



## IDEOLOGY OF A SOCIAL REFORM MOVEMENT: A STUDY OF 'YUG NIRMAN MOVEMENT' IN INDIA

Alok Kumar\*

J. K. Pundir\*\*

---

**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).*

---

\*Associate Professor, Department of Sociology, C.C.S. University, Meerut, U.P.

\*\*Professor, Department of Sociology, C.C.S. University, Meerut, U.P.



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 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. 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.

(Mc Kee, James B., 1969: 440-441)

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.

## **THE PROBLEM**

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 concentered 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 reformative/ 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.Oomman (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.

### **OBJECTIVE OF THE STUDY**

In the light of the above mentioned substantive frame-work This paper focuses on, "What are the aims-objectives and ideology of a religious reformative 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 concreted 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- Vishvamitra, 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 Vishvamitra 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-Aranyakas 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 Sansthanas 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' 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 (Archarya, 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 (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. 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, Aradhana<sup>1</sup> (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

---

<sup>1</sup> 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.



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"<sup>2</sup> (Acharya, 1984a).

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

---

<sup>2</sup> 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.



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 Pragya- Putras (devotee volunteers) are playing the role of monkeys of Hanuman" (Acharya, 2001: 124)

### ➤ Objectives of Yug Nirman Movement

With the above understanding the following objectives of the movement have been outlined.

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](http://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

### **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 by 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.



## ANNEXURE-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  
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.

## ANNEXURE-2

### 100-POINTS PROGRAMME

	<b>A. HEALTHY PHYSIQUE</b>				
	<b>1. INDIVIDUAL EFFORTS</b>	38	Establishments of Gyan Mandirs of Yug Nirman	75	Development of art of oration
1	Two times meals, rest drinks	39	Sadhu-Brahmin should fulfill their duties	76	Technological mediums of Music - tape - recorder, record player, projector, etc
2	Chew thoroughly	40	Revival of Vanprasthashram (reconstructive noble activities during retirement)		<b>5. TRY TO INCREASE RIGHTEOUS SENTIMENTS</b>
3	Not to eat excessively		<b>C. CIVILISED SOCIETY</b>	77	Interest in service Sun Therapy, Tulsi Therapy, Naturopathy, Homeopathy, Free allopathic eye treatment etc.
			<b>1. HEALTH CONSTRUCTION OF CIVIL SOCIETY</b>	78	Training for scout, NCC
4	Discard the habit of taste	41	Joint Family	79	Better utilization of appliances for public use
5	Use fruits - vegetables more	42	Meetings in family for discussions		Big pans, refreshments
6	Abandon sweets and fried foods	43	Study of righteous actions		Mat, bedding
7	Eat food which is cooked by boiling	44	Children and their responsibilities		lantern
8	Hygiene is essential for good health (home, cloths, body, etc.)	45	Praise for righteous actions		
9	Live in open and fresh air	46	Rapport for gentlemanliness		Materials for decoration
10	Practice restraint rigorously	47	To abide by moral duties		Pulley and rope,
	<b>2. COLLECTIVE EFFORTS</b>	48	Unity and cooperation		Sewing machine,



