down upon, he added, nor should they be seen as merely a vote bank. “Consider them your own,” he urged his audience. Modi’s invocation of Upadhyay as one of the intellectual forerunners of his party is both strategic and expedient.

II. SOCIAL IDEALS

A spate of atrocities against Dalits and Muslims by gaurakshaks, or self-styled cow vigilantes, across the country, over the last several months, has put the prime minister in a spot recently. After maintaining a studied silence for over a year, he finally spoke out to condemn the cow protectors in terms that were both harsh and dramatic. But his message led to a rift between the Rashtriya Swayamsevak Sangh and its ultra-Hindutva wing, the Vishwa Hindu Parishad. As a former RSS pracharak currently donning the mantle of a statesman, Modi is acutely familiar with the nature of this conflict and the challenges thrown by it: chiefly, the need to reconcile a rightwing notion of nationalism with the aspirations of a modern, industrial nation-state hungry to reap the dividends of a capitalist, free-market economy. Upadhyay’s reputation in the annals of Indian history is of one such figure, who tried to walk the middle path, much like our prime minister. In fact, the similarities between Modi and Upadhyay are remarkable, starting from their RSS antecedents to their common dislike for the Planning Commission.

In 1951, he founded the Rashtriya Jana Sangh with the veteran ideologue, Syama Prasad Mookerjee, who, moved by Upadhyay’s dedication, is believed to have said, “Give me two Deendayals and I will completely change the face of the nation.” After Mookerjee’s death in 1953, Upadhyay succeeded him as the convenor of the Jana Sangh and held the role till his mysterious death in a train accident in 1968. Therefore Panditji quoted that *‘Unity and diversity and the expression of unity in various forms has remained the thought of Indian Culture’*

III. PHILOSOPHICAL IDEALS

Philosophical views of Deen Dayal Upadhyaya Upadhyay is mostly remembered for his philosophy of integral humanism, which, as scholars have pointed out, bears similarities with Gandhian views of rural economics, though it is overwhelmingly grounded in Hindu spirituality. Ostensibly, this school of thought conceives of “a classless, casteless and conflict-free social order”, though the prejudices against certain

communities, especially Muslims, are evident from a close reading of Upadhyay's lectures. A man of simple habits, who reportedly abjured every trace of luxury, Upadhyay rejected the strident march of capitalism as well as the secular framework of socialism. The quest for greater wealth hasn't necessarily made the West any happier, he argued, nor has socialism been able to ensure human dignity.

IV. EDUCATIONAL IDEALS

In his estimation, the integration of an indigenous "Indian culture" into the social, political and economic fabric of the nation had to be the political way forward. The nation, in Upadhyay's understanding, is like a human being in which body, mind, intellect and soul are unified into wholeness. A person subjected to such a national ethos has to subsume their individual urges for the sake of the interest of society. As a result, Upadhyay sees no conflict in the caste system, for instance. In one of his lectures, quoted here, he says, "Here too, there were castes, but we had never accepted conflict between one caste and another as a fundamental concept behind it." Further, he goes on to say, "If conflict among them was fundamental, the body cannot be maintained.... If this idea is not kept alive, the castes, instead of being complementary, can produce conflict. But then this is distortion." From this glimpse into Upadhyay's vision, it is evident that his philosophy would not travel well into the 21st century. To transplant it to our time would be a colossal political miscalculation; to modify for the need of the hour a severe challenge.

V. POLITICAL IDEALS

The key element was humanism in political thought. His thoughts are relevant in today's circumstances in 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 on Swaraj of ideas. India was free politically but ideologically, colonial hangover was there. His relevance lies in the fact that in political, social and cultural discourse, he introduced 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 for India. In 2016, in Latin America and EU, political thinkers are deliberating that left and right distinctions are artificial and damaging political discourse. He conceptualized that politics can't free from ethics. Deendayal Upadhyay were known for his organizational skills as after death of Shyama Prasad Mukherjee, he managed Bhartiya Jan Sangh for 15 years.

Upadhyay's views on Hindu-Muslim unity – An Ideology

Apart from non-participation in or opposition to the anti-colonial struggle, Upadhyay's views on Hindu-Muslim unity, for which Gandhi laid down his life, were highly problematic, he termed those advocating Hindu-Muslim unity as 'Muslimparast' and opposed such 'unity' policies of the Congress. The Indian Express published a news report on an article outlining these views:

“ An article in RSS mouthpiece *Rashtra Dharma* has claimed that Sangh ideologue Deendayal Upadhyaya was against 'Hindu-Muslim unity' and believed that issue of 'unity' was 'irrelevant' and appeasement of the Muslims. Titled 'Muslim Samasya: Deendayal Ji Ki Drishti Mein', the write-up appeared in a special edition of the *Rashtra Dharma*, which was released by Union minister Kalraj Mishra in Lucknow on Sunday. This special issue of the monthly magazine is dedicated to Upadhyaya and carries articles about him and his views. Written by Dr Mahesh Chandra Sharma, the article even claimed that Upadhyaya said that "a person turns an enemy of the nation after becoming a Muslim".

“If the nation's control is in the hands of those who belong to India but are not different from Qutubuddin, Allauddin, Muhammad Tughlaq, Firoz Shah Tughlaq, Shershah, Akbar and Aurangzeb, then it should be said that centre of their affection isn't the Indian life.”

Sharma is the editor of Upadhyay's collected works, which were brought out in 15 volumes last year. Upadhyay reiterates his understanding about Muslims being a 'complex problem' elsewhere too, "after independence many important problems had to be faced by the government, the political parties and the people... But the Muslim problem is the oldest, the most complicated and it assumes ever-new forms. This problem has been facing us for the last twelve hundred years.”

VI. CONCLUSION

“It is essential that we think about - Our National Identity Without which there is no meaning of Independence” Pandit Deendayal Upadhyaya

There are numerous accounts to detail how Upadhyay abhorred the idea of secularism or how he felt that the constitution had to be changed radically as "it runs counter to the unity and indivisibility of Bharat. There is no recognition of the idea of Bharat Mata, our sacred mother land, as enshrined in the hearts of our people." And how "Jana Sangh believes that Bharatiya culture like Bharatvarsh is one and indivisible. Any talk of composite culture, therefore, is not only untrue but also dangerous, for it tends to weaken national unity and

encourages fissiparous tendencies” The uproar in parliament over the equating of Gandhi and Upadhyay may have passed, but it is a lasting sign of things to come. As the BJP consolidates its power at the Centre and across the states, it is a long haul as far as the vision for a new India goes. The inclusive, forward looking vision of Gandhi, Jawaharlal Nehru, Maulana Azad and Babasaheb Ambedkar for independent India is slowly giving way to a exclusivist vision for an aspiring India.

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