

Vedic Pedagogical Approaches to Address Youth Challenges in Nepal

A Dissertation for the Degree of Doctor of Philosophy in Education

Submitted to

Tribhuvan University, Faculty of Education

Doctor of Philosophy

May 9, 2026

By

Sharada Dhakal Poudel

T. U. Registration No. 19481-85

Prof. Damodar Jnawali, PhD

Supervisor

Abstract

As a teacher I figured out number of problems with school youths. Are there solutions of these problems in the Vedic literatures? This curiosity led me to undertake this study targeting the 13–24 years' youths. The present study aims to explore their problems under *Taapatraya* framework i.e. *Aadhibhautic* (physical), *Aadhidaiwic* (mental) and *Aadhyaatmic* (spiritual) and find out the pedagogical solutions under *mantra*, *stotra*, *satsang* (counseling) and rituals along with music and sound therapy. The progression moves from identification to exploration to application to institutionalization from diagnosis through prescription to implementation.

A qualitative exploratory research design was adopted, in which I used observation, interviews, focus group discussions, and narrative-based case studies. Youth problems in Nepal were interpreted in relation to broader regional and global contexts through document analysis of Vedic texts and contemporary research literature. The study also identified practical applications of Vedic pedagogies including sound therapy (mantra, music, and satsang), yajna (homa) therapy, integrated Aayurvedic and yogic interventions, mudraa therapy, and school-based mindfulness practices.

Findings indicate that Vedic pedagogical practices stimulate physiological responses such as increased Gamma-Amino Butyric Acid (GABA) and melatonin, which reduce stress hormones like cortisol, resulting in improved emotional stability, reduced anxiety and depression. Interpretation of data is aligned with sociological, psychological, inter-generational, and youth representation theories. The research proposes a Nature-Based Education System (NBES) and emphasizes the need for teacher re-orientation and curriculum integration to harmonize Vedic wisdom with

modern education. NBES is the central original contribution of this dissertation. It is not a replacement for modern education but an integration. These six components are philosophical foundation, therapeutic practices, pedagogy and mentor ship, experiential and nature activities, community engagement and selfless service(seva) and assessment and policy integration. The study concludes that Vedic approaches offer sustainable and culturally grounded pathways to address contemporary youth challenges. Rather than addressing symptoms alone, it creates supportive environments for genuine, sustainable youth well-being grounded in Nepal's cultural context.

.....

Sharada Dhakal Poudel

शोध सारांश

शिक्षकको रूपमा कार्य गर्दा मैले विद्यालयस्तरका युवाहरूमा विभिन्न प्रकारका समस्याहरू देखेँ । के यस्ता समस्याहरूको समाधान वैदिक साहित्यमा पाइन्छ ? यही जिज्ञासाले १३-२४ वर्ष उमेर समूहका युवाहरूलाई लक्षित गरी यो अध्ययन गर्न प्रेरित गर्‍यो । प्रस्तुत अध्ययनको उद्देश्य तापत्रयको अवधारणा अन्तर्गत युवाहरूका समस्याहरूको अन्वेषण गर्नु हो, जसमा आधिभौतिक (शारीरिक), आधिदैविक (मानसिक) र आध्यात्मिक (आत्मिक) पक्ष समावेश छन् । साथै मन्त्र, स्तोत्र, सत्संग (परामर्श), धार्मिक अनुष्ठान, संगीत तथा ध्वनि उपचारमार्फत् शैक्षिक समाधानहरू खोज्नु पनि यस अध्ययनको उद्देश्य हो । अध्ययनको प्रक्रिया समस्या पहिचानदेखि अन्वेषण, प्रयोग र संस्थागतकरणसम्म निदान, उपचार सुझाव तथा कार्यान्वयनको चरणमा अगाडि बढेको छ ।

यस अध्ययनमा गुणात्मक अन्वेषणात्मक अनुसन्धान ढाँचा अपनाइएको छ । अवलोकन, अन्तर्वार्ता, समूह केन्द्रित छलफल तथा कथामूलक केस अध्ययनजस्ता उपकरणहरूको प्रयोग गरिएको छ । नेपालका युवाहरूका समस्याहरूलाई वैदिक ग्रन्थहरू तथा समकालीन अनुसन्धान साहित्यको दस्तावेज विश्लेषणमार्फत् क्षेत्रीय तथा विश्वव्यापी सन्दर्भसँग सम्बन्धित गरी व्याख्या गरिएको छ । अध्ययनले ध्वनि उपचार (मन्त्र, संगीत तथा सत्संग), यज्ञ (होम) उपचार, एकीकृत आयुर्वेदिक तथा योगिक अभ्यास, मुद्रा उपचार तथा विद्यालय-आधारित सजगता (Mindfulness) अभ्यासजस्ता वैदिक शैक्षिक पद्धतिहरूको व्यावहारिक प्रयोगलाई पनि पहिचान र विस्तृत रूपमा विश्लेषण गरेको छ ।

अध्ययनका निष्कर्षहरूले वैदिक शैक्षिक अभ्यासहरूले Gamma-Amino Butyric Acid (GABA) तथा मेलाटोनिनजस्ता जैविक तत्वहरूको वृद्धि गराई कोर्टिसोलजस्ता तनाव हर्मोनलाई कम गर्ने देखाएका छन्, जसले भावनात्मक स्थिरता वृद्धि गरी तनाव, चिन्ता तथा

अवसादलाई कम गर्न सहयोग पुऱ्याउँछ । तथ्याङ्कको व्याख्या समाजशास्त्रीय, मनोवैज्ञानिक, अन्तरपुस्तीय तथा युवा प्रतिनिधित्वसम्बन्धी सिद्धान्तहरूसँग सम्बन्धित गरी गरिएको छ । अनुसन्धानले प्रकृति आधारित शिक्षा पद्धति (Nature-Based Education System: NBES) को प्रस्ताव प्रस्तुत गर्दै शिक्षक पुनःअभिमुखीकरण तथा पाठ्यक्रम समायोजन मार्फत् वैदिक ज्ञान र आधुनिक शिक्षाबीच समन्वय आवश्यक रहेकोमा जोड दिएको छ । NBES यस शोधप्रबन्धको मौलिक योगदान हो । यो आधुनिक शिक्षाको विकल्प नभई एक समन्वित शैक्षिक दृष्टिकोण हो । यसका छ मुख्य घटकहरू दार्शनिक आधार, उपचारात्मक अभ्यास, शिक्षाशास्त्र तथा मार्गदर्शन, अनुभवात्मक प्रकृति-आधारित गतिविधि, सामुदायिक सहभागिता तथा सेवा, र मूल्याङ्कन तथा नीतिगत समायोजन हुन् ।

अध्ययनले निष्कर्ष निकालेको छ कि वैदिक दृष्टिकोणहरूले समकालीन युवा चुनौती समाधानका लागि दिगो तथा सांस्कृतिक रूपमा आधारित मार्ग प्रदान गर्छन् । यसले केवल समस्याका लक्षणहरू मात्र सम्बोधन नगरी नेपालको सांस्कृतिक परिवेशमा आधारित वास्तविक तथा दिगो युवा कल्याणका लागि सहयोगी वातावरण सिर्जना गर्दछ ।

.....

शारदा ढकाल पौडेल

Copyright

© Sharada Dhakal Poudel

2026

All rights reserved

Declaration

I, hereby, declare that this dissertation has not been submitted for candidature of any other degree.

.....

Sharada Dhakal Poudel

Recommendation Letter

It is recommended that Sharada Dhakal Poudel has carried out research entitled "**Vedic Pedagogical Approaches to Address Youth Challenges in Nepal**" for the award of degree of Doctor of Philosophy (PhD) in Education under my supervision. To my knowledge, this work has not been submitted to other universities for any other degree. She has fulfilled all the requirements laid down by Faculty of Education, Tribhuvan University, Kathmandu for the submission of dissertation for the award of PhD degree.

Therefore, I have recommended the dissertation for final evaluation and acceptance by the Research Committee.

.....

Prof. Damodar Jnawali, Ph.D.

Dissertation Supervisor

Former-Head, Central Department of Education

T.U., Kirtipur

Date: May 05, 2026 (2083-01-22 B.S.)

Approval Letter

The dissertation entitled "**Vedic Pedagogical Approaches to Address Youth Challenges in Nepal**" submitted by Sharada Dhakal Poudel for the degree of Doctor of Philosophy (PhD) in Education has been approved.

.....
 Prof. Bed Raj Acharya, PhD
 The Dean and Chair
 Research Committee, Faculty of Education
 Tribhuvan University, Kathmandu, Nepal

May 09, 2026
 (2083-01-26 B.S.)

.....
 Prof. Damodar Jnawali, PhD
 Ex-Head, Central Department of Education
 Tribhuvan University, Kathmandu, Nepal

May 09, 2026
 (2083-01-26 B.S.)

.....
 Prof. Mohan Kharel, PhD
 External Examiner
 Central Department of Bio-technology
 Tribhuvan University, Kathmandu, Nepal

May 09, 2026
 (2083-01-26 B.S.)

.....
 Assoc. Prof. Rabindra Shiwakoti, PhD
 Director
 Graduate School of Education
 Tribhuvan University,
 Kirtipur, Kathmandu, Nepal

May 09, 2026
 (2083-01-26 B.S.)

Acknowledgments

I would like to give great thanks to remember here so many people who have given their valuable efforts and time to accomplish this research. At first, I would like to give great thanks to my research supervisor Prof. Dr. Damodar Jnawali, to whom I am especially indebted for his consistency, continuous guideline, support and encouragement throughout the development of this dissertation. My gratitude goes to Prof. Dr. Bed Raj Acharya, Dean, Faculty of Education, Tribhuvan University Chairperson, Research Committee, Assoc. Prof. Dr. Abatar Subedi (Assistant Dean), Prof. Dr. Basudev Kafle, Prof. Dr. Bhimsen Devkota, Prof. Dr. Ramesh Adhikari, Prof. Dr. Peshal Khanal, Assoc. Prof. Dr. Rajendra Kunwar, Assoc. Prof. Dr. Gopal Prashad Pandey and Assoc. Prof. Dr. Rabindra Shiwakoti for their scholarly contribution, guidance, feedback and support to the study.

Secondly, Prof. Dr. Bidya Nath Koirala and Prof. Dr. Krishna Chandra Sharma, who were my internal research motivators as well as mentors of this dissertation, I have really indebted their great support and inspiration to accomplish this study. I acknowledge external examiners Prof. Dr. Mohan Kharel and Prof. Dr. Deepa Mehata (Banaras Hindu University, India) for their wonderful scholarly contribution and constructive feedback to accomplish this Journey. I'm also thankful to Prof. Dr. Bal Mukunda Bhandari for expert language editing with given appropriate guidance.

Likewise, I would like to remember to give great thank to the team of scholars as Prof. Dr. Amodhavardhan Koudinyayan, Assoc. Prof. Dr. Jeevan Adhikari (Nepal Sanskrit University), Prof. Dr. Narayan Gautam, Prof. Dr. Dinesh Raj Panta, Prof. Dr. Nirmal Mani Adhikari, Assoc. Prof. Dr. Govindasaran Sharma Upadhyaya, Dr. Hari Prashad Pokharel, Dr. Chandramani Khanal, Dr. Guru Prasad Subedi late Tilak Prasad

Luitel who gave me the proper Vedic inputs for validation of this dissertation. Especially I would like to remember most to late Tilak Prasad Luitel for his consistent support and contribution. Other scholars like Mr. Sudarshan Simkhada and Mr. Madhav Prasad Lamichhane helped me in various ways to undertake this study. Likewise, my research participants of various schools and colleges and respective teachers and head teachers are well regarded for their valuable efforts. I always remember their contribution.

At last, I am very much thankful to my family members who prepared favorable environment for my research. My husband Mr. Krishna Prasad Dhakal, Sanskrit scholar as well as Yoga Instructor helped me whenever I sought his help, my daughters Rashmi, Smriti and Yukti always supported me as good friends to accomplish this study. Finally, I would like to thank to Resunga Computer Service, Kirtipur, Kathmandu for its technical support and help.

.....

Sharada Dhakal Poudel

Abbreviations

AASSREC	Association of Asian Social Science Research Councils
AIDS	Acquired Immune Deficiency Syndrome
ALMP	Active Labor Market Policies
BAI	Beck Anxiety Inventory
BDI	Beck Depression Inventory
BHU	Banaras Hindu University
BP	Blood Pressure
CAM	Complementary and Alternative Medicine
CBS	Central Bureau of Statistics
CBT	Cognitive Behavioral Therapy
CGISS	Clinical Global Impression Severity Scale
CM	Cyclic Meditation
CVD	Cardiovascular Diseases
CWIN	Child Workers in Nepal
DLST	Digit Letter Substitution Task
DM	Diabetes Mellitus
ESCAP	Economic and Social Commission for Asia and the Pacific of the United Nations
FFMQ	Fine Faces Mindfulness Questionnaire
GABA	Gamma-Amino Butyric Acid
GDP	Gross Domestic Product
GAC	Global Affairs Commentary
HIV	Human Immune Deficiency Virus
ILO	International Labor Organization

IQ	Intelligence Quotient
IRD	Insulin Resistance Disorders
IYY	International Year of Youth
KY	Kundalini Yoga
MBM	Mantra-Based Meditation
MBSR	Mindfulness-Based Stress Reduction
MDG	Millennium Development Goal
MVVT	Maharishi Vedic Vibration Technology
NASA	National Aeronautics and Space Administration
NBES	Nature- Based Education System
NEET	Not in Education, Employment,or Training
NCCAM	National Center for Complementary and Alternative Medicine
OCD	Obsessive-Compulsive Disorder
PACS	Penn Alchol Craving Scale
RCTs	Randomized Controlled Trials
SAI	State-trait Anxiety Inventory
SASSV	Social Adjustment Scale Self- report Version
SCSSF	Self- Compassion Scale Short Form
SDGs	Sustainable Development Goals
SLC	School Level Certificate
SLCT	Six-Letter Cancellation Task
SR	Supine Rest
TNH	The New Humanitarian
TWB	The World Bank
UN DESA	United Nations Department of Economic and Social Affairs

UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Cultural and Scientific Organization
UNFPA	United Nations Family Planning Association
UNO	United Nations Organization
UNESCAP	United Nations Economic and Social Commission for Asia and the Pacific
WEF	World Economic Forum
WHO	World Health Organization
YWG	Youth Working Group

Table of Contents

	Page No.
Abstract	ii
शोध सारांश	iv
Copyright	vi
Declaration	vii
Recommendation Letter	viii
Approval Letter	ix
Acknowledgments	x
Abbreviations	xii
Table of Contents	xv
List of Tables	xxii
List of Figures	xxiii
Chapter I : Introduction	1
Context	1
Youth in Definitions	1
Youth Problems	3
Youths' Needs	6
Vedic Approach: Taapatraya	7
Vedic Pedagogy	9
Rationale	15
Aims and Research Questions of the Study	22
Delimitation	22
Organization to the Dissertation	23

Chapter II : Review of Literature and Conceptual Framework	29
Problems of Youth	29
Measures	32
Youth Unemployment	35
Problems of Youth in Nepal	36
Strength of Youth	37
Youth Prospects in Nepal	39
National Conference on School Youths' Voice	41
Theoretical Base	42
Vedic Literature	55
Vedas	55
Vedic Approach of Taapatraya	59
Yoga and Mudraa Therapy	61
Integrated Aayurvedic and Vedic Therapeutic Framework	67
Mantra as Healing	72
<i>Aum (ॐ) Mantra..</i>	72
<i>Gaayatri Mantra as Healing.</i>	79
Innovation as Healing	81
Yoga as Healing	82
Music as Healing	88
Chanting (Recitation) as Healing	90
Attaining Super Consciousness as Healing	92
Knowing as Healing	94
Activation of Energy Point as Healing	95
Pooja / Yajna as Healing	97

Agnihotra Yajna	98
Activating Pineal Gland as Healing	102
Changing the Material Mind to Spiritual Mind for Healing Purpose	103
Shifting from Aparaa to Paraavidyaa as Healing	105
Changing Lifestyle as Healing	106
Changing Food Habit as Healing	107
Satsang as Healing	110
Gaps in Literature	112
Conceptual (Working) Model	112
Chapter III : Methodology	117
Research Design	117
Data Generation Process	118
Data Verification from Experts and Scholars	118
Trust Building	119
Tools	121
Observation	122
Interviews	122
Focus Group Discussion	124
Participation in Youth Seminar	125
Observation of a Vedic Model School	125
Document Analysis	126
Treatment through Yoga Therapy	127
Data Analysis and Interpretation	127
The Field and Participants	128
Philosophical Base	130

Ethical and Aesthetic Value	134
Theoretical Framework	135
Data Authentication	137
Chapter IV : Diagnosis of the Problems of Youth in the Field Condition	139
Problems of Youth in Asia	139
Problems of Youth beyond Asia	142
Problems of Youth in Nepal	144
Problem between Public and Private Schools	146
Problems by Age Groups	147
Source, Cause, and Effect of Problems on Youth	148
Classification of Youth Problem under Taapatraya	150
<i>Taapatraya</i> on Vedic Literature	152
Theoretical Bases of The Problems	157
Chapter V : Vedic Approach in the Field Condition to Address the Problems of Youth	160
Vedic Literature	160
Mantras the Understanding	162
Mantra as Problem Shooter	163
Aumkar (ॐकार) Mantra as Problem Shooter	164
Tantra as Problem Shooter	167
Chakra Activation as Problem Shooter	168
Yajna as Problem Shooter	169
Belief on the Law of Karma as Problem Shooter	170
Classification of Youth Problems Through <i>Taapatrya</i> Model	171
Mantra to Release Aadhibhautic Taapa	171

Ways to Release Aadhidaiwic Taapa	174
Ways to release Aadhyaatmic Taapa	177
Chapter VI : Field Problems and Vedic Solution	181
Cases of Youth Problems (<i>Taapas</i>)	181
The Case of Drug User Youth	181
Literature on Drug Use	184
The Second Case of Stress, Anxiety with Impairment	188
Literature on Stress and Anxiety	191
The Third Case of Depression	193
Literature on Depression	194
Vedic Knowledge for the Treatment of <i>Taapas</i>	195
Parents' Treatment	196
Change on Parents' Behavior	199
Parents' Education Programme (Parenting)	200
Peers' Treatment	202
Peer to Peer Programme	204
Teachers' Treatment	206
Psychotherapy (Psycho-counselor's Treatment)	210
Medical Treatment	211
Long Term Treatment: Pedagogic Way	217
Vedic Pedagogy to Liberate Youths' Problems	217
Sound Therapy	218
Oral Recitation (Kanthagrikaran).	218
Recitation of Mantra.	220
Music Therapy.	222

Satsang Therapy.	223
Yajna Therapy	225
Yoga Therapy	226
<i>Mudraa</i> Therapy	228
Panchakarma Therapy	230
Game Therapy	232
Tantra Therapy	233
Connection of Vedic Wisdom to the Modern Science	234
Chapter VII : Findings and Discussion	238
Findings	238
Problems of Youth	238
Causes, Sources, and Effects	240
Discussion	241
Vedic Approaches	244
Philosophical Base for Youth	244
Discussion	246
Vedic Pedagogy	250
Discussion	253
Chapter VIII : Conclusions and Implications	260
Summary of the Study	260
Conclusive Understanding	260
Implications	267
Areas for Further Research	274
Reflection	275

References	276
Appendices	294
Appendix A. Schematic chart for data generation	294
Appendix B. Questionnaire for participants	295
Appendix C. Interview guideline questionnaire for case study	296
Appendix D. Guideline questionnaire for Focus Group Discussion (FGD)	297
Appendix E. Guideline questionnaire for experts	298
Appendix F. Categorization of youth problems(<i>Taapas</i>) by age group and gender	299
Appendix G. Ways to address youth problems through Yoga Intervention	300
Appendix H. 64 <i>kala</i> of Gurukula system of education	305
Appendix I. Some applicable <i>mantras</i> for sound therapy	308
Appendix J. Daily Yoga Practice Schedule - Time 2 hrs	318
Appendix K. Glossary section	323
Appendix-L. : Vedic educational approaches and pedagogies	329

List of Tables

	Page No.
Table 1: Risk Factors and their Effects Exposed to Youth	31
Table 2: Strategies for Mitigating Youth Problems	33
Table 3: Youth Position in Theories	43
Table 4: Taapatraya-Based Lifestyle Dimensions for Understanding and Addressing Youth Problems	70
Table 5: Participants' Profile	129
Table 6: Ontological, Epistemological, Methodological and Axio-logical Base of the Research	132
Table 7: Research on Youth Problems	140
Table 8: Problems of Male and Female Youths	145
Table 9: Problem between Public and Private Schools	146
Table 10: Problems by Age Groups	147
Table 11: Problems between Rural and Urban Areas	148
Table 12: Taapatraya	153
Table 13: Literature based Classified Framework to accommodate Youth Problems	156
Table 14: Mantra to address Aadhibhautic Taapa	172
Table 15: Aadhidaiwic Taapas and Solution	175
Table 16: Aadhyaatmic Problems and Solution	178
Table 17: Management of Depression through Vedic Approach	213

List of Figures

	Page No.
Figure 1: Karmic Dimension in Lifestyle (Vedic System) for Addressing Youth Well-being	71
Figure 2: Conceptual Model for Addressing Youth Problems	113
Figure 3: Operational Definitions	115
Figure 4: Problems under Taapatrya	126
Figure 5: Theoretical Framework of the Study	136
Figure 6: Asian Youth Problem in the Form of Tree	142
Figure 7: Youth's Problems beyond Asia	143
Figure 8: Source, Cause and Effect	149
Figure 9: Taapas of the Youths	151
Figure 10: Worried Youth	152
Figure 11: Vedic Solution of Youth's Problems	196
Figure 13: Pedagogues to Overcome Problems through Vedic Ways	251
Figure 14: Mitigating Youth Problem through Vedic Approach	263
Figure 15: Pedagogical Implication	270

Chapter I

Introduction

Context

Youths are significant groups of people in Nepal for two reasons. First, they hold about 50% of the country's population (Central Bureau of Statistics [CBS], 2021). There are 1.2 billion young people aged 15 to 24 years, accounting for 16 per cent of the global population. Now, they are facing several problems including the impacts of climate change, unemployment, poverty, gender inequality, conflict, and migration (United Nations Organization [UNO], 2019). Second, they are the creator and change agent of the society.

According to human development psychology, youths are categorized with respect to puberty, adolescence and early adulthood as a result to various age gaps (Hurluck, 2002). Puberty (13 to 15 yrs) means the age of human-hood. It refers to the physical rather than the behavioral changes which occur when the individual becomes sexually mature and can produce offspring.

Adolescence (16 to 18) refers to growth into maturity which includes physical, mental, emotional, and social maturity. Early adulthood is the longest life span of human which simply means "grown to full size and strength" or those that have completed their growth and are ready to assume their role of responsibility in the society with other adults (Hurluck, 2002).

Youth in Definitions

There are different definitions of youth. They vary from context to context and country to country. The first definition goes along with the universal acceptance that classifies youths into three groups' viz., 10-15(puberty), 15-24(adolescence), or 10-

35(early adulthood) years (Association of Asian Social Science Research Councils [AASSREC], 2005).

The second definition of the youths comes out of World Health Organization which says, young people are those between 10-24 years of age (WHO, 2021). The third definition emerges out of the country context. For example, people between 16 to 40 years are considered as youth in Nepal (Youth's policy of Nepal, 2071 BS) which complies with United Nations Economic and Social Commission for Asia and the Pacific(UNESCAP), 2003 and United Nations as the International Year of Youth (IYY), 1985. This population holds 42% in Nepal (CBS, 2021).

But for this study, I have defined youth as the people between ages 13 to 24 which covers a wide range of experiences and transitions that includes an early phase (between ages 10 and 14), a middle phase (between 15 and 20), and a later phase (between 21 and 24).

The population distribution of youth (10- 24yrs) in 2025 was shared by 25% of the whole population of the world (UNFPA, 2025). It varies on the basis of regions and locations. It was estimated to be 19% in developed region and 29% among-st developing region in 2006 A.D., which would slightly decrease by 17% and 25% in 2025 respectively. Likewise it was shared within the regions of Africa, Asia, North America, Latin America, and Oceania by 33%, 28%, 21%, 28%, 19%, 8% respectively, and would also undergo slight changes in 2025 by 32%, 22%, 19%, 24%, 16% and 20% respectively (WHO,2025). In the context of Nepal, the data estimates indicate that approximately 29–30% of Nepal's population falls within the 10–24 age group, representing about 8.7 million young people(UNFPA, 2025). This demographic group constitutes a critical resource for the country's social and

economic development which has one of the largest cohorts of adolescents and youth in its history.

The current global population statistics under the age of 25 is 1.2 billion in the world today (United Nations Department of Economic and Social Affairs [UN DESA], 2005). Among this rate, over 200 million youths are living in poverty, 130 million illiterate, 88 million unemployed, and 10 million living with HIV/AIDS. Therefore, the immediate urge to investing in young people today is obvious. However, world leaders must also commit themselves to ensure the well-being of the next generation; since today's children will be the youth of 2030-the year targeted for the achievement of many of the Sustainable Development Goals (SDGs) (UNFPA,2025).

Youth Problems

Youths of all ages have their problems. Some of the familiar problems of these youths include a higher incidence of unemployment, restlessness, alienation, smoking, frustration, depression, crime, suicide, drug abuse, Human Immune Deficiency Virus (HIV) and Acquired Immune Deficiency Syndrome (AIDS) (Association of Asian Social Science Research Councils [AASSREC], 1988, 2005; WHO,2025). Globally, about 1 in 7 (14.3%) adolescents aged 10–19 experience a mental disorder, and suicide is the third leading cause of death among those aged 15–29 (WHO,2025).These problems differ in industrialized countries and industrializing countries.

In industrializing countries due to high rate of illiteracy, unemployment, vulnerability to crimes, poverty, diseases and exploitation; different levels of problems were observed to whereas the developed countries have other types of problems. The exposure to proper educational facilities has not only provided them

with skills and information, but it has also raised their expectations and facilitates the expression of demands (AASSREC, 1988 and 2005; WHO, 2025). Although the level of industrialization, Gross Domestic Product (GDP) and per capita income in industrialized countries are higher in comparison with those of the least industrialized countries (WHO, 2025). Interestingly the problems faced by the youth seem to be the problems faced by youth in both types of nations.

According to above discussion, the youth as defined by the United Nations as individuals aged 15-24 years represent a demographic undergoing rapid physical, emotional, and social transitions (UNO, 2020). Globally, the youths face multidimensional challenges that impact their development, participation, and well-being. One of the most pressing issues is youth unemployment, with young people being three times more likely to be unemployed than adults. In 2024, an estimated 64.9 million young people aged 15–24 were unemployed, representing a youth unemployment rate of about 13.6% World Economic Forum (WEF, 2024). This instability contributes to stress, insecurity, marginalization, and long-term economic consequences. Mental health concerns including anxiety, depression, loneliness, and emotional distress are rising globally, intensified by digital pressures, climate uncertainty, and conflict exposure (WHO, 2025).

Social exclusion rooted in gender, ethnicity, geographic location, and disability continues to hinder equitable access to opportunities for many young people (United Nations, 2020; WEF, 2025). In addition, a significant proportion of youth face restricted access to quality education and vocational training, with many falling into the category of those not in education, employment, or training (NEET), a condition associated with long-term skill deficits and reduced economic productivity (Global Affairs Commentary[GAC], 2024). More than one-fifth (21.7%) of

individuals aged 15–24 were NEET in recent global estimates (Ibid). Youth continue to face disproportionate effects from labour market challenges, including higher unemployment and underemployment compared with adults (International Labour Organization [ILO], 2024).

Furthermore, migration—whether forced or voluntary—often results in displacement and cultural dislocation, exposing youth to challenges such as exploitation, family separation, and identity fragmentation (United Nations Development Programme [UNDP], 2018). At the same time, the expanding digital landscape presents emerging risks, including cyber bullying, misinformation, and technology addiction, which further complicate the overall well-being and development of young individuals (Oguine et al., 2025).

In the context of Nepal, the youths are officially defined as individuals aged 16–40 years under the National Youth Policy (United Nations Family Planning Association [UNFPA], n.d.). Nepalese youths experience many challenges similar to global youth but intensified by structural and political conditions. Nepali youths, comprising over 20% of the population, face persistent unemployment and social exclusion, contributing to civic unrest (The New Humanitarian (TNH), 2025). Youth unemployment and skills mismatch are among Nepal's most critical concerns, with unemployment rates among educated youth remaining disproportionately high due to limited job creation and inadequate training systems (Pulse, 2025; Chakravarty et al., 2020). This has fueled large-scale foreign labor migration, often resulting in risky employment, family separation, and psycho-social stress (UNDP, 2018). Youth also face mental health challenges, exacerbated by academic pressure, uncertainty regarding the future, internal conflict, skills gaps, limited opportunities, and migration pressures in addition to unemployment and weak support systems (UNICEF, 2021).

Digital-media addiction and exposure to negative online influences are rising issues, contributing to declining socialization and emotional instability (UNDP, 2018).

Social discrimination based on caste, ethnicity, gender, and geography continues to restrict equal rights and opportunities, especially among rural and marginalized groups (CBS, 2021). Collectively, these conditions create a landscape characterized by insecurity, instability, and the urgent need for trans-formative youth-centered policy interventions.

Youths' Needs

A national conference involving students from Grades 8 and 9 across 14 districts of Nepal was held, where participants collectively articulated a 13-point agenda, as documented in the literature (Kantipur, 2013, March 30). The students offered insightful and contextually relevant recommendations, including the introduction of occupation-based, skill-oriented education from Grade 8, the need for teachers to serve as role models, the provision of counseling on reproductive health and sex education, and the effective mobilization and participation of youth at all levels—from local governance to national policy making (Kantipur, 2013, March 30). Despite their constructive contributions, the participants expressed concerns regarding the lack of trust and recognition from the state, noting that their voices often remain unheard and marginalized. This experience highlighted not only the depth of awareness among these young individuals but also their capacity to provide thoughtful and practical guidance to decision-makers.

The latest youth movement in Nepal called Generation Z Movement (Gen-Z) represents one of the largest youth-led civic mobilizations in the country since the People's Movement that took place in 2006. It was sparked by the government's proposed social-media restrictions and TikTok ban, the protests quickly evolved into a

political campaign demanding transparency, employment reform, accountability, and digital freedom. Predominantly organized through online network such as Discord, X (formerly Twitter), and Telegram, this movement underscored the rise of digital activism and a politically conscious Generation Z seeking to redefine citizenship and governance in Nepal (Koirala, 2025; Livemint, 2025; Helvetas, 2025).

Vedic Approach: Taapatraya

The word Veda (वेद) has been derived from the verb *vid* (विद्) with a prefix *ghayan* (घञ्) which means spiritual emotion, action and result (Sanatan Sanstha, n.d.). The root of Sanskrit word '*Vid*' has many meanings like to know (God, soul, nature and mind), to be (one with God), to obtain (salvation), to consider (various relationships), to feel (oneness with God), to tell (glories of God), to dwell (into the mysteries of universe). From above discussion we come to know that the word Veda means spiritual knowledge, subject of knowledge or the means of acquiring knowledge.

Vedas are the most celebrated possessions of the civilization which reflect the growth and development of human thought and show a picture of the transformation of a *Prakrit* man into a Sanskritman (Kumar and Aristotle, 2013). *Prakrit* man means covering with three types of sufferings or pain (*Taapatraya*) with ignorance and *Sanskrit* man means purified or enlightened person who can free from three types of sufferings. The terms *Taapatraya* are three folded afflictions or pain derived from 'Sachchidanandarupaya Viswotpatyadihetave, *Taapatraya* vinashaya Shreekrishnaya vayam numah' (Shreemad Bhagavat Mahapuran, 1); *Hathayoga Pradipika* (1.10); and *Durgasaptasati* (12.8). These three folded afflictions are *Aadhibhautic*, *Aadhidaiwic* and *Aadhyaatmic*.

According to *Hathayoga Pradipika* (1.10), *Aadhibhautic* pain refers that nature continually tests the body which is caused by outer nature for instance diseases through imbalance of bacteria/virus, sometimes by accidents etc. Body related or physical pain is *Aadhibhautic*. *Aadhidaiwic* pain is brought by natural circumstances due to climatic and geological imbalance such as flood, drought, earth tremors, winds, storms etc. beyond the human control which affect the normal functioning of life and *Aadhyaatmic* pain is that which comes from living without realization of the inner being and it is essential so that we strive for a purer experience from our true identity (spirituality) (Muktibodhananda, 2004). According to this study, physical problems of youth are put in *Aadhibhautic*; mental problems are put in *Aadhidaiwic* and spiritual problems are kept under *Aadhyaatmic* like addiction, stress, anxiety and depression. In my understanding, the focus of Vedic education was on transformation of knowledge for eradication of sufferings.

The ultimate goal of education is to achieve revelation or *Brahman* from worldly three types of pain (*Aadhibhautic*, *Aadhidaiwic* and *Aadhyaatmic*) by detaching oneself from worldly matters and activities (Kumari, 2017). The main objective of education is the development of physical, moral and intellectual powers of man through *dharma*, *artha*, *kaama* for worldly affairs and *moksha* to achieve salvation. Much emphasis is laid on attention, concentration, yoga and mudraas. To achieve above goal of education, the learning process of teaching is through *srawana*, *manana* and *nididhyaasana*. *Srawana* means listening to the words or texts from the teacher or *Guru*; *manana* means internalization on the topic and *nididhyaasana* means meditation or practice through which truth is to be realized (Sharma, 2022). Vedic education is divided into two kinds of knowledge this worldly and other worldly (Kumari, 2017). This worldly education deals with the social aspect, whereas, the

other worldly education is related to intellectual pursuits for achieving salvation. In the ancient Gurukula education system, students had their education in a unique system called *Gurukulam*, where students had their education by living with their preceptors (Gurus) in forests far removed from cities, towns or villages.

Education was free of cost with confined to the upper castes which were either *Brahmins* or *Kshatriyas*, and to those who were *Brahmacharis* after ‘*Upanayana*’ ceremony (Kumari, 2017). *Brahmacharis* is one of the phases of four phases (ashram), which is the time set aside for learning and acquiring skills by following rules and regulations made by Gurus and prescribed duties. ‘*Upanayana*’ means a ceremony which is generally performed at a prescribed age level for male child between eight to twelve years (Kumari, 2017).

There are of two types of *Brachmacharis* who attend such *Gurukulams* they are; *Upakurvana Brahmachari* and *Naishthika Brahamchari*(Kumari, 2017). *Upakurvana Brahmachari* is given mostly worldly skill oriented education who remains a student for a limited time period after which he marries and becomes a householder. *Naishthika Brahamchari*, who remains a student and celibates throughout life dedicated to the pursuit of learning, he is given other worldly (spiritual) education. The life of students who are called *Shisyas* is very rigorous and demanding. Those who failed to live up to these high standards would slimly fall by the wayside (Kumari, 2017); the education then was not compulsory.

Vedic Pedagogy

The study of Vedas focuses for obtaining four *purusaartha* called *dharma*, *artha*, *kaama* and *moksha* to fulfill worldly materials and knowledge and intellectual aspect through education (Srinivas, 2021). The eradication of worldly sufferings and to attain salvation was the main aim of Vedic education. Thus, the Rig Veda forms the

most vital aspect of Vedic education. The teacher teaches the student in Gurukulams and Ashrams. Students are Naastika and Upaakarman; a person may believe in God and still be considered Naastika if they reject Vedic authority. Upaakarman refers to a Vedic initiation or renewal rite, especially associated with Vedic. The students spend most of their time in self-study, thinking, religious activities and meditation. The students and teachers follow the principles of simple living but high thinking. Education helped in observance of celibacy, control over sense and purity of life. Admission is based on good behavior and education is free for everyone. Students have great respect and devotion for their teachers and the teacher-student relationship is cordial and conducive. Teachers are held in high esteem(Kumari, 2017).

In the above context, the main focus of Vedic education is on practical knowledge and other vocational learning (Srinivas, 2021). Education is based on one on one teaching. Every teacher taught one student and give importance to the all-round development and led to the development of originality. Women are given a high place in society. Also, attention is given to their education. There is no bias of students on grounds of caste, creed, and color in pre-Vedic era. Women were educated and participated in philosophical debates. For instance, Gaargee debated in Bṛihadaraṇyaka Upaniṣad and Maitreyi envolved in metaphysical inquiry. Some Suktas of Rigveda were composed by women Rishis (Rig Veda 10.125 cited in Srinivas, 2021).This confirms gender inclusion in early Vedic education.

In the above connection, later there were different forms of education based on: aptitude, discipline and role in society. Bias increased in later periods, especially during institutionalization of varṇa, political instability and loss of Gurukula flexibility. So, Classical Vedic literature presents education as merit-based and dialogical, with access determined by moral character and aptitude rather than birth

(Chaandogya Upaniṣad 4.4; Bhagavad Gita 4.13 cited in Srinivas, 2021). Women philosophers such as Gaargee and Maitreyi actively participated in metaphysical discourse, indicating gender inclusion in early Vedic education (Bṛihadaaranyaka Upaniṣad 3.6–8 cited in Srinivas, 2021). However, later Smṛiti texts reflect increasing social stratification and restriction of educational access (Manusmṛiti 2.172 cited in Srinivas, 2021), a shift widely interpreted by scholars as a historical development rather than an original Vedic principle.

The method of teaching is based on psychological principles. It is oral teaching method takes place at three stages: *shrawan* or listening to the teacher *manan* or meditation and *nididdyaasan* or realization through meditation; students remained busy in thinking and meditation (Srinivas, 2021). Other methods are question-answer method: during the Vedic period, the questions-answer method and discussion were common. The pupil ask questions and Guru then explains. Through this method, the students have to learn their subjects. Agra-shishya or pupil-teacher system: it was normal practice in Ashrams and Gurukulas that intelligent senior pupil was deputed by the Gurus to teach junior students (Srinivas, 2021).

Vedic pedagogy emphasizes a systematic and ethical framework for the transmission of knowledge (Srinivas, 2021). Vedic literature indicates that education is never indiscriminate; rather, it follows a structured process ensuring that instruction is appropriate to the learner's capacity, intention, and moral preparedness. Four interrelated principles governed the selection and initiation of disciples. Number one, *Adhikaaritva* (Eligibility of the Disciple): The first requirement in Vedic education is *adhikaara*, the learner's intellectuality, morality, and psychological readiness. Knowledge is considered fruitful only when the learner possesses *śraddhaa* (faith), *vinaya* (discipline), and *viveka* (discrimination).

In this regard, '*Sraddhaavaan labhate jñāanam*' (Bhagavad Gita, 4.39 cited in Radhakrishnan, 1948). This verse establishes that faith and discipline are prerequisites for knowledge acquisition. Number two, Viṣaya Nirdharaṇa (Selection of Appropriate Subject Matter): After determining eligibility, the teacher selects the subject matter in accordance with the disciple's capacity and purpose. The *Gita* explicitly warns against imparting advanced or esoteric knowledge to unprepared learners. This principle reflects learner-centered pedagogy, where curriculum is adapted to readiness and ethical context (Sharma, 2000). Number three, Sambandha Nirmaṇa (Establishing the Guru–Śiṣya Relationship): Vedic education is relational rather than transactional. Knowledge transmission occurs through a sacred bond grounded in humility, inquiry, and service. '*Tad viddhi pranipātena pariprasnena sevayā*' outlines the dialogical and ethical nature of the teacher-disciple relationship (Bhagavad Gita, 4.34 cited in Radhakrishnan, 1948) and the last principle is Prayojaka / Prayokta (Initiation of Thematic Dialogue): Instruction begins only when the learner expresses purposeful inquiry. The tradition emphasizes dialogue (*saṃvāda*) rather than monologue. '*Athābrahmajijñāsa*' (Brahma Sūtra, 1.1.1 cited in Radhakrishnan, 1948) signifies the intentional commencement of philosophical inquiry after adequate preparation. According to above four principles, eligibility, subject selection, relational grounding, and purposeful dialogue demonstrate that Vedic education as structured, ethical, and learner-responsive. Far from being arbitrary or biased, it prioritizes readiness over birth and capacity over compulsion, offering valuable insights for contemporary educational models, including holistic and nature-based systems.

In this context, this system helps both the pupil-teacher and the students and also gives relief to Guru. Teachers' used of illustration, examples, sutras, stories,

maxims etc to explain things better (Srinivas, 2021). This system is based on psychological principles. The teacher proceeds from known to unknown and from unknown to known. The design of teaching that attribute to Aacharya Padmadatta is deeply rooted in the classical Sanskrit tradition of śāstra-based instruction, emphasizing dialogical engagement, gradual cognitive development, and ethical responsibility in knowledge transmission. In the Vedic and post-Vedic educational milieu, teaching was understood as a trans-formative process that integrates intellectual comprehension (*bodha*), experiential realization (*anubhava*), and moral refinement (*aachāra*), rather than the mere transfer of information.

The pedagogical approach is based firstly, on Adhikaara-Parikṣhā (Assessment of Learner Readiness): Instruction is tailored according to the learner's intellectual capacity, discipline, motivation, and ethical maturity. Classical pedagogical maxims in the Mīmāṃsā and Nyāya traditions affirm that instruction must vary according to the learner's preparedness (*adhikaariviśeṣāt upadeśabhedaḥ*) (Sharma, 1990). This principle ensures that the knowledge is imparted responsibly and meaningfully. Secondly on *Samvāda-Paddhati* (Dialogical Method of Instruction): Padmadatta's teaching design strongly favors dialogue (*saṃvāda*) and inquiry (*praśna-uttara*) over didactic exposition.

In the above response, knowledge unfolds through guided questioning, reflection, and clarification, echoing the dialogical spirit of the Upaniṣads and the Bhagavad Gita. This method aligns with the classical pedagogical view that understanding is awakened through inquiry rather than passive reception (Jha, 1915). Thirdly on *krama-bodha* (gradual structuring of knowledge) another key feature of Padmadatta's approach is *krama-bodha*, or the gradual sequencing of instruction.

Concepts are introduced systematically, progressing from the known to the unknown and from concrete examples to abstract principles.

In this context, the stepwise method, emphasize in Mimaamsaa educational theory which prevents cognitive overload and facilitates deeper internalization of knowledge (Sastri, 1982). Fourthly on Anvaya Vyatireka (Analytical Clarification through Contrast): Padmadatta employs the method of anvaya vyatireka positive and negative connection to sharpen conceptual clarity. By illustrating both the presence and absence of a concept, learners develop analytical discrimination (*viveka*), a central objective of Indian epistemology (Matilal, 1986). This method strengthens critical thinking and logical reasoning. Fifthly on Anubhava-Saṃyojana (Integration of Experience): A distinctive strength of Padmadatta's pedagogical model is the integration of experiential learning (*anubhava*) with textual study. Knowledge is considered complete only when it is realized through lived experience, a principle strongly emphasized in Advaita Vedānta and yogic traditions (Deutsch, 1969).

In the above connection, there is a pupil centered education where pupil and teacher had parental and homely environment. *Maukhik* (oral or recitation) method of instruction was mostly adopted, though recitation by the pupil followed by explanation by the teacher is generally followed. Besides question-answer, debate and discussion, storytelling is also adopted according to need (Kumari, 2017). In the oral method the students have to memorize the *mantras* (Vedic Hymns) and *richayas* (Versus of Rigveda) in order that there might not be changed wrongly and they might remain preserved in their original forms. (Srinivas, 2021).

Under the oral methods these prosodic were thoroughly taught on which *richayas* happened to be based. Special emphasis is laid on the various lines of a particular verse, their pronunciation and meanings (Kumari, 2017). In this oral

method (recitation) correct pronunciation is specially emphasized. For this instruction in grammar and pronunciation is compulsory for all. Thinking method (*manan*) was another part of the teaching method. Through this, an attempt was made to preserve the Veda mantras (Vedic Hymns) and *richayas* (Vedic Verses) (Srinivas, 2021). From the above discussion, we came to know that there was no classroom teaching, however monitor system was prevalent and senior pupils were appointed to teach juniors. Travelling with observation was regarded as necessary to giving finishing touch to education.

Rationale

With nine specific reasons, I proposed this study to be undertaken. First working for two decades as school teacher, I have encountered many youth problems and my experience as Yoga teacher dragged me to study Vedic literature. I found out that youths were facing problems like stress, restlessness, drug addiction, theft, crime, violence, alienation, frustration, depression, etc. The literature that I came across also (e.g. AASSREC, 1988, 2005; Nugent, 2006) showed that larger group of youth's encounters with unemployment, restlessness, alienation, smoking, frustration, depression, drug use, and HIV/AIDS. But the readings of the *Vedas* gave me an idea that the *mantras, yajna and yoga & mudraas* can help address youth problems. This realization made me interested to undertake this study. I have been convinced that absence of orientation of Vedic knowledge cannot address youth problems (Timsina, 2023; Sharma, 2022; Koirala, 2021; Gaire, 2018; Siven, 2011; Halpern, 2011; and Sharma, 2002). So, I began to find out the answer of the youth problems in Vedic literatures.

In the above connection, Timsina (2023) states that there is a need to rethink about the philosophies on education that prevalent in the world. Scientific revolution

has brought the end of ideological division between human being and end of differences between science and religion. It demands wide discussions about the common agendas which can bring integrity, co-operation and global welfare. All things which are existed in the world are organic. So human ideology, philosophy, politics, society should be organic which can be alternative and ultimate ways to solve the present problems of global issues.

In the above discussion, he has suggested that the alternative ways like organic society on the place of liberalism, socialism and communism, and, meritocracy on the place of democracy and autocracy. Similarly, middle way for rightist and leftist, organic right on the place of human right, patriotism and global fraternity for nationalism and internationalism, equal religious freedom for all religious people for secularism and one religious state, thought regarding present for regressive and progressive thought, love and peace for violence and non- violence and cooperation for revolution and agreement. According to above discussion, I come to know that present educational philosophy needs to regenerate according to present society.

The second rationale is that Nepal is a country of younger population; overall 39 percent of Nepal's population is under 14 years and over 50 percent is under 19 years (CBS, 2021). In a country where over 20.36 percent of the population is unemployed; half of these are youth under 19 years of age. Due to the frequent political unrest and instability in Nepal, there is the instigation of youth problems like anxieties, stress, frustration and depression (Children and Society, 2011). For the mitigation of these problems, mental therapy with self realization is possible. It is where I was curious whether there are any clues in the Vedic literature for therapeutic way out to address the youth problems.

The third rationale of this study is that the impact of globalization of mass

media created inter-generational gaps between the youth and old generations. Both are being faced with problems. The old generation tends to look upon the youth as immature and inexperienced and therefore, does not like to bestow responsibilities on them. These people do not realize the vast store-house of energy the youth have for implementation of development programme (Majampuriyas, 1985).

In the above connection, the globalization of economic development and modern technology is influencing the youth drastically (Economic and Social Commission for Asia and the Pacific of the United Nations [ESCAP], 1989). According to the rapid trend of these youths, their family cannot accept or comprehend these changes. Therefore, misunderstanding is created within the members of the family. Because focus of these youth has been shifted from their family and friends, to the so called; 'me too' generation (UNFPA, 2025). Youth are no longer satisfied to any local drama on television, instead they want to be watch as entertainers; they no longer want to study literature instead they want to become authors.

A change in the sociocultural and economic differences in the country creates an avenue for unrest among-st the youth (Atal, 2002). They feel a sense of social alienation due to the absence of family support (Nugent, 2006). Usually, the senior members of the family do not accept the changes in context of their children; however, they fail to understand the desire and problems of their children (AASSREC, 1988, 2005). They want to impose their unfulfilled desire to their children which may be opposed by them. As such they tend to push blames between each those elder groups of people blame they don't obey, and youth groups blame them as not to understand their issues. So, this situation is leading to misunderstanding (Pandey, 2013).

The older generations concern is that the apparent erosion of traditional values especially those which define the family such as filial piety, immoral and illegal sexual abuse and violence for women, patriarchy and the extended family as an economic unit. Another thing is that the fast-growing economy is also an important influencing factor for youth culture (Pandey, 2013). This hard-pressing issues of the youths aroused my interest towards this study and that globally occurred problems could possibly be addressed through the Vedic approaches.

Another rationale is that current practice is not addressing youth's problem permanently (Children and Society, 2011). Competition for jobs is felt most in the countries with rapidly growing populations and Nepal seems to be one of them. A significant number of youths in this country are jobless. Every year Nepalese youths between the range of about 300,000 and 350,000 enter the job market. Only ten percent of them are absorbed in the domestic market. More than 100,000 of these youths leave the country in search of jobs while the others are left with challenges that could ampler both themselves and the society (YES Nepal, n.d.). For instance, when Nepal Electricity Authority, a government-owned power corporation, sought for applications from eligible youths (for mid-level jobs) they received 120,000 applications for 600 vacant seats. The Nepalese job market can absorb merely ten percent of the prospective applicants. Having no proper opportunity of skill-oriented education most of these groups of people are compelled to go abroad for possible employment opportunities, especially in the Middle East. Unfortunately, some of them are forced to undertake jobs that seem to be unworthy.

Another point to note is that with the increasing rate of unemployment in Nepal, there is the availability of more idleness among-st the youth, which could lead to frustration, unhealthy behaviors and poor health. Youth with physical or mental

health often face a variety of problems. For instance, they often experience lack of concentration towards learning, drug addiction, social withdrawal, and low self-esteem; which could possibly make them unfit and less competitive in terms of employment opportunities (Children and Society, 2011). Youths, who have been subjected to long term unemployment, states invariably become disrespectful towards any other labors that are available in the country.

For example, more opportunities are seen in craftsmanship like carpentry, painting, sculpture, tailoring, farming, animal rearing and so on which can be produced by adaptation of Vedic the 64 fine arts in skill-oriented education system (Appendix - H). Unfortunately, the state has failed to encourage these groups of people by placing less importance and no investments to these labor forces. On the other hand, there is a problem of brain-drain occurring within educated and intellectual youth. Their destination has always been outside the shores of Nepal, among-st which are America, Europe, and Australia. These groups of people belong to the middle-class family. With their unique characteristic nature, they are forced to imitate and compete with other youths in developed economies; this challenge is interpreted as youth unemployment, a middle-class luxury (AASSREC, 1988 and 2005). I do hope that these problems could also be addressed through the Vedic approach.

The seventh rational to this study is the so-called gender biasness. Gender bias within the frame of Asia along with Nepal is still manifested in many societies (AASSREC, 1988 and 2005). Male preference is also evident in many aspects of life including access to education and employment. Many young women are therefore caught between the roles of paid employment and domestic responsibilities. The illegal abortion of female pregnancy is increasing day by day due to the male

preference, which has eroded the core values of human right. If this ideology is not properly checkmated and eradicated, I fear that even the Vedic approach would not be able to withstand the negative impacts.

The eighth rational behind this study is that those conflict-affected youth and other jobless problematic youth that are suffering from anxiety, stress, depression, etc need mental therapy and this could be addressed through the knowledge of the Vedic. Among the many the Vedic approaches, I am convinced that *yoga*, *mudraas* and the Vedic *mantra* would be the best way to manage these problems because while growing up in my elementary school days, I was always inspired by my Nepali Guru, how he usually used different *mantras* to motivate the class, and how he always turned a noisy class to an environment of quietness and alertness. For instance:

Na mantram noyantram tadapi cha najane stutimaho

Na chaahvaanm dhyanam tadapi cha najaane stutikatha

Na jaane mudraste tadapi cha najaane bilapanam

Param jaane maatastvadanusharanam kleshaharanam (Stotraratnavali-1)

Meaning: O' Mother Goddess! Neither your *mantra*, nor *yantra* does I know; and alas! not even I know your *stuti* (eulogy), I do not know how to invoke you through *dhyaana* (meditation); and alas!, not even I know how to simply recite your glories (*stuti-katha*), I do not know your *mudraas* (to contemplate on you); and alas!, not even I know how to simply cry for you, however, one thing I know (for certain); by following you (somehow through remembrance however imperfectly) will take away all my afflictions (from my mind) (Devi Aparadha Kshamapana Stotram, nd).

Another mantra that has inspired me was the *Gayatri mantra*; during that time chanting of *Gayatri mantra* was restricted only to men, and never should be pronounced or recited among women. This *mantra* tells:

Aum bhoorbhuvah svah tatsaviturvarenyam

Bhargo devasya dhimahi dhiyo yonah prachodayat (Rig Veda- 3.62.100)

Meaning: The God who created our parents and all the creatures, we pray to him with a concentrated mind as gratitude for his kind creation. We always keep his pure and divine nature with us by holy meditation as the form of *Aum* (*Pranav* and *byahriti*). Among them, most of the Vedic kinds of literature have transcended to our way of life. The holy meditation is done by a form of *Aum* (*Pranava* and *Byahriti*). *Pranava* is the holy meditation with chanting *Aum* for reaching divine and pure state of our soul (Gerety and McKean, 2015). *Byahriti* is pronounced from three utterances *Bhur*, *Bhuvas*, and *Sva*. *Bhur* refers to this world; *Bhuvas* refers to the atmosphere and *Sva* heaven or sky (Ibid). Besides the three, there is '*Mahaacamasya*' known to be the fourth, namely as the '*Mahas*,' meaning Greatness i.e. Brahma; that is the body (atman); other divinities are the limbs (Ibid).

The *Gayatri mantra* (GM) has been mentioned in the *Rig Veda* which was later revealed to the sage Vishwamitra. It is also called *Savitṛ mantra* since it concerns the deity *Savitṛ* (Sun) (Gerety and McKean, 2015). According to the Hindu tradition, before a student would begin his/her formal education, he/she is expected to be initiated to the GM. It is believed that chanting GM enhances intellectual capabilities in the *dhī śakti* (the power of intellect). From the basic functionality of the Gayatri mantra, there are strong possibilities that it could be one of the influential *mantras* to mitigate the emotional problem of youth, when potentiates of the GM are fully mannered.

The ninth motive towards this study is my personal encounter with *mantras* through the help of my father at my early age. While my father chanted various *mantras* for different occasions like *Durga Saptasati* (*Chandi path*) during the time of

Durga Pooja and daily *Veda* recitation. I became very alert and much lured by the melodious voice of Vedic chanting, although I could not comprehend the meaning of *mantras* then. Due to my curiosity, I searched for answers from one of my teachers, but there was no satisfying explanation to it. He was probably not from the Sanskrit background. Fortunately, I got a proper explanation from my father. He had convinced me of the true meaning of *mantras*. After those encounters, I felt there was something energetic power in the Vedic *mantras* which could potentially palliate the declining morals of youths. So, I became very interested to undertake this research.

Aims and Research Questions of the Study

The main aim of this study is to identify youth problems and to find out the solution of the problems through the Vedic approaches. There are four specific research questions of this study:

1. What specific challenges do Nepalese youth face in present sociocultural context and how do these challenges affect them?
2. Why do Vedic approaches stand out as crucial in addressing challenges faced by the youth?
3. In what ways do the pedagogical strategies preferred by Vedic approaches address problems of youths.
4. How can Vedic approaches and pedagogies be implemented within Nepal's education system to create problem-free youth?

Delimitation

I have delimited this study in two public, two private and college students of the Kathmandu valley. Vedic Literatures are delimited in *Rigveda*, *Atharvaveda* and *Yajurveda* and *Saamaveda*, *Upanishads* like, *Kathopanishad*, *Mandukyopanishad*, *Chhandagyopanishad*, *Taiterio Upanishd*, *Bhagavad Gita*, *Shreemadbhagvat*

Mahapuran, Patanjali Yoga Darsan and Hathayoga Pradipika. I have adopted Vedic *Taapatraya* model to analyze and mitigate youth's problems. However, the model also presents some limitations and challenges. The reliance on spiritual and metaphysical frameworks (e.g., *karma*, *pramaanyavaada*) may lead to concerns about generalizability and objectivity in empirical research. I am aware that researchers must demonstrate methodological rigor so that subjective spiritual outcomes are not mistaken for measurable psychological change. Another limitation is that Vedic therapies may not be universally acceptable to youth from diverse religions or secular orientations, raising questions of inclusivity. There is also a risk that culturally rooted interventions may be perceived as traditionalist responses to modern crises rather than structurally trans-formative solutions. Practical implementation challenges, such as training qualified facilitators and standardizing these therapies ethically, must also be addressed.

Organization to the Dissertation

There are eight chapters in this thesis. The first chapter deals with the recognition of youth, objectives of the study and its rationality. There is confusion about the definition of youth. It is tried to dig out the differences. It has defined the youth's between 15- 24 yrs which is shared by 16% of the whole population of the world (WHO, 2025). So, in this study, the operational definition of youth is between the 13 to 24 yrs groups of people.

The second chapter provides theoretical undrepinnings and conceptual framework. Four sets of selected literature were reviewed to achieve the objectives of the study. They included youth research-related literature, research methodology-related literature, grand theories on youth problems and possible solutions drawn from Vedic approaches. The conceptual framework was prepared by the composition of

document analysis and the reality of the present study with discourse from expert points of view and theoretical bases.

The third chapter outlines the research methodology. This study is based on relational centered with narrative approach under qualitative research design. It is investigative and exploratory study. It has explored youth problems from 193 teenagers through mini-survey using semi-structured questionnaire. I also gathered 24 above teenagers' (19- 24 yrs.) problem through three focus group discussions. To get more information about the youth problems, I also did case study with 3 youths who were suffered from critical and severe problems with relational centered and narrative approach.

The focus group discussion and case study yielded 217 youth problems. Data generation process was taken out by: 1. Observations of the youths' behaviors and recordings of their idle talks. 2. Interviews about what problems they are likely facing in their day-to-day activities. 3. Distribution of questionnaire to the students to complete a given task through self-examination. 4. Preparation of a case study 5. Focus Group Discussion (FGD) and 6. Documentation, questionnaire, analysis and depth discussions were done with related experts or scholars for finding out the connection of youth's problem to the Vedic approaches and Vedic pedagogical measures to mitigate their problems.

The fourth chapter deals with youths' problems at global and national levels and classifies problems according to the Vedic approach. According to literature reviews cited on problems faced by youth around the world, I came to understand the various problem types were given in sections within a 'problem tree'. To identify these problems, I applied questionnaire to 217 youth between the age group of 13 to 24 years old from various districts of Nepal. The categories were secondary schools to

campus level youth, taken from both public / private schools and colleges too.

At first, a survey was done with 193 teenagers by applying questionnaire and interviews to discover any characteristics that seem to be problematic. Then 24 youth between the ages of 19 to 24 were taken to three focus group discussions. According to the respondents' information, I observed and understood possible problems faced by these groups of people, their sources, causes, and effects which are shown in the chapter with a figure. This chapter also deals with an in-depth knowledge of the Vedic approach towards the classification of Youths' Problems and their solution.

According to the basis of the Vedic approach, the problems faced by youth have been categorized into *Taapatraya: Aadhibhautic taapa, Aadhidaiwic taapa and Aadhyaatmic taapa* on the basis of the Vedic approaches. In this regard, the physical problems are put in *Aadhibhautic*. Environmental problems are mentioned in the *Aadhidaiwic* and the spiritual problems are kept under the *Aadhyaatmic*.

In chapter five, a keen knowledge of the Vedic approach has been utilized for mitigating youth's problems associated with selected group of youths and possible solutions. Three case studies on the bases of the Vedic approach were prepared i.e. *Aadhibhautic, Aadhidaiwic, and Aadhyaatmic*. Although in their corresponding negative domain, here drug abuse is, categorized as *Aadhibhautic* problem, stress and anxiety is related to *Aadhidaiwic* youth problem while depression is related to *Aadhyaatmic* problem. One exemplary institution which applied the Vedic pedagogic learning approach was discovered to have experienced minimum problems seen among-st youths. According to literature analysis and scholar's perception, it was observed that the Vedic approaches were very fruitful in addressing *Aadhibhautic, Aadhidaiwic and Aadhyaatmic* problems of youth.

In the sixth chapter, the exemplary case studies suffered from such problems

like drug abuse, stress/anxiety and depression with Vedic solution have been discussed. For instance, the *mantras* of *Vedas* together with *yajnas* also called *Taapas* could solely inspire the youths for a new field of endeavors, chanting mantras with sound therapy (*praarthana*) is the first method of teaching and learning which is called *maukhik* (oral). Here, it was also understood that *Utgith Saadhana Aumkar* (ॐकार) been the origin of sound therapy as well as music therapy and along with chanting *mantras* and yoga therapy (*aasanas*) were recommended as very important pedagogic tools to overcoming *Aadhibhautic* problems for youth.

