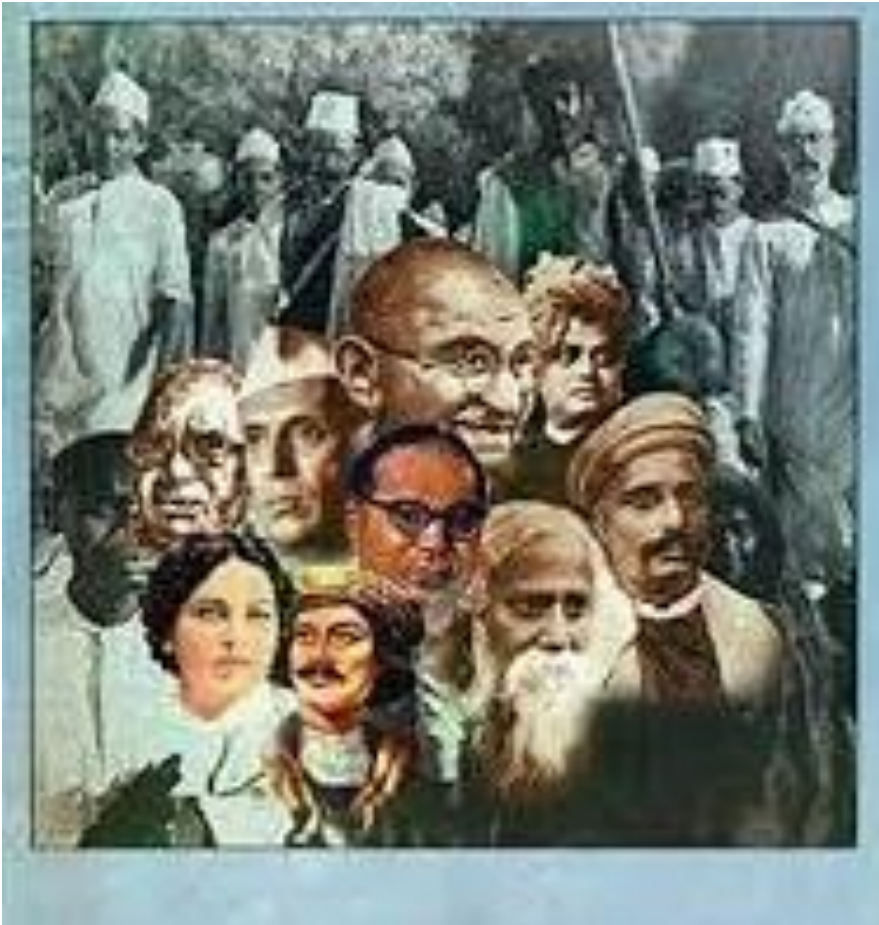


Social and Political Thought of India



Programme MA, Political Science.

