

The Visionary Ideas of Pt. Deendayal Upadhyay: An Analysis of Concept of 'Akhand Bharat'

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Abstract:

Pt. Deendayal Upadhyay was not only a visionary personality but also a staunch national with his own firm views on socio-economic-political aspects. Some of his ideas were EkatmManavvad (Integral Humanism), Swadeshi (Country Produced) and Akhand Bharat (Undivided India). He was a Journalist, a Politician, a Thinker, a Philosopher and so on. This particular paper is an attempt to analyse the idea of Akhand Bharat. In 1947, the Britishers broke the India in to two separate nations but Pt. Deendayal Upadhyay considered it as unnatural because there was too many similarities among the nationals of these two countries right from culture, tradition and even had common ancestors. He saw the ray of hope of unification of these two nations once again and his own reasons for the creation of unified of India or making of Akhand Bharat. In the present paper all the logics of Pt. Deendayal Upadhyay in favour of creation of Akhand Bharat are discussed in length.

Key Words: Akhand Bharat, Swadeshi, EkatmManavvad, Unnatural Partition, Saffron Wave.

Introduction:

Pt. Deendayal Upadhyay was a man with very simple living but high thinking. He had very strong determination. He had many qualities within him like a dynamic leader, a staunch nationalist and ideologist, hard worker, noted writer, awaken journalist, good organiser, and a true humanist with big heart. Upadhyay had a broader opinion about the human. He did not see the human being as machine of economic slave or animal. He expressed that human is full of emotions and has four types of needs Viz. Materialistic, Psychological, Intellectual and Spiritual. Upadhyay propounded the Integral Humanism and it was seen widely as the criticism both to Capitalism and Communism. This philosophy had provided an alternative base for making public policies and political action. This thought is a holistic one and hailed many renowned political personalities and circles of the world. Western counterparts had evolved the economic policies based of profit motivation and completely ignore the nature and poor people of the land. It creates unrest and enmities among the masses and makes the living worse by creating economic gaps of haves and have-nots. Upadhyay was a staunch nationalist and propounded many views and ideas for the betterment of India. One among these views was the thinking of Akhand Bharat.

Literature Review:

Hansen, Thomas (1999) in his famous book *The Saffron Wave: Democracy and Hindu Nationalism in Modern India* demonstrates that democratic transformation has enabled such

developments as political mobilization among the lower castes and civil protections for religious minorities. Against this backdrop, the Hindu nationalist movement has successfully articulated the anxieties and desires of the large and amorphous Indian middle class.

Upadhyay, D. (2014) in his political diary told that Muslims in India were not exogenous. He further admitted that till India and Pakistan were not united again each one think as Hindu and Muslim. It was assumed very dangerous. Partition and secularism cannot go side by side.

Dharamsenan, S. & Kumar, K.S. (2016) elaborated in their research paper, "Integral Humanism: A political philosophy rooted in Indian Culture" that Political philosophies in the modern era are rooted in the uprising against theocratic Papal States. Most of these modern political philosophies are quite dogmatic, as they emerged as a reaction to political, social and economic situations/circumstances that existed/prevalled in European continent at the time, and hence, have promoted social strife and conflict.

VinaySahasrabudde (2016) asserted in his article "With Focus on Vikas, Deendayal Upadhyaya Went Beyond Public vs Private" that the philosophy of Integral Humanism propounded on the subject of practicability of Public and Private sector in actual development of society. The philosophy of Integral Humanism propounded by Upadhyay is based on the circumstances and conditions prevailed in the India in fifties and sixties of the 20th century. During the period both capitalism and communism was tested by many countries of the world and many limitations were found in these economic systems. The Jan Sangh under the leadership of Upadhyay took the middle path although there was a controversy of choosing private or public sector for development was prevailed. Pandit Deendayal Upadhyaya studied it deeply and propounded a theory that had an integrated, comprehensive view of human life as its base.

Dhawan, N.B. (2017) published a research paper titled, "From 'fire-brand' to 'water-brand': The caste politics of Uma Bharati". The paper used a case study of Uma Bharati, a woman political leader, to argue that despite appropriating multiple-axis thinking to mask casteism inherent in their ideology, Hindutva politics essentially lays bare its brahmanical allegiance and lineage, with its larger agenda to redefine India as a Hindu *Rashtra* or nation. The paper pointed out the significance of the ruling Bharatiya Janata Party (BJP) in granting this responsibility to a 'radical' who had strategically deployed her caste identity to gain power in Hindutva politics. The BJP had compelled her, as part of promotion of casteless society and Akhand Bharat, to change focus from the controversial issue of caste to that of cleaning the Ganga, which is a symbol of national and Hindu religious interest.

Soni, S.K. (2017) asserted in his research paper titled, "Deendayal Upadhyaya: Man, Mission and Message" that Deendayal Upadhyay was a simple person, a committed worker, an organizer par excellence, and a vibrant thinker. Though he got much reputation in his life but he did not receive attention from public in general and academia in particular like that of other leaders and thinkers of India.

Subermanian, C. (2018) explained in his research paper, "DEENDAYAL UPADHYAY: VISUALIZING NEW INDIA'S TRANSFORMATION" that ideas are more powerful than

weapons. The burgeoning ideas from the past, hitherto, made human to lead a comfortable and painless life in the modern era. Ideas and ideologies viz., Capitalism, Communism, Fabians and liberalism have made drastic changes for the better life of human civilization. However, ideologies such as Nazism, fascism made turbulent impact upon human community causing untold sufferings.

The Concept of Akhand Bharat

India was very diverse in geographia, languages, conditions but one thing is common and this is the cultural values which make the India intact. This makes this country Akhand Bharat and it includes all those basic values of nationalism and an integral culture. The only power which may make India intact is its unique cultural heritage spread from North to South and West to east. But, in 1947 the India was divided in to two separate sovereign nations by British rulers. That day was marked as black day in history. But it was also the reality that the national of these two countries had common ancestors. The thought of Akhand Bharat so important for Pt. Deendayal Upadhyay as it become the basic view point of Jan Sangh. According to him, "Akhand Bharat is more a cultural concept than territorial it is true that the achievement of this ideal is only possible through the unity of hearts of the people of India. But unity is never created or promoted by political patchwork. Unity manifests itself in equality. No section of the society can demand a price for unity and if it degenerates into such an attitude, no price can inculcate a feeling of oneness in that section. The moment you think in terms of winning communities on the basis of paying them price in form of political power, you sow the seeds of separation." Pt. Deendayal Upadhyay saw the adoption of concept of Akhand Bharat necessary for the inculcation of Nationalism among the people of India.

Nationalism and Akhand Bharat

Opposing Ram Manohar Lohia's statement about the reservations to the top posts on the communal lines, Pt. Deendayal Upadhyay in his Political Diary (1962) wrote that even today common variety of nationalism thinks in these terms. He held the Indian politics responsible for depletion of human values and spread of communalism & sectarian thinking among the masses. He stressed upon the need of nationalism and thought that it was the only mean by which we overcome the regional, communal, caste oriented and sectarian political thinking. He criticised the idea of reservation of India on the basis of caste as well as communalism or minority basis and proposed to make reservations in favour of poor people. He preferred merit on reservation and thus suggested the role of merit in nation building. He saw the consideration of religion based reservations as a danger for nationalism. He criticised the Pakistani constitution which extend only second class citizenship to non-muslims of that country. Contrary to that India adopted a superior approach where everyone can make to the top irrespective of caste, religion, region or other identity. He suggested to respect our constitution and to follow it in letter and spirit. According to him it would strengthen our social ties and nationalism along with the national integration and would lead towards Akhand Bharat. He also asserted that all Indians had common ancestors and if Indians

understood it then it would be enough to raise the spirit of oneness with matribhumi, nationalism and thus might be succeed to achieve the national integration.

Unnatural Division of India and Akhand Bharat

India got Independence on 15th August 1947 but that independence was not complete and joyful for Indians. Before being independent the India was subdivided by Britishers in to two parts one India and other was Pakistan. Pt. Deendayal Upadhyay was very critical of Indian division in to India & Pakistan. History must be joyful and amusing. Through history we must learn from the mistakes of the past to make present pleasant and liveable. Pt. Deendayal Upadhyay considered the history as a constructive effort to remove the obstacles and hindrances in the way of realization of the basic unity of life. He further wrote that slavery was the basic reason in our understanding of this dis-integration. According to him this was main reason that all fought against it in a spirited manner. Freedom should have core cause of this realization but sadly said this could not be happened. He saw a conflict of contradictory sentiments in our life. All Indian have shared the common ancestors and it was enough to stop the division of India. He opined that divided India was unnatural and only 'Akhand Bharat' was natural for our nation. He realized that presently all we try to deceive ourselves by delighting in this unnatural situation, but there is no joy for us. He was of the opinion that if Indian accepts this truth then all shall be free of this internal conflict and efforts would become united and strong enough. He, further, asserted that need was to help the Indians to realize that division of India in 1947 was not only being unnatural but also destructive. Every effort should be made to integrate these two nations.

Muslims and Akhand Bharat

The architect of division of British India in to two separate nations was Mohammad Ali Jinnah and his Muslim League Party. Pt. Deendayal Upadhyay blamed the muslims for the division and considered the separation of India due to the hostile and unmindful attitude of Muslims leaders of that times. He assumed the large number of muslims indulged in anti-national activities and saw the separatist and anti-national attitude of the community was the greatest hindrance in the way to make Akhand Bharat. The hostile and separatist thinking was the root cause of creation of Pakistan and was the triumph of this attitude but made irreparable loss to India as a large and undivided nation i.e. Akhand Bharat. He said for those who have doubts about Akhand Bharat. He personally felt that if the muslims would not change their policy then the presence of over six crore Muslims in India would be highly detrimental to the interest of India. If they decided to stay in India then they would have to be assimilated into the national life of this country. It is known to all that main cause of country's division was the absence of belief and the feeling of unity among major communities. Pt. Deendayal Upadhyay stressed upon to generate and spread the feeling of oneness again and this way India might become Akhand Bharat. He called upon all the nationalist forces to make all out and relentless efforts for this cause.

Liberty of Pakistan and Akhand Bharat

Pt. Deendayal Upadhyay was dreamt of liberation of Pakistan and its merger in India again. According to him every people living in Pakistan were similar to Indians. People of both nations are similar to thinking, traditions, attitudes, culture, behaviours and even common ancestors. Almost all the Pakistanis had Indian Hindu ancestors. He saw the existence of Pakistan as partitioning of political independence of India. He did not consider Pakistan as a separate independent country. He saw the foreign conspiracy behind the division of Pakistan and considered it as a scar on India's image as example of slavery of India. He stress upon the need of liberation of Pakistan and felt the Indian political independence is incomplete its liberation. Thus, he stress upon the unification of India and made the unified India i.e. Akhand Bharat as more powerful, prosperous and developed one.

Summary

The main ideas of Pt Deendayal Upadhyay were EkatmManavvad (Integral Humanism), Swadeshi (Country Produced) and Akhand Bharat (Undivided India). The thought of Akhand Bharat so important for Pt. Deendayal Upadhyay as it become the basic view point of Jan Sangh. He held the Indian politics responsible for depletion of human values and spread of communalism & sectarian thinking among the masses. He stressed upon the need of nationalism and thought that it was the only mean by which we overcome the regional, communal, caste oriented and sectarian political thinking. He criticised the idea of reservation of India on the basis of caste as well as communalism or minority basis and proposed to make reservations in favour of poor people. Before being independent the India was subdivided by Britishers in to two parts one India and other was Pakistan. Pt. Deendayal Upadhyay was very critical of Indian division in to India & Pakistan. The architect of division of British India in to two separate nations was Mohammad Ali Jinnah and his Muslim League Party. Pt. Deendayal Upadhyay blamed the muslims for the division and considered the separation of India due to the hostile and unmindful attitude of Muslims leaders of that times. People of both nations are similar to thinking, traditions, attitudes, culture, behaviours and even common ancestors. Almost all the Pakistanis had Indian Hindu ancestors. Pt. Deendayal Upadhyay was dreamt of liberation of Pakistan and its merger in India again. According to him every people living in Pakistan were similar to Indians.

Conclusion

From the above discussion it can be drawn that adoption of concept of Akhand Bharat was seemed as necessary for the inculcation of Nationalism among the people of India. Pt. Deendayal Upadhyay saw the adoption of concept of Akhand Bharat necessary for the inculcation of Nationalism among the people of India. He was against the reservation policy and preferred merit on reservation and thus suggested the role of merit in nation building. He asserted that the need was to help the Indians to realize that division of India in 1947 was not only being unnatural but also destructive. Every effort should be made to integrate these two nations. It is known to all that main cause of country's division was the absence of belief and the feeling of unity among major communities. Pt. Deendayal

Upadhyay stressed upon to generate and spread the feeling of oneness again and this way India might become Akhand Bharat. He called upon all the nationalist forces to make all out and relentless efforts for this cause. He stress upon the need of liberation of Pakistan and felt the Indian political independence is incomplete its liberation. Thus, he stress upon the unification of India and made the unified India i.e. Akhand Bharat as more powerful, prosperous and developed one. From the discussion it can be concluded that Pt. Deendayal Upadhyay thought that the division of India and Pakistan was unholistic and the main cause of this division was the policies of British rulers of that time and the Muslim League lead by Mohammad Ali Jinnah. He dreamt of unification of both the country and made it as Akhand Bharat.

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