In the above connection, while chanting the *mantras*, it should be internalized, a phenomenon called *chintan* (thinking or reflection). In the oral method, the students were made to memorize the *mantras* (Vedic hymns) and *Richas* (verses of *Rig-Veda*). The memorization of *mantras* is called *japa* and *praanaayama* (breathing exercise) which could be the appropriate approach to overcome youth's *Aadhidaiwic* problems. To overcome *Aadhyaatmic* problems, I proposed the recitation of yoga *mantras* and *dhyaana* (meditation) pedagogy to address the youth's problems. In view of this, the *yoga* therapy with *mantra* chanting pedagogy could be a complete possible solution to problematic youths. Finally, I prepared a pedagogical yoga therapy guideline and applied 2hrs daily for six months to problematic youth (Appendix-J). The outcome represents the expected positive changes and function as dependent indicators, including emotional stability, self-esteem, resilience, and improved performance, consistent with wellbeing models emphasizing psychological flourishing. This pedagogy seems very appropriate for the future generation which would help to create problem-free youth or preventive measures to such problems.

The seventh chapter deals with the findings of overall research aim of this thesis. Youth worldwide face serious challenges including unemployment, mental

health problems, inequality, social exclusion, and vulnerability to digital risks. In Nepal, these issues are intensified by structural limitations such as limited vocational opportunities, labor migration, academic pressure, and social discrimination. Both global and Nepalese contexts reveal that youth problems are multidimensional, combining social, psychological, economic, and cultural factors. The increasing rate of migration among Nepali youth reflects dissatisfaction with no-opportunities and raises concerns about family separation and brain drain. Academic research identifies youth as a powerful trans-formative force capable of contributing to national development if provided adequate support and participation. Therefore, a holistic approach combining educational reform, employment strategies, psycho-social support, and cultural interventions is essential to strengthening youth resilience and well-being. Overall, understanding youth through both global and local lenses is crucial for designing effective and culturally grounded policies and interventions.

The last chapter deals with the conclusion and educational implication of this study in Nepali school system through Nature Based Education System (NBES). For implication of this research, teachers can revisit the existing curriculum for bridging with Vedic knowledge while teaching. So, it requires teachers' reorientation about Vedic pedagogy and ways to blend this pedagogy with that of the training that the teachers' obtain. This implies that there are many avenues of research to link Vedic wisdom with the current youth problems and the ways to mitigate them through orientation, observation with operation of yajna, discussion and reflection, short term yoga session between, teachers, parents and youths. It discusses the relevance of various Vedic pedagogic approaches towards tackling the problems faced by a specific age group amongst youth in Nepal and resilience in the sociocultural changes in future perspectives. To further explore the pedagogic approach, it is imperative that

an answer is provided to the following concerned questions:

My first concern was the question of how we could create problem-free youths through Nature Based Education System (NBES). It means the application of proper Vedic pedagogies through sound therapy, music therapy, *yajna (homa)* therapy and yoga with mudraa therapy in school education and the second concern was how these groups of youths who have already suffered from these problems could be treated. In this study, I have given focus on the first concern i.e. creating ideal youth by the application of Vedic pedagogy in the school education system. For the second concern, a short-term treatment is strongly recommended which can be carried out by parents, teachers, peers, psycho-counselors and medical treatment. During this research, I underpinned to explore the appropriate pedagogies which are most useful to incorporate the youth's problems.

Chapter II

Review of Literature and Conceptual Framework

In this chapter, the conceptual basis of the study is laid out. I specifically reviewed four sets of literature to achieve the objectives. The first set deals with researches on youths. The second set reviews the sociocultural activities on youths. The third set of literature deals with grand theories on youth problems. The fourth set of literature explains the solutions of youth problems from the Vedic literature.

Problems of Youth

The *Bhagavad Gita* and *Yogavaashistha* explain the problems of Arjun and Ramchandra during the Vedic era. Arjun was suffered by anxiety, stress and depression because he had to kill his kin and kith in the war whereas Ramchandra was suffered by depression because he was not satisfied by worldly desires. In the present context, youth are suffered by various problems in the world. There was not much attention given to youth until the 1960s in the world. Very few studies were done in the late 1960s as they moved to a close near revolution in the west (AASSREC, 1988). In the context of Nepal, the youths were mobilized for national integration against Ranaism and any of the governments before 1960.

A research study carried out by (AASSREC, 1988, 2005) explored that the western world witnessed student unrest in Europe caused worry and drew the attention of the governments to such research. Immediate steps were taken to resolve the crisis that was threatening to flow over the entire world. Considering the west as a reference group, the student groups in other continents, including Asia and the Pacific region, also joined the protest movement against the political system, first to show their solidarity with the youth of the west, and then to express their disenchantment with the outcome of developing exercises within their respective countries which had

failed to improve the social development profile, particularly improving the prospects for meaningful employment.

In the above context, faced with such angry protests, international agencies were forced to place youth on their priority agenda. It is quite interesting that while the movement of the 60s in the West was confined to the students, the governments and the international agencies developed programs for every category of youth (Economic and Social Commission for Asia and the Pacific of the United Nations [ESCAP], 1989). This, I sense, must have been for two reasons: (i) in the West, where literacy rates were, and are, in the top docile, the categories of youth and student are almost synonymous; and (ii) youths are a neutral category as compared to the students who were spearheading the protests (ESCAP, 1989).

A study of school-aged children in 27 countries (World Health Organization [WHO], 2002) found that most 13-year-olds in most of the countries surveyed had engaged in bullying at some points in time. In the year 2000, an estimation of 199,000 youth murder took place globally, equivalent to 565 children, and young people between the ages 10-29 years dying on the average each day because of inter-personal violence(WHO, 2002).

The frequency rates for youth homicide, though vary considerably by region and country indicates lower rates with females as compared with males around the world. It was observed that for every young person exposed to violence, an estimated 20 – 40 percent was sent to hospitals intensive care units' treatment (WHO, 2002). Furthermore, fatal violent injuries involve substantially fewer weapon attacks than do the fatal assaults, which involve greater use of the fists, feet, knives, and clubs. Studies have shown that drunkenness is a fatal situational factor that instigates rapid violence. Physical fighting and bullying are also common vices seen among young

people (WHO, 2002). The study shows the following risk factors responsible for youth violence.

According to the study of the WHO (2002) the risk factors in table 1 are common problems exposed to youths.

Table 1: *Risk Factors and their Effects Exposed to Youth*

Individual Risks	Risk from Family and Peers	Socio-political and Cultural Risks
- Hyperactivity - Irresponsibility - Poor behavior control - Problem of attention - History of early aggressive behavior - No education achievement	- Poor supervision of children by parent and abusiveness to discipline child - Parental conflict in early childhood, lack of bonding between parents and children - A mother who had her first child at an early age, experiencing parental separation or divorce at a younger age. - A low level of family cohesion - Low socioeconomic status of the family and association with delinquent peers has also been linked to violence in young people	1. Bad gangs and a local supply of guns and drugs are a negative potent mixture towards increasing possibilities to youth violence 2. Low levels of social cohesion within a community have been linked to higher rates of youth violence 3. Good governance and laws the extent to which they are enforced by a country, as well as policies for social protection has an important effect on violence 4. Factors such as income inequality, rapid demographic changes in the youth population, and urbanization have all been positively linked with youth violence 5. Cultural values that do not provide non-violent alternatives for resolving conflicts appear to have higher rates of youth violence.

Source: (WHO, 2002)

The information in table 1 shows the individual risks which seems to be the cause of youth violence that are influenced by family and peers' pressure. This was further linked to violence in young people. The study further shows that social, political and cultural factors also increase youth violence (WHO, 2002). In this regard, gangs and a local supply of guns and drugs are a potent mixture, increasing the likelihood of youth violence. Bad governance and laws to extent from which they are enforced by a country, as well as policies for social protection has negative effects on violence; factors such as income inequality, rapid demographic changes in the youth population, and urbanization have all been negatively linked with youth violence. Cultures that do not provide non-violent alternatives for resolving conflicts appear to have higher rates of youth violence. In this study, one can clearly see how various individual factors could expose young people to violence (WHO, 2002).

Measures

In the same study, the researchers also investigated preventive measures to reducing this various youth violence. The exemplar strategies in Table 2 provide strategies that could be implemented to minimize the youth violence as well as other problems of youth (WHO, 2002).

Table 2: *Strategies for Mitigating Youth Problems*

Individual strategy	Relational strategy	Community strategy	Societal strategy
1. Pr-school enrichment programs (demonstrated to be effective)	1. Home visitation (involving regular visits from a nurse or other health professional to families in special need for support and guidance with child-rearing and care),	1. Improving school settings, like teacher practices, school policies, after-school programs,	1. Public information campaigns, efforts to reduce media violence
2. Social development programs, (particularly those that emphasize social skills and competency),	2. Training in parenting, family therapy, mentoring programs and peer mediation/counseling	2. community policing, extracurricular activities, improving emergency response, trauma care and access to health services,	2. Strengthening and improving police and judicial systems,
3. Counseling, vocational training and incentives for youths at high risk for violence to complete secondary schooling		3. Training health care workers to identify and refer youths at high risk for violence, and reducing the availability of alcohol	3. Reforming education systems, policy changes to reduce poverty and inequality,
			4. Activities and policies to mitigate the effects of rapid social change and tackle gun violence among youths.

Source: (WHO, 2002)

The table 2 suggests a variety of approaches to reduce violent behavior among young people. The most common interventions seek to change individuals' skills, attitudes and beliefs (WHO, 2002). These types of programme are frequently carried out in school settings and are designed to help children and adolescents manage anger,

resolve conflict, and develop the necessary social skills to solve problems.

Another common set of strategies addressing youth violence focuses on early intervention with children and families (WHO, 2002). Such programs provide parents with information about child development and teach them how to effectively discipline, monitor and supervise children, as well as how to manage family conflict and improve communication. Parent and family-based interventions are among the most promising strategies for producing long-term reductions in youth violence. Other approaches focus on community settings and some of the prominent societal factors related to youth violence. They range from public information campaigns and community policing to improve settings such as schools and hospitals.

According to table 2, strategies were suggested to possibly minimize the youth's problems. The first from the individual side is 'prevention is better than cure'. It means to produce an ideal human by providing pre-school to secondary enrichment programs for good moral formation. There should be the demonstration of an effective story in reducing youth violence like bullying or risk factors for youth violence(WHO, 2002).

The research table 2 suggests that the second strategy is to maintain a good relationship to families in special need of support and guidance from pregnancy to child-rearing and care (WHO, 2002). The training in parenting, family therapy, mentoring programs and peer mediation/peer counseling programs are effective measures for mitigating childrens' as well as youths' problems. The school policies and security system should be modified. After-school programs like the continuity of extracurricular activities by making youth clubs, gang prevention programs and modifications of physical environment improving programs which could possibly reduce youth violence in the community. The research further suggested that

community must make policy including emergency response, trauma care and access to health services, training health care workers to identify and refer youths at high risk for violence and there should be efforts in reducing the availability of alcohol (Ibid).

Youth Unemployment

Crowley et al. (2013) did a study on youth unemployment in the global context an international lesson. The study concluded that the UK had about a million unemployed young people and the size of this group keep rising even during times of economic growth. In many other industrialized nations, youth unemployment has remained at a lower rate despite the global economic downturn.

For instance, as seen in some European countries like Germany, the Netherlands, Switzerland and Denmark; a strong dual apprentices and education system is supportive to their strong labor market such that youth unemployment in Germany has been on the decrease since the mid-2000s while in the Netherlands and Switzerland the proportion of young people who were out of work remained low and stable throughout the economic crisis (Crowley *et al.*, 2013). Due to the Active Labor Market Policies (ALMP) in Denmark, the rate of youth unemployment was also observed to be considerably low. Therefore, irrespective of industrialized or non-industrialized nations, unemployment among the youth is a critical issue that cannot be overemphasized.

Youth unemployment rates vary between countries for a few reasons which include the education system, labor market institutions and the strength of the national economy (Crowley *et al.*, 2013). The report shows that youth unemployment rates in Spain and Greece have remained within 20 - 25 percent for the last decade or more and presently risen above 45 percent in both countries. In the case of Australia, the report also showed that youth unemployment has remained at a lower rate for the last

decade (Crowley *et al.*, 2013). According to the above study, I come to understand that there is the existence of a comparative difference between youth problems in industrialized and non-industrialized countries.

Problems of Youth in Nepal

Majumuria's study (1985) entitled with 'Youth of Nepal' examined various problems and aspirations of young people of Nepal. The major problems identified by the study were: smoking, drug abuse and alcoholism, suicide, criminality, frustration and unemployment.

In the above connection, the ten years long armed insurgency with the state, the Maoist combatants (1996 to 2006) and various movements of Nepal like *Madhesh* unrest aggravated the youth problems (Children and Society, 2011). During the insurgency, teenagers were used as combatants, spies, porters, messengers, and so on by both the Maoist and government forces; and schools were made the battlefield.

Although both the government and Maoist forces had denied the recruitment and use of child soldiers, there were reports that the Maoist used the 2003 ceasefire to recruit secondary school children aged 15-18 years (Amnesty International, 2004). Due to this reason most of the school age youth groups of people were deprived of education as well as suffering from many more problems like stress, anxiety etc.

In the above connection, youth unemployment, ages 15-24, the average for 2022 based on 176 countries was 16.72 percent. The highest value was in Djibouti: 77.19 percent and the lowest value were in Qatar: 0.3 percent whereas Nepal has 20.6 % (The World Bank, 2023).

The Gen-Z movement in Nepal shows that the present youths' challenges like state repression and shrinking civic space, lack of organizational structure, economic and structural barriers, digital divide and misinformation and co-optimization and

political marginalization. Heavy police deployment, internet shutdowns, and curfews illustrate Nepal's limited tolerance for youth dissent, threatening the sustainability of such activism (Human Rights Watch, 2025; Britannica, 2025).

The movement's leaderless and decentralized nature risks fragmentation, weakening its policy influence and continuity beyond online mobilization (Kathmandu Post, 2025: Sep.9). High youth unemployment, reliance on remittances, and weak industrialization limit the material foundation for sustained civic engagement (Green smith Nepal, 2025). Unequal internet access, online misinformation, and government surveillance complicate digital mobilization and public trust (Gurkhatech, 2025). Established parties may seek to co-opt Gen Z discourse without structural reform, repeating past cycles of youth disillusionment (Kathmandu Post, 2025: Sep. 9).

Strength of Youth

Globally, there was a conversation on a post-2015 world for the generation of youth voice, towards the post-Millennium Development Goal (MDG) agenda in Oct. 2012 through Feb. 2013 with youth representatives of the UN member states of 12 selected countries in the world. The common theme of young people's discussion was to identify their major issues, prospects of youth and how they can be addressed after the post- MDG Youth Working Group (YWG, 2013). There was the participation of 346 young people to discuss the local and global issues, and articulate their solutions and visions for a world beyond 2015 (YWG, 2013). The number of participating people was 395 in the online survey; consultations were conducted in India, the UK, Sierra Leone, Colombia, Kenya, Nepal, Kyrgyzstan, Croatia, the Philippines, Romania, Tanzania, and Ghana. The participants consulted spoke 70 languages which were identified as 64 different ethnicities and translated into five languages. Similarly,

13 young people participated in analyzing the consultation results.

From the above survey, five major themes were discussed (YWG, 2013): 1.

Sensitization: Raising awareness to promote human rights, respect for others, support equality and protect the environment. 2. Empowering People: Support wide scale civic participation, proper representation, accountability and proper knowledge of human rights. 3. Harnessing Technology: Use technology and promote innovation to enable, support and strengthen solutions that could be reached. 4. Collaborating: Build effective relationships from local to international levels to support solutions across issues and among-st everyone involved. 5. Reforming Institutions: Review and reform systems across education, health, governance, and infrastructure (to ensure access to basic human security).

After the discussion of these five themes, a common declaration was made and delivered as the youth voices to the world, which was delivered through a global network of 14 youth-led and youth-focused partners. These discussions have engaged diverse groups of young people hence, rarely present in global or national policy-making processes. After the discussion, the common voice of those groups of people was:

We see a world that values diversity, environmental sustainability and active participation by all citizens. A world that operates an economic system based on fairness and equality, where everyone feels safe and has access to basic services such as health and education and where the standards of those services are high irrespective of people's background or economic situation. No young person in this world would be excluded or marginalized because of gender, ethnicity, disability or sexual orientation. Young people in this world are incorporated into decision-making processes and are given access to the

levers of power regardless of their background (YWG, 2013).

Following this discussion, 11 principles were further identified in the consultations that underpinned the world they wanted. The most important of these is equality and freedom for all, regardless of gender, disability or socioeconomic status (YWG, 2013). Closely related to this are principles of non-violence and respect for diversity. Environmental sustainability was one of the top three principles globally seen as enabling the achievement of many goals. Crucially a post-2015 framework should ensure that concern for sustainability underpins other targets. The right to access basic social amenities such as health and education was also important (YWG, 2013). In this regard, taking responsibility and ensuring accountability of youth play a key role in principles that relate to governance, the economy, and participation to civic duties.

Youth Prospects in Nepal

A research carried out by Majumurias (1985) entitled 'Youth of Nepal' examined various youth problems and aspirations of young people of Nepal. Along with the above problems, especially Nepalese youth groups who were involved directly or indirectly in the various unrest played a great role in Nepal; like the coup against Rana regime, against Panchayat system or the establishment of a multiparty political system, the fight against monarchy and establishing the Republican Federal political system (Snellinger, 2007 as cited in Hoftun *et al.*, 1999; Rana 1995).

These groups of youth have been at the forefront towards fighting the political unrest in Nepal. For instance, when the execution of Zulfiqar Ali Bhutto took place in Pakistan, about a thousand students marched to the Pakistani Embassy to protest against the unjust execution of Zulfiqar Ali Bhutto on 6 April 1979. However, the students were immediately obstructed by police. Hence there were loggerheads

between the students and police. Due to this reason, people started to politicize nationwide.

In the days that followed, there were nationwide protests with the support of all political parties throughout the country that resulted in police cruelty and several deaths took place (Hoftun *et al.*, 1999; Rana, 1995 as cited in Snellinger 2007). After this nationwide rise of violence, King Birendra formed a royal commission to investigate the students' demands. The significant reform was made at the university level, but it was unable to affect changed at the state level. The student movement continued for 24th May 1979 until a referendum was announced by King Birendra where the populace would choose either the multiparty system or the reformed Panchayat style government.

The referendum was held on the date of Baishakh 20, 2037 BS (1980 A.D.) and the result was in favor of Panchayat system. Then the process of the student movement was moved differently forward in the larger movement for democracy in people's movement in 2046 BS and 2062/63 BS. Fortunately, most of the youth leaders of protest have become the present political leaders of the nation. Good news for Nepal is, that is near about half of the groups people the under the age of youth was between 16 to 40 years (CBS, 2021). From the above discussion, we come to know that population of youths is one of the great resources of this country. If they are properly mobilized the face of the country can transfer as a developed country of the world in near future.

The latest Gen-Z movement in Nepal shows the present youth's prospects that youth political agency and democratic renewal, digital empowerment and innovation in activism, social transformation and inclusive development, global solidarity and transnational awareness and potential policy shifts and institutional reform. Gen Z's

engagement reflects a generational shift toward participatory politics and civic consciousness. Their collective mobilization has the potential to revitalize Nepal's democracy through horizontal, inclusive, and issue-based politics (Helvetas, 2025; Koirala, 2025). It proves that the protests illustrated how digital platforms can democratize activism, fostering decentralized organization, civic education, and cross-class solidarity (Pandit et al., 2025). This can institutionalize e-governance and online accountability mechanisms. Gen Z's emphasis on gender equity, employment, climate justice, and education reform has the potential to align Nepal's development agenda with inclusive, rights-based governance (Greensmith Nepal, 2025). As a globally connected cohort, Nepal's Gen Z benefits from transnational exchange learning from movements like Fridays for Future and Hong Kong's digital activism (Pandit et al., 2025). The movement's focus on anti-corruption and digital freedom may pressure state institutions toward transparency and youth participation in policy formulation (Khatiwada et al., 2025).

National Conference on School Youths' Voice

There was a national conference of students of grade 8 and 9 of 14 districts of Nepal (Kantipur, 2013, March 30), where they were able to freely write out their 13 points agenda, which include: 1. The newly elected members of constituent assembly should be very alert to make a constitution for the people that would be sustainable to the nation. 2. They must properly utilize national revenues, which are derived from the hard effort of Nepali people. 3. There should be sustainable peace, security and good governance, with efforts of building strong governmental system. 4. The government should take the appropriate steps in making sure that the brain drain of youths is reduced to minimum, to allow for increased brain gain.

In the above connection, they further said in point number 5 is Security forces

of the country should be responsible to maintain peace and order in the country. 6. The leader of any political parties should be selfless, having the nation's and people's welfare at heart. Chair politics should be abandoned. 7. Corruption would be eradicated. 8. More priority should be given to class equality rather than caste equality. 9. Women violence and other types of violence would be eradicated. 10. Foreign aid would be utilized properly. 11. Load shading would be stopped and would be made a better environment for study. 12. Youths would not only be the pillars of the nation, but also be made the present partner to government. 13. The government would be given special instruction to respective stakeholders for making an ideal citizen of the country to youth. Because of these demands, the Nepalese government should allocate a separate budget for youth to run youth development activities. From the above agendas of youth, I came to know that the understanding and maturity of youth groups of people is highly respected. This implies that the government of Nepal should be given focus on the representation of youth in every aspect to formulate national policy and plan.

Theoretical Base

I further reviewed third sets of literature to my findings relating to youth problems, i.e. the connection of theories that deals with youths' problems and their solutions. Table shows the youth position in different theories:

Table 3: *Youth Position in Theories*

Name of Theory	Theme of the theory
Sociological theory (Merton, 1964)	Youth as a time of rebelliousness, consists of three particular forms that are attractive to the youth which are delinquency, radicalism, and bohemianism.
Sociological theory (Brake, 1980; 1985).	Youth subculture establishes one of the distinct segments of society. This characteristic subculture of the youth is quite often viewed from the perspective of social deviance and alienation.
Inter-generational theory (Mannheim, 1972)	Youth experiencing the same concrete historical problems may be said to be part of the same actual generation, while those groups within the same actual generation which work up the material of their common experiences in different specific ways, constitute a separate generation-units.
Psychological Theory (Erikson, 1968)	The social construction of identity is individually or collectively mediated by others through interaction and therefore involves not just cognition but recognition.
Theory of Media representations youths (Giroux, 1997)	Empty category: how the youth are mistreated within the media. 'Empty category' explains that adults do not really understand what it is like to be a youth in this generation.
Acland theory Media representations (Acland, 1995)	Delinquent youths: negative stories in the media enhance hegemony. The role of state shows only to control them known as 'Ideology of protection' means the idea that youths need to be continuously watched.
Hebdige theory (Hebdige, 1979)	The society of old generation never get to see the good and hard working teens of society who just fade into the background (Being seen by the media as boring).
Cohen theory (Cohen, 1972)	The representation of youth shows that they are not allowed to express themselves within a different way that society does not see as acceptable.
Gramsci theory (Gramsci, n.d.)	Developed concept of cultural Social class (Middle class): hegemony dominates society. The role of media representations in the society shows that the media always

	still with the hegemony of the higher classes as these are more acceptable.
Greg Philo theory (Greg Philo, n.d.)	Contemporary 'Hoodie': Argues that cinema' reflects middle class anxiety about the threat of the working class that if you are not middle class then you are a thug in a hoodie.
Cultivation theory (Gerbner, n.d.)	Studied effect of television: The role of media representations in society tells that representation is closely linked to what we see on the television. Youth are always seen as the victims of being involved within crime throughout many media platforms by automatically giving them a bad name no matter what they are like. This is because of all these programmes indoctrinating the public to place the blame onto teen automatically.
<i>Karmic Theory</i> (<i>Bhagavad Gita</i>)	The theme of <i>Karmic Theory</i> is that if we do something, we can't escape facing the consequences of our action. Our Karma will keep chasing us till we have borne the consequences.
Theory of validity (<i>Pramanyavada of Nyaya</i>)	<i>Pramanyavada</i> , expresses about when the knowledge will be true and when it will be false. <i>Svatah Pramanyavada</i> it is constituted and determined by intrinsic condition it is self-evident; it is intrinsic because the effect is found in the cause. <i>Praatah Apramanyavaada</i> on the other hand, it is constituted and ascertained by extrinsic conditions, it is extrinsic because the effects are different from cause, the effect is a new phenomenon which is not found in the cause.

Table 3 shows that the status of present youth in terms of sociological theory (Merton, 1964; Brake, 1980; 1985), inter generational theory (Mannheim, 1972), psychological theories (Erikson, 1968), representation of youth theories, karmic theory and theory of validity: *Pramanyavada*. General sociological theories could provide the needed background concepts of youth as well as a segment of social reality, hence useful in making sense of the empirical world (Merton, 1964). They are

useful for the researcher to begin his/her work with an orientation even though this may not be very clear.

According to the sociological point of view, Merton (1964) defines youth as a time of rebelliousness, and consists of three forms that are attractive to the youth. They are delinquency, radicalism, and bohemianism. Rebelliousness was defined as the activities which show opposing or defying authority, accepted moral codes or social conventions; delinquency was an antisocial or illegal behavior and acts done by youth, while radicalism was referred to as political policies that advocates for more sanitized political, economic or social change than that of the main tradition that are supported by the mainstream political parties. Bohemianism on the other hand refers to somebody, often a writer or an artist, who does not live according to the conventions of the society (Merton, 1964).

In the above context, youth subculture establishes one of the distinct segments of society. This characteristic sub culture of the youth is quite often viewed from the perspective of social deviance and alienation (Brake, 1980). Although the basic tendency of a social system is towards equilibrium and harmonious balance between its various institutions, deviance, tensions, and strains known as dysfunctional elements which tend to become institutionalized or resolved towards the direction of social integration and equilibrium.

Based on the above discussion, I understand that youth sub-cultures tend to be viewed from the standpoint of institutionalized and collective deviance and seen as a consequent problem of integration of the individual in the society. Brake, (1980) made use of the concept of subculture in explaining the "sub-culture of the youth". He argues that sub-cultures arise as attempts to resolve collectively experienced problems arising from contradictions in social structure, and that they generate a form of

collective identity from which an individual identity can be achieved outside that ascribed by class, education, and occupation. For instance, it provides the identity of motorbike boys-subculture or the hippies-subculture to those subscribing to adopt their "style" apart from the one ascribed by their class or education.

Brake (1985) identifies five functions that subculture may play for their participants: 1. providing magical solutions to socioeconomic structural problems, 2. offering a form of collective identity different from that of school and work, 3. winning space for alternative experiences and script of social reality, 4. supplying sets of meaningful leisure activities in contrast to school and work, 5. furnishing solutions to the existential dilemmas of identity.

Parsons (1956) and Eisenstaedt (1956) observe the antagonism between family and society as the cause of youth subculture. Both social theorists described the development of society and its relationship to family. The principal feature in the development of society is exemplified by the increasing differentiation in the structure of these societies, combined in most cases with the reduction of kinship or family relations as an organizing principle.

As stated by Eisenstaedt, there exists a structural antagonism among different social sphere, particularly the family from all works of life which leads to the formation of age-homogeneous groups which he termed as 'interlinking sphere'. The function of the youth age-group is to create equilibrium between solitary and expressive identification as in kinship system and instrumental relationships as in the case of society. In this regard, the function of the youth culture, therefore, is to make the transition through adulthood easier.

According to the inter-generational gap point of view, young people in most countries have always suffered from the criticism of the older generation. This is

apparent in the vast literature about the organization of their social life. Several articles in "The Indian Youth: Emerging Problems and Issues" edited by Mehta (1971) takes on the analysis of youth from the perspective of a social problem. Kirpal (1976) in his works "Youth and Established Culture (Dissent and Cooperation)" also brings into focus this perspective of youth analysis. Because of their seemingly loosed moral values, easy lifestyle, per-occupation of the present at the expense of their future and their evasion of social responsibilities; youth are often viewed as a social problem by older generation.

In the above connection, youth unrest and youth activism are often viewed negatively as problems of indiscipline and manifestation of juvenile delinquency (Kirpal, 1976). Parents, educators, and mentors quite often lament that the young no longer subscribe nor upholds the values of the adults. This often is viewed as a failure of the process of socialization. These are situations that are external to the actions of the youth. There is a generational gap between younger and older groups of people.

Donnell (1985) defines a generation as a form of age group which refers to all those members of a society who were born approximately at the same time. Therefore, a generation is constituted by the relationships of contemporaneous groups of individuals who received the same guiding impressions during the years of susceptibility. Mannheim (1972) further reiterates generation as 'location' which refers to a broader concept already mentioned above. A generation in the actual sense shares a community of experience and feeling. He introduced the concept of 'generation unit' to provide a more specific means of analysis. Generational units share an identity of responses and views about events.

From his view, youth are experiencing the same concrete historical problems may be said to be part of the same actual generation, while those groups within the

same actual generation which work up the material of their common experiences in different specific ways, constitute a separate generation-units. In line with this, Margaret (1970) introduced the concept of a generation gap in her classic work "Culture and Commitment: A Study of the Generation Gap". Generation gap or inter generational conflict was referred to as a form of detection in this study. In this regard, the divergence and difference in the expectations regarding familial relationships between parents and youth as well as the process of decision making among the youth had been analyzed from the perspective of the generation gap.

From a psychological point of view, Erikson (1902 – 1994) a German developmental psychologist and psychoanalyst best known for his theory on social development of human beings, was a pioneer on human social development, and coined the phrase 'identity crises'. Psycho-social development as expressed by Erikson describes eight stages of development through which every human was expected to undertake; from infancy to late adulthood. In each stage, the person confronts, and expectantly masters, new challenges.

He stated further that each stage of human builds on the successful completion of earlier stages. Stages not successfully completed may reappear as problems in the future. His work entitled "Identity Youth and Crisis" (1968) identifies the period of adolescence as a stage of psycho-social development characterized by role confusion or identity diffusion. He developed the concept of "identity crisis" or "identity confusion" to refer to the time of intensive analysis and exploration of different ways of looking at oneself. It denotes a condition in which a young person is uncertain about his/her status and role in society.

From the above connection, this famous book tells that in modern societies, one's identity is no longer perceived as something that is given as in the case of simple

societies, but rather something one has to choose and develop by oneself. The youth phase is commonly seen as a period in one's life which is particularly concerned with identity construction (Erikson, 1968). Identity denotes a condition in which a young person is uncertain about his status and role in society. The social construction of identity is individually or collectively mediated by others through interaction and therefore involves not just cognition but recognition. In the above discussion, identity achievement occurs when an individual makes a commitment to one after exploring different identities.

In the above connection, Giddens (1991) argues that identity is a reflexive project, an endeavor that we continuously work and reflect on. He writes "a person's identity" is neither to be found in behavior, nor in the reactions of others, but in the capacity to keep a narrative going. It must continually integrate events which occur in the external world, and sort them into the ongoing story about the self'. For Giddens, identity is in continuous development. In the light of new knowledge and new experiences, people constantly reconsider and redevelop their self.

Goffman (1959) in his work 'The Presentation of Self in Everyday Life' employed a "dramatically approach" in his study on the construction of social identity. Here interaction was viewed as a "performance", constructed to provide others with "impressions" that are consonant with the desired goals of the actor. The process of establishing social identity is kin to the concept of 'front' described as "that part of the individual's performance which generally functions in general and fixed fashion which defines the situation for those who observe the performance".

Youth representative theories of various theorize-rs like Giroux (1997), Acland (1995), Hebdige (1979), Cohen (1972), Gramsci (n.d.), Greg Philo (n.d.), Gerbner (n.d.) explore that the common voice of youth there is lacking youth

representation in every aspect of societies and countries agencies. Giroux (1997) stated about empty category which explains that adults do not really understand what it is like to be a youth in this generation. It deals about how the youth are mistreated within the media. In this regard, Acland (1995) deals about delinquent youths whose negative stories in the media enhance hegemony. Hence, the role of state shows only to control them known as 'Ideology of protection'. It means the idea that youths need to be continuously watched.

In the above connection, Hebdige (1979) explored that the society of old generation never get to see the good and hard-working teens of society who just fade into the background. This means the state of youth is being seen by the media as boring. Similarly, Cohen (1972) deals about the representation of youths which shows that they are not allowed to express themselves within a different way that society does not see as acceptable. Gramsci (n.d.) stated that developed concept of cultural social class (middle class) hegemony dominates society.

The role of media representations in society shows that the media always still with the hegemony of the higher classes as these are more acceptable. In this regard, Greg Philo (n.d.) examines about contemporary 'Hoodie'. This argues that the cinema which reflects middle class anxiety about the threat of the working class that if you are not middle class then you are a thug in a hoodie. Gerbner (n.d.) studied effect of television about youth representation. It explored that the role of media representations of youth in society. This tells that representation is closely linked to what we see on the television.

Youth are also seen as the victims of being involved within crime throughout many media platforms by automatically giving them a bad name no matter what they are like. This is because of all these programme indoctrinating the public to place the

blame onto teen automatically. In this context, Vedic philosophy tells us that the karmic cycle suggests what we do today will influence our life tomorrow; circling back to the concept of *samsara*, what we do today will also influence our next life (*Bhagavad Gita* 3). The karmic principle urges us to reflect on what we do before you do it. Because each action matters, and what we do affects our life and the lives of those around us. Our daily life is beginning from the morning when the first sun ray receives on the earth. Hindus chant some *karma-based mantras* are given below:

Uvasosa uschhaachcha nu devi jeera rathanam

Ye asya aacharanesu dadhire samudre na sravasyava (Rigveda 1.48.3).

Meaning is that the first sun ray is called Usha (dawn) who comes before and now she is coming with chariot. We are waiting for her as the seer who is seeking the precious wealth in the sea with great concentration (Gautam, 2015). In this context, *Vedas* advocate for the law of *karma* how the nature works in universe. *Karma* is work or energy going out in the form of (a) thought, (b) word and (c) action (Nirvedananda 1944: 32; Barth 1995: 78). *Veda* divides karma (act) into 3 portions: 1. *Sanchita karma*, 2. *Aagami karma* and 3. *Prarabdha karma* (Sharma, 2022). *Sanchita karma* is the vast store of accumulated acts done in the past and its fruits have not yet been reaped. *Aagaami karma* is the act to be performed in the future. *Praarabdha karma* is done in the past and it has begun to give fruits. *Sanchita* and *praarabdha* both karmas are related to the past, but the difference is in *Sanchita karma* is not yet operative, the *Praarabdha* has already started giving fruits. Every individual must reap the fruits of all types of *karma* (Sharma,2022). The character and circumstances of one's life is determined by one's *Praarabdha karma*. It cannot be avoided. *Sanchita karma* is like recent bank deposit and *Praarabdha* like fixed deposit with definite interest rate. This means good acts bring good result and bad acts bad results. The

result will depend on type of *karma* we are involved in. So, we are responsible for the nature of fruits/ results.

In this regard, *karma* becomes an important philosophical and socio-religious aspect of *Braahmaṇism*, *Buddhism* and *Jainism* (Gokhale 1961: 93). Literally ‘work’ or ‘deed’, *karma* is defined as the ‘unseen ripening of past actions’ (Basham, 1956: 322). Resultant return of energy is in the same amount known as *bhaagya* (Destiny) (Sharma, 2022). The whole world is considered as a ‘perpetual process of creation, destruction and rebirth filling eternity with an everlasting rhythm’ (Majumdar, 1980:83). Every individual will have to ripe the fruit of his/her past deeds, which would recognize its doers very well. One must be born again and again until the Divinity within is completely manifested. In this connection, each time one has to take a new body but with the same soul that is why this world is called *karmabhumi* or the land of action (Barth, 1995: 78; Nirvedananda, 1944: 32f). The migration of the soul (individual energy which regulates the life) from one body to another through the world of punishment begins from low stages to higher and better ones and the process lasts until the attainment of *mokṣhya* (sublimation of the individual energy religiously called soul in the cosmic energy) or release (Sachau, 1962, I: 65).

The earliest formulation of *karma* and transmigration was formerly traced back to *Upaṇiṣads* and even in the *Śatapatha Braahmaṇa*: by saying ‘every man /woman is born in the world fashioned by himself/herself (Sachau, 1962: 98). The *Chhaanḍogya Upaṇiṣad* says: ‘Just as s/he acts, just as s/he behaves, so will s/he be born. S/He who does good will be born good, s/he who does evil will be born evil; s/he becomes holy by holy deeds, evil by evil’.

In the above connection, the theory of validity or *pramaanyavaada* applies for the valid knowledge (Sethy, 2017). The word *pramaanyavaada* is made of two words

viz, *pramaana* and *vada*; *pramaana* means the means of accumulating or achieving a valid knowledge and valid knowledge is known as *pramaa* and *vaada* means the theory. Now, *pramaanyavaada* means a theory of validity that means whenever we recognize an object, we recognize because of some other factors responsible. Factors mean intrinsic factor as well as extrinsic factors. Extrinsic factors mean there is a light minimum distance and the object is not hidden. It is presented before us and intrinsic means all our memory should function well. We are not caught with jaundice disease; we are in a healthy climate condition; we are healthy and also we are to behave like an ordinary human being, we are equally fit to recognize an object (Sethy, 2017). Therefore, they say that whenever there is cognition, it deals with both internal condition as well as the external condition.

In the above connection, according to *Naiyaikas*, intrinsic means that the effect exists in its material cause prior to its production and what extrinsic means, the effect after production is different from the cause (Sethy, 2017). There are two types of concept here: valid knowledge and invalid knowledge. Further they said that, the knowledge is valid or invalid sometimes it depends on the conditional situation, sometimes it depends on the external condition, sometimes it depends on the internal conditions because there are many situations.

Since a person is affected by the jaundice, everything appears to them is yellow; however, the nature of that object is not yellow, the attribute yellowness may not be finding to that object and henceforth, the knowledge they must that object and with a particular name cannot be consider as a valid knowledge. In the same way, there are many kinds of external conditions, matters when we recognize an object (Sethy, 2017). If it is a dark room, a human being though they are a normal human being cannot see anything in the dark. So, whatever knowledge they have in that room

on a particular object, that may not be a valid knowledge, because we need a sufficient light to recognize that object and also, we need a minimum distance to recognize that object. If an object is placed in a long distance, we cannot claim that object with a particular name because we need a particular distance to recognize an object and we recognize its entire feature, which we also need to be a confirmation to that object (Sethy, 2017). Therefore, they said that the validity and invalidity depend on the internal and external conditions also.

In this regard, there are two types of *pramaanyavaada*, one is *svatah pramaanyavaada* and another is *praatah pramaanyavaada*. *Svatah pramaanyavaada* means, the knowledge will be valid or invalid depends upon internal condition or intrinsic factors. *Praatah pramaanyavaada* means the knowledge which is a valid or invalid depends on the external conditions (Sethy, 2017). If the external conditions are good then, the knowledge will be valid, though some other parameters have to be there. The subject, object, the instrument and the means of recognizing that object, apart from all these, internal and external conditions required.

In the above connection, the invalid knowledge is known as *apramaanya*, the invalid knowledge is known as *apramaanyavaada*, whereas valid knowledge is called *pramaanyavaada*, because valid knowledge *pramaa* and the means through which we get the valid knowledge is *pramaana* (Sethy, 2017). Therefore, they are saying that any knowledge we have called *pramaanyavaada*, the means through *pramaana*, we gain a knowledge known as *pramaa*. So, Naiyaikas are talking about four kinds of knowledge. One is *svatah pramaanyavaada*, another is *svatah apramaanyavaada*, the third one is *praatah pramaanyavaada* and the fourth one is *praatah apramaanyavaada*. Where the validity of the knowledge is depends on internal conditions or intrinsic condition for valid knowledge is called *svatah*

pramaanyavaada and svatah apramaanyavaada means the invalidity of knowledge depends on the internal conditions or intrinsic nature. The third one *praatah pramaanyavaada* means, a knowledge is valid depends on the external condition and the fourth one is *praatah apramaanyavada*, which means the knowledge is invalid depends on the external condition.

According to above discussion, I come to know that the theory of *pramaanyavaada* expresses about when the knowledge will be true and when it will be false. *Svatah pramaanyavaada* it is constituted and determined by intrinsic condition it is self-evident; it is intrinsic because the effect is found in the cause. *Praatah apramaanyavaada* on the other hand, it is constituted and ascertained by extrinsic conditions, it is extrinsic because the effects are different from cause, the effect is a new phenomenon which is not found in the cause.

From the latest youth movement (Gen-Z Movement) of Nepal, can be interpreted through the lenses of digital mobilization theory as given by Castells (2012) and new social movement theory as given by Melucci (1996). It exemplifies how identity-based, networked, and issue-oriented activism challenges traditional hierarchies. The protests also illustrate inter-generational tension between digitally literate youth and an older political elite rooted in clientele.

Vedic Literature

I reviewed four Vedas namely *Rigveda, Saamaveda, Atharvaveda* and *Yajurveda; Upanishad, Bhagvad Gita, Sreemadbhagavat Mahapuran, Markandeya Puran, Patanjali Yoga Darshan, Hathayoga Pradipika, and Sankhya Karika.*

Vedas

Vedas are considered eternal and divine (Sanatan Sanstha, n.d.). Eternal means having no beginning and no end in time or lasting forever. Divine means that relating

to or coming from God. So they are also called *Apaurusheya* means which were not made by a single person. About the creation of *Vedas* various *Purans* state that the *Vedas* have originated from *Aumkar* (Sethy, 2017).

In the above connection, the *Rishis* (sages) heard the *Vedas* first (*shrut* refers to that which is heard) hence they are also called the *Shrutis* (Sanatan Sanstha, n.d.). The meaning of the word *Rishi* (ऋषि) as given in the holy text *Nirukta* means *Rishirdarshanat* (ऋषि दशनात्) meaning “Those who have realized the manifest form of God are called *rishis* i.e. sages (Sethy, 2017).” In this regard, one would say the sages were enlightened with the knowledge of the eternally existing *Vedas*. It is from this viewpoint as well that the *Vedas* are considered divine as no one is accorded the status of being their author.

In the another point of view the ancient *Rishis* (sages) [the seven great sages (*Saptarshi*)] have been considered the authors of the *Vedas*; however several holy texts proclaim that sages are not the creators of *mantras* rather they were only seers (Sanatan Sanstha n.d.). Hence, it was difficult to study them. Sage Vyas realized and made easier by dividing according to the verses *richa* and *sukta*. *Richa* means a *mantra* or a *shloka*. *Sukta* means many *richas* constitute a *sukta* (an aphorism) or a combination of *richas*. They were scattered in different lineages (*Gotras*); the *Vedas* had to be divided in such a way that they would serve the purpose of performing sacrificial fires and being handed down by tradition. Sage Vyas sorted out all the verses (*richas*) from the *Vedas* and compiled the *Rigveda*. He then separated the verses which could be sung and compiled the *Samaveda*. That part giving a detailed account of how to perform a sacrificial fire (*yajnya*) in prose form was called the *Yajurveda*. The *Atharvaveda* was created by compiling the *mantras* useful in performing magic (*yastuvidya*) and helping in worldly life.

Sage Vyas handed over a *Rigveda Samhitaa* called *Bahvruch* to a disciple named *Pail*, a *Yajurveda Samhita* called *Nigadakhya* to *Vaishampaayan*, a *Samaveda Samhita* called *Chhandog* to *Jaimini* and *Atharvaveda Samhitaa* called *Angirasi* to *Sumantu* (Sanatan Sanstha n.d.). These four disciples propagated the four *Vedas*. That is why the respective disciple is called the main teacher of the corresponding *Veda* text.

Each Veda has three broad sections: *Mantras*, *Brahmans* and *Aryanakas*. *Mantras* (Hymns of God) contain expressions of wonderment, joy at the visions of beauty in nature around. The dignity of mountains, the majesty of sunrise, the beauty of moon and such phenomenal powers were worshiped through *mantras* (Sharma, Acharya, 2008). *Brahamans* (prose, rituals, and prayers) contain detailed scientific description of method of various ritualistic performances and secret methods to invoke the mighty powers. *Aryanakas* (Appendages of *Brahamanas*) were studied and composed only in the quiet Himalayan valley. This section is also known as *Upanishads*. The *Upanishads* are also known as “The Ved anta” as it comes at the end of *Vedas*. *Upanishads* are the elaborations of *mantras*.

The word *Upanishad* is derived from the root ‘sad’ which means to sit down, to loose ,to destroy and ‘Upa’ means nearby ‘Ni’ means devotedly(Sharma, Acharya, 2008). The word *Upanishads* therefore means sitting down of the disciple near his/her teacher in a devoted manner to receive instruction about the highest reality which loosens all doubts and destroys all ignorance of the disciple. There are as many as 1180 schools in Vedic literature, each school has *Upanishad*. About 280 *Upanishad* unearthed so far 108 have been generally accepted as authentic texts (Sharma, Acharya, 2008).

Rigveda (1.11.4; 1.12.6; 2.4.5; 2.20.3; 3.1.6; 3.8.4; 4.1.12; 4.2.10; 5.1.6;

5.1.10; 6.5.1; 6.5.4; 7.4.2; 7.7.3; 8.20.17; 8.20.19; 9.9.5; 9.14.5; 10.1.7 and 10.4.2)

explores the strength of the powerful *devata* (deity) like *Agni*, *Indra*, *Soorya*, *Aswinikumaar*, *Barun* etc. (Aurobindo, 1998.; Gautam, 2015). They are considered as the energetic, dynamic, intellect, dedicated towards social welfare, vision of reality and strong role model for youth. *Rigveda* (1.11.4; 3.8.4) deals with the most powerful God *Indra* who is ever youth and almighty; who has the power to destroy the city of enemy; who is the base of all good deeds and who becomes full of all the good attributes covering over him like far sighted, studious, wise, intelligent, healthy, compassion, self discipline, self love, self respect, full of prosperity and so on.

The term youth given to the Vedic gods and goddess can be depicted with the qualities of human being. These qualities can be promoted by the Vedic rituals which are meant for promoting the efficiency of worldliness deeds and the world welfare deeds (*Yajurveda*, 1.1; *Atharvaveda* 1.7.3; 2.35.1; 3.29.1; 4.10.3; 4.14.2; 4.14.4; 4.14.6). *Rigveda* (1.12.6; 2.4.5; 3.1.6; 3.8.4; 4.1.12; 4.2.10; 5.1.6; 5.1.10) mentions the importance of rituals regarding the pray of Nature God *Agni* as an ever youth who is considering the sources of rain and food for livelihood (*Rigveda*, 6.5.1; 6.5.4).

In this context, the aims of *Vedic* rituals (*Karmakanda*) are to provide a means to the human beings to fulfill their desires by performing the rituals and in the process also nourish the gods who cannot make food on their own; to ensure the order and regularity of the world and help all classes of beings, including ancestors (Aurobindo, 1998.; Gautam, 2015). For this purpose, the *Vedic* hymns can be used for those who use their knowledge to perform rituals and obtain name, fame and wealth. Vedas assert that after performing these rituals a person can achieve the three goals respectively *Dharma*, *Artha* and *Kama* which are under worldly desires.

The goal of *Jnana Kanda* of Veda is *Moksha* (emancipation) which cannot be obtained by rituals; can obtain through *Srawana*, *Manana* and *Nidi-dhyasana*.

Sarwana means listening to the words or texts from the teacher or *Guru*; *Manana* means deliberation or reflection on the topic and *Nidi-dhyasana* means meditation through which truth is to be realized (*Rigveda*, 6.5.4). The goal of education in the Vedic philosophy is to achieve revelation or *Brahma* (cosmic energy) (Auribindo, 1998; Gautam, 2015). From this discussion, I come to know that youth are highly respected as most powerful God and given top priority life span of human being through the Vedic knowledge.

Vedic Approach of Taapatraya

Vedic approach is based on Veda which is sources of knowledge. *Vedas* are the most celebrated possessions of the civilization which reflect the growth and development of human thought and show a picture of the transformation of a *Prakrit* man into a *Sanskrit* man (Kumar and Aristotle, 2013). *Prakrit man* means covering with three types of sufferings or pain (*Taapatraya*) with ignorance and *Sanskrit* man means purified or enlightened person who can free from three types of sufferings. These three folded suffering are *Aadhibhautic*, *Aadhidaiwic* and *Aadhyaatmic*; physical problems of youths are put in *Aadhibhautic*; mental problems are mentioned in *Aadhidaiwic* and spiritual problems are kept under *Aadhyaatmic* like addiction, stress, anxiety and depression.

In the above context, for the emancipation of *Taapatraya* and achieve salvation; major scriptures of Vedic approach are categorized as *Brahmanas*, *Aranyakas*, *Upanishadas*, *Sutra*, *History* and *Puran*. *Brahmanas* are related to *Mantras/ Samhitas* with *Yajnas* related to *Karma* for performing *Sodososanskaras* and others. *Aranyakas* are the explanation of *Vedas* for forest dwellers and *Upanishadas*

for home dwellers. *Sutra* refers a thread of understanding (Pandey, 1992). *History* refers to update past events as a record for coming generation and *Puran* means elaboration of ancient knowledge with exemplary stories.

In the application of *Brahmanas* (*mantras/ samhitaas*) is to build attitude/ habit formation from childhood and to carry out perfection in their work or behavior through *yajna* (Pandey, 1992); for instance, *mantra* as problem shooter, *yajnas* is also as problem shooter, belief on the law of karma as problem shooter. *Aranyakas* are to understand the value of human life, self-actualization for instance-shifting from *aparaa* to *paraa* vidyaa is healing and changing lifestyle as healing.

In the above connection, *Upanishads* are to think, meditate, and come back with the answer by self-inquiry alone and not via any tuition for instance- attaining super consciousness, knowing, activation of energy points and changing the material mind to spiritual mind (Pandey, 1992). *Sutra* helps to generate new knowledge for instance- innovation. *History*(*Itihaas*) helps to update past events or valuable information as a record for coming generation for instance -*Mahaabhaarat*, *Raamayan* etc and *Purans* are antique events or testimonies for given instances to new generations *Sreemad Bhaagavat Mahaapuram* and other 17 *Purans*.

In the above connection, the *Shiva Puran* (Sanatan Sanstha, n.d.) says that the *Rigveda*, *Yajurveda*, *Saamaveda* and *Atharvaveda* have originated from the letters *a* (अ), *u* (उ), *m* (म) and subtle sound respectively through *paraa*, *pashyanti*, *madhyamaa* and *vaikhari* (*chatwari vaakparimitaa padaani*-----:*Rigveda* 1.164. 45) (Sharma, Acharya, 1915; Gautam, 2015). The *paraa* mode of speech is the most subtle form of knowledge. It is also known as the *Veda* which is called *sabda brahma* as well (Adhikari, 2003). Since sages were enlightened with the Vedic mode of speech it is called the *pashyanti* (to see) mode. The *pashyanti* mode of speech is the

manifest verbal form of the *Vedas*. According to Bhartrihari, *pashyanti vaak* is the *vaak* at the level of direct intuition, and can be understood through experience. Here, humans get the direct experience of the *vaakya-sphota*, as Bhartrihari says.

According to *Vaakyapadiya*, the speech is of threefold, and the *pashyanti* level is ultimate. The gross form of this speech is the *madhyamaa* mode. Before being uttered, the *vaak* resides in mind, and is named as *madhyamaa*. These three forms of expression of the *Vedas* are extremely complicated. The fourth mode of speech, the *vaikhari* is that spoken by the common man (Adhikari, 2003). *Vaikhari vaak* is the manifested form of the word and consists of a relation of signifier (*vaachaka* or *samjnaa*) and signified (*vaachya* or *samjnin*) between the word and the object. The *Bhagavad Gita* says that entire literature itself has originated from secret sound i.e. *Aumkar* which is subtle sound of *Vedas* i.e. sources of happiness and blissfulness (*rasohamapsu kaunteya prabhaasmi shashisooryayoh----- (Bhagavad Gita: 7. 8)*). According to the *Mahaabhaarat*, initially there was only one *Veda* in the form of *Aum*. In my understanding, Vedic education was focus on transformation of knowledge through sound; the sound is sources of knowledge and for eradication of sufferings(Adhikari, 2003).

Yoga and Mudraa Therapy

Yoga is derived from the Sanskrit root *yuj* meaning to bind, join, attach and yoke to direct and concentrate ones attention on, to use and apply. Philosophy is also the collection of knowledge, experience and practices, which is based on truth and reality (Iyengar, 2018). Yoga is a timeless pragmatic science evolved over thousands of years dealing with the physical, moral, mental and spiritual well- being of man as a whole and one of the six orthodox systems of Vedic philosophy: *Purva Mimansa*, *Nyaaya*, *Vaisheshik*, *Saankhya*, *Yoga and Uttar Mimansa*. *Yoga Sutras of Patanjali*,

Bhagavad Gita, Shiva Samhitaa, Gherandey Samhitaa and Hatha Yoga Pradipikaa are the important authentic literature of yoga philosophy.

From these literature, certain rational and practical systems of yoga were developed by the ancient Vedic masters through *Yajurveda* and *Atharvaveda* who are fundamentally divided into five specific forms: *karmayoga* (the action done for the good of others), *raajayoga* (concentration of mind), *bhaktiyoga* (worshipping through adoration to God/ Goddess), *jnaanayoga* (the study of supreme consciousness) and *hathayoga* (the ways keeping body healthy). The real meaning of yoga is liberation from contact with pain and sorrow (Chandres, 2010). Ultimately, yoga has focused on eradication of three folded sufferings or sorrows i.e. *Taapatraya*. For instance, Lord Krishna made free from these three suffering to Arjuna by deliverance of *karmayoga* and *jnaanayoga* of yoga philosophy in *Bhagavad Gita* for winning to attain inner peace and happiness.

Yoga Sutras of Patanjali describes yoga as '*chitta vritti nirodhah*' (Patanjal Yoga Darshan: 1.2) (Adhikari, 2013). As the main cause of sorrow is *chitta vritti*. Hence, *chitta* denotes the mind which has three categories: mind (*mana*), intellect (*buddi*) and ego (*ahankaar*); *vritti* means to turn, to revolve and to roll on fluctuations or modifications of consciousness (*chitta*); *nirodhah* means restraint or control over the mental fluctuations (Iyengar, 2018). Patanjali enumerates as the eight limbs or stages of yoga (*Astaangayoga*) for the quest of the self (soul) and eradication of three folded sufferings. They are: *yama* (universal moral commandments), *niyama* (self purification by discipline), *asana* (posture), *pranayama* (rhythmic control of the breath), *pratyahara* (withdrawal and emancipation of the mind from the domination of the senses and exterior objects), *dharana* (intense concentration), *dhyana* (meditational oneness) and *samadhi* (a state of super- consciousness brought about

by profound meditation, in which the individual aspirant (*saadhak*) becomes one with the object of his meditation- *paramaatmaa* or the Universal Spirit.

Yogi *Paramaatmaa* in the Hathayoga Pradipikaa from Naathyoga tradition, one of the classical yoga texts gives us the assurance, (*yuva vrdhho ativrdhho vaa vyaadhito durbalo pi vaa abhyaasaat siddhimaapnoti sarvayogeshvatandritah*- Hathayoga Pradipikaa, 1:64) (Muktibodhananda, 2004). It means one who tirelessly practices yoga attains success irrespective of whether they are young, old, diseased or weak. He gives us the guarantee that yoga improves health of all alike and wards off disease, provided we properly abide by the rules and regulations. Hathayoga Pradipikaa, commentary by Swami Muktibodhananda which includes the entire science of hatha yoga (*aasana, praanaayama, shatkarma, mudraa and bandha*). Hatha yoga means ‘*ha*’ means ‘sun’ and ‘*tha*’ means ‘moon’. The sun is active and dynamic force whereas the moon is mental energy of *chitta*. These twin energy forces represent the forces of mind and *praana* (vitality) which constitute the body and mind. In my understanding, Hatha yoga enables the fluctuations between these two energies to become harmonious and unified into one force.

In the above connection, Hatha yoga is derived from Naathyoga tradition. This system was founded by Aadinath (Lord Siva) and Matsyendranath (Muktibodhananda, 2004; Sharma, 2022). It is developed and followed by Gorakhnaath then Navanaath which is developed as *siddha paramparaa* or *yogi paramparaa* for sanyasis and as *vindu paramparaa* is practiced for house holders. This system has contributed to the stigmatization of tantric forms of yoga too (Sharma, 2022). In my understanding, this system of hatha yoga brings physical, psychical, moral and spiritual discipline for the establishment of perfect mastery over the body and the mind. Then, it brings the realization of truth and the attainment of

absolute liberation from all kinds of bondage and sorrow through the practice of yoga. Ultimately, these powers are awakened and manifested, and the person then realizes the glories of his or her own inner nature.

The above yoga system approved and adopted by the naath yogis seems to differ slightly from the Astanga yoga as advocated by Patanjali (Muktibodhananda, 2004, Sharma, 2022). Naathyoga advocates *shadaanga* (six limbed): (1) posture (*aasana*) (2) breath control (*praanaayama*), (3) sensory inhibition (*pratyahara*), (4) concentration (*dhaaranaa*), (5) meditation (*dhyaana*), and (6) ecstasy (*samaadhi*). Hatha Yoga describes 84,000 body postures (*aasanas*) that mimic 8.4 million animal species supposed to be present in the creation. Among them 84 *aasanas* are thought to be the most important and especially useful for yogic practices. However, greatest value is attached to four kinds of *aasanas*: *siddhaasana*, *padmaasana*, *simhaasana* and *bhadraasana*.

In the above connection, *siddhaasana* is meant accomplished, perfect or adept, is regarded as the most conducive for stimulating the *kundalini Shakti* (Sharma, Acharya, 2008, Sharma, 2022). It is said to be the purifier of all the 72000 *naadis* and the door to liberation. *Praanayama* is an essential and inseparable aspect of *aasanas*. It deals with the control of *praana* or the vital power in the human body by the conquest of five vital forces namely, *praana*, *apaana*, *vyaana*, *samaana* and *udaana*. The merger of *praana* with *apaana* is considered to bring about the dawn of true knowledge in the practitioner. *Udaana* is believed to catalyze the upward movement of *kundalini* as well as the upward movement of unshed semen. In Hinduism, *kundalini* is a form of divine feminine energy (*Shakti*) believed to be located at the base of the spine in the *mulaadhara*.

According to above context, in a normal and healthy human being the whole process of inhaling and exhaling with a brief period of suspension of breath in between two is carried out in about four seconds (Sharma, Acharya, 2008; Sharma, 2022). This process continues irrespective of whether the person is awake or asleep, and it is carried out 21,600 times in a 24 hour period of time. The technique of *praanaayama* consists in voluntarily lengthening, deepening and regulating the respiratory function (Ibid). In my understanding, the brief and imperceptible state between the normal inhaling and exhaling holds a key to the door of realization, and if the interlude between the in and out breathing is concentrated upon, total cessation of mental activity can be attained.

Hatha-Yoga Pradipikaa, whose authorship is attributed to Swami Swaatamaraama, a 15th century Indian sage, glorifies the wonderful results that one can obtain by the practice of these *kumbhakas*. Hence, taking long breath in is inhaling (*pooraka*), taking out long breath is exhaling (*rechaka*) and stop breathing in long time is *kumbhaka* (Swami Muktibodhananda, 2004, Sharma, 2022). After the practice of *aasana* and *pranaayama*, *mahaamudraa* (the great gesture) is to be practiced. Mudraa is derived from two Sanskrit root words: *mud*, which means 'delight, pleasure or enchantment' and *rati*, which means to bring forth. There are 108 mudraas; among them ten such higher forms of mudraas with *bandhas* and *bedhas* are expounded in Hathayoga Pradipikaa. They are: *mahaa-bandha*, *mahaa-bedha*, *khechari*, *uddiyana*, *mula-bandha*, *jaalandhara-bandha*, *viparitakarani*, *vajroli* and *sakti chalana* (Muktibodhananda, 2004). The aim of all these *mudraas* is to activate the *sushumna naadi* that is held to lie between *idaa* and *pingalaa naadis*.

The *idaa*, *sushumnaa* and *pingalaa naadis* are three primary energy channels in the human body (Sharma, Acharya, 2008, Sharma, 2022). The *idda naadi* is

situated on the left side of the spinal cord which is associated with the moon (feminine energy) and *pingalaa* on the right side associated with the sun (masculine energy). The *sushumnaa* is running centrally along the spinal column representing the balanced state when both *idaa* and *pingalaa* energies are harmonized. In my understanding, the practice of various types of *pranaayama* helps to harmonize these three energy channels.