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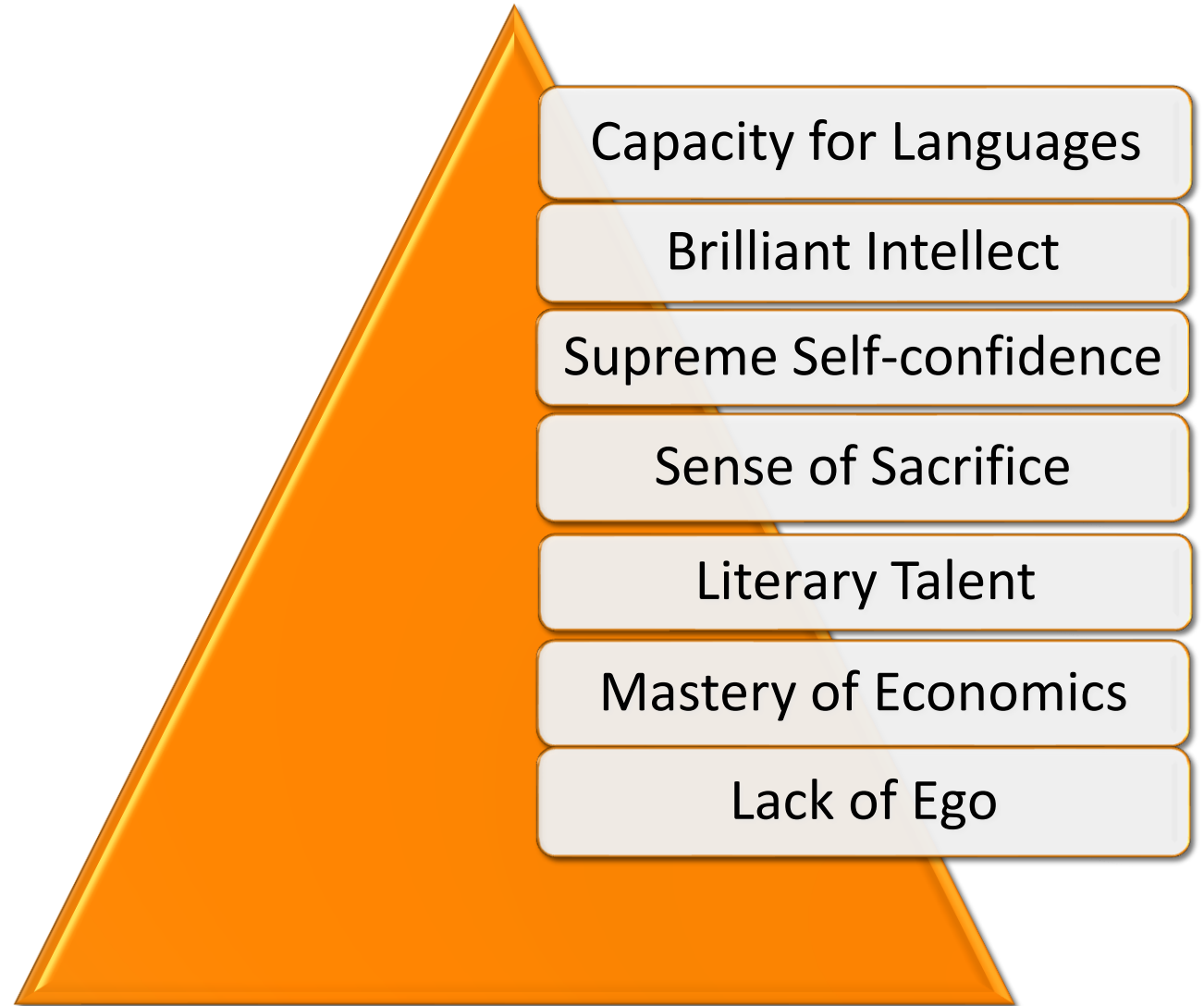
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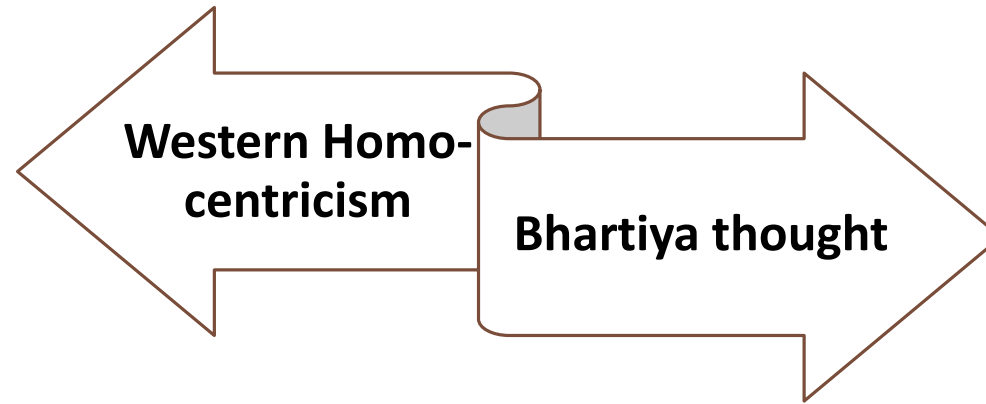
The Political Philosophy of Deendayal Upadhyaya

INTRODUCTION:

- Pandit Deendayal Upadhyaya was born in 1916 near the town of Farah in Mathura District.
- He was an Indian politician and thinker of right-wing Hindutva ideology espoused by the Rashtriya Swayamsevak Sangh (RSS). He started full-time work in the RSS from 1942.
- He started the monthly publication Rashtra Dharma in the 1940s, while involved with the RSS, to spread Hindutva ideology. He became president of the Jana Sangh in December 1967.
- Integral humanism was a set of concepts drafted by Upadhyaya as political program and adopted in 1965 as the official doctrine of the Jan Sangh.
- He died under mysterious circumstances near Mughalsarai Junction railway station in February 1968.

Man of Many Qualities





Western Homo-centricism

- Think only of one's own generation is treated as natural and self-evident in the Western and American thought.
- Hence it is natural that no generation should feel a sense of responsibility to the other. The essentially ego-centric American way of life was caused by this thinking, a way of life in which his own well-being alone is the individual's concern.

Bhartiya thought

- It treats life as a continuum.
- We feel responsible to our three preceding generations and we also believe that our actions will have a bearing on the lives of the three succeeding generations.
- Life in its totality is a continuum. We are mere dots in it. The cause of our existence lies in the past and influences our future.

