

## Yoga, Vedanta and Modern Society

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The quintessence of this message is to educate the process of incorporating the tools of Yoga and the spirit of Vedantic wisdom, for the well-being of the modern society.

The term 'Yoga' etymologically denotes union and, contextually, it has different meanings. Here, we have to apply the meaning of Yoga 'as an exercise of incessant endeavour to stabilize the precision of the physical body, mind and intellect, enabling the final goal, spiritual union'.

Vedanta refers to the concluding portions of scriptures, known as the Upanishads, which reveal the ultimate Reality, Brahman. It also elucidates the structure of varying introspective methods for realizing and reaching Brahman, in the forms of *Brahmavidyā*-s.

As a foundation for the exercises for mind control as well as spiritual advancement, they emphasize the principles of fundamental ethics.

Modern society represents the present trembling globe, with advancement on one hand and annihilation on the other. So there is an irreplaceable role and indispensable need of spiritual forces in implanting real and perennial peace and prosperity.

### The yoga systems

The Vedanta philosophy is systematized by Vedavyāsa in the form of aphorisms in which the Yoga school of Patanjali is discarded. Even though the exercises and practices mentioned in *Yogasutras* have reference and acceptance in the Upanishads (*Svet.* 2-8; *Ka.* 2-3-11), the Patanjali system's model and attainment of Brahman

is contradictory as per the interpreters of the *Vedanta-sutras*. (*Brahmasutras* 2-1-3)

In the most authentic *Bhagavad-Gītā*, one of the three canonical pillars of the scriptural lineage, Sri Krishna refers to various pathways for attainment such as action, knowledge and devotion, (*karma*, *jnāna* and *bhakti*) by the term 'Yoga'. The postures, breath control exercises and meditation base are all common.

In this context of discussion, we consider the taming and tuning exercises of yogic practices, common to the *Sutras*, the Upanishads and the *Gītā*, to develop an equilibrium of consummate balance, which capacitates the aspirant to attain the fourfold benefits of ethics, enlightenment, empowerment and emancipation, which are focused on Vedantic lore.

### Modern society

It is indeed a laborious trial to make the current society to fit into the systematic framework of Yoga-Vedanta because of various transparent reasons.

Firstly, there is a conspicuous decomposition in the value system. A continuous blow for several centuries by diversion, invasion and colonizations has destabilized the cultural and moral belief, yearning and pride of the society.

Secondly, on the pretext of binding through cross-cultural relations, the fusion has caused a radical diversion from our indigenous spirit.

Thirdly, a tireless and tense race for wealth, status and prominence has made the society to ignore anything else other than the

objects of their desire and dreams. The absorption of these ideals is not feasible with elements of nescience, negligence, disbelief and impatience, as effective impact of spiritual learning is verily based on belief and patience.

#### **Problems of the modern society**

In all the grown and growing entities, we see only one-sided and unlawful development, without bothering about compatibility and competence. In our country, alongside the affluent sectors, we see mass illiteracy, poverty and social evils. Again, while a number of countries are flourishing due to their advanced economy, most of the countries are suffering from insufficiency and insecurity. Education, instead of being a boon for energetic rejoicings has become a perfunctory task and burden. Lack of moral values and aimless race in ever-growing hazardous competition, fuelled by education without reforming ability, has resulted in clashes based on power and sentimental issues which have given rise to worldwide terrorism, silent and smart wars. Again, with blind sense of selection and overrun by undue emotional influences starting from self-governance up to the national governance has made in both environments, the rulers unworthy. In addition to all these perils, overexploitation of nature, and disharmonious and dangerous technologies have resulted in the colossal threat of global warming. It is packed with health hazards, life threats and other menaces.

#### **The power of mind**

The excellence of our system of thought is the scrutiny of predominance of the mind-force. The positive energy of the mind causes constructive results and the negative one is responsible for weakness and destruction. Though science has just begun the search and scrutiny of both the nature and influence of mind from various angles, the

research output, being prosaic, suffers from incompleteness and adversity.