The other limbs, viz., *pratyahaara*, *dhaaranaa*, *dhyana* and *samaadhi* are mostly similar to both Patanjali and Naathyoga systems. *Pratyahaara* means sense withdrawal which is first stage of concentrating mind (Muktibodhananda, 2004, Sharma, 2022). There are three attributes within human mind i.e. *sattva*, *rajas* and *tamas*. *Sattva* leads to clarify and mental serenity; *rajas* makes a person active and energetic, tense and wilful and *tamas* obstructs and counteracts the tendency of *rajas* to work and of *sattva* to reveal (Iyengar, 2018). The yogi is also affected by these three gunas. By his//her constant and disciplined study (*abhyaasa*) of himself/herself and of the objects which his/her senses tend to pursue. H/she learns which thoughts, words and actions are prompted by *tamas* and which by *rajas*. With unceasing effort h/she weeds out and eradicates such thoughts as are prompted by *tamas* and h/she works to achieve a *sattivika* frame of mind. When the *sattva* guna alone remains, the human soul has advanced a long as towards the ultimate goal i.e attainment of *moksya* (enlightenment or salvation) while living (Jivanmukta), is strongly encouraged by both systems.

In other sense, when a Yogi perfectly realizes Shiva within himself/herself, s/he is supposed to become inwardly identical with Shiva, though outwardly he may live and move in the world as a normal individual among others (Muktibodhananda, 2004). This system also professes that yogic concentration may be practiced even

upon finite and non eternal beings, and that such practice leads to the attainment of various siddhis (supernormal occult powers) (Sharma, Acharya, 2008). Such concentration, however efficient, cannot generally lead to the final spiritual goal of human life and may even cause the downfall of the aspirant.

In the above connection, when the mind, instead of concentrating upon any relative ideal or object, is concentrated upon the Supreme Ideal and the whole energy is directed towards the realization of the identity of the self with the Absolute Spirit, then the process becomes Yoga in the truest sense of the term, and is called Raaja-Yoga i.e. the kingly union (Muktibodhananda, 2004). All true followers of this sect agree that the practice of Raaja-Yoga should be the end and aim of every Yogi and that Hatha-Yoga (yoga of physical body) should be practiced as subsidiary to the practice of Raaja-Yoga. They assert that without Raaja-Yoga, Hatha-Yoga is useless for a spiritual aspirant, and that without Hatha-Yoga, Raaja-Yoga is ordinarily imperishable since psycho-physical obstacles in the path are not easy to overcome.

Integrated Aayurvedic and Vedic Therapeutic Framework

An integrated Aayurvedic and Vedic therapeutic framework (Sharma and Sapra, 2019) incorporating both pharmacological and non-pharmacological treatment modalities. *Yuktivyaapashraya Chikitsa*, classified as pharmacological treatment, is divided into internal cleansing (Antarparimaarjana), external cleansing (Bahirparimarjana), and para-surgical procedures (Sastrapranidhaana), demonstrating the classical understanding that mental disorders arise from both physiological and psychological imbalances. Internal purification through *panchakarma* and medicated herbal formulations such as *Medhya Rasaayana*, *Saraswata Ghrita*, and *Kalyanak Ghrita* aims to restore balanced functioning of doshas, which Aayurvedic texts consider foundational to mental health regulation. External cleansing therapies such

as *snehan*, *swedana*, *lepa*, *parisheka*, and *shirodhara* support relaxation of the nervous system and reduction of psychosomatic stress responses.

The non-pharmacological interventions described in the table highlight Vedic psychological and spiritual approaches, beginning with *Daivavyaapashraya Chikitsaa*, which involves mantra chanting, pilgrimage, prayers, rituals, and fasting, providing emotional strength and spiritual confidence for those suffering from depression (Sharma and Sapra, 2019). *Satvavajaya Chikitsaa* focuses on mental discipline and cognitive restructuring by withdrawing the mind from harmful thoughts and external attachments and aligning it with self-awareness, which closely parallels contemporary psychotherapy techniques such as cognitive behavior therapy (CBT) (Punia et al., 2024). *Nidaanaparivarjana*, referring to eliminating causative factors, emphasizes identifying triggers through reflective inquiry and modifying behavior to reduce recurrence, demonstrating preventive and educational pedagogical value.

Similarly, *Naisthiki Chikitsaa* emphasizes detachment from excessive desires and attachments identified as major roots of suffering indicating that spiritual liberation (*moksha*) is the highest therapeutic goal. Yoga therapy, described as a vehicle for liberation (*yoga moksha pravartaka*), assists individuals in increasing *sattva guna* and reducing *rajas* and *tamas*, thereby promoting clarity of mind and eliminating depression at its core (Aftab et al., 2019). Dietary (*Aahaar Chikitsaa*) and lifestyle (*Vihaara Chikitsaa*) recommendations emphasize nutrition, physical activity, music, aerobics, and breathing exercises, reinforcing holistic wellness through daily practice. The inclusion of shock therapy shows historical models of mental intervention for severe disturbances, although modern ethical considerations suggest adaptation.

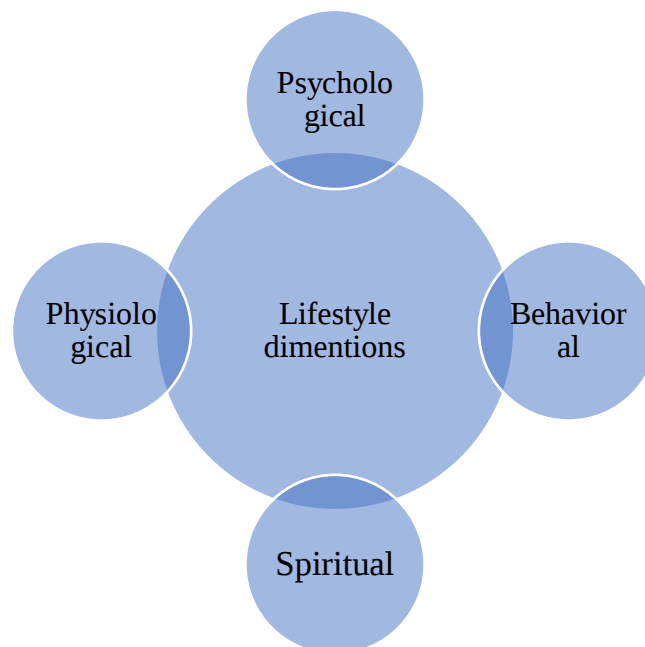
Overall, the table reflects a comprehensive holistic model that integrates physiological, psychological, behavioral, spiritual, and lifestyle dimensions rather than isolating depression as a chemical or neurological imbalance. Empirical research supports the effectiveness of multi-modal Aayurvedic protocols in depressive disorders, validating traditional Vedic practices within modern clinical settings (Punia et al., 2024). From a pedagogical perspective, this framework offers valuable implications for youth mental health education, encouraging the integration of mantra practice, yoga, psycho-education, and reflective exercises into preventive mental health curricula. Thus, the table provides an evidence-supported, culturally grounded, and educationally relevant model for managing depression among youth through Vedic knowledge systems. The diagram below displays the potential connection of the *Taapatraya* with the integrated health system that we know now:

Table 4: *Taapatraya-Based Lifestyle Dimensions for Understanding and Addressing Youth Problems*

<i>Taapatraya</i> (Threefold Afflictions)	Meaning (Vedic Perspective)	Lifestyle Dimension Affected	Manifestation among Contemporary Youth	Vedic Lifestyle Interventions
<i>Aadhyaatmic Taapa</i> (Internal suffering)	Suffering arising from body, mind, and self	Psychological, Emotional, Spiritual	Stress, anxiety, depression, identity confusion, low self-esteem, addiction, inner emptiness	Yoga (Yama–Niyama), Meditation, Praaṇaayaama, Mantra & Sound Therapy, Self-discipline (Aahaara–Vihaara)
<i>Aadhibhautic Taapa</i> (Interpersonal & social suffering)	Suffering caused by other beings and social environment.	Social, Behavioral, Relational	Peer pressure, family conflict, violence, social alienation, unhealthy competition, cyber-addiction	Yajña Therapy, Seva (service), Gurukula-based pedagogy, Value education, Ethical living (Dharma).
<i>Aadhidaiwic Taapa</i> (Environmental / cosmic suffering)	Suffering caused by natural, ecological, and unseen forces.	Physical, Environmental, Existential	Climate anxiety, uncertainty, insecurity, disasters, pandemic fear, loss of meaning	Vedic ecological practices, Agnihotra, Nature-aligned lifestyle, Faith-based resilience.
<i>Integrated Taapatraya Cycle</i>	Interconnected and cyclical nature of suffering	Holistic Lifestyle (Body–Mind–Society–Nature)	Compounded youth problems affecting wellbeing and purpose.	Integrated Vedic Model (Yoga–Yajña–Sound–Education–Ethics)

The *Taapatraya*-based lifestyle model conceptualizes youth problems as cyclical and interdependent, rather than isolated psychological or social issues. The circular flow depicted in the figure reflects how *Aadhyaatmic*, *Aadhibhautic*, and *Aadhidaiwic* afflictions continuously interact, influencing youth lifestyle choices, mental health, social behavior, and spiritual orientation. Modern youth problems such as stress, addiction, alienation, and echo-anxiety emerge from disruptions across these dimensions. The Vedic lifestyle approach emphasizes preventive and restorative balance through Yoga, Yajña, ethical living, and harmony with nature, thereby addressing youth problems holistically rather than symptomatically.

Figure 1: Karmik Dimension in Lifestyle (Vedic System) for Addressing Youth Well-being



The figure illustrates a holistic conceptual framework of lifestyle dimensions that underpin youth well-being and development. At the center lies the core construct, *Lifestyle Dimensions*, which integrates four interrelated domains: psychological, behavioral, physiological, and spiritual. These dimensions are depicted as inter

connected spheres, indicating their dynamic interaction and mutual influence in shaping an individual's overall lifestyle and well-being.

The *psychological dimension* emphasizes mental health aspects such as cognition, emotion, stress management, and self-identity. The *behavioral dimension* reflects observable actions, habits, and lifestyle choices, including discipline, social conduct, and coping strategies. The *physiological dimension* focuses on the physical body, encompassing health, nutrition, and biological functioning. Meanwhile, the *spiritual dimension* represents inner consciousness, values, meaning-making, and connection with higher principles, which is particularly aligned with Vedic perspectives such as Yoga, meditation, and mantra practices.

Collectively, the model suggests that youth problems cannot be addressed through a single-dimensional approach; rather, a balanced integration of all four domains is essential. This framework supports the thesis argument that Vedic interventions such as Yoga therapy, sound (mantra) therapy, and Yajna-based practices can holistically influence these dimensions, thereby promoting sustainable well-being and character development among youth. Finally, I reviewed some Vedic literature that can relate to youth's problems and solutions. They are as follows:

Mantra as Healing

Aum (ॐ) Mantra. *Om (ॐ)* is the mantra that appears in *Rigveda* (1.1.1), *Yajurveda* (40.1), *Chhaandagyopanishad* (1.1-4), the *Bhagavad Gita* (7.8) explain that the entire literature of Veda itself were originated from Omkar (ॐ) which is a subtle sound of Vedas. *Chhaandagyopanishad* (1.1-3) tells about Aum (ॐ) that for as the earth comes from the waters, plants from earth, and man from plants, so man is speech, and speech is *Om (ॐ)*. Of all speech the essence is the Rig Veda; but Sama is the essence of Rig, and of Sama the essence is *Om (ॐ)*, the *Udgitha*. This is the

essence of essences, the highest, the eighth rung, venerated above all that human beings hold holy. Aum (ॐ) is the Self of all (Easwaran, 2007).

The research of More (2006) explores that the energy of *Om* (ॐ) *mantra* helps to reduce various problems like anxiety, stress, depression etc. It depicts that chanting of the *Agnihotra mantra*, *Mahaamritunjaya mantra*, *Gaayatri mantra* (Appendix-I) and the subtle sound *Om* (ॐ) have benefited for humanity and plants as well. A research of Moore Gerety, Finnian McKean (2015) explores that *Om* (ॐ) serves as a sonic realization of the divine, a touchstone of Vedic authority, and a central feature of stereo-logical doctrines and practices. The *mantras* are the sound of the Sanskrit language is endowed with special vibrational healing powers. Their utterance in esoteric combination produces unique sound waves. These vibratory sound waves create immense energy and power which impacts atmosphere, living beings and even plants in an extremely pacifying and positive manner. Thus, *mantra* chanting energizes body, mind and spirit.

Nader et al. (2001) performed a study to explore ancient Vedic techniques like a mantra-based intervention on people suffering from Arthritis. One hundred and seventy-six subjects with arthritis participated in this controlled study through a non-pharmacologic approach known as the Maharishi Vedic Vibration Technology (MVVT): a mantra-based intervention. Using a double-blinded and randomized experimental design, the findings showed significant reductions of pain and stiffness, and improvement towards different range of motion with the subjects. About ninety percent relief of symptoms was the most commonly reported category of improvement through this treatment method. In my understanding, mantra based intervention can remove to youth from stress, anxiety and depression.

Literatures like *Rigveda* (1.1.1), *Kathopanishad* (1.2.15-17), the *Bhagavad*

Gita, as well as the *Yoga Darshan Aum* (1.23; 1.27), *Amritvindopanishad* (16) are related to the time when nothing existed as a tranquil and quiet space. Then out of the non-entity came an entity. The first movement from the in-manifest to the manifest is known as the vibration of *Aum* (ॐ) (Moore and McKean, 2015). *Aum* (ॐ) is also known as the *Veda* which is *paraa* mode. Since sages were enlightened with the Vedic mode of speech it is called the *pashyanti* (to see) mode. The *pashyanti* mode of speech is the manifest verbal form of the *Vedas*. The gross form of this speech is the *madhyamaa* mode. These three forms of expression of the *Vedas* are extremely complicated. The fourth mode of speech, the *vaikhari* is that spoken by the common person (*Rig Veda* 1/164/ 45); Gautam, 2015).

In *Rigveda*, Vamadeva Rishi's *mantra* describes *Aum* (ॐ) as *Vishvateeth* transcendental. He calls *Aum* (ॐ) as *Samudra* (sea), *Apaarimita* (endless), and *Rooprahita* (shapeless), *Sarvavyaapi* (omniscient). In the *Mandukya Upnishad*, *Aum* (ॐ) is defined as *Bramha* (Sharma, Acharya, 2005). *Paatanjal Yoga Darshan* calls *Aum* (ॐ) as '*Isvara pranidhana*' (1.23) i.e. reaching God with devotion. *Isvara* means innermost deepest desire, quieting, peace, all pervading (everything seeing) that burns within us. *Pranidhaana* means surrender to the Lord (Adhikari, 2014).

Upanishads, the *Bhagavad Gita* and the *Yoga Darshan* claim that when we meditate on *Aum* (ॐ), we will be able to seize the drifting mind and all conflicts will disappear. In the *Namokaar mantra* of Jainism, *Aum* (ॐ) occupies a vital place as the remover of all sins (Moore and McKean, 2015). This means *Aum* (ॐ) is one of the subtle sounds which embodies with knowledge and power. *Kathopanishad* (1.2.15-17) states about *Aum* (ॐ) which means the word all the scriptures glorify, all spiritual disciplines, express, to attain which aspirants lead a life of sense-restraint and self-realization. This symbol of the Godhead is the highest realizing it one finds complete

fulfillment of all one's longings. It is of the greatest support to all seekers. When *Aum* (ॐ) reverberates unceasingly within the heart, that one is indeed blessed and deeply loved as one who is the *Self* (Easwaran, 2007). In this regard, *Amritvindopanishad* (16) states that the *mantram* is the symbol of Brahman; repeating it can bring peace to the mind.

Aum (ॐ) symbolizes the four states of consciousness (Giri, 2026). The larger, lower part represents the waking state (*Jagrat Awastha*). The part just above that represents the dreaming state (*Swapna Awastha*). The crescent above that represents the state of dreamless sleep (*Susupti Awastha*). The dot represents the state of pure consciousness which pervades the other three. The single dot also represents perfect unity (Karam, n.d.). *Aum* (ॐ) is the embodiment of all four states. This suggests that *Aum* (ॐ) covers every time, every space and every situation.

Aum (ॐ) meditation is simple, but one should remember that $E=mc^2$ is also very simple (Giri, 2026). According to Einstein, most of the world is familiar with the mathematical formula: $E=mc^2$. But this is not just mathematics and physics; it is a statement about the nature of the universe and everything in it including us. If we take a block of ice and let it sit at room temperature, in time we will not have ice, but water. Water is the actual substance of the block and ice was just its momentary form. The reason that matter can be turned into energy as this little formula postulates, is the fact that all things already are energy, matter just being their temporary form. Quantum Physics on the other hand has realized that energy is essentially consciousness. If this is thought about sufficiently it will revolutionize the way, we see the world around us and ourselves.

According to Einstein an atomic explosion results from the movement of a single atomic particle. So, it is with *Aum* (ॐ) i.e. the essence of matter or worldly

materials. The more we use it the more we will experience and benefit. It means recitation or chanting of this *mantra Aum* (ॐ) one's subconscious mind can find its solution. When a *mantra* repeated constantly during meditation, first loudly and then through silent and mental chanting (*Japa*), changes the consciousness. *Japa* is that kind of a science going into the deeper layers of mind (*Aadhidaiwic* mundane) which progressively become of a higher and yet higher frequency. It is a science of devoting the mind's energies to a specific goal so that divine conscious forces may arise within us and make us their dwelling place (Bharati, 2014). This indicates that chanting *mantras* energizes youths and promote their level of concentration and emotional awareness and reduces mental pain (More, 2006).

Literature like Upanishads, the *Bhagavad Gita*, as well as the *Yoga Darshan* claim that we always keep cosmic I's pure and divine nature with us by holy meditation as the form of *Aum* (*Pranava* and *Byarhiti*, (Moore and McKean, 2015). *Pranava* in Sanskrit means, "Humming." The *mantram Aum* denotes God as the primal sound. This sound can be heard as the sound of one's own nerve system, and transformer or a swarm of bees, or a thousand *vinas* playing in the distance (Ibid). It is a strong, inner experience, one that yogis hold with great reverence. Regarding the *Pranava, Aum* (ॐ), the *Yoga Darshan of Patanjali* (1: 118) simply says that its repetition and meditation is the way of removing five *kleshas* (sufferings). The major Upanishads and the *Bhagavad Gita*, as well as the *Yoga Darshan*, advocate meditation on *Aum* (ॐ), the sacred syllable that both symbolizes and embodies *Brahma* or *Ishvora*, the absolute reality. The intent of the discussion above is to show that *Aum* (ॐ) *mantra* is subtle sound which energizes and heals body, mind and spirit.

Bhagavad Gita is a composition of energy powers which is called a Cognitive Behavioral Therapy (CBT) (Sharma, 2014). CBT was used to Arjuna by Krishna who

was suffering from anxiety, grief, guilt, fear and depression in spite of being the greatest warrior of his time. This can be counseling therapy. Mantra-Yoga is also held in high esteem, where in it is believed that repetition of and concentration upon particular mystic mantras in accordance with prescribed methods and procedures produces wonderful results and is greatly helpful in spiritual *saadhana* (practice).

In the above connection, *Pranava* or *Aum* is regarded as the highest mantra and intensive search for and concentration upon *naada*, the subtlest and purest sound that is held to emanate unbroken and continuous from the *anaahata chakra* of *hridaya* (heart chakra, hence the name *anaahatanaada*), is believed to be a potent means for the illumination of consciousness and the vision of Brahman or the all-pervading consciousness (Sharma, 2014). This practice is known as *naadaanusandhaana* (merger with the primordial sound). Ajapa-Gayatri and its significance another unique feature of Naath-yogi sampradaaya lies in its according of a spectacular nature to ordinary breathing process. As noted previously, a normal person breaths 21,600 times during a day. The air that is carried into the body while inhaling (*pooraka*) produces a sound similar to “So” (meaning He or the Universal Spirit in Sanskrit), while the air that moves out (*rechaka*) makes the sound of “Hum” (meaning Aham or personal I or Ego).

In this regard, this natural process of out-breath- out and in-breathing - in is contemplated as the process of the Jiva’s going out into the universe and unifying itself with the Universal Self or the Absolute Spirit and then drawing-in the universe or the Universal Self into itself so that the whole being is filled with the Absolute Spirit. Thus it is deemed that a natural attempt is continuously being made through every involuntary act of respiration to unify of the individual self with the Universal Self, the inner with the Outer, the part with the Whole (Muktibodhanda, 2004). A

spiritual truth-seeker is instructed to pay attention to each breath, as it naturally goes on, with a devoted heart, and to deeply contemplate on its spiritual significance. He is expected to maintain vigil over his own breathing so that no breath, at least in the waking state, passes unnoticed. This is known as Ajapaa-Gayatri, which is rhythmically recited by every creature in every state. As such, it is a beautiful and sublime conception of our normal breathing function as taught by Guru Gorakhnaath. In this regard, *Kathopanishad* describes yoga as when the senses are stilled, when the mind is at rest, when the intellect is reached the highest stage. This steady control of the senses and mind has been defined as Yoga which destroys all pain and sorrow; that this sorrow less state attains free from delusion.

Yoga philosophy has explained the primary causation of psychosomatic stress based disorders through the concept of *pancha klesha* (five-fold psychological afflictions) (*avidyaa, asmita, raaga, dwesha* and *abhinivesha kleshah* (Patanjal Yoga Darshan: 2: 3). *Avidyaa* means ignorance of the ultimate reality leading to bodily identification, *asmita* is a false sense of identification, and *raaga-dwesha* refers addiction and aversion, *abhinivesha* is clinging on to life for fear of death. *Avidyaa* as the root cause enables other *klesha* to manifest in different forms from time to time. They may be dormant, attenuated, modified, manifest or overpowering in their causation of pain and suffering (*avidyaa kshetram uttaresham prasupta tanu vicchinna udaranam* (Paatanjal Yoga Darshan: 2: 4).

Dwaitam or the misplaced sense duality (due to *avidyaa*, the mother *klesha*) is the main initial cause of the imbalance at the higher level that may then manifest into the lower through psycho-somatic stress mechanisms. This occurs through the *pancha kosha* (five fold nature of human existence) as various disorders depending upon the propensity (due to Sanchita Karma) of the individual. Patanjali further prescribes

Kriya Yoga (consisting of *Taapa*, *Swaadhyaaya* and *Ishwara Pranidhaana*) as the means to reduce *klesha* influences (*samaadhibhavanarthah kleshatanukaranarthashca* - *Paatanjal Yoga Darshan* 2: 2).

From the above discussion, we come to know that the art and science of Yoga is first and foremost a *Moksha Shastra* meant to facilitate the individual to attain the final freedom, liberation or emancipation of Kaivalya. However one of the important by-products of the Yogic way of living is attainment of health and wellbeing (Bhavanani, n.d.). Yoga defines as *samatvam* meaning thereby that Yoga is equanimity at all levels (*yogasthah kurukarmani sangam tyaktva dhananjaya siddhisidhyoh samobutva samatvam yoga uchyate* – *Bhagavad Gita* 2: 48). This may be also understood as a perfect state of health where in physical homeostasis and mental equanimity occur in a balanced and healthy harmony.

Yoga can for sure, helps regain the ease we had lost earlier through dis-ease (as implied by *sthira sukham aasanam*- *Paatanjal Yoga Darshan*: 2: 46). It can also enable us to attain a dynamic state of mental equanimity (*samatvam yoga uchyate*- *Bhagavad Gita* 2: 48) where the opposites cease to affect us any more (*tato dwaandwa anabhighatha* (*Yoga Darshan* 2: 48)). This enables us to move from a state of illness and disease to one of health and physical, psychological and social wellbeing that ultimately allows us to move from a lower animal nature to a higher human nature and finally reach the highest Divine Nature that is our birthright.

Gaayatri Mantra as Healing. Gaayatri Mantra (GM) comprises 24 syllables, which is significant in Vedic philosophy as there are 24 ‘cosmic principles’ comprising the *Saankhya* philosophy, i.e. five sense organs (*jnanendriya*: *karna*, *twacha*, *netra*, *jihwa*, and *naasika*), five action organs (*karmendriya*: *baak*, *paani*, *paada*, *paayu*, *upastha*), five *tanmatraa*: (*sabda*, *sparsa*, *rupa*, *rasa*, *gandha*), five

elements (*panchamahabhoot: prithvi, jal, tej, baayu, aakash*) and four mental state (*man, chitta, buddhi* and *ahankaar*) (Adiswarananda, 2011). One who practices these 24 syllables GM regularly according to its rules can obtain the 25th element of *Purusha* (cosmic self) then s/he achieves the goal of life. The *Purusha* consists of knowledge during the senses and he is the light within the heart. Hence, *Purusha* regards as the know-er and 24 elements are known as *Prakrti*. *Prakrti* is non-consciousness while *Purusha* is consciousness. *Prakrti* is active and ever-revolving, while *Purusha* is inactive. *Purusha* is unalterably constant, while *Prakrti* is so alterably (Sharma, 2014). Hence, this *mantra* tells:

*Om Bhur, Bhuva, Swaha; Tat Savitur Varenyam Bhargo Devasya Dheemahi;
Dhiyo Yonah Prachodayat* (Rigveda- 3.162.100)

Meaning is that Om; we meditate on the radiance of that Supreme Divine Being, the creator of the world planes: earth, heaven and those spaces in between. May that Divine Being direct our intelligence (Adiswarananda, 2011): p. 128 cited in Naicker, 2019). It was initially explained by Vishwaamitra maharshi. As it is concerned about sun, it is also called as *Savitri mantra*. K. A. Manoj Narayanan, and Venugopalan (2018) explored that chanting Gaayatri *mantra* regularly improve learning power, concentration, prosperity, eternal power, peace and improves quality of life. Studies have reported that brain areas such as orbit frontal, anterior cingulate, parahippocampus gyri, thalamus, and hippocampus tense-full activity significantly decreased both sides followed by chanting mantras.

The study further said that chanting of mantras has positive impact on both physiological and psychological functions of the body (Manoj Narayanan and Venugopalan, 2018). Earlier study reported that chanting Vedic hymns showed improvement in sustained attention with promotion of intelligence in teenaged school

students. Vedic chanting activates the hidden powers of the mind and awakes these powers. Chanting enhance their ability to focus attention, the spontaneous organization of memory and short-term recall. Chanting increases the blood supply to the areas of the brain which are concerned with the memory. In the above connection, Howard Steingull, an American Scientist has established that recitation of Gaayatri *mantra* produces a frequency of 110,000 Hz. The patterns of chanting of *mantras* are so designed that they latent contain the essence of the music, life sustaining energies emanating from the cosmic energy centre of the corresponding *mantras* (Naicker, 2019). In this cosmic energy centre, a deity associated with the GM is Sun. Uttering of GM produces vibrations which are soothing to human mind, all plant and animal life. This proves that application of GM would be beneficial to overcome the problems of youth too.

Innovation as Healing

There are many scientific inventions based on *Vedas* (Sharma, 2002). For instance, the elementary fibers of atom (*Rigveda* 1/93/17), molecule waves (*Rigveda* 3/28/1), attraction (*Rigveda*,1/35/7), repulsion, gravitation (*Rigveda*, 1/35/7), nuclear fusion and fission (*Rigveda* 6/62/1), environment, electromagnetic forces (*Rigveda*, 1/35/7), different energies (*Rigveda*, 10/27/7), flow of electrons through conduction, convection and radiation (*Rigveda*, 9/5/9), telephone (*Rigveda*, 1/164/42), television (*Rigveda*, 1/168/6), computer (*Rigveda*, 6/61/9) and so on are incorporated well in *Rigveda*. In the above discussion, I come to know the understanding that youth groups of people have very enthusiasm to create new things with innovating nature. The *Vedas* can be the new gray areas for innovation from where youth can satisfy their interest.

Yoga as Healing

Many scholars have done scientific research to overcome anxiety, addiction and depression by yoga intervention. Among them Gaire (2018) collected such researches which are given in (Appendix- G). Beside the above researches, there are other studies to find out the answer of the youth' problem related to depression, stress, poor health and anxiety. For example, Siven (2011) explored the effects of consistent long-term yogic practice on the acceptance and practice of complementary and alternative medicine (CAM) among yoga practitioners at a South Florida yoga center. She applied qualitative techniques, through in-depth interviews with 25 long term practitioners, whether yogic practice affects acceptance of CAM. The scholars of various backgrounds have discussed elements of yogic practice and philosophy that were integral part of the study. These include findings that yoga can normalize, or 'fine tune the autonomic balance' of, health factors, like blood pressure; that there are significantly lower pain scores (in reference to maternal comfort, labor pain, and length of labor) for mothers who had practiced yoga compared to those who had not; that yoga exercise can cause a decrease in blood pressure, a decrease in blood glucose, and positive psychological effects; and that 'yoga may be as effective as or better than exercise at improving a variety of health-related outcome measures' (Kaur et al. 2001:272 as cited in Siven, 2011).

In this regard, the indigenous women of Australia have affected positively the social and emotional well-being by traditional healing therapeutic practices (Dudgeon and Bray, 2017). Before this practice they were suffered by the problem of socioeconomic ghettoization, higher suicide rates, psychological distress, illness, complex forms of historical trauma and poverty. After the application of the healing practice they have also maintained strong leadership roles and have kept families and

communities intact and improved their mental health as well. Then the mental-health movement has emerged within the context of a broader self-determination movement, restoring and strengthening women's traditional therapeutic practices.

The conclusion of the research of Siven (2011) was that the longer the yoga practice more acceptance of CAM and more spirituality and simplicity found in human personality. Yogic practice can be a guide to a complete way of life which relates to a broader community of individuals with similar perceptions of health, spirituality, the mind, and the body. It is also argued that Yoga is not religion but it is well accepted worldwide because of its ability to unite across the world under the realm of similar beliefs. In the United States, her research is extremely relevant not only because it shows how the local cultural views of Western medical practices are perceived among a certain subset of the population, but how yoga-related beliefs merged with local practice of bio-medicine bound to be perceived differently in each culture. The above discussion suggests that CAM would be one of the measures of mitigation of present youth's problems.

A systematic review (Yang, 2007 cited in Halpern, 2011) of yoga for common risk factors for chronic diseases found 32 relevant studies (between 1980 and 2007). The reviewers report that overall yoga interventions appear to be effective in reducing body weight, blood pressure, glucose level and high cholesterol but that not enough data are available regarding long-term adherence and long-term effects.

A systematic review by Innes et al. (cited in Halpern, 2011) on yoga's effect on cardiovascular disease (CVD) and insulin resistance disorder (IRD) concludes that yoga may reduce various IRD-related risk factors for CVD including glucose tolerance, insulin sensitivity, lipid profiles, anthropomorphic characteristics, blood pressure, oxidative stress, coagulation profiles, sympathetic activation, and cardio

vagal function and suggests that yoga may improve clinical outcomes, and aid in the management of CVD and other IRD- related conditions. However, the poor quality of most studies prevented coming to more decisive conclusions. The empirical studies above help understand that Yoga intervention would be useful to create disease free youth like CVD and IRD.

A systematic review (Innes and Vincent, 2007 cited in Halpern, 2011) on the influences of yoga-based programs on risk profiles in adults with type 2 Diabetes Mellitus (DM), found 25 relevant studies that overall suggest beneficial changes in several DM risk indices, including glucose tolerance and insulin sensitivity, lipid profiles, anthropomorphic characteristics, blood pressure, oxidative stress, coagulation profiles, sympathetic activation and pulmonary function, as well as improvement in specific clinical outcomes. A review of yoga's effect on cardiopulmonary function identified 20 relevant studies (Raub, 2002 cited in Halpern (2011). This review suggests that yoga interventions result in significant improvements in a range of parameters including lung function, cardiovascular endurance, improvement in work rate and reduction in oxygen consumption per work unit and improvement in exercise performance.

The researcher concludes that 85% of yoga practitioners experienced physical, emotional, social, spiritual, overcoming addiction and psychological benefits from yoga practice. So, they felt that their yoga practice added a 'sense of meaning to life (Hassele-Newcombe 2005: 312 cited in Siven, 2011). These benefits are derived from regular practices of yoga by following specific process: *aasana*, *praanaayama* and meditation.

Yogaasana means posture or position (Sivananda Yoga Vedaanta Center 1998:162 cited in Siven, 2011) which are 'physical yogic exercise' practiced

improving the control of the mind and body showed that yoga *aasana* along with *praanaayama* (breathing techniques) and meditation practice provided more flexibility, strength, and confidence in physical ability from regular practice. This became a common theme across interviews: yoga practice was expressed to maintain various emotional and psychological factors, including remaining calm, reducing anxiety, maintaining focus, overcoming addiction or maintaining seriousness, and the like (Siven, 2011). One of the yoga practitioners of the researcher who was suffered from drug addiction; she explains the effect of *Yoga* practice to recovery from addiction:

Yoga for me is much more than a physical practice. I first started *Yoga* when I was 16 or 17, and I came across a magazine article about yoga and it had some postures in there and described how you do these postures. And I just started practicing and noticing not only the physical effects, but also that it was helping me to become mentally clear, more emotionally balanced . . . My practice is what keeps me sane, it has a very special meaning for me because it helped to me to overcome an addiction to heroin in the past; when I was a teenager. So, that was one of my tools . . . It was a very transformation practice for me because it connected me to a source of strength inside me that I didn't, that I wasn't really aware of before and helped me to become more nonreactive to negative subjects in the different circumstances that I was faced with, and to be more skillful in my actions. I have very strong believe that our attitudes in life, our experiences, whether they're emotional, or mental, physical, whatever, that these memories get stored in the body. And whether that's reflected in our postures or whether that manifests as some sort of disease. So, I feel like the yoga practice can help to release this sort[s] of knots

and help us to become more aware of our mental limitations. And help us to change the way we react to things in life. To me it's very, I just feel very grateful for yoga and what it has to offer . . . I think it can be a powerful tool in one's healing process; one's process of transformation, and that was confirmed through me with my whole experience and history with addiction. So, I do feel like it changed my life (Abby, September 19, 2010 cited in Siven (2011).

Similar result found by Australian indigenous women after the application of their traditional healing therapeutic practices (Dudgeon and Bray, 2017).

In the connection of my research, most of the problematic youths are suffered by drug addiction. The interventions of yoga practice would be useful for recovery from addiction like Abby. Nancy is one of the practitioners of the above research also said that yoga helps to relieve the physical and mental stress; she receives at work in a way that 'calisthenic type' exercise cannot do so.

A study of an Iyengar yoga (Subramanya and Telles, 2009 cited in Halpern, 2011) intervention for stress reduction in 24 self referred females found that two weekly classes over a period of three months led to significant improvements on self reported measures of stress, psychological and physical well being outcomes. Salivary cortisol hormone was found to decrease significantly after participating in a yoga class and those complaining of back pain or headache prior to the intervention reported marked improvement in pain levels (Michalsen et al., 2005 cited in Halpern, 2011).

Another study (n=57) comparing the immediate effects of a 22.5 minutes session of CM to a similar session of relaxation in shavasana (SR) found that both techniques improved memory scores immediately and decreased anxiety with the practice of CM having a greater effect than SR (Subramanya and Telles, 2009 cited in

Halpern, 2011).

A 12 months study (n=21) of yoga as an intervention for obsessive compulsive disorder (OCD) compared 'Relaxation Response' plus 'Mindfulness Meditation' to Kundalini Yoga (KY) which included breath synchronized Sanskrit mantra chanting, shoulder shrugs, gentle flexing and relaxing movements of the spine in the sitting position, focusing on the 'third eye' (point between eyebrows), and regulated four part, very slow breath through the left nostril only. Results showed that the KY group had greater improvement on several related psychological measures. (Shannahoff -Khalsa, 2004 cited in Halpern, 2011).

A single study (Streeter et al., 2010 cited in Halpern, 2011) suggests that stimulation of Gamma-Amino Butyric Acid (GABA) production is a possible mediating mechanism by which yoga improves mood and anxiety. The study compared Iyengar yoga intervention to walking intervention for 60 minutes three times a week for 12 weeks in metabolically matched subjects and found 94 greater improvements in mood and anxiety measures and a nearly significant ($p= 0.09$) increase in acute thalamic GABA levels in the yoga group compared to the walking group with a positive correlation between improved mood and decreased anxiety and thalamic GABA levels. The researchers suggest a possible role of GABA in mediating the beneficial effects of yoga on mood and anxiety as pharmacologic drugs prescribed to improve mood and decrease anxiety also stimulate GABA production.

Dhamala (2022) presents yoga as a holistic discipline that integrates physical health, mental discipline, ethical living, and spiritual realization. In *Yoga Shiksha*, he emphasizes yoga as an educational system, not merely a set of physical postures, arguing that yogic education cultivates self-control, moral character, and psycho-social balance. Dhamala situates yoga within the broader framework of Indian

philosophical traditions, particularly drawing upon Paatañjala Yoga, Hatha Yoga, and Naatha Yogic lineages.

A central theme in Dhamala's work is the pedagogical role of yoga. He argues that yogic practices such as aasana, praaṇaayama, dhyaana, and yama–niyama function as tools for disciplined learning and emotional regulation, making them especially relevant for youth education. Yoga, in this sense, becomes a preventive and pro-motive approach to addressing stress, indiscipline, and moral confusion among learners.

In *Nepalma Naathayog Itihaas ra Saadhana*, Dhamala highlights Nepal's significant yet under-explored contribution to the Naatha Yoga tradition. How yogic knowledge in Nepal evolved through guru śiṣya transmission, monastic centers, and lived practice rather than formal institutions (Dhamala, 2020). This historical grounding reinforces his view that yoga is best learned through experiential and relational pedagogy.

Across his works, Dhamala consistently highlights yoga as a culturally rooted, practice-based knowledge system capable of harmonizing body, mind, and society. His writings advocate the integration of yoga into modern education to foster holistic development, ethical awareness, and sustainable well-being.

Music as Healing

The research of Graham (2018) and Sarkar and Biswas (2015) have shown us that music does have healing effects. It stimulates the brain, ease tension and remove fatigue. The effect of music therapy may be immediate or slow, depending upon number of factors like the subject, his/her mental condition, environment and the type of music, selected for having the desired effect.

In the above connection music therapy largely depends on individual needs and taste. Graham (2018) explored that mindfulness-based stress reduction (MBSR) training on a music therapy has proven successful for reducing anxiety and depression and enhancing coping skills. Sarkar and Biswas (2015) explored that a group of exponents in Indian ragas join experts in medical field to help evolving a scientific system of raga therapy for the most common illness of the modern times as stress and stress-related disorders and cancer. It is a good tranquilizer in these days of anxiety, stress and tension which is a scientific method of effective cures of disease through the power of music. It restores, maintains and improves emotional, physiological and psychological well being. Emotions, feelings and thoughts have been reported to be greatly influenced by music listening or participation.

Sarkar and Biswas (2015) states that the ancient music therapy which is called 'Kirtan.' Kirtan is Vedic spiritual-musical practice, a type of group devotional chant, popular in western arena especially in a minor feature of American “New Age” movements since the 1960s. Recently, a growing number of individuals not typically associated with the counter culture movement have been attracted to Kirtan as a form of spiritual and musical expression. Kirtan events are held regularly across the country in private homes, yoga studios, churches, theaters, and convention centers.

Goyal et al. (2017) claim that evidence is beginning to emerge that music therapy can improve the mental health of people with depression. It partly is effective because active music-making within the therapeutic frame offers the patient opportunities for new aesthetic, physical and relational experiences. While Kirtan practice has been enabled by pluralistic Hindu doctrines, its contemporary American incarnation facilitates an even wider diversity of spiritual practice. Understanding how Kirtan performance simultaneously creates community and enables personalized

spirituality further illuminates part of the fastest expanding “spiritual but not religious” denomination in the US (Maratos, 2011).

In the above connection, most of the clinical therapies often are sought to relieve symptoms of anxiety, insomnia and depression or to lessen the side effects of cancer treatments. Patients receiving chemotherapy may be consuming such therapy to treat cancer, to lessen chemotherapy side effects, for symptom management, or to treat conditions unrelated to their cancer (Yang, 2012). Coping with their existential crisis, cancer patients are going through a process that can be considered as a present-day form of ‘lived spirituality’. This perspective opens up a new approach for health care workers’ support of cancer patients struggling with their existential crisis.

Chanting (Recitation) as Healing

Rigveda (1.164. 37), *Mundakyaopanishad* (2.2.3,4), *Taittiriyaopanishad* (1.2.2), *Shreemad Bhaagvat Mahaapurana* (8.3.1-29), Darabinia, Heidari Gorji, and Afzali (2017) and Nayef and Muhammad Nubli (2018) identified about the implication of sound vibration which is called *Sabda Brahma*. *Sabda* stands for word manifested by sound ('verbal') and *Brahma* extends as far as *vac* (speech). *Vac* is such a word has innate power to convey a particular sense or meaning (*Artha*) by conducting *yajnas* that help control the senses and the mind; when the mind and the senses are quiet, the inner subtle sound is realized as *Sabda Brahman* *Rigveda* (1.164. 45) states that there are four forms of *Sabda Brahma*: *paraa*, *pasyanti*, *madhyamaa* and *vaikhari* which are the subtle sound. The *paraa* mode of speech is the subtlest form of knowledge i.e. known as the *Veda* which is called *Sabda Brahma* as well. The *Pashyanti* mode of speech is the manifest verbal form of the *Vedas* from which the sages were enlightened.

According to Bhartrihari, *pashyanti vac* is the *vac* at the level of direct intuition and can be understood through experience Nayef and Muhammad Nubli (2018). The gross form of this speech before being uttered residing in mind (*Japa*) is the *madhyamaa* mode. These three forms of expression of the *Vedas* are extremely complicated. The fourth mode of speech, the *vaikhari* is that spoken by the common man (person) which can be applicable to make problem free youth too. *Vaikhari vac* is the manifested form of the word as recitation and consists of a relative signifier (*vachaka* or *samjna*) that differentiates between the word and the object.

In this regard, recitation of *mantra* or *samhita* energizes body, mind and spirit (Pool, 2014). *Taittiriyaopanishad* (1.2.2) states about the art of recitation which calls for knowledge of letters, pronunciation, quantify, stress, sequence, and rhythm. *Mundakopanishad* (2.2.3, 4) has suggested how to use *mantra*. The process has given i) to take the great bow of the sacred scriptures, ii) place on it the arrow of devotion, iii) then draw the bowstring of meditation to aim at the target of the Lord of Love. It means the *mantram* is the bow, the aspirant is the arrow, and the Lord is the target where to draw the bowstring of meditation, hitting the target is one with him.

The attributes of Sanskrit *mantras* through recitation are exemplified in modern physics as String Theory (Sharma, Acharya, 2008). The String theory emphasizes on the fact that every creature belongs to a law of nature which arises from a unified field, in the form of vibration. That is, creatures are held together by strings of constant vibration sound; rhythmically moving through all areas of the universe. What separate us are the individual frequencies of this vibration. *Rishis* of Indian sub-continent, who gave us *Vedas* understanding as string theory saw the patterns of energy and strings of sound beat. They recorded every string of sound heard and pronounced from their speeches, which eventually becomes hymns the

chants strings of the code of *Veda*. From the above discussion, the sound vibration through recitation of words creates cosmic energy centre of the corresponding *mantras* or *samhitas*.

Darabinia, et al. (2017) present the works related with the human emotional affected by Quran recitation. Recitation of the Holy Quran is governed by a variety of rules called "Tajweed rules". There are many factors that affect the human emotion like heart rate variability and breathing behavior, internal and external to the human body. Quran recitation produced a significant relaxation which may be due to that Quran has specific effect on human heart which lead to effect some hormone and chemical are responsible for relaxation. From the above discussion, I came to know that recitation of *mantra* vibrates our body, mind and spirit so that human problems can remove. It means youth problems can also remove.

Attaining Super Consciousness as Healing

Mandukyopanishad (2-12) states about Brahman. Brahman is all, and the *Self* is Brahman. This Self has four states of consciousness. We are walked day and night through the four states of consciousness that we all experience: the waking state (*Jagrat awastha*), dreaming sleep (*Swapna awastha*), dreamless sleep (*Sushupti awastha*), in which the autonomic nervous system rests, and finally an indescribable state of consciousness which is called *Turiya*, "the fourth."

Vaishvanara or *Vishva* is the first state of consciousness for waking state in which one lives with all the senses turned outward, aware only of the external world. The second is *Taijas* for dreaming state in which, with the senses turned inward, one enacts the impressions of past deeds and present desires. The third is *Prajna* for dreamless state of deep sleep in which one neither dreams nor desires. There is no mind in *Prajna*, there is no separateness; but the sleeper is not conscious of this, the

state of abiding joy. The fourth is the super conscious state called *Turiya*, neither inward nor outward, beyond the senses and the intellect, in which there is none other than the Lord (Easwaran, 2007).

Prashnopanishad (1.9) tells us that it is the *Self* who sees, hears, smells, touches, and tastes, who thinks, acts, and is pure consciousness; the *Self* is Brahman, changeless and supreme. From the above discussion, to be realized the *Turiya* state of consciousness is the supreme goal of life which is infinite peace and love. *Turiya* is represented by *Aum* (*Maandukyopanishad*, 2-12; *Prashnopanishad*, 5.2-7). Though indivisible, it has three sounds: *A*, *U* and *M* where *A* stands for *Vaishvanara*; those who know this, through mastery of the senses, obtain the fruit of their desires and attain greatness. *U* indicates *Taijasa*, those who know this, by mastering even their dreams become established in wisdom. In their family everyone leads the spiritual life. *M* corresponds to *Prajna*, those who know this, by stilling the mind, find their true stature and inspire everyone around to grow. The *mantram AUM* stands for the supreme state of *Turiya*, without parts, beyond birth and death, symbol of everlasting joy. Those who know *AUM* as the *Self* becomes Brahman; they become the *Self* (Easwaran, 2007).

Kenopanishad (2.4) states that the *Self* is realized in a higher state of consciousness i.e. Brahman; when we have broken through the wrong identification that we are the body, subject to birth and death and to be the *Self* is to go beyond death. *Kathopanishad* (2.1.3) on the other hand states that through which one enjoys form, sound, smell, taste, touch, and sexual union is the *Self* that which enjoys the honey (*rasa*) from the flowers of the senses is the *Self*. From the above discussion, I came to know that when a person realizes the state of consciousness s/he becomes

awakened and obtains super consciousness i.e. Brahman. So, Brahman is all, and the *Self* is Brahman.

Knowing as Healing

Kathopanishad (1.2.20), *Chhandagyopanishad* (1.7.23; 3.13.7) explore about the Brahman which is the sources of knowledge and a know-er. *Kathopanishad* (1.2.20) narrates the teaching of Yama to Nachiketa that the *Self* is Brahman which is the sources of knowledge and a know-er which dwells in our heart. To achieve this *self*, one should learn more about by experiencing it through a settled mind; when thought has ceased and even the highest state, the state of union; this is *Yoga*. From this we can keep our heart pure and the mind peaceful. By knowing this situation there exists pure consciousness i.e. the know-er; the secret of immortality which was able to get Nachiketa by Yama. Then he became able to liberate from all kinds of sorrows. This shows that the energy which is the Brahman is finer than the finest and greater than the greatest (Egenes and Reddy, n.d.).

In this context, those who know the *Self* or Brahman, they have even reached their home; they peacefully come to the end of their journey (*Kathopanishad*, 1.2.20). The Brahman which is beyond the objects of perception are senses; beyond the senses is the mind which thinks; beyond the mind is intellect which decides; beyond the intellect is *Atma*, the Self. Hence, from this discussion, it can be said that the Self is without sound, without touch and without form; it is eternal without beginning or end. By knowing the self, we know the secret of immortality; when we seek life eternal to turn our attending inward to find the *Self* (cosmic self or *Brahma* in the form of supreme soul and soul or *Atma* if the form of individual). The innermost self resides in the centre of the heart like a flame without smoke. It is the same today, will be same tomorrow and forever. It grants all desires.

Chhaandagyopanishad (1.7.23) says that the self does not need anything; its self satisfied and self enough. One who knows the *Self* finds bliss, satisfaction and happiness last forever. So, knowing the know-er makes people very comfortable and gives the healing power to move ahead. In this regard, *Kathopanishad* (1.3.10) states that behind everything we perceive the series of causes that brought it into existence, beginning with the first cause of phenomenal existence itself. At the heart of any apparently separate thing lurks its fundamental nature is its *rasa*, means “juice” (in the words of Veda *Soma*) that brought that thing into being. From this discussion I came to know that when we see the essence, the thing itself has served its purpose: Upanishads said this, “the subtle eats the gross.” The *rasa* of anything is subtler than it; it is its cause, its explanation, and the key to its significance; it is more real more long-lasting and the next step closer to the ultimate reality beyond both the know-er and the known which heals everyone to be active.

Activation of Energy Point as Healing

The science of *Tantra* says, lower energy point is the *Mulaadhar* (sex centre) and last is the upper centre *Sahaasrasra* (*Svetaasvetaropanishad*, 2.6); (Osho, 1979; Bjornes, 2017). *Swaadhisthana*, *Manipura*, *Anaahata*, *Vishuddha* and *Aajna* are located between both energy points. If we practice (meditate) constantly with their *vij mantra* like *Lam*, *Vam*, *Ram*, *Yam*, *Ham*, *Om* and no sound (silence) respectively for seven energy points, we will find within a month that something from below has begun to rise up is called *kundalini*.

Osho (1979) states that if the *Mulaadhaar* (sex centre) can be made to project inwards and can be drawn within (which is known as sex-mudraa), two moments find that the body has ceased its demand for sex. But the demand was made and the energy for it was already awakened. When the energy has already been awakened, we should

close our eyes at that time and begin to look at the head from within, just as we see a ceiling from within a room. Second energy point is *Swaadhisthana* which is located last bone in spinal cord; when it is activate demotions, passion, intuition and creativity can be grown up. *Manipura* is third energy point located on navel area; when it is activated confidence, assertiveness and will power of a person can be grown up. Fourth energy point *Anaahata* is located on heart area; after its activation the attributes like love, kindness, compassion and harmonious relationships can be built up.

Vishuddha is located in the throat and neck area; when it is activated the ability of self-expression and open communication can be grown up Osho (1979). *Aajnaa* is the sixth energy point located at pineal gland or third eye between two eye brows; after practice of this chakra opens insight visualization and perceptive ability. The last and upper energy point is *Sahasraara* located on top of the head; soft spot of a newborn baby. When it is energized by the practice of no sound through silence (empty space), connecting us with wisdom which is our higher state.

In this regard, *Svetaasvetaropanishad* (2.6) tells that the fire of *kundalini* deep in meditation; bring our mind and breathe under control and drink deep of divine love; you will attain the united state. The term *Kundalini* comes from the Sanskrit word “*kundal*” meaning “coiled.” It refers to a dormant spiritual energy said to lie coiled like a serpent at the base of the spine (in the *Mulaadhaara Chakra*). When awakened, this energy is believed to rise upward through the central energy channel (*Sushumnaa Naadi*), passing through various chakras and leading to higher awareness or enlightenment (Bjonnes, 2017). Kundalini Yoga is a spiritual and psycho-physical discipline within the broader tradition of Yoga that focuses on awakening a latent energy believed to reside at the base of the spine. It combines physical postures,

breathing techniques, meditation, and mantra to elevate consciousness. From the above discussion, I came to know that seven energy points of our body help to heal to be upwards or to be eternal Self, the source of all awareness. Many have already acknowledged that they have experienced the divine experiences through Kundalini awakening. But the materialistic science has yet to prove these energy points of the human body.

Pooja / Yajna as Healing

Rigveda (10. 162;10.163), *Yajurveda* and *Atharvaveda*, *Shrauta Shastras*, *Grihya Sutras*, *Bhagavad Gita* (2.3; 18.73;4.23;4.25-30), *Kathopanishad* (1.1.13-15) and *Chhaandagyopanishad* (3.16.1-7; 3.17.1-7;4.16.1-5;4.17.1-10;8.5.1-4) deal with *yajna* and *pooja*. *Yajnas* bring gods and humans together to achieve their common goals and participate in God's eternal duties as active participants in the sacrifice of creation. *Yajnas* play an important role in the preservation of the worlds and beings. They are used for material and spiritual purposes as well as for constructive and destructive purposes (*Bhagavad Gita*, 4.25-30). Their essential purpose is the preservation of the worlds. Some *Yajnas* are performed to create, some to preserve and protect and some to destroy and remove obstacles and threats. In the Vedas we find that they are meant to secure progeny, a place in heaven, conjugal bliss, prevent or cure sickness and diseases, ward off death, ensure health and vitality, achieve name, fame and prosperity, cleanse sinful karma, repair relationships, help the ancestors, mark important occasions in the life of an individual such as birth, initiation, marriage, etc., and so on (*Yajurveda*, 1.1).

The *Yajurveda* consists of the ritual based *mantras* and these are recited during the performance of rituals. They are categorized into two types: *Japa* based *mantras* and *karma* (*Yajna*) based *mantras*. Some examples of *Japa* based *mantras* are also

called *Yoga Mantras* such as *Omkar* (ॐकार) *mantra*, *Gaayatri mantra*, etc. which are done on regular basis. The best examples of *Karma* or *Yajna* based *mantras* are *Agnihotra Yajna*, *Mahaamritunjaya mantra* etc.

Bhagavad Gita (2.3; 18.73) is depiction of the helpless state of Arjuna praying Lord Krishna for help of dissolution of anxiety, worry, depression and guilt through jnana, yajna and preparedness for action with confidence and vigor. The discussion above indicates that problematic youth groups get free from the application of various *Yajna* as Arjuna experienced in *Gita*. An example of yajna is given below:

Agnihotra Yajna

Agnihotra is a ritual based on *Brahmana Grantha* and it is also called fire therapy (Nair, 2017). It is a combination of two Sanskrit words, *Agni* means fire and *Hotra* means to offer. *Agnihotra* according to Vedas is the simplest form of *yajna*. According to *Veda*:

Om agnimile purohitam yajnasya devamritvism hotaara ratnadhatamam (Rigveda 1.1.1). The word '*Agnimile*' means 'We praise the *Agni*'; this praising of *Agni* is naturally inclusive of praising with many different mantras and the rites, that are pleasing deities by giving oblations in the *yajna* according to the proper ritualistic performances (Gautam, 2015). Especially in this *mantra* larger meaning is included, i.e. to offer oblations for deities at proper time. In the remaining words of the *mantra* the description of *Agni* is found. The word '*Ratnadhaatamam*' means overloaded with precious stones. *Agni* is said to be the mouth of God and *Yajna* is called the '*Kaamadhenu*' - the cow that fulfills all the wishes of the person, with whom she lives. Hence the *yajna* is the medium to please all the deities. This very first mantra explains the preciousness of fire-worship is very mysterious and important (Kulkarni, 1977). Furthermore, the word *Agni* cannot be merely translated as fire. The different names

of the *Agni* mentioned in Vedic literatures like vaishwanara, badawanal, dawanalagni, jataveda etc (Koirala, 2021). The *Vedas* do attach much deeper significance to it.

Every word in this mantra is important. This mantra tells:

Upa tva Agne divedive dosavastah dhiya vayaam (Rigveda 1.1.7).

Meaning is that O Healing fire! We come to you daily at sunrise and sunset. In other words, Oh *Agni*, we, your worshipers, come near you, bow in front of you, every day in the morning and in the evening. According to the ancient Vedic scripture *Shraut Sutras*, *Agnihotra*, is a healing fire ritual that should be performed at every sunrise and sunset (Gautam, 2015). It is regarded as *Deva yajna*. *Purusha sukta* (Rigveda,10.90.1-16) has also emphasized upon performance of daily *yajna* whereas *Kathak Samhita* in praise of *Agnihotra* has said that Gods attained godhood and *swargaloka*, the state of eternal bliss by practicing *Agnihotra* (Nair, 2017). *Shatapath Brahman* compares *Agnihotra* with a boat that leads to *swarga*, the eternal bliss. It is referred to as *Avinaashi yajnya* which means, its relevance never fades. *Agnihotra* is viewed as '*jaraamaryam satra*' a ritual that should be performed without disruption as it's a basic and essential practices that heals and harmonizes one's life (Nair, 2017).

In Kathopanishad (1.1.13-15) Yama taught Nachiketa how to perform fire *yajna*. By the above discussion, *Agnihotra* is defined that the process of offering two oblations of two pinches full of rice smeared with cow's ghee into fire prepared out of dried cow dung in a pyramid shaped copper vessel exactly at local sunrise and sunset times alongside chanting of two specific Sanskrit *mantras* i.e. sunrise and sunset *mantras*. Five specific rules are needed to follow to perform *Agnihotra yajna*. 1. There should be time specific 2. Copper vessel - semi pyramid shaped 3. Cow dung cakes (dry) 4. The offerings importance of ghee made from cow's milk and unbroken rice grain 5. Understanding *mantras* and tuning mind and surrendering to the power.

Agnihotra time is referred to as '*Sandhyaa*' i.e. the transitional moment which means sunrise is counted as the moment when the sun is half visible over the horizon and a moment as sunset when half of the sun appears to have set below the horizon. It is neither day nor night (before morning), neither light nor darkness (before night). *Veda* describes this period as '*Tirtha*' the passage to enlightenment (Nair, 2017).

Sunrise *mantra* says:

Sooryaaya svahaa, sooryaaya idam na mama

Prajapataye svahaa, Prajapataye idam na mama (Aanhiksootravalee)

Meaning is that O' Sun the giver of energy! I salute you and offer you what is given to me by you that which is not mine but of the universe. The sun and the fire are chief energy sources on the planet. The words *Soorya*, *Agni* and *Prajapati* in the *mantras* are synonyms of energy and the consciousness (Nair, 2017). The *Agnihotra mantras* inculcate a feeling of surrender unto the universal consciousness. The sunrise *mantra* is a prayer to the sun, the propeller and the impelling power behind our world, to provide energy, healing, and life till the sunset. Ghee and rice grains are offered into the *Agni* (created from cow dung) at the utterance of given above *Mantras* or hymns.

Nair (2017) shows that the effect of *Agnihotra* as the day breaks and sunrise approaches changes take place in the global energies. These changes in the environment prompt changes in the nature and in the metabolic processes of the body which in turn affects the psychosomatic health. When we perform morning *Agnihotra* at these timings we release high potency energy into the atmosphere to stabilize any negative effect that has happened on the *praana* - the cosmic life energy. The positive energies created and released from morning *Agnihotra* remains active in the atmosphere throughout the day in the house, office, and farm or wherever it has been

performed. In this regard the sunset *mantra* tells:

Agnaye svahaa, agnaye idam na mama

Prajapataye svahaa Prajapataye idam na mama (Aanhiksootravalee)

Meaning is that O *Agni*, the Primordial element! I salute you and offer unto you that what is given to me by you, that which is not mine but of the universe. O Lord, the Creator! I salute you and offer unto you that what is given to me by you that which is not mine but of the universe. The sunset *mantra* is a prayer to the *Agni* symbolizing warmth and protection, to provide energy, healing and protection of life till the sunrise (Nair, 2017). The second line in each *mantra* is referring to the word *Prajaapati* meaning that the creator is a sign of praying unto the universal consciousness to create a feeling of surrender in the mind, body and soul. The words *Idam Na Mama* in the *Agnihotra mantra* mean ‘Not mine but of the universe’.

The impact of *Agnihotra* therapy is immediate and with regular practice, we can enjoy the benefits on a permanent basis (Nair, 2017). *Agnihotra* benefits the one who performs it as well as those who attend it. Anger, frustration, feeling low or negative, losing temper and patience, alcohol and drugs abuse, getting embroiled in arguments and fights etc are all manifestations of a distressed mind. If left unattended it can lead to an emotional breakdown and can throw life out of gear. By performing *Agnihotra* the researcher argues we not only uplift the quality of our life but also improve our aura, uplift the quality of our success, and wisdom.

By the above discussion, I came to know that the fire therapy is simple to understand, and easy to practice at home. Once we learn to practice it, we’ll start feeling more in control, more sorted out and positive, and at peace with our self. The above research shows that *Agnihotra* is a sacred Vedic tradition that harmonizes the functioning of *Praana* (life energy) which offers physical and emotional healing and

helps us to get rid of wrong beliefs, negative habits and thought patterns by creating and manifesting good energies. It heals our environment, brings peace, rearranges nature's energetic grids and helps us to connect with the Divine. Besides cleaning our aura *Agnihotra* also purifies our mind, and environment through scientifically proven energized fire that has healing properties (Heeter, and Allbritton, 2015). This practice would be the very wonderful for the innovative and problematic youth too. So the tradition of yajna should apply in education system too because this is the 21st century no one easily follow it; there should be given scientifically proved examples for new generation.

This signifies that energies are generated from *Agnihotra* which in-clutters our mind of negative thoughts that might have accumulated over a period which have adversely impacted the quality of our life(Heeter and Allbritton, (2015). The person who is performing *Agnihotra* creates a positive pattern in his/her own life as well as in the lives of people and environment around him/her. It purifies the atmosphere of pollutants and neutralizes harmful radiation. The resultant atmosphere gives nourishment to humans and plant life.