Integral Humanism

In our national context, we think of the Past, the Present and the Future in a totality—in all their aspects. Deendayalji has given this thought an organised form in his Integral Humanism.

The unifying principle of oneness with others should not stop with the family, because family after all, is a unit of society.

Similarly a society is a part of the entire humanity. Humanity in turn is a part of Nature. Nature itself is a part of God. This is how we all are inalienably united with the Ultimate.

This is the essence of Hindu thought, Bhartiya thought. Deendayalji named this thought only Integral Humanism.

He offered a view of development ranging from man to God. He said that man is constituted of :

- (a) body
- (b) heart
- (c) Intellect
- (d) Soul

His concept of nation also includes these four elements.

Nation is conceptualized as having :

- (a) Geographical territory and its inhabitants as its body.
- (b) The sense of belonging to the nation creates a feeling of nationalism. The essence of nationalism lies in common ancestry, tradition and culture.
- (c) The laws and the constitution we frame to run the affairs of the state is the nation's intellect.
- (d) Nation's chiti manifesting in its goals is its soul.

A system that caters to all four—body, heart, mind and soul—and creates a harmonious symbiosis between man, society, nature and God—such a system above can be beneficial to all mankind. Our ancient Hindu order, its various institutions attempted such a symbiosis only.

Deendayalji said that all our institutions must accord with our own lifegoals and must be essentially integral. It was in the context of this basic philosophy that we called 'culture'.

DHARMA IS NOT RELIGION

Dharma is a very wide term which includes many religions. A religion is a system of worship, and there are many such systems prevailing in this land. But in spite of these systems and sects Dharma is one. Dharma is that which is good for everyone irrespective of the system of worship and can open up for him the way to salvation.

- a) **DHARMA SUSTAINS WORLD-** RELIGION means a creed, or a sect, it does not mean Dharma. Dharma is a very broad concept. It is concerned with all aspects of life. It sustains society. It sustains the whole world. That which sustains is “Dharma”. The fundamental principles of Dharma are eternal and universal.
- b) **FUNDAMENTAL OF CIVILISED LIFE-** Kama too can be attained only through Dharma. Having produced the material things, such as nice food, when, where, how and in what measure it will be used can be determined only by Dharma.

c) DHARMA GUIDES GOD- God who is omnipotent is also self-regulated and consequently fully in tune with Dharma. God descends in the human body to destroy Adharma and re-establish Dharma. The universe is sustained because He act: according to Dharma.

d) DHARMA RAJYA- The word Religion means a tenet. A State, even without being partial to a particular sect or against some other sect, can encourage ways and means of achieving both material and spiritual progress and thus be called Dharma Rajya.

e) JANA RAJYA AND DHARMA RAJYA- Dharma is not necessarily with the majority or with the people. Dharma is eternal. 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.

f) WRONG MEANING OF SPIRITUALISM- Dharma is defined as that which leads to both physical and metaphysical development. Materialism and spiritualism are neither contradictory nor separate from each other. Spiritualism is a point of view of life from which we look at all problems. If spiritualism can give a true definition of the universe there is no reason why it should not give us a solution to all problems of the world.

His role in Jansangh

Dr. Syama Prasad Mookerjee in his presidential address at the first Convention of All India Bharatiya Jana Sangh held in Delhi on 21st October, 1951 elaborated on main reasons behind the formation of Bharatiya Janasangh.

- Upadhyaya had come into contact with the RSS through a classmate, Baluji Mahashabde, while studying at Sanatan Dharma College in 1937. He met the founder of the RSS, K.B. Hedgewar, who engaged with him in an intellectual discussion at one of the shakhas.
- He started full time work in the RSS from 1942. After completing second year training in the RSS education wing, Upadhyaya became a lifelong pracharak of the RSS.
- He became president of the Jansangh in 1967.
- He was regarded as an ideal Swayamsewak of the RSS essentially because “his discourse reflected the pure thought-current of the Sangh.” (Christophe Jaffrelot)

As a Journalist

- Pt Deen Dayal Upadhyaya propagated his Hindutva ideology through a daily Swadesh, and a weekly Panchajanya in Hindi. He wrote a drama on Chandragupta Maurya and later wrote a biography of Shankaracharya.
- He translated a Marathi biography of Hedgewar in Hindi.
- He made his journalism clear and worthwhile- “Don’t distort the news.”
- When it came to choosing between party interest and national interest, he opined “parties cannot be larger than the society of the country. The national interest should get top priority. A journalist should be loyal to the country.”
- In all his writings, he spread nationalism, Dharma, and Hindutva ideology.