Mind requires strength and swiftness and a control mechanism to pull the mind from pernicious fractures. Mind has various task forces. It has the power to withstand if properly used. This force gives one strong endurance to face opposition, compulsion and failures. This endurance is a primary support in ethical determination and the same with standing in its negative face becomes dogmatism, which hinders opportunities for refinement and curb the moral fear.

#### **The power of love**

Love is a very powerful positive force, which can solve most of the existing and upcoming problems, but the immature and corrupt mankind shuffling between craze and infatuation, can scarcely incubate the containers, transmitters and receptacles of genuine and dynamic love. Deficient love ends ephemerally and the absence of light of love creates darkness from which evolve the vindictive forms of neglect, hatred, conflict and hostility. The same love towards the lovable issues and also paves the way for a forceful rejection, which is also another mask of love by which the unhealthy forces are filtered out by a strong push.

#### **Power of augmentation and limitation**

The absence of the instinct of augmentation results in irresponsibility, laziness and impotency. Unorganized augmentation results in insatiable greed, misappropriation and exploitation. (*Ishopanishad: mā gridhah kasyasviddhanam*) Sturdy inner training will balance both and bring uplift and prosperity. Limitation breeds contentment and makes one charitable.

#### **Power of submission**

This is the most evolved state of mind. A tranquil mind automatically submits itself

to the tools and forms of righteousness. Unfortunately, this tool of submission cannot be sensed by the mundane beings, driven into deep gloom. It is a very powerful force in spiritual philosophy and also the simplest way of execution, by which keeping aside individual capability and incapability, knowledge and ignorance, one has to totally commit himself to a beneficial and powerful source—God.

The object of surrender ensures the refuge, pardon for his sins, characteristic stability and leads him to the way of light and liberation. It only can endorse security and success, though it is always misconceived as an act of blindness, slavery and cowardice. Inferior coercive submission is obvious in the forms of suppression and slavery. Another despicable form of submission is being enslaved to sense gratification. The egoism hidden in everybody is one of the mind's manifestations which stimulates the body to act. Strong egoism which rules human mind makes the human nature non-submissive. The erring mind always craves for unconditional liberty and its arrogance designate pride and prestige as non-submission and being a recipient of submissions. In yester centuries, this arrogance mechanism was obliterated by instillation of deference, by demonstrative practices and ceremonial inculcations in family and learning atmosphere which manifested in the forms of politeness, modesty and service.

Submission triggers more spiritual strength. The same pliable submission to the worthy and the adorable has also got a volatile dimension, when it has to encounter the vehemence of immorality. The wrath of a placid and gracious mind is more violent than even the absolute violent mind. Even though total submission is a rare gift and cannot be immediately attained an initial spark of it will ensure an ascent towards a total all-accomplishing acquiescence.

### **Special observances**

It is very simple to enlist the qualities essential for a smooth life although none of these qualities is unknown to the civilized and matured members of the society. Only forceful practice of staunchness and stability is required for attaining them. Various prescriptions are given by scriptures for acquiring that force.

### **Cumulative imprints**

The Vedanta systems mention a perpetual life cycle with ceaseless work of earning and exhausting virtues and sins. According to this rule, each and everybody's character and life experiences will be wholly based on these imprints. Even though this rule appears to be rigid and binding, flexible provisions are also there for their release.

### **Samskāra-s (rites)**

*Samskāra-s* are various rites by which one is refined and promoted. At each and every step of a person's life, starting from conception till his funeral, all significant stages like birth, tonsure, feeding and marriage are all conducted by processes which mould the energy and ethical framework of the person and induce advanced benefits also. For example, the first feeding ceremony blesses the child with health, long life and intelligence.

### **Anushthāna-s (spiritual exercises)**

The first mentioned force is voluntary inheritance and the second one is organized by the responsible community and the present division deals with the exercises of an individual refined by *samskāra-s* by which he is promoted to the path of following the disciplinary commandments mentioned in the Upanishads and specified in the *yogashāstra* as *niyama-s* (which are purity, contentment, penance, scriptural study and divine attachment: *Yogasutras* 2-32). Both

*samskāra*-s and practices regulate spiritual stability and fortify one's determination to remain undiluted by divergent attacks.