Activating Pineal Gland as Healing

The pineal gland is a small gland, rice-sized, pine-cone-shaped endocrine organ that lies at the base of the middle brain between two eyebrows which is called 'Third Eye' (*Ajnaa Chakra*). The famous philosopher Descartes described the pineal gland as the “principal seat of the soul” (Schmid, 1993). We think and feel every day depends on the pineal gland which is the producer of the hormone melatonin. The quality and duration of our sleep relies on how well it produces this hormone. This tiny organ regulates our daily and seasonal circadian rhythms, the sleep-wake patterns that determine our hormone levels, stress levels, and physical performance. It may be

helpful for regulating mood, sleep, and energy levels. To activate this gland, we should perform sun gazing, light gazing, get out into the sun, complete sleep in darkness, meditation and humming sound.

It is indicated above that sun exposure kick starts the pineal gland and stimulates the mind (Jennifer, 1997). Gazing into the sun is most powerful way to activate pineal gland which should perform for 10 second first day and double the time by 10 second each day of rising sun and setting sun; this process produces happy hormone i.e.melatonin which gives us happiness or blissfulness. There are many success stories of this process. Hira Ratan Manek (HRM) was found living without food for years and has increased pineal gland with many spiritual powers by National Aeronautics and Space Administration (NASA). Likewise, in light gazing (*Traatak*), light is one of the simulators for the pineal gland (Schmid, 1993). We can do a mediation that includes a beam of light. By gazing a candle or lamp in the morning or evening and looking at the middle yellow part of the flame also helps activating pineal gland.

Besides, complete sleep in darkness is another important way to activate pineal gland which produces enough melatonin to ensure good, restful sleep (Jennifer, 1997). This gland responds to the bio-electric signals of light and dark, and meditation activates this bio-electric energy. The humming sound is like 'nnnn', 'mmmm' and 'ngngng' too helpful to activate this gland. One method is to make the sound 'nnnn' while covering our ears. Then sound 'mmmm' for a few minutes, and then say 'ngngng' for the same amount of time. These sounds will put a light pressure on the pineal gland, which stimulates it and activates it.

Changing the Material Mind to Spiritual Mind for Healing Purpose

Maarkandeya Purana (74-86) deals with the stories of *Durgaa Saptasati*, or

Chandi or *Devi Mahaatmya* are as told by Sage Maarkandeya to Sage Baguri.

Maarkandeya tells Baguri that one king called Suratha, who was full of material mind and driven out of his kingdom by his own people met one *Vaisya* (businessman) called Samadhi who was also full of material mind driven out of his home by his wife and sons, in the forest. They discovered that though their own people have driven them out, they are both worried about the welfare of their people. It appears to them that this is unnatural. So, they approached Sage Medha who was also living in the forest. The sage told them that all this was the illusion created by the great Goddess called Vishnu Maya. They became curious and wanted to know about this great mother Goddess. He then relates to them the story of *Devi Mahaatmya*, which consists of three stories in all of which the mother Goddess kills the enemies of Gods i.e. *Asuras*.

The first story is that of *Madhu* and *Kaitabha*. They take birth from the earwax of Lord Vishnu while he was asleep and start troubling Lord Brahma who was sitting on the lotus originating from the belly of Lord Vishnu. Lord Brahma prays to the Goddess to help him continue his work of creation. The goddess appears and takes the form of Vishnu Maya and kills both *Asuras* after wrestling with them for thousands of years. Since both these *Asuras* were of *Taamasic* origin, she also had a *Taamasic* form (*Mahaakaali*).

The second story is of how the mother Goddess helped the *Devas* by killing *Mahishaasura*. This *Asura* who had the form of buffalo, drove away the *Devas* and Indra from their homes. They all go and approach the holy trinity for the redressed of their grievances. This made those three gods very angry and the innate power of the Goddess in them came out and joined together. This goddess was further strengthened by the powers of the various Gods. She was equipped with arms by all *Devas*. This

goddess called *Mahishaasur mardini* or Lakshmi (*Raajashic* form materialistic point of view), mainly consisting of the anger generated power killed *Mahishaasura*.

The third story is of how the Great *Asura* brothers *Shumbha* and *Nishumbha* were killed by the goddess. This time the gods approach Goddess Umaa who was wandering in the Himalaya Mountains and told her of their sufferings. Out of the body of the Goddess came *Koushikhi* or *Chandikaa*. She was black in color. She was along with the powers generated by various Gods, killed *Shumbha* and *Nishumbha* in the form of Goddess *Saraswati* (*Saatvic*-spiritual). Then, Sage Maarkandeya tells of how, the king Suratha and Vaisya Samaadhi did penance on the goddess and got the boons that as they wanted. At the last of the story, both were able to free from all sufferings and achieved their goal that transformed material mind into spiritual mind.

Shifting from Aparaa to Paraavidyaa as Healing

Mundakopanishad (1.3) states that knowing is not a separate activity from other aspects of being courage, endurance, concentration, will which be no transcendent that is, not dealing with trans formative experience called *aparaa vidyaa*. Whereas the knowledge which is transcendent by knowing which, all things are known in a way that our being and our actions are transformed is called *paraa vidyaa*. For this kind of knowledge there were four nonintellectual prerequisites: discrimination, detachment, self-control, and an “irrepressible hankering after the realization of truth” (Easwaran, 2007).

Vedic education system has prescribed two types of *vidyaa* (knowledge)—*paraa-vidyaa* or higher quality education and *aparaa-vidyaa* or lower quality education. *Paraa-vidyaa* is related to life, spirituality and the creator while *aparaa-vidyaa* (*avidyaa*) is related to profession (Dasa, 2011). The Vedas categorize both the lower knowledge and higher knowledge. Ritual knowledge (*karmakanda*) is

considered ignorance (*avidyaa*) because it does not help to transcend death and rebirth (Easwaran (2007)). From this discussion, only the higher knowledge, the knowledge of *self* and the means of liberation, help to achieve it, such knowledge is considered true knowledge is *paraa* and the knowledge regarding for livelihood is *aparaa*. Hence, for the welfare of the world both are important. We cannot ignore one for the sake of others. If everyone renounces the world, the world cannot continue. The Upanishads, therefore, caution us not to ignore our worldly responsibilities. Only by pursuing both the higher and lower knowledge one can expect to cross the ocean of existence. This leads to heal our body, mind and spirit.

Changing Lifestyle as Healing

Padmapuran (Uttaraakhanda, 1.80) deals with how Naaradmuni transforms Ratnaakar from a robber to a great sage. Once, a long time ago a robber called Ratnaakar used to stop travelers in a forest. He killed them if they did not give him all they had. One day the great sage Naarada passed through the forest. The robber stopped him and said to give him everything he had. Naarada was amused and said that he was a poor nomadic monk; he had nothing to give him. He asked to tell him why he needed his things. Ratnaakar answered that he would sell those things and made it money for his family. The Rishi said with a smile that would his family share the sins that would be brought by his sins; if God punishes him for his deeds would they take a part of it too. After tying Naarada to a tree to prevent him from escaping, Ratnaakara returned to his family and asked every member if they were willing to share his sins. No, one was ready or willing to share the burden of Ratnaakara's sins. Heartbroken at his family's response, Ratnaakara returned to Naarada and asked him the path to salvation.

The holy company of Naarada had started taking effect on the hard criminal too. Ratnaakar became very much loyal to the Rishi and asked how he could get rid of those bad deeds. Then Naarada started to give instructions to give up those evil ways and suggested to worship God by praying to Rama. Ratnaakar couldn't even pronounce 'Raama' properly as he had been indulging in wicked ways for years. The wise Sage asked him chant '*Maraa Maraa*' instead that *mantra* which purifies his mind. Ratnaakar followed the advice of the Rishi and for years he sat in one position for a long time. While he was sitting still and meditating for years, ants covered his body with mud to build their nest. When Lord Brahma appeared to bless him, he saw Ratnaakara covered by the anthill. A divine voice of Lord Brahma declared his penance successful, bestowing him with the name 'Vaalmiki' which means, 'One born out of ant-hills'. Then he turned into a great sage as well as a great poet too by preparing historical epic Raamaayana. This story shows that how a person can be transformed or changed through *mantra* chanting.

Changing Food Habit as Healing

Vedic literature particularly *Bhagavad Gita* (6.17; 17.8, 9, 10) talks about *saatvik*, *raajashi* and *taamasi* food. Gita describes about three types of people whose attributes are determined by their food habit. Those people have regular *saatvik* food habit, early bed and early rise, punctual and good behaviors to others yoga can remove their sorrow or they can obtain happiness (Bhagavad Gita 6.17). *Saatvik* people want to take juicy, fresh, delicious, healthy food which helps to promote life span, right thought, right strength, love and happiness (17.8). *Raajasi* people want to take most salty, most oily, most hot, most spicy food which help to create disease (17.9) whereas *taamasi* people want to take very cold, dirty, disgusting, stinky, and stale and no tasty food (17.10). In the above discussion, yoga emphasizes the

importance of not only eating the right type of food but also the right amount and with the right attitude. Importance of not eating alone, as well as preparation and serving of food with love are brought out in the yogic scheme of right living. *Guna* (inherent nature) of food is taken into consideration to attain and maintain good health.

Osho (1979) says that if the food we take contains intoxicating ingredients or ingredients that cause unconsciousness, they will cause the body energy and sex energy to flow downward. If there are stimulants activates in the food, they will cause sex energy to flow downwards. And if there are tranquilizers in our food, they shall tranquilize the mind; they will help the energy to travel upwards. This is a very important subject, so we should understand its principles. We should always avoid that food which contains intoxicating ingredients, or that which cause unconsciousness or drunkenness, or makes our body and mind heavy. The food, we take should be the kind which cannot make our body heavy or excited, produce drunkenness or unconsciousness, or makes one lazy or sleepy. Such food is helpful for a person and makes a way for his/her upward journey. If the food is of an opposite kind, the upward journey would become difficult (Osho, 1979). According to above discussion, if a person who wishes to raise his sex energy upwards would not read everything, would not see everything, would not hear everything, would not watch worthless movies, stories full of murders and blood.

Furthermore, Osho (1979) says that food is whatever we take in from outside through outer organs of the whole body; it is a food-machine. For instance, if we look at a beautiful flower with our eyes, the activity is food i.e. beauty; when we hear with ears, we are eating music as food or noises as food; the hand is eating the food of touch; the smell of something touches the nose, then the nose is eating its food; every small hair is taking breath in, is coming in contact with some other object. He further

said that, but we think mistaken view that only food we eat is understood as *Aahar*.

The word *aahaar* has a very deep implication. It is deeper in meaning than diet (Ibid).

In this regard, Easwaran (2007) states that in the kathaa and some other Upanishads we come across an expression that means literally 'eating up the good works' (*karma*) of someone or other. *Karma* means primarily the spiritual or ethically operational residue of every act. Thus, not only a ritual act but every act is symbolic, in the sense that beyond its external, visible effects are the far more important, deep-residing effects of every thought, word, and deed on our spiritual relationships (Osho, 1979). From this discussion, I come to know that taking food through only mouth is not actually the worth of food; the food which is eating daily by performing *karma* through sense organs, mind, and intellect determines the value of food.

Osho (1979) has suggested that to begin to act accordingly as changing through eyes, ears, mouth, hands and everything else which leads us to make positive attributes. For instance, listen to that which thrills our heart and raises it upwards; eat that which lifts life to a higher level and makes us light; see that which becomes a guide, a lamp in our eyes and removes darkness from our path. There will be results of what we eat, of what we drink.

The discussion above shows that if we want to change everything taking 'food' is very important. We take food with eyes, nose, mouth, with a touch of even the minutest hair on our body. We are eating for all the twenty-four hours through various deeds or *karma*. Many things from the outside world are entering within us, and there will be some results of the things that have entered. So, the appropriate food which we take should produce results positively to promote our good health and well intelligence. Modern science of diet can learn a lot from this ancient concept of

classification of food according to inherent nature as it is a totally neglected aspect of modern diet.

Satsang as Healing

In Sanskrit, *Satsang* means being in the company of the highest truth is found especially in eastern indigenous practice. It is a gathering of like-minded people to converse about the topics that are meaningful to them. In the other words, to remain with the atman is *Satsang*, to be in continuous association with the *atma* as the *atma* itself.

Rigveda (1.164.39), *Yajurveda* (18.29), *Atharvaveda* (4.30.3) *Shatpath Braahman Granth* (3.7.6.10), *Bhagavad Gita* (2.16) and *Yoga Vaashistha* give authentic explanation of the word *Satsang* and state that by contacting learned of Vedas, we destroy sorrows and attain salvation. They concluded that *Satsang* is to contact *Satya* (truth) the matter which is eternal and everlasting i.e., which never ceases to exist, remains always.

From this we would be able to perform authentic worship of God if we listen to unchangeable, eternal and everlasting knowledge of *Vedas*, which emanates directly from God through *Rishi* and *Muni* and the Vedic literature. They claimed that there are only four truths: Souls, God, Prakriti and Vedas. Know-er of the said subject is learned of *Vedas* and *Yoga* Philosophy, who can only be a *Yogi*, *Rishi*, *Muni* etc is included in *Satsang* (Yogacharya, 2020). According to above discussion, *Satsang* is needed to make people wise. It should be one of the parts of the students' groups of the people. So, government should decide to include Vedic culture in present educational system.

In the above concern, *Yoga Vashistha* (2.16) states that the *Self* (*Aatma*) is attained with the help of *Sadhu* and *Shant* through the state of *Satsang*. In this regard, Vashistha Rishi preaches to Ramchandra as following:

Santosha paramo laabhah Satsanga paramam dhanam

Vichara paramam jnanam shamascha paramam sukham (Yogavasistha- 2.16)

Meaning is that the highest satisfaction is *Santosh*, the highest wealth is *Satsang*, the highest knowledge is *Vichar* and the highest happiness is *Shama*. In this regard, a research carried out by Kamlesh Singh, Anjali Jain, and Dalbir Singh(2022) vividly analyze a culturally specific indigenous therapeutic practice, *Satsang*, and its association with well-being in women that experience it in rural communities of India.

The finding of the above research tells that the indigenous practice of *Satsang* made women free from anxiety, stress and depression. It boosted up their positive mental health and happiness, promoted personalities by empowering through several methods like discussion on relevant topics, folk songs of *Yoga*, chanting mantras etc. The result further said that when the spiritual journey of women enrolled in the practice of *Satsang*, then women felt more empowered and how they were able to nurture healthier interpersonal relations and strengthen family and social support a requirement for well-being. In this regard, the following stanza shows the importance of *Satsang*:

Satsangatve nisangatvam nisangtve nirmohatvam

Nirmohatve nischalitavvam nischalitave jeevanmukti (Shankaracharyastotra)

Vedic Upasana Peeth (2011) has explored various benefits of *Satsang* like (i) *Satsang* is an important medium to learn about Dharma and science of spirituality that we hardly get anywhere else in the present time. (ii) *Satsang* is the ideal place for attaining concentration of mind. (iii) *Satsang* clarifies our doubts and protects us from fraudulent Gurus that we have not heard or read anywhere. (iv) Company of like-minded seekers in a *Satsang* is nutritious. (v) One gets inspiration to make spiritual progress in a *Satsang*. (vi) Spiritual troubles automatically get cured in a *Satsang*. (vii) Increase in the atmosphere of brotherhood and love in a *Satsang*. (viii) Divine souls come to a *Satsang* at subtle level (ix) *Satsang* transforms us from *Janma* Hindu

(Hindu by birth) to a *Karma* Hindu (Hindu by deed). (x) Weekly *Satsang* gets *Saatvik* (purity) energy and energizes our body, mind and spirit by chanting and other activities.

According to above discussion, *Satsang* is most beneficial all groups of people who lead us to freedom, to *moksham*, to liberation, to emancipation, to the end of the cycle of birth and death. So, the government of our country does not impart Dharma-based education under the garb of secularism; so, we are least educated in spirituality. If we get Dharma-based education by attending *Satsang* and get information on treading the path of spirituality from qualified seekers and saints which helps to mitigate youth's problems too.

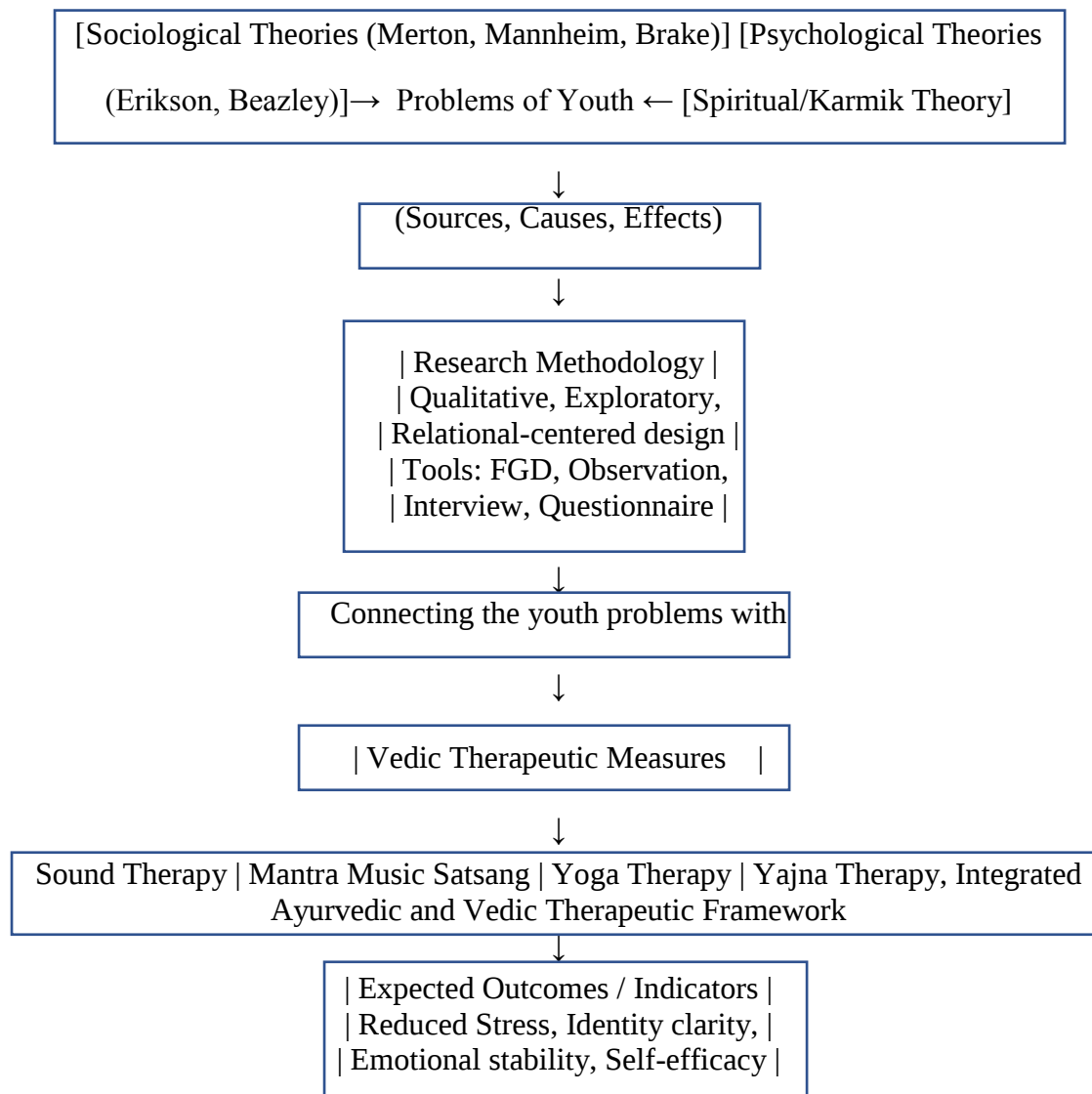
Gaps in Literature

Although extensive research has been conducted on youth problems such as addiction, stress, anxiety, and identity crisis using sociological and psychological perspectives (Erikson, 1968; Mannheim, 1972; Merton, 1964), these studies largely rely on Western theoretical frameworks. There is a noticeable lack of research that integrates indigenous knowledge systems, particularly Vedic philosophy, as a holistic intervention for youth well-being. Moreover, in the Nepalese context, empirical studies addressing youth problems through culturally grounded Vedic pedagogical and therapeutic models are scarce. Existing literature also reveals a methodological gap, as most studies remain descriptive rather than intervention-oriented. Therefore, this study seeks to fill this gap by developing and analyzing a Vedic-based holistic model to address contemporary youth problems in Nepal.

Conceptual (Working) Model

The following (figure 2) conceptual model consists of three parts; youth problems, the methodology applied towards discovering these problems and subsequent solutions, and Vedic measures to address these problems. The detail schematric chart is given in Appedix (A).

Figure 2: Conceptual Model for Addressing Youth Challenges



This study adopted and grounded in a multidimensional and holistic framework to explore the youth problems and analyze them from sociological, psychological, and spiritual perspectives. Youth problems that are identified have been positioned at the center of the model, reflecting the complex interplay of social, emotional, structural, and identity-related challenges faced by individuals aged 13–24. The model draws Erikson's (1968) theory of identity development, which emphasizes crises of identity and role confusion as central psychological struggles during adolescence.

In the above connection, Merton's (1964) socio-cultural theory and Mannheim's (1972) inter-generational theory explain how structural tension, societal expectations, and generational differences influence youth stress and social disconnection. These ideas are supported by Beazley (2005), who highlights that youth experiences should be interpreted through their lived realities rather than imposed adult assumptions. The inclusion of karmic and Vedic philosophical perspectives introduces a spiritual dimension that views youth wellbeing as interconnected with consciousness, ethics, and value-based living (Vivekananda Kendra, 2017).

Methodologically, the model follows a qualitative, exploratory, relational, and interpretive approach for understanding the subjective experiences of youth (Creswell, 2014). Tools such as focus group discussions (FGD), interviews, observation, and open-ended questionnaires enable deep insight into contextual meanings behind youth struggles. The model proposes Vedic therapeutic measures such as mantra-based sound healing, music, yoga therapy, yajna therapy, and satsang as culturally rooted intervention strategies designed to promote emotional stability, clarity of identity, and resilience. I have also compared them with the contemporary literatures which might/might not support the effectiveness of such practices in reducing anxiety, improving wellbeing, and regulating stress responses (Brown and Gerbarg, 2005; Büssing et al., 2012). In the end, I have drawn the finding as the outcomes that include increased self-efficacy, reduced stress and anxiety, enhanced emotional and social functioning, improved decision-making, and strengthened purpose in life among youths (Keyes, 2002; WHO, 2021). Thus, the model bridges modern academic theory with indigenous healing systems, proposing an innovative integrative framework for supporting Nepali youth within their cultural context. The following figure (3) shows that the operational definitions .

Figure 3: Operational Definitions

Concept	Operational Definition	Type of assumptions	Indicators / Measures
Youth Problems	Social, psychological, economic, and behavioral challenges perceived by youth aged 13–24	Dependent assumptions	Stress level, anxiety, academic pressure, unemployment, identity conflict
Sources	Structural, familial, educational and economic origins of youth problems	Independent assumptions	Family conflict, peer pressure, unemployment rate, digital addiction
Vedic Measures	Indigenous healing practices derived from Vedic philosophy for mental and emotional wellbeing	Independent / Intervention assumptions	Participation hours, adherence, subjective wellbeing
Sound Therapy	Mantra or sacred sound-based healing	Intervention assumptions	Calmness, emotional release, cognitive clarity
Yoga Therapy	Physical and breathing-based practice	Intervention assumptions	HRV, sleep quality, anxiety reduction
Satsanga	Collective spiritual discussion and value reflection	Intervention assumptions	Social connectedness, meaning-making
Outcomes	Expected positive change among youth	Dependent assumptions	Self-esteem, performance improvement, resilience
Methodology	Qualitative relational exploratory approach	Research Design	FGD, Interview, Observation

The above table presents the operational definitions and measurable components of the core assumptions within this study. Youth Problems function as the dependent assumptions defined as multidimensional psychological, social, economic, and behavioral difficulties experienced by youth aged 13–24. These include academic pressure, unemployment concerns, identity conflict, emotional instability,

and digital addiction, which are widely recognized determinants of youth distress (Erikson, 1968; Arnett, 2000; WHO, 2021). The sources of youth problems are identified as the independent assumptions representing structural, familial, educational, and economic origins of stress, such as family conflict, peer pressure, unemployment, and technological dependence; findings in Nepal consistently highlight these determinants (KC, 2020; UNDP, 2022; Bista, 2019).

Vedic measures act as intervention assumptions, operationalized as indigenous spiritual and healing practices derived from Vedic philosophy intended to improve youth wellbeing. These include sound therapy, yoga therapy, yajna therapy, and satsang, measurable through participation frequency, adherence, and subjective wellbeing improvement. Yoga, mantra-based sound therapy, and spiritual community-based activities are increasingly validated as effective approaches for emotional regulation and stress reduction (Brown & Gerbarg, 2005; Büssing et al., 2012; Vivekananda Kendra, 2017). The outcomes represent the expected positive changes and function as dependent indicators, including emotional stability, self-esteem, resilience, and improved performance, consistent with wellbeing models emphasizing psychological flourishing (Keyes, 2002).

Finally, the methodology guiding of this research a qualitative, relational, and exploratory uses the methods such as FGD, interview, and observation to understand lived realities within cultural context (Creswell, 2014). Together, the operational definitions clarify variable relationships and establish measurable pathways through which Vedic interventions may positively influence youth wellbeing in Nepal.

Chapter III

Methodology

Research Design

This study is based on relational centered with narrative inquiry under qualitative research design. This approach focuses on relationship between people and information to investigate the phenomenon of information literacy from the perspective of people who experience it. So, it is investigative and exploratory study. Qualitative methodology, as described by various scholars, is considered as a suitable approach to explore the subjective experiences, feelings, beliefs, viewpoints, relations and interactions of research participants in a naturalistic setting (Finlay and Evans, 2009; Blue-Banning et al., 2004; Creswell, 2012; Denzin and Lincoln, 2011; Merriam, 2009; Wike, 2015), unlike positivist methodologies which focus on laboratory or other more controlled settings (Anderson, 1998; Brandt, 2015; Denzin and Lincoln, 2011; Tuli, 2010). Creswell (2012) argues that a qualitative approach to research is suitable for studies aimed at giving participants a voice, in addition to expanding understandings of complex issues.

This study explored youth problems from 193 respondents (teenagers) through mini-survey using semi-structured questionnaire. I also gathered 24 above teenagers' (20- 24yrs.) problem through two focus group discussions. To get more information about the youth problems, I also did ethnographic case study with 3 youths who were suffered from critical and severe problems. The mini-survey, focus group discussion, and case study yielded 217 youth problems. In each occasion, I tried to find out their language, rituals, economic and political beliefs, life stages, interactions, and communication styles in a naturalistic way (Denzin and Lincoln, 2011). This took me a considerable time "in the field" interviewing, observing, and gathering documents

about the youths to understand their culture-sharing behaviors, beliefs, and language (Creswell, 2012). This definition encompasses that culture is “everything having to do with human behavior and belief” (LeCompte, Preissle and Tesch, 1993, p. 5).

Data Generation Process

There were four phases of empirical data generation process of my research. In the first phase, I generated information through meticulous observation of the youths at school. In the second phase, I distributed questionnaire to 193 youths to be filled up. In the third phase, I conducted three focus group discussions with 24 youths. In the fourth phase, I did case study of 3 youths through in-depth interview with narrative approach. The schematric chart is given in Appendix -A.

With this empirical information, I reviewed the Vedic literature. These literatures (e.g. *Vedas*, *Upanishads*, *Sreemad Bhaagwat Mahaapurna*, *Yoga Sutra*, *Bhgavad Gita*, *Saankhyakaarika* etc.) gave me the notion of *Taapatraya* (three *Taapas* i.e. sorrows). I made this *Taapatraya* a framework to classify the youth problems. Physical problems were put in *Aadhibhautic*. Mental problems were mentioned in *Aadhidaiwic*. And spiritual problems were kept under *Aadhyaatmic*. At last I applied and examined yoga therapy and music therapy to 3 cases to overcome their problem.

Data Verification from Experts and Scholars

I consulted eight scholars; among them three were experts of Yoga and Sanskrit, two were psychologists and three scholars were from Vedic philosophy. I gave the categorized list of the youth problems (Appendix - F) to verify them. My intent was to authenticate the classified list of the youth problems under *Taapatraya*. By incorporating the comments and suggestions of these 8 personalities, I made my

final list as youth problems (Appendix-F) and their Vedic solution. The guideline questionnaire are given in (Appendix (E)).

Trust Building

Good relationship with the respondents builds trusts. At first, I used my personal connection with the head teachers of 5 selected schools. With this connection, I came to know the students of VIII to XII grades. I did informal observations and discussions with the students on several issues in the class. But I found that students were not ready to share their problems publicly. So, I took help of social studies teachers of those schools and got into the classes of grade VIII to grade XII. There I found that the students were ready to talk youth problems freely because it was related to their lesson. So, I administered the questionnaire (Appendix-B) to do mini-survey with the help of social studies teachers of the concerned schools.

Then I observed youths above 19 years up to 24 yrs from campus level students. First, I did an interaction program along with parents and youths with help of campus administration along with Nepali teacher to find out their problems at a campus. For the next day, only the students were called. There were 24 students presented; three focus group discussions were held with 24 youths to identify their problems and solutions too because they were most problematic. In doing so, I took the help of Finlay and Evans' (2009) relational centered research (Clandinin and Connelly, 2000; Riessman, 2001b) which is needed when exploring phenomena that arise from the interaction of research and research participants.

According to Finlay and Evans (2009), the relationship between researcher and participants can be described as an 'I-Thou relationship' in which each person accepts and becomes open to the other. They further argued that this type of

relationship is ideally ‘free from judgment, narcissism, demand, possessiveness, objectification, greed and anticipation’ (p. 31).

Following Clandinin and Connelly (2000) and Riessman (2001b), I used narrative inquiry to research which was helpful for me in understanding the experiences, perceptions and feelings of vulnerable people. Their ideas also helped me know that relational research, when supported by the narrative approach, invites research participants or co-researchers to recall their personal experiences, and in doing so acknowledges that they also create meanings from their stories in connection with their environments.

In other words, I identified youth problems using narrative inquiry. In this process I adopted ten core values that underpin relational-centered research: owning oneself, integrity, reflexivity, acceptance, agency, empathetic inquiry, mutuality, openness, impact and humility (Finlay and Evans, 2009: pp. 36-39). The first three values relate to me the researcher; the next three relate to my research participants, ‘mutuality’ and ‘openness’ to the research relationships; and finally, ‘impact’ and ‘humility’ are associated with my research outcomes. The relational approach to this research is further supported through the inclusion of a narrative approach that has the capacity to highlight the richness of perspectives, experiences, contexts, cultures and values that deeply inform this study.

Finally, for this purpose to identify the precise number of cases I had taken help from their teachers, peers and relatives because they were in dispersed places. Among them I selected three students for case of the critical and severe problems. I convinced two students with their parents for their continuous observation to be with me for six months. Especially they were drug users of grade 10. They were kept as boarder students at my home. I listened and listed their gossips and observed their

practices continuously with six months. I maintained a diary and noted down as a record in their absence. Finally, I made a case out of these two students.

I followed other two students and found out their home and met their parents. Then I started to interact with them which were helpful to build trusts. One was suffering by impairment and dyslexia with stress and anxiety; the second was suffering from depression (The details of the three case studies are given in chapter VI). There was a great challenge of those three cases to underpin their evidences how they were in problems. According to their comfortable time, place and situation I made such procedure, environment and took information.

There was another challenge that I was not much familiar with Vedic texts. So, I joined to Valmiki Campus for six months' language course to understand the foundation of Vedic philosophy. The discussions with the professors helped me to streamline my research topic. Then I joined to yoga class for six months then became a yoga teacher too.

Tools

This is a qualitative research based on relational centered narrative approach. It aims to seek answers to questions of “how, where, when who and why” with a perspective of achievement of the objectives with regarding the solutions to the youth problems. This research handles non-numerical information and their phenomenological interpretation, which inextricably tie in with human senses and subjectivity. While human emotions and perspectives from both subjects and researchers are considered undesirable biases confounding results in quantitative research, the same elements are considered essential and inevitable, if not treasonable, in qualitative research as they invariably add extra dimensions and colors to enrich the corpus of findings. The tools that I used for this study are mentioned here:

Observation

For observation of their behaviors and recording their gossips, I took part with them in their daily activities with their friends and parents too. At first, it was started through the classroom observation from the respective schools. After taking class of social problems; preliminary questionnaire was put to the students. With it, I came to know the most problematic youths. At first, I followed them to observe their activities. I focused on ‘Whom do I observe?’, ‘What do I observe’, ‘Where does the observation take place?’, ‘When does it take place?’, ‘How does it happen?’, and ‘Why does it happen as it happens? There were 24 most problematic students located at dispersed places of Kathmandu. It was very difficult to get their places. By the help of teachers, peers and their relatives it became possible. It made me easier to select comfortable participants among 24 people. I observed and crosschecked youth problems beyond Kathmandu valley too. Most of the problems were similar. So, I took three foremost problematic youths and started to underpin their daily practices and kept record with their consents. I was belonged to them up to 6 months continuously by following their way of life from wake to sleep everyday.

Interviews

I started to meet the participants with their parents and took informal interviews with narrative approach to find out the details by making a friendly relationship. A narrative approach was used in interview as it is considered helpful in understanding the experiences, perceptions and feelings of vulnerable people (Connelly and Clandinin, 1990; Riessman, 2001b, Clandinin, 2006; Lutovac and Kaasila, 2010; Polkinghorne, 2010; and Lutovac and Kaasila, 2010). It makes the natural setting with research participants or co-researchers to recall their personal experiences, and in doing so acknowledges that they also create meanings from their

stories in connection with them contend that ‘personal narratives no matter how unique and individual are inevitably social in character’.

In this sense, the stories are relational in nature as they illustrate the broader picture of storytellers’ community or society as demonstrated by everyday happenings (Creswell, 2012). It was an informal talk with the participants due to the nature of participants and location of my study and its sensitivity. It was not easy to open note copy and pen for taking note on the field. But I had prepared some guidelines (Appendix C). The talk was based on the guidelines. So, I always noted the information and data immediately after leaving the spot and compared with the guidelines which helped me to identify the missing information and collected during the next visit. Then I prepared a case study of my research participants by the completion of the field work.

I realized that the interview is the researcher’s most important data-gathering technique. Interviews explain and put into a larger context what the researcher sees and experiences (Fetterman, 1989). They require verbal interaction, and language in the commodity of discourse. While interviewing words and expressions have different values in various cultures. People exchange these verbal commodities to communicate (Moser *and* Korstjens, 2017). In doing so, I quickly learned to savor the informant’s every word for its cultural or sub-cultural connotations as well as for its denotative meaning.

Turner III (2010) suggested that the researchers should take an informal approach to take interviews to reduce any sense of stress of participant. This informal method of interview builds a close relationship between the researcher and participants and can assist in developing an in-depth understanding of the research

participants' perspectives. An informal approach also allows opportunities to ask probing questions once the conversation is flowing (Creswell, 2012).

Keeping this in mind, I explained to the research participants that the interviews were for my research and that the conversations would be informal. A semi-structured interview guideline, consisting of open-ended questions was used for the interviews to encourage the research participants to openly and honestly share their experiences, ideas, concerns and feelings. When I came to identify their problems, I made them a very good relationship with each other. They became very close and friendly with me and they started to share their every problem what and how was that problem happening in their life. In this regard, general interview types include structured, semi-structured, informal, and retrospective interviews (Moser and Korstjens, 2017).

Focus Group Discussion

The focus group discussion (Bloor, Frankland, Thomas and Robson, 2001; Silveman, 2011; Hesse-Biber and Leavy, 2011; Krueger and Casey, 2014) is a qualitative method of assessment that encourages a free flow of ideas. It is a way to gather together people to discuss a specific topic of interest. The people participating in the focus group discussion share certain characteristics, e.g., professional background, or share similar experiences, e.g., having diabetes. We can use their interaction to collect the information we need on a topic (Krueger and Casey, 2014). In the context of this study, focus group discussion was done for examining the problems of youth above 19 years up to 24 yrs. First, I did an interaction program along with parents and youths to find out their problems at campus.

In the above context, the interaction program gave me intuition that the most burning problem was the drug addiction. Then, I made a focus group discussion with

24 youth to find out their common problems as well as distinct problems. Once, it was launched only with the youth groups of people dividing into three groups above 19yrs to 24 years. Out of 24 people divided into three groups; each group had 8 members for finding out their problems and secondly it was conducted with experts for in solving the problems through Vedic way. The time duration was 1 hr per discussion. However, the discussion lasted longer sometimes as per their interest as well.

Participation in Youth Seminar

I took part in Youth Empowerment Seminar Plus (YES +) which was conducted by Art of Living Nepal for finding out the problems and ways of solutions for youth groups of people above 18 years. There was a session to identify the youth problems and solutions. I got a chance to verify what problems and solutions they identified. The result of that seminar helped me to sort out the problems of youths in a congenial way (Appendix- F).

Observation of a Vedic Model School

An observational study was undertaken over a period of one week in an exemplary Vedic model school in which the mainstream national curriculum is systematically integrated with Vedic pedagogical approaches. The institution included students at both secondary and college levels, providing an opportunity to observe behavioral and psycho-social characteristics across diverse developmental stages. A structured observational guideline was employed to identify potential youth-related problems and to examine whether these differed from those commonly evident in conventional educational systems. The comparative analysis indicated a markedly lower incidence of behavioral, emotional, and academic difficulties among students within the Vedic model school. The learners demonstrated higher levels of self-discipline, emotional balance, moral conduct, social cooperation, and overall well-

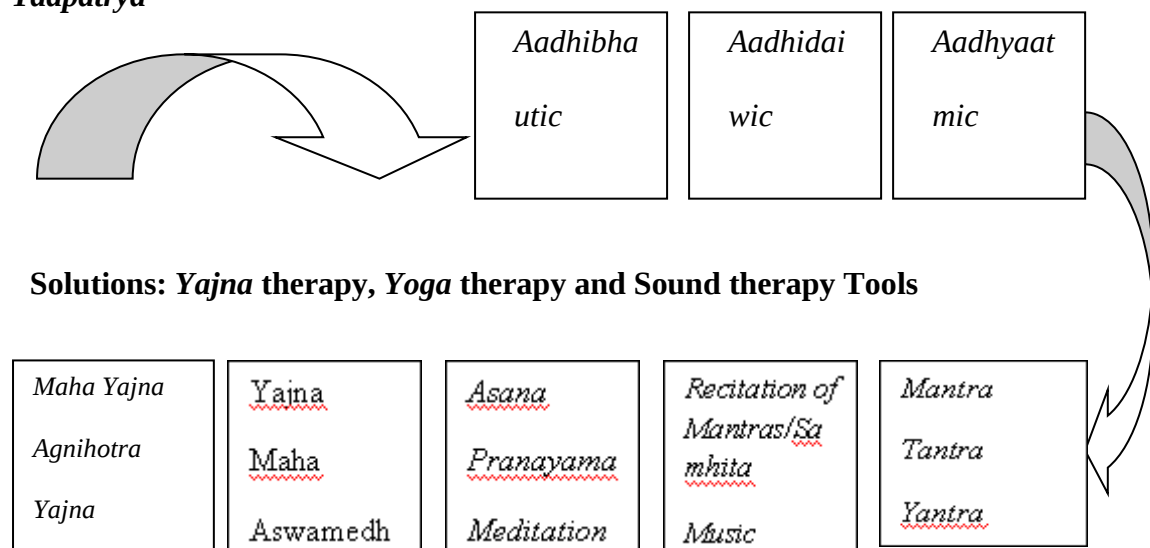
being. The school culture, characterized by value-based mentoring, spiritual practices, and experiential learning within a supportive community, appeared to contribute substantially to fostering positive youth development. Overall, the observational findings suggested that Vedic-integrated education may serve as a protective factor against prevalent youth issues such as stress, anxiety, deviant behavior, and identity confusion, demonstrating its potential as a viable alternative educational model. The study of this institution I found that there is least or almost non problematic youths rather almost all are having good health academically and psychologically sound. So I preferred to apply Vedic pedagogy in mainstream school system.

Document Analysis

I thoroughly read *Rigveda*, *Yajurveda*, *Saamaveda*, and *Atharvaveda*, 10 *Upanishads*, *Bhagavad Gita*, *Paatanjal Yoga Darshan*, *Saankhyakaarika*, *Yogavaashistha* and *Sreemad Bhagwat Mahaapuran* to figure out the specific mantras, tantras and yantras that help address the youth problems. The information taken out from the documents gave me the ways to draw the following figure:

Figure 4: Problems under Taapatrya

Taapatrya



Treatment through Yoga Therapy

After the study of above document analysis and research papers I had realized that how to handle those problems in the youth. By the parents' consultation, I started to keep two pupils (one was suffering from drug addiction and another suffering stress and anxiety) at my home for six months and gave treatment in Vedic way i. e. yoga therapy 2 hrs/ a day in Nepali language (the daily schedule given in Appendix -J). Due to regular yoga therapy, balanced diet and psycho-counseling helped them to return back to the regular and normal life. Another pupil who was most problematic suffering from depression was sent to medical doctor for psychiatric treatment. After one year's medical treatment, she again joined to me and was examined from outside from my home. I came to realize that if she is sent to music class, it would be fruitful for her; it worked; after taking one year's music class, she recovered completely and came back to normal life.

Data Analysis and Interpretation

The analysis was done continually looking for patterns in the behaviors and thoughts of the participants in everyday life, to obtain an understanding of the culture under study. For comparison, I used one pattern with another and analyzed different patterns by using various parameters like tables, figures, maps charts etc simultaneously (Burns, 2000). According to the nature of this research, my role as a researcher was changing. As being a relational centered researcher, my data analysis process was begun from the moment that I set foot in the field. Steps for interpretation are as follows:

1. Compare empirical findings with research objectives: Show how the results address the aim of understanding youth problems and proposing Vedic solutions through pedagogical measures.

2. Relate quantitative or qualitative data to the theoretical framework: If data shows high levels of anxiety or depression among youth, connect this with Aadhidaiwic Taapa and explain how Bhagavad Gita mantras and counseling can mitigate stress.
3. Connect findings with Vedic pedagogical approaches: For example, if respondents agree that mantra chanting improves focus, interpret this as support for Sound Therapy, Swadhyaya, and Yoga-based learning.
4. Discuss trends and patterns: Identify which youth problems are most common (e.g., drug use, anxiety, technology addiction) and analyze which Vedic approaches are perceived most effective.
5. Highlight practical implications: Interpret how integrating Vedic values in school curriculum can transform character education, emotional regulation, and behavior management.
6. Compare findings with previous studies for interpretation: Show alignment or divergence from western theories of mental health, moral education, or behavior modification while interpreting the data.
7. Draw conclusions for policy, curriculum, or teaching practice: Draw implications on how schools, universities, and youth organizations can institutionalize Vedic pedagogy to address youth problems.

The Field and Participants

I met my informants in Kathmandu. But they were originally belonged to the different districts of the country. The following table shows the characteristics of informants:

Table 5: *Participants' Profile (Out of 217)*

Profile	Valid	Frequency	Percentage
Gender	Male	136	62.67
	Female	81	37.32
Family type	Nuclear	204	94.00
	Joint	13	5.99
Age group	13- 19	193	88.94
	20- 24	24	11.05
Parents' educational qualifications (Out of 430 Parents)	Illiterate	68	15.81
	Under SLC	95	23.09
	SLC	185	43.02
	Intermediate	47	10.93
	Bachelor	35	08.13
Parents' Occupation (Out of 430 Parents)	Farmers	61	14.18
	Laborers	69	16.04
	Shopkeepers	112	26.04
	Service Holders	35	08.13
	Teachers	52	12.09
	Foreign employee	61	14.18
	Security personnel	24	05.58
	Others	16	03.72

Source: Field work

Though research participants were in Kathmandu, but they belonged to 12 different districts of Nepal: Kathmandu, Nuwakot, Rasuwa, Dolakha, Dhading, Gulmi, Syangja, Tanahun, Lamjung, Gorkha, Bajhang and Saptari. Among them, 47 youth had permanent home at Kathmandu and remaining 170 had no home in Kathmandu. They belonged to Secondary level to Bachelor level of education from public and private institutions. Out of 217, I had applied questionnaires to 193 youths between the teen ages; and I had applied focus group discussion to 24 youth between the age group of 19 to 24 years old. The table 4 shows that 136 (62.67%) surveyed

respondents were male and 81(37.32%) were female. The data also shows that 204 (94%) respondents were from nuclear families and 13 (5.99%) were from joint families. According to their ethnicity they were Brahmin, Chhetri, Newar, Magar, Gurung, Lama, Tamang, Rai and others by 65, 40,15,18,12,8,8,9 and 42 numbers respectively. According to the age groups of youth, 11 were for 13 years, 64 were for 14 years, 15 years' 63, 16 years' 17, 17 years' 18, 18 years' 19, 19 years' 8, 20 years' 6, 21 years 5, 22 years' 3, 23 years'2 and 24 years' 1. Based on sex 136 informants were male youth and 81 were female youth.

By qualification of parents of participants, they were categorized into five groups: illiterate (15.81%), under SLC (23.09%), SLC (43.02%), and Intermediate (10.93%) and above Bachelor level (8.13%). The observation was done based on parents' profession as well. They were farmers, laborers, shopkeepers, service holders, teachers, foreign employee, security personnel and others by 14.18%, 16.04%, 26.04%, 8.13%, 12.09%, 14.18%, 5. 58% and 3.72% respectively. Among these professional groups, the third groups' i.e. shopkeepers who were very busy in their life faced many problems from their children.

Philosophical Base

Being a person from Hindu orientation and a teacher, I realized that I must get the answer of questions like what is absolute truth and relative truth; how the world was created; who is the creator of the world; how humans and other creatures had come into existence; what are human body, mind and soul? What are the sources of our life; what are the sources of knowledge; how do our attributes build; where were we before our birth; is there an afterlife; what happens to us after we die; how do we get existence in the present situation; who is conducting our *Sukha* or *Dukha* and

managing our life? Also I was curious to know if there are any ways to address youth problems in Vedic knowledge.

In this regard, I turned the pages of Vedic documents (*Rigveda* 1.24.15; 1.164.20; *Atharvaveda* 9.9.10; 7.50.8; 10.8.25; *Yajurveda* 12;12; 31.11; 34.3 ; *Amritanaadopanishad* ; *Brihadaaranyakopanishad* 2.5; *Kathopanishad* 3.3 ; 3.4; *Kenopanishad* 2.3; *Mandukyopanishad* 1.1.4; 2, *Prasnopanishad* 4.8; *Swetaaswetar Upanishad* 6.1; 2.8, *Saankhyakaarika* 1;13;14;17;22, *Bhagavad Gita* 2.47; 6.40-45 and *Yoga sutra* 1.2; 1.14; 1.33;2.46;2.49;2.55; 4.13). These documents taught me that there is existence of body, mind and soul in connection with consciousness. This information helped me relate that *Taapatrya* is related with body, mind and soul whereas *Aadhibhautic Taapa* is concerned with the body; *Aadhidaiwic Taapa* with the mind and *Aadhyaatmic Taapa* with the soul. It also helped me understand that knowledge of body, mind and soul gives the solution to *Taapatrya* problems faced by the youths.

The Vedic literature gave the idea that knowledge of body gives the proper understanding and utilization of body like five sense organs; five working organs and five sheaths (*kosha*) (*Swetaaswetar* 5.10). Likewise, the promotion of healing energy enhances the promotion of efficiency of sense organs and working organs. The knowledge of mind gives the state of concentration when ‘Chittabrittis’ are removed (*Paatanjal Yoga Darshan* 1.2; 1.14; 1.33; 2.46; 2.49; 2.55; 4.13). With the yoga intervention, stillness of mind and promotion of *maîtree*, *karunaa*, *mudita*, *prasannataa*, etc could be possible. The knowledge of soul or self gives the greatest healing energy, called aura energy (*Rigveda* 1.164.20; *Bhagavad Gita* 2.47; 6.40-45 and *Paatanjal Yoga Darshan*, 1.14) where the state of *sat*, *chit* and *aananda* happens and the promotion of aura energy helps to boost up the promotion of personality and

reduction of all types of miseries or sufferings. The table below gives my ontological, epistemological, methodological and axio-logical bases.

Table 6: *Ontological, Epistemological, Methodological and Axio-logical Base of the Research*

<i>Taapatraya</i>	Ontology	Epistemology	Methodology/ Axiology Method	
<i>Aadhibhautic</i>	What is body and consciousness? Based on relativism	How do we get knowledge about liberation of sorrow of body? What are its sources?	Qualitative / Relational centered and emic approach	Proper understanding and utilization of body; five sense organs; five working organs and <i>Pranmayakosha</i> + <i>Annamayakosha</i> . Due to promotion of healing energy promotion of efficiency of sense organs working organs
<i>Aadhidaiwic</i>	What is mind and consciousness? Based on relativism	How do we get knowledge about liberation of sorrow of mind? What are its sources?	Observation, Focus Group Discussion. In-depth interview with narrative inquiry,	State of concentration when <i>chittabrittis</i> are removed. Promotion of stillness of mind, promotion of <i>maître</i> , <i>karuna</i> , <i>mudita</i> , <i>prasannata</i> , etc.
<i>Aadhyaatmic</i>	What is soul and consciousness? Based on relativism	How do we get knowledge about liberation of sorrow of soul or <i>Atma</i> ? What are its sources?	Document analysis, Case study	State of sat, chit and <i>aananda</i> promotion of aura energy promotion of personality

Source: Field Work.

The table 6 indicates that there are three ways to attain knowledge. In the first section, I raised the ontological questions about how we perceive reality, existence and/or being that cannot be separated from our experiences of relationship with others (Thayer-Bacon, 1997). Soul, *Brahma*, heaven, God (God is synonyms to the west but in Hindu tradition we have different terms like Bhagwan, Devataa, Iswara, and Brahma; Bhagawan is born from human being who did good work; Devataa is nature; Iswara is positive and negative energy for creation; and Brahma is cosmic energy of Supreme Consciousness) exists. Living entities and material world exists; human being is attached with *Gunas* of *Prakriti*; goal of human being is to gain salvation; there is previous and former existence of *Jiba* (Bhagavad Gita). For Thayer-Bacon (1997) relational-centered research rests on several assumptions which include: ‘all people are social beings’, ‘we are contextual social beings’, and ‘people have a past and have been affected by others’ views’ (pp. 240–242). Finlay (2009) also emphasizes Halling’s view and says that it is a way i.e.: ‘To be a person is to live in the world with others’ (p. 13). Only through our relationships with others we can develop a sense of self (Thayer-Bacon, 1997), which means that our sense of self and relationships with others exist reciprocally. This ontological orientation led me in line with Grbich’s view that ‘self’ is ‘interlinked with others’ (2004, as cited in Liamputtong, 2009, p. 17).

Methodologically, I divided this research into two sections. In finding out youth problems, I adopted exploratory relational centered research. In figuring out the solution of problems of youth I took the help of Vedic documents. There are *aparaa* (material) and *paraa* (spiritual) knowledge; acquisition of both types of knowledge is essential. *Vedas*, sages, phenomenal world and spirituality are the sources of knowledge. *Karma*, *Yoga*, *Praanaayama*, devotion and self-realization are the ways

of knowing with experience. The table above indicates that there are three ways to liberate from sorrow (*Taapatrya*): they are *Karmakaanda*, *Upaasanakaanda* and *Jnaankaanda* (Prapannacharya, 1983).

In the above connection, *Karmakaanda* is for purification of body, mind and soul through *yajna* with *mantra* chanting (*Yajurveda* 12.12; 31.11; 34.3) and *Atharvaveda* (9.9.10; 7.50.8; 10.8.25). *Upaasanakaanda* refers to the mental stage where all kinds of *Chittabrittis* are removed through praying with *Japa* (*Rigveda* 1.24.15; *Prasnopanishad* 4.8) and breathing exercise *Praanaayama* (*PatanjalYoga Darshan* 1.2; *Swetaaswetar Upanishad* 2.8; 5.10). The description and analysis of *Atma* (self I) and *Paramaatmaa* or *Brahma* (Cosmic I) is derived from *Jnaanakaanda* through self actualization and meditation (*Rigveda* 1.164.20; *Bhagavad Gita* 2.47; 6.40-45 and *Paatanjal Yoga Darshan* 1.14). This Vedic philosophical base paved me ways to see youth problems from their *Satva*, *Raja*, and *Tama* life style (*Saankhyakaarika* 13; 14; 17; 22 and *Paatanjal Yoga Darshan* 4.13 and *Bhagavad Gita* 6.17; 17.8, 9, 10). It also gave me the ways to see their problems from the composition of their "self" (*Brihadaraanyakopanishad* 2.5; *Saankhyakaarika* 17). From the above discussion, we came to know that values are absolute as well as relative. Relative values are depending upon *Gunas* of *Prakriti*, and *Varnaashram Dharma*. *Dharma*, *Bhakti*, and ethical sensual pleasure, and accumulation are acceptable. Self actualization is absolute value here from where overall creatures seem beautiful.

Ethical and Aesthetic Value

The concern about ethics in relational research is much more than just following the rules and procedures. Liamputtong's (2007) quotation from Smith's (2005, p. 96) work equally highlights this line of argument: 'Research ethics is often

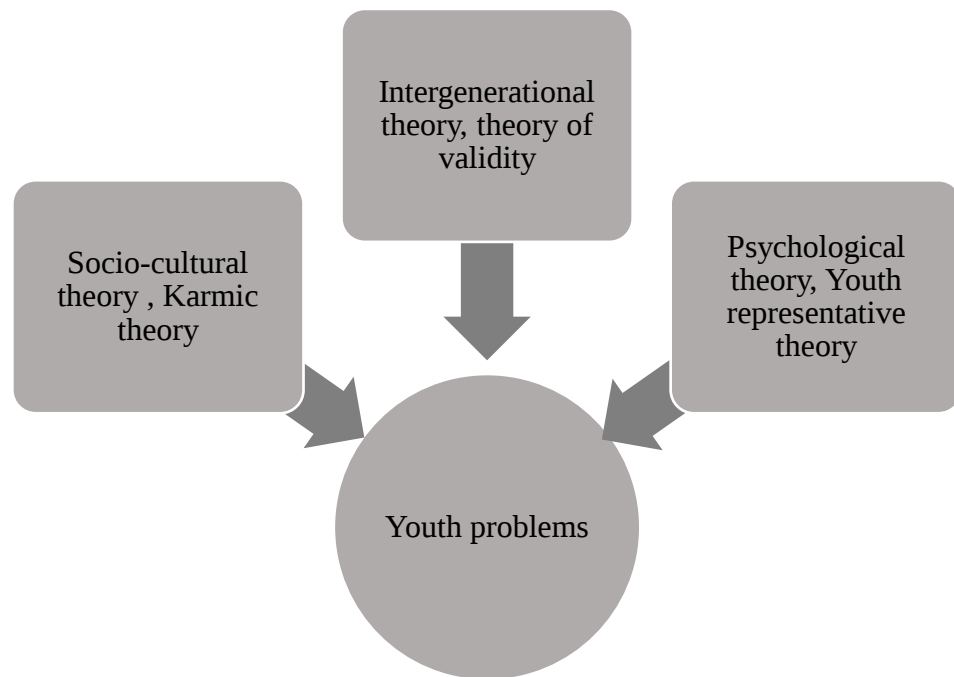
much more about institutional and professional regulations and codes of conduct than it is about the needs, aspirations, or worldviews of “marginalized and vulnerable” communities’ (p. 23). This means that I could not follow Fetterman (1998: 129) who writes, work as if in a vacuum. I pry into people's innermost secrets, witness their failures and participate in their life -which means I must operate a code of ethics that respects my informants. Many go further, by arguing that this ethical code should respect the integrity of the discipline and the interests of future researchers who may wish to enter the same field. Nor is this solely a personal code of ethics, reflecting the ethno-grapher’s individual values, for many professional associations, have developed ethical statements which members should follow (Brewer, 2005).

In this research, I became very serious to respect my participants' ethical values like their time table, interest, place and situation. So, I made such informal environment from where they could openly express their statements. For instance, I started to tell the problematic events as a narrative approach of my life and how did I overcome them which helped them to open to do interaction between us. So, I had given importance to safeguard my participants’ dignity, interests and voices at every stage of the research process: pre - research, data gathering, data analysis and research concluding phase (Finlay and Evans, 2009).

Theoretical Framework

Theories are formulated to explain, predict, and understand phenomena and, in many cases, to challenge and extend existing knowledge within the limits of critical bounding assumptions. The theoretical framework is the structure that can hold or support a theory of a research study. Hence, I developed the following framework:

Figure 5: Theoretical Framework of the Study



Source: Field Work

The theoretical review demonstrates that youth are a dynamic social category shaped by complex sociological, psychological, cultural, and generational forces. Classical sociological theorists such as Merton (1964) and Brake (1980, 1985) explain youth behavior including rebellion, subculture formation, and deviance as responses to structural contradictions and institutional limitations within society. Subcultures emerge as collective strategies through which youth construct alternative identities, negotiate social tensions, and seek autonomy outside traditional institutions. Intergenerational theories by Mannheim (1972) and Mead (1970) illustrate how conflicts between youth and adults arise from differences in values, expectations, and cultural adaptation, resulting in generational gaps and misunderstanding.

In the above connection, psychological perspectives, particularly Erikson's (1968) model, emphasize identity crisis as the central developmental challenge confronting youth in the transition to adulthood. Giddens (1991) and Goffman (1959) highlight identity as a continuous social project shaped through interaction,

performance, and reflexive self-construction. Representation theorists such as Giroux (1997), Acland (1995), Hebdige (1979), and Cohen (1972) reveal that youth voices are marginalized and misrepresented in media, reinforcing negative stereotypes and limiting their participation in public discourse.

According to above discussion, these theories collectively have been applied to address youth problems that are often rooted not in inherent deviance but in structural inequalities, cultural conflicts, and limited opportunities for expression and inclusion. Youth activism and sub-cultural expression should therefore be interpreted as efforts to negotiate identity, demand recognition, and pursue social change. Ultimately, understanding youth requires an interdisciplinary perspective that recognizes their agency, challenges dominant narratives, and supports meaningful pathways for empowerment and civic participation.

Data Authentication

The information obtained from different tools and approaches were triangulated theoretically and tool wise. The result was verified by triangulation, long time engagement in the field through observations, dis confirming evidences, and researchers' reflexivity, discussion with experts' perception, available researches / reviewers and practice of Vedic educational institutions. In this context, I followed Creswell and Miller (2000, pp. 39, 3) and *Svatah pramaanyavaada* a doctrine of *Mimaamsaa* and *Praatah pramanyavaada* a doctrine of *Nyaya* Sethy (2017). Creswell and Miller (2000, pp. 39, 3,) shows three paradigm assumption like post positivist or constructivist, systematic paradigm and critical paradigm and three lenses through researchers, participants and external people (reviewers, readers) with nine qualitative authentication procedures to validate the study.

In the above connection, nine procedures are triangulation of methods, prolonged observations in the field, dis-confirming evidence, researcher reflexivity, member checking, prolonged engagement in the field, collaboration, the audit trail, peer debriefing, and thick, rich description. Triangulation is a validity procedure where researchers search for convergence among multiple and different sources of information to form themes or categories in a study (Jick, 1979). According to the Vedic approach, *Svatah pramaanyavaada* is a doctrine of *Mimaamsaa* which deals about the self-validity of knowledge.

In the above connection, validity means the certitude of truth. The *Mimaamsaa* philosophy asserts that all knowledge excepting the action of remembering or memory is valid with wisdom or logical, for it itself certifies its own truth, experience or *Anubhuti* and neither depends on any other extraneous condition nor on any other knowledge for its validity (Dasgupta, 1922). *Pratah pramaanyavaada* a doctrine of *Nyaaya* is the knowledge which is a valid or invalid depends on the external conditions. If the external conditions are good, then the knowledge will be valid, though some other parameters must be there. For instance: *Aapta bachanas*, *Veda bachanas* called *Sabdapramaana*. Beside above way to validate the study research documents, Vedic event document analysis, expert/scholars' views, Vedic institutions' practice and established theoretical analysis were used.

Chapter IV

Diagnosis of the Problems of Youth in the Field Condition

As an outset of this chapter I have mentioned problems of youth in Asia and beyond. I have also tried to show the connections of these problems with that of the Nepali youths with whom I did survey during the field work. The classification of youth problems has been presented under Vedic terms i.e. *Taapatraya: Aadhibhautic, Aadhidaiwic and Aadhyaatmic*.

