

Contribution Of Pandit Deendayal Upadhyaya In Social Consciousness And Nation-Building

Dr. Umesh Kumar

Assistant Professor

Department of History

Swami Shraddhanand College (University of Delhi)

Email - umeshdb09@gmail.com

Abstract

Pandit Deen Dayal Upadhyaya's Integral Humanism is the moniker given to the Jan Sangh leader's philosophical concepts in the early 1960s. The ancient Indian heritage and cultural ethos have shaped the ideological outlines of holistic humanism. The underlying roots of Indian civilisation and Dharma created the philosophical moorings of integral humanism. By emphasising their innate disdain for humanitarian aspects of personal life and their overemphasis on the money factor, Upadhyaya has thoroughly dismantled capitalism and communism's social and political philosophies. As a result, integral humanism essentially believes in the ultimate authority of the Supreme, as well as a synergy of self, society, and the universe. According to Upadhyaya, every nation has its own cultural and socioeconomic core concept called as Chiti. Every community has its own set of characteristics classified as Virat. Every person has different responsibilities carved out for them and varying levels of activity. Integral humanism is defined as integrating these various facets of human life into a continuous interaction. We propose that this study identify the scattered ideological features of integral humanism and investigate the philosophy's contemporary significance in the context of seeking solutions to current political issues.

Keywords: Deen Dayal Upadhaya, pandit, integral humanism, Indian politics.

INTRODUCTION

Pandit Deen Dayal Upadhyaya's Integral Humanism is the moniker given to the Jan Sangh leader's philosophical concepts in the early 1960s. The ancient Indian heritage and

cultural ethos have shaped the ideological outlines of holistic humanism. The underlying roots of Indian civilisation and Dharma created the philosophical moorings of integral humanism. By emphasising their intrinsic disregard for aspects of personal life that are humanitarian, as well as their overemphasis on the monetary factor, Upadhyaya has thoroughly dismantled capitalism and communism's social and political philosophies. As a result, integral humanism essentially believes in the ultimate authority of the Supreme, as well as a synergy of self, society, and the universe every nation, according to Upadhyaya, has its own Chiti, or core cultural and societal idea. Every community has its own set of characteristics classified as Virat. Every person has different responsibilities carved out for them and varying levels of activity. Integral humanism is defined as integrating these various facets of human life into a continuous interaction. We propose that this study identify the scattered ideological features of integral humanism and investigate the philosophy's contemporary significance in the context of seeking solutions to current political issues.

One of India's most prominent political theorists is Pandit Deen Dayal Upadhyaya. After Mahatma Gandhi, he is arguably the only modern Indian philosopher who derived his philosophical principles from huge Indian culture and massive historic Indian knowledge tradition sources. Because of his in-depth understanding of capitalism and communism, He was able to reject both philosophies at the same time and push for Integral Humanism, an all-encompassing Indian alternative that had hitherto been missed. He offered ideas with historical roots that addressed contemporary issues while also considering future possibilities. As a result, his writings have a significant impact on presenting an Indian perspective on political thinking and proposing global alternatives.

HISTORY

On Monday, September 25, 1916, Pandit Deen Dayal Upadhyaya was born in the hallowed place of Brij in the Village of Nagla, Chandrabani, in the Uttar Pradesh's Mathura District (Ashwin Krishna Trayodashi Samvat 1973). Bhagwati Prasad, his father, At Jalesar, he worked as an assistant station master, and Rampyari, his mother, was a devout Sanatan woman. When Deen Dayal was three years

old, he lost his father, and when he was seven, he lost his mother. Chuni Lal Shukla, his maternal grandfather, worked as a station master in Dhankia, Rajasthan, and welcomed him. When he was ten years old, his maternal grandfather died. His younger brother Shivdayal, died subsequently from a serious illness. As a result, his maternal grandma died as well.

OBJECTIVE

Pandit Deen Dayal Upadhyaya's life has been arduous and, sadly, challenging, but despite his complicated personal circumstances, he excelled academically. In his tenth Ajmer Board, Maharaja Kalyan Singh of Sikar awarded him a gold medal and a scholarship after receiving first place and a distinction in every subject. He proceeded to Pilani to study intermediate. Ghanshyam Das Birla awarded him a gold medal and a scholarship. Deen Dayal continued his study at Sanatan Dharm College in Kanpur, where he earned a Bachelor's English Literature degree. He joined the R.S.S. in 1937, where he met Dr Hedgewar and eventually began dedicating more time to the organisation's activities. He moved to St. John's College in Agra to complete his post-graduation after graduating top in his class; he passed the Administrative Service Examination. He was criticised for wearing a dhoti kurta and head turban during the selection process. This was the first time he was referred to as panditji, though his devotees referred to him as such in the last years of his life. After the death of his cousin Ramo Devi, he became depressed, and despite receiving first-class grades in the first year, he abandoned his Master's degree. In 1941, he came to Prayag to undertake a B.T. programme. Deen Dayal gained strength from antagonistic forces and tribulations bestowed upon him by nature to rise above his surroundings while being in excruciating pain and deprived situations that would put any regular person to sleep. He was offered a higher secondary school headmastership after declining the administration position.

His refusal of all employment options prompted us to have faith in his apparent commitment to the R.S.S. mission. "I was at first thinking of taking up a job in some school while simultaneously attending to the Sangh work of the place," Deen Dayal wrote. "I was able to assess the existing scenario" in Lucknow, though and get a sense of the vast field of labour that lay ahead, and Instead of working

in one town, I was told that I would have to cover an entire area.. That is how the dormant Hindu Samaj's lack of accessible labourers must be compensated." Concurrently, the conditions that prevailed bothered Deen Dayal. Our society has become weak, powerless, and engulfed in the arms of selfishness, with everybody preoccupied with their interests. "Today, with begging bowl in hand, Samaj is demanding alms from us," Deen Dayal said. "If we continue to deny the demands, we may find ourselves obliged to give up a lot of what we value." He devoted his entire life organisation' goal objective and to organising society around R.S.S. concepts and principles. "Deen Dayal always wanted to devote his life to the country because he believed that serving the country would be impossible after taking up a government job while the country remained enslaved," writes Shanti Bhushan. So he dedicated his life to serving his country, and he picked the R.S.S. as his medium." After the death of R.S.S. founder Dr Hedgewar in 1940, the Muslim League became increasingly vocal in its quest for a separate Muslim state. Deen Dayal was an outspoken opponent of partition aspirations who fought to challenge Muslim fanaticism and unite Hindu society.

In R.S.S., he dedicated himself to full-time line work from 1942 onwards after completing two years of training in the R.S.S. education wing, after finishing two years of training in the R.S.S. education wing, he became a lifelong pracharak after attending a forty-day summer vacation R.S.S. camp in Nagpur. Because his discourse represented the Sangh's clean thought-current, he was regarded as an ideal swayamsevak. His dedication was admirable, determination, sheer grit, capability, sincerity, organisational abilities, loyalty, and commitment gained him a reputation and acclaim. "Deen Dayal was gifted with a many-faced personality," writes Nanaji Deshmukh. He was a fantastic organiser who had a flair for bringing people together. His contribution to the R.S.S.'s growth and development in Uttar Pradesh was enormous."

Deen Dayal led and ramped up the organisation's activity by promoting R.S.S.'s ideas and displaying academic brilliance through numerous periodicals. In 1945, he founded Rashtra Dharma Prakashan in Lucknow to preach Hindutva nationalism. In 1948, he founded the monthly journal Rashtra Dharma, and in 1949, He began publishing Panchjanya, a weekly publication. In 1949, he also found

the daily Swadesh (since succeeded by Tarun Bharat) from Lucknow. He published two volumes, Samrat Chandragupta and Jagat Guru Sankaracharya, in 1946 and 1947. Later, he wrote philosophical writings and gave various talks in which he conveyed his thoughts.

INTEGRAL HUMANISM

Bhartiya Arthaniti our Vikas ki Disha, Hindu Sanskriti Ki Visheshta, Akhand Bharat aur Muslim Samasyayen, Bhartiya Arthaniti our Vikas ki Disha, Hindu Sanskriti Ki Visheshta, Akhand Bharat aur Muslim Samasyayen, Bhartiya Arthaniti our Vikas ki Disha, Hindu .His Presidential Address, Rashtriya Chintan, Political Diary, Devaluation: A Great Fall, and other books and literary works contain Deen Dayal' Dr Shyama Prasad Mukherjee recognised the need to develop an Indian-based alternative to the Congress. R.S.S. also felt the necessity to build the political party to preserve its interests. In 1950, Dr Shyama Prasad Mukherjee resigned from Prime Minister Jawaharlal Nehru's cabinet, claiming that the Nehru-Liaquat Ali Agreement was a unilateral handover of Indian goods to Pakistan. Dr. Shyama Prasad Mukherjee and Deen Dayal Upadhyaya founded the B.J.S. in Lucknow, Uttar Pradesh, in September 1951. The All India Convention to Found the Jan Sangh was held in Delhi on October 21, 1951. The Founder President was Dr S.P. Mukherjee, and the General Secretary was Deen Dayal. The B.J.S. held its first national conference in Kanpur on the 29th and 31st of December 1952.

The writings and literary works of Deen Dayal contain his uncompromising ideas. Despite this, Deen Dayal joined the Bhartiya Jana Sangh at the request of M.S. Golwalkar. "Deen Dayal had not the smallest inclination towards politics," M.S. Golwalkar said. "It appears that individuals who sought to safeguard Hindu interests and promote Hindu culture exclusively began to feel the necessity for a political front to propagate their views through elections and representation in the legislature," writes Vasant Nargolkar. "Deen Dayal Upadhyaya is to the B.J.P. what Mohandas Karamchand Gandhi was to Congress," argues R. Balashankar. Dr Mukherjee was highly moved by Deen Dayal's intellect and methodical attitude, prompting him to say, "If I had two Deen Days, I could revolutionise the political face of India." In 1963, Deen Dayal ran unsuccessfully for the Jaunpur Parliamentary Constituency in by-elections. He also spoke at annual R.S.S.

activities in the United States, the United Kingdom, Europe, and Africa.

In August 1964, he published Integral Humanism, this later became the B.J.S. Program's foundation. On the 23rd and 25th of January, 1965, the Akhil Bhartiya Pratinidhi Sabha of the B.J.S. met in Vijayawada and accepted this resolution. From the 22nd to the 25th of April, 1965, he gave four lectures in Mumbai on the various concepts of Integral Humanism. For fifteen years, He was B.J.S.'s General Secretary (1953-67) . After the death of Dr Mukherjee, he was raised to the rank of President²³ at the B.J.S. session at Calicut on December 29-31, 1967. He only lasted 43 days as President of B.J.S. His tireless efforts solidified BJS as a political force to reckon with while efficiently expanding and strengthening the Jan Sangh network across India. On February 11, 1968, he was discovered dead on Mughal Sarai's railway tracks. The cause of his death is still unknown. "It was his enormous dedication and inexhaustible talent for touch with the masses that wove a countrywide organisational network for the Jan Sangh," Sunder Singh Bhandari stated.

INDIAN POLITICS

Deen Dayal was a firm believer in turning ideas into reality, saying, "We do have a vision of a wonderful future for this country before our eyes; we are not mere visionaries, but Karmayogis, dedicated to translating our vision into reality." "Indeed, Deen Dayal never received from the people and the press the same attention as the known leaders of other political parties both before and after independence," Satyavrata Singh argues in a commentary.

Despite the fact that Deen Dayal Upadhyaya has made major contributions, scholarly debate on his philosophical and ideological orientations, as well as an analysis of his political accomplishments, is scarce. According to this viewpoint, it is necessary to evaluate and analyse Deen Dayal Upadhyaya's ideas and life.

It's inspiring to see how many determined people contributed to the Indian national cause and willingly gave their lives to achieve independence. Simultaneously, the national movement hired a number of philosophers and academicians to understand and analyse sociocultural issues and questions concerning the social, economic,

political, and cultural aspects of modern India . This is essentially what led to the independence movement's complex trajectory, which produced numerous streams of social reformers, spiritual development, nation-building, intellectual success, legal advancements, and so on. It's no accident that in pre-independence India, the most widely available platform for addressing diverse social-political issues evolved into a political party that ran for office in elections. To contain political power and maintain its support, this political party, like others, became enamoured of one particular school of thought, which led to an indifference to other perspectives prevalent in post-independence India. It's also worth noting that any concept from the ruling class was typically labelled fascist, fundamentalist, or backward. In India, social scientists lacked the confidence to examine any point of view that differed from the ruling class. Since independence, ascribing the infamous adjective of fascist to political ideologies that differ from the governing political philosophy has become fashion in our country. As a result, India's academic manifestations of socio-political thinking have a one-sided and overtly partial nature and profile. As a result, the transfer of Deen Dayal Upadhyaya's integral humanism idea from party offices and meetings to academic debate is an important phenomenon.

Deen Dayal Upadhyaya's thinking effectively bridges the gap between integrated and multi-dimensional attempts to envision a post-independence India. His integrated humanism philosophy is a well-organized and well-thought body of philosophy motivated by universal values of Indian thinking's eternal legacy. Deen Dayal Upadhyaya makes serious efforts to bring spirituality, morality, and the acceptance of other opinions into harmony with modern democratic instruments through cultural and ethical practises. . He also aims to demonstrate the value of interaction, discussion, debate, and discourse in a contemporary way while being true to his roots.

The centrality of integrating various concepts and schools of thought has long been emphasised in Indian tradition. As a result, the opposing viewpoint cannot be labelled as anti. A thesis does not always necessitate the presence of an antithesis, and synthesis does not always require the company of an antithesis. This means that any notion that appears to contradict one's beliefs is not always

the enemy's idea; instead, competing viewpoints are harmful. A discourse may result in a conclusive presumption following extensive discussion and argument. As a result, variety of thought is not a problem. Instead, it is a source of strength for us. For more than 5,000 years, this diversity has been mirrored in all aspects of human life in Indian society. Almost all ancient India's treatises recognise, appreciate, and acknowledge this diversity. The Rigveda emphasises the variety of religious beliefs, languages, cultural preferences, and their peaceful coexistence and assimilation.

ANALYSIS OF DATA

The absorption of several points of view is fundamental to Indian philosophy. Furthermore, it must be accepted that all human endeavours are directed toward humans' ultimate enjoyment and welfare. Integrity between the individual, society, universe, and the Supreme is thus integral to humanism's philosophical underpinning. Through his talks and publications, Pandit Deen Dayal Upadhyaya has propagated.

Pandit Deen Dayal Upadhyaya made a significant contribution to the nation's political landscape. He asserts that a government requires four things: first, land and people, which together make up a country; second, a shared collective will that encompass everyone's desires; third, a well-knit and defined system, which includes a constitution or a set of principles, for which India's ancient traditions invoke the concept of Dharma; and fourth, life ideals. In the same way that a man is made up of his body, mind, intellect, and soul, we may fall short of being genuinely human if any of these elements are missing. Similarly, a nation is made up of all four elements combined, and it cannot be called a nation if any of them are missing. In a variety of ways, he distinguished between a country and a nation; they may appear to be interchangeable, but they are not. He also compares an individual and a nation and our efforts to achieve life's aspirations. The country is a visible entity on the one hand, but the nation is a subtle and unseen reality on the other.

A nation is founded "when a group of people lives with a goal, an ideology, or a mission, and regards a certain piece of territory as motherland; the group forms a nation."

There is no nation if one of the two—an ideal and a motherland—is missing." As a result, the word Bharat conjures up images of a country. 'Bharat Mata', on the other hand, conjures up a singular, united awareness that builds a bond between the land and its inhabitants. The concept of the motherland, or Janma Bhumi, is culturally unique to India in this context. The country is portrayed as a mother, who is viewed as a living entity who works via her sons to achieve her goals. The inhabitants' ultimate ideal of love and loyalty to the land as a mother is embodied in this concept. People's solidarity with the country they live in, according to Deen Dayal, is based on the concept of Ekjan, which means "one people, one nation." Ekjan is a living organism to him. He believes that Ekjan, the country's foundation, changes with time, founded in a long and unbroken heritage. He claims that Ekjan is the people's life-breath. It impacts the people who live in a given territory's consciousness. 'Chiti,' he calls the unified consciousness revealed by the psycho-spiritual nature of individuals living in harmony. The nation's character and identity are determined and maintained by the fundamental concepts and ideas that originated from the Chiti (collective consciousness). As long as there is such a collective awareness, a country is alive and well. If the values that make up the Chiti (the country's common consciousness) are followed and upheld, the nation becomes robust and stable, gains energy, and glows vividly. Virat, or power and energy, is provided by Chiti, according to Deen Dayal Upadhyaya. It protects the government against distortions and deformities while also encouraging national awakening. He believes that if Chiti and Virat are empowered, the country and its people will only be able to prosper, enjoy a variety of worldly and spiritual delights, triumph in the world, and achieve glory.

The concept of democracy also influenced Deen Dayal Upadhyaya. "The people of our country have an abiding confidence in nationalism and democracy," he adds, adding that "those who attempt to subvert these ideals will not be tolerated." "Democracy has been characterised as government by argument," he continues. Beyond that, Bhartiya culture considers argument to be a means of realising the truth." RambhaShukha's famous ancient Indian proclamation stated: (However, it is only via constant debate that one can get to the truth.)

We think that reality is multifaceted and that its numerous parts can be observed, studied, and experienced from various perspectives." As x states, the Rigveda declares this confirm (Truth is one, but they came up with multiple titles for it.) Deen Dayal Upadhyaya believes that democracy's success and vibrancy are dependent on people's awareness of responsibility, discipline, and patriotism in their daily lives. Without these sanskaras (spiritual ideals), democracy devolves into a tool for individual, class, and political gain. The country is regarded as an integral and organic part of a unified state structure. According to Pandit Deen Dayal Upadhyaya, Dharma is a sovereign value and the anchor-sheet for the nation, state, and state government, as well as a balancing wheel between Artha and Kama for obtaining Moksha. As a result, he recognises the significance of Dharma for not just individuals and society, but also nations, states, and governments.

Integral Humanism, as defined by Deen Dayal Upadhyaya, encompasses multiple social, political, and economic components. He believes that an individual is inextricably linked to society. He considers society to be an enlarged man. Deen Dayal Upadhyaya defines Integral Humanism encompasses multiple social, political, and economic components. He believes that an individual is inextricably linked to society. He considers society to be an enlarged man. He also discusses man's relationship to humanity and the universe. Deen Dayal also emphasised the importance of Swadeshi and decentralisation for India's growth. In his 'Arthayam,' Deen Dayal argues for the growth of agriculture and industry by emphasising the importance of seven 'M's for the sector's establishment and proper expansion, man, material, money, motive power, management, market, and machine are required. He creates an integrated indigenous development model, which is critical for the growth of Indian society due to its unique circumstances. 30 He aspires to see man's material progress as well as his spiritual advancement. Deen Dayal Upadhyaya is credited for improving Indian thought through his Integral Humanism philosophy, which aspires to strengthen man's social, political, economic, and spiritual well-being. Integral Humanism, his philosophy, is also essential since it strives to balance the interests of an individual, society, humanity, and the entire cosmos. Deen

Dayal considers man to be a collection of tattvas (elements). "Body, intellect, intelligence, and soul—these four make up an individual," he explains. Because they are interwoven and intertwined, these four elements cannot be examined independently. The balanced growth of the entities dwelling in the body defines man's progress. For Man's tale, he emphasises the centrality of the body and emphasises that satisfying bodily wants are required for self-realisation. He quotes from the Upanishad- in this context. UK;ekRek cyghusu IH;% , i.e. the self-awareness of a weakling is impossible. . Again "kjhjek|a [kyq / keZlk/kue The body is, without the essential tool for carrying out the tasks that Dharma requires. He distinguishes between two forms of human nature: the Asuri bhav (demonic inclination) and the Devi bhava (divine disposition) (dynamic spirit of Goddess). The former is motivated by self-interest, while the latter is motivated by selfless service. He aspires to create a well-knit harmonic architecture or civilisation based on complementary and mutual relationships in man's existence, based on fellowship, cooperation, sympathy, and goodwill.

