

Ideology of a Social Reform Movement A Study of 'Yug Nirman Movement' in India

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Abstract

Ideology very simply denotes a set of related belief held by a group of people. Most of the movements, aiming at social reforms, were directed against the existing inequalities, inhuman treatment of the majority by a few, awful customs and traditions which discriminate women from men, lower castes from the twice born etc. Most of the social reform movements attempted a limited modification in the Hindu Social order, rather than changing it totally. In all these the leader has been important for guiding the movement but an ideology is also equally important as it makes people understand and justify the implications of their action. An ideology indicates the goal, means and forms of practical activities of a social group and of individuals who take part in it.

In this paper the question of ideology has been studied in the context of 'Yug Nirman Movement'. The present study mainly focuses on "What are the aims and objectives and ideology of the movement"? It also aims to know the changes to be brought in and how, i.e. ideas/ aims, methods, programmes, means, emergence and its religious base. Data were collected from the available literature and interviews of the knowledgeable persons of the movement who themselves have seen the founder working and the movement growing and participated in propagating.

All ideas, aims-objectives, programmes are influenced directly or indirectly by the ideology initiated by the founder for the revival of a religious tradition which may reform the existing patterns. We may locate the roots of in the ideology in ancient Indian Rishis. The founder gave a three-tier formula for the development of national character in term of individual, family and community reformation. He gave hundred-point programme for the multidimensional reformation of the society. To fulfill the two main ideals i.e. to establish the foundation of 'Devetva' in man and to descend heaven on the earth- he divided 100 points programmes which is divided into three parts as three main objectives-healthy physique, healthy mind/pure soul and civilized society. To fulfill his two ideals, he has also suggested three methods-Upasana(worship of God), Sadhana(disciplined life), Aradhana(social service).

People organize themselves to begin a social movement because they are discontented with the way things are. They wish to see it changed but despair at the available means of doing so. The mobilization of discontent lies in bringing the affected group into action. Social movement constitutes people's efforts to organize themselves to fight against inequalities, discrimination and deprivation. Widespread collective mobilization has led to organized movements with defined ideologies and leaders who have brought important changes in the societies from which they originate (Rao, 1979:1).

Ideology very simply denotes a set of related belief held by a group of people. It helps in understanding a situation. Further, it legitimizes action pursued by the people. Therefore, just as a leader is important for guiding a movement, an Ideology is also important as it makes people

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understand and justify the implications of their action. The diversities, which are found in social movement, both in identifying the problem and in the mean to attain the goals, are determine by ideology. Ideology therefore indicates the goal, means and forms of practical activities of social groups and of individuals. For any class or group generating a social movement, their ideology expresses a sense of grievance and injustice about society, provides a specific criticism of the existing social structure, and project goals, which are to be sought by collective action. An ideology interprets an historical situation from the perspective of group or class in order to legitimate modes of social movement. According to Mc Kee (Mc Kee, James B. 1969: 440-441) ideology performs following four functions for a social movement-

1. Ideology links action and belief. It interprets these basic values in concrete human situations to justify action. Ideology provides the deepest of moral sanctions- and possibly passionate support- for political action.
2. Ideology is unifying. It concentrates the energies of people into specific projects and unites them around symbols and slogans that give specific content to their hitherto vague feelings of discontent. Thus, it provides solidarity for what might otherwise be a diffuse and weakly organized collectivity.
3. It provides a collective sense of identity. Ideology defines us against them and we may be the people of, the working class, the race, the nation, or whatever is the collective basis of the solidarity. It also helps shape personal identity, particularly for the young.
4. It makes a utopian future seem both believable and attainable. A movement's ideology generates a utopian mentality that fastens firmly on belief in a future state of affairs. The utopian myth may seem to reach for impossible goals, but the efforts to reach utopia may radically change society, even though it is not utopia, which eventually constructed.

T.K. Oommen (1990: 108) suggests that it is important to keep in mind that a movement should have an ideology which often is an expression of dissent from the existing thought system, an organizational aspect which translates the ideology into concrete, here and now programmes to meet the interest and aspirations of the rank and file participants and mobilization activities which impart a sense of involvement to them. To mistake any one of these dimensions for movement as such is to commit the error of confusing the part for the whole. Satish K. Sharma (1985: 16) argue that as for as the kind of activities and their intensity to invoke mass participation in concerted, it depends, by and large, on the ideological make-up of the movement in question. The ideas, which prevail among the participants, are generate through them, which are developed by the leadership. Ideology in movement provides a base for the participants in the realization of the goal of the movement.

Sociologists have studied several kinds of social movements like- Bhoodan Gramdan Movement (Oommen: 1972), Virasaivism Movement (Parvathama: 1977, Bali: 1979, Venugopal: 1977, Gore: 1989), Arya Samaj Movement (Pimpley and Sharma: 1990), Satya Shodhak Samaj (Omvedt: 1973), Swadhyaya Movement (Shah, Vimal: 1998), Brahma Samaj (Bhatt: 1990), Prarthana Samaj (Shah: 1990) and many others. There are several other types of social movements identified by such studies. Socio-religious- reform movements are one of these various kinds of movements.

Most of the reformist movements like Brahma Samaj, Arya Samaj, Prarthana Samaj and the Theosophical Society were the movements which concreted on religious reforms i.e. they essentially included religious elements. These have indicated uprising of some groups and gaining of higher status by certain communities (i.e. Lingayats in Virashivam Movement). There are several

emerging situations in which religious components appear to play an important role. Recently such trends have also been accelerated by the present political processes.

But despite all that there are certain reform movements which are going on and aim at the betterment of society as a whole. Such movements are less studied and reported in sociological literature. Therefore they need to be studied. In this context the present study focuses on a reform movement i.e. 'Yug Nirman Movement', initiated by a spiritual/charismatic person having some religious components. Late Pt. Shriram Sharma prepared a plan for social transformation to which he gave the termed 'Yug Nirman Yojana'. Thus the words 'Yug Nirman Movement' has been borrowed from this sense. A movement which has spread all over India and in 80 other countries, it may definitely have some reformatory/ transformative impact on individual, family and community. There are more than 80 million followers all around, having 2400 regional centers and 50,000 local centers, and it is said that more than 15 million people have left bad habits following behavioural practices included in its reform programme. This vast social phenomenon has not yet been studied by sociologists. Therefore, there is a need to study such a socio-religious reform movement which has spread so wide.

In the substantive issues of study of the social movements, sociologists (e.g. Oommen, 1990; Shah, 1990, 2002; Gore, 1989; Rao, 1979 etc.) have suggested to focus upon the emergence/ origin, leadership, ideology, organization, aims and objectives and consequences (impact) of the social movements whereas the sociologists like M.S.A.Rao(1979:1), T.K.Oommen (1990:108), S.K.Sharma(1985:16)etc also focus their studies on the relationships of ideology with social movement. A review of select literature on socio-religious-reform movements also suggest these aspects. In the light of the above mentioned substantive frame-work, the present paper focuses on, "What are the aims-objectives and ideology of a religious reformatory movement"? It aims to know the changes to be brought in and how, i.e. ideals, aims, methods, programmes, means, and their religious base. Ideology means the dominant ideas which determine the change in the society, and these ideas are manifested in the aims, objectives and methods of a movement. The method or programme of the movement under study is reflected in hundred points as mentioned by the founder as the mission of the movement.

Methodology

For exploring the leadership of the movement, largely secondary sources have been used. The documents in various forms, available at the central office and other centers of the organization, have been specially consulted and facts described in these documents have also been supplemented and verified thorough interviewing knowledgeable persons available at the birthplace of the founder and at the headquarters of the organization.

Ideology

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 perused 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 reform. It interprets the basic values in concentered 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 of the founder and objectives of the movement, we may locate the basic roots of his ideas in the ideology based on the ideas of ancient Indian Rishis like- Vishvamisra, Vyas, Patanjali, Parashuram, Charak, Yagyavalkya, Narada, Jamadagni, Aryabhatta, Pippalade 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.

It is believed that 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 Vishvamisra Rishi and to establish Siddhapitha Gayatri Tirtha; to write books and eighteen volumes of Pragy Puran in the tradition of Vyas; 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 yagyopathy 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 Aryabhatta; to build up Pragy Sansthan at different places in Shankaracharya tradition; to promote all round health with the help of proper dieting according to Pippalada traditions and to convene Pragy Sammelams (Seminars) from place to place for educating the masses according to Soot- Shounik tradition. Gurudev also indicated the outline of establishing Brahmarshi 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’ at the local level and the headquarters 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 (Acharya, 1984c).

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 (Acharya, 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. One of the methods, the Gayatri Yagya provides to the participants 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) (Acharya, 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 'Devetva' in men and 'descent of the heaven on the earth'. The foundation of 'Devetva' means that man should live a life of saint and for this purpose, according to him, three processes are necessary - Upasana, Sadhana, Aradhana¹ (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 or to remember God. After analyzing 'Upasana', Pt. Shriram Sharma has stated that there are many ways 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).

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, cardamon 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 befooled 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 simply 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' (Disciplined life), which involves harnessing the capacity 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 use 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' (Social service) 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. Jivan-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" (Archarya, 2001: 76).

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"² (Acharya, 1984a).

According to Pt. 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' (pious 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. Statemen 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, Bhudanis of Vinoba, Parivrajaks of Buddha, to sacrifice everything for the sake of noble cause. The armies of Pragma- Putras (devotee volunteers) are playing the role of monkeys of Hanuman" (Acharya, 2001: 124).

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.
9. Promoting universal peace and cultural harmony.
10. Making religion more rational and approachable to Youth (www.gayaripariwar.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

1. Having supreme faith in the omnipresence and equitable justice of God we take a pledge to follow His disciplines in life.
2. Considering body as the abode of God we pledge to preserve health by observing self-discipline and orderliness in life.
3. 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.
4. We shall always exercise discipline in personal and social behaviour, expenditure, time and thinking.
5. We shall always consider ourselves an inseparable part of the society and will seek our interest in the interest of all.
6. We shall abide by moral codes, refrain from taboos, follow the duties of a citizen and have faith in the welfare of society.
7. We shall consider sagacity, honesty, responsibility and courage as essential constituents of our life.
8. We shall continue to make effort for creation of an environment promoting mutual goodwill, cleanliness, modesty and civility.
9. We shall prefer to welcome failures while abiding by ethical codes rather than success obtained by unfair means.
10. 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 under privileged 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 aspects of society for the welfare of humanity and to fulfill the two main ideals of the 'Yug Nirman Movement'.

- (i) Establishment of Devetva 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

A. Healthy Physique

Twenty points have been laid under the healthy body programme, which are divided into two parts: Individual effort and collective efforts. 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.

B. Healthy Mind / Pure Soul

In this programme there are twenty points, which are divided into two parts: Abolish illiteracy and increase religiosity 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 schools for elderly people; 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.

YUG NIRMAN YOJANA : 100-POINTS PROGRAMME		
A. HEALTHY PHYSIQUE		
1. INDIVIDUAL EFFORTS 1. Two times meals, rest drinks 4. Discard the habit of taste 7. Eat food which is cooked by boiling 10. Practice restraint rigorously	2. Chew thoroughly 5. Use fruits - vegetables more 8. Hygiene is essential for good health (home, cloths, body, etc.)	3. Not to eat excessively 6. Abandon sweets and fried foods 9. Live in open and fresh air
2. COLLECTIVE EFFORTS 11. Production of vegetables- fruits 14. Remove surrounding dirt 17. Weekly fast 20. Knowledge of Naturopathy	12. Improvement in methods of cooking 15. Keep away from alcohol-drugs 18. Prohibition of big feasts and leaving over food after eating	13. Upgrade selection of right food 16. Exercise, Surya namaskar, and their training. 19. Restrict number of children

B. HEALTHY MIND/ PURE SOUL		
1. ABOLISH ILLITERACY 21. Increases education, abolish illiteracy people 26. New schools through help of people 27. Evening schools 30. Boost an interest for education 2. INCREASE OF RELIGIOUSITY 31. Firmly believe in the existence of God 34. Message of festivals - ceremonies 37. Temples should be the centers for awakening of people 40. Revival of Vanprasthashram (reconstructive noble activities during retirement)	22. Literate person's wife should also be literate 24. Arrangement for the educating elderly women 28. All educated people should educate others 32. Practice of continuous and regular study 35. Celebration of birthday 38. Establishments of Gyan Mandirs of Yug Nirman	23. Arrangement for the schools for elderly 25. Consecration along with education 29. Libraries and reading rooms. 33. Lead a life of virtue 36. Strict practice of devout austerity 39. Sadhu-Brahmin should fulfill their duties
C. CIVILISED SOCIETY		
1. Health Construction of Civil Society		
41. Joint Family 44. Children and their responsibilities 47. To abide by moral duties voluptuousness	42. Meetings in family for discussions 45. Praise for righteous actions 48. Unity and cooperation	43. Study of righteous actions 46. Rapport for gentlemanliness 49. Renounce miserliness and 50. Honor the hard work
2. UPROOTING EVIL TRADITIONS		
51. Pure form of caste system 54. Reprisal against vulgarity Mismatch marriages 59. Waste of money in ornaments	52. No discrimination against lower caste 55. Stop over - expenditures in marriages 57. Criticize begging 60. End the tradition of ghosts and sacrifice	53. No discrimination against women 56. Prohibition of Child - marriages and 58. Worthlessness of posthumous feast .
3. DIGNITARIES SHOULD DO THIS		
61. Requests to writers and journalists 64. Expansion of translation work 67. Yug Nirman Press	62. New editors of Yug Sahitya 65. Necessity of leaflets- handouts 68. Writing and discrimination of poems	63. Publication in every languages 66. Well organized series of publications
4. UTILIZATION OF ART		
69. Facility for learning music 72. Organization exhibitions 75. Development of art of oration	70. Alliance of singers 73. Acting and Drama 76. Technological mediums of Music - tape - recorder, record player, projector, etc	71. Organization and use of drawing 74. Drama, mono acting and dances
5. TRY TO INCREASE RIGHTEOUS SENTIMENTS		
77. Interest in service Sun Therapy, Tulsi Therapy, Naturopathy, Homeopathy, Free allopathic eye treatment etc. 80. Conference - seminars 83. Writing ideal aphorisms	78. Training for scout, NCC 81. Education camps for Navratri 84. Short local education slogans	79. 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 82. Religious campaigning by walk 85. Ordered training for method of revival
6. POLITICS AND HONESTY		
86. Public awakening through medium of Gita 89. Strictness against criminals 92. Honest Officers	87. Voting and voter 90. Level of education system 93. Reduction in fiscal unbalance	88. Straight forward inexpensive and easy work 91. Inexpensive, swift and simple justice
7. SPIRITUAL BACKGROUND OF YUG NIRMAN		
94 Religious pursuits of Gayatri 97. Self-commitment and righteous commitment 100. Preparation for intellectual revolution	95. Necessity of Yagya 98. Tradition of ceaseless donations	96. Giving time for public welfare 99. Voluntary service by truthful aides

Source: (Acharya, 1998: 7.1-7.25)

¹ Pt. Shriram Sharma delivered this lecture on 21st April 1984 at Shantikunj Haridwar, published in a souvenir of Ashwamedh Yagya, Lucknow held on Oct. 1993.

² The speech delivered by Pt. Shriram Sharma on 21st April 1984 and published in a souvenir of Ashwamedh Yagya of Lucknow, Oct. 1993 on page 35.

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 into 7 heads: Healthy construction of civil society, uprooting evil tradition, dignitaries should do this, utilization of arts, try to increase righteous sentiments, politics and honesty, spiritual background of Yug Nirman.

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 most of the 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, Free 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,

6. Politics and Honesty

Public awakening through medium of Gita; Voting and voter; Straight forward 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'

The spiritual aspects of the movement are seen to be consisted in 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 (Acharya, 1998:7.1-7.25).

Conclusion

All ideas, aims-objectives, programmes are influenced directly or indirectly by the religious ideology formulated by the founder for the revival of Rishi tradition. The roots of his ideas are located in the ideology of ancient Indian Rishis. The aims entailed the founder to give a three-tier

formula for the development of national character i.e. individual, family and community formation. He gave hundred-point programme for the multidimensional development of the society. To fulfill the two main ideals- to establish the foundation of 'Devetva' in man and to descent of heaven on the earth- he divided his 100 points programmes into three parts as three main targets-healthy physique, healthy mind/pure soul and civilized society. To fulfill his two ideals, he has also suggested three methods-Upasana, Sadhana, Aradhana.

Several authors (Oommen: 1972, Gore: 1989, Omvedt: 1973 etc.) state that aims of the socio-religious-reform movement appear to solve the social problems, to revolt against the social evils, upliftment of the women's social status, better use of religion for the individual and social progress and the socio-economic religious development of the individual and welfare of human being. Most of the reformative movements had a few aims to solve and a few social problems. But the aims and objectives of 'Yug Nirman Movement' appear to be different and vast as it focuses on all aspects of life of individual and collectivity. In this sense it is a different and more comprehensive movement and it does not focus on revolt against the existing order but peaceful transformation at the ideological level.

Chart-1

'Yug Nirman Movement' For Social Reformation at a Glance

Ideals	Establishment the foundation of 'Devetva' in Men; Descent of the heaven, on the earth
Aims	Individual formation; Family formation and Society formation
Methods	Upasana; Sadhana and Aradhana
Programmes	100 points programme; Healthy Physique; Healthy mind/ Pure soul and Civilized Society
Means	Revolution of thoughts, through: Intellectual revolution; Moral revolution and Social revolution
Religious Base	To perform Yagya and meditation-recitation of Gayatri
Emergence	For the revival of the ideology of Rishi Tradition.

Notes:

¹ Pt. Shriram Sharma delivered this lecturer on 21st April 1984 at Shantikunj Hardwar, published in a souvenir of Ashwamedh Yagya, Lucknow held on Oct. 1993.

² The speech delivered by Pt. Shriram Sharma on 21st April 1984 and published in a souvenir of Ashwamedh Yagya of Lucknow, Oct. 1993 on page 35.

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