Problems of Youth in Asia

Asia and Pacific region show that the Association of Asian Social Science Research Council (AASSREC) took initiatives in 1988 to find out youth problems. Following the initiative, a conference entitled ‘Youth in Transition’ was held in Canberra, Australia in 2005. The participants were drawn from 12 countries. The conference prepared a report called ‘Youth in Transition’. The report contains the information about indigenous people, rural-urban migration, lifestyle, population policy, and technology. It says that the youths are immensely different from its predecessors because of improved healthcare, rise of technology, and globalization. At the same time, the report mentioned youth problems such as higher incidence of unemployment, restlessness, alienation, smoking, frustration, depression, crime, suicide, drug use, and HIV/AIDS (AASSREC, 2005). Each participating country had generated such youth problems through focus group discussions.

Many scholars in Asia have explored the issues of youth in their countries. NGAI (2009) collected these country specific issues associated with youths. They are given in the table below:

Table 7: *Research on Youth Problems*

Author	Studied country	Youth problems
Julia Kwong (1994)	China	Ideologically misfit youths
Jeroen de Kloet (2005)	China	Love for rock culture
C.K. Cheung (2005)	China	Delinquency and criminal behavior
Qun Zeng (2005)	China	Unemployment
Christine J. Yeh et al. (2005)	China	Stress of acculturation
(Kawanishi, 2004) Sakamoto et al., 2005). Victor Wong and Winnie Ying (2006)	China	Techno addiction like video game internet affairs
Kenichi Kawasaki (1994)	Japan	Craze for expressionism and urban style
Hironori Sasada (2006)	Japan, Korea	Over proud of national identity
Ji-min Lee et al. (2007)	Korea	Delinquency and alcohol use
Florence Chee (2006)	Korea	Techno addiction like video game internet affairs
Sook-Jong Lee (2006)	Korea	Over proud of national identity
D.J. Shoemaker et al. (1994)	Philippines	Delinquency among males
Michelle J. Hindin & Socorro Gultiano (2006)	Philippines	Domestic violence
Mimi Michter et al. (2004)	India	Use of tobacco products
See-Yeo Lay et al. (2007)	Singapore	Emotional adjustment
Frits Van Griensven et al. (2004)	Thailand	Sexual orientation and health risk behavior

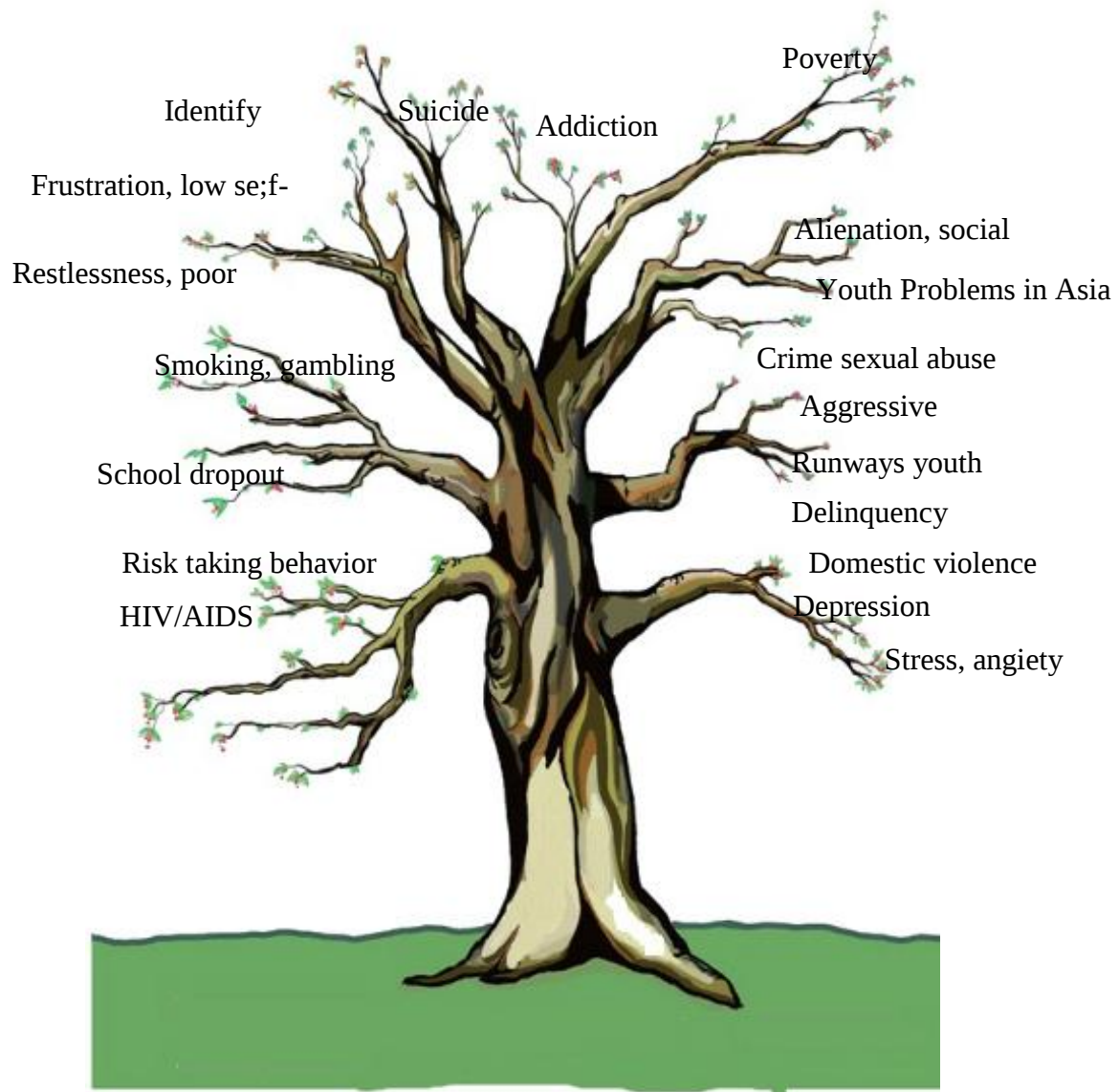
According to the table 7, the youth have different problems. For example, Julia Kwong (1994) found the misfit Chinese youths with their official ideology. This

finding was aired in country's youth media (NGAI (2009). Jeroen de Kloet (2005) found out the imitation of western rock culture instead of popular Chinese music culture. Qun Zeng (2005) found unemployment among Chinese youth whereas Christine J. Yeh et al. (2005) identified stress of acculturation among Chinese immigrant youth. Florence Chee (2006); (Kawanishi, 2004) and Sakamoto et al., (2005) Victor Wong and WinnieYing (2006) explored techno addiction like video game internet affairs among Korean and Chinese youth. C. K. Cheung (2005) explored the delinquency and criminal behavior among Chinese youth. Kenichi Kawasaki (1994) identified expressionism and urban style among Japanese youth and yuppies. Likewise, Hironori Sasada (2006) and Sook- Jong Lee (2006) explored over nationalism among the Japanese and Korean youth. Florence Chee (2006) explored the techno addiction like video game internet affairs among Korean youth. Similarly, Ji-min Lee et al. (2007) and Shoemaker et al. (1994) identified alcohol use and delinquency among the Korean and Filipino youth. Yeo Lay et al. (2007) found out the problem of emotional adjustment among Singaporean youth. Michelle J. Hindin and Socorro Gultiano (2006) identified domestic violence among the Filipino youth Mimi Michter et al. (2004) found the use of tobacco products among the Indian youths. Frits Van Griensven et al. (2004) found out sexual orientation and health risk behavior among the youth of Thailand.

WHO (2002, 2021); Crowley et al., (2013); (YWG, 2013) and Dasa (2005) had also studied on youths' problems. WHO carried out a study about youth problems in 27 countries and found hyperactivity, irresponsibility, poor behavior control, problem of attention, history of early aggressive behavior and low education achievement among the youth. The study of Naqshbandi (2012) identified that drug addiction is the fastest growing problem among youth in both developing countries

and developed countries. I have drawn a diagram of tree to depict common problems of youth in Asia in figure 6 below.

Figure 6: Problems of Asian Youth in the Form of Tree



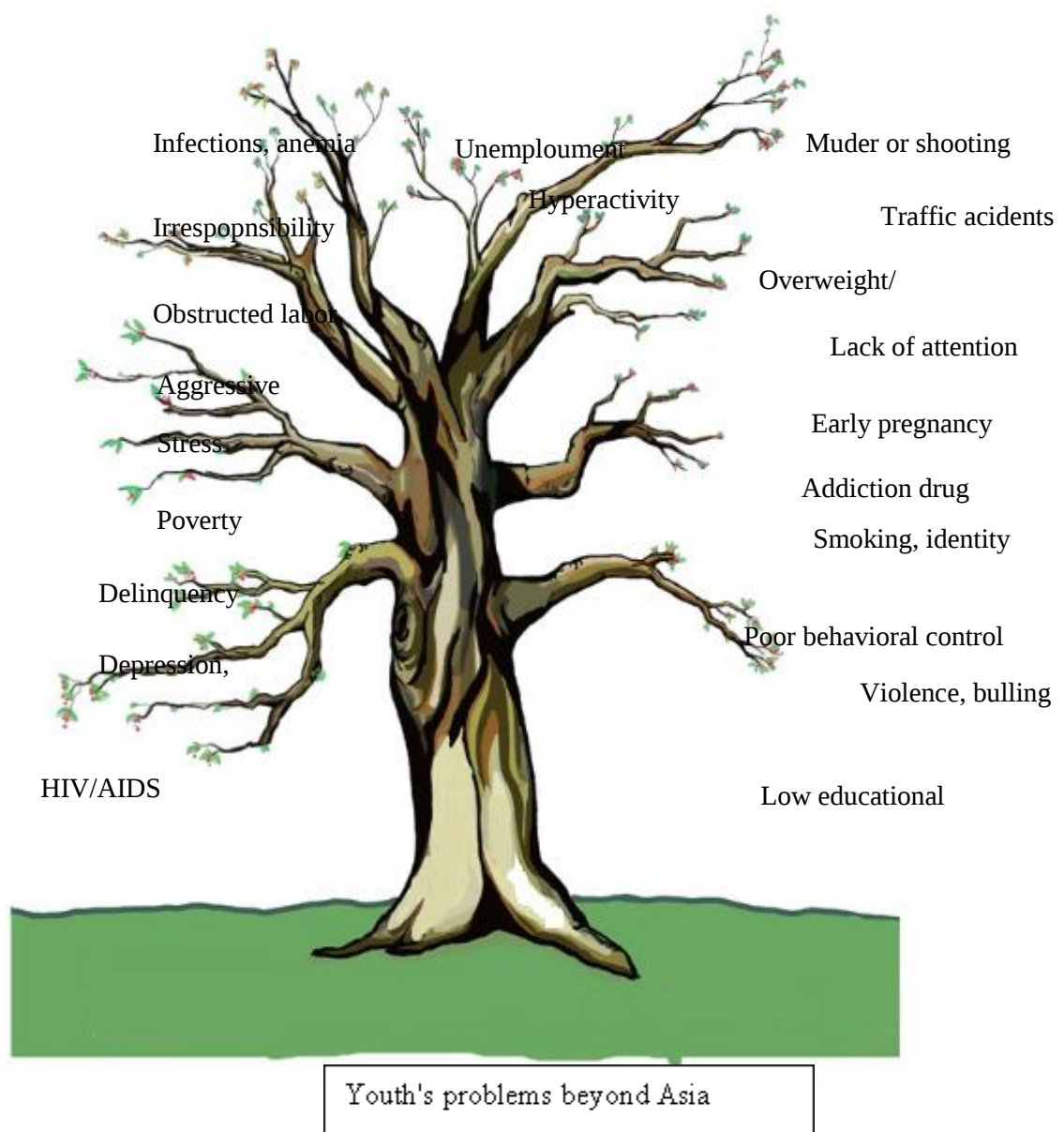
Problems of Youth beyond Asia

WHO (2002, 2021); (DESA, 2005); Crowley *et al.*, (2013) and (YWG, 2013) had launched various studies about youth problems beyond Asian countries too.

Department of Economic and Social Affairs (DESA, 2005) of United Nations had prepared 'World Youth Report 2005' as Young people today and in 2015. This report identifies various problems of youth like poverty, low education achievement, poor

health, polluted environment, smoking, bullying, violence, drug abuse, misuse of leisure time, juvenile delinquency, unemployment, effect of globalization, lack of youth participation, HIV AIDS, youth and conflict, youth in decision making, information and communication technology, girls and young women and international relations. The following tree shows the common problems of non-Asian youths:

Figure 7: Problems of Youth beyond Asia



In the above connection, Crowley et al. (2013) explore the youth unemployment varying between in the industrialized or non-industrialized nations due to the education system, labor market institutions and policies and the strength of the national economy. The more unemployment rate is found in non-industrialized countries of the world due to lack of emphasize over youth employment by making strong education system, strong rules, regulations and policies and strengthening the economic policies. YWG (2013) identified local and global issues of youth, and came up with their solutions and visions for a world beyond 2015 for post-Millennium Development Goal (MDG). They were as follows: 1. No young person in this world would be excluded or marginalized because of gender, ethnicity, disability or sexual orientation 2. Young people in this world are incorporated into decision-making processes and are given access to the levers of power regardless of their background.

Problems of Youth in Nepal

To find out the youth problems in Nepal, I did mini survey with 217 youths. Among them I had applied questionnaires to 193 youth between the teen age groups of 13 to 19 years and had applied focus group discussion to 24 youth between the age group of 20 to 24 years old. Questionnaire was applied to find out the problems of teen age youth and focus group discussion was applied to identify the above teen age youth problems. Among those youth, I got only two respondents who reported to be completely free from problems. Most of them had common problems regardless of their gender.

These problems were: anger, stress, anxiety, fear, tension, proud, gang fight, smoking, bullying, poor health, restlessness, weak eye, lack of concentration to study, poor performance, over desires, frustration, humiliation, too many thoughts, exam tension, over ambition, unsuccessful attempt, superior feeling, conflict to parents,

conflict to teachers, over use of mobile/ internet and television, obesity, unemployment, poverty etc. Based on sex, 136 informants were male youth and 81 were female youth. The gender specific problems of the youths are given below:

Table 8: *Problems of Youth and Female Youths*

Problems of male youths	Problems of female youths
Gang fight, crime, suicide, depression, drug addiction, alcohol addiction, restlessness, discipline less, lack of socialization, frustrations, individualism, theft, techno addiction, lie, love tragedy, depression, failure in exam, lonely feeling, lack of concentration, too many thoughts, hope less or humiliation, smoking, superior feeling, bullying, conflict to parents, conflict to teachers, bed wetting, deafness, identity problem and dyslexia	Back biting, teasing, group-ism, sexual violence, over work load, isolation during menstruation and lack of proper diet and care, suicide, rape, domestic violence, gender violence, depression, discrimination, calling by nick name, failure in exam, feel as prisoner, techno addiction, lie, theft, love tragedy, conflict with parents, conflict with teachers, superior feeling, dyslexia, too many thoughts, speech disorder and identity problem

Source: Field Study

Though there were common problems as well as gender specific problems, the gender specific problems occurred because of the status of biological, societal and psychological lenses. Female youth face more barriers due to the dominant patriarchal culture. In the context of Nepal and Asia, gender bias and male preference mindset due to having patriarchal society is still manifested in many of societies (AASSREC,

1988, 2005) including access to education and employment; domestic responsibilities of women is not still counted. Due to reason of having patriarchal with superstitious mindset of parents and society, the illegal abortion of female pregnancy is increasing day by day due to the male preference mindset of these countries. If it is not controlled in the time, the negative impacts will be happening in the nature.

Problem between Public and Private Schools

The problems were also categorized as related to public and private schools. There were 128 youth were from public schools and 89 were taken from private schools. The data show that youth problems differed from private to the public schools. They are given in the table 9:

Table 9: *Problem between Public and Private Schools*

Problems of public-school youth	Problems of private school youth
Gang fight, over loads of work at home, poverty, group-ism, back biting, class discrimination, sexual harassment, tension, fear, humiliation, frustration, domestic violence, bullying, unemployment, lonely feeling, love tragedy, depression	Smoking, drug abuse, crime, love tragedy, obesity, techno addiction, anger, lie, theft, stubborn, laziness, group-ism, gang fight, bullying, tension, fear, frustration, depression, failure in exam, sexual harassment, class discrimination

Source: Field Study

The data show that there are more problematic youths found in private institutions because of more availability of resources. Parents who have given most priority to studies, they fulfill every desire whatever they wanted were most problematic. Those youth don't understand the value of resources and the misuse of resources seems more and the ratio of problems also seems more.

Problems by Age Groups

According to the age groups of youth they were categorized between teen ages and beyond teen ages. 193 were teen ages and 24 were beyond teen age. Their problems were also found differently. The table below displays it:

Table 10: *Problems by Age Groups*

Teen ages problem	Beyond the teen ages problem
Smoking, drug abuse, restlessness, crime, love tragedy, obesity, techno addiction, anger, lie, theft, stubborn, laziness, group-ism, gang fight, bullying, tension, fear, frustration, failure in exam, superior feeling, too many thought, sexual harassment, class discrimination and alcohol addiction.	Stress, tension, fear, frustration, poverty, crime unemployment, lonely feeling, love tragedy, depression, humiliation, identity, drug abuse, techno addiction, sexual abuse, superior feeling misunderstanding with parents, anger, economic crisis, individualism, lack of socialization and feeling of more responsibility.

Source: Field Work

The problems between teen ages and beyond teen ages were found different. According to data available, those groups of youth between 13 to 19 years were found problematic due to parents' behavior with superstitious mindset, home environment, teachers' behavior, school's environment, peers' behavior and society's environment. The youth beyond teen age had suffered from problem mostly due to poverty and unemployment. The problems were also categorized into rural and urban status. The following table shows the differences between them:

Table 11: *Problems between Rural and Urban Areas*

Problems of rural youths	Problem of urban youths
Discrimination on the basis of class and caste, poor health, over work load, restlessness, weak eye, sexual violence, crime, suicide, rape, impairment, stress, anxiety, gender violence, depression, bed-wetting, theft, lie, dyslexia, cripple, blindness, deafness, speech disorder, and poverty	Obesity, addiction (drug, alcohol, and techno), gang fight, anger, lack of socialization, obesity, individualism, love tragedy, stress, anxiety, fear, tension, proud, theft, poor health, restlessness, weak eye, sexual violence, crime, suicide, rape, gender violence, and depression

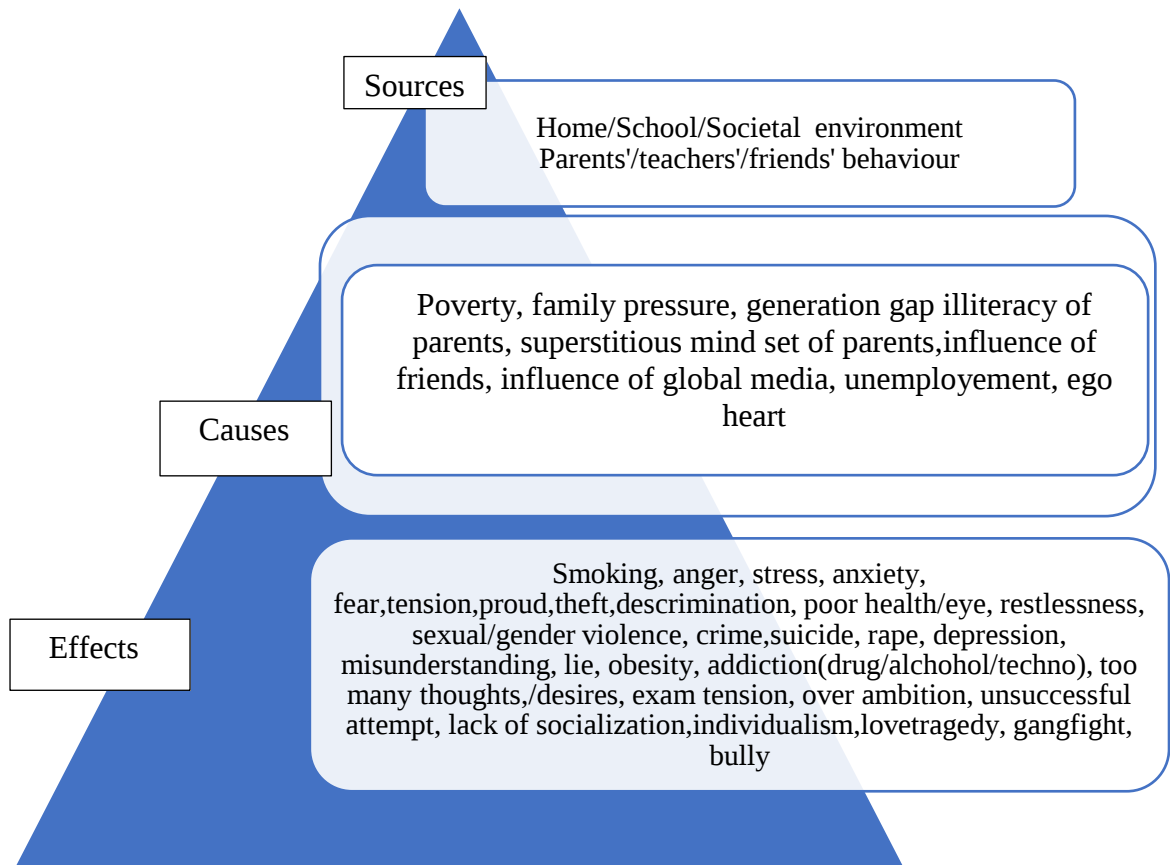
Source: Field Work

The data show that the problems of youth were found different according to place and situation. Especially, in the rural areas, most of the youth are suffered by poverty and unemployment whereas in the urban areas stress, anxiety, depression, obesity, addiction and gang fight were the major problems. It is due to having misunderstanding between youth and parents, youth and teacher and peer to peer etc.

Source, Cause, and Effect of Problems on Youth

Youths faced many problems. Each of the problems has source, cause, and effects. Some of the sources of youth problems were parents' behavior, home environment, and peers' behavior and so on; the cause that the source created were family pressure, generation gap, poverty, illiteracy of parents, superstitious mindset of parents, influence of friends, influence of global media, unemployment, ego heart and the effects that the causes yielded are given in the diagram below. The bottom section of this chart gives the sources of the problems. The middle section provides the causes of the problem; and the upper section shows the effect of the problems of the consulted youths.

Figure 8: Source, Cause and Effect



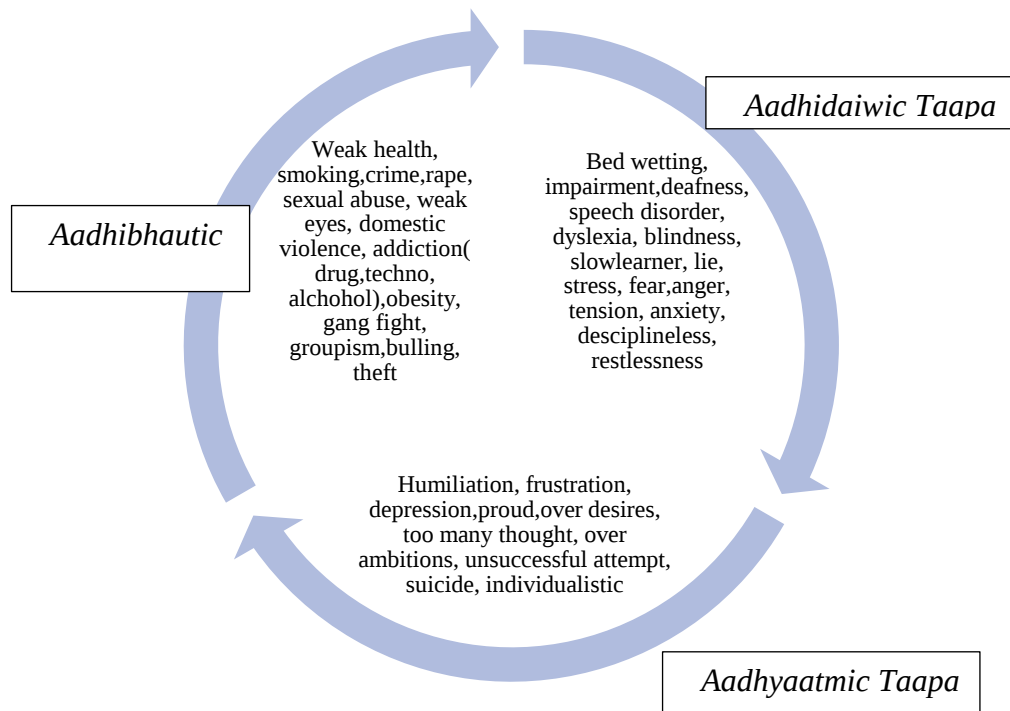
Source: Field Work

According to the response of the informants, 74% informants said that the problems originated from home environment and parents' behavior, 14% informants said that the problems originated from peers' behavior, 8% informants said that the problems originated from school's environment and teachers' behavior and 4% informants said by the environment of society. The major causes of the youth problems were parents' pressure and torture, age differences or generation gap, poverty of parents, illiteracy of parents, peer pressure or influence of friends, ego heart of peers, influence of global media through catchy advertisement and unemployment. In the first section of the above table shows the effects of the various problems.

Classification of Youth Problem under Taapatraya

Taapas (*Rig Veda*, 1.24.15; *Yajur Veda*, 12.12; *Amritanaadopanishad*; *Paatanjal Yoga Darsan*, 1.31; *Sreemad Bhagawat Mahaapuran*, 1 and *Saankhyaakaarika*, 1) mean the sorrows, miseries or difficulties or problems which are suffered by human being. Sorrow and suffering (*Duhkha*, *Taapa*) are inevitable part of life. These *Taapas* can be addressed by the knowledge of their origin and causes to minimize their effect, but can't eradicate them (Yogi, 1970). *Taapatraya* means three types of miseries: *Aadhibhautic*, *Aadhidaiwic* and *Aadhyatmic*; *Aadhi* means "related to". *Aadhibhautic* literally means pertaining to the bhuta or living beings; it is related to our physical existence which can be occurred by human activities, due to animal's violence like biting by the snakes or dogs or mosquito etc; *Aadhidaiwic* literally means pertaining to the daiva or fate, unseen forces and gods. It is related to environment related to cold climate or hot climate or climate change and natural calamities which are not under human control. In the above sense, *Aadhyaatmic* means pertaining to the *Aatma* or the soul (and the mind). It is related to our own karma, done in this and previous files. The pain will cause the mental disturbance and that will lead to irregular breathing and one can start trembling. *Aadhibhautic Taapa* is attached with the sorrow is created by other creatures like bite of snake, mosquito, lion, insects etc. These *Taapas* have been classified under *Taapatraya* model and displayed in the following diagram:

Figure 9: Taapas of the Youths



Source: Field work discussion with experts

The figure 9 shows that *Aadhibhautic Taapas* among the participants were weak health, smoking, crime, addiction (drug, alcohol, techno), gang fight, theft, bullying etc. *Aadhidaiwic Taapas* were bed wetting, lie, indiscipline, restlessness, stress, fear, anger, tension, anxiety, impairment, speech disorder, dyslexia, deafness etc and *Aadhyaatmic Taapas* were humiliation, frustration, depression, pride, over desires, too many thoughts, unsuccessful attempts, suicide, over ambition, etc which are clearly mentioned in figure 9. The other problems were weak eye, lack of concentration to study, poor performance, over desires, frustration, humiliation, too many thoughts, exam tension, over ambition, superior feeling, conflict to parents, conflict to teachers, over use of mobile/ internet and television, disciplinarian, obesity, unemployment, poverty etc. The very serious and distinct problems were drug abuse, stress and anxiety, depression, unsuccessful attempt and suicide. I found that most of the youth were suffering from *Aadhibhautic Taapas* i.e. weak health. Especially in the

city areas this problem was found more. The cause of the weak health seems that they did not follow the appropriate food habits (*Aahaar*) and not having appropriate way of life (*Bihaar*).

Figure 10: Worried Youth



Source: Field Work

My observation shows that due to most use of junk food, they were losing their digestive system as well as they had weak eyes too. Especially for weak health, the wrong food habit was developed from the childhood. They did not eat juicy fruits, vegetables with balanced diet and drinking water as the need of the body. They didn't care about the regular time table for taking food. Whenever and whatever they got food they had taken; they always made negligence of their parents' caring about the food. Similar types of problems were also growing at villages as well. Another helping factor of weak health as I found that especially in the city areas most of the youth who were not participating in outdoor games or activities and participated only in gadgets like mobile, internet, video games etc were found more problems in health as well as obesity. They did not have appropriate way of life and were mostly involved in smoking, drug abuse and alcohol use.

Taapatraya on Vedic Literature

Sreemadbhagavat Mahaapuran (1) Paatanjal Yogadarsan (1.31), Sankhyakaarikaa (1) and Durgaa saptasati (12.8) deals about the sorrows which are

divided into three categories like *Aadhibhautic*, *Aadhidaiwic* and *Aadhyatmic*. The *mantras* are also mentioned in the following ways in various Vedic literatures:

Table 12: *Taapatraya*

<i>Taapatraya</i>	Vedic literature
<i>Sachchidanandarupaya Viswotpatyadihetave, Taapatraya vinashaya Shreekrishnaaya vayam numah</i> (Shreemad Bhagavat Mahapurana, 1) Meaning is that I pray to the God who is on the form of <i>Sat</i>, <i>Chit</i> and <i>Aananda</i> and the creator, protector and destroyer of the world. <i>Sat</i> is absolute non-changing truth; <i>Chit</i> is consciousness; <i>Ananda</i> is bliss and absolute bliss is consciousness (Yogi, 1970). <i>Taapatraya</i> means the three types of <i>Taapas</i> (sorrows): <i>Aadhibhautic</i>, <i>Aadhidaiwic</i> and <i>Aadhyaatmic</i>.	<i>Sreemad Bhagavat Mahaapurana</i>
<i>Dukhadaurmanasyangamejayatvaswaasapraswaasaa vikshepasaha bhuvah</i> (PatanjalYogadarsan, 1.31) Meaning is that pain (sorrow), feeling of unhappiness and miserableness (<i>Daurmaanasya</i>), shakiness or trembling (<i>Angamejayatva</i>) of the body, inhalation (<i>śwasa</i>) (and) exhalation <i>praśwaasa</i> (<i>praśwaasaḥ</i>) appear or arise (<i>bhuvah</i>) together with (<i>saha</i>) the (above mentioned) projections (<i>vikṣepa</i>) (Goyadanka, 2067 Sam.) under the same rubric <i>Aadhibhautic</i>, <i>Aadhidaiwic</i> and <i>Aadhyaatmic</i>.	<i>Paatanjal Yogadarsan</i>
<i>Dukhatraya abhighaataajijnasaa tad abhighatake hato dristasaa apaathaa chanta ekaanta atyanta ataa abhaavaat</i> (Sankhayakarika, 1) Meaning is that there are three kinds of pain constitute triad of pain (<i>Duhkhatraya</i> or <i>Taapatraya</i>). <i>Taapatraya</i> are classified as: (1) The nature-extrinsic (<i>Aadhibhautic</i>) (2) The super-natural (<i>Aadhidaiwic</i>) and (3) The nature-intrinsic (<i>Aadhyaatmic</i>) (Yogi, 1970).	<i>Sankhyakaarikaa</i>
<i>Upasaganishesastu mahaamaarisamudbhavaan tathaa tibidhamutpaata maahaatmya shamayenmama</i> (<i>Durgasaptasati</i>, 12. 8). Meaning is that chanting of <i>Durgasaptasati</i> is regarded as the problem shooter of pandemic as well as the remover of three types of miseries (<i>Taapatraya</i> or <i>Tribidha Taapa</i>).	<i>Durgaa Saptasati</i>

According to above table *Patanjal Yogadarsan* (1.31) tells about *Taapatraya* or *Tribidha Taapa* that refers feeling of unhappiness and miserableness (*Daurmanasya*), shakiness or trembling (*Angamejaayatva*) of the body, inhalation (*śwaasa*) (*and*) exhalation *praśwaasa* (*praśwaasaḥ*) appear or arise (*bhuvah*) together with (*saha*) the (*above mentioned*) projections (*vikṣepa*) (Goyadanka, 2067 Sam.) under the same rubric *Aadhibhautic*, *Aadhidaiwic* and *Aadhyaatmic*.

In this connection, due to the lack of fulfillment of worldly materials or desires for instance if there is occurred pain to the body sense organs and working organs the *Aadhibhautic* problems can arise. It is like a chain which can bring *Aadhidaiwic* and *Aadhyaatmic* problems (Goyadanka, 2067 Sam.). *Daurmanasya* which is *Aadhidaiwic* problem means the situation of mind where expected desires are not fulfilled which causes unhappiness to take place. *Angamejayatva* seems *Aadhibhautic* problem related to trembling or instability of the body which may be caused by stress, anxiety and fear. *Swaas* (inhalation) means breathing in with fear and stress and *Praswaas* (exhalation) means breathing out with miseries and unhappiness from the body. These five elements make impure mind which is called *Chitta Bikshep*. *Chitta Bikshep* is the situation of full of miseries, unhappiness, sorrows, fear and stress (Ibid). In this context, “*Heyam dukham anaagatham*” says Maharishi Patanjali, warning us to identify and prevent those miseries, yet to manifest.

In the above connection, *Shreemad Bhagawat Mahapuraan* (1) refers that the *Aadhibhautic Duhkha* or *Taapa* is that which is caused by other bhutas or living beings, like wild animals, snakes, or enemies (Yogi, 1970). Some of these, like hereditary diseases or physical disabilities cannot be got rid of. Hence, they must be endured. Some diseases are caused by change of seasons or the machinations of enemies, which can be countered by taking appropriate precautions.

According to *Sankhyakaarika* (1), the *Taapatraya* as the nature-extrinsic or *Aadhibhautic* pain are caused by men, beasts, birds, reptiles and inanimate things; the super-natural or *Aadhidaiwic* pain are caused ones owe their existence to the evil influence of planets and the various class of elemental and the nature-intrinsic or *Aadhyaatmic* is two-fold, bodily and mentally. Bodily pain is caused by the disorder of the various humors, wind, bile, and phlegm; and mental pain is due to desire, anger, greed, affection, fear, envy, grief, and the non-perception of objects (Yogi, 1970). All these are called intrinsic because of their admitting of internal remedies. Thus, the fact that pain, it is undeniable that each individual soul experiences a distinct manifest station of the impure quality (*Rajas*).

In the above connection, obstacle (*Abhigata*) is the connection of the awoken faculty with consciousness of disagreeable ness caused by the three kinds of pain residing in the internal organs. *Taapatraya* exist but it would not have been measurable, had it not been for the existence of the matched, perpetual, dynamic and in-manifest state of existence (of the bedrock). Thus, this idea of disagreeableness constitutes the cause of the desire for the mitigation of pain. Though pain cannot be absolutely prevented, yet it is possible to mitigate it as will be explained consequently (Yogi, 1970). Thus, it is concluded that inquiry is going to be made into the means of mitigating the three kinds of pain. Like this way, *Tadabhighatake* means 'tat' refers the three kinds of pain; and though this forms the subordinate factor in the former compound, yet it is mentally more proximate.

Vedic literature has the answer for the creation of egalitarian society and thereby address youth's problem. In this regard, the major goal of Vedic literature like *Vedas*, *Upanishadas*, *Yogasutra*, *Sreemad Bhaagawat Mahaapuraan*, and *Saankhyakaarika* is to get bliss by overcoming the three *Taapas* (sorrows) of human life. So, every *Upanishad* is started by Shanti mantra which is ended by three times of *Shanti* like "शान्तिः शान्तिः शान्तिः।". its purpose is to release of three types of *Taapas* or

sorrows i. e *Aadhibhautic*, *Aadhidaiwic*, and *Aadhyaatmic* (*Chhaandogya*

Upanishada 18/1). The table below shows the literature based classified framework that can accommodate youth problems:

Table 13: *Literature based Classified Framework to accommodate Youth Problems*

Vedic literatures	<i>Aadhibhautic</i>	<i>Aadhidaiwic</i>	<i>Aadhyaatmic</i>
<i>Veda</i>	<i>Kangkato na kankatotho sateenakangkatah Dvaviti plushi iti nyadrishtha alipsata</i> (Rigveda, 1.191.1). Meaning is that there are various types of creatures; some are poisonous, and some are non-poisonous; some are seen and some are unseen; some live in water and some live on land and anywhere. These creatures give sorrow to human kind in various ways. For instance: drug addiction	<i>Adristaanhantyaayatyatho hanti paraayatee atho abaghmati hantyaatho pinashti pinshatee</i> (Rigveda, 1.191.2). Medicinal plants make exhausted poison of those invisible poisonous creatures. These medicines are prepared by grinding and biting. For instance : Stress/ anxiety	<i>Tyomagne dravinoda arangkrite twam devah Sabita Ratnadha asi twam bhago nripate vaswa ishise twam paayurdame yastevidhat</i> (Rigveda, 2.1.7) O' Agni God! You provide wealth and security who perform yajna. You are Sabita Dev who wear precious gem. O' popular Agnidev! You are the owner of wealth and security, so we would like to request you to provide such things so that we wouldn't be suffered by poverty and insecurity. For instance: depression
<i>Bhagavad Gita</i>	Weak body: 1. Shivering: <i>Seedanti mama gaatraani mukham cha parishusyati vepathascha sharire me romaharsascha jaayate</i> (Bhagavad Gita 1/29). Meaning is that weakness of limbs, dryness of mouth, shivering of the body, goose skin (Reddy, n.d.).	Anxiety: 1. Negative Thoughts: <i>Na kangkshe vijayam Krishna na cha raajyam sukhaani cha kim no raajyena Govinda kim bhogaijeevirena va</i> Bhagavad-Gita 1/32. Meaning is that he (Arjun) does not have to desire to get victory, neither kingdom nor pleasures why kingdom, why luxuries, why this war, why! (Reddy, n.d.).	Depression: Guilt <i>Aho bata mahatpaapam kartum byavasitaa vayam yadrajyashukhalovena hantum svajanamuddeata</i> Bhagavad-Gita 1/45. Meaning is that preparing for the sinful act of killing our own kin and kith like Gurus, cousins, uncles, nephews, friends (Reddy, n.d.).

The *Rigveda* verse (1.191.1) symbolically represents harmful visible and invisible agents, which today can be interpreted as biological diseases, viruses, toxins, as well as modern threats such as drug abuse and violence. This reveals that physical vulnerability continues to be a major youth concern across generations. The *Aadhidaiwic* dimension highlights societal and natural adversities such as poverty, inequality, unemployment, disasters, and social insecurity. The *Rigveda* verse (1.191.2) emphasizes the role of collective effort and healing resources symbolized by medicinal herbs to overcome such external suffering. This suggests that community action, policy, and institutional support are essential to reducing socioeconomic youth problems. The *Aadhyaatmic* category addresses deep internal struggles such as identity crisis, moral conflict, emotional stress, depression, and purposelessness. The *Rigveda* verse (2.1.7) connects internal well-being with spiritual support and security, implying that inner stability is crucial for resilience. The *Bhagavad Gita* verses further illustrate psychological distress through Arjuna's physical trembling, anxiety, negative thoughts, guilt, and depressive state.

Theoretical Bases of The Problems

People in the west were not valuing youths before 1968. Erikson's psycho-social theory for the first time highlighted that youth experience intense identity vs. role confusion, leading to anxiety, mental stress, risk-taking, and emotional crisis (Erikson, 1968). When he introduced youth as different groups of people having unique characteristics, then they started giving prominent value in this world. He developed the concept of 'identity crisis' or 'identity confusion' to refer to the time of intensive analysis and exploration of different ways of looking at oneself.

In the above connection, it denotes a condition in which a young person is uncertain about his status and role in the society. Identities are formed in an ongoing

dialogue and struggle with the significant other. The social construction of identity is its individual or collective, is mediated by others through interaction and therefore involves not just cognition but recognition. Identity achievement occurs when an individual makes a commitment to one after exploring different identities. So, psychological perspectives, particularly Erikson's (1968) model, emphasize identity crisis as the central developmental challenge confronting youth in the transition to adulthood.

The theoretical review demonstrates that youth are a dynamic social category shaped by complex sociological, psychological, cultural, and generational forces. Classical sociological theorists such as Merton (1964) and Brake (1980, 1985) explain youth behavior including rebellion, subculture formation, and deviance as responses to structural contradictions and institutional limitations within society. Subcultures emerge as collective strategies through which youth construct alternative identities, negotiate social tensions, and seek autonomy outside traditional institutions. Inter-generational theories by Mannheim (1972) and Mead (1970) illustrate how conflicts between youth and adults arise from differences in values, expectations, and cultural adaptation, resulting in generational gaps and misunderstanding. Giddens (1991) and Goffman (1959) highlight identity as a continuous social project shaped through interaction, performance, and reflexive self-construction. Representation theorists such as Giroux (1997), Acland (1995), Hebdige (1979), and Cohen (1972) reveal that youth voices are marginalized and misrepresented in media, reinforcing negative stereotypes and limiting their participation in public discourse.

In this regard, these above theories collectively suggest that youth problems are often rooted not in inherent deviance but in structural inequalities, cultural conflicts, and limited opportunities for expression and inclusion. Youth activism and

sub-cultural expression should therefore be interpreted as efforts to negotiate identity, demand recognition, and pursue social change. Ultimately, understanding youth requires an interdisciplinary perspective that recognizes their agency, challenges dominant narratives, and supports meaningful pathways for empowerment and civic participation.

Chapter V

Vedic Approach in the Field Condition to Address the Problems of Youth

Prior to go for mitigating youth problems let me begin with the introductory notes like what are Vedic literatures; what is *mantra*. Then I went for literature recommendation and experiences of the authors as ways for mitigating youth problems. In doing so, I have indicated some of the ways to address youth problems. These problems are lumped into group and common answers are sought out. The fifth chapter related the specific answer to the youth problems.

Vedic Literature

As we all know, the *Veda* is a source of Vedic literature which has 2 sections: four *Vedas*, first *mantra* collection or *samhita* and second *Braahmana* section. *Mantra* means to free from the mind; collection of *mantras* based on poetic meters (*Chhandas*) is called *Samhitaa*. For instance, under *Rigveda* 10,580 *mantras* (10 *Mandal*, 85 *Anuwak*, 1028 *Sukta*), (8 *Astaka*, 64 *Adhyaaya*, 1017 *Sukta*), (*Yajurveda*-5075 *mantras*; *Saamaveda*, 1875 *mantras*) and *Atharvaveda* 5987 *mantras* (Pandey, 1992). Along with these two sections, I have found six approaches to Vedic literature; they are: *Braahmanas*, *Aaranyakas*, *Upanishadas*, *Sutras*, *Itihaas* and *Puraan*.

In the above connection, *Braahmans* are prose, rituals, and prayers. All the four *Vedas* have their own *Braahmans*. *Braahmans* of *Rigveda* are *Aiteriya* and *Saankhayana*; *Taiteriy* and *Satapatha* are *Braahmans* of *Yajurveda*. *Taandabya*, *Shadbis*, *Adbhut*, *Chhaandogya* and *Talbakar* are *Braahmans* of *Saama Veda*; *Gopatha* is the *Braahmana* of *Atharvaveda*. *Aaranyakas* are the explanation or elaboration of *mantras* of *Vedas* which were prepared by Rishis for dwelling on *Baanaprashthaasram* (Pandey, 1992; Gautam, 2011). The *Aaranyakas* are a set of texts that form part of the *Vedas*, which are ancient Indian continental and yogic

philosophical literature. They explain the philosophy behind the ritual sacrifice sections of the *Vedas*. The name, *Aaranyaka*, comes from the Sanskrit root word, *Aaranya*, meaning “forest.” This is because they were intended as texts to be read and studied by ascetics, or Rishis, who had retreated to the solitude of the forest to deepen their contemplation and meditative practices.

Aaryanakas are too categorized into *Aiteriya* and *Kousitaki* of *Rigveda*, 10th part of *Taiteriyā* and last part of *Satapatha Braahman* of *Yajurveda* and there are no *Aaranyakas* of *Saamaveda* and *Atharvaveda* (Pandey, 1992; Gautam, 2011).

Aaryanakas sections of *Veda* help to understand the value of human life. *Upanishadas* are also explanation or elaboration of *Veda* prepared for home dwellers (Pandey, 1992; Gautam, 2015). *Upanishadas* are mentioned as *Aiteriya* and *Kousitaki* from *Rig Veda*; *Taiteriyā*, *Mahanarayana*, *Maitrayana*, *Kathaka*, *Brihadaranyaka*, *Isha* and *Swaitaswotar* from *Yajurveda*; *Chhandogya* and *Kena* from *Saamaveda* and *Prasna*, *Mundaka*, *Maandukya* are *Upanishadas* from *Atharvaveda*.

The fourth approach of *Veda* is *Sutra*. *Sutra* refers a thread of understanding (Pandey, 1992). *Sutras* are also categorized according to different *Vedas* like *Aswalayan* and *Shaankhaayana* of *Rigveda*, *Baudhaayan*, *Aapastambha*, *Hiranyaakesin* and *Katyaayana* of *Yajurveda*, *Laarayana*, and *Drhayana* of *Sama veda* and there are no *sutra* in *Atharvaveda* ((Yogi, 1970). Beside these four approaches of *Veda*, two other approaches are added to elaborate Vedic knowledge to generations to generations. *Veda* was started to explain with examples by given various stories which are called *Puran* such as *Shreemad Bhagawat Mahaapuran* and other 17 *Purans*. Those literatures which are written as record are called histories like *Mahaabhaarat*, *Raamaayana* etc.

Vedas are composed of *mantras*. The *mantras* (Hymns of God) contain

expressions of wonderment, joy at the visions of beauty in nature around. The dignity of mountains, the majesty of sunrise, the beauty of moon and such phenomenal powers are worshipping through *mantras* (*Yajurveda* 12.12; 31.11; 34.3 and *Atharvaveda* 9.9.10; 7.50.8; 10.8.25). The *Braahmans* for *Yajnas* (Prose, Rituals, and prayers) contain detailed scientific description of method of various ritualistic performances and secret methods to invoke the mighty powers (Yogi, 1970).

Mantras the Understanding

Vedic literature like Vedas, Upanishads, the Bhagavad Gita, *Sreemad Bhaagawat Mahaapuraan* as well as the Yoga Sutra are full of *mantras*. *Mantras* are energy-based sounds (Sivananda Math, 2005, 2006). The word "*mantra*" is derived from two Sanskrit words. The first is "*manas*" or "mind," which provides the "*man*" syllable. The second syllable is drawn from the Sanskrit word "*trai*" meaning to protect or to free from. Therefore, the word *mantra* in its most literal sense means "to free from the mind." This means *mantra* is, at its core, a tool used by the mind which eventually frees one from the vagaries of the mind. A *mantra* can be a sound, a word or a group of words, which can vary depending on the philosophy associated with the mind, but it has been said that *mantras* can help to create transformation (Yogi, 1970). *Śabda Kalpadrumam* (n.d.) defines mantra as "*mantaboha mananáyacya*," meaning repetition of a syllable. *Mantras* originated in the Vedic tradition and became an essential part of the ancient traditional life.

Mantras are of two types according to their applications: 1. *Yoga mantras* 2. Ritualized (religious) *mantras*/ prayers (Pradhan and Derle, 2012). Examples of some *Yoga mantras* are: *Aumkar* (ॐकार) *mantra*, *Gayatri mantra* etc and the example of ritualized mantras are *Agnihotra mantra*, *Mahaamritunjaya mantra*, *Naaraayana kavach* etc. Some scientific investigation also found that *Yoga mantras* (sutra of

scriptures) and religious chanting (ritualized mantras/prayers) had positive influence on many physiological and psychological functions of the body (Gerety and McKean 2015).

Mantra as Problem Shooter

The *mantras* themselves can inspire the youths to relieve their problems. David Orme-Johnson (1995), Nader et al., (2001), McLe More (2006), Halpern (2011), Pradhan and Derle, (2012) and Moore Gerety, Finnian McKean (2015) utilized the Vedic *mantras* in various ways to mitigate their problems. David Orme-Johnson (1995) practiced Maharishi's Transcendental Meditation and TM-Sidhi program and stated that chanting of *mantra* decreases stress; it brings physiological changes such as decrease in cortisol (the major stress hormone), decrease in muscle tension, normalization of blood pressure, increase in autonomic stability and increase in EEG coherence.

In the above connection, McLe More (2006) mentioned that when he was suffered by depression (*Aadhyaatmic Taapa*) due to the causes of a pitiless flow of muscle pain, headaches, unusual pain patterns, and episodes of faintness, anxiety disorder, he chanted *mantra* and meditated. This helped transform his life. Twenty minutes twice a day *mantra-based* meditation and yoga made him very different and gave him hope to extend his day-to-day activities. After two months of *mantra-based* meditation and yoga, he shifted from practicing to "mindfulness meditation". Mindfulness meditation is a state in which the goal is to create greater awareness of one's thoughts, emotions, and body sensations by observing them from a witness position without judging them to a *mantra-based* meditation practice (Gerety and McKean 2015). From this self assessment research of More indicated that chanting of *mantras* would be one of the ways of in solving present youth's problems.

In this regard, Halpern (2011) also experienced that chanting mantra decreases stress, anxiety and depression, post-traumatic stress syndrome, and increases self-actualization. The author also mentioned that chanting mantra decreases hostility, increases family harmony, and reduces criminal behavior (Gerety and McKean 2015). During the prayers and chanting *mantras*, there was an increase in the synchronicity of cardiovascular rhythms when they were recited 6 times a minute (Pradhan and Derle, 2012). There was also an increase in baron-flex sensitivity. These findings suggested that the recitation of the rosary and certain *yoga mantras*, at specific frequencies, induce favorable psychological and physiological effects.

In the above context, he states that the significance of recitation of “Aum” in twelve experienced meditators found subtle changes in mental state indicated by reduction in the skin resistance. Their further investigation found that the different types of meditation in Japanese Buddhism showed different brain regional activation. The recitation of Buddha name (Nenbutsu) activated the prefrontal cortex, and the Buddhist sutra activated the left dorsal lateral prefrontal cortex and right parietal cortex (Halpern, 2011). This discussion suggests that chanting of *Yoga mantras* and *ritualized mantras/prayers* have significant importance to address the present youth's problems.

Aumkar (ॐकार) Mantra as Problem Shooter

Literatures such as *Rigveda*, (1.1.1;1.164. 45); *Chhaandogya Upanishad* (1.1.2;1.1.5); *Shiva Puran* (7.6.27); *Bhagavad Gita* (7.8); Sanatan Sanstha, (n.d.); Jina Devi (2003); (McLemore, 2006); Collective Evaluation, (2010); Speaking.in, (n.d.); Moore Gerety, Finnian McKean (2015),Bjonnes, (2017), Koirala, (2021) and Timsina,(2023) give the clue that *Aum* (ॐ) or *Aumkar* (ॐकार) is regarded as *mantra*. The *Shiva Puran* (7.6.27) says that the *Rigveda*, *Yajurveda*, *Saamaveda* and

Atharvaveda have originated from the letters *a* (अ), *u* (उ), *m* (म) and subtle sound respectively. A study of Collective Evaluation (2010) investigated the effects chanting *Aum* (ॐ) has on the mind. Researchers found that chanting *Aum* (ॐ) resulted in a combination of both mental alertness and physiological rest. This makes sense given the fact that meditation with chanting *Aum* (ॐ) can improve level of concentration (Gerety and McKean 2015).

The *Bhagavad Gita* (7.8) says that entire literature itself has originated from *Aumkar* (ॐकार). *Paraa*, *Pashyanti*, *Madhyamaa* and *Baikhari* are the subtle sound (*Rig Veda* 1.164. 45). The *Paraa* mode of speech is the subtlest form of knowledge or source of knowledge i.e. *Aum* (ॐ) (Speaking.in, n.d.). *Aum* (ॐ) is the first sound that was produced at the time of creation, when the golden womb exploded.

This explosion is known as '*Sphota*' and through this act; the God (cosmic energy) shaped the universe. *Chhaandogya Upanishad Prathamodhyaya pratham khanda to pancham khanda* (1.1-5) cited in Acharya, (2005) says *Aum* (ॐ) is *Brahma*, the timeless consciousness. It is believed that the trinity inhabits *Aum* (ॐ). Trinity means three major Gods: *Brahmaa* the generator or creator, *Bishnu* the operator or protector and *Maheswar* the destroyer. It is explicitly mentioned that “in the beginning there was the word and the word was *Aum* (ॐ) which is called *Udgith* (*Chhaandogya Upanishad* 1.1.2, cited in Acharya, (2005).

Chhaandogya Upanishad (1.1.2) the *Bhagavad Gita* (7.8), as well as the *Yoga Sutras* (1.27) have projected the word *Aum* everywhere. They say that the essence of all plants and creatures is the earth; the essence of earth is *Jala* (water); the essence of *Jala* (water) is medicine; the essence of medicine is *Purusha*; the essence of *Purusha* is sound (speech); the essence of sound is *Saama* (breadth or *praana*) and ultimately the essence of *Sama* or *praana* is *Aumkar* (ॐकार) (*Chhaandogya Upanishad* 1.1.2,

cited in Aacharya, (2005). By the composition of speech (*Rik* or *Baani*) and breadth (*Saama* or *praana*) make *Udgith* or *Aumkar* (ॐकार) (Ibid). Ultimately *Aumkar* (ॐकार) is the symbol of *Isvara* (*Yoga Darshan*, 1.27).

The literature mentioned that the application of the *Udgith saadhanaa* (uttering *Aum* (ॐ) a person can be free from *Aadhyatmic*, *Aadhidaiwic* and *Aadhibhautic* (Chhaandagyopanishad, 1.1.5). *Aum* (ॐ) is the recitation addition to the beginning of the *Udgītha*, the main portion of the *Saamavedic* praise song (McLemore, 2006). The probable explanation is that *Aum* (ॐ) occurs at the beginning of the song; just the sun rises at the start of the day. The combination of the song and the knowledge of its esoteric meaning may have a cosmic effect in performance: when "the one who knows" (*ya evaṁ Veda*) sings with knowledge of the secret bond, he quite literally causes the sun to rise (Gerety and McKean 2015). This suggests that *Aumkar* (ॐकार) is the main sources of all forms of music as well as singing and dancing. By the application of *Udgith saadhanaa*, music, singing and dancing would be one of the ways in solving present youth's problems.

An empirical research was carried out by Jina Devi in 2003 entitled with 'Spectral analysis of the Vedic *mantra Aumkar* (ॐकार). The result of this research tells that spectral analysis of the Vedic *mantra Aumkar* (ॐकार) like *Aum* (ॐ), *Gaayatri* and *Mritunjaya* have benefited humanity quite a lot. The study has confined itself to the identification of predominant frequencies and their sub harmonies of *A-kaara*, *U-kaara* and *M-kaara*. The author claims chanting of the *Agnihotra mantra*, *Mahaamritunjaya mantra*, *Gaayatri mantra* and the subtle sound *Aum* (ॐ) have benefited for humanity and plants as well. A research of Moore Gerety, Finnian McKean (2015) also explored that *Aum* (ॐ) serves as a sonic realization of the divine, a touchstone of Vedic authority, and a central feature of stereo logical doctrines and

practices.

The meditating person is taught to inwardly transform this sound *Aum* (ॐ) into the inner light, which lights up ones' thoughts, and to bask in this blissful consciousness of light. *Pranava* is also known as the sound of the *Nadanaadi sakti*. *Nadanaadi sakti* means hearing the subtle sound one draws near to God-consciousness (Gerety and McKean, 2015). When meditating persons are living in the lower chakra, or when the world too strongly dominates our mind, this sound may, for a time, not be heard. This wish/promise is the mantra chanter's knowledge that his/her existence is nothing but a puppetry of the God who covered three *Loks* like the earth, space and heaven, and three *kal* (stage of the mind in terms of the time): *Jaagrat*, *Swapna* and *Susupti* (Gerety and McKean 2015).

The application of *mantra* shows the release of sorrow of death according to *Shreemad Bhaagawat Mahaapuran* (12.6.39, 40, 41, and 42). It says that *Aum* (ॐ) is one of the powerful *mantras* which were given first to king Parikshit by Sukadeva Swami. After its application he became free from the fear of death by snake biting and became liberated from worldly miseries (*Aadhibhautic problems*) within seven days. These evidences above have given enough room that chanting of *mantras* like *Aum* (ॐ) can be utilized to solve present youth's problems too.

Tantra as Problem Shooter

According to *Tantra Yoga* there are 7 energy points (*Kundalini* system) to overcome three *Taapas* refer to the chakras (Osho, 1979; Bjornnes, 2017) in human body. The word *Tantra* is derived from the Sanskrit root word *tan* means to propagate, expand on, liberate, and that *tra* means to save or protect. So, *Tantra* can be described as a path of liberation and expansion from bondage or it is also used to describe a system, practice, or science. Patanjali's *Yoga Sutras* are sometimes also

referred to as *Tantra* (Adhikari, 2013), and in *Ayurveda*, many of the various healing systems are also termed *Tantra*. So, if we strip away the various philosophies of yoga and look at what yoga is in practical terms, then what emerges at the core is *Tantra* as a practical system of religion and spirituality, a system of physical and mental transformation, a practice promoting healing and liberation of the human body and mind.

Chakra Activation as Problem Shooter

Chakra is a Sanskrit word that literally translates to wheel denoted along with its *Vij mantra* and *Aum* (ॐ) together (Osho, 1979; Bjonnes, 2017) (Appendix- I). This is because the life force, or *prana*, that moves inside of our body is spinning and rotating. This spinning energy has 7 centers from spine to head in our body. Lower chakra is related to *Aadhibhautic* that refers to the mundane or terrestrial sphere of action, and the plane of accomplishments of the lower three chakra, or psychic centers of power the *Mulaadhaara*, *Svaadhisthaana*, and the *Manipura* (Bjonnes, 2017).

In the above context, *Mulaadhaara* is first chakra which is located at the base of the perineum and controls the solid factor of the body and is related to the excretory functions (Bjonnes, 2017). *Svaadhiṣṭhana* is the second chakra located above the *Muladhara* chakra and the *Manipura* is located at naval part of our body *Aadhidaiwic* refers to the celestial or astral plane, the world of gods and goddesses beyond both the physical and the spiritual. The plane of operation of the three minor chakras or sub-centers in the head, called *Golaata*, *Lalaata*, and *Laalana* under *Aajna chakra*.

The upper three chakra or centers of power, the *Anahata*, *Visuddha*, and *Aajna* are related to *Aadhyaatmic* (Bjonnes, (2017). Any individual living being can become the sun-god or even Brahmaa or any other god in the upper planetary system by a

higher grade of pious work, and similarly one becomes controlled by the higher demigods by lower grades of furtive activities. So, every individual living entity is subject to the supreme control of the *Paramaatmaa* (cosmic self/cosmic energy), who puts everyone in different positions of the controller and the controlled. That which distinguishes the controller and controlled, i.e. the material body, is called the *Aadhibhautic Puruṣa* (the name of cosmic energy) (Osho, 1979). The power points called chakra if activated can shoot the youth problems.

Yajna as Problem Shooter

Vedic literature like *Rig Veda* (1.1.1); *Yajur Veda* (1.1; 31.16); *Atharva Veda* (9.10.14; *Chhaandagyopanishad* (5.7.1); *Mundakopanishad* (1.2.7) and *Bhagavad Gita* (3.14) and Gautam (2011) mention about the *Yajna* and its importance. *Bhagavad Gita* (3.14) deals with *Yajna* which means a ritual sacrifice with a specific objective that refers the Vedic science of bio-energy which is denoting the process of removing the toxic conditions of atmosphere through the agency of fire. It means the purifying of the atmosphere with fire as the medium. When one heals the atmosphere, the healed atmosphere heals him.

There are 5 *Yajnas* such as *Brahma Yajna*, *Dev Yajna*, *Pitri Yajna*, *Valivaishwaadev Yajna*, and *Atithi Yajna* (Hinduism Dictionary on *Yajna*). These five *Yajnas* should perform daily by householders like teaching and study of scriptures is *Brahma Yajna*; *Tarpana* or offering of water to the ancestors, and *Sraaddha*, form *Pitri Yajna*; *Homa* or oblations into the fire is *Deva Yajna*; *Bali* or offering of food to all creatures is *Bhuta Yajna*; and hospitality to guests is *Manushya Yajna* or *Atithi Yajna*.

In the above connection, human being has no separate individual existence that relates to the world or nature. The goal of human life is to be free from all types

of sorrow like the round of births and deaths and attain immortality. To get this goal of life s/he must have to perform sacrifice (*Yajna*) and duties; then can realize the supreme bliss of the eternal truth which is covering everywhere like within three bodies, five layers (*Panchakosha*) and three state (*Mundakopanishad* (1.2.7). *Yajnas* help to develop the virtue of kindness, sympathy, mercy, cosmic love, kind & broad heart, wider outlook of life, oneness with all being, happy only by making others happy, by serving others, by sharing what s/he has with others. Likewise, the above five *Yajnas* help to reduce sufferings like stress, anxiety, depression; egoistic heart is gradually softened; hatred vanishes; old feeling of separateness because of selfishness and egoism is gradually thinned and eventually eradicated. The daily sacrifices help to teach the relations with superiors, equals and inferiors.