#### **Applications of Yoga-Vedanta**

Yoga-Vedanta, as depicted earlier, refers to practical or applied philosophy. This design has the prowess to tackle any quandary, personal or global, and can successfully substitute or give and add life and value to any science and technology. The study of the nature, acquisition and application of this pattern is Theo-Dynamics.

#### **Physical fitness**

The major concern of the society is health problems that are growing fast along with science and technology. As an additive, we now see the drastic downfall of nutritional value and risk minimization in both availability and our food selection sources. That the body's energy assimilation and immunity mechanisms are also under deprivation has been already mentioned.

This situation has resulted in the emergence of a number of researches on Inner Energy Resources. Starting from a simple placebo mind effect up to psychic healing and surgery, tremendous experiments and experiences are pervading all parts of the globe.

Yogic life ensures energetic, disease-free life by nourishing the *ojas* (Homeostasis), which resists maladies and secretes its own energy medicine, if needed. Purity of thoughts, action, environment and food provides composite health, say the scriptures.

#### **Trouble-free society**

Starting from home to the world, we see frictions of different kinds at all levels. Lack of connection even with our neighbourhood and lack of convivial relations even between husband and wife are very common now. Though it is an everexisting disorder since the epic eras, it

has been horribly intensified in recent times. The sagacity to properly design one's general, limited, specific and personal relations has gone away from the society. This deficiency buds as simple misunderstanding and conflicts, but when these find shelter in malicious, strong and sensitive individuals bursts into extremism and terrorism. To avoid this destructive situation, the tendency should be crushed at the germination level of hatred itself, which emanates from emotional inconvenience.

Yoga nullifies the emotional disruption (*Yogasutras* 1-1) and brings family happiness and social harmony. Any person with that yogic grit will fill the minds of his co-denizens with the fragrance of positivity.

#### **Knowledge acquisition**

Knowledge is the power behind proper and successful action and education is the means of its acquirement. Our knowledge systems are intricate but still they claim that the art and fruit of learning are blissful. But, now, for most of the learners, study is a struggle, battle and even a form of punishment, instead of an exultant experience. New concepts and models emerge day by day eroding the relevance and need of past findings and more depth is brought through analytical studies, whereas on the learning side, the ability and mastery levels are stagnant and even going down. We can never comment upon innovative trials, when inceptive learning itself is in distress.

There is another extremity in the form of overfocused strain in research analysts and engrossed professionals. This unorganized zeal causes imbalance and consequential harm in physical, mental and even intellectual spheres. But spiritual exercises help us to overcome both the extremes and dispel hitches like concentration struggle, phobia and fading memory and also help the analysts to obtain more clarity, depth and precision in their pursuits.

### Resourceful life

The need for resources is wildly expanding and we are facing the crises in various forms like recession, degradation and depletion. However, Vedantic pathway will not encourage or support any and every chosen way of living steered by limited vision and lavish wishes. It has its own inbuilt and pre-determined lifestyle which is obligatory and reasonably modifiable. Material sources gain the grade of wealth only when they are coupled with humility and service and contribute to peace.

Psycho-Plutology deals with the responding instincts of human mind at the time of gain, greed, loss, utility, abundance, charity and distribution of wealth. Vedanta, by contrast, mentions greater wealth forms to be achieved and also lists colossal losses of real wealth that we never know or mind because we are immersed in dry wealth. Wealth should be purified, sanctified and multiplied by honesty, help and hard work respectively.

### Psychic powers

Paranormal powers are the skills with which the rules of space, time, nature, process and effect are all surpassed. The third chapter of the *Yogasutra-s* exclusively deals with their kinds and attainment procedures. Patanjali mentions the possibility of accomplishing these skills by birth, herbal influence, chanting, austerity and deep concentration. (*Yogasutra-s* 4-1) There are several such skills like levitation, psycho kinesis, remote viewing, and exo-physical and exo-territorial travels. Even there are some incredible records about a person with electric flow in his body and one who can bend hard things by his vision. But atheists and rationalists dump all these records into the litter bin of nature, myth and tricks, so to say.

The *shāstras* point out two types of power acquisition. The first type is acquired

by one who specifically seeks such skills for pride or domination. The second one spontaneously emerges in the venture of spiritual upgradation. It should not be accentuated by contenders of higher goals. Patanjali remarks that these powers are covetable from the worldly angle but hurdles in the way of realization.(3-38)

Those who have the plans and undergo trials for such attainment are very limited and the gain is also risky. Yet, those who are curious to know about the truth or verity of such powers, they are free to test their existence.

### Liberation

Things beyond our control prove that we are not the masters and even in moments of triumph, it is the blessing of the destiny, the highest sanctioning authority. Our wishful try-outs are often blocked by unforeseen factors. People want to crush the barricades to taste uninterrupted joy and when they can do that they feel that is liberation. The Vedantic view, however, aims at securing eternal release as it considers the mundane hurdles perpetual and inevitable due to the attributes of *deha* (body) and *desha* (world), which are degradable and perishable. As nobody can understand or aspire to attain outright liberation, the ladder of *dhyāna* (meditation) endows us with the power to organize interim liberation, leading us to the ultimate aim of life. These are powers of scrupulous selection, diligent execution, facing the hurdles, courageous hope, even in failure, revival of status, and gradual inquisitiveness about the final salvation. These are some of the unique abilities of spiritual achievement.

### Sacrifice

The ideology and methodology described in this message have been referred to and elaborated in so many speeches and writings. We also have inspiring models who lived and are living with us. But the

levels of their reach and social response have indicated the necessary influence of a strong force known as sacrifice.

Sacrifice is often mistakenly described as life relinquishment. But discarding parasitic elements like avarice, fear and intolerance for a sustainable life is also sacrifice. In medical treatment, we abide by the doctor's advice which we dislike and leave abruptly which we love the most. This is because of the desire or attachment that we have to our body, for it serves as a device for fulfilling our pleasure projects. But the problems and suffering out of such enjoyments are also tangible.

By contrast, attachment for an intangible soul and its accompanying ardour could be felt only by a higher form of realization. Vedanta confers that position by which one tends to attune oneself to the spiritual prescription. Good association (*satsanga*), incessant thinking (*anusmarana*) and dynamism (*udvega*) gradually bring this transformation.

The momentary determination which occasionally springs in most of us will culminate into a strong ability amidst internal and external protests and once when the innate spiritual bliss is rejoiced, the same act for which we had fear and had to struggle before will be very casual and jubilant.

#### **Society and practical problems**

So far as purity is concerned, food also has a role to play along with other factors. According to the Upanishads, all efforts to attain purity are supported by the nature of food. (*āhāra shuddhau sattva shuddhi: Chāndogyopanishad*). However, purity of food does not depend upon the quality of ingredients. The nature of the ingredients in stimulating the modes of passion and ignorance has been elaborated in traditional nutrition sciences. Apart from non-vegetarian food, stale and over-spicy food are also prohibited by the scriptures.

Proper food facilitates and supports proper thinking. In spite of many people embracing vegetarianism for health and spiritual reasons, there are advocates of pure mind theory. They consider that a pure mind is enough and the nature of the food intake is immaterial.

The scriptures nevertheless enumerate many subtle impurities which are not believed by modern society. The current attitude is that the existing life model is so complex that following any of these rules is impractical.

Greed has been now renamed need. Luxury has recently attained the status of necessity. Even dual earning, overtime and part-time, and working abroad for earning more has failed to tame the expanding desires.

Having crossed a long way in this danger drive, it is too late to teach the lesson of contentment, except to a few ascetics and semi-ascetic householders. The already insecure people can only imagine contentment as a pseudonym of stagnation and paucity.

If the Yoga-Vedanta system wholly denies development and confers a detached life, the system will never be attractive and if the same leads to mere prosperity without any benefit or control, it is not productive.

There are both principal contentment and personal contentment. The first is the contentment of a person of renunciation and the second is limitation of personal possession for a social entity. Any more growth deposit, apart from fulfilling his personal needs and his progeny, should be contributed to the welfare of his associates, co-inhabitants and the state.

Bringing the mind and its desire force under our control is the supermost technology of the world. A well-equipped person can even move to the extent of taming others by his radiance and training others by his brilliance.

*Yogasutra*-s say that penance purifies

and even grants special powers to the performer (2-43). Penance or regular meditation raises our capability, makes our mind compassionate and sharpens the intellect. Moreover, regular study of the scriptures charges the mind and creates a gradual assimilation of the concepts as well as practices that manure self-determination. The practical problem of the study of scriptures is that it demands lot of time. Most of us, therefore, do not opt for intensive studies. Rather, we prefer to go to the priests or astrologers.

Without attachment to God, all other virtues will be fruitless. So Vedanta concludes that God is the goal of virtuous life.

However, though mushroom growth of temples and celebrations appears to indicate the speedy expansion of the devotional cult, it is not actually so. In the absence of any qualitative improvement we can see only emotion, avarice, fear, sin and evasive grounds behind them. We must know that the replacement of a spiritual and intellectual emotion in the place of a marginal one is real and advanced spiritual status. Non-violence, truth, non-appropriation, restraint and greedlessness are given as *yama-s* or the constraints. But now, growth, wealth and status are attained only by sacrificing the above-mentioned qualities. But we can see that such growth is unstable and dirty as it infects other cardinal resources of a person or the system as a whole.

Anything that is in regular and focused practice enables a person to obtain benefits at the time of need and emergency. Worship is a regular and unconditional duty that involves love and gratitude to God and such a worshipper's prayer will obviously be fruitful. But now routine worship is not there or it exists only in the form of dry rituals or a strong demand. All the grievances of life have become the reminder of an element known as God.

Celibacy and chastity are facing the

threat of extinction. They are considered to be the baseless chains to stifle the liberal society or a free man.

Ancient science believed in restraining the pleasure instincts like taste and held that this restraint is a very essential base of any achievement. The students were therefore kept under strict supervision in a congenial atmosphere. As a result, they grew in will power and prudence. They could cope with any diverting force. But, before accomplishing sagacity, the modern youth is exposed to a harmful environment that exploits the weaker minds which are swept away by the lures of hedonism, modernity, fashion and status.

Infertility is today a major challenge, which is growing day by day. The corrupt mind and also nutritional and environmental disorders are intensifying the problem. Observation of celibacy not only provides a simple fertility but a fertile fertility (*Yogasutra-s* 2-38). Progeny is a common gift to all species but a perfect and productive offspring is possible only through austerity and self-control. Such a necessity is not felt by modern man. Even in common health problems, lack of control has brought down the multi-level immunity of the generation and pitifully, the degradation ratio is constantly increasing.

#### Critical survey

The frameworks of Yoga and Vedanta have been deciphered, designed and directed by seers and sages whose methods and purpose of living were totally different from ours. Their energy and intelligence levels were also extremely high. The question is: How the unqualified modern society can implement their ideal vision? Or, how far a primitive and obsolete pattern of life will suit the modern, pluralistic society?

The answer is that our ancestors were embodiments of foresight, insight and magnanimity. They considered not only the

status of the renunciates but they also offered suitable way outs for the aspirants of valour, knowledge and wealth, so that there could be integrity and harmony in the society. They also meticulously foresaw the ethical, bio and eco degradation rates of the forthcoming era and devised appropriate solutions.

Each system of our land exhaustively caters for all kinds of aspirants, from the weak beginner to the really learned. Their teachings are simplified by scholars through their explanatory works and further simplified and customized by proficient preachers. There is a common pattern and network, which is immutable, irrespective of any level of change and advancements due to time or technical factors and our system is based on that universal eternal reality.

The question is: Is God an essential part of these systems? And the answer is, God is an infinite reservoir of energy. No individual, collective and technical methods can bring the effect of a divine hyper-link. In fact, these efforts are all inspired and materialized only by a divine will. (*asanneva sa bhavati. . . , brahmavitāpnoti param: Tai.Up.; nityah anityānām: Katha.Up.*) Not following the codes of life is disobedience to God and following them without divine love is dishonesty. The purpose of life and standard life in the form of liberation are Divine bestowals. (*tvameva viditvā: Svet.Up.*) So, divine affiliation and affection is a must for uninterrupted operations.

According to Natural Lead Theory, the perfect tools for attaining salubrity and peace should automatically lead one to the pursuit of the Divine. Likewise, Divine pursuit and service naturally leads to the practices or even directly to their qualities and benefits without strain. But we do not see such lead commonly, for it requires potential urge from the practitioners and vibrant induction from the preceptors. The above-mentioned systems demand abundant atten-

tion, patience and hard work. Indubitably, it will take more than a century to create the desired impact on the human race because mega transformations in society take their own time. Evolutions, civilizations, revolutions and transformations, all have first crawled, had a slow and steadfast growth and then marched onto the mount of triumph.

### **Bring the change**

Insufficiency, failure, insecurity and need for change, and tradition, enthusiasm, hope and experience drive mankind to follow a higher pathway. Moreover, to overpower filthy entanglements, the effective way is to attach ourselves to a higher plane. (*Yogasutra-s 2-33*)

### **Radiation**

Mere teaching and preaching works will influence only those people who have forceful curiosity and belief. Generally, any form of such communications through discourses or seminars have evinced only poor or inadequate impact because the reflection on the message is peripheral, ephemeral and optional. Peripheral reaction just brings the comfort or solace of outline understanding which has no significant productivity. Ephemeral reaction brings momentary realization and joy which extinguishes at the time of need and practice. The optional status creates contrary choices in real life opportunities, where there is no spiritual courage necessitating the ethical axis, which naturally carries away the person to incongruous orbits. The only potent tool to overcome these defects and to enable a robust transmission and reception, is divine radiation. It is a gift of Divine will, activated by ardent practice of guidelines, maturity of pre-birth drills, or it is totally unconditional.

Between a radiant emitter and an equivalent receptacle, there should be bilateral suitability. And then that will raise the synergy levels profusely. If the master is ex-

tremely effulgent, he can inspire even the weak and cure prevaricated, sceptic and antagonistic minds. Even if there is an average master or a simple source of reference or communication, that source energizes an ignited and brilliant mind. So this radiation dynasty should start the campaign and conquer the present scenario. Any other substitute will be just a consolation.

#### **Problems with present forms of systems**

We are seeing a remarkable increase in the number of temples, festival crowds, mushrooming institutions for studies and training in Yoga and Vedanta, both in India and abroad. But if we consider the real value impact of this growth, it is still negligible because of the following reasons:

1) Mere learning due to attraction, craze and interest cannot confirm true involvement.

2) Without minding the valuable base for begetting qualities like sacrifice and service, mere instructions culled out from Vedanta to manage life, corporate administration and governance are absurd and ineffective. Vedanta teaching methodology is different from teaching languages or history and it is indeed even different from teaching or learning empirical sciences. Now Vedanta is in colleges and universities for study and intensive and comparative research. So a distinct eco-status should be employed for Vedantic realization.

3) An incomplete approach to a complete system will not bring any solid benefit. This stream of Yoga is practised by most of the people for gaining youth, energy and general health and mostly for therapeutic use without having recourse to the basic disciplines of *yama* and *niyama* and also with least concern about mind perfection. Even lot of meditation maniacs without trying to change their attitude and environment response are fervently hoping to accomplish relaxation, peace and emotional balance.

4) As a method of simple and wider access, effective and rigorous exercises which are vital are totally neglected.

5) The epithet 'Yogāchārya' now only refers to mere technicians and trainers in postures, breath control and concentration exercises and neither abstention from sensual errors nor observance of self-restraint are stressed.

6) Even among the inquisitive learners, many depend upon mere books, pictures, TV channels and mass demos and start practising 'Yoga'!

7) Most of the learners practise only at the time of classes and group trainings. Their journey, therefore, is intermittent.

8) Even after learning a little which they consider adequate, immediately they start unguided drills and they also open centres for training others.

9) Most of those, who are in the clutches of these premature practitioners, report many side-effects. For example, the *prānāyāma* practitioners suffer from sinusitis and, dust, food, and smoke allergies and those who practise meditation suffer from cervical spondylitis and back pain.

Lot of people practise Yoga through tradition. Suitable configuration of inherence naturally links the person with noble ideal and divine practices. But along with this, there are also some other interesting factors. For instance, tradition will always submerge because of new arrivals and when new things become old, old things will re-emerge with new elegance and this rule is evidently seen in the popularity of Yoga craze and a value hike for products with labels such as 'nature', 'organic', 'āyurveda' and 'tradition'.

Westerners too have a strong fascination for Indian culture and knowledge systems and when they imitate, immediately there comes a huge response from Indian society. Where there is mass attraction, it allures more people to imitate and imbibe. Moreover, those who are exhausted after

manifold spiritual and non-spiritual trials, see and find solace and solution in Yoga and Vedanta methods.

So, to sense the level of erudition and mystic ability, there must be considerable awareness about the system in the society.

When we feel proud of our cult getting universal recognition and repute, we have to also admit that in the process of propagation and commercialization one thing is inescapable. And that is quality deterioration which will trivialize or defame the system. So vigilance should also be kept when any system grows rapidly.

### Methods

Among the various methods for establishing concrete knowledge and systematic practice, mention may be made of *Niyati*, *Bodhana*, *Nirupana*, *Pradarshana* and *Ākarshana*.

● *Niyati*—To frame rules either by elders, institutional heads and Government.

● *Bodhana*—By simple and soul stirring explanations and exemplifications to the earnest and sincere.

● *Nirupana*—By proof through scientific and experience records, for sowing and deepening the belief of seekers.

● *Pradarshana*—Performance of the learned and elders to inspire the surroundings, which automatically will be imitated by others.

● *Ākarshana*—Using attractive methods like media, publications, advertising, presentation and exhibition for propagation.

### Projects

The focal point should be the children from the age group of seven. Before the attack and advent of the bi-ended weapons by name exposure and discretion, they

should be brought under ethical custodianship.

● Our scriptures emphasize pre-conception, conception and pregnancy periods as the most impressionable stages of a child for subtle inculcation of values.

● The latecomers like youths, householders, housewives and professionals have to bring cogitative innocence and moral courage and compensate their insufficiency through urge, sturdy determination, and tireless practice.

● Even meditation has the power to detect, mitigate and nullify disasters like terrorism and global warming. Organized group meditations should be systematized by peace lovers and more advanced research should be undertaken for studying and evaluating the impact of meditation on persons and surroundings.

● On the basis of their tremendous impact and in view of the pressing need for today's society and considering worship methodologies as electives, Yoga and Vedanta must be proclaimed as standard texts for life-technology. A detailed report on their need and greatness should be submitted by experts and analysts to the policy-makers and power-seekers.

● Schools should include them in the curriculum. Private institutions and NGOs should also coordinate for bringing special training for athletes, artistes, administrators, military and police forces and even therapeutic training in hospitals.

● Critical training with duly designed approach should be made available for addicts, prisoners and unruly elements.

Let once again our noble land take the global leadership by its benevolent dominance, which only can guide and save the globe from catastrophe. ■

\* This article is based on the edited text of Surrendra Paul Lecture Professor Chaturvedi delivered at the Institute on 20 December 2008. S. A. R. P. V. Chaturvedi is an eminent Vedic scholar associated with Sri Ramanuja Mission Trust, Chennai.