The individual's first interaction is with the Earth, and the individual's maximal exchange throughout life is with the Earth alone. According to Indian thought, the human body comprises five elements: Earth, Water, Fire, Air, and Sky. Individuals' only source of consumable and necessary items and materials is the Earth. The human body's eventual destiny is also just Earth. Amrit (nectar) and Visha (poison) are derived from the soil, water, fire, and life. As a result, the Earth is referred to as just xHkkZ olqU/kk. This is why Indian tradition calls the Earth Mata (Mother). The Vedic hymn says: ekrk Hkwfe% iq=ksge~ i`fFkO;k%A

The way we look at Mother Nature fundamentally changes our behaviour and attitude toward the other living and non-living species who share the planet, between individuals and societies, and between individuals and the universe. This individual and cosmic integrity will inevitably pave the unique and supreme integrity path. Pandit Deen Dayal Upadhyaya offers an entirely fresh viewpoint on social life by keeping this natural integrity among these factors in mind. According to the plan, there will be no conflict of interest between these aspects. Each of these elements is distinct and distinct from the others, but they

are all interconnected. As a result, each of these aspects is related and complementary. One of these elements can't exist without the other. The individual is in the spotlight, but not the function. We can't seem to locate a clear line of separation with the Supreme. An individual's perception of the existence of an ultimate authority transforms them into a human being. It keeps him from being cruel; it reduces animal trends; and it spreads the virtues of sympathy, love, tenderness, and compassion, among other things. The desire to interact with the ultimate authority leads an individual to comprehend nature's deep secrets better. It informs the audience about his final goal. It determines his life route. It connects him to society, the nation, and the universe. It depicts the progression of human well-being. This is why the Indian way of thinking does not distinguish between countries, communities, regions, classes, or groups. It always prays for everyone's well-being; it always prays for everyone's good; it always prays for Vishwa Kalyan.

ysdk% leLrk% lqf[ku% HkofUrA

The most famous Indian prayer of Upanishad aims at achieving the welfare of all.

losZ HkoUrq lqf[ku% losZ lUrq fujke;k%A

losZ Hknzkf.k Ik";Urq ek d'pn~ nq%[k Hkx~ Hkosr~AA

The integral humanism philosophy of Pandit Deen Dayal Upadhyaya has contemporary significance since it emphasises the wellness of all in Indian culture and seeks to respond to a variety of topics and questions that society encounters in the light of integral humanism. Deen Dayal examined the current body of knowledge around the world and proposed an Indian alternative. It has been correctly noticed that Deen Dayal Upadhyaya's fundamental humanism aims to interpret historic Indian heritage and culture by re-inventing the post-independence Indian way of life. It highlights the ideological polarisation between capitalist and communist ideas and proposes an indigenous life system.

CONCLUSION

Although it should be recalled that Deen Dayal himself stated that neither those who reject everything that began in Bharat nor those who advocate reverting to our prior position and starting over are to be trusted. . Both of these points of view are only half-truths. He argued that: n~ns'kL; ks tUrq% rn~ns'kL; RL; kS''k/ke~, i.e., for each ailment, an

appropriate remedy for that location must be developed. "As a result, it is neither practicable nor wise to accept foreign issues in their entirety in our country." It will not lead to happiness and success"; he goes on to state, "In terms of eternal principles and truths, we must assimilate the knowledge and gains of the entire humanity." Those that arose in our own backyard must be defined and adapted to changing circumstances. , while those we borrow from other communities must suit our circumstances.

Deen Dayan Upadhyaya has written on a variety of topics, including secularism and majoritarianism, Dharma and society, state and individual, market and profit, nation and nationalism, democracy and culture, constitution and decentralisation, legislature and judiciary, education and employment, Bhartiya and Swadeshi, and so on. As a result, he tries to address the most current and relevant concerns while also offering an alternative viewpoint on solutions. His theories are well-suited to changing the contemporary discourse on conflict resolution and addressing the issues of nation-building. The need of the hour is for more severe endeavours to analyse Deen Dayal Upadhyaya's body of thought.

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