Belief on the Law of Karma as Problem Shooter

Krishan (1988: 51-55) goes a step ahead and traces the origins of the doctrine of later *karma* to the Rig Vedic *karma* occurring forty times (Nirvedananda, 1944: 32) that means ‘work or deed’ especially in the sense of ritual or sacrificial act (Barth, 1995:78) also find its roots in the Vedic literature; and subsequently, in the *Braahmaṇas*, it alludes to the same meritorious sacrificial work. Bhagavad Gita tells:

Yuktah karma phalam tyaktwa shantimaapnoti naistheekam

Ayuktah kaamakaarena phale sakto nibadhyate (Bhagavad Gita- 5, 12)

Meaning is that those whose consciousness is unified abandon all attachment to the results of action and attain supreme peace. But those whose desire are fragmented, who are selfishly attached to the results of their work are bound in everything they do (Easwaran, 1996). This suggests that the youths if engaged in karma get rid of the problem that they face.

Classification of Youth Problems Through *Taapatrya* Model

The youth problems that I stated above can be categorized into three *Taapas*: *Aadhibhautic Taapa*, *Aadhidaiwic Taapa* and *Aadhyaatmic Taapa* according to Vedic approach *Taapatraya*. According to the discussion with expert and *Taapas* (*Riveda*,1.24.15; *Yajurveda*,12.12; *Amritanadopanishad*; *Yogasutra*,1.31; *Sreemad Bhaagawat Mahaapuran*, 1 and *Saankhyakaarikaa*, 1, 22) physical problems were put in *Aadhibhautic*; mental problems were mentioned in *Aadhidaiwic* and spiritual problems were kept under *Aadhyaatmic*. Kapil Muni further elaborates it and says that these three *Taapas* are in *Sutra 22* called as *Trividham dukham*.

In the above connection, the first one *Aadhibhautic* is the bodily/physical pain or sorrow as we may have fever, have caught a cold or injured. *Aadhibutam* means suffering caused by the elemental world, i.e. the world outside us, whether people or situations. The following tables show the ways to mitigate youth problem under *Taapatraya*.

Mantra to Release Aadhibhautic Taapa

In this section, I have done three things together. One, I have put the youth problems that I received from the field work. Two, I have mentioned the Vedic *Mantras* that are proved useful to address the youth problems. Three, I have given the ways to use the *Mantras*.

Table 14: *Mantra to address Aadhibhautic Taapa*

Problems of Youth	Vedic Mantras	Mitigating measures
Weak health smoking, crime, rape, sexual abuse, drug abuse, alcoholism weak eyes, domestic violence, techno addiction, obesity, gang fight, Groupism, bulling restlessness	<i>Shanti mantras of Vedas: Aum deuh shanti antariksham shanti prithvee shanti raapah shanti okhadhayah shanti vanaspataya shantir visvedevaah shanti brahmha shantih sarvam shantih shantireva shanti saa maa shantiredhi Aum shantih shantih shantih</i> (Atharvaveda- 19.9.14) The meaning is that the heaven, the space and the earth would provide us peace, water, medicine, plants etc. All Gods which are existed on the universe would establish peace everywhere. The transcendental God would establish peace in the whole universe and the goal of getting peace would be success in our life (Gautam, 2015).	Sound Therapy: Recitation or chanting of mantras/ samhitas Praying through Kanthagrikaran(repeating) with teacher and student, Yajna Therapy

Source: Document Analysis and Experts' Views

The table above illustrates that how Vedic mantras, especially the Shanti Mantras of *Atharvaveda* (19.9.14), provide a holistic approach to addressing modern youth problems categorized under *Aadhibhautic Taapa*, including physical, behavioral, and environmental disturbances. The listed youth issues such as addiction, crime, sexual abuse, violence, bullying, restlessness, and techno-addiction reveal a rising crisis of physical imbalance and social disharmony among the younger generation. These problems reflect the consequences of external pressures such as peer influence, digital overload, weak family support, and declining moral and

emotional discipline. The *Shanti Mantra* emphasizes universal peace from cosmic space to individual life indicating that healing requires harmony across physical, social, psychological, and natural environments. The mantra asserts that peace originating from earth, water, plants, and divine forces can restore balance and well-being, symbolizing nature-based healing.

The mitigating measures sound therapy, mantra recitation, teacher student chanting, and Yajna therapy highlight the role of vibrational energy and collective ritual practices in calming the mind and regulating emotional instability. Modern psychological research supports that rhythmic chanting reduces stress, aggression, anxiety, and impulsive behavior, aligning with the ancient Vedic understanding of sound healing (Nader et al., 2006). The above table suggests that youth problems cannot be solved through punishment alone; instead, they require internal emotional transformation and spiritual grounding. Ritual chanting builds discipline, focus, and community connection, which can reduce tendencies toward violence, addiction, and group conflict. Overall, above table argues that Vedic healing practices offer a preventive, holistic, and value-based framework for addressing *Aadhibhautic* youth problems by restoring peace, stability, and positive behavioral development.

Going through the table above, one can see that *mantra* has the power to change negative thought into positive thought; to use *mantra* in practice the Chopra's Center, (n.d.), Sivananda Math, (2006, 2007) have suggested and given in Appendix (9).

In this regard, Yajña Therapy, rooted in the Vedic conception of *Yajña* as selfless offering and harmonization with cosmic order (*ṛta*), functions as a holistic intervention for enhancing youth well-being (*Rigveda*; Aurobindo, 1998). It integrates ritual discipline, mantra recitation, and symbolic offerings to cultivate mental

concentration, emotional regulation, and ethical awareness among youth (Bhagavad Gītā 3.9–16; Feuerstein, 2008). Through collective participation, Yajña Therapy strengthens social cohesion and mitigates feelings of isolation and alienation commonly observed among contemporary youth (Durkheim, 1912; Woodroffe, 2009).

In the above connection, the structured, rhythmic, and contemplative nature of Yajña practices contributes to stress reduction and psychological stability (Taimni, 1961). By emphasizing selfless action (*niskāma karma*), Yajña therapy supports value formation, moral development, and responsible behavior in youth (Bhagavad Gītā 4.23). The therapeutic application of mantra and regulated breathing within Yajña enhances cognitive clarity and emotional balance (Padoux, 1990). Furthermore, Yajña Therapy fosters environmental awareness by reinforcing the inter connections between humans and nature (Śatapatha Braahmaṇa; Sharma, 2013). The practice nurtures psychological resilience by aligning individual aspirations with collective well-being and social responsibility (Aurobindo, 1998). In cases of emotional and behavioral disturbances, Yajna Therapy serves as a preventive and complementary psycho-spiritual intervention (Feuerstein, 2008). Overall, Yajna Therapy offers an integrative framework that addresses the psychological, social, ethical, and spiritual dimensions of youth well-being.

Ways to Release Aadhidaiwic Taapa

Subtle natural and mental problems are mentioned in *Aadhidaiwic Taapa*. Bhagavad Gita 2.11- 2.37 states about the *Aadhidaiwic Taapa* and its ways of management which are given below:

Table 15: *Aadhidaiwic Taapas and Solution*

Youth's problem	Vedic Solution	Ways to mitigate
Anxiety, stress, speech disorder, Dyslexia, impairment, blindness, slow learner lie, fear, anger tension, death wish, negative thought, guilt,	<i>Ashochyaananvashochastvam</i> <i>prajnaavaadanscha bhaasase</i> <i>Gataasoonagataasunscha naanushochanti</i> <i>panditaah</i> (Bhagavad Gita 2.11) Meaning is that Krishna said to Arjun that he worried about events he was not supposed and spoke like a learned man; wise people do not worry about things that are perishable, or immortal (Reddy, n.d.). <i>Hato waa praapsyasi Swarga jitwaa waa bhokshyase maheem</i> <i>Tasmaaduttistha kaunteya yuddhaaya kritanischayah</i> (Bhagavad Gita 2.37). Meaning is that- Krishna said to Arjun, ' if you die you will go to heaven, winning will get you kingdom. So get up and decide to fight (Reddy, n.d.)'.	Conversation with counseling, Self review, Reflection, Reasoning, Thinking, Recalling, Repetition of <i>mantra</i> or <i>Japa</i> with Yajna therapy <i>Swaadhyaaya</i> (self study) Breathing exercise (<i>Praanaayama</i>)

Source: Document Analysis and Experts' Views

The above table presents *Aadhidaiwic Taapa* as a category of youth suffering related to subtle natural, emotional, and mental challenges such as anxiety, stress, speech disorders, dyslexia, impairment, fear, anger, guilt, negative thoughts, and death wish tendencies. These problems reflect deeper psychological distress that affects learning, emotional stability, and decision-making. The verses from the Bhagavad Gita (2.11–2.37) are offered as Vedic solutions that provide philosophical clarity and emotional strength to manage such mental disturbances. In verse 2.11, Krishna advises Arjuna not to grieve over unnecessary worries, teaching that uncontrolled fear and sorrow arise from ignorance and attachment. This encourages youth to develop wisdom, rational thinking, and acceptance of situations beyond

personal control. Verse 2.37 inspires courage and resilience by reminding that success or failure should both be accepted with determination and clarity of purpose.

The table proposes practical strategies such as counseling dialogue, self-review, reflection, reasoning, recalling, and Swaadhyaya (self-study) as techniques for restructuring destructive thoughts. Additional practices such as repetition of mantra (Japa), Yajna therapy, and breathing exercises (*Praanaayama*) strengthen emotional regulation by calming the mind and controlling stress responses. Breathing regulation techniques, commonly referred to as *praaṇaayama* in Vedic traditions, have been systematically investigated within clinical and experimental contexts. A recent systematic review and meta-analysis reported that *pranaayama* practices produce statistically significant reductions in anxiety and stress levels across diverse populations, including adolescents and adults (Hedge et al., 2024).

In this regard, controlled breathing interventions were associated with moderate effect sizes for anxiety reduction compared to inactive control groups (Smith et al., 2023). These findings indicate that *praaṇaayama* contributes to autonomic regulation and reduces psychological distress, thereby providing empirical support for its inclusion as a therapeutic procedure in managing anxiety, stress, negative thought patterns, and tension.

In the above connection, these methods combine spiritual discipline with psychological intervention, emphasizing holistic healing rather than symptom-based treatment. Overall, the table demonstrates that traditional Vedic guidance can offer effective coping mechanisms to manage *Aadhidaiwic Taapa* and support mental well-being in youth. Meditation practices, including mantra repetition, have been widely studied for their effects on emotional and cognitive functioning.

In the above connection, a comprehensive review and meta-analysis of

mantra-based meditation (MBM) interventions demonstrated significant reductions in anxiety, stress, and depressive symptoms compared to control conditions (Lee and Goldstein, 2022). These effects were consistent across clinical and non-clinical samples, indicating that repetition of focused verbal or mental sound patterns facilitates improved emotional regulation and reduced rumination.

Furthermore, mindfulness-based interventions which share underlying mechanisms with mantra practices have demonstrated positive effects on stress and anxiety in multiple randomized controlled trials (Goyal et al., 2014). The neural mechanisms implicated in such practices include enhanced prefrontal regulatory control over limbic structures, which are associated with stress and fear responses.

Ways to Release Aadhyaatmic Taapa

Shukarahsyopanishad (22-42), *Mundakopanishad* (2.2.8), *Kathopanishad*, (1.2.20), *Chhaandogyopanishad*, (7.1.3) and *Paatanjal Yoga Darshan* (1.24) states about the solution of *Aadhyaatmic Taapa*. These versions promote the the level of understanding of self actualization to mitigate *Aadhyaatmic* problems; the following Vedic ways are suggested below:

Table 16: *Aadhyaatmic Problems and Solution*

Youth's problems	Vedic solution	Ways to mitigate
Depression, frustration, over desires, too many thoughts, proud, over ambitions, unsuccessful attempt, ego, suicide	<i>Prajnaanm Brahmah; Aham Bramhaasmi; Tat Tvam Asi; Ayam Aatma Brahmah</i> (Shukarahsyopanishad (22-42) (<i>Prajnaanm Brahmah</i>): It is <i>Mahabakya</i> of <i>Rig Veda</i> means that consciousness is Brahman. It declares that consciousness and intelligence are synonyms to Brahman (ultimate reality, a cause of everything existing). "ॐ तत्त्वमसि" (<i>Tat Tvam Asi</i>): It is <i>Mahabakya</i> of <i>Sama Veda</i>. Meaning is that thou art. It teaches us that God and we are one and the same. "ॐ अयमात्मा ब्रह्म" (<i>Ayam Aatma Brahma</i>): It is <i>Mahabakya</i> of <i>Atharva Veda</i> means that this self is <i>Brahma</i>. It refers to the consciousness within <i>Aatma</i> and <i>Brahma</i> are the same. <i>Aatma</i> is consciousness that activates and moves your body, and enables you to perceive and act. "ॐ अहं ब्रह्मास्मि" (<i>Aham Brahmaasmi</i>): It is <i>Mahabakya</i> of <i>Yajur Veda</i> means that I am <i>Brahma</i>. As <i>Brahma</i> stands for reality, a supreme God, this teaching is about the declaration of one's enlightenment. Means that the one that's been enlightened declares his Self to be God. <i>Bhiddete hridaygranthischhiddente Sarvasamsayaah</i> <i>Ksheeyante chasya karmaani tasmin dristeparaavare</i> (Mundakopanishad, 2.2.8) Meaning is that the self is here and there on the form of consciousness which is known by using wisdom of understanding (<i>bibekkyati</i>) cutting through nervous of heart (<i>hridaya granthi</i>). During this process one should understand to true and false behavior of mind; then one starts to eliminate of all doubt and starts to be self realization; ultimately one gets happiness and elimination of all past deeds (<i>baasanaa kshaya</i>). <i>Anoraneeyaanmahatomaheenyaat</i> (Kathopanishad, 1.2.20) Meaning is that the Self is finer than the finest, greater than the greatest (Sharma, 2005). <i>Tarati Shokamaatmavit</i> (Chhandogyopanishad, 7.1.3) Meaning is that established in the self, one overcomes sorrows and sufferings (Sharma, 2005). <i>Kleshakarmavipaakaashayairaparaamrithah purushavishesa Ishworah</i> (Paatanjal Yoga, Darshan 1.24) The <i>klesha</i> means psychological afflictions that warp our vision and <i>karma bandha</i> (being caught in the action-reaction spiral) prevent us from realizing that we are the Divine Self (<i>Ishwora</i>) who is beyond these. Yoga helps destroy the <i>kles ha</i>, the psychological afflictions that warp our vision, as well as eradicates <i>karma bandha</i> that prevents us from realizing our potential Divinity. It gives us clear road map for our evolutionary journey towards re-synthesizing us to ultimately reach that unlimited, unparalleled, unified state of oneness (<i>kaivalya</i>).	Sound Therapy Mantra Tantra Yoga (Dharana, Dhyana, Samadhi: (Meditation with Mantra Yantra and Mandala Swaadhyaya (self study)

Source: Document Analysis and Experts' Views

The table illustrates that *Aadhyaatmic Taapa* represents deep internal suffering among youth, including depression, frustration, excessive desires, ego-related conflicts, and suicidal tendencies. These problems arise when individuals lose connection with their inner consciousness and begin identifying only with external achievements and failures. The *Mahaavaakyas* from the Upanishads provide a philosophical foundation for healing by teaching that the true Self (Aatma) is identical with the supreme reality (Brahma). Statements such as “*Prajnaanam Brahmah*” emphasize that consciousness is the ultimate truth, directing youth to rely on inner awareness instead of external validation. “*Tat Tvam Asi*” and “*Aham Brahmasmi*” encourage self-realization, helping individuals understand their inherent strength and divinity, which reduces inferiority and hopelessness. The Mundakopanishad describes a trans-formative process of breaking emotional knots (Hridaya Granthi) and eliminating doubts, showing liberation from suffering through wisdom. The Kathopanishad highlights the limitless nature of the Self, inspiring youth to rise above mental limitations and failures. The Chhaandogya Upanishad reinforces that connecting with the Self leads to overcoming sorrow and attaining peace. Paatanjal Yoga Darshan explains that psychological afflictions (*Kleshas*) distort perception, and yoga practices remove these barriers to inner clarity. The table shows that practical methods such as mantra, sound therapy, meditation, yoga, yantra, mandala, and self-study support spiritual realization and offer holistic solutions to relieve *Aadhyaatmic Taapa*.

In the above concern, I came to the understanding that there are answers in Vedic literature for addressing youth’s problem. In this regard, the major goal of Vedic literature like *Vedas*, *Upanishads*, *Bhagavad Gita*, *Yoga-sutra*, *Sreemad Bhagawat Mahaapuran*, *Saankhyaakaarikaa* etc is to get bliss by overcoming these

three *Taapas* (sorrows) of human life. So, every *Upanishad* is started by *Shanti mantra* which is ended by three times of *Shanti* like “शान्तिः शान्तिः शान्तिः।” which means to release of three types of *Taapas* or sorrows i.e *Aadhibhautic*, *Aadhidaiwic*, and *Aadhyaatmic* (*Chhandogya Upanishad* 18/1).

In this regard, Yoga therapy, defined in modern research as a combination of physical postures (*asanas*), breathing techniques (*pranayama*), and meditation/mindfulness practices, has increasingly been the subject of controlled clinical studies. Intervention research with school-aged participants has shown that consistent yoga programs lead to statistically significant reductions in reported stress, anxiety, anger, and depressive symptoms compared to control groups (Rao et al., 2023). Similar benefits have been observed in adult medical populations, where yoga interventions reduced psychological distress and improved measures of emotional well-being over the course of treatment (Kumar and Singh, 2022). The accumulated evidence supports the use of an integrated yoga model as a multi modal therapeutic strategy for psychological symptoms common among contemporary youth, such as stress, fear, and inattentive or negative cognitive tendencies. Chris C. Streeter et al. (2010) demonstrated improved mood and reduced anxiety associated with increased GABA activity following yoga practice. Shirley Telles et al. (2013) found significant reductions in stress and anxiety among participants undergoing yoga interventions compared to control groups.

Chapter VI

Field Problems and Vedic Solution

There are many youth problems (Appendix- F). They have been answered in a generative way in chapter V. In this chapter, I have picked up some examples of youth problems and answer them under *Aadhibhautic Taapa*, *Aadhidaiwic Taapa* and *Aadhyaatmic Taapa*. I have described them accordingly. The first case deals about the *Aadhibhautic Taapa* i.e. drug addiction. The second case deals about *Aadhidaiwic Taapa*, stress and anxiety with impairment and the third case deals about *Aadhyaatmic Taapa* i.e. depression.

Cases of Youth Problems (*Taapas*)

The intent of this chapter is to mention the ways to mitigate the youth problems especially from these three *Taapas*. In doing so, I have discussed the specific case first on drug addiction; then I have mentioned the literature on drug users; how case like this has been understood over the periods. Thirdly, I have tried to give the answer to address the drug users' problem in the contemporary society. Finally, I have tried to show the potential ways of integrating the contemporary and the Vedic ways to address youth problems. Let me begin with the special case of the drug user with whom I had discussed series of times during data collection days.

The Case of Drug User Youth

I'm 17 years old boy from Kathmandu district named Saurav (pseudonym). At first, when I asked the question to my mother after doing *Bratabandha* ritual to me why it was done. She replied in confusing way which could not convince me. Then I asked similar question to my father; he didn't give me any attention. Again and again I asked the similar question to other elder members of my family and my friends too. But nobody gave me satisfactory answer. Some instructions were given by priests that

were needed to follow every day. The problem was that there was nobody to understand me. I was seeking answer to solve my confusion, but my attempt proved useless. Then I felt alone from my family; no interest was there to follow the given everyday activities because it was not followed by my father and elder brother, but mother scolded me. I felt it unfair. I left to repeat activities as asked by village priest. Then my mother started to scold me that while I didn't complete that given work, she wouldn't give food to eat. Then I became very much angry as well as full of fear and fled away from home.

Then, I saw groups of friends and met them on the way. They were engaged to do something with their senior brothers of our society. Among them, one of my friends showed me a cigarette with a substance which I had never seen. He told that it was the greatest thing of the world which gave me free and fearless life, as happy as birds flying in the sky and it gave everything which we needed. He convinced me that it would make us very successful man. We would be winner of the games and study. I started smoking with some substance while I was at Grade VII with friends. At that time, I was only twelve years old. I knew later it was *ganja* (chassis). My friends named it *Mal or Jee*. After using it, I became very wonderful. Sometimes I felt jumping, sometimes flying and sometimes very laughing without any causes. My elder brothers gave ganja me first without any cost. Then it had made me addicted. Sometimes later I started to use *Goti* (a tablet of medicine) and brown sugar. I needed to buy it everyday and my elder brothers asked me for money.

At first, I managed money to request my mother pretending that I need to buy various materials for school. For about a year, I managed money from my own house sometimes stolen money and selling the home appliances. There was no scarcity of money at my home because my father himself was an industry owner. Everyday a lot

of money was brought and given to my mother. She was an illiterate woman. She never counted money. One day my mother found me with stolen money; she complained to my father about the case and he bit me very severely. They had no doubt how I spent money because I told them every day I had to manage tiffin to my friends and celebrating friend's birthday. They didn't care about it and believed over me. I indulged everyday nobody could be stopped it. One day my school teachers knew about me and called my parents to school. They had given me very good suggestions and counseling, but my parents were supporting me that I was not involved to use drug and other substances. They didn't believe over school which made me very encouraged to continue drug use.

When I was unable to manage money from my house for drug and started to steal cloths, jewelers and home appliances from neighborhoods and relatives for drug management. I faced new problems day by day to manage the required money for my addiction, elder brothers scolded with very rough words and bit me. One day, I went to my maternal uncle's home and stole money more than NRs.5000. But nobody doubted me. The incident encouraged me to steal things from other people.

When I was in Grade IX, my study was weakening day by day. In Grade VII, I was at the third position of the class. After Grade VIII, I started to get fail in many subjects. Then I was kept at hostel in Grade X, but nobody could stop me using drug because I managed it very wisely that I made very good relationship with shopkeeper of medicine shop. I found a secret place that nobody could see it and use it. Money was sent by mother frequently and which was given secretly because she knew me very well. If she didn't send money I wouldn't stay in the hostel. There were frequent classes in my school that drug using is very dangerous thing which could take our life, but I dammed care about it because I couldn't live without it. I was obsessed with

drugs and nobody could stop me. I never paid attention over my study and always made me '*Jhyap*' so I couldn't pass the SLC exam.

Then my parents scolded and taken me to my teacher. The teacher started to convince me why I couldn't get succeed in the examination; I realized it. Then I had made a commitment to my teacher and parents that I wouldn't repeat the mistake. After the request of my parents, the teacher had agreed to keep again me with her for six months. I stayed with the teacher with regular yoga therapy along with my study. It was great challenge for me because I had the habit of taking drugs; at first everything was not at right. But I don't know which energy inspired me to go ahead. Gradually wonderful changes appeared in my daily activities; I felt fresh, open recovery of dullness, anger control and have high concentration level. My life style was completely changed. All types of bad habits gone from me. I was encouraged to go ahead and become quite confident. In fact, it made me too confident that this experimental work is going to be tested, verified and confirmed that the success in all parts of my life come true. Not only in my life had this practice made my whole family happy and changed in joyful environment at my home. Then, my friends who were indulged in drug addiction. Ultimately, I came out from all types of problems not only from drug addiction.

Literature on Drug Use

Keeping the case of Saurav in mind, I have reviewed literature (AASSREC, 1988 and 2005), Kwong, (1994), WHO (2000,2021), Zhang's (2003), Kloet (2005), NGAI, (2009), Shah (2011), Siven (2011), Halpern (2011), Home Ministry Affairs of Nepal (2011), Sharma (2014), Gaihre (2018) and University of Bath, (2018) understand Saurav's problem. As I knew, these literature came up with the knowledge that child ignorance, curiosity, peer pressure, lack of attention and careless with

torture of parents, over money given by parents which was not checked where s/he was spent it and lack of attention of school and teachers how was he weakening in his studies are the major causes of drug addiction.

A study of University of Bath (2018) shows that people take drug due to curiosity, peer pressure, family torture, poverty, over tension and tragedy. The level of drug using habit is in different levels which are innocent, showing, addiction, habitual and dependency. When they were initial phases, it seemed that they were innocent about it. They had nature to show differently than others. After these behaviors, they become addict on drugs which had made them habitual and dependent on drug to release and/or express them.

Similar to the above literature (Gaihre, 2018) states about the effects of drug addiction which shows that alienation to study and extracurricular activities, worsen in health status which made him lean and thin, laziness, dirty having long hair, unman aged dresses, having tattoos of different parts of body, not taken part in group work, do not have self reliant, do not have consistent in his/her work, do not be responsible, always taking help of lie, showing him differently, making elder friends rather than their age groups, lack of socialization, cannot be said his things properly and clearly, do not have eye contact, theft, robbery, violence, frustration, depression and many more criminal activities in the society.

Shah (2011) examined that injecting drug users raised fund by doing different activities. They collected money from lobby, donation collection, and contact with business persons who want to hide tax for transporting goods from India to Nepal and collect money during tender submission. Besides these, they also stole household goods, gold, jewelers, and community people's household equipment and sold it (p. 44).

He further said that some injecting drug users also transact drug business to other places like meat shop and generate money (Gaihre, 2018). They destroy all home appliances as well as windows and other things. When they did not get drug, they felt uncomfortable and took up cash able goods from home and sold it to manage drug. He claimed that regarding behavior to collect the fund, male drug users involved themselves to thief the goods and money; and involve in violent activities but female drug users involve only stealing the goods and money. It was also found that married male drug users show the violent behavior at home as well as community to generate the fund because they believed that seeing such activity people give them money due to fear.

A study of WHO (2000, 2021) warns that youth violence, poor health, gang fight, crime, youth homicide etc are increasing in the world due to drug addiction. Youth violence deeply harms not only its victims, but also their families, friends and communities. Its effects are seen not only in death, illness and disability, but also in terms of the quality of life. Violence involving young people adds greatly to the costs of health and welfare services, reduces productivity, decreases the value of property, disrupts a range of essential services and generally undermines the fabric of society (p. 25).

A survey report carried out by Ministry of Home Affairs of Nepal in 2011 shows that peer pressure, due to the catchy advertisement and curiosity are the main pulling factor for initiation of first-time drug use. Majority of the drug users have a demand for getting employment opportunity and free treatment center from the government to enhance their life and thereby quitting the drug taking habit. To overcome the problem of drug use in Nepal suggested by users is to give the prime attention to the Indian boarder where trafficking routes are active and drug mobility is

highest. The consequence of drug use is critical for both drug users and society at large. So, a collective effort is the need of today (Ministry of Home Affairs of Nepal, 2011).

The above survey was done in 9 districts such as Kathmandu, Sunsari, Kaski, Morang, Jhapa, Rupandehi, Chitawan, Banke, Parsa and open border areas of Nepal; the involved population (result) was 36,998, 7,407, 7917, 6,415, 6008, 5,997, 4,515, 4,050, 2,130, and 11,096 respectively. That is in total 91,534. Among them 85,204 (93.1%) accounted to male and 6,330 (6.9%) accounted to female. Among them according to age groups of people 15 to 25 years youth were 70.39% unmarried- 65.1%, married- 34%. According to the level of education, they were observed like Grade 1 to 5- 15.9%, Grade 6 to 10- 41.9%, after SLC- 34.2%, Bachelor-1.7% and illiterate-1.3%. According to occupational perspective, the student groups were 21%, not involved in job- 29%, involved in job- 50%. The drugs used in Nepal are tobacco, ganja (hashish), alcohol, cocaine, heroin, opium, brown sugar, cough syrup etc (Home Ministry Affairs of Nepal, 2011).

According to above survey, the causes of drug abuse are: impact of catchy advertisement, due to bad company or peer pressure, due to conflict in family, due to the child nature to be curious for a new thing, to get free from mental tension, due to unreachable dreams of doing something, due to discrimination and feeling of isolation, to show strength to others etc. The symptoms of drug abuse are: to lie speech, being poor in study, isolating in social activities, having long hair, not given attention on cleanliness, loss of physical fitness, not having eye contact while talking, become victims of diseases like HIV/AIDS, depression, making friends to elder ages people, hepatitis etc, involvement in criminal activities, stoppage of progress, become offensive/ aggressive, financial crisis, theft, robbery, murder etc.

In the above connection, a latest study of Gaihre (2018) deals that the solution of drug addiction by yoga intervention. The aim of the study was to evaluate the efficacy of a yoga-based intervention as an add-on in enhancing psycho-motor and cognitive functions, compared with physical exercise to 96 males newly admitted substance abusers of a rehabilitation center of Nepal seeking an inpatient treatment program. The results of the study suggest that the add-on yoga or exercise-based intervention show enhancement of cognitive functions. Findings provide the utility of yoga and exercise-based intervention in improving motor functions as well as effective in psychological well beings among substance abusers. In the above case, yoga-based intervention was applied and brought fruitful result to change his life completely. So, yoga therapy can be a curative treatment to minimize the potential long-term effects on relapse prevention.

The Second Case of Stress, Anxiety with Impairment

I am 22 years girl named Nasmaya Thapa (pseudonym) from Bajhang district of Nepal. Now, I am living in Kathmandu. I stayed at children orphanage home for eight years in Kathmandu. I was able to get school education. Although I have parents but now I feel parent less. There are five members in my family; father, mother, brother, sister and me. In my family, my parents are always against me because they use rough words to me and call me *langadi* because since the birth I had suffered by impairment. Impairment is a kind of physical disability of missing or defective body part, an amputated limb, and paralysis after polio. They frequently scold me about my life style because I was different from my siblings. Due to this reason, they frequently quarreled and fought each other. Then I felt very lonely, stressful and full of anxiety due to this discriminatory behavior.

There is a problem with me i.e. disability of leg (impairment) since my birth. My parents always scolded me and left me when I was just 14 months old with my grandparents when my younger sister was born. Then they left village and went to India for livelihood. I never got love and affection from my parents. I grew up with my grandparents up to 12 years. My father's elder brother is a teacher and he carried me to school. My father's elder brother and his wife loved and had affection because they had no daughter; they wanted to make me their daughter. I was very happy with them for short time; the joy was broken within short period of time when my parents returned home. They denied living me with them. I started to live with my parents. Then my worst days began. They always scolded me before younger brother and sister. They loved only younger brother and sister. If I told them to buy a copy or a required material to do homework, they told me to show them the copies which I had bought before. But they fulfilled all demands of my younger sister and brother.

When I went back to my home after school and asked for food then my mother said first you should wash the dishes. When I finished washing utensils another work would be given. Due to my disability it was very difficult to complete the given work. I requested my siblings to support to accomplish the given work, but my mother used to beat me; sometimes I didn't stay quite but reacted. I also became violent and gave what she gave me back. Sometimes I wished death instead of facing this much problems for living. I wished I should have died in mother's womb, never born. She always scolded me calling *Alachhini* such expressions made me very sad. Suddenly an idea came to my mind to show my mother that I am a good person so that I would get love from her.

She continued the narration of her life experience, fortunately, hard days with my parents passed away I got a very good chance that one relative came to our home

and talked about me. He requested my parents to send me to Kathmandu for study.

My parents became very happy and immediately I was sent with him. First, I was very much frightened; against my fear he took good care of me and admitted me at orphanage home of Kathmandu. Then I was admitted into a nearby school. During the time of school vacation, I wanted to visit my parents, but they denied me.

After completion of school education, again I became very much sad because I couldn't stay at orphanage home. I should be independent. Immediately, I called my father about my difficulties, but he didn't give any support. Then, I visited my relative uncle who admitted me into the orphanage. He helped me again to introduce his friend's family both couples taught at campus. They were ready to support me, but I had to give support them for caring their children as well as household works. I was ready and started to stay over there. I got a chance to study at campus too at night and completed bachelor's degree.

Then my parents started to be in contact. My brother came to Kathmandu to get higher education. I moved out from that family because my brother was there, so we shifted to rented room. I was jobless; there were no income sources in Kathmandu. I requested to send money to my parents, but they told me that brother would stay with others; no money could be sent. I always felt my parents are pitiless and cruel.

Again, I was in great problem; I started to search a job. For a month I read newspaper for job vacancy then applied in many places for job. One organization called me for interview. I became very happy and went there but it was vain because of my disability of impairment. Again, I joined the household work to live in Kathmandu. Once again, an organization called me for job; I went there I had been convinced about the job then started. After two months, the head of the organization became very close to me; he wanted to chat with me at the office as well as on mobile

phone; he was married. His age was like that of my father. At first, I couldn't understand what he did. One day he asked me for physical relation. I became very much stressed and left the job.

Then the life turned in a new way when I met a psycho counselor. According to her counseling, I started to join music class and applied application in a private school too. After taking one year's music class, I was completely able to overcome the problem of stress and anxiety. I felt now myself having anger control, emotion balance, high confidence level, clarity of mind, focus in subject matter, and recovery of dullness, joyful and enthusiastic. Now I am a teacher of little kids applying my music skill too. In my mind there is only one thing that I want my parents' love back. So, for that I am working hard and facing any difficulties to achieve my goal.

Literature on Stress and Anxiety

According to the above case study, (Morin, 2019), Halpern (2011), More (2006) and David Orme-Johnson (1995) explored that problems are not found with youth only but with the parents too. A study of Morin (2019) shows that the prime source of youth's problems are the home and parents. The result of this research shows that the home where there ought to be security, love, provision, guidance, standards, discipline, hope and example, there is often just the opposite situation like above case where every time her parents had done discriminating behavior due to impairment; so, she suffered by stress and anxiety.

In the above connection, home has become not much more than a temporary filling station for many families (Morin, 2019). There is a proverb; "*Train-up a child in the way that s/he should go,*" is primarily directed to parents. Children are learning to disrespect from their parents and many times it is because the parents have not been respectable due to their violence and discriminating behavior towards their children.

Another aspect is that those parents are too busy for making money, reliving their own youth, and having no good time to be given, their children seems most suffered by stress and anxiety.

Stress is the feeling of being overwhelmed or unable to cope with mental or emotional pressure whether anxiety is an emotional and cognition response to a perceived threat characterized by an unpleasant state of inner turmoil, often accompanied by nervous behavior (Gaire, 2018). In the above case, it seems that due to the lack of fair behavior or discriminating behavior of parents caused the problem.

In the above connection, Morin (2019) further found that the stress associated with living in a high-conflict home may impair a child's cognitive performance, kids had more difficulty regulating their attention and emotions, their ability to rapidly solve problems and quickly see patterns in new information as also compromised, increased relationship problems, treat others with hostility, struggle to identify who they can really trust in life, higher rates of behavior problems like increased aggression, delinquency, have social problems and increased difficulty adjusting to school, increased risk of eating disorders like anorexia and bulimia, to high parental discord, higher rates of adolescent substance abuse like smoking, binge drinking, marijuana use and physical effects such as sleep problems, stomach aches or headaches.

In the other study, Morin (2019) was found that living in high conflict family increases the odds of dropping out of high school and getting poor grades, a more negative outlook on life, have negative views of their family relationships and view them in a negative way. A 2012 (cited in Morin, 2019) study published in the 'Journal of Youth and Adolescence' found that children exposed to parental fighting are also more likely to have low self-esteem. Due to the low self esteem in the above case

other problems were added like dyslexia which is a kind of learning disability. In the case of my research, at first, she had suffered by the problems which are given above; gradually she became strong and successful to overcome the problems while she got opportunity to rehabilitate at proper place and proper guidance.

In the above connection, More (2006) explores that the energy of *mantra* helps to reduce various problems like anxiety, stress, depression etc. Likewise, the research of David Orme-Johnson (1995) practiced Maharishi's Transcendental Meditation and TM- Sidhi program stated that chanting of *mantra* decreases stress; it brings physiological changes such as decrease in cortisol (the major stress hormone), decrease in muscle tension, normalization of blood pressure, increase in autonomic stability and increase in EEG coherence. Halpern (2011) also experienced that chanting mantra decreases stress, anxiety and depression, post-traumatic stress syndrome, and increases self-actualization. The author also mentioned that chanting mantra decreases hostility, increases family harmony, and reduces criminal behavior too.

The Third Case of Depression

I am 15 years old girl of Saptari District of Nepal. I always have problems at my home. My mother and father fight regularly. Due to this reason, I could not be regular in school. So, I failed in grade 9. Then my father started beating me regularly, angry for no reason. My parents have conflict, misunderstanding and so on. My father beat me several times. Because of that pain, I couldn't go to school too. Once, I went to my aunt's home to skip from beating and scolding of my father. I informed my mother and took her permission. But she couldn't inform father. Due to this reason, when I came back from there; he started beating, but I hide behind by mom's back. He beat my mother and sister very badly. There was no fault of them. They were

helpless and they cried very loudly. After that he called me to his room and started beating me. After some time, my mother came to that room. I had made hope that she would save me, but the result was completely opposite. She started to scold me. The hope of mine was gone. At that time, I was alone to solve the problem. I cried alone in my room, but no one was there. I felt so lonely that I can not express it in word. My father still doesn't talk to me. My parents do not understand me, and they do not know how to handle their child.

Another sad part when I felt lonely I used to go to maternal uncle's home. My uncle was very lovely; he heard my voice very seriously. So, I told him everything. But one day, he became like a demon. He attacked me. First, I could not understand him. Then he started to touch my secret organs. I reacted with loud voice, but nobody was at home. Nobody listened my voice. I was raped. I went back my home and became sick. Nobody asked me what happened. I was sent to doctor. I told everything to the doctor. My mother was there but she scolded and controlled me to tell the fact in detail. Then I became very much shocked and tried to die by taking poison; but it was vain because of my mother knew about it. Now I am taking medicine of depression. After one year's medication, I got relief from the problem and I joined Yoga class.

Literature on Depression

Lama (1982), (Majupuria, 1985), More (2006), Siven (2011) and Sarkar and Biswas (2015) explore that the youth of today must face a fierce struggle for their existence in every steps of life due to misunderstanding with parents and society. So sometimes they fall into depression. Lama (1982) very eloquently writes about the youth of Kathmandu, ' But sadly today the youth are being petted and patted or pestered or pitted when they really need to be pitted against our world of defeatism'.

Youth have always great aspirations and ambitions and try to seize every opportunity to progress ahead (Majupuria, 1985). According to my observation, parents and teachers only blame them that they do not obey them but youth comment on them that they do not understand them. They also complained that parents and teachers did not provide the right counseling and guidance for their career.

In the above connection, Sarkar and Biswas (2015), Goyal et al (2017) explored that music therapy is a scientific method of effective cures of disease like stress, anxiety, depression and cancer through the power of music. Likewise, More (2006) explored that the energy of *mantra* helps to reduce various problems of like anxiety, stress, depression etc. Siven (2011) explores that yoga can normalize psychological as well as physiological health. It helps to reduce stress, anxiety, depression, or 'fine tune the autonomic balance' of, health factors, like blood pressure; that there are significantly lower pain scores (in reference to maternal comfort, labor pain, and length of labor) for mothers who had practiced yoga compared to those who had not; that yoga exercise can cause a decrease in blood pressure, a decrease in blood glucose, and positive psychological effects; and that 'yoga may be as effective as or better than exercise at improving a variety of health-related outcome measures'.

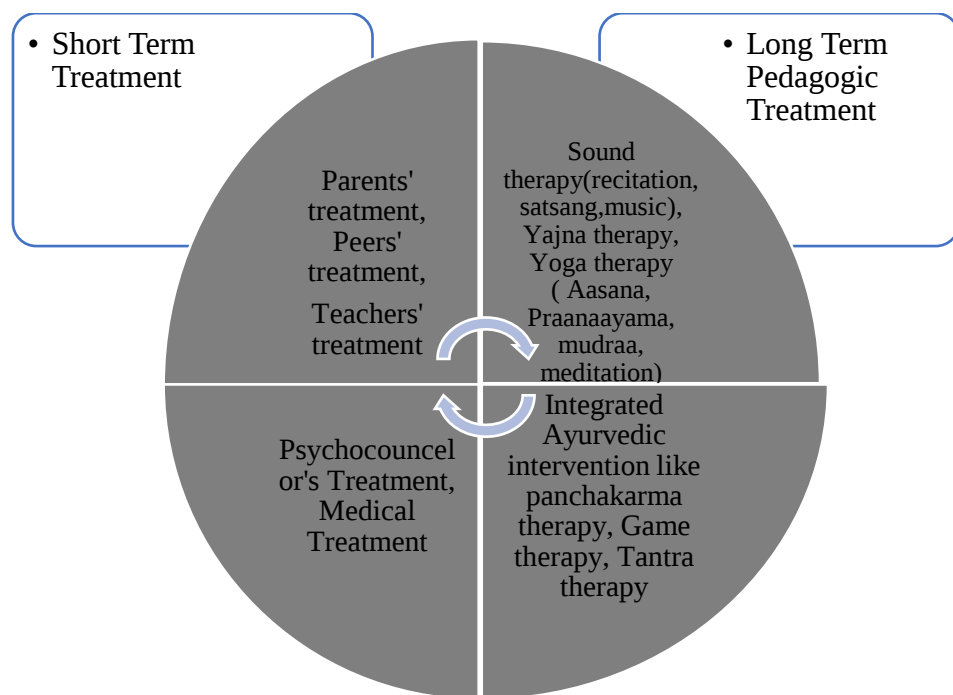
In the above connection, the above case applied music therapy for one year to remove anxiety and stress. It became successful to bring positive changes in her life. According to her version, that she felt everything new and joyful in her life like high commitment level, changing perception, glow face; open up, discipline, sound speaking, broad vision, good decision level and cheerful life.

Vedic Knowledge for the Treatment of *Taapas*

The preliminary survey and depth study about the cases of my research showed that most of the youth had suffered from stress and anxiety. Some had

suffered from depression and some are affected by addictions of some kind. The aforesaid cases indicated that the sources of youth problems were home and parents, society and peers, school and teachers. These problems need to be addressed by the same groups along with the energized efforts. The figure 11 shows parents' treatment, peers' treatment, teachers' treatment, psychotherapy (psycho counselor's treatment) and medical treatment for short term treatment and long term pedagogic treatment like Sound Therapy (Recitation of Mantra), *Yajna* Therapy (Homa), Yoga Therapy (*Aasana*, *Praanayaama*, meditation), *Pachakarma* therapy, Game therapy, *Satsanga*, *Tantra* and Music Therapy.

Figure 11: Vedic Solution of Problems of Youths



Source: Field Work Discussion with Experts

Parents' Treatment

Markandeya purana, *Chhandagyopanishad* (3.13.7), *Sreemadbhagavat Mahapuran* (5.5.1-35), Merton (1964), Bhat (2004) and Knapp (n.d.) claim that the problem is not found only with youth groups of people. It is first found with their

parents too. Here the root cause of youths' problem is home environment and parents' behavior. Hence *Chhaandagyopanishad* (3.13.7) deals with the dialogue of Uddaalaka and Svetaketu after the latter's return from the ashram; actually, Svetaketu couldn't be enlightened because he was full of proud of his knowledge.

In this regard, when Uddaalaka knew about his little knowledge, he started to teach him that self-knowledge is the fundamental knowledge that allows one to make sense of all learning. Four important teachings were given to Svetketu by him. They are: 1. *Sat*, meaning the real, lies at the heart of all. 2. *Aatma* is like the invisible inside of a fig seed, from which the tree grows. 3. *Aatma* is like the taste of salt in water, pervasive but invisible and 4. *Tat tvam asi* - "That thou art, Svetaketu (Ibid)." Likewise, *Sreemad Bhagawat Mahaapuran* (5.5.1-35) deals about the teachings of Rishav Dev to his 100 sons with Bharat to understand importance of their life and self actualization which should be the goal of life and the process of achieving it.

In the *Maarkandeya purana*, there is a story about the queen Madaalasaa and her four sons about nurturing a child. Madaalasaa is known as one of India's most ideal and learned women during the ancient era. It is considered that she attained enlightenment. There is given an exemplary story which should have the relationship between a good mother and children. She used to sing to the cried babies soothing song for pleasuring with small toys and dolls (which children generally love) which acts as an indication towards strength of enlightenment and overcoming worldly miseries. The story which was on poetic form with meaning given below:

Shuddosi buddosi niranjanosi sansaramaayaa parivarjitosi

Sansaaraswapna tyaja mohanidraamudalasollapamuvaacha putram

(Maarkadeya puran)

Meaning is that Madaalasaa told her crying son that they were pure, enlightened, and spotless. She told him to leave the illusion of the world and wake up from this deep slumber of delusion ([://wiki.yoga-vidya.de/Madalasa Upadesha](http://wiki.yoga-vidya.de/Madalasa%20Upadesha)). In second stanza she said that "My Child, you are ever pure! You do not have a name. A name is only an imaginary superimposition on you. This body made of five elements is not you nor do you belong to it. This being so, what can be a reason for your crying" ([://wiki.yoga-vidya.de/ Madalasa Upadesha](http://wiki.yoga-vidya.de/Madalasa%20Upadesha)).

In this connection, Madaalasaa always made her sons aware of their emotions like greed, lust, anger, temptation, ego, etc. Due to her teachings, only her four sons Vikranta, Subahu, Shatrumardana, and Alarka got enlightenment through sanskars given by their mother. Ultimately, they achieved worldly success as well as they left the throne and went for penance and got free from all the worldly grief i.e. *Aadhibhautic*, *Aadhidaiwic* and *Aadhyaatmic Taapa*. Regarding cases no.1, 2 and 3 the mother and father (parents) should have such types of nurturing skill since their childhood; so that they would be free from such types of problems.

In the above context, youths are not just little adults. They are young people who need love, guidance, training, discipline and security those who are older are obligated to provide the same from the side of the home. Once given those things, it is up to them to walk accordingly (Merton, 1964). According to my investigation of case 1, I come to know that the root cause of the problem is parents 'confusion about the culture'. When he became very much curious to understand about its philosophy and practices about the auspicious rite *Bratabandha* (*Upanayana* ceremony), they did not give proper answers the way he wanted to understand that issue. It did not make enough sense to him to seriously take up the path or fully accept it. Similarly, he

could not understand the value of family culture, rites and rituals and feast and festivals.

Then he started to disrespect his parents as well as his cultural tradition. Although over love and affection and over facilities were given to him but due to the lack of good guidance, carelessness and over money given by parents which was not checked where he was spent it. So, he falls in the problem. Now, they need to get off his back and walk by his side. The treatment should be started by giving proper love and affection with proper guidance by his parents treated as a friend as other cases like case no.2 and 3.

Change on Parents' Behavior

When I consulted and studied the parents of case 1, I come to know that they could not give appropriate answers to questions about the family culture , rites and rituals and feast and festivals; the case 1, felt discriminated and humiliated too by his relatives. After that he started to misuse the days by smoking; then it turns into drug use with peer while they were celebrating special occasions. During that time, his parents were not giving proper attention towards him like what activities he has done and what types of friends he has made. The school teachers had given appropriate suggestions to him and his parents at the proper time but they all ignored about it. So, they both parents and youth were in problem.

According to the above practice, parents have a prominent role to make good habit of their children (Merton, 1964). Therefore, I realize how important it is to teach them correctly, and in a way in which they will find interest in it. In other words, if they do not understand something, or if they cannot relate to it, or if it makes no sense or seems to have little relevancy to their lives, they will not take it. Those behaviors have only accepted which are logical and scientific. The most important guidance for

parents is to be careful of their own conduct (Bhat, 2004). Children are always watching their parents, and learning from not just what they are told, but the way the parents behave too. Speak gently to everyone around, always tell the truth and be gentle in behavior. If parents will find these traits, they become a part of their child's personality easily too. While we blame these qualities as being hereditary, it is really a more subliminal learning from our own actions. In the above cases 1, 2 and 3, parents have the prominent role to change their behavior towards their children to overcome the problem.

Parents' Education Programme (Parenting)

In the above case 1, due to the lack of education or lack of correct knowledge of the parent's good culture, the good tradition cannot be transformed to their children (Merton, 1964). So, they could not get chance to know about their family culture. They had to get this chance to know. Although, gone are the days when sons and daughters accept something mainly because their parents or grandparents did. Now, they must be able to see the purpose of it and given logic about it. They need to understand the meaning and usefulness behind the tradition (Knapp, n.d.). In fact, there is the basis for being properly educated to the parents regarding their behavior towards their children. So, not being understood about their culture correctly, many youths are diverted to other culture. So, this is a challenge to the parents everywhere. But in some ways, this is good because if the children really understand the customs and traditions, if they are truly educated in the meaning of them, then if they embrace them they will sincerely follow them for life (Merton, 1964). In this case, parents must understand the meaning and the practice of the Vedic Hindu culture i.e. sixteen *Sanskaras* from conception to funeral rites and rituals correctly in the context of their family tradition and make him (case 1) to understand the value of his culture.

In this regard, if parents are going to convey the Vedic Hindu culture to their children, they must know what to say and how to explain things properly to them. And if they don't know how, then they need to learn to change themselves (Knapp, n.d.). In case 1, it seems that the problem was within the parents because of the lack of knowing about the Vedic Hindu culture and putting it in practice. It is not enough to merely send the children off to someone else to get the necessary information and guidance. The parents, being our first teachers, must also be exemplary, enthusiastic, and provide the proper instructions. They must be educated in their own culture so that they can explain it to their children, and use it as the basis of their actions. Otherwise, children can't understand the purpose of the ceremonies, or the holidays and customs that are observed (Knapp, n.d.) and if this is the case, why would it make sense to the children to adopt the Vedic standards and traditions when the answers to the primary question not to be understood what is in it for them. When they have not been answered how inspiring would it be when it seems that their own parents do not know the purpose behind the traditions. So, they do not take them seriously.

In the above connection, when the parents regularly bring their young children to the temple, participating in observation of rites and rituals and they join together with other families and youngsters to joyously observe the eventful holidays, or the colorful worship or special classes or *Sreemad Bhaagawat Mahaapuram Saptaha* etc, it can create fond memories in the minds of the children that will last their whole lives (Knapp, n.d.). They remember their family taking special care and lovingly doing such things together, and devotedly going to the temple for special observances, and the uplifting feeling they would get from that. These are like *samskaaras* or impressions which create memories that can motivate the children to continue partaking in such aspects of the Vedic traditions long after they reach adulthood. And

then they join the same traditions and observances with their own children. In this case, parents do not understand the value of their culture and can not understand their children.

In the above connection, parents never know about the sex lives of their children, just as children are ignorant of the sex lives of their parents (Osho, 1979). The alienation that results from this game of curiosity of children is very dangerous indeed. Children must be properly educated about sex by parents first. Secondly, children should be taught to meditate with parents a daily hour of sitting silently how to remain calm, serene, and silent; how to reach the state of no-mind. This helps to conserve energy. And then, at the age of fourteen, it will surge in a tide and push open the door of meditation that state of meditation where man touches timelessness and ego lessness, where he glimpses the soul, where he glimpses the Supreme; the energy would have found a better, more blissful, more exalted path. In this regard, Osho (1979) has also suggested that children should be taught love from infancy. Teaching love will never drag him/her into sexuality; the energy of sex is transformed into love.

Peers' Treatment

Bhagavad Gita (1-18), *Sreemad Bhaagawat Mahaapuran* (10.20.1-45) show that how suffering friends are treated by their friends and transform their life. *Bhagavad Gita* (1-18) deals with Arjun who suffered by anxiety, stress, depression and full of fear to murder his family and kins because he doesn't want it to come back and bite him. To nullify his concerns, Krishna tells him by explaining the importance of *Karma Yoga* to restore peace at any cost; as it is his duty. If he must kill to do it, then Arjun was convinced and realized it. Krishna further teaches Arjun to liberate all kinds of sufferings through *Jnana Yoga* and *Bhakti Yoga*. Finally, Arjuna transformed

his whole life and got free from all kinds of sufferings i.e *Aadhibhautic*, *Aadhidaiwic* and *Aadhyaatmic*.

In the above connection, *Sreemad Bhaagawat Mahaapuram* (10.20.1-45) mentions the story of Krishna and Sudama. Sudama was a dear friend from a poor Braahmin family and a great devotee of Lord Krishna. As both grew up together, Krishna got married to Rukmini and then stayed in Dwaraka as a king while Sudama married a simple girl and enjoyed a simple life by leaving out worldly pleasures. Sudama had children, but since he was poor, he led a very austere life. His wife grew tired of the very poor life and asked him to seek help from Lord Krishna one day.

However, Sudama felt ashamed of asking his friend for help. Sudama's wife kept insisting. One day, he decided to go to Krishna to talk about this. He felt that it would not be a good gesture to meet an old friend empty-handed. So, he took a handful of puffed rice for Lord Krishna. When Sudama reached Krishna's palace, Krishna was delighted and welcomed Sudama with great respect and warmth. He even washed his tired feet with sandalwood and warm water to make him relax and let him sit on the throne.

Then, they started talking about their life in the early days when they were students; how they were dishonorable in their own place and how they spent their time at Sandipani School. Both felt overjoyed, especially Sudama who felt the hospitality Krishna had shown and the effort that he had shown to keep him happy. The dignity which was given by Krishna made Sudama feel uncomfortable to give his gift. But, Krishna had seen the bag on his hand. Thus, he asked what he had in the bag, for which, Sudama replied by saying that it contained a handful of puffed rice. Krishna took the bag and ate a part of it, saying that it was the best thing that he had ever had.

Krishna thanked Sudama for this gift and requested him to have a meal with him. Both sat for a meal served in expensive gold plates. Seeing this, Sudama felt sad about his childhood, how he had lived a hungry life most of his childhood days. Sudama lived there at the palace for two days, but still, could not ask for what he had come there for: to get some help. He felt embarrassed to ask for a personal favor, and thus, remained silent about it. He left back home on the third day. Before leaving, Krishna became very much pleased to meet Sudama and requested him to visit again. Sudama became thankful to Krishna too.

In the above context, when Sudama was going back to his home; he thought that what he should say to his wife because she had sent him getting something to reduce their poverty. But he couldn't say about it to Krishna; he was worried about what should he tell to his wife. When he reached to his home; he saw quite surprised to see there; everything was changed. There was a newly made beautiful palace, garden everything was there. Her wife and children were very happy to see him. At last, Sudama knew that it was happened due to his lovely friend and the grace of Lord Krishna. From this story, I came to know that the relationship of true friendship helps to turn off our life. It would be beneficial that problem free friend can help to get rid of the problem of his friend.

Peer to Peer Programme

Bhagavad Gita, Sreemad Bhaagawat Mahapuram, Knapp (n.d.), Caputo et al (1996), and UNO (2003) have the following treatment strategies recommended to peer to peer treatment for the problematic youth like case 1. 1. Creation of culturally appropriate environment: Peer to Peer (P2P) programme is needed to launch by the youth groups of people (peer's educators) which can accept responsibilities around the most favorite temple or public place where various rites and rituals are performed,

such as help in cleaning it, help with the mailing list and inviting people to the temple or public place for special functions, or even start a newsletter if they do not already have one.

Then the strong agency can be formed between those groups of people which can easily address the youth's problems. 2. Creation of developmentally appropriate environment: helping in management duties, such as in assisting in the planning of the events for certain holidays, festivals, or youth events. In other words, help make things happen, do not merely witness what happens or what has been arranged by others. But see and learn how things are being done and what needs to do to improve things. This also means that the older members of temple or public place management should be respectful toward the youth and the ideas they may have.

The fact is that the older temple managers will be forced to retire one day and can handover to the youth for the future. Thus, it is better to respect the elders for their experience and what wisdom they can give to youth. 3. Accuracy in the information provided based on experiential learning, including modeling and practicing communication, negotiation and refusal skills: grasping the old knowledge which is needed to learn from old generation, just as they need to be flexible enough to listen to youth and their ideas and allow them to start implementing those that are most practical. In this way, their own growth and value for their culture will increase in a most mature way.

In the above concern, involving the youth in Peer to Peer programme Caputo et al (1996), recommends that the agency can maintain the relationship between problematic youth and peer educators maintains consistently. It ensures that the relationship between staff in the agency and the peer educators is consistent and

ongoing. It develops means of ensuring that the agency staff not directly involved in the programme that is kept updated on a regular basis.

The recommendation of Knapp (n.d.) and UNO (2003) are: 4. Start a college or club based on Vedic culture or yoga, wherever possible which will help to promote culture. It has seen other students at colleges start yoga groups, volunteer's group for welfare services like a *Bhakti-yoga* club, or something like that. 5. Start asking temple or college youth group to invite speakers that can explain things in a way that helps to understand the philosophy or its importance of the rites and rituals. This means they use a language that everyone can easily grasp, and not be overly lofty or intellectual or use exemplary stories that are practical. 6. By getting involved in this way, they can learn in a philosophical and insightful basis, but also in a practical way to develop themselves into a leader for others.

From the above suggestions, if the peer groups of people involve such activities through yoga club, music club along with their problematic friends as case 1, 2 and 3 can be cured to come out of the above problem. The youth of today cannot be pushed or forced into something. But they need to be introduced to the Vedic tradition through methods that involve their own interests, whether it is technology and computers, or whether it is through ways of self-expression along with Vedic 64 Kalas like music, dance, art, *aasana*, or even martial arts (Appendix-H). All these avenues have strong roots in the Vedic tradition and were used in ways of discipline that would also lead one to higher awareness and refined realization.

Teachers' Treatment

Saankhyakaarika (1; 22), *Padmapuran (Uttaraakhanda, 1.80)*, *Chhaandagyopanishad* (7.1.3) and *Yoga Darshan* deal about how teacher can nurture the children as well as youth to overcome their sufferings or problems. As we

discussed the causes of youth problems in chapter IV, we came to know that one of the vital causes was the teachers' behavior/ torture to the student so that they fall in the problem. In this context, *Sankhyakaarikaa* clearly classifies the three types of *Taapas* i.e. *Aadhibhautic*, *Aadhidaiwic* and *Aadhyaatmic* and mentions its solutions. Guru or Muni Kapila convinced his disciples to convey 72 sutras to overcome these three *Taapas*. Likewise, *Padmapuran (Uttaraakhanda, 1.80)* deals about how Naradmuni transforms Ratnaakar who was indulged in robbery. *Chhaandagyopanishad (7.1.3)* shows a clear story that how *Devataas* (positive power of nature) and *Asuras* (the negative powers) were made although the same instruction was given by Prajapati. The story tells the recognition of nature of the *Self* to overcome the sufferings. Prajapati had given *Tarati shokamaatamavit* (तरति शोकमातमवित्) means established in the self, one overcomes sorrows and sufferings. *Devataas* and *Asuras* realized that they must learn about *Atma* or *Self* because it is thought that they will gain support from nature and they would fulfill all their desires. So, to understand the nature of the *Self* by Prajapati, they sent their representatives to Indra from the side of *Devataas* and *Virochan* from the side of *Asuras*.

At first, Indra and Virochan humbly requested Prajapati to tell them the true nature of *Atma* or the *Self*. Prajapati asked them to bring a pan of water. They brought it and Prajapati asked them to look over their face inside the water and he said that that is *Atma*; that is immortal; that is the spirit and that is the *Self*. Hearing this both became peace hearted, thinking they had learned the nature of *Aatma* and went back their home. As they left the place, Prajapati looked at them and thought that they went away without having known the *Self*; they thought that the body is the *Self*; whoever thought such a thing will not become enlightened.

When Virochan met *Asuras* and told them the body is *Aatma*; if the body is satisfied, then they would obtain all their worldly desires. They became very happy to have that teaching and stuck over there. On the other hand, Indra became confused and thought that something seemed to be wrong; if the *Self* is the body, the *Self* must die; when the body dies, the *Self* would not be immortal. Immediately, Indra returned to Prajapati and asked him about his confusion. So, he requested him to tell more about the true nature of the *Self*. Prajapati was pleased with Indra's request and said that who plays happily in a dream, he is *Aatma*; he is the *Self*; he is pure happiness. With this answer, Indra left the place with a peaceful heart.

While Indra returning with thinking about the answer, he was again confused or couldn't be satisfied. The confusion was that a person who dreams can also experience unhappiness; he can have a bad dream; surely this is not *Aatma*; surely this is not the *Self* which is pure happiness. So, he returned to Prajapati to find out the true nature of the *Self*. Again, Prajapati became pleased to see Indra and asked about his confusion. He further said that when a person is asleep, still and tranquil and is not dreaming, that is the *Self*; that is *Aatma*; that is fulfillment. Indra left the place with peaceful heart.

