AIMS-OBJECTIVES AND IDEOLOGY OF YUG NIRMAN MOVEMENT
A leader is important for guiding a movement, an ideology is also equally important as it makes people understand and justify the implications of their action. Ideology simply denotes a set of related beliefs held by a group of people. It helps in understanding a situation. Further, it legitimizes action pursued by the people. An ideology therefore indicates the goal, means, and forms of practical activities of social groups and of individuals. An ideology interprets a historical situation from the perspective of group or class in order to legitimize modes of social movement. It interprets the basic values in concrete human situation to justify the action.

The ideology of 'Yug Nirman Movement' may be traced from the revival of Rishi tradition, as its divine guide motivated the founder to revelation to 'revive' the Rishi Parampara (Rishi tradition). Thus the ideology of this movement is traced from the ideas put forward by its founder. If we analyze the ideas and objectives of the founder of the movement, we may locate the basic roots of his ideas in the ideology of ancient Indian Rishis Vishvamitra, Vyasa, Patanjali, Parashuram, Charak, Yagyavalkya, Narada, Jamadagni, Aryabhata, Pippalada and Kanad. Thus all ideas, aims, objectives, programmes are influenced directly or indirectly by the ideology formulated by the founder from the ideas of those Rishis.

He received the guidelines from his divine guide regarding the revival of Rishi tradition. His divine guide told him to do the following.

*To acquaint people with the power of Gayatri Mahamantra according to the tradition of Vishvamitra Rishi and to establish Siddhapitha Gayatri Tirtha, to write books and eighteen volumes of Pragya Puran in the tradition of Vyasa, to extend the science and philosophy of yog - Sadhana in Patanjali tradition; to build up an atmosphere of refined and ennobling vibration by eradicating evil tendencies from the minds of the people according to Parashuram tradition; to conduct scientific research and popularize the use of medicinal herbs according to Charak tradition; to heal and set right mental disorders by holistic treatments of yogyopathy in Yagyavalkya tradition, to establish Sadhana-Aranyaks for promoting the growth of goodness and character building in Jamadagni tradition; to lead wandering life of a religious mendicant (parivrajak) with the aim of imparting true knowledge and guidance for the spread of religious and spiritual
consciousness in Narada tradition; to provide guidance through the medium of ethics to the administrative set up in the tradition of Aryabhata; to build up Pragya Sansthans at different places in Shankaracharya tradition; to promote all round health with the help of proper dieting according to Pippalada traditions and to convene Pragya Sammelams (Seminars) from place to place for educating the masses according to Soot- Shounik tradition. Gurudev also indicated the outline of establishing Brahmavarchas Research Institute for conducting research on scientific lines according to scientific tradition of Atharv Veda, as was done by Kanad Rishi" (Acharya, 2001: 82).

During the observation of ‘Yug Nirman Movement’ it was found that the founder, of movement Pt. Shriram Sharma followed the above direction given to him by his divine guide regarding revival of Rishi tradition. (Archarya, 1984c) (More details are given in the chapter ‘Emergence’ of Yug Nirman Movement).

According to Pt. Shriram Sharma, it is necessary for man to change himself to bring change in society, when a person leads an ideal life, his family life begins to change automatically. In this way when the changes occur in the man and his family, the whole social system changes and the hypothesis of an ideal society come true (Archarya, 1980c).

Pt. Shriram Sharma gave a three-tier formula for the development of national character i.e. (i) Individual formation (ii) Family formation and (iii) Community formation/society formation. He believed that man is the unit of society. Therefore reformation of individual is the key to reformation of society and eventually the nation. The Gayatri Yagya provides to the participants with an opportunity for seeking advice of Pt. Shriram Sharma on personal and social problems. The Yagya becomes a powerful medium for conveying the message for eradication of social maladies, augmentation of progressive traits, infusion of magnanimity, determination and righteousness in character, besides carrying out a total upliftment of man in ethical, intellectual and spiritual aspects. Thus Pt. Shriram Sharma called his movement ‘Vichar Kranti Abhiyan’ (The revolutionary movement of thought) (Archarya, 1986: 68-70).

To fulfill the two ideals of the movement- the establishment of ‘Devetva’ in human being and the ‘descent of heaven on the earth’ (Acharya, 1978), the founder has laid down three programmes, which include hundred points-
1. Healthy body
2. Healthy mind/Pure soul
3. Civilized society

In the same way to bring some change in the social system there are three aims.

1. Individual formation
2. Family formation
3. Society formation

He adopted three mediums to bring change in the society by his 'Vichar Kranti' (Revolution of thoughts)

1. Intellectual revolution
2. Moral revolution
3. Social revolution

Thus, the main objective of 'Yug Nirman Movement' is to bring change in the thinking of man, as man is the key unit.

According to Pt. Shriram Sharma the cause of all the problems in present times is lack of learning the art of living and thinking. He has stated that if man learns the art of living, he may understand the value of life, he can become an extraordinary man out of an ordinary person. Thus, the aim of the 'Yug Nirman Movement' is to establish the foundation of 'Devata' in men and 'descent of the heaven on the earth'. The foundation of 'Devata' means that man should live a life of saint and for this purpose, according to him, three processes are necessary - Upasana, Sadhana, Aradhana\(^1\) (Acharya, 1984b).

Yog is also known as 'Upasana', which literally means seeking proximity to God. Upasana means that man should remember God. He must have some time out of his busy routine to pray to God, to remember God. After analyzing 'Upasana', Pt. Shriram Sharma told that there are many way to pray to God but the 'Yagya' and recitation of 'Gayatri Mantra' are the two ways by which the internal power, self control, satisfaction, patience and many divine powers may be inspired naturally (Acharya, 1983).

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Pt. Shriram Sharma says that in the present time people have forgotten the real sense of Upasana, they worship their God for the sake of self-interest and not for real devotion and self-realization/ improvement. Further he argues on worship.

"The aspect which is secondary and minor e.g. mechanical adoration (puja-path) has been worship considered to be Upasana (worship). Offering of some stray materials to the deity and doing certain rituals or overt acts of worship are considered as puja. To eulogize, extol and chant praises of gods is known as path. Sweets, coconut, cardamom etc. are presented and offered to God or the deity as if he lacked such articles and by offering them, 'He' will be over whelmed with joy. People think that just as a ruler is puffed upon hearing bardic poetry in his praise from a bard, God will fulfill their worldly desire by such adoration (puja-path). Such persons are totally ignorant about the true nature of Godhead and consider Him to be a stupid Super person who could be allured or befuddled like a child. They think that God can be coaxed to fulfill their desires, proper or improper, just or unjust. Some people are crazy after seeing God with physical eyes. Amongst persons who are engaged in counting beads or burning incense sticks, a majority belongs to this category. Some are after a still cheaper formula. They think that simple by seeing idols in the temple or having a darshan of saints they can cajole them to fulfill their ambitions. Such naive beliefs are prevalent in the society" (Acharya, 2001: 67-68).

'TAPA' stands for 'Sadhana', which involves harnessing of body and mind. Sadhana means to live the life according to the discipline of God i.e. one should always exercise discipline in personal and social behaviour, wealth, time and thinking. Having supreme faith in the omnipresence and equitable justice of God one should take it as a belief to follow his disciplines in life. Further he says that to keep the mind away from evil thoughts and evil desires, one should uphold the system to ensure self-study and noble company (Acharya, 1983).

'Aradhana' neither belongs to one self nor to God; Aradhana means social service, therefore 'Aradhana' is offered as service of society. Pt. Shriram Sharma has said that every body must spend some part of his time and income for the social service of others. Regarding Aradhana, Pt. Sharma says that we should always consider ourselves as an inseparable part of society and good of all as
our good. We should follow the social norms, avoid sanctions, perform civic duties and should remain committed to good of society (ibid).

Regarding the true meaning of 'Aradhana' Pt. Shriram Sharma says, 'Aradhana means remaining engrossed in doing work for public well being. Livan-Sadhana is a Sadhana of self-restraint (sanyam) in which maximum is saved and minimum is spend on one's own sustenance. Only that much time, labour, money and talents are used on one's own person and family which could ensure a simple, dignified life of the standard of an average citizen. Measured against this criterion, a hard working and educated person should be in a position to save something after meeting his essential needs. Best utilization of this saving is known as Aradhana. Ordinarily, people mis-spend this saving on themselves or members of their family; it does not occur to them that there are other persons also in this world who have their own needs, if their outlook had been altruistic, they would have utilized their saving in works of public good and fulfilled the needs of the times' (Acharya, 2001: 75).

Pt. Shriram Sharma did not believe in contemporary caste system, he used to say that caste system should be according to Karma (Karma theory of caste) not by birth. He says that

"One becomes a Brahmin by virtue of his acts, his performances (Karma). I changed myself into a Brahmin with the help of my own Karma. Everyone does not become Brahmin. Brahminism is not acquired by heredity. It is earned by Karma. A Brahmin is one who makes his living within the resources available to an average citizen and uses the saving for the welfare of the society. One who keeps busy in seeking wisdom and in contemplation thereon, one who surrenders his selfish interests for the welfare of others. Brahmin means one who is disciplined. A disciplined person is one who has succeeded in controlling his 'Indriyas', perception senses of wealth and resources; time and thoughts and canalized everything he has for utilitarian objectives" (Acharya, 1684a).
According to Pr. Shriram Sharma the reason of all the social problems is the pollution of ideas. He says that all the social problems are born in our thoughts. So he insisted on people to change their thoughts by his 'Vichar Kranti Abhiyan' (Movement of revolutionary thought). He says that by changing the ideas we can make a society good for all. If a new society established, it will be established only on the basis of revolutionary creative ideas (Acharya, 1980b). He says that.....

the new era will dawn by refinement of thought and emotions. If there has to be any revolution it will not be through shedding blood but by elimination the base instincts and thoughts embedded in the human psyche and their substitution by refined, noble and uplifting thoughts and feelings. If a new society of nobler and higher order is to be formed it will be possible only by the implanting of righteous thought and feelings" (Acharya, 2001: 127).

Further he argues "Majority of the social problems are created by intelligentsia and elites of the society because they did not perform upto their abilities for the well being of the society and they used it only for self-development and interest. By criticizing them he says that the so called intelligentsia is responsible for making the present society utterly debased. The intelligentsia has played a prominent role in creating hatred, riots, ill-will, racialism and extensive human bloodshed. Had they followed the righteous path, had their hearts been pure, had they been purified by 'tapascarya' (penance), they would have created a constructive flow of scientific achievements and had written high quality inspiring literature" (ibid: 127).

Pt. Shriram Sharma states that the material culture is being developed. There is no want of wealth or money but of good thoughts, due to which all the social problems such as corruption, theft, robbery, mental tension, crime, suicide, war, civil war etc. are prevalent/produced. As a result of this the nature also has lost its balance. He says that all these problems may be removed through supremacy of human dignity and spiritual wisdom (Acharya, 1980c).

"Circumstance is also quite disconcerting these days. To save humanity, which is swinging, pendulum like, between prosperity and total destruction, it is necessary to undertake the Herculean labour to fathom the deepest depths of perennial values to re-establish supremacy of human dignity and spiritual
wisdom. It is erroneous to think that material resources will be able to accomplish this work. Spirituality alone can flush out inner perversions. I have made ‘manisa’ (poor wisdom/thoughts) alone the medium to instill piety and prilliance in human being and have visualized the dream of a golden future” (Acharya, 2001:128-29).

The founder of the movement demands a number of devoted volunteers who are elite in their field, and with the help of them, he may be able to establish a society which will be based on humanity (Acharya, 1990). He says, "... Persons, who are geniuses in their fields, are needed to facilitate the change of the era. Learned people are needed, who may, by their logic, facts and figures, provide a new way of thinking to the people. Artists are needed who may inspire people to imbibe the teachings and lives of Chaitanya Mahaprabhu, Meera, Soordas, Kabir. Affluent persons are needed who may, instead of squandering away their money in luxurious living, give away their all to fulfill the noble aims of the time spirit. Statesmen are needed who may, like Gandhi, Rousseau, Karl Marx, Lenin etc. guide people to follow new, revolutionary ways of ensuring, fraternity and freedom for all........... I have radically changed the thoughts and activities of millions of people and prepared them like Satyagrahis of Gandhi, Bhudamis of Vinoba, Parivarajaks of Buddha, to sacrifice everything for the sake of noble cause. The armies of Pragya- Putras (devotee volunteers) are playing the role of monkeys of Hanuman” (Acharya, 2001: 124).

With this understanding the following objectives of the movement may be outlined.

» **Objectives of Yug Nirman Movement**

1. Promote people for recitation of Gayatri Mantra and Performing Yagya to stimulate individual and collective consciousness.
2. Scientific propagation of Indian culture and spirituality.
3. Making whole ecosystem well balanced and pollution-free.
4. Awakening of inner spiritual force.
5. Mass teaching of divine heritage of India.
6. Promoting vegetarianism.
7. Making society addiction free.
8. Propagating the congeniality and harmony between all religions and their sects.


10. Making religion more rational and approachable to Youth (www.gayarparsiwar.org).

To fulfill the aims in the process of the 'Yug Nirman Movement' a pledge was drafted for the people involved in the movement. The items of pledge are recited with reverence in any and every function of the mission.

**Pledge to Establish Peace and Prosperity in a New World Order**

Having supreme faith in the omnipresence and equitable justice of God we take a pledge to follow His disciplines in life.

Considering body as the abode of God we pledge to preserve health by observing self-discipline and orderliness in life.

In order to protect our minds from pollutants of evil thoughts and malice we shall continue to study appropriate literature for raising our moral standards and shall find avenues for interaction with wise men.

We shall always exercise discipline in personal and social behaviour, expenditure, time and thinking.

We shall always consider ourselves an inseparable part of the society and will seek our interest in the interest of all.

We shall abide by moral codes, refrain from taboos, follow the duties of a citizen and have faith in the welfare of society.

We shall consider sagacity, honesty, responsibility and courage as essential constituents of our life.

We shall continue to make effort for creation of an environment promoting mutual goodwill, cleanliness, modesty and civility.

We shall prefer to welcome failures while abiding by ethical codes rather than success obtained by unfair means.

Instead of evaluating the status of a person by standards of his success, capabilities and attributes in the material world we shall appraise him by the nobility of his thoughts and deeds.
11. We shall not behave with others in a manner in which we ourselves would not like to be treated.
12. Men and women will maintain a pure platonic relationship.
13. We shall regularly devote a part of our time, influence, wisdom, efforts and resources for promotion of ideals in this world.
14. We shall be sagacious while observing traditions.
15. We shall faithfully strive for bringing together gentlemen, confronting injustice and promoting activities for progress.
16. We shall remain faithful to national unity and equality among men. We shall not make any discrimination on the basis of caste, sex, language, place or community.
17. We believe in the Dictum, "Man is the master of his own destiny" and are therefore convinced that an attempt to make ourselves as well as others progressive would decisively make the world better.
18. We have full faith in the Dictum "A change in man will usher in a change in mankind." A reformation of self will decisively reform the world.

Thus the ideology of the reform movement is reflected also in the pledge that every member has to take. This is recited and reminded in every function and programme of the 'Yug Nirman Movement' (Acharya, 1998: 5-1-5-21).

➢ 100 Points Programme of 'Yug Nirman Movement'

Like the development programmes of the state for weaker sections, women, children, rural people, tribe and other underprivileged sections of society, the founder of the 'Yug Nirman Movement' gave hundred points programme for the multidimensional development of the society. In his hundred-points programme he includes each and every aspect of society for the welfare of humanity and to fulfill the two main ideals of the 'Yug Nirman Movement'.

(i) Establishment of Develtva in men and
(ii) Descent of the heaven on the earth (Acharya, 1978)

He has divided his 100 points programme into three parts as three main targets.

(A) Healthy Physique
(B) Healthy Mind / Pure soul
(C) Civilized Society
4. Healthy Physique

Twenty points have been laid under the healthy body programme, which are divided into two parts. There are ten points in each part:

1. Individual efforts
   - Two times meals, rest drinks
   - Chew thoroughly
   - Not to eat excessively
   - Discard the habit of taste
   - Use fruits, vegetables more
   - Abandon sweets and fried foods
   - Eat food which is cooked by boiling
   - Hygiene is essential for good health (home, cloths, body, etc.)
   - Live in open and fresh air
   - Practice restraint rigorously

2. Collective efforts
   - Production of vegetables- fruits
   - Improvement, in methods of cooking.
   - Upgrade selection of right food
   - Remove surrounding dirt
   - Keep away from alcohol-drugs
   - Exercise, Surya namaskar, and their training.
   - Weekly fast
   - Prohibition of big feasts and leaving over food after eating
   - Restrict number of children
   - Knowledge of Naturopathy

3. Health Mind / Pure Soul

In this programme there are twenty points, which consists or related to the education of men and women, particularly change in thoughts.
1. Abolish Illiteracy
   - Increases education, abolish illiteracy
   - Literate person's wife should also be literate
   - Arrangement for the schools for elderly people
   - Arrangement for the educating elderly women
   - Consecration along with education
   - New schools through help of people
   - Evening schools
   - All educated people should educate others
   - Libraries and reading rooms
   - Boost an interest for education

2. Increase of religiosity
   - Firmly believe in the existence of God
   - Practice of continuous and regular study
   - Lead a life of virtue
   - Message of festivals - ceremonies
   - Celebration of birthday
   - Strict practice of devout austerity
   - Temples should be the centers for awakening of people
   - Establishments of Gyan Mandirs of Yug Nirman
   - Sadhu-Brahmin should fulfill their duties
   - Revival of Vanprasth ashram (reconstructive noble activities during retirement)

C. Civilized Society

Civilized society is meant for the establishment of an ideal society, on which the rest 60 points are suggested. Civilized society means healthy construction of society, abolition of evils practices, proper use of talented persons and arts like electronics and printing media for the well being of humanity, reward for good will of the society, politics should be creative and society should be guided and directed by religious activity.

The 60 points programmes regarding civilized society are divided in the following heads:
1. Healthy construction of civil society
   - Joint Family
   - Meetings in family for discussions
   - Study of righteous actions
   - Children and their responsibilities
   - Praise for righteous actions
   - Rapport for gentlemanliness
   - To abide by moral duties
   - Unity and cooperation
   - Renounce miserliness and voluptuousness
   - Honor the hard work

2. Uprooting evil traditions
   - Pure form of caste system
   - No discrimination against lower caste
   - No discrimination against women
   - Reprisal against vulgarity
   - Stop over - expenditures in marriages
   - Prohibition of Child - marriages and Mismatch marriages
   - Criticize begging
   - Worthlessness of posthumous feast
   - Waste of money in ornaments
   - End the tradition of ghosts and sacrifice

3. Dignitaries should do this
   - Request to writers and journalists
   - New editors of Yug Sahitya
   - Publication in every languages
   - Expansion of translation work
   - Necessity of leaflets- handouts
   - Well organized series of publications
   - Yug Nirman Press
   - Writing and discrimination of poems
4. Utilization of Art
   - Facility for learning music
   - Alliance of singers
   - Organization and use of drawing
   - Organization exhibitions
   - Acting and Drama
   - Drama, mono acting and dances
   - Development of art of oration
   - Technological mediums of Music - tape, recorder, Record player, projector, etc.

5. Try to increase righteous sentiments
   - Interest in service Sun Therapy, Tulsi Therapy, Naturopathy, Homeopathy, From allopathic eye treatment etc
   - Training for scout, NCC
   - Better utilization of appliances for public use
     Big pans, refreshments
     Mat, bedding
     Lantern
     Materials for decoration
     Pulley and rope
     Sewing machine
     Honest and useful shop
   - Conference - seminars
   - Education camps for Navratri
   - Religious campaigning by walk
   - Writing ideal aphorisms
   - Short local education slogans
   - Ordered training for method of revival

6. Politics and Honesty
   - Public awakening through medium of Gita
   - Voting and voter
   - Straightforward inexpensive and easy work
   - Strictness against criminals
   - Level of education system
   - Inexpensive, swift and simple justice
   - Honest Officers
   - Reduction in fiscal unbalance
7. Spiritual background of ‘Yug Nirman’

- Religious pursuits of Gayatri
- Necessity of Yagya
- Giving time for public welfare
- Self-commitment and righteous commitment
- Tradition of ceaseless donations
- Voluntary service by truthful aides
- Preparation for intellectual revolution


According to Acharya, following is the paradoxing of ‘Yug Nirman Movement’.

**Ideals:**
- Establishment the foundation of 'Devetva' in Men
- Descent of the heaven, on the earth

**Aims:**
- Individual formation
- Family formation
- Society formation

**Methods:**
- Upasana
- Sadhana
- Aradhana

**Programmes:**
- 100 points programme:
  - Healthy Physique
  - Healthy mind/ Pure soul
  - Civilized Society

**Means:**
- Revolution of thoughts, through:
  - Intellectual revolution
  - Moral revolution
  - Social revolution

**Religious Base:**
- To perform Yagya and meditation-recitation of Gayatri.

**Emergence:**
- For the revival of the ideology of Rishi Tradition.
1. HEALTH CONSTRUCTION OF CIVIL SOCIETY

2. ERadicating evil traditions

3. DIGNITARIES SHOULD DO THIS

4. UTILIZATION OF ART

5. TRY TO INCREASE RIGHTEOUS SENTIMENTS

6. POLITICS AND HONESTY

7. SPIRITUAL BACKGROUND OF YUG NIRMAN

Development of art of creation
Technological medium of Music - tape - recorder, record player, projector, etc.
Interest in service San Therapy, Yoga Therapy, Naturopathy, Homeopathy, Free allopathic eye treatment etc.
Training for toast, NCC
Better motivation of appliances for public use, Big photo, refreshments, Mat, bedding, lanterns
Materials for decoration, Pulley and rope, Sewing machine, Mortar and tailors shop
Conference - seminars
Education camps for Navratna
Religious campaigning by walk
Writing jail letters
Short local education slogans
Ordered training for method of national
Public awakening through medium of Gita
Voting and vote
Straight forward inexpensive and easy work
Swartho against criminals
Level of education system
Inexpensive, swift and simple justice
Honest Officers
Reduction in fiscal imbalance
Rituals pursuits of Gyan
Necessity of Yoga
Giving time for public welfare
Self commitment and righteous commitment
Tradition of centuries donations
Voluntary service by truthful aides
Preparation for intellectual revolution

(Yachan, 1999: 7.1-7.25)