11	Production of vegetables- fruits	49	Renounce miserliness and voluptuousness		Honest and useful shop
12	Improvement in methods of cooking.	50	Honor the hard work	80	Conference - seminars
13	Upgrade selection of right food		<b>2. UPROOTING EVIL TRADITIONS</b>	81	Education camps for Navratri
14	Remove surrounding dirt	51	Pure form of caste system	82	Religious campaigning by walk
15	Keep away from alcohol-drugs	52	No discrimination against lower caste	83	Writing ideal aphorisms
16	Exercise, Surya namaskar, and their training.	53	No discrimination against women	84	Short local education slogans
17	Weekly fast	54	Reprisal against vulgarity	85	Ordered training for method of revival
18	Prohibition of big feasts and leaving over food after eating	55	Stop over - expenditures in marriages		<b>6. POLITICS AND HONESTY</b>
19	Restrict number of children	56	Prohibition of Child - marriages and Mismatch marriages	86	Public awakening through medium of Gita
20	Knowledge of Naturopathy <b>B. HEALTHY MIND/ PURE SOUL</b> <b>1. ABOLISH ILLITERACY</b>	57	Criticize begging	87	Voting and voter
21	Increases education, abolish illiteracy	58	Worthlessness of posthumous feast	88	Straight forward inexpensive and easy work
22	Literate person's wife should also be literate	59	Waste of money in ornaments	89	Strictness against criminals
23	Arrangement for the schools for elderly people	60	End the tradition of ghosts and sacrifice	90	Level of education system
24	Arrangement for the educating elderly women.		<b>3. DIGNITARIES SHOULD DO THIS</b>	91	Inexpensive, swift and simple justice
25	Consecration along with education	61	Requests to writers and journalists	92	Honest Officers
26	New schools through help of people	62	New editors of Yug Sahitya	93	Reduction in fiscal unbalance
27	Evening schools	63	Publication in every languages		<b>7. SPIRITUAL BACKGROUND OF YUG NIRMAN</b>
28	All educated people should educate others	64	Expansion of translation work	94	Religious pursuits of Gayatri
29	Libraries and reading rooms	65	Necessity of leaflets- handouts	95	Necessity of Yagya
30	Boost an interest for education <b>2. INCREASE OF RELIGIOUSITY</b>	66	Well organized series of publications	96	Giving time for public welfare
31	Firmly believe in the existence of God.	67	Yug Nirman Press	97	Self-commitment and righteous commitment
32	Practice of continuous and regular study	68	Writing and discrimination of poems	98	Tradition of ceaseless donations
33	Lead a life of virtue		<b>4. UTILIZATION OF ART</b>	99	Voluntary service by truthful aides
34	Message of festivals - ceremonies	69	Facility for learning music	10	Preparation for intellectual revolution
35	Celebration of birthday	70	Alliance of singers	0	
36	Strict practice of devout austerity	71	Organization and use of drawing		
37	Temples should be the centers for awakening of people	72	Organization exhibitions		
		73	Acting and Drama		
		74	Drama, mono acting and dances		

(Acharya, 1998: 7.1-7.25)



## REFERENCES

Bali, Arun P.

1979: "Organisation of the Virasaiva Movement: An Analysis in the Sect-Church Frame Work", in M.S.A. Rao (ed.) **Social Movements in India Vol.2, Sectarian, Tribal and Women's Movements**, New Delhi, Monohar Publication, pp: 17-51

Bhatt, Gauri Shankar

1990: "Social and Historical Role of Raja Ram Mohan Roy", in Rajeshwar Prasad (ed.) **Social Reform**, Agra, Y.K. Publishers, pp: 136-143

Gore, M.S.

1989: **Non-Bramhan Movement In Maharashtra**, New Delhi, Segment Book Distributors  
Makee, James B.

1969: **Introduction to Sociology**, New York, Holt, Rinehort and Winston Inc.

Omvedt, Gail

1973: "The Satyashodhok Samaj and Peasant Agitation", **Economic and Political Weekly**, Vol. 8, No. 44, pp: 1971-1982

Oommen, T.K.

1972: **Charisma, Stability and Change: An Analysis of Bhoodan-Gramdan Movement in India**, New Delhi, Thomson Press (India) Limited

1990: **Protest and Change: Studies in Social Movements**, New Delhi, Sage

Parvathama, C.

1977: "Religion and Social Change: A Study of Tradition and Change in Virasaivism, in M.N. Srinivas (ed.) **Dimensions of Social Change in India**, California, Berkelay University Press, pp: 243-252

Pimpley, P.N. and Sharma, Satish K.

1990: "Arya Samaj and the Untouchables in Punjab", in Rajeshwar Prasad, (ed.) **Social Reform**, Agra, Y.K. Publishers, pp: 169-188

Rao, M.S.A.

1979: "Introduction" in M.S.A. Rao (ed.) **Social Movements in India (Vol.2), Sectarian, Tribal and Women Movements**, New Delhi, Manohar Prakashan, pp: X-XXIV.

Shah, Vimal P. et.al.



1998: "Swadhyaya: Social Change Through Spirituality", in M.L. Dantwala et al (eds.)  
**Social Change Through Voluntary Action**, New Delhi, Sage Publication, pp: 57-73

Sharma, Satish K.

1985: **Social Movements and Social Change**, Delhi, B.R. Publishing Corporation

Shah, Ghanshyam

1990: **Social Movements in India: A Review of the Literature**, New Delhi, Sage

2002: **Social Movements and the State**, New Delhi, Sage Publications

Venugopal, C.N.

1977: "Factor of Anti-Pollution in the Ideology of Lingayat Movement", **Sociological  
Bulletin**, Vol. 26, No. 2, pp: 227-239

#### References Related to 'Yug Nirman Movement'

Acharya, Shriram Sharma

1990: **Yug Ki Mang: Pratibha Parishkar, Vol. 1**, Hardwar, Yug Chatna Prakashan

1978: "Vasanti Huk, Umang Aur Ullas Yadi Aa Jay Jevan Ma", (lecture delivered at  
Shantikunj on Vasant Parva- 12th Feb, 1978), in Pranav Pandya (ed.) **Guruvar Ki  
Dharohar**, Vol. 1, (1995), Mathura, Yug Nirman Yojana, pp: 20-28

1980 b: "Sadhana, Sawadhyay, Sanyam and Seva", (lecture delivered on 13<sup>th</sup> June 1980),  
in Pranav Pandya (ed.) **Guruvar Ki Dharohar**, Vol. 1, (1995), Mathura, Yug Nirman  
Yojana, pp: 152-160

1980 c: "Yug Manisha Jaga To Kranti Ho", (lecture delivered on 25th June 1980), in  
Pranav Pandya (ed.) **Guruvar Ki Dharohar**, Vol. 1, (1995), Mathura, Yug Nirman  
Yojana, pp: 103-110

1983: "Hamari Shvam Ki Gayatri Upasana Kaisai Fali?" (lecture delivered at Shantikunj  
on 20<sup>th</sup> June 1983), in Pranav Pandya (ed.) **Guruvar Ki Dharohar**, Vol. 1, (1995),  
Mathura, Yug Nirman Yojana, pp: 111-120

1984 a: "Paranormal Powers Through Upasana-Sadhana and Aradhana", (lecture  
delivered at Shantikunj on 21st April, 1984), in T.N. Sahay (ed.) Souvenir  
Ashwamedh Yagya, Lucknow, (1993), Lucknow, pp: 34-38

1984 b: "Sanjivini Vidhya: Jevan Jena Ki Kala", (lecture delivered at Shantikunj on 22th  
April, 1984), in Pranav Pandya (ed.) **Guruvar Ki Dharohar**, Vol. 1, (1995), Mathura,  
Yug Nirman Yojana, pp: 89-95



- 1984 c: "Sadhana Sa Siddhi", (lecture delivered on 30th April 1984), in Pranav Pandya (ed.) **Guruvar Ki Dharohar**, Vol. 1, (1995), Mathura, Yug Nirman Yojana, pp: 145-151
- 1986 a: **Hamari Vasiyat Aur Virasat**, Mathura, Gayatri Tapobhumi
- 1986 b: "Shusmikara Ke Bad Ka Atihasik Vasant", (lecture delivered on Vasant Parva of 1986), in Pranav Pandya (ed.) **Guruvar Ki Dharohar**, Vol. 1, (1995), Mathura, Yug Nirman Yojana, pp: 36-46
- 1998: **Yug Nirman Yojana: Darshan, Sawarup and Karyakram**, Mathura, Akhand Jyoti Sansthan
- 1993: **Vigyan Avam Adhyatm Ka Samanvit Swarup**, Mathura, Yug Nirman Yojana
- 2001: **My Life: Its legacy and Message**, Hardwar, Shantikunj

#### Other References

- 1993: **Souvenir of Ashwamedh Yagya Lucknow**, held at Lucknow, U.P., 27-30 October
- 1995: **Souvenir of Ashwamedh Yagya Anwalkheda, Agra**, held at Anwalkheda-Agra, U.P., 3-7 Nov
- 1996: **Jyoti Punj (Souvenir of Ashwamedh Yagya Mantreal, Canada)**, held at Mantreal, Canada, 26-28 July
- **Gayatri Tirth Shantikunj Aur Uski Uplabidhyan**, Hardwar, Shantikunj
  - **2008: [www.gayatripariwar.org](http://www.gayatripariwar.org)**
  - **2008: [www.dsvv.org](http://www.dsvv.org)**

#### Books written by the founder of the movement, which are not directly referred in text but consulted

Acharya, Shri Ram Sharma

- 1964: **Hamari Yug Nirman Yojana**, Mathura, Yug Nirman Press
- 1992: **Shiksha Hi Nahe Vidhya Bhe**, Mathura, Yug Nirman Press
- 1992: **Sarthak Avam Samarga Shiksha ka Swarup**, Mathura, Yug Nirman Press
- 1993: **Manusya Ki Durbhudhi Aur Bhavi Vinash**, Mathura, Yug Nirman Press
- 1993: **Gyan Yog, Karam Yog, Bhakti Yog**, Mathura, Yug Nirman Press
- 1993: **Gayatri Ka Vegyanik Adhar**, Mathura, Yug Nirman Press
- 1993: **Ake Samanantar Shiksha Tantra**, Mathura, Yug Nirman Press
- 1984: **Naitik Shiksha**, (Vol. 1), Mathura, Yug Nirman Press



- 1994: **Naitik Shiksha**, (Vol. 2), Mathura, Yug Nirman Press
- 1994: **Naitik Shiksha**, (Vol. 3), Mathura, Yug Nirman Press
- 1997: **Vastavik Adhayatm Kya Hai**, Akhand Jyoti, (Jan) Vol. 2, p:1
- 1993: **Jeevan Devta Ki Sadhna- Aradhana**, Mathura, Yug Nirman Press
- 1993: **Nari Utthan Ke Samasya Avam Samadhan**, Mathura, Yug Nirman Press.
- 1993: **Manaviya Kaya Kitne Vilachan Kitne Adhabhut**, Mathura, Yug Nirman Press
- 1993: **Samaj Nirman Ke Kuch Shasvat Sidhant**, Mathura, Yug Nirman Press
- 1995: **Yug Drashta ka Jivan Darshan**, Mathura, Akhand Jyoti Sansthan
- 1995: **Yug Parivartan Kaise Aur Kab**, Mathura, Akhand Jyoti Sansthan
- 1995: **Samaj Ka Merudand-Sashakta Parivartantra**, Mathura, Akhand Jyoti Sansthan
- 1995: **Manushaya Mein Devetva Ka Uday**, Mathura, Akhand Jyoti Sansthan
- 1995: **Rashtra Samarth Aur Sashakta Kaise Bane**, Mathura, Akhand Jyoti Sansthan
- 1995: **Samajik, Naitik, Baoddhik Kranti Kaise**, Mathura, Akhand Jyoti Sansthan

#### **Other Magazines**

- **Akhand Jyoti** (Monthly Magazine), Mathura, Akhand Jyoti Sansthan
- **Yug Nirman Yojana** (Monthly Magazine), Mathura, Gayatri Tapobhumi
- **Pragya Abhiyan** (Quarterly Magazine), Hardwar, Shantikunj