In this regard, Indra again became unsatisfied with the answer of Prajapati. He thought that the person who sleeps is not even aware that he is sleeping; how can he be fulfilled? Again, he requested him to teach more about the true nature of *Aatma*. Prajapati told him that the true nature of *Aatma*; the body is mortal but *Aatma* is immortal (as it is cosmic energy or conscience); it lives forever. While associated with the body, the self experiences pleasure and pain; when the self is no longer associated with the body, it goes beyond pleasure and pain; self remains always the same. Hence, Prajapati gives the example of sky where the sky is formless; but for a time, it takes

on the shape of clouds, lightning, or thunder appearing and vanishing; but the sky remains the same; just like the Self remains the same i.e. immortal and formless. For a time, the self becomes as if hidden by the golden world,' *Hiranmayena patrena satyayapihitam*' means the face of the truth is hidden by a covering of gold; but then the self shines through, because the self is immortal.

In this regard, Prajaapati further taught Indra that when the *Self* knows its own nature, it shines within itself. This is the highest light; this is *Aatma*; when the *Self* knows its own nature, it laughs, plays and rejoices; the self is pure happiness; the self is immortal. Prajaapati gives another example of attachment of water buffalo and the cart as the self is joined to the body. The water buffalo is not always attached to cart; however, sometimes it plays in pools of water, or wanders in the fields eating grass. Like this, the *Self* becomes free i.e. established in the *Self*, one is eternally happy. Then Prajaapati says to Indra when we look at the sky, our eyes do the seeing, but the self is the seer, that is why we say, 'I see the sky.' When we smell jasmine, our nose does the smelling, but the self is the one who smells jasmine that is why we say, 'I smell the jasmine'. Likewise, we say I am speaking, listening etc. Hence the seer, the speaker, the listener, the smellier is the *Self*. So, the *Self* is the enjoy-er of bliss; it is the *Self* who is fulfilled.

At last, Indra became convinced and thankful to Prajaapati. He returned to the Devas and told them what he had learned about the *Self* or *Aatma* by Prajaapati. They all became transformed as told by Indra. They came to know that the true nature of the *Self* is immortal, happiness and fulfillment. So, the Devas were able to get all worldly desires as well as overcome all the sorrows and sufferings; but on the other hand, the *Asuras* became full of all sufferings like pride, anger, greed, fear, lust, temptation, ego, etc. because they were not keen over the truth.

Psychotherapy (Psycho-counselor's Treatment)

Sharma (2014) studied the *Bhagavad Gita* as a tool of psychotherapy and a complimentary tool of cognitive behavioral therapy (CBT). Psychotherapy may improve a patient's quality of life. It can help to reduce anxiety and depression that sometimes occur in people with cancer. Through the *Bhagavad Gita* which is one of the pioneer Vedic scriptures, a unique psychotherapy in which Lord Krishna helped the grief-stricken (depression) Arjuna through dialogue and discussion. The focus would be on the conflict and diagnosis of patient, the background setting of the situation, personality of patient, technique of therapy, underlying psychological concepts/ principles/theories, the Guru - Sishya concept, etc. In the connection of my research, the preliminary survey and depth study about the cases of my research showed that most of the youth had suffered from stress and anxiety, some had suffered from depression and some are affected by addictions of some kind. In this case, psychotherapy covers a wide range of approaches designed to help people change their ways of thinking, feeling, or behaving.

In the above connection, a study carried out by Sharma (2014) states that the *Bhagavad Gita*, a prominent spiritual book as well as philosophical in nature can be of great compliment to psychology. The *Bhagavad Gita* is a cognitive behavioral therapy (CBT) of Krishna who acted as a therapist for patient, the Arjuna, suffering from anxiety, grief, guilt, fear and depression in spite of being the greatest warrior of that time. Krishna altered the distorted thinking, emotions and behavior of Arjuna by his therapy and Arjuna showed respect and devotion towards his therapist. Fear of sin and losing loved ones were the reason for Arjuna's suffering while Krishna removed the cloud of doubts from his mind by delivering the knowledge of *Karma* (Action),

Yoga (skill in action), *Nirvana* (detachment) and eternity of soul. CBT can be made easier if the patient is categorized according to his *gunas* as mentioned in the Gita.

Similarly, the detachment of self ego from the conduct as preached in this book can relieve person from all kinds of negative thinking and haziness in mind. The Gita instructs that the complete devotion towards the therapist and actions according to his words leads subject to cure. With discoveries of Krishna I intend to undertake a search on the pedagogic aspects that Krishna used to influence Arjuna; which could be applicable to mitigate the youth's problems. From the above discussion, most of the youth who I observed as Arjuna suffered by various types of problems like stress, anxiety, grief, fear, anger etc could be cured by CBT.

Medical Treatment

The youths problems which were identified by the investigation, I observed them through the lens of Vedic term as *Ayurvedic* perspective for their treatment. *Ayurveda* is a part of *Atharvaveda*. The earliest codified documents are *Charaksamhita* and *Susrutsamhita*. *Charaksamhita* deals internal medicine descended through Aatreya whereas *Susrutsamhita* is dominated by surgical procedure propagated by Dhanvantari. Hence, the major problems of youth were stress, anxiety, addiction, depression as they were regarding mental disorders as called in *Ayurveda* like *Vishada*, *Avsada*, *Kaphaj Unmaad* (Sharma and Sarpa, 2019; *Charaksamhita*, *Susrutsamhita*). Sharma and Sarpa (2019) defined *Visaada* as the condition of persistent sad mood, feeling of incompetence due to apprehension of failure resulting into incapability of mind and body to function properly. Charaka quotes "*Vishaado Rogavardhananam*" i.e. it is the foremost root cause of *vaata dosha* to worsen the condition of any disease. Hence, this suggests that there may be a relationship between immunity and *Vishada* (Ibid). *Ayurveda* recognizes three physical humors or

dosha (*vaata, pitta and kapha*) as well as three mental humors (*satva, rajas* and *tamas*) (Sharma and Sarpa, (2019).

Aacharya Charaka describes the gunas as- *Tamas* means inertia darkness; *Rajas* means momentum, desire and, *Satva* means peace, balance steady. He considered the prominence or imbalance of first two humors i.e. *raja* and *tama* as cause of several psychological disorders like stress, anxiety and depression while *satva* is the natural state of stable mind (Sharma and Sarpa, (2019). Consciousness flows through mind which is considered as a *srotas* (channel). Mind originate from heart and flows in the body and in the five sense organs (eyes, ears, nose, tongue and skin).

In the above context, *Ayurveda* considers that *sharira* (body) and *satva* (mind) are interrelated with each other and both follow each other pattern in terms of functioning (Sharma and Sarpa, (2019). When *shaaririk dosha* get disturbed eventually *maansika dosha* (*raja* and *tama*) aggravate thus along with physical illness, mental illness also occurs and vice versa. In *Ayurveda* the *Chikitsa* (treatment) is divided into three types, which are *Daivavyapashraya* (Spiritual therapy), *Daivavyapashraya* (Therapy based on reasoning), and *Satvavajaya Chikitsa* (Psyche therapy). Out of these, *Daivavyapashraya* and *Satvavajaya* are under non-pharmacological and *Yuktivyapashraya* comes under pharmacological treatment (Ibid). The following two ways of treatment are suggested for problematic youth to manage physical and mental problems like stress, anxiety and depression.

Table 17: *Management of Depression through Vedic Approach*

Pharmacological treatment	Non-pharmacological or Vedic treatment
1. <i>Yuktivyapashraya Chikitsa</i> - 3 types (<i>Antarparimarjana</i> , <i>Bahirparimaarjan</i> , <i>Shastaprananidhana</i>)	1. <i>Daivavyapashraya Chikitsa</i> (Spiritual Therapy): It includes incantation of <i>Mantras</i> , <i>Aushadha</i> (medicines), <i>Manimangala</i> (wearing of gems and root), <i>Bali</i> (offering), <i>Upahara</i> (gift), <i>Homa</i> , <i>Niyama</i> , <i>Prayascita</i>
a. <i>Antarparimarjana</i> (Internal cleansing)	<i>Manimangala</i> (wearing of gems and root), <i>Bali</i> (offering), <i>Upahara</i> (gift), <i>Homa</i> , <i>Niyama</i> , <i>Prayascita</i>
i. <i>Samshodhana</i> (Purification): That is elimination of vitiated Doshas by Panchacarma therapy. ii. <i>Samshaman</i> (Alleviation): It include different type of drugs, diet activities used to alleviate the vitiated doshas. Eg. <i>Medhya rasayana</i> , <i>Saraswat ghrit</i> , <i>Kalyanak ghrit</i> etc.	(atonement), <i>Upavasa</i> (fasting), <i>Pranipata</i> , <i>Yatragaman</i> (pilgrimage). These methods create self confidence and encourage the person.
b. <i>Bahirparimarjana</i> (External cleansing): It includes procedure like <i>Snehan</i> (oileation) & <i>Swedana</i> (sudation), <i>Lepa</i> (Liniment), <i>Parisheka</i> (Fomentation), <i>Shirodhara</i> etc.	2. <i>Sattvavajaya Chikitsa</i> : <i>Sattava</i> – psyche, <i>Avajaya</i> -to take over/ to suppress. Withdrawal of mind from harmful objects. It means one should keep himself established in his oneself after knowing real nature of soul and attaining height of spiritual wisdom.
c. <i>Shastrapranidhana</i> (Surgical or para-surgical procedures) - Bloodletting has been indicated in various types of mental disorders. Even though the above mentioned three-fold therapy is mainly applicable to disease of the body, but they have their utility for cure of mental disorders (like Insanity; Epilepsy, and Depression etc) also.	3. <i>Nidanparivarjana</i> : A detail history of the patient should be taken to enlist the causative factors. The patient should be made aware of these factors and their consequences. Then he should be motivated to rule out and avoid the causes and triggers.
	4. <i>Naisthikichikitsa</i> “ <i>Naisthiki ya vinopadham</i> ” i.e. absolute eradication of miseries obtained by elimination of desires which are root cause of all miseries. Absolute eradication of miseries are nothing but salvation. This stage can be attained only by the elimination of desires. Once such desires are shunned, one does not have attachment

or hatred in respect of actions and so the possibility of any ground being created for further miseries are checked.

5. *Yoga Therapy*: '*Yoga moksho pravarkak*'. It means that yoga serves to the attainment of *Moksha*. *Moksha* implies absolute detachment of the soul from all mental as well as physical contacts.

Increase in *satva* and decreasing *raja* and *tama* leads to *Karmakshaya* (loss of deeds) and helps in attaining *Moksha*.

6. *Shock Therapy*: S/he should be shown wonderful sights told of the death of person whom he loves, be threatened by person of terrifying shapes; by elephants and wild animals which have been tamed and which are non-poisonous, threatened by binding him with ropes or beating with whips; or be tie and hidden in a solitary place.

7. *Aahar* (Diet) The diet of the patient should be tasty, appetizing and salutary, rich in vitamin D, Omega 3 fatty acid, vitamin B, zinc, protein rich food, selenium containing food (whole grain, some seafood, organ meet like liver etc).

8. *Vihara Chikitsa*: Life style modification is an important factor in the management of depression. Depressed persons should be trained with various yogic, aerobic, music and breathing exercises to cope up their stress and for relaxation of mind.

The above table highlights a dual-axis approach for management of depression: pharmacological interventions under Aayurvedic classification (*Yuktivyaapashraya Chikitsa*) and non-pharmacological treatments (*Daivavyaapashraya, Saatvavajaya, Yoga* etc). In the pharmacological column, it divides treatment into three sub-types: *Antarparimaarjana* (internal cleansing), *Bahirparimaarjana* (external cleansing) and *Śāstrapraṇēdhaana* (surgical/para-surgical procedures). For internal cleansing (*Antarparimaarjana*), therapies such as Panchakarma, medicated ghr̥ta like *Saraswāta-ghr̥ta* or *Kalyāṇaka ghr̥ta*, and other *Medhyarasaayana* are listed.

In the above connection, external cleansing includes procedures such as *Sneha* (oleation), *Swedana* (sudation), *Lepa* (liniment), *Parisheka* (fomentation), and *Śirodhaara* all aimed at physical system detox and balancing of doshas which affect mind-body inter connection. Even surgical/para-surgical procedures like bloodletting (*Raktamokṣa*) are mentioned, underscoring the classical view that mental disorders including depression are bodily as well as psychic.

In the non-pharmacological column, multiple therapeutic strands are outlined: spiritual therapy (*Daivavyaapashraya*), *Saatvavajaya* (mind/psyche therapy), *Nidaaṇaparivaarajana* (elimination of causative factors), *Naaisthikee Chikitsaa* (eradication of root miseries/desires), Yoga therapy, Shock therapy, dietary (*Aahaara*) therapy, and lifestyle (*Vihaara*) therapy. *Daivavyaapashraya* therapy emphasizes mantra recitation, use of gems, ritual offerings, fasting, pilgrimages suggesting that spiritual and ritual modalities bolster self-confidence and connect the individual to transcendent support. *Saatvavajaya* therapy is described as the process of withdrawing the mind from harmful objects, establishing awareness of the nature of the Self, thereby regulating emotions like anger, fear and guilt. *Nidaaṇapari*

vaarajana involves detailed history taking, identifying trigger factors of depression (e.g., attachment, trauma, unhealthy lifestyles), and motivating the individual to avoid these causative agents.

In The above context, *Naaisthikee Chikitsaa* is an advanced formula for complete eradication of misery by eliminating desires, attachments and consequent suffering pointing to ultimate liberation (mokṣa) as the ideal outcome. Yoga therapy is described as “yoga mokṣa pravaartaka” in the table, meaning that yoga practices lead toward liberation by increasing sattva guna, decreasing rajas and tamas, reducing karmic bondage (karmaakṣaya) and thereby mitigating depression at its root. Shock therapy, interestingly, is also listed as a non-pharmacological intervention; it involves exposure to intense stimuli (e.g., solitary confinement, fear induction) which in classical texts is used for severe mental disturbances though this may raise ethical questions in modern context. Dietary therapy emphasizes nutrient-rich foods (Vitamin D, Omega-3, B-vitamins, zinc, selenium, protein) and lifestyle modification (Vihaara therapy) that combine yogic, aerobic, music and breathing exercises to reduce stress and relax the mind. The multi-pronged nature of the table reflects an integrative mind-body-spirit model of depression, rather than a purely biochemical view.

From a pedagogical perspective, teaching this model to youth can shift focus from treating symptoms to cultivating awareness, self-management, and lifestyle transformation. The table implies that educators and youth-workers can embed proto-Vedic practices (mantra, yoga, self-study) alongside psycho-education and nutritional guidance in curricula. Empirical studies support Ayurveda’s holistic model of depression: for example, reviews show that Vishaada (Aayurvedic equivalent of depression) is treated using combined purification (sodhana), pacification (samana)

and mental therapy (*Satvavajaya*) modalities. Moreover, clinical trials show that whole-system Aayurvedic protocols can have significant effects in depression management. This suggests that the table aligns with both classical theory and modern evidence, reinforcing its educational relevance. In conclusion, the table presents a robust theoretical and practical framework for depression management that can be incorporated in youth-pedagogy to foster resilience, self-regulation and holistic well-being rather than solely relying on pharmaceutical interventions.

Long Term Treatment: Pedagogic Way

In this case, the *Vedas, Upanishads, Bhagvad Gita, Sreemad Bhagawat Mahaapuraan, Paatanjal Yoga Darshan, Yogavaashistha, Saamkhyakaarika, Kaamandaki*, Sigha (2006), McLemore (2006), Siven (2011), Halpern (2011), Sharma (2014), Gerety and McKean (2015), Gaihre (2018) Sharma Sarpa, (2019), Koirala, (2021). Sharma, (2022) and Timsina, (2023) have explored that the long term sound therapy (*mantra, tantra, satsang* (conversation or dialogue) and music), *yajna* therapy (homa therapy), and *yoga* therapy (*aasana, praanaayama* and meditation) have proved beneficial to recover stress, anxiety, addiction, and depression. In this study, these three therapeutic ways have been proved to address these three *Taapas* for long term treatment.

Vedic Pedagogy to Liberate Youths' Problems

The following *mantra* tells about the pedagogy which is used between the teacher and learner according to Vedic approaches:

Shusrusha sravanam chaiva grahanam dhaaranam tathaa

Uhaapohaartha vijnaanam tatvajnaam cha dheer gunaa (Kaamandakee)

Meaning is that the process of teaching method is started to make prepared for listening by motivation, to listen, to grasp and make its clear conception, to make

right argument or logic, to understand correctly with its theme. In this regard, a learning cycle can be completed by following pedagogues such as oral recitation (chanting), listening (shravan), recalling/thinking or reflection (*Chintan/Manan*), arguing, repeating (*Nididhyaasan*), give examples with storytelling and question answer between teacher and student. Two major methods of teaching were being practiced during the Vedic period. The first method was *Maukhik* (oral) and second was based on *Chintan* (thinking or reflection). In the oral method, the students are reciting and memorize the *mantras* (Vedic hymns) and *Richayas* (*Rigveda*). The process of education passed through three stages of comprehension i.e. *Shravan* (hearing), *Manan* (meditation) and *Nididhyaasan* (realization and experience) (Pandey, 1993). Beside the above, the following mantra tells the ways to overcome *Taapatraya* of youth:

Kripayaa bhootajam dukham daivam jatghat samaadhinaa

Aatmajam yogabeeyemna nidraam satvanisevayaa (Shreemad Bhaagvat
Mhaapuraan 7.15.24)

Meaning is that the *Aadhibhautic taapa* is overcome through grace of god, *Aadhidaiwic Taapa* is overcome through *Samaadhi* (salvation), *Aadhyaatmic Taapa* is overcome through the strength of *Yoga* and the sleep is overcome by taking quality food and behavior (*saatvik* food and good *bihaar*). The following figure shows the clear picture of youth problems and their mitigation through Vedic pedagogic ways.

Sound Therapy

Oral Recitation (Kanthagrikaran). *Rigveda* (1.164. 37), Nader *et al.*, (2001), Sharma (2002), McLemore (2006), Siven (2011), Halpern (2011), (Gautam, 2011), Moore (2015), Darabinia, Heidari Gorji and Afzali (2017) and Nayef and Muhammad Naubli (2018) identified oral recitation (chanting or praying) of the *mantras* creates

sound vibrations which help to energize body, mind and spirit of individual. This energy helps to reduce various problems of youth like anxiety, stress, depression etc. Vedas are the *mantras* as seen by seers (Rishis) or revealed to them by God and are direct instructions from Him (Gautam, 2011). In the oral method, the students are to memorize the *mantras* (Vedic hymns) and *Richaas* (verses of *Rigveda*). First, the teacher starts to recite then student follows as teacher; then peer and group recitation (*Surhitpraaptibidhi*) is used; then peer checking or examining of individual recitation is practiced. After the full preparation of oral recitation, every individual should present towards the teacher (Pokhrel, 2019).

The process of education passed through three stages of comprehension i.e. *Shravan* (hearing), *Manan* (meditation) and *Nididhyaasan* (realization and experience). *Shravana* means to listen; *Manan* means recalling/thinking or reflection and *Nididhyaasan* means make realization with experience or make able to do by repeating with practice. *Mantras* in the *Rigveda* provide repeated instructions for a righteous living, emphasize preservation of nature, describe the importance of wealth earned by honest means and encourage generosity to others in need (Sharma, 2014). Vedic education begins with chanting with the *Veda*. The pedagogy of teaching is that teachers make the sound and kids repeat the sound which helps to motivate them as well. Daily chanting becomes their nervous system so refined by these Sanskrit sounds and make prepared kids for learning. According to above discussion, chanting of Vedic *mantras* themselves can be a very effective pedagogy for present children as well as youths.

Recitation of Mantra. Vedic literatures and other related researches like, Brawley (1955), Sharma (1990), Pandey (1992), Sharma (2002), Sivananda Math (2006, 2007), Siven (2011), Halpern (2011), Sharma (2014) Gerety and McKean (2015), Gaihre (2018), and University of Bath (2018) proved that *mantras* are the science of sound. The entire literature of the Veda itself was originated from *Omkar* (ॐ कार) which is a subtle sound of Vedas (Ibid). The following *mantra* tells:

Omkara vindu samyuktam nityam dhyaayanti yoginah

Kaamadam mokshadam chaiva omkaaraya namonamah (Shivapuran 1)

Meaning is that the word *Omkara* who chant and meditate everytime s/he would able to get four aims of life i.e. *Dharma*: righteousness, duty, moral values, *Artha*: wealth, livelihood, economic prosperity, *Kaama*: desires, love emotional fulfillment and *Moksha*: liberation, spiritual freedom. Shivapuran(1) tells that it is materialized and shaped through *mantra*, through sound 'Om', at all levels and degrees of subtlety, the way of liberation of birth and death, way beyond the usual perception of sound. This syllable pervades the sound-escape of sacrificial music from its integral form to its history (Sivananda Math, 2006, 2007).

In this context, more than any other group of specialists, Brahmin singers of the liturgical song (*Saamaveda*) fostered Om's emergence by reflecting on the syllable's many and varied uses in Vedic ritual (Gerety and McKean, (2015). Some applicable *mantras* are for sound therapies which were derived by Lord Shiva according to human mental status (Appendix- J). These *mantras* energize the body, mind and spirit of human being. For instance, the research of (Nader *et al.*, (2001) has been proved that the recovery of arthritis disease through the application of determined *mantra* during the certain period of time. So, *mantras* are applicable to

youth through sound therapy to overcome their problem as well as to enhance the *Sabda Brahma*.

Rigveda (1.164. 37) identifies that *Sabda Brahma* means *Sabda* stands for word manifested by sound ('verbal') and *Brahma* extends as far as *vac* (speech). *Vac* is such a word that has innate power to convey a particular sense or meaning (*Artha*) by conducting *yajnas* that help control the senses and the mind; when the mind and the senses are quiet, the inner subtle sound is realized as *Sabda Brahman*. According to the *Nyaaya* and the *Vaisheshika*, *Sabda* means verbal testimony. Time is the creative power of *Sabda Brahma*.

There are four forms of *Sabda Brahma*: *Paraa*, *Pasyanti*, *Madhyamaa* and *Baikhari*. *Paraa*, *Pasyanti*, *Madhyamaa*, and *Baikhari* are the subtle sound (*Rigveda* 1.164. 45). The *Paraa* mode of speech is the subtlest form of knowledge i.e. known as the *Veda* which is called *Sabda Brahma* as well (Adhikari (2003). The *Pasyanti* mode of speech is the manifest verbal form of the *Vedas* from which the sages were enlightened. According to Bhartrihari, *pasyanti vac* is the *vac* at the level of direct intuition and can be understood through experience. The gross form of this speech before being uttered residing in mind is the *madhyamaa* mode. These three forms of expression of the *Vedas* are extremely complicated. The fourth mode of speech, the *vaikhari* is that spoken by the common man which can be applicable to make problem free youth too. *Vaikhari vac* is the manifested form of the word and consists of a relative signifier (*vachaka* or *samjna*) that differentiates between the word and the object. In this regard recitation of *mantra* or *samhitaa* energizes body, mind and spirit (Pool, 2014).

Darabinia, et al, (2017) presents the works related with the human emotion affected by Quraan recitation. The recitation of the Holy Quraan is governed by a

variety of rules called "Tajweed rules". There are many factors that affect the human emotion like heart rate variability and breathing behaviour, internal and external to the human body. Quraan recitation produced a significant relaxation which may be due to that Quraan has specific effect on human heart which leads to affect some hormone and chemical are responsible for relaxation (Nayef and Muhammad Nubli, 2018).

Music Therapy. *Saamaveda, Gandarvaveda*, Aldridge, D. (2003), Sarkar and Biswas (2015), Goyal et al. (2017) and Graham (2018) stated that emotional experience derived from music has a powerful effect on the formation of one's moral and intellectual outlook and recovery of physical and mental problems as well as recovery from diseases. *Saamaveda: Saama* 'means song. *Saamaveda* contains verses to be sung. These verses are built in their root from using the 7 notes. Saa, Re, Ga, Ma, Pa, Dha, Ni which are the basis of the classical music now existing. These notes aid the liberation of soul by stimulating the energy centers (chakra) in the human body.

Graham (2018) explored that mindfulness-based stress reduction (MBSR) training on a music therapy has proven successful for reducing anxiety and depression and enhancing coping skills. Goyal et al. (2017) explored that music therapy is an effective therapy for pain, reducing blood pressure, stress, anxiety, depression, medicine for the heart, stroke, alzheimer, autism, speeds post-stroke recovery, chronic headaches & migraine remedy and cancer.

In this regard, it has many beneficial effects like boosting immunity, enhancing intelligence, learning and Intelligence Quotient (IQ), improving concentration, athletic performance, body movement and coordination, productivity, fatigue fighter, mood and decreases depression relaxing music induces sleep and reduces stress and provides relaxation. So, listening to music helps control negative

aspects of our personalities like worry, bias and anger (Goyal et al., 2017). Hence, I came to know that the youth's problems like stress, anxiety, depression and addiction can be addressed through music therapy.

Satsang Therapy. In Sanskrit, *Satsang* means being in the company of the highest truth, it is found especially in the eastern indigenous practice. It is a gathering of like-minded people to converse about the topics that are meaningful to them. In other words, to remain with the *Aatma* is *Satsang*, to be in continuous association with the *Aatma* as the *Aatma* itself.

Rigveda (1.164.39), *Yajurveda* (18.29), *Atharvaveda* (4.30.3) *Shatpath Braahmin Grantha* (3.7.6.10), *Bhagavad Gita* (2.16) and *Yoga Vaashistha* give authentic explanation of the word *Satsang* and state that by contacting learned of Vedas, we destroy sorrows and attain salvation. They concluded that *Satsanga* is to contact *Satya* (truth) the matter which is eternal and everlasting i.e., which never ceases to exist, remains always. From this, we would be able to perform authentic worship of God if we listen to unchangeable, eternal and everlasting knowledge of the Vedas, which emanates directly from God through Rishi and *Muni* and Vedic literature. They claimed that there are only four truths: Souls, God, Prakriti and Vedas. Know-er of the said subject is learned of Vedas and Yoga Philosophy, who can only be a *Yogi*, *Rishi*, *Muni* etc is included in *Satsang* (Yogaacharya, 2020). Thus, *Satsang* is needed to make people wise. This implies that the government should plan to include Vedic culture in present education system right from school to the university levels.

Yoga Vashistha (2.16) states that the Self (*Aatma*) is attained with the help of *Sadhu* and *Shant* through the state of *Satsang*. In this regard, Vashistha Rishi preaches to Ramchandra as following:

Santosha parmolaabhah satsanga paramam dhanam

Vicharah paramam jnanam shamashcha paramam sukham (Yogavaashistha

2.16)

Meaning is that the highest satisfaction is *Santosh*, the highest wealth is *Satsang*, the highest knowledge is *Vichar* and the highest happiness is *Saama*. In this regard, a research carried out by Kamlesh Singh, Anjali Jain, and Dalbir Singh vividly analyze a culturally specific indigenous therapeutic practice, *Satsang*, and its association with well-being in women that experience it in rural communities of India and Nepal.

The finding of the above research tells that the indigenous practice of *Satsang* made women free from anxiety, stress and depression. It boosted up their positive mental health and happiness, promoted personalities by empowering through several methods like discussion on relevant topics, folk songs of Yoga, chanting mantras etc. The result further said that when the spiritual journey of women enrolled in the practice of *Satsang*, then women felt more empowered and how they were able to nurture healthier interpersonal relations and strengthen family and social support a requirement for well-being. In this regard, the following stanza shows the importance of *Satsang*:

Satsangatve nisangatvam nisangatve nirmohatvam

Nirmohatve nischalitvatve jeevanmukti (Shankaracharyastotram)

Vedic Upasana Peeth (2011) has explored various benefits of *Satsang* like i. *Satsang* is an important medium to learn about Dharma and science of spirituality that we hardly get anywhere else in the present time. ii. It is the ideal way or means for attaining concentration of mind. iii. It clarifies our doubts and protects us from fraudulent Gurus that we have not heard or read anywhere. iv. Company of like-

minded seekers in a *Satsang* is nutritious.v. One gets inspiration to make spiritual progress in a *Satsang*. vi. Spiritual troubles automatically get cured in a *Satsang*. vii. Increase in the atmosphere of brotherhood and love in a *Satsang*. viii. It transforms us from Janma Hindu (Hindu by birth) to a Karma Hindu (Hindu by deed). ix. Divine souls come to a *Satsang* at subtle level and, x. Try to attend a weekly *Satsang* to get *Saatvik* (purity) energy by chanting and other activities.

According to above discussion, *Satsang* is most beneficial all groups of people. This leads us to freedom, to *Moksham*, to liberation, to emancipation, to the end of the cycle of birth and death. So, the government of our country does not impart Dharma-based education under the garb of secularism; so, we are least educated in spirituality. If we get Dharma-based education by attending *Satsang* and also get information on treading the path of spirituality from qualified seekers and saints, it will help us to mitigate youth's problems too.

Yajna Therapy

Mantras of Rigveda (1.1.1-1.1.9), Yajurveda (1.1,7-9,15,23-25, 27-30), Bhagavad Gita (3.10-14) suggest that the Braahmins conducted five simple acts of daily worship to *Agni*, the spirits, the ancestors, the king (the protector of nation) and the earth. The *Braahmana* section of *Veda* mostly mentioned is called *Purva Mimamsaa* (one of the 6 *Darshans*) brings idea from *Yajurveda* through the text called *Braahmana grantha*. It says that the way of our life is guided by the various *Yajnas* or rituals based on various *mantras*. By daily doing such acts of kindness and sympathy, man develops mercy; hatred vanishes ;egoistic heart is gradually softened; cultivates cosmic love; heart expands and has a wider outlook on life; tries to feel oneness with all beings; old feeling of separateness on account of selfishness and egoism is gradually thinned and eventually eradicated; learns that one can be happy

only by making others happy, by serving others, by helping others, by removing the sufferings of others and by sharing what has with others. So, one needs to accept that any act of worship, prayer, religious ritual, righteous deed, a battle against evil, teaching, performing duty, protecting the weak and other social welfare activities were all considered as *Yajna* (Gautam, 2011). According to *Bhagavad Gita* states:

Annatbhavanti bhutani parjanyaadnnasambhavah

Yajnaatbhavati parjanyo yajnah karmasamutbhavah (Bhagavad Gita, 3.14)

Meaning is that *Yajna* is selfless service. It is done by spiritually minded persons who eat in the spirit of service, are freed from all their sins; but the selfish, who prepare food for their own satisfaction, eat sin. Living creatures are nourished by food, and food is nourished by rain; rain itself the water of life, comes from selfless worship and service. This shows the importance of *Yajna* which brings balance between nature and living beings (Easwaran, 1996). Another literature mentions three types of *Yajna* depending on the intent of the *Yajna* performers. They are: *Satvika Yajna* for selfless service like *Agnihotra Yajna*; *Rajasika Yajna* for social event or celebration like *Aswamedha Yajna*; and *Tamasika Yajna* for fulfilling individual desire (Gautam, 2011). *Yajnas* are regarded as the main ascent of Brahmana grantha to get happiness, prosperity and peace.

Yoga Therapy

Aasanas

Yoga Darshan of Patanjali, Siven (2011), Halpern (2011), Moore (2015) and Gaire (2018) state that because of *Yogasanas* can be very important pedagogues to overcome *Aadhibhautic* problems for youth. In the *Yoga Darshan* (1.46). Patanjali defines "*Aasana*" as "to be seated in a position that is firm, but relaxed". In this regard, Halpern (2011), Moore (2015) and Gaire (2018) explored that *Aasanas* do

promote good health, although in different ways compared to physical exercises that cultivate awareness, relaxation and concentration for instances: *nataraj aasan*, *garudaasan*, *briskhaasan*, *trikonaasan*, *yanaasan*, *ekpadaasan*, *bajraasan*, *padmaasan*, *dandaasan*, *janusirsaasan* etc. In this regard, this pedagogy would be very appropriate for mitigating *Aadhibhautic* problems of youth and for preparation of better future which can help to create problem free youth, or it can work as prevention is better than cure.

Yoga mantras through Japa and Praanaayama

Memorization of mantras is called *Japa* and breathing exercise *praanaayama* (*Yoga Darsan*, 1.49 and More, 2006) which can be the appropriate pedagogy to overcome youth's *Aadhidaiwic* problems. According to *Patanjali*, along with chanting the *mantras* should be internalized which is called *chintan* (thinking or reflection). In the oral method, the students memorize the *mantras* (Vedic hymns) and *Richaas* (verses of *Rigveda*); if it is repeated more times, it becomes *Japa* which helps to make mind concentration (More, 2006). In this connection, yoga therapy with *mantra* chanting pedagogy can be the complete solution to the problematic youth. This pedagogy would be very appropriate for future generation which can help to create problem free youth, or it can work as a popular proverb 'prevention is better than cure'.

Yoga Darshan and (*praanaayama*, n.d.) show that *praanaayama* (breathing exercise) is the capacity of freeing the mind from stress, tension, untruthfulness, restlessness, ignorance and unpleasant experiences of the body and mind; and when the mind becomes clean it becomes easy for a person to concentrate on the desired object and it becomes possible for him to progress further in the direction of *Dhyaana* (meditation) and *Samadhi* (*praanaayama* (n.d.)).

Meditation

Application of yoga *mantras* through meditation can be another influence pedagogy to overcome *Aadhyaatmic problems* for them too (More, 2006). To overcome *Aadhyaatmic* problems, I discussed about the recitation of yoga *mantras* and *Dhyaana* (meditation) pedagogy to address the youth's problems. The tools of meditation are *mantra*, *yantra* and *mandalaa* (Saraswati, n.d). They are utilized in conjunction with each other to form powerful combinations for meditation. *Mantra* is the sound of consciousness, while *yantra* and *mandalaa* are forms of consciousness.

Hence, *mantra*, *yantra* and *mandalaa* are the products of profound inner vision of the yogis, Rishis and seers and form direct links with the dimension beyond. When the consciousness transcends time and space, the visions become part of the universal, cosmic truth and those images follow the laws inherent in every process of nature. This is evident in tantric, *yantras* and *mandalaas*, which are in perfect linear and geometrical harmony and balance. This pedagogy would be very appropriate for future generation which can help to create problem free youth, or it can work as prevention is better than cure (More, 2006). So, the Vedic approaches of *dhyaana* (meditation) pedagogy can be the appropriate ways to address the *Aadhyaatmic* problems of youth.

Mudraa Therapy

Mudraas are gestures of the hands, face or body that promote physical health, psychological balance and spiritual awakening (Page and Aboim, 2022). Recent research studies highlight that mudraa therapy contributes significantly to psychological, emotional, and physical well-being through regulation of the nervous system. Evidence from yoga and integrative health research indicates that regular mudraa practice reduces stress hormones such as cortisol and promotes

parasympathetic activation (Gaire (2018). The research on *mudraa* therapy of Saraswat and Kumar (2021) for well-being shows that hand-gesture-based interventions can influence psychological and physiological health (e.g., reducing anxiety, improving respiratory/cardiovascular markers). For example, a study of the gesture *Jnaana Mudraa* among young adults found that after four weeks of practice the experimental group's anxiety scores dropped significantly compared to pre-test level .

Several clinical studies have shown that *mudraas*, when combined with pranaayama and meditation, enhance mental clarity, emotional balance, and coping capacity among youth and adults. Research in holistic medicine suggests that *mudraa* therapy improves sleep quality, attention span, and memory functioning. Studies in mind-body medicine demonstrate that specific *mudraas* such as *Prana Mudraa* and *Jnaan Mudraa* increase vitality, reduce fatigue, and support cognitive performance.

In this regard, another investigation analyzed the effect of *Apaana Vaayu Mudraa* on blood pressure in hypertensive clients and found meaningful reductions in systolic and diastolic pressures, indicating cardiovascular benefits (IJHSR). Research on non-pharmacological healing interventions indicates that *mudraa* therapy is an effective complementary tool for anxiety, depression, and psychosomatic disorders. Evidence from wellness psychology confirms that hand gestures influence brain neural pathways, enhancing resilience and emotional stability. Researchers also emphasize its accessibility because *mudraas* require no equipment, cost, or physical limitations.

In the above connection, community wellness programs, *mudraa* therapy has shown positive outcomes in strengthening self-control, mindfulness, and social behavior in youth populations. Overall, research supports *mudraa* therapy as a safe,

holistic approach to promoting well-being and enhancing quality of life across diverse populations.

Panchakarma Therapy

Charaka Samhita of Charaka (2002), Verma (2017) and Patil (2019) state that the *Panchakarma* therapy is the most eminent branch of *Ayurveda* called *Kayachikitsa* (Internal Medicine). The name *Panchakarma* literally means five actions which relies upon five distinctive basic activities that control the body namely *Vamana* (Vomiting), *Virechana* (Purgation), *Basti* (Therapeutic Enema), *Raktamokshana* (Bloodletting therapy), and *Nasyam* (Elimination of toxins through the nose) (Charaka Samhita of Charaka, 2002). In other words, *Panchakarma* healing technique is a pillar on which majority of the *Ayurvedic* techniques stand for internal purification of the body through the nearest possible route.

In this regard, Yoga and *Panchakarma* therapy given at *Kaivalyadhama* is extremely effective in restoring physical, mental, and emotional well-being of an individual (Verma, 2017). This study showed that a significant effect on calming of mind, all the four domains of quality of life, i.e., physical health, psychological health, social relationships, and environment showed positive changes over a period of 2 weeks of intervention. So, this therapy would be very appropriate for future generation which can help to create problem free youth, or it can work to create disease free youth too.

Among the five techniques first, *Vamana* (vomiting therapy) is done when there is congestion in the lungs causing repeated attacks of bronchitis, colds, cough or asthma, to eliminate the *Kapha*. Therapeutic vomiting is mainly indicated in chronic asthma, chronic sinusitis and skin diseases involving upper part of body, diabetes, chronic cold, lymphatic congestion, chronic indigestion, and edema (Patil, 2019).

Second, *Virechan* when excess *Pitta* is accumulated in the liver, gall bladder, and small intestine, it produces biliary vomiting, nausea, jaundice, rashes, skin inflammation, acne, and chronic recurrent fever. *Ayurvedic* classics recommend therapeutic *Virechan* (purgation) in these conditions (Charaka Samhita, 2002).

In the above regards, third *Basti* is the most effective treatment in disorders of *Vata*. It cures sciatica, paralysis, backache, Parkinson's diseases, rheumatoid arthritis, osteoarthritis, constipation, infertility, erectile dysfunction and many critical chronic diseases (Patil, 2019). Fourth technique, *Raktamokshana* is the process when toxins present in the gastrointestinal tract are absorbed into the blood and circulated all over the body (Patil, 2019). The basic cause of repeated infections, hypertension and certain other circulatory conditions are cause improper elimination of waste products and the free radicals produced by them. The conditions include skin diseases such as eczema, leukoderma, psoriasis, urticaria, rashes, herpes, acne etc. Bloodletting purifies the *Pitta* bio-humor which leads to proper functioning of the spleen and liver which in turn stimulates immune system. Toxins present in tissues are neutralized leading to radical cures in many bloods born diseases.

Fifth, the nose is the entrance to the brain. The nasal administration of medication is called *Naasya*. *Naasya* eliminates the excess of *Doshas* (bio-humors) collected in the nose, sinuses, head areas and throat through the nose (Charaka Samhita, 2002). *Praana Vaayu*, the life force enters the body through the breath taken in through the nose. *Praana Vaayu* is in the brain and controls the sensory functions, motor functions, mental activities, memory, concentration and intellectual activities. Deranged *Praana* leads to improper functioning of all these activities and causes reduced sensory perception, loss of memory convulsions, headaches etc. Thus, *Naasya* indicates nasal diseases, sinus congestion, migraine headaches, nervous

system disorders, convulsions and diseases of eye and ear (Patil, 2019). Thus, *Panchakarma* therapy in *Ayurveda* is a health pro motive, preventive, and curative therapy (Verma, 2017). According to above discussion, application of these therapeutic techniques can make people very energetic, healthy and strong body which ultimately helps to create healthy mind and spirit too who would perform very innovative works in human life.

Game Therapy

The concept of games finds a unique development through the Sindhu Saraswathi civilizations, the Vedic period and mention of many games are made in the Indian epics also. Some remain as the source of inspiration and undergo several transformations to remain as a cultural part of the land while there are yet other games which lose its practical applications over a period and become a part of history.

The History of sports and games is a part of the History of man as a social animal, his/her interrelations with other individuals and groups, his /her civilization and culture, and especially his/her play. In ancient Indian continent, a holistic growth and development of a person was designed through education and introducing good exercise for keeping the body, mind, intellect and soul in a rejuvenated state. Games and sports were means of the physical development and sometimes used for defense also. Leisure is one of the great gifts of civilization to man; games and sports fill that leisure with joy. Along with this, the games were treated as interesting for an overall development of children and recreation among st the adults. Some of the significant games included the indoor games like the board games, games with stones and naturally available materials and playing cards. The outdoor games included water sports, archery and martial arts.

Game has many synonyms as play which is difficult to define. As Subodh

Kapoor defines “Play demands nothing, play is innocence. Play is creativity. Play transmits no academic or social skills. It encourages an aesthetic appreciation of the world. When the reason for playing is to win, the play ceases to be a pastime or leisure.” Game defined in the Oxford dictionary is a form of competitive activity or sport played according to rules. The Merriam Webster’s dictionary defines ‘sports as something to amuse oneself’. In the Indian perspective, the concept of games can be analyzed from two viewpoints. The first one is the understanding of the cosmos as a game or *Lee la* and the other being games as an action of pastime, recreation and a contest.

Tantra Therapy

The science of *Tantra* says that lower energy point is the *Mulaadhaar* (sex centre) and last is the upper centre *Sahasraara Svetaasvetaropanishad* (2.6); (Osho, 1979; Bjornes, 2017). *Swaadhisthaana*, *Manipura*, *Anaahata*, *Vishuddha* and *Aajna* are located between both energy points. If we practice (meditate) constantly with their *vij mantra* like *Lam*, *Vam*, *Ram*, *Yam*, *Ham*, *Om* and no sound(silence) respectively for seven energy points, we will find within a month that something from below has begun to rise up is called *kundalini*. Osho (1979) states that if the *Mulaadhar* (sex centre) can be made to project inwards and can be drawn within (which is known as sex-mudra), two moments find that the body has ceased its demand for sex. But the demand was made and the energy for it was already awakened.

In the above context, when the energy has already been awakened, we should close our eyes at that time and begin to look at the head from within, just as we see a ceiling from within a room (Osho, 1979). Second energy point is *Swaadhisthaana* which is located last bone in spinal cord; when it is activate demotions, passion, intuition and creativity can be grown up. *Manipura* is third energy point located on

navel area; when it is activated confidence, assertiveness and will power of a person can be grown up. Fourth energy point *Anaahata* is located on heart area; after its activation the attributes like love, kindness, compassion and harmonious relationships can be built up.

Vishuddha is located on throat and neck area; when it is activated the ability of self-expression and open communication can be grown up. *Aajna* is the sixth energy point located at pineal gland or third eye between two eye brows; after practice of this chakra opens up insight visualization and perceptive ability. The last and upper energy point is *Sahasraara* located at the top of the head; soft spot of a newborn baby. When it is energized by the practice of no sound through silence (empty space), connecting us with wisdom which is our higher state.

In this regard, *Svetaasvetaropanishad* (2.6) tells that kindles the fire of *kundalini* deep in meditation; bring our mind and breathe under control and drink deep of divine love and attain the united state. From the above discussion, I come to know that seven energy points of our body help to heal to be upwards or to be eternal *Self*, the source of all awareness. This technique would be very applicable with the youth groups of people and would be helpful for reduction of their problems.

Connection of Vedic Wisdom to the Modern Science

I have discussed the field problems of the youths and the response of the Vedic literatures so far. Now I will show the connections of the Vedic wisdom to address the youth problems with the modern science. Secretion of pineal glands to make people happy hormone called melatonin (Jennifer, 1997, Streeter et al., 2010) can be related to the study of the molecular science; psychotherapy can be related to cognitive science to release people from the stress and Yogic science can be related to quantum science (Capra,2014). Due to the production of Gamma-Amino Butyric Acid (GABA)

and melatonin hormone in the brain, it was found to decrease stress, anxiety and depression significantly after participating in a yoga class. “Empirical studies indicate that yoga practices can increase levels of GABA a key inhibitory neurotransmitter and may also influence melatonin secretion, both of which have been associated with reduced anxiety and improved mood states and depression scales, when compared to other physical activities (Streeter et al., 2010; Harinath et al., 2004).”

In the above connection, ancient Vedic texts describe consciousness, mind, and body as interconnected; modern neuroscience increasingly validates this by showing how meditation alters brain structure and function (American Institute of Vedic Studies+2PubMed Central+2). The Vedic teaching of praanaayama (breath-control) corresponds with scientific findings that controlled breathing influences vagal tone and brain-stem circuits mediating stress response (Capra, 2014). So, the Vedic worldview of the individual as part of a cosmic whole aligns with emerging systems science and physics notions of inter-connected, suggesting holistic templates for health. The long-term meditation increases gray-matter density in brain areas associated with attention and emotion regulation, supporting Vedic claims of inner transformation through meditation (dhyana) (ibasuray.com).

In this regard, the Vedic model of the mind comprising Manas, Buddhi, Ahamkaara, Chitta aligns well with contemporary mappings of limbic, prefrontal and default-mode networks in cognitive neuroscience (originofscience.com+1). Vedic approaches view mental suffering as rooted in imbalance of body, mind, and consciousness; modern integrative medicine increasingly adopts bio-psycho-social-spiritual models reflecting this holistic view (Vedic Wellness University+1).

The concept of Naada Brahma (the world is sound) in Vedic wisdom parallels findings that vocal vibrations and mantra chanting influence neural networks and

heart-rate variability (The Universe Unveiled+1). Modern science's concept of neuro plasticity resonates with the Vedic idea that repeated right action, reflection, and mantra (japa) reshape one's inner nature (svabhaava) and mental habits (Capra,2014). Mantra chanting has been shown to lead to measurable brainwave changes (increased alpha/theta power) and stress reduction, providing an empirical basis for Vedic sonic therapies (hinduinfopedia.org+1). Research on heart-rate variability among meditators using Vedic practices demonstrates significant improvements in autonomic regulation and emotional stability.

In the above connection, Aayurvedic principles grounded in Vedic literature advocate purification, balance of doshas, and dosha-specific therapies, and modern pharmacological network analyses show many Aayurvedic herbs modulate neurological targets. Studies show that Ayurveda in the lab once considered folkloric is now subject to rigorous trials and lab scrutiny, bridging Vedic wisdom with evidence-based medicine(The Times of India+1). The methodological challenges of translating Ayurveda's holistic tradition into reductionist biomedical trials are recognized by researchers, illustrating the need for integrative research designs (Indian Journal of Medical Ethics).

In the above connection, the Vedic framework of Aadhibhautic, Aadhidaiwic, Aadhyaatmic afflictions finds echoes in modern typologies of physical, psychological and existential distress, reinforcing its relevance for youth mental health. In youth-pedagogical contexts, integrating Vedic sound therapy, yoga and mindful reflection offers pedagogical tools supported by modern behavioral and educational science (Vedic Wellness University). The Vedic emphasis on self-study (svaadhyaya) and ethical living parallels research linking mindfulness, self-reflection and ethical behavior with better mental health outcomes (hinduinfopedia.org).The Vedic concept

of sattva, rajas, tamas (qualities of mind) maps well onto modern personality, motivational and emotional regulation research, offering culturally rooted constructs(originofscience.com). Educational models that integrate Vedic wisdom emphasize preventive and trans-formative learning, consistent with modern research on mental health promotion and resilience education (IJIP).

Ultimately, the research-based connection between Vedic wisdom and modern science reveals that ancient knowledge is not outdated but may provide rich resources for youth development, pedagogy, and holistic well-being in contemporary society practices such as yoga, meditation, mantra therapy and Ayurveda may become complementary to conventional treatments in mental health.

Chapter VII

Findings and Discussion

The primary objective of this research was to identify specific challenges and effects of Nepalese youth that face in present sociocultural context, to explore the crucial role of Vedic approaches in addressing youths' challenges and to carry out the ways of the pedagogical strategies preferred by Vedic approaches address youth's problems. To achieve these aims, a relational-centered qualitative exploratory design was employed. Data were collected through interviews, case studies, participant observation, and document analysis, enabling a comprehensive understanding of real-life experiences of youth.

Findings

Problems of Youth

This chapter presents the findings derived from the field study and supported by theoretical and textual evidence. It illustrates the nature, sources, causes, and consequences of youth problems and discusses how Vedic knowledge and therapeutic practices may help mitigate such challenges.

In response to objective 1, this study identified problems of the youths through Vedic approaches. After identifying the problems, I categorized them through Vedic approach into *Taapatraya*. *Sreemadbhagavat Mahapuran* (1) *Paatanjal Yogadarsan* (1.31), *Sankhyakarika* (1) and *Durgaa Saptasati* (12.8) deals with the sorrows which are divided into three categories like *Aadhibhautic*, *Aadhidaiwic* and *Aadhyaatmic*. *Aadhibhautic Taapa*, including physical, behavioral, and environmental disturbances. The listed youth under these issues such as addiction, crime, sexual abuse, violence, bullying, restlessness, and techno-addiction reveal a rising crisis of physical imbalance and social disharmony among the younger generation. Subtle natural and

mental problems are mentioned in *Aadhidaiwic Taapa*. Bhagavad Gita (2.11- 2.37) states about the *Aadhidaiwic Taapa*. *Aadhyaatmic Taapa* represents deep internal suffering among youth, including depression, frustration, excessive desires, ego-related conflicts, and suicidal tendencies.

Aadhibhautic Taapas as I found were weak health, smoking, crime, rape, sexual abuse, weak eyes, domestic violence, addiction (drug, techno, and alcohol), obesity, gang fight, groupism, bullying and theft. *Aadhidaiwic Taapas* were bed wetting, impairment, deafness, speech disorder, dyslexia, blindness, slow learning, lie, stress, fear, anger, tension, anxiety, defenselessness and restlessness. The *Aadhyaatmic Taapas* were humiliation, frustration, depression, proud, over desires, too many thoughts, over ambitions, unsuccessful attempt, suicide, individualistic thinking and identity.

Besides these surveyed problems, I explored the problems from the case studies. These problems were drug addiction and alcohol use under *Aadhibhautic Taapa*, stress and anxiety with impairment under *Aadhidaiwic Taapa* and depression under *Aadhyaatmic Taapa*. The most serious and repeated problem of youth was drug addiction and alcohol use under *Aadhibhautic Taapa*. So I had taken a case in this study. *Charak Samhita* ((25-28); (91; 101-106); (30-45); (48-51) cited in Gaire, 2018) states that addiction is called *Madatyaya*: excess consumption of *Madya* (addiction through alcohol). Literature like *Chikitsasthanam*, *Madhava nidhana*, *Shusruta Samhita*, *Anoaga hvadayam* and *Bhavaprakasa* also talk about it.

Naqshbandi (2012) identified that drug addiction is the fastest growing problem among youth in developed countries and in developing countries like Nepal. A study of Home Ministry Affairs of Nepal (2011) shows that out of addicted people 91,534 addicted people of nine districts, 70.39% were of youth groups of people

(between ages 15 to 25) indulged in drug addiction.

Causes, Sources, and Effects

This study identified that child ignorance, curiosity, peer pressure, love tragedy, torture of parents, over money given by parents and lack of attention of school and teachers were the major causes of drug addiction. In this regard, *Charak Samhita* (25-28) states that the causes of addiction are curiosity of thinking to be healthy, stronger rather than other, taking happiness to reduce fear, and strain. A study of University of Bath (2018) shows that people take drug due to curiosity, peer pressure, family torture, poverty, over tension and tragedy. The study of Home Ministry Affairs of Nepal (2011) identified that peer pressure; due to the catchy advertisement and curiosity were the main pulling factors for initiation of first-time drug use. From the above discussion, we come to know that the main sources of the problems found were curiosity, home environment, parents' behavior, peer's behavior, school's environment, teacher's behavior, love tragedy and catchy advertisement of mass media.

Regarding the effects of above problem, this study shows that alienation to study and extracurricular activities, worsen in health status, laziness, dirty having long hair, unman aged dresses, having tattoos in different parts of body, no participation in group work, lack of self reliant, lack of consistency in work, no bearing responsibility, always taking help of lie, making elder friends rather than their age groups, lack of socialization, no clear and proper explanation of the things required, no eye contact, theft, robbery, violence, frustration, depression and many more criminal activities in the society. *Charak Samhita* (30-45); (48-51) cited in Gaire, (2018) describes the effects of addiction of alcohol at three stages.

The first stage effects are exhilarating, pleasant pronunciation, merits of food

and drinks, invoking instrumental and vocal music, laughter and anecdotes. It does not affect intellect and memory or lead to the incapability to sense and sleep and awakening are normal (Gaire, 2018). In the second stage of intoxication, the person often remembers things and often forgets them, their voice becomes inarticulate, confused and they speak with sense and nonsense simultaneously. Their movements, posture, drinking, eating and talking are all appropriately funny. These are the signs and symptoms.

At the third stage of intoxication, the person becomes inactive like a broken tree with unconsciousness mind though alive, remains as dead person, becomes incapable of recognizing pleasing things and friends, soon deprived of all happiness for which had taken alcohol, losses the very sense distinction of rightful, happy and useful items from the wrong, miserable and harmful ones respectively, no wise person will ever like to place themselves in such a stage of intoxication. Finally, they are condemned and censured by all persons, and disliked by them and suffer from the miseries and the disease of alcoholism all the time (Gaire, 2018). In this regard, WHO (2021) tells that youth violence, poor health, gang fight, crime, youth homicide etc are increasing in the world due to the drug addiction.

Discussion

This study explored that the second severe problem of youth was *Aadhidaiwic Taapa* i.e. stress and anxiety which was explained in case no. 2. In this context, Arjuna in Bhagavad Gita narrates his sorrow, anxiety, fear and guilt situation was created since he had to kill his kith and kin around the battle field that he respected and loved. After seeing them, he became to a state of inaction.

Overwhelmed by the acute state of sadness and guilt, Arjuna drops his weapons (Gandiva) and turns to Lord Krishna, his charioteer, for help and guidance

(*Bhagavad Gita* 2.3). While he understands about the emphasis on *Karma* (action), intelligent action (*Jnana Karma*) without performance anxiety and without the greed for the fruits of the work (*Nishkama Karma*) and never to have the choice of nonperformance of duty (*Akarma*) emerges as a key point in the teaching of the *Bhagavad Gita*. By this discussion, I come to know that due to continuous therapeutic counseling psychology and guidance of Lord Krishna, Arjuna becomes free from the problem and accomplishes his duty. So, I identified that long term counseling psychology with problematic youth and parents is a major solution to the problem. Along with psychological counseling, I applied daily music therapy schedule for complete recovery of the problem for case no.2.

In the above connection, this study explored the third problem of youth *Aadhyaatmic Taapa* i.e depression as given in case study no. 3. Arjuna also suffered by depression too when he was unable to take decision to move forward in the battle field (*Bhagavad Gita*, 2.3). When he was able to get “Person-Centered Therapy” by Lord Krishna which equally gives emphasis on all logic, action, renunciation, power of self, knowledge, wisdom, trust, universality and immortality of human spirit, he could understand the reality.

In the above connection, when I observed from the lens of sociological theory (Merton, 1964 and Brake, 1980; 1985) of youths' problems and found that youth as a time of rebelliousness, consists of three forms that are attractive to the youth which are delinquency, radicalism, and bohemianism. Youth subculture establishes one of the distinct segments of society. In my understanding, the society always reads from this lance so that youth groups of people are not counted as matured and responsible citizen of the nation.

From the psychological point of view, Erickson (1968) states that the social

construction of identity is individually or collectively mediated by others through interaction and therefore involves not just cognition but recognition. The above characteristic subculture of the youth is quite often viewed from the perspective of social deviance and alienation; youth groups of people are always read as immature groups of people which are behavior of injustice in the society.

This study found that the foremost problem of youth was caused by home environment i.e. parents' pressure and torture because there was a generation gap i.e. they complained that their parent did not understand them and parents felt that their children did not respect to them. With observation from the lens of inter generational theory (Mannheim, 1972) which states that youth experiencing the same concrete historical problems may be said to be part of the same generation, while those groups within the same generation which work up the material of their common experiences in different specific ways, constitute a separate generation-units. From this discussion, I come to know that there is a confusion and misunderstanding between past generations to present generation.

In this regard, theory of Media representations youths of Giroux (1997) states about empty category that means how the youths are mistreated within the media. It explains that adults do not really understand what it is like to be a youth in this generation. Acland's (1995) media representations of youth deals with delinquent youths: negative stories in the media enhance hegemony. The role of state shows that only to control them known as 'Ideology of protection' means the idea that youths need to be continuously watched. Hebdige (1979) states about the society of old generation. He says that this generation never sees the good and hard-working teens of society who just fade into the background (Being seen by the media as boring). Cohen (1972) about the representation of youths shows that they are not allowed to

express themselves within a different way that society does not see as acceptable.

From this discussion, I came to know that the youth groups of people are not integrated into the norms of society or they are in alienation.

In the above text, Gramsci (n.d.) states that the society developed the concept of cultural social class (Middle class) which creates hegemony; hegemony dominates society. The role of media representations in society shows that the media is always against the youth representation which is still with the hegemony of the higher classes as these are more acceptable. In this regard, Greg Philo (n.d.) deals with contemporary 'Hoodie'. He argues that cinema reflects middle class anxiety about the threat of the working class that if you are not from middle class you are a thug in a hoodie.

Gerbner (n.d.) studied the effect of television which deals with the role of media representations in the society. It tells that the representation is closely linked to what we see on the television. Youth are always seen as the victims of being involved within crime throughout many media platforms by automatically giving them a bad name no matter what they are like. This is because of all these programme indoctrinating the public to place the blame onto teen automatically. From this discussion, I come to know that the incidents of negative information like youth crime only get the platform, but it doesn't given priority to publish the good works of youth. This way, the youth's representation on good job in media is lacking behind.

Vedic Approaches

Philosophical Base for Youth

In response to the second objective, I found that there is a gap between philosophical orientations of Vedic knowledge in Nepalese education system. No transformation of Vedic knowledge found through education like use of *mantra*,

yajna, satsanga, mudraa and *yoga* etc. So, youths are in problem. I have been convinced that Vedic knowledge can address it (Pandey, 1992; Siven, 2011; Halpern, 2011; Sharma, 2002; Gaire, 2018 and Koirala, 2020; Sharma, 2022). The Vedic approaches are based on *Veda, Puran* and History.

Understanding of philosophical bases through Vedic approaches finds the solution of youth problems. *Veda* is a source of knowledge which is composed by *Brahmans, Aranyakas, Upanishads* and *Sutras* (Pandey, 1992). *Brahmans* are action performing activity through *Mantras/ Samhitas* with *Yajnas*. *Aranyakas* and *Upanishads* are explanation of *Vedas* for forest dwellers and home dwellers whereas *Sutras* are referred to a thread of understanding of knowledge. *Puran* means ancient knowledge with exemplary stories. History is to update past events as a record for coming generation. All are imparting knowledge for self actualization (Pandey, 1992). In the above context, the application of *Brahmans* with *Mantras/ Samhitas*, one can build his/her attitude/ habit formation from childhood and to carry out perfection in their work or behavior for instance *Mantra/Tantra and Yantra* as problem shooter, *Yajnas* as problem shooter, Belief on the law of *karma* as problem shooter (Pandey, 1992).

The application of *Aranyakas* is to understand the value of human life, self actualization for instance- shifting from *Apara* to *Paravidya* as healing and changing lifestyle as healing. Likewise, *Upanishads (Vedanta)* are-to think, meditate, and come back with the answer by self-inquiry alone and not via any tuition: for instance- attaining super consciousness is healing; knowing is healing; activation of energy point is healing and changing the material mind to spiritual mind is healing (Koirala, 2020).

In the above context, *Sutra* helps to generate new knowledge for instance-

innovation is healing (Pandey, 1992). History (*Itihas*) helps to update past events or valuable information as a record for coming generation for instance, *Mahaabhaarat*, *Raamaayan* etc and *Purans* are antique events or testimonies for given instances to new generations *Sreemad Bhagawat Mahaapuran* and other 17 *Puraans*. Ultimately Vedic approaches give the conceptualization and management of *Taapatraya* about body, mind and spirit of everyone and can help to understand and realize the value of human life.

The week-long observation of the Vedic model school revealed significantly lower levels of behavioral and psycho-social difficulties among students, compared to those typically reported in mainstream schools. Students exhibited enhanced discipline, emotional regulation, respect for others, and engagement in learning activities. Additionally, value-based routines, such as daily yoga, mantra recitation, reflective practices, and communal service, were found to contribute to stronger interpersonal relationships and a supportive school atmosphere. These findings suggest that Vedic pedagogues operationalized within a formal school structure can produce favourable youth outcomes aligned with the aims of the Nature-Based Education System (NBES).

Discussion

The positive outcomes observed in the Vedic model school affirm the theoretical premise of NBES that spiritual-cultural pedagogy and nature-connected practices can mitigate youth problems related to *Taapatraya Aadhibhautic*, *Aadhidaivic*, and *Aadhyaatmic* dimensions of suffering. The reduced presence of anxiety, indiscipline, and identity confusion indicates that Vedic and nature-based methodologies function not only as instructional tools but as preventive and therapeutic mechanisms promoting resilience and well-being. When interpreted

through sociological and psychological theories, these observations demonstrate that youth experience fewer institutional stressors and greater protective factors when exposed to holistic, culturally relevant education. Thus, the Vedic model environment serves as empirical evidence supporting NBES as a viable reform framework for the Nepali school system.

According to objective the second objective, the data were collected through document analysis and verified by experts' opinion. In this regard, under parents' treatment, an exemplary story of queen Madaalasaa and her four sons was narrated which was about how to nurture a child through *Maarkandeya purana* as she was considered a learned and enlightened mother. She transferred her knowledge to them and they were able to be enlightened and overcome worldly miseries like *Aadhibhautic*, *Aadhidaiwic* and *Aadhyaatmic Taapa*.

Likewise, *Sreemad Bhaagawat Mahaapuraan* (5.5.1-35) deals with the teachings of Rishav Dev to his 100 sons with Bharat to understand importance of their life and self actualization which should be the goal of life from which they were able to free from *Taapatraya*. This *Mahaapuraan* (12.6.39, 40, 41, and 42) states about the application of *mantra* dealing with the release of sorrow of death according to proper chanting *mantra*. It says that *Om* (ॐ) is one of the powerful *mantras* which was given first to king Parikshit by Sukadeva Swami. After its application he became free from the fear of death by snake biting and became liberated from worldly miseries (*Aadhibhautic problems*) within seven days. In this regard, Moore Gerety, Finnian McKean (2015) and More (2006) explored that the energy of *mantra* like *Om* (ॐ) helps to reduce various problems of like anxiety, stress, and depression.

In the above connection, *Chhaandagyopanishad* (3.13.7) presents the conversation between Uddaalaka and Svetaketu. Svetaketu couldn't be enlightened

because he was proud of his knowledge after returning home from *Gurukul Aashram*. When Uddaalaka knew about his little knowledge he started to teach him that self-knowledge was the fundamental that allowed one to make sense of all learning. Four important teachings he had given to him were *Sat*, *Aatma* and *Tat tvam asi* 1. *Sat*, meaning the real, lies at the heart of all. 2. *Aatma* is like the invisible inside of a fig seed, from which the tree grows. 3. *Aatma* is like the taste of salt in water, pervasive but invisible and 4. *Tat tvam asi* "That thou art".

From the above discussion, we come to know that Svetaketu convinced and enlightened and got over the all worldly miseries i.e. *Taapatraya: Aadhibhautic, Aadhidaiwic* and *Aadhyaatmic* through above four teachings. In the case of this study as understood Svetketu by his father, this study explored the Nature Based Education System (NBES) which includes Vedic appropriate approaches to apply children as well as problematic youth. NBES is a culturally anchored, holistic youth development model that integrates Vedic pedagogies (satsang, swaadhyaya, mantra, mudraa, yoga, yajna, seva, gurukul mentoring) with nature-based experiences and modern psycho-social supports to prevent and reduce youth problems (*Taapatraya*) and promote well-being.

In the connection of my study, the major cause of youths' problem is parents' behavior and home environment. Regarding case no 1, he left home for avoiding her mother's torture i. e. he was compelled to do daily activities after his *Bratabandha*, but his elder brother and father were free from such activities, so he felt exploited by her mother. Second case was also caused by her parents. While she was born impairment, she was neglected and discriminated since her childhood and other problems were also added during her life time. Third case was also caused by parents' domestic violence as well as sexual violence.

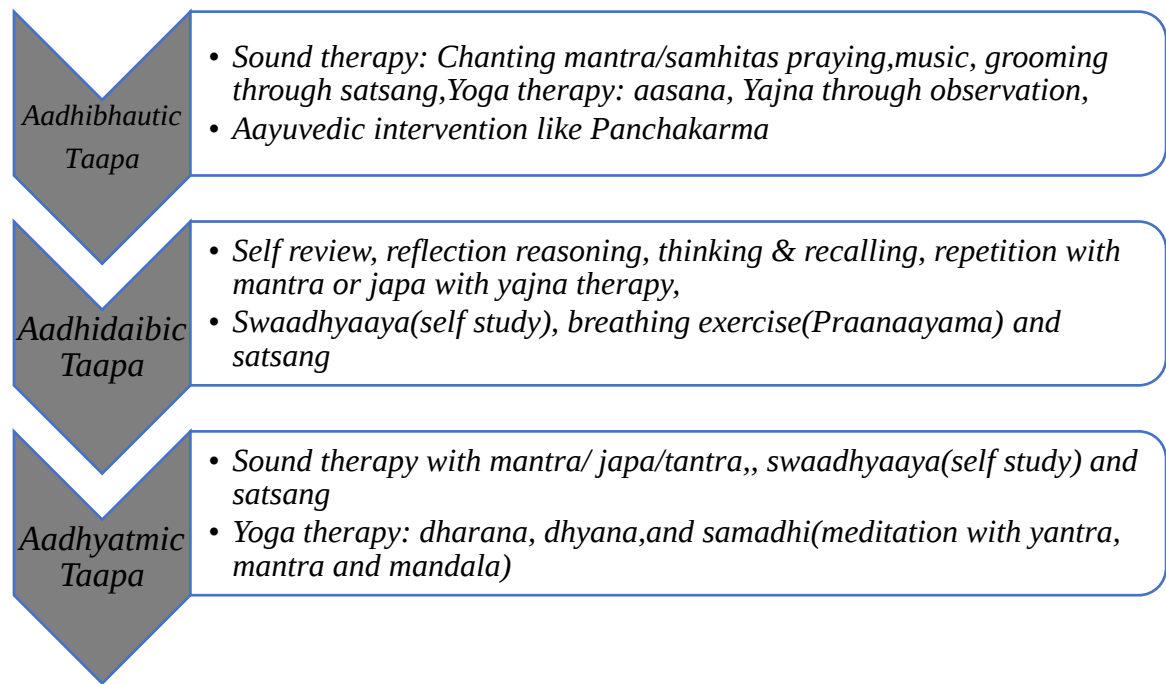
In this case, parents' education or parenting is most necessary to conduct how and why our *Sanskaaras* need to follow. Home is the first place for learning and parents are the first teachers so as (Merton, 1964), (Knapp n.d.) and (Osho, 1979) suggested how a child is nurturing at home the future depends upon over it. *Bhagavad Gita* (1-18) and *Sreemad Bhaagawat Mahaapuraan* (10.20.1-45) show those how suffering peers are treated by their peers and transformed their life. *Bhagavad Gita* (1-18) deals about Arjun who suffered by anxiety, stress, depression and full of fear to murder his family and kins because he doesn't want it to come back and bite him. At last, Arjun became convinced by the teaching of his kind friend Krishna and became free from *Taapatraya: Aadhibhautic, Aadhidaiwic and Aadhyaatmic*. Like wise, *Sreemad Bhaagawat Mahaapuraan* (10.20.1-45) explores that by the help of friend Krishna Sudama became free from all worldly miseries.

In this regard, peer to peer programme (Caputo et al, 1996) recommended that the relationship between problematic youth and peer educators lunches such activities which maintain consistency. It ensures that the relationship between suffered peers and the peer educators is consistent and ongoing which helps to minimize the problematic youth's problems. According to my study, teachers' behavior and school's environment was another cause of youth's problem. In this regard, I sought how a teacher can transform a student's life and behavior in the Vedic literature. I found many examples like *Saankhyakaarikaa* (1- 72), *Padmapuran (Uttaraakhanda, 1.80)*, *Chhaandagyopanishad* (7.1.3) and *Paatnajal Yoga Darshan*. In *Saankhyakaarikaa* (1-72) Guru or Muni Kapila transformed his disciples by conveying 72 sutras to overcome three *taapas* i.e. *Aadhibhautic, Aadhidaiwic and Aadhyaatmic* with mentioning its solutions.

Likewise, Naaradmuni transformed Ratnaakar into spiritual life who was indulged in robborry *Padmapuran* (*Uttaraakhanda*, 1.80) and Prajaapati had given to *Devataas* and *Asuras* the ways of establishing in the self from which one overcomes sorrows and sufferings (*Chhaandagyopanishad*, 7.1.3). From this discussion, we come to know that the teachers should transform as above who can be able to transform their students' life and behavior which can help to minimize their problems too. Sharma (2014) explored that the *Bhagavad Gita* works as a tool of psychotherapy and a complimentary tool of cognitive behavioral therapy (CBT). Whereas *Charaksamhita*, *Susrutsamhita*, Sharma and Sarpa, (2019) suggested two ways of treatment for problematic youth to manage physical and mental problems. For instance stress, anxiety and depression through pharmacological treatment and non-pharmacological treatment (detail given in chapter 6).

Vedic Pedagogy

In response to the third objective, I found that Vedic methods of teaching are based on practical and are psychologically sound. Teaching follows some strategies such as chanting or recitation (sound therapy) through simple to complex, activity based and skill-oriented procedures, conversation or dialogue with discussion (*Satsang*), question- answer technique, problem solving, and illustration of stories mostly are used. *Swaadhyaaya* (self-study) is considered more important. I figured out sound therapy (recitation of *mantra* or chanting), *yajna* therapy (*Homa*), *yoga* therapy (*Aasana*, *Praanaayama*, and Meditation), *panchakarma* therapy, *seva* (community service), game therapy, *satsang*, and *tantra* and music therapy as Vedic pedagogues. The following figure that I traced out of the document analysis and the experiential research shows the Vedic pedagogues to overcome the problem of youth (*Taapatraya*) for the long term.

Figure 13: *Pedagogues to Overcome Problems through Vedic Ways*

Source: Field Work Discussion with Experts

The above figure demonstrates that Vedic pedagogy provides structured and multidimensional approaches to resolve youth problems categorized as *Aadhibhautic*, *Aadhidaiwic*, and *Aadhyaatmic Taapa*. Each category represents different types of suffering—physical, psychological, and spiritual indicating that youth development requires a holistic rather than fragmented approach (Lad, 2015). For *Aadhibhautic Taapa*, the figure highlights sound therapy, mantra chanting, yoga therapy, and Tantra, Aayurveda, and Yajna therapy as pedagogical tools to cultivate emotional regulation and physical well-being. Research shows that mantra chanting reduces stress hormones and enhances attention span, demonstrating measurable therapeutic benefits (Kirtan and Rao, 2020). Yoga, including *aasana* and *praanaayama*, improves neurophysiology functioning and emotional stability among youth, supporting its pedagogical relevance (Brown and Gerbarg, 2005).

The second category, *Aadhidaiwic Taapa*, emphasizes cognitive and reflective strategies such as self-review, reasoning, recalling, and counseling, which align strongly with contemporary cognitive behavioral therapy frameworks (Beck, 2011). The use of Japa, Yajna, and breathing exercises suggests that Vedic pedagogy integrates symbolic and experiential learning, helping youths transform negative thinking patterns into constructive self-awareness. Research indicates that reflective and meditative practices improve problem-solving ability and reduce academic anxiety (King and Boyatzis, 2015).

The third section, *Aadhyaatmic Taapa*, highlights practices of Dhaarana, Dhyaana, Samaadhi, Satsang, and Swaadhyaya, which address existential concerns such as identity, purpose, and self-realization (Erickson, 1968). Meditation-based pedagogy is shown to increase mindfulness, resilience, and prosocial behavior, making it a powerful educational tool (Sharma, 2018). Satsang provides social and spiritual community, which strengthens belonging and moral clarity—factors shown to protect youth from risk behaviors (Pandey, 2019).

Overall, the figure analytically demonstrates that Vedic pedagogy promotes integrated development of body, mind, and consciousness, contrasting with modern education, which often focuses only on cognitive achievement. This model supports preventive, curative, and trans-formative mental health processes, positioning Vedic approaches as effective complementary strategies in youth education and counseling. Therefore, the figure argues for the necessity of implementing culturally rooted pedagogies within modern educational frameworks to address complex youth problems holistically.

The observational data collected from the Vedic model school of this study revealed significantly lower levels of behavioral, emotional, and academic problems

among students compared to those typically reported in mainstream educational settings(Field work). Students demonstrated strong self-discipline, emotional regulation, ethical behaviour, interpersonal cooperation, and positive attitudes toward learning. The school environment was characterized by Vedic pedagogical practices—including daily yoga, meditation, chanting, satsang, and value-based mentoring—which appeared to contribute to students’ holistic well-being. The physical and social learning atmosphere was calm, respectful, and community-oriented, with minimal evidence of anxiety, aggression, or deviant behavior(Ibid). These findings suggest that integrating Vedic philosophy and nature-based experiential learning into school structures may support youth resilience and reduce vulnerability to common psycho-social challenges.

Discussion

The findings from the Vedic school observation can be interpreted in relation to existing theoretical perspectives on youth development and contemporary literature. The lower prevalence of youth problems aligns with theories emphasizing the importance of socialization, identity formation, and cultural grounding including Structural Functionalism, Psychological Identity Theory, and Inter-generational Theory. Vedic pedagogical components such as self-regulation practices (yoga and praanaayama), spiritual engagement (mantra, satsang), and community responsibility (seva) appear to operate as protective factors that reduce the effects of *Taapatraya* (*Aadhibhautic, Aadhidaivic, and Aadhyaatmic* suffering). These results reinforce the argument that Value-Based and Nature-Based Education Systems can be effective alternatives to highly competitive, exam-driven models, which often intensify stress, anxiety, and disconnection among youth. Thus, the observation supports the claim that culturally rooted and holistic educational environments enhance students’

psychological well-being, moral development, and social integration. In this regard, Padmadatta's pedagogical design reflects a learner-centered, dialogical, and ethically grounded educational philosophy. Many of its principles resonate with contemporary educational theories, such as constructive learning, Socratic dialogue, and experiential pedagogy. When applied to modern educational contexts particularly youth education and holistic frameworks like the Nature-Based Education System (NBES) this model offers culturally rooted strategies for fostering cognitive clarity, emotional balance, and moral responsibility.

Nair (2017) the exploration of *Rigveda* (1.164. 37); Gautam, 2015), the research of Nader et al., (2001), Sharma (2002), McLemore (2006), Moore (2015) and Nayef and Muhammad Nubli (2018) have proved above statement of this study. Nader *et al.* (2001) explored the recovery of arthritis disease through the application of determined *mantra* which produces such energy during certain period. This energy helps to reduce various problems of youth like anxiety, stress, and depression too. So, recitations of mantras are applicable to youth through sound therapy to overcome their problem as well as to enhance the *Sabda Brahma*. In the case of this study, the application of some yoga mantras and music therapy work well to recovery of the given cases.

In the above context, *Rigveda* (10. 162;10.163), *Yajurveda*, (1.1) and *Atharvaveda*, *Shrauta Shastras*, *Grihya Sutras*, *Bhagavad Gita*(2.3; 18.73;4.23;4.25-30), *Kathopanishad* (1.1.13-15), *Chhadagyopanishad* (5.7.1), *Mahabharat* the research of (Visweswaragh, 2017); (Aurobindo, 1998; Gautam, 2015) and Nair (2017) explored that *yajnas* are meant to secure progeny, a place in heaven, conjugal bliss, prevent or cure sickness and diseases, ward off death, ensure health and vitality, achieve name, fame and prosperity, cleanse sinful karma, repair relationships, help the

ancestors, mark important occasions in the life of an individual such as birth, initiation, marriage are regarded as the main ascent of *Braahmana grantha* to get relief from sufferings, to preserve all human and other beings and to promote nature friendly environment in the world. In the case of this study, I didn't apply this *yajna* process, but I am convinced that it can work to get relief from the problems as above researches.

Rigveda (10. 162; 10.163) states that *yajnas* bring gods and humans together to achieve their common goals and participate in God's eternal duties as active participants in the sacrifice of creation. In this regard, *Bhagavad Gita* (2.3; 18.73; 4.23; 4.25-30) explores that *yajnas* are used for material and spiritual purposes as well as for constructive and destructive purposes. Nair (2017) states that the positive energies created and released from morning *Agnihotra* remains active in the atmosphere through out the day in the house, office, and farm or wherever it has been performed and evening *Agnihotra* purifies the atmosphere of pollutants and neutralizes harmful radiation.

In the above connection, *Bhagavad Gita* (2.3; 18.73; 4.23; 4.25-30) states that the spirit of *yajna* is love, sacrifice and service. It is a gift from the creator and a way to honour the creator; it is a symbol of life and all the processes of life. It is a symbol of creation and a method to honour creation. It is the esoteric science of life. The true meaning, value and spirit of *yajna* are the unity of God and humanity. This is what our life is all about - unity with the divine. From the above discussion, we come to find out that *yajnas* are regarded as the main ascent of *Braahmana grantha* to get relief from sufferings, to preserve all human and other beings and to promote nature friendly environment in the world. Ultimately, it is the most useful pedagogy to make

free from all types of problems or miseries like *Aadhibhautic*, *Aadhidaiwic* and *Aadhyaatmic Taapa* and to get the happiness, prosperity and peace in youth's life.

In the above connection, *Paatanjal Yoga Darshan* and the research of Timsina,(2023),Sharma(2022), Koirala,(2021),Gaire (2018), Helmes and Ward, (2017), Koszycki et al., (2016), Zemestani and Ottaviani, 2016), Moore (2015), (Asmaee Majid et al., 2012), Khalsa,Hickey-Schultz, Cohen, Steiner and Cope, 2012), Siven (2011), Halpern (2011), (Becker and Curry, 2007and (Sharma, Yadava, and Hooda, 2005) have been proved that 85% of yoga practitioners experienced physical, emotional, social, spiritual, overcoming addiction and psychological benefits from yoga practice. So, they felt that the yoga practice added a 'sense of meaning to life'. These benefits are derived from regular practices of yoga practice by specific process: *Aasana*, *Praanaayama* and *Meditation*. Above researches state that *Aasana* and *Praanaayama* improve the control of the mind and body and meditation practice provides more flexibility, strength, and confidence in physical ability. From the above discussion, I came to know and convinced that the yoga therapy would be one of the applied pedagogic ways to mitigate youth's problems too.

In the above context, Charaka Samhita of Charaka (2002), Verma (2017) and Patil (2019) explored that *Pachakarma* therapy made human body healthy. 'Prevention is better than cure'; this quotation becomes meaningful when *Panchakarma therapy* is applied in our life. It ensures that it is a health promotive, preventive, and curative therapy (Verma, 2017). From the above discussion, I realize that after the application of *Panchakarma* therapy everyone gets very energetic, healthy and strong body which helps to create healthy mind and spirit too who would perform very innovative works in human life especially to youth groups of people.

In this regard, this study identified that Vedic games like, *Chaturanga* (chess), *Moksha Patam* or *Parama Padam* or *Mokshapat* (snakes and ladders), *Kridaa-patram* (playing cards), polo, archery, kabaddi, the martial arts of judo and karate (*Raamaayana* and *Mahaabhaarata*) had originated in Indian sub-continent and these games were transmitted to other countries of the world, where they were further developed. These games along with other modern popular games like football, cricket, etc. need to mingle in pedagogic way to ensure problem free life of youth.

In the above connection, *Rigaveda* (1.164.39), *Yajurveda* (18.29), *Atharvaveda* (4.30.3) (Gautam,2015), *Shatpath Brahmin Granth* (3.7.6.10), Bhagavad Gita (2.16), *Yoga Vashistha* (2.16), *Sankaraacharyastotram* and Singh and Jain (n.d.) state that *Satsang* is the composition of highest satisfaction, the highest wealth, the highest knowledge and the highest happiness. In this regard, Singh and Jain (n.d.) state that it is an indigenous practice prevalent in a society through conversation or dialogue, praying, doing Kirtan etc. together with groups of people. They explored that it made people free from anxiety, stress and depression; it boosted up their positive mental health and happiness, promoted personalities by empowering through several methods like discussion on relevant topics, folk songs of *yoga*, chanting mantras etc.

From the above discussion, we come to know that *Satsanga* is one of the innovative pedagogies for youth groups of people too which can remove their anxiety, stress and depression and can boost up their positive mental health and happiness, promoted personalities. In the above context, according to the principle of *Tantra*, *Svetaasvetaropanishad* (2.6); (Osho, 1979; Bjornes, 2017) state that *Mulaadhaar*, *Swaadhisthana*, *Manipura*, *Anaahata*, *Vishuddha*, *Aaajna* and *Sahasraasra* are energy points of our body. These seven energy points are called *kundalini*. These are

energized using *vij mantra* like *Lam, Vam, Ram, Yam, Ham, Om* and no sound (silence) respectively (Ibid).

Svetaasvetaropanishad (2.6) tells that kindles the fire of *kundalini* deep in meditation; bring our mind and breathe under control and drink deep of divine love; we will attain the unified state. From the above discussion, I came to know that the seven energy points of our body help to heal to be upwards or to be eternal *Self*, the source of all awareness; this brings blissful, calm and enlightening state which would be helpful to mitigate youth's problems.

Saamaveda, Gandarvaveda, Sarkar and Biswas (2015), Goyal et al., (2017) and Graham (2018) have explored that music does have healing effects which stimulates the brain, ease tension, remove fatigue and relieve symptoms of anxiety, insomnia and depression or lessen the side effects of cancer treatments. Sarkar and Biswas (2015) also explored that a group of exponents in Indian ragas join experts in medical field to help evolving a scientific system of raga therapy for the most common illness of the modern times as stress and stress-related disorders and cancer. The ancient music therapy which is called 'Kirtan', is Vedic spiritual-musical practice, a type of group devotional chant, as a form of spiritual and musical expression which helps to reduce depression to cancer patient. Goyal et al., (2017) state that evidence is beginning to emerge that music therapy can improve the mental health of people with depression. It is partly effective because active music-making within the therapeutic frame offers the patient opportunities for new aesthetic, physical and relational experiences.

In the above connection, Graham (2018) suggests that mindfulness-based stress reduction (MBSR) training on a music therapy has proven successful for reducing anxiety and depression and enhancing coping skills. From the above

discussion, I come to know that listening to music helps to control negative aspects of our personalities like worry, stress, bias, anxiety, depression, addiction and anger. Hence, the problems of youth like stress, anxiety, depression and addiction can be addressed through music therapy.

Chapter VIII

Conclusions and Implications

Summary of the Study

The aim of this study were to identify the contemporary problems faced by youth and to explore possible solutions through Vedic philosophical approaches. The findings reveal that youth today encounter complex psychological, social, moral, economic, and spiritual challenges. These issues are influenced by rapidly changing socioeconomic conditions, technology-driven lifestyles, weakened family structures, and shifting value systems. The study analyzed the problems from sociological, psychological, generational, and karmic theoretical perspectives, integrating Vedic frameworks for holistic understanding. Three major objectives guided this research, including the identification of youth problems, examination of their theoretical interpretations, analysis of youth conditions from Vedic viewpoints, and formulation of Vedic-based solutions.

To achieve these aims, a relational-centered qualitative exploratory design was employed. Data were collected through interviews, case studies, participant observation, and document analysis, enabling a comprehensive understanding of real-life experiences of youth. The overall findings suggest that Vedic knowledge provides a practical, ethical, and spiritual foundation for addressing youth challenges in a modern context. Therefore, the Vedic approach is not merely philosophical but a trans-formative framework for moral upliftment, behavior modification, and personal growth among youth.

Conclusive Understanding

Findings reveal that current youth face a wide range of challenges, including unemployment, identity crisis, substance abuse, academic stress, and social

disintegration. Technology addiction, particularly to social media and digital platforms, has drastically affected mental well-being and productivity. Many youths struggle with moral confusion, lack of purpose, and declining spiritual orientation due to materialistic influences. Family conflicts and weak parent–child communication further intensify emotional instability. Increasing competition and academic pressure result in anxiety, depression, and suicidal tendencies in youth populations. Lack of access to quality guidance and mentorship contributes to poor decision-making and directionless lifestyles. Thus, contemporary youth problems are multidimensional and require deeper theoretical and ethical intervention beyond surface-level solutions.

The study concludes that the problems of youth emerge from multiple ecological sources including home environment, parental behavior, school climate, societal structure, and teacher and peer interactions. Key causal factors include parental pressure, generation gap, socioeconomic hardship, illiteracy, and peer influence, exposure to global media, unemployment, ego conflicts, and superstitious beliefs. Youth face a range of psychological, behavioral, and social challenges such as bullying, anger, stress, anxiety, fear, discrimination, depression, drug abuse, techno-addiction, suicidal tendencies, sexual and gender-based violence, crime, identity confusion, and poor mental and physical health. The most frequently reported issues were bullying, stress and anxiety, addiction, unemployment, poverty and depression.

The second conclusion came out of the experiences of the youths. Their experiences tell that girls face additional barriers due to patriarchal norms. Rural youths struggle with labor burden and poverty, while urban youths with addiction and obesity. Youth from economically higher strata and those engaged in business occupations displayed more behavioral challenges, while children of teachers were least affected and performed better academically. Private school students appeared to

experience more pressure-driven problems. Additionally, youth issues intensify during long examination gaps, festival periods, and extended vacations due to lack of constructive engagement.

The third conclusion of the aforesaid finding is that Vedic pedagogical approaches offer holistic, culturally relevant, and scientifically aligned solutions for resolving youth challenges. Practices such as *Satsanga* (positive company), *Swadhyaya* (self-reflection), *Dhyaana* and mantra, music, meditation, *Praanaayama* and *Mudraa* therapy, *Seva* (community service), and Gurukul-style mentoring enhance resilience, discipline, self-awareness, emotional regulation, ethical conduct, and community belonging. Yogic lifestyle practices, including balanced routine and mindful living, and Dharma-centered education support value formation and emotional maturity beyond academic results. These strategies provide a framework for integrating Vedic psycho-education into school counseling, mental health interventions, and community-based youth development programs.

The study has revealed that Nepalese youth primarily respond to family, school, and social situations through emotional reasoning. In contrast, parents and teachers often adopt rational and expectation-driven perspectives. This mismatch between emotional and rational domains generates tension and contributes to *Taapatraya*-related problems (physical, environmental, and spiritual suffering). Guided by these findings, the study concludes that nature-aligned and Vedic pedagogical strategies as effective frameworks for addressing youth challenges within the Nepalese educational system.

Vedic literatures by and large used *tantra*, *mantra* and *yantra* approaches to address *Taapatraya* problems. But the youths lacked this orientation because of our prevailing approach to teaching. Based on the Vedic approaches of *Taapatraya*: three

case studies were prepared. This study found two remedies for recovery of youth problem based on the Vedic approaches: 1. Short term treatment and 2. Long term treatment. This helped me conclude that parents' treatment, peers' treatment, teachers' treatment, psychotherapy (psycho counselor's treatment) and medical treatment are suggested for short term remedy and sound therapy (recitation of mantra, music and *satsanga*), yajna therapy (*homa*), yoga therapy (*asana*, *pranayama*, and meditation), *mudra* therapy, *panchakarma* therapy, game therapy, *tantra* therapy are suggested to implement in pedagogic ways for long term remedy. So, I concluded the following Vedic ways for mitigating youth problems. I have drawn these measures in the following ways.

Figure 14: Mitigating Youth Problem through Vedic Approach



The above figure illustrates the conceptual relationship between *Taapatraya*, the three fundamental forms of human suffering described in Vedic philosophy, and their corresponding therapeutic interventions. *Taapatraya* consists of three categories of distress: *Aadhibhautic*, *Aadhidaiwic*, and *Aadhyaatmic*. These represent, respectively, sufferings originating from external physical and natural forces,

supernatural or cosmic influences, and internal psychological or spiritual disturbances.

This concludes that the right side of the diagram presents solution components, indicating Vedic therapeutic approaches aligned with each category of suffering. Sound therapy is an intervention for *Aadhibhautic* distress, emphasizing the healing attributes of sacred vibrations and mantras. *Yajna therapy* is linked to *Aadhidaiwic* suffering, implying ritual fire offerings as a means to harmonize cosmic forces and environmental balance. Yoga therapy corresponds to *Aadhyaatmic* suffering, highlighting practices such as meditation, breath regulation, and the development of self-awareness for inner healing and mental well-being.

Overall, the figure symbolically demonstrates a holistic Vedic framework where traditional philosophical classifications of suffering are systematically aligned with specific spiritual and therapeutic practices, offering a comprehensive approach to human well-being.

The study has revealed the interconnection among youth's problems, theoretical perspectives, and associated social outcomes. It organizes diverse sociological, psychological, and philosophical theories to explain the multidimensional nature of youth issues and their implications for social development. From the standpoint of structural functionalism, weak or dysfunctional social institutions generate anomie, resulting in confusion and lack of normative guidance among youth. Conflict theory interprets inequality and power imbalance as catalysts for youth protest, activism, and eventual structural transformation.

In the above connection, subcultural theory suggests that social marginalization drives young people to construct alternative identities, leading to acts of cultural resistance. Inter-generational theory explains youth rebellion as a

consequence of value conflict between generations, culminating in renegotiation and adaptation of social norms. Psychological theory emphasizes internal processes, demonstrating how identity crisis can develop into mental health problems that shape long-term personality formation. Labeling theory highlights how stigmatizing societal reactions can produce deviant self-identity and social exclusion. In the context of postmodern theory, digital fragmentation disrupts coherent identity development, fostering social isolation but also diverse identity possibilities. *Karmic* theory and *Pramaanyavaada* frame youth suffering as an outcome of ethical imbalance, suggesting moral reconstruction and self-realization as pathways to transformation.

Overall, the figure symbolically demonstrates a holistic Vedic framework where traditional philosophical classifications of suffering are systematically aligned with specific spiritual and therapeutic practices, offering a comprehensive approach to human well-being.

This study has investigated the potential pedagogic strategies and implementation of a Nature-Based Education System (NBES) as a culturally grounded and holistic model for contemporary youth development. NBES synthesizes Vedic pedagogical traditions including *satsanga*, *swaadhyaya*, *mantra*, *mudraa*, *yajna*, *yoga*, *seva*, and *gurukul-inspired mentor-ship* with nature-oriented experiential learning and modern psycho-social support mechanisms. The central aim of the model is to address and mitigate youth challenges conceptualized within the Vedic framework of *Taapatraya* (*Aadhibhautic*, *Aadhidaiwic*, and *Aadhyaatmic* forms of suffering), while promoting multidimensional well-being, resilience and positive behavioral transformation.

Accordingly, NBES positions education not merely as an academic process, but as an integrated path to therapeutic healing, moral and identity formation,

character development, and value-based living. The NBES model is structured around eight foundational components:

- (a) Philosophical foundations, integrating Vedic principles such as *Dharma* and *Swaadhyaaya* with nature-based education philosophy;
- (b) Therapeutic practices, comprising *yogic aasana*, *praanaayama*, *meditation*, *mudraa*, *mantra* and *music therapy* as tools for emotional and psychological regulation;
- (c) Pedagogy and mentor-ship, grounded in Gurukul-style mentoring, satsanga communities, reflective dialogue, and a value-centred curriculum;
- (d) Experiential nature activities, such as forest and river learning, ecological stewardship, outdoor learning engagements, and traditional and modern games;
- (e) Community engagement and seva, emphasizing social responsibility and collective well-being through community service initiatives;
- (f) Support systems, incorporating school counseling, peer mentoring, parental involvement, and referral pathways for specialized care;
- (g) Assessment, monitoring and evaluation, employing baseline mapping, process indicators, and mixed-method outcome assessment and
- (h) Policy and institutional integration, involving curriculum development, teacher training, contextual scheduling and resource allocation.

Within this pedagogical paradigm, educators are conceptualized as exemplary role models responsible for cultivating self-esteem, self-discipline, moral virtue, healthy lifestyle habits, self-confidence, self-restraint and self-respect among learners through embodied practice and lived demonstration. From this perspective, NBES aspires to transform educational settings.

Implications

Today's youth face multiple challenges such as stress, anxiety, academic pressure, behavioral issues, identity confusion, and social isolation. The Nature-Based Education System (NBES) provides schools with a practical and holistic way to respond to these problems by nurturing the body, mind, and values of students within a supportive and nature-connected environment.

Creating Calm Minds to Reduce Stress and Anxiety

Schools can begin each day with simple yoga postures, musical rhythms, breathing exercises, or short meditation sessions. These practices help students release tension, regulate emotions, motivate and prepare mentally for learning. Conducting classes occasionally in open spaces or school gardens further reduces stress and creates a sense of calm, helping students cope better with academic pressure and examination-related anxiety.

Building Values to Improve Behavior and Discipline

NBES encourages schools to focus on values such as respect, self-discipline, compassion, and responsibility. Through storytelling, group discussions, role play and reflection on ethical situations, students learn to understand the consequences of their actions. This approach helps reduce aggression, indiscipline, dishonesty, and other behavioral problems by guiding students toward moral awareness rather than punishment.

Supporting Emotional Balance through Sound and Ritual

Simple sound-based practices such as mantra chanting, soft instrumental music, or singing bowl sessions can be integrated into the school routine. These practices create a peaceful atmosphere and help students manage emotions like anger, sadness, and frustration. Group rituals inspired by Yajña, adapted for educational

settings, promote emotional stability, collective harmony, and a sense of belonging.

Helping Youth Discover Identity and Purpose

Experiential learning activities such as nature walks, creative projects, and community service allow students to connect learning with real life. These experiences help youth understand themselves better, build confidence, and develop a sense of purpose. As a result, problems related to identity confusion, lack of motivation, and feelings of meaninglessness are gradually reduced.

Reducing Loneliness through Community-Based Learning

NBES promotes learning as a shared experience rather than an isolated task. Group activities, cultural programs, and collective practices such as 'Kirtan' or nature camps strengthen peer relationships. When students feel connected to their peers and teachers, issues such as loneliness, peer alienation, and social withdrawal are significantly minimized.

Rebuilding Confidence through Holistic Assessment

Instead of evaluating students only through examinations, NBES encourages schools to recognize emotional growth, effort, creativity, and ethical behavior. This inclusive assessment approach reduces fear of failure and low self-esteem, helping students who may struggle academically remain engaged and motivated.

Balancing Digital Life through Nature Engagement

Regular outdoor activities such as observation of yajna, gardening, involving with farmers, Eco-clubs, and hands-on environmental projects provide healthy alternatives to excessive screen use. These activities help address digital addiction, sedentary habits, and lifestyle-related health issues while improving concentration and physical well-being.

Strengthening Teacher Student Relationships

In NBES, teachers serve not only as instructors but also as mentors. When teachers listen, guide, and support students emotionally, youth feel understood and valued. This nurturing relationship helps address emotional neglect, confusion, and lack of guidance often experienced by adolescents.

Preventing Addictive Behaviors through Yogic Living

By introducing principles of yogic discipline such as meditation, self-control, and awareness, schools help students develop inner strength. Regular yoga practice and reflective discussions enable youth to manage impulses, thereby reducing vulnerability to substance abuse and other risky behaviors.

Giving Meaning Through Eco-Spiritual Awareness

NBES helps students develop respect for nature and an understanding of Eco-friendly life as interconnected. This perspective provides emotional grounding and purpose, helping youth cope with existential anxiety, frustration, and feelings of emptiness. When students feel connected to something larger than themselves, emotional resilience naturally increases.

In this regard, the observational analysis of the Vedic model school provides compelling evidence that integrating Vedic pedagogies with the mainstream curriculum has substantial potential to improve youth development outcomes within the Nepali school system. The holistic approach adopted in the school demonstrates that youth problems such as stress, anxiety, behavioral deviance, and identity instability can be significantly reduced through structured value-based mentorship, spiritual practices, and nature-centered learning experiences. Padmadatta's pedagogical design reflects a learner-centered, dialogical, and ethically grounded educational philosophy. Many of its principles resonate with contemporary

educational theories, such as constructivist learning, Socratic dialogue, and experiential pedagogy. When applied to modern educational contexts particularly youth education and holistic frameworks like the Nature-Based Education System (NBES), this model offers culturally rooted strategies for fostering cognitive clarity, emotional balance, and moral responsibility.

These findings endorse the Nature-Based Education System (NBES) as a promising educational model capable of fostering healthier, emotionally balanced, locally friendly and morally responsible young citizens. Therefore, it is recommended that policy makers, educators, and academic institutions consider experimenting with and institutionalizing NBES principles within the national curriculum framework to promote sustainable youth well-being and educational transformation.

Figure 15: Pedagogical Implication

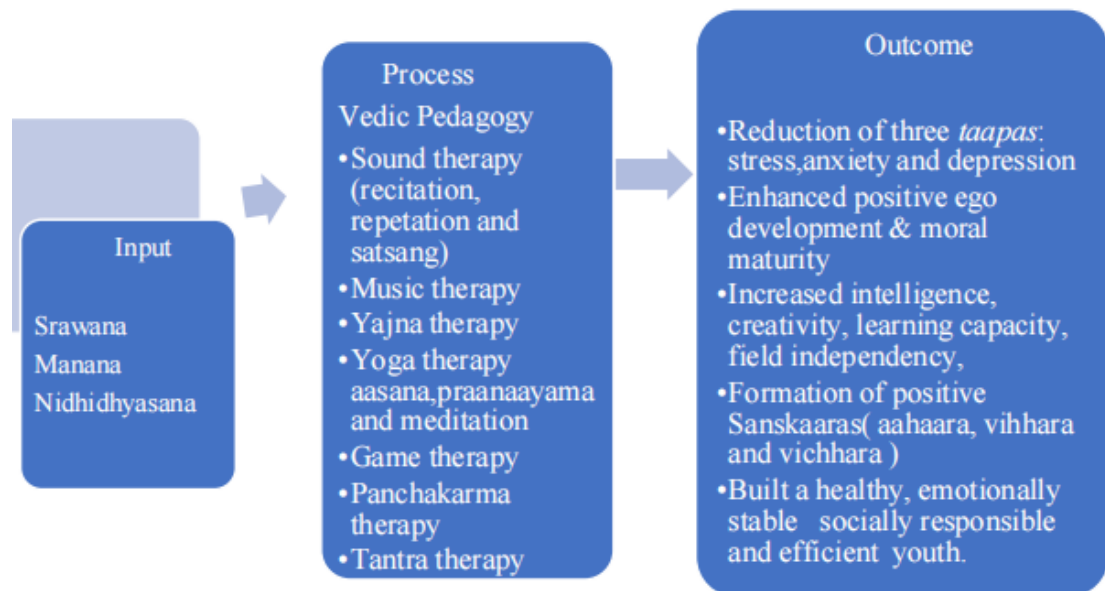


Figure 15 illustrates that the NBES model consists of three core components: Input, Vedic Pedagogy, and Output. The pedagogical process begins with *Srawana*, which refers to listening and recitation through sound therapy as a means of receiving knowledge. Following this, understanding is deepened through *Satsang*, a structured environment for explanation, interpretation, and discussion. Through this dialogical

method, learners gain clarity and recognition of the subject matter, which leads to the next stage known as *Manana*, a process of reflection and critical thinking. When learners begin integrating acquired knowledge into real-life practice, it becomes *Nididhyaasana*, representing the stage of internalization and application.

Instructional strategies within this model are selected based on the nature of the subject and learner needs. As these pedagogical stages are successfully completed, positive developmental outcomes emerge. These outcomes include a reduction in the three *Taapas* stress, anxiety, and depression enhanced positive ego development and moral maturity, increased intelligence, creativity, learning capacity, field independence, and the formation of positive *Samskaras* (*Aahaara*, *Vihaara*, and *Vichaara*). Consequently, the process supports the development of healthy, emotionally stable, and socially responsible youth. This Vedic pedagogical sequence of *Śrawaṇa*, *Manana*, and *Nididhyaasana* may be implemented as project-based learning where in students listen, learn, engage in discourse, challenge ideas, and ultimately apply their learning in real contexts.

The findings of this study provide several pedagogical and institutional implications, spanning curriculum, educational structure, teacher preparation, and youth development. These implications are presented in categorized form below:

Contextualizing Curriculum

Teachers may revisit the existing curriculum to bridge modern education with Vedic knowledge systems. This integration requires teacher reorientation in Vedic approaches and professional development opportunities enabling them to blend Vedic pedagogy with contemporary instructional practices.

Creating learning hub

Vedic pedagogy cultivates human creativity and supports physical, mental, and spiritual growth. It transforms individuals by promoting self-discipline, moral values, and creative productivity. Present educational systems lack meaningful connection to real-life relevance and societal needs. This study implies that education consists of three essential components represented metaphorically as the angles of a triangle: (a) spiritual self-development education, (b) skill-oriented vocational/professional education, and (c) knowledge-based informational learning. With its cultural diversity and rich natural and intellectual heritage, teachers have the potential to make their classess as hub to the outsiders by applying Vedic pedagogy and address students' problems.

Preserving and Promoting Culture and Literature

Vedic pedagogy supports the preservation and dissemination of indigenous culture and literature rooted in the Vedas. The Vedic tradition encourages collective learning, shared reflection, and collaborative action. Teachers can teach through storytelling, historical narratives, yajna practices, and discussions from epics such as *Mahaabhaarata*, *Raamaayaṇa*, and *Shreemadbhaagavatam*, students learn moral values and leadership skills while internalizing cultural heritage. These role models help students develop dignity, cultural ownership, and national identity.

Promoting Ethical Career Through Vedic Knowledge

This study identifies multiple career possibilities grounded in Vedic knowledge systems, including *Upaveda* (Dhanurveda, Gandharvaveda, and Aayurveda), *Vedaanga* (Vyaakaraṇa, Jyotiṣa, Nirukta, Shikṣhaa, Chandas, Kalpa), *Smriti*, and classical darshanas such as Yoga, Nyaya, Vaisheshika, Saankhya, and Vedaanta. Careers may emerge in fields such as physiotherapy through *aasana*,

psycho-counseling through Yoga philosophy, *praanaayama* specialists, and meditation trainers based on mantra-yantra-tantra sciences. Disciplines like Jyotiṣa and Yajña also provide research-based professional potential. Teachers can use the aforesaid wisdom to nurture Vedic ethics to their students through yoga and *satsanga*.

Linking Education with Employment

Vedic pedagogy includes 64 skill-based vocational disciplines that can generate employment such as Aayurveda, Yoga, Yajna, Jyotiṣa, and related teaching professions thus contributing to national economic growth. Students can be encouraged to pick up any of the skills, learn with the local experts and be able to earn so that they will not feel problem caused by unemployment.

Maintaining Family Relationships in school

Vedic pedagogy is grounded in familial and compassionate learning environments where teacher–student relationships resemble parental care. Such environments reduce stress, enhance self-esteem, minimize substance abuse, and improve interpersonal relationships. Therapies such as sound, homa/yajna, yoga, music, and tantra elevate consciousness, contributing to holistic behavior development.

Promoting Innovation and Development

The model emphasizes collaborative goal setting, reduction of teacher isolation, distributed leadership, and collective school culture. Improved communication among stakeholders' teachers, parents, students, administrators, and community members creates a supportive educational climate where leadership is shared and continuously developed. This reduces youth problem in many ways.

Teacher's Efforts in Classroom

The model is student and teacher friendly too. A teacher becomes a facilitator who connects students with the living world, fostering not only academic learning but also responsibility, empathy and sustainability. They start small but consistent performance, for instance, student's birthday plant activity; gradually it can expand into routine teaching. Along with birthday ceremony what types of Sanskaras we celebrate at home; they can add in the routine. The teacher can use the school environment as a learning space according to different theme for instance, science: ecosystem and plants, weather through observation of local surroundings. For language, students can share and write reflections on cultural and social activities.

Areas for Further Research

This study reveals several unexplored areas requiring future scholarly investigation. Some of them are:

- a) Longitudinal quantitative studies to measure long-term outcomes of yoga therapy, mantra, and Satsang interventions on youth mental health indicators
- b) Controlled experimental studies like Randomized Controlled Trials (RCTs) comparing NBES schools with conventional schools on wellbeing and academic outcomes
- c) Neuroimaging research to document GABA, melatonin, and cortisol changes from Vedic practices in adolescents
- d) Cross-cultural comparative studies applying Taapatraya framework to youth populations outside Nepal
- e) Development and standardization of ethical Vedic therapeutic protocols for clinical and educational settings
- f) Studies exploring digital Vedic pedagogy platforms for urban, digitally active Gen-

Z youth.

- g) Investigation of gender-specific applications of Vedic healing practices (e.g.,
Gayatri Mantra for female youth empowerment)

Reflection

When schools adopt the Nature-Based Education System, they move beyond academic instruction to nurture emotionally balanced, socially responsible, and value-oriented individuals. NBES addresses problems of youth not by treating symptoms alone, but by creating an environment that supports holistic growth. As such, it offers schools in Nepal a culturally rooted and sustainable approach to fostering youth well-being and social harmony with diversities.

References

- AASSREC. (1988). *Youth in Asia: Viewpoints for the future*. New Statesman Publishing Company.
- Adhikari, H. (2013). The Bhagavad Gita: A mirror of positive psychology. *Indian Journal of Positive Psychology*, 4(1), 182–184.
- Adhikary, N. K. (2013). *Paatanjal Yogadarshan* (in Nepali). Vidhyarthi Prakashan.
- Adhikary, N. M. (2003). *Hinduism*. <http://www.studentvoice.com/app/wiki/>
- Amnesty International (2004). *Amnesty International Report Nepal-2004*.
<https://www.refworld.org/reference/annualreport/amnesty/2004/en/31847>
- Ashford, L., Clifton, D., & Kaneda, T. (2006). *The world's youth*. Population Reference Bureau.
- Atal, Y. (1997). *Perspectives on educating the poor*. Abhinav Publications.
- Atal, Y. (2002). *The poverty question: Search for solutions*. Rawat Publications.
- Atal, Y. (1980). *Youth related indicators*. UNESCO Regional Office.
- Aurobindo, S. (1998). *The secret of the Veda* (Vol. 15). Sri Aurobindo Ashram Trust.
- Bahadur, S. R. R. K. (Sam. 2024). *Śabda-Kalpadrumam*. Chaukhamba Sanskrit Series Office.
- Bhagavad Gītā*. (Trans. various).
- Bhavanani, A. B. (2007). *Yoga therapy notes*. Dhivyananda Creations.
- Bhavanani, A. B. (2013). *Yoga Chikitsa: Application of Yoga*. Yoga Bharati.
- Biswas, N. B. (2007). Knowledge and pedagogy: An essential proposition in response to teacher preparation. *US-China Education Review*, 4(7), 1-16.
- Bjonnes, G.H. (2017). The beneficial aspect of FX volatility for market liquidity. SHIM, ILHYOCK; Koosakul, Jakree. In: BIS Working Papers, *RePEc:bis:biswaps:629*

- Blue-Banning, M., & Beegle, G. (2004). Dimensions of family and professional partnerships: Constructive guidelines for collaboration. *Exceptional Children*, 70(2), 167–184.
- Bourai, H. H. A. (1993). *Indian theory of education*. B. R. Publishing Corporation.
- Brake, M. (1980). *The sociology of youth culture and youth subcultures*. Oxford University Press.
- Brake, M. (1985). *Comparative youth culture*. Oxford University Press.
- Brandt, L. (2015). *The inclusiveness of society for children with disability in Nepal* ([Master's Thesis]., Maastricht University]
<https://api.semanticscholar.org/CorpusID:209505327>
- Brewer, D. A. (2005). *The afterlife of character*. University of Pennsylvania Press.
- Britannica. (2025). *2025 Nepalese Gen-Z protests*. Retrieved from
<https://www.britannica.com/event/2025-Nepalese-Gen-Z-Protests>
- Brown, R. P., & Gerbarg, P. L. (2005). Sudarshan Kriya Yogic breathing in the treatment of stress, anxiety, and depression. Part II--clinical applications and guidelines. *Journal of Alternative and Complementary Medicine*, 11(4), 711–717.
- Blue-Banning, M., Summers, J. A., Frankland, H. C., Nelson, L. L., & Beegle, G. (2004). Dimensions of family and professional partnerships: Constructive guidelines for collaboration. *Exceptional Children*, 70(2), 167–184.
- Burns, R. B. (2000). *Introduction to research methods*. Sage.
- Capra, F. (2014). *Bhautikika Satapath*. ((Hindi Trans.).
- Caputo, T., Weiler, R., & Green, L. (1996). *Peer helper initiatives for out-of-the-mainstream youth*. Health Canada.
- CBS. (2021). *Statistics of Nepal*. Central Bureau of Statistics.

- Chakravarty, S., Lundberg, M., Nikolov, P., & Zenker, J. (2020). Vocational training programs and youth labor market outcomes: Evidence from Nepal. *Journal of Development Economics*, 145, 102467.
- Charaka Samhita. (2002). *Charaka Samhita* (Sutra Sthana, Ch. 15, v. 22). Chaukhambha Surabharati Prakashana.
- Choudhari, G. (2014). Management of value based education and spirituality: A practical application by Mahamana Malaviyaji in BHU. *International Journal of English Language, Literature and Humanities (IJELLH)*, 1(V), 189-200.
- Clandinin, D. J. (2006). Narrative inquiry: A methodology for studying lived experience. *Research Studies in Music Education*, 27(1), 44–54.
- Clandinin, D. J., & Connelly, F. M. (2000). *Narrative inquiry: Experience and story in qualitative research*. Jossey-Bass.
- Collective Evaluation (2017). Retrieved from. https://ocoy.org/original-yoga/omyoga/?gclid=EAIaIQobChMI9MaQtLiA1gIVko2PCh3tiwn5EAAYA SAAEgK1nPD_BwE urce: Courses for citizens of the age of enlightenment. 27 August 1970 Humbolt State College, U.S.
- Connelly, F. M., & Clandinin, D. J. (1990). Stories of experience and narrative inquiry. *Educational Researcher*, 19(5), 2–14.
- Creswell, J. W. (2011). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage.
- Creswell, J. W. (2012). *Educational research* (4th ed.). Pearson.
- Creswell, J. W., & Miller, D. L. (2000). Determining validity in qualitative inquiry. *Theory into Practice*, 39(3), 124–131.
- Crowley, M. J., Wu, J., Hommer, R. E., South, M., Molfese, P. J., Fearon, R. M., & Mayes, L. C. (2013). A developmental study of the feedback-related negativity

- from 10–17 years: Age and sex effects for reward versus non-reward. *Developmental Neuropsychology*, 38(8), 595–612.
- Dasa, S. (2011). *A Vedic solution to terrorism*. <https://www.jiva.org/a-vedic-solution-to-terrorism/>
- Darabinia et al. (2017). The effects of different reciting styles of Quran on emotions among university students. *International Journal of Academic Research in Business and Social Sciences*, 8(6), 37-59.
- Denzin, N. K., & Lincoln, Y. S. (2011). *The SAGE handbook of qualitative research*. Sage.
- Deutsch, E. (1969). *Advaita Vedanta: A philosophical reconstruction*. University of Hawaii Press.
- DevPulse. (2025, November 7). *Empowering Nepal's youth: Overcoming challenges and building a productive future*. Retrieved from <https://www.devpulse.info/news-articles/empowering-nepals-youth-overcoming-challenges-and-building-a-productive-future>
- Dhakal S. (2011). *Examining myself from home to work place: from a leadership prospective* [M. Phil Thesis of Tribhuvan University of Nepal].
- Dhamala, T. P. (2022). *Nepalma Naathayog Itihās ra Saadhana*. Vidyarthi Pustak Bhandar.
- Dhamala, T. P. (2020.). *Yoga shiksha*. Vidyarthi Pustak Bhandar.
- Durkheim, E. (1912). *The elementary forms of religious life*. Alcan.
- Easwaran, E. (2007). *The upanishads*. Blue Mountain Center of Meditation.
- Economic and Social Commission for Asia and the Pacific (ESCAP). (1989). *Report of the meeting on youth and development in Asia*. United Nations.
- Erikson, E. H. (1968). *Identity: Youth and crisis*. Norton.

- Feibleman, J. K. (1990). *Understanding philosophy*. Jaico Publishing House.
- Fetterman, D. M. (1989). *Ethnography: Step by step*. Sage.
- Feuerstein, G. (2008). *The Yoga tradition: Its history, literature, philosophy and practice*. Hohm Press.
- Finlay, L., & Evans, K. (2009). *Relational-centred research for psychotherapists*. Wiley.
- Gaihre, A. (2018). *Effect of Yoga on psycho-motor and cognitive function among substance abusers*. [Doctoral Disserttation, S-VYASA University]
<https://elibraryofyoga.com/handle/123456789/11>
- Gairola, B. (2004). *Vaidic Sahitya Aur Sanskriti*. Chaukhamba Sanskrit Publication.
- Gallagher, S. (1992). *Hermeneutics and education*. SUNY Press.
- Giri, S. N. (May 1, 2026 n.d.). *Light of the spirit monastery (Atma Jyoti Ashram)*
(*Light of the spirit monastery*) Retrieved on ocoy.org <https://ocoy.org/light-of-the-spirit-monastery/>
- Global Affairs Commentary. (2024). *The rise of NEETs among young people worldwide*. Global Affairs.
- Goffman, E. (1959). *The presentation of self in everyday life*.
(Modern summary used: <https://revisesociology.com/2016/01/12/the-presentation-of-the-self-in-everyday-life-a-summary/>)
- Golafshani, N. (2003). Understanding reliability and validity in qualitative research. *The Qualitative Report*, 8(4), 597–607.
- Goyal, A. K., Yadav, G., & Yadav, S. (2017). *Music therapy...* www.iamt.net.in
- Goyal, M., et al. (2014). *Meditation programs for psychological stress and well-being: A systematic review and meta-analysis*. *JAMA Internal Medicine*, 174(3), 357–368.

Goyandaka, H. K. (1967). *Paatanjal yogadarshan*. Gita Press.

Greensmith Nepal. (2025). *A new template for dissent: How Nepal's Gen Z is redefining youth activism from digital outrage to street protests*.

<https://www.greensmithnepal.com.np/2025/09/a-new-template-for-dissent-how-nepals.html>

Greety, M., & McKean, F. (2015). *This Whole World Is OM: Song, Soteriology, and the Emergence of the Sacred Syllable*. [Doctoral Dissertation, Harvard University] Graduate School of Arts and Sciences.

Gurkhatech. (2025). *Nepal Gen Z protests and digital activism*.

<https://gurkhatech.com/nepal-gen-z-protests-digital-activism>

Hagelin, J. (1987). Is consciousness the unified field? *Modern Science and Vedic Science*, 1, 29–88.

Hagelin, J. (1989). Restructuring physics in light of Maharshi Vedic science.... *Modern Science and Vedic Science*, 3(1), 3–72.

Halpern, J. S. (2011). *Yoga for improving sleep quality and quality of life of older adults in a Western cultural setting*. [Doctoral dissertation, RMIT University].

Helvetas. (2025). *Youthquake in Nepal: How the Gen Z Movement Aligns with Governance and Civic Space Vision*. Retrieved from <https://www.helvetas.org/en/switzerland/how-you-can-help/follow-us/blog/governance-and-civic-space/how-nepals-gen-z-movement-aligns-with-helvetas-governance-vision>

Human Rights Watch. (2025). *Nepal: Police repression of gen z protests requires investigation*. <https://www.hrw.org/news/2025/09/15/nepal-police-repression-gen-z-protests>

- Heeter, C., & Allbritton, M. (2015). Meditation and embodied presence in VR. foundations of digital games conference, playing with presence: How meditation can increase the experience of embodied presence in a virtual world. In J. P. Zagal, E. MacCallum-Stewart, & J. Togelius (Eds.), *Proceedings of the 10th International Conference on the Foundations of Digital Games (FDG 2015)*. Society for the Advancement of the Science of Digital Games. <https://fdg2015.org/>
- Hegde, S., et al. (2024). Systematic review of praanaayama interventions for anxiety and stress outcomes. *Journal of Clinical Complementary Medicine*, 39(2), 112–125.
- Hurlock, E. B. (2002). *Personality development*. McGraw-Hill.
- Hesse-Biber, S. N., & Leavy, P. (2011). *The practice of qualitative research* (2nd ed.). SAGE Publications
- International Labour Office. (2000). *World employment report 1998–1999*. ILO.
- International Labour Organization. (2024). *Global employment trends for youth 2024*. ILO.
- Iyengar, B. K. S. (2018). *Light on Yoga*. Harper Collins.
- Jennings, L. B., Parra-Medina, D. M., Messias, D. H., & McLoughlin, K. (2006). Toward a critical social theory of youth empowerment. *Journal of Folklore Research*, 39(2), 217–241.
- Jha, G. (1915). *The Tarka-Saṅgraha of Annambhaṭṭa with commentary*. Indian Thought Publications.
- Jina, D. H. (2002). *Effects of Agnihotra on the germination of rice seeds* [Master's dissertation].

- Jina, D. H. (2003). *Concept of mantra and its corresponding qualities* [MS Master's Dissertation, Banaras Hindu University].
- Kalyan. (2005). *Veda Kathanka*. Gita Press.
- Kanjanapan, W. (1986). *Youth profile: Thailand*. UNESCO.
- Kathmandu Post. (2025, October 8). *Gen Z Revolt Alone Can't Transform Nepal*.
<https://kathmandupost.com/columns/2025/10/08/gen-z-revolt-alone-can-t-transform-nepal>
- Kirpal, P. (1976). *Youth and established culture*. UNESCO.
- Koirala, J. (2025). *Gen Z Protests and Role of Social Media in Nepal (September 8–10, 2025)*. Cambridge Open Engage.
<https://www.cambridge.org/engage/coe/article-details/68c2282f23be8e43d63a1ba4>
- Koirala, B. N. (2021). *Purkhyauli Vijñan* (in Nepali). Mahesh Sanskrit Gurukulam, Ramananda Anisandhan Kendra, Devght Tanahun, Nepal
- Koirala, B. N. (2020). *Upanishadma Vijñan* (in Nepali). Jarokilo Pratishtan.
- Kumar, A., & Singh, R. (2022). Yoga intervention in adult clinical populations: A controlled study of psychological outcomes. *Journal of Integrative Medicine*, 20(5), 405–412.
- Kumari, P. (2017). Education system in Vedic period. *Journal of Emerging Technologies and Innovative Research (JETIR)* 4(9), 620-623. www.jetir.org
- Kumar, L., & Aristotle, M. N. (2013). A curricular paradigm based upon Vedic epistemology. *Journal of Unschooling and Alternative Learning*, 7(13), 45-63.
- Leach, J., & Moon, B. (1999). *Learners and pedagogy*. Paul Chapman Publishing.
- LeCompte, M. D., Preissle, J., & Tesch, R. (1993). *Ethnography and qualitative design in educational research* (2nd ed.). Academic Press.

- Lee, M., & Goldstein, B. (2022). Effects of mantra-based meditation on psychological outcomes: A meta-analysis. *Journal of Behavioral Health, 18*(3), 205–220.
- Levin, J. S. (2001). *God, faith, and health*. Oxford University Press.
- Livemint. (2025, September 12). *Nepal Gen Z Protests: Social Media Ban and Youth Uprising*. Mint Media Ltd. <https://www.livemint.com/politics/nepal-gen-z-protests-nepal-social-media-ban-2025>
- Love, R. (2010). *The great Om: The improbable birth of yoga in America*. Viking.
- Luke, J. A. (1997). *The effect of fluoride on the physiology of the pineal gland*. [Doctoral Dissertation, University of Surry], Guildford, England.
- Madalasa Sandasha. https://wiki.yoga-vidya.de/Madalasa_Upadesha.
- Majupuriya, T. C., & Majupuriya, I. (1985). *Youth of Nepal*. Craftsman Press.
- Malhotra, A., & Malik, S. L. (1990). Environment, yoga and health. *Journal of Human Ecology, 1*(3), 313–314.
- Manoj, K. A., & Venugopalan, N. (2018). Effect of Gayatri Mantra on cognitive function in school children.... *International Journal of Pediatric Research, 5*(3), 113–115.
- Margaret, M. (1970). *Culture and commitment: A study of the generation gap*. Sage.
- Matilal, B. K. (1986). *Perception: An essay on classical Indian theories of knowledge*. Oxford University Press.
- Maughan, E. D. (2009). Validity and reliability. *NASN School Nurse, 24*(3), 119–120.
- Mehta, P. (1971). *The Indian youth: Emerging problems and issues*. Amazon.
- Merton, R. K. (1964). *Social theory and social structure*. Free Press.
- Moser, A., & Korstjens, I. (2017). Practical guidance to qualitative research. *European Journal of General Practice, 23*, 271–273.

- Nader, T. A., Smith, D. E., Dillbeck, M. C., Schanbacher, V., