

## SOCIO-POLITICAL IDEA OF DEENDAYAL UPADHYAYA FOR TRANSFORMATION OF INDIA

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### ABSTRACT

Deendayal Upadhyaya's thinking essentially fill the gaps in multi-dimensional attempts to visualize the future of India especially post independence. It is a genuine home grown philosophy which can be a guiding light to the indigenous problems and can be equally applied to foreign land with certain amendments. Deendayal Upadhyaya wanted Bhartiya mulya or values to be inculcated in people. 'Integral Humanism' of Hinduism knowledge can only solve the conflicts. Political philosophies in the modern era are rooted in the uprising against theocratic Papal State. Most of these modern political philosophies are quite dogmatic, as they emerged as a reaction to political, social circumstances that prevailed in European continent at the time, and hence, have promoted social strife and conflict. The contribution of social and political activities like Deendayal Upadhyaya and his political thought and philosophy, named as "Integral Humanism", gain credence and importance. This concept and thought is rooted firmly in India's original ethos, virtues, culture and social thoughts such as 'one for all and all for one'. Deendayal Upadhyaya who was one of the leading Indian philosopher, sociologist, historian, and political scientist gave the concept of essential 'humanism' who developed the principle of 'integral humanism'. Here is where the role of social and political activists like Deendayal Upadhyaya and his political thought and philosophy, named as 'Integral Humanism', gain credence and importance. The present research paper is diminutive attempt to focus on the life of a significant political as well as philosophical personality so that his work is out there in public to be able to benefit a large section of the society.

**Keywords:** Integral Humanism, Political Philosophy, Ekathma Manava Vadh, 'One for all and all for one', Survival of the Fittest, Culture, Gandhian socialism.

### INTRODUCTION

Deendayal Upadhyaya the ardent nationalist, brought to life the indigenous political concepts that find significance in the still dynamic political scenario of India. He never claimed that through his writing, and speeches he gave something new to our society, whatever he said adhering to this nation's age-old wisdom, which was based on our culture and tradition. Leave apart his humility, we be able to say that Deendayal Upadhyaya obtainable a philosophy with the very old.<sup>1</sup> The contemporary period political philosophies having their origin entrenched in uprising next to theocratic Papal States, which finally gave birth to main concepts namely democratic system, socialism, communism and capitalism. People became rigid followers of such

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<sup>1</sup> Nalini Mishra, Rafat Fatima, A Study of Integral Humanism: Political Philosophy Rooted on Indian Society, KMCL University, Lucknow, p. 3.

political ideologies, which were born as a response to current socio-political situation of those times.<sup>1</sup>

The concept of 'Integral Humanism' is found suitable for the holistic development of the society. Upadhyaya explained in his philosophy that human being wants neither capitalism nor socialism. There is only one aim of human and that is development and happiness of the "Integral Human".<sup>2</sup> Deendayal Upadhyaya was greatly disturbed by the prevailing conditions in the country during the time. He observed that our society has become weak, devoid of morals it has stepped into the arms of selfishness. Everyone is inclined to think about themselves alone and is sinking in his own personal interests. Emphasizing on the need of the hour he remarked, "Today begging bowl in hand, the samaj is seeking alms from us. If we continue to be indifferent to its demands a day come when we may, have to part with a great deal that we most dearly love. The only way to strengthen the country and to make her valiant, strong and prosperous is to organize the society on the dais and principles of RSS. He dedicated his entire life for the work and mission of the organization and made it a priority and objective of his life, even at the cost of job security, permanent career personal achievements and building a family."<sup>3</sup>

Contemporary politics in India, according to Upadhyaya was based on a partial, if not incorrect, understanding of man and his role in society. The political leadership of post independence India, he asserted, had attempted to apply western notions of the good society to India conditions, and the results were unsatisfactory. Moreover, he believed that the major schools of western political thought had failed in fundamentally improving the human condition in the West itself.<sup>4</sup>

## METHODOLOGY

The choice of the suitable methodology for analysis depends upon the nature of the problem to be studied by a researcher. Research methodology involves the questions of approach to be adopted and to analytically grasp the problem as well as tools and techniques to collect, evaluate and analyze the data. For the collection of data, researcher has relied exclusively on secondary sources, which includes books, journals, articles, newspapers, government documents as well as non-official

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<sup>1</sup> *Ibid.*, p. 3.

<sup>2</sup> Sanjeet Singh, Jagmeet Bawa, Gagan Deep Sharma, A Review Paper on Integral Humanism: Comparison of Deendayal Upadhyaya and his Counterparts, *International Journal of Multidisciplinary and Academic Research*, p. 5.

<sup>3</sup> Ansuiya Nain, Life and Work of Pandit Deendayal Upadhyaya, *The Indian Journal of Political Science*, Vol. LXXX, No. 2, April-June, 2019, pp. 222-223.

<sup>4</sup> S.R. Sharma, *Life and Works of Pandit Deendayal Upadhyaya*, Jaipur, 2008, p. 109.

documents, party manifestos and other publications concerning with Deendayal Upadhyaya's ideology of integral humanism.

## OBJECTIVES OF THE STUDY

- To examine the socio-idea of Deendayal Upadhyaya.
- To evaluate the political philosophy of Deendayal Upadhyaya.
- To analyze the achievements of Deendayal Upadhyaya for political organization BJS.
- To understand the policies and programmes of Deendayal Upadhyaya which is later adopted by the NDA government.

## SIGNIFICANCE AND RELEVANCE OF THE STUDY

In view of the fact that his political idea is rooted in Indian ethos and traditions, one need not give religious connotation to his philosophy. Deendayal was not only a political campaigner but also a thinker who pondered over variety of issues and aspects of social, political and economical significance. Consequently, it became mandatory to focus on this latest phenomenon so as to roundup its overall implications and relevance in contemporary Indian politics. Importance of this study is more akin to its relevance regarding its academic, social, as well as political significance. Deendayal Upadhyaya carried out in depth study of most of the socio, political theories that prevailed in his life time. As a result, Indian society benefitted greatly from this philosophy.

## FINDINGS

'Integral Humanism' was presented to entire humanity by Deendayal Upadhyaya to resolve conflicts in mankind to create synthesis in human life with that of society, state and nation, and being complementary to each other rather than being as conflicting elements. Integral Humanism insists that human's life is embodiment of synchronization not only in body, mind and intellect but in spheres, such as sharing duties as well as rights human to human, individual to family, family to village, family to society, society to nation. That is each element is integral to the other one. Nothing will be in isolation. The word 'Dharma' has its root in Sanskrit and its implying factor 'Purushutha' – with its implementing elements of Dharma – Artha – Kama – Moksha – also has roots in Sanskrit. Dharm – laws of virtue, Artha – wealth, Karma – desire, Moksha – heaven are the meaning of four Purusharthas.<sup>1</sup>

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<sup>1</sup> S. Dharmasenana, K. Sambath Kumar, Integral Humanism: A Political Philosophy Rooted on Indian Culture, *International Journal of Management Research and Social Science*, Vol. 3, Issue 4, October-December 2016, p. 87.

Deendayal Upadhyaya enriched the concept of nation with Dharma. For him Dharma was not religion but the laws that help manifest and maintain chiti of a nation are termed Dharma of that nation. Hence it is this ‘Dharma’ that is supreme. Dharma is the repository of the nation’s soul. If Dharma is destroyed, the nation perishes. Anyone who abandons Dharma betrays the nation. Dharma is not a narrow concept as religion but it is very wider in meaning, it is one that covers all aspects of life, which sustains the society, nation and even the world. Dharma is supreme and even kings and gods abide by it and act as its protector. Dharma represents natural laws and even sustains the universe. He also talked about the concept of Dharma Rajya which is not a theocratic state, as Dharma and religion are different. In reality, a Dharma Rajya is state in which all the religions have freedom to practice their own religion. In a Dharma Rajya state is not sovereign, but subject to Dharma, and sovereignty is actually vested in Dharma.<sup>1</sup>

Deendayal Upadhyaya did not consider democracy the only dimension of the political life. He thought that just like vote for everyone is the criterion of political democracy, ‘job for everyone’ should be the criterion of economic democracy. Explaining the idea of ‘job for everyone and economic democracy’ he said’.<sup>2</sup>

It is a simple truth that society is a group of men. But how did society come into being? Many views have been put forwarded by philosophers. Those propounded in the West and on which the Western socio-political structure is based can be broadly summarized as “society is a group of individuals who, having entered into an agreement among themselves, brought it into being”. This view is known as the ‘Social Contract Theory’. Individual is given greater importance in this view.<sup>3</sup> Deendayal Upadhyaya did not only advocated ‘Integral Humanism’ he also lived upto it. No philosophy can spread in our society unless life is led according to it. The most obvious experience these days in that people talk of big things but do not live according to them. At least in the political field this effort is not seen. As it is, such an effort is also not made in our social life, but its absence in political life has greatest impact on the society, because today our political leaders have become the leaders of the society.<sup>4</sup>

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<sup>1</sup> Shiv Shakti Nath Bakshi, *Deendayal Upadhyaya, Life of an Ideologue Politician*, Rupa Publications India Pvt. Ltd., New Delhi, 2018, p. 84.

<sup>2</sup> *Ibid.*, p. 154.

<sup>3</sup> Vivasvan Shastri, *Pt. Deendayal Upadhyaya’s Roadmap for India*, Prabhat Prakashan, New Delhi, p. 76.

<sup>4</sup> S.R. Sharma, *Life and Work of Pandit Deendayal Upadhyaya*, Book Enclave, Jain Bhawan, Jaipur, 2008, p. 45.

Integral Humanism support the concept of a ‘welfare state’, which provides the minimum necessities free education and medical care as a right, and so on. Deendayal Ji states that right to food is a birth right. In society even those who do not earn must have food. It is an enhancement of the totality of a nation’s fourfold capital stock, the capital of material goods, natural capital such as soil, water, forests and fish, human capital including health, education and employment, and social capital comprising mutual trust and social harmony.<sup>1</sup>

Capitalism and socialism assumed that lowest sense of human being like greed and fear alone can prompt individuals for extracting maximum possible productive contribution out of them. Entire development paradigm was designed on the basis of this thought and philosophy. Economic, political and social systems, and their goals and laws were formulated around this materialistic view.<sup>2</sup> Deendayal Upadhyaya was considered as the architect of 1<sup>st</sup> coalition phase in Indian politics. He has proved himself as a thinker whose ideas goes beyond the fixed horizons which can be witnessed through his work, Samrat Chandragupta, Jagatguru Shankaracharya and analysis of five year plans. As enshrined in the preamble of Indian Constitution, the fraternal attitude of the Indian community. In his famous speech he spoke brotherhood of shared, common heritage in central to political activism.<sup>3</sup>

Deendayal reviews the evolution of Indian society following independence in 1947 and notes its descent into political opportunism, which replaced the antecedent idealism of nationalism itself. In the first two lectures he questioned the applicability of the existing social arrangements under the western capitalism and communism and proposes the alternative and Integral Humanism, based on the immanent values of Sanatan Dharma. In the aftermath of the independence struggle, which had witnessed relative political unity, with the exception of the communists who remained outside the mainstream, differences soon surfaced between political groups.<sup>4</sup>

Deendayal Upadhyaya had definite views about what a political party should be. He used to say. Political parties of India today have several shortcomings. As a political party, the standard of the Congress Party is the lowest. These days political party are not organized with some fixed objective. They are formed on individual or group

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<sup>1</sup> Data has taken from the national Seminar, Theme of the Seminar: Integral Humanism and Contemporary Development Issues in India, Pt. Deendayal Upadhyaya Chair, Faculty of Social Sciences, Banaras Hindu University, Varanasi, 1-2 March, 2019, p. 2.

<sup>2</sup> *Ibid.*, p. 2.

<sup>3</sup> B.N. Jog, *Pandit Deendayal Upadhyaya Ideology and Perception*, Part VI, Politics for Nation’s Sake, Suruchi Prakashan, New Delhi, 1991, p. 15.

<sup>4</sup> Gautam Sen, *Integral Humanism of Deendayal Upadhyaya*, Dr. Syama Prasad Mookherjee Research Foundation, New Delhi, 2009, p. 5.

considerations. Idealism alone is of no use, idealism must be lined with national interest. The communists do have an ideal but that ideal strikes at the very root of democracy. A disciplined party and a dedicated and patriotic leadership are greatly needed today. A free press, independent judiciary, and a clean and efficient administration are the pre-requisites of a successful democracy. In a democracy, there bound to be more than one political parties but all parties must follow a code of conduct or panchasheel. Defections should not be encouraged. Then only can we have a stable administration in the country and see the end of irresponsible politics.<sup>1</sup>

There are a few political parties which voice allegiance to Bharatiya Sanskriti. They miss the dynamism of Bharatiya Sanskriti, and the eternal and enduring nature of Bharatiya values appears to them as evidence of a static and inflexible character. So, they try to defend decrepit instructions and practices of the past agenda plead for the status quo. They fail to perceive the revolutionary element in Bharatiya Sanskriti. In fact very many malpractices prevalent in society, such as untouchability, caste discrimination, dowry, death feasts, neglected of women, etc. are symptoms of ill-health and degeneration. Many great man of India devoted to Bharatiya Sanskriti have in the past fought these evils. An analysis of many social arrangement of ours would reveal that they are the outcome of society's incapacity.<sup>2</sup>

Deendayal Upadhyaya has been quoted at length above to set forth his political inspirations and convictions. Kashmir problem, the problem of the displaced people from Pakistan, food problem, foreign capital, five year plans linguistic provinces, Hindi versus English, North versus South, growing poverty and unemployment, Chinese aggression and India's defeat Kachchha-pact, Tashkand pact, war with Pakistan, increasing riots in the country, industrial unrest, anarchy in education, the regime of Shastri Ji and Indira Gandhi, the multi-party provincial governments, these and several other problems cropped up during his 16 years of political career. He cared not for cheap popularity but remained a true nationalist, and led many agitations to organize Jana Sangh and educate the people. We shall be seeing his activities in greater details in the rest of the book.<sup>3</sup>

Deendayal Upadhyaya was the chief architect of Jana Sangh's ideology and policies. And so, one does not meet with confusion and inconsistency in the thinking of Jana Sangh as is visible in the case of progressive parties. In the ideology and policies of

<sup>1</sup> B.K. Kelkar, *Pandit Deendayal Upadhyaya Ideology and Perception*, Suruchi Prakashan, New Delhi, 1991, pp. 77-78.

<sup>2</sup> Satya Prakash, Mani Tripathi, Rakesh Kumar Pandey, *Deendayal Upadhyaya, The Man and His Mission*, Anit Publication, Delhi, 2019, p. 95.

<sup>3</sup> B.N. Jog, *Pandit Deendayal Upadhyaya Ideology and Perception*, Part VI, Suruchi Prakashan, New Delhi, 1991, p. 40.

Jana Sangh one sees originality, clarity and significance.<sup>1</sup> However, political developments quickly began to expose the BJP to new economic perspectives. With the decline of the Congress Party's political hegemony and the resulting process of political decentralization, large regional political parties collectively gained significant seat numbers in Indian lower house, the Lok Sabha, formerly the exclusive domain of national parties. A new focus on regional, level political priorities aggregated to blurring of lives between central and state level politics. Through this development, state based political parties were able to make themselves indispensable to governments at the centre as coalition partners.<sup>2</sup>

Integral Humanism of Upadhyaya has its own nature which aimed at classless, casteless and conflict free social order. This intellectual, born in United Provinces, Mathura District was and outstanding in studies, who won a plethora of scholarships and awards without the support of his parents since he lost his parents at the age of 8 years. Having joined in RSS during his student years, he spent all his time in developing the organization which he belong to. Upadhyaya also started monthly magazine "Rashtra Dharma", weekly "Panchjanya" and daily "Swadesh" in which he has exhibited his own ideas which was well received by the people all over India. He is the one among many, who contributed entire ideological framework for BJS after the demise of Shayama Prasad Mukherjee in 1953.<sup>3</sup>

Deendayal Upadhyaya is remembered as a great philosopher who, as a political activist and leader, not only laid down the principles but also lived those principle in his political life. A towering personality – versed in different disciplines, he was able to give direction to national politics through his intellectual insight and deep understanding of Indian civilizational values. While his idea and philosophy still remain relevant, his contribution as an ideologue and a guiding force for an alternative model of governance and politics continues to define and determine the course of policies in the country. He advocated the vision of envisaging the integral well-being of the individual, seeking to achieve a balance, cohesion and harmony between the body, mind, intellect and soul of each human being.<sup>4</sup>

Deendayal Upadhyaya emphasizes the importance of specific life ideals and culture, the evaluation of strong and a virile nation. He says, it is essential that we think about

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<sup>1</sup> D.B. Thengadi, *Pandit Deendayal Upadhyaya Ideology and Perception*, Part I, Suruchi Prakash, New Delhi, 1991, p. 22.

<sup>2</sup> John Abraham, *In Search of Dharma: Integral Humanism and Political Economy of Hindu Nationalism*, Department of Global Studies, Wilfrid Laurer University, Waterloo, Canada, p. 13.

<sup>3</sup> C. Subramanian, Deendayal Upadhyaya: Visualizing New India's Transformation, *International Journal of Multidisciplinary Research Review*, Vol. 1, Issue 37, March 2018, pp. 5-6.

<sup>4</sup> Shiv Shakti Nath Bakshi, *Deendayal Upadhyaya Life of an Ideologue Politician*, op. cit., pp. 66-67.

our national identity. Without this identity there is no meaning of independence, nor can independence become the instrument of progress and happiness. As long as we are unaware of our national identity, we cannot recognize or develop all our potentialities. Under alien rule this identity is suppressed. The basic cause of the problems facing Bharat is the neglect of its national identity. His concept of nation emphasizes on cultural self-determination. According to the International Encyclopedia of social sciences, in nationalities that are striving for the creation of a nation-state, the quest for cultural self-determination precedes the quest for political self-determination and prepares the ground for the latter.<sup>1</sup>

Deendayal Upadhyaya is influenced by the concept of democracy. He says, the people of this country have an abiding faith in nationalism and democracy and they will not tolerate elements who seek to subvert these values. He states democracy has been defined as government by debate. Bharatiya culture goes beyond this and looks at debate as a means for the realization of truth. We believe that truth is not one-sided, and that its various facets can be seen, examined and experienced from various angles. He believes that the effectiveness and vibrancy of democracy depend upon consciousness of responsibility, discipline and the feeling for the nation in the life of the people. If these sanskars (spiritual values) are absent in citizen, democracy degenerates into an instrument of individual, class and party interest. He wanted an Indian style of democracy.<sup>2</sup>

Deendayal Upadhyaya was considered as the architect of 1<sup>st</sup> coalition phase in Indian politics. He has proved himself as a thinker whose idea goes beyond the fixed horizons which can be witnessed through his works. Samrat Chandragupta, Jagatguru Shankaracharya and analysis of five year plans. As enshrined in the preamble of Indian Constitution, the fraternal attitude of the Indian community. In his famous speech he spoke brotherhood of shared, common heritage is central to political activism. To sum up he visualized India as an ideal nation with its indigenous power to protect itself and the people. The Wealth of India is more than sufficient to feed its people. He has also got firm belief in the “Geniusness” of Indian community for having the overall development. Deendayal’s statesmanship can be realized through the remarkable statement made by Mookerjee that, if I had two Deendayal I could transform the political face of India.<sup>3</sup>

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<sup>1</sup> Suresh Kumar Soni, *Deendayal Upadhyaya, A Vibrant Humanist*, Regal Publication, New Delhi, 2006, p. 90.

<sup>2</sup> *Ibid.*, pp. 101-102.

<sup>3</sup> Dr. C. Subramanian, Deendayal Upadhyaya: Visualizing New India’s Transformation, International Journal of Multidisciplinary Research Review, Vol. 1, Issue 37, March 2018, pp. 6-7.



## CONCLUSION

Before concluding this research paper it is pertinent to highlight that a nation for Deendayal is a self-begotten and abstract reality. Indian spiritual humanism including that of Deendayal Upadhyaya aims at the establishment of a well-knit harmonious order of development for man and mankind. However, such an order could not be achieved. Indian society witnesses more conflicts than harmony. Conflicts on the basis of caste, religion, language, region, etc. have been tearing apart the social fabric of India. Therefore, there is a need to become a true humanist and follow humanism in letter and spirit. Otherwise, humanism will remain merely an academic exercise without any practical utility.<sup>1</sup>

Deendayal Upadhyaya tried to find solution from our own scriptures, culture and tradition moreover, he largely and clearly understood though a philosophy evolved based on certain circumstance across the world. Those circumstances were not same or similar to all nations. One solution or philosophy cannot be applied and kept as a yard stick to other nation's problems. Though Deendayal's 'Integral Humanism' is based on four Purusharthas of Dharma, Artha, Kama and Moksha, he did not divulge much about the spiritual life of man since he was a political leader and not a spiritual guru. He did not give much importance to the spiritual quintessential aspect of man in his 'Integral Humanism', which indicates that he wanted the ideas to be implemented by the common man the ordinary society and folk.<sup>2</sup>

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<sup>1</sup> Suresh Kumar Soni, Deendayal Upadhyaya, A Vibrant Humanist, Regal Publications, New Delhi, 2006, p. 161.

<sup>2</sup> S. Dharmasenana, K. Sambath Kumar, 'Integral Humanism' A Political Philosophy Rooted on Indian Culture, *International Journal of Management Research and Social Science*, Vol. 3, Issue 4, October-December 2016, p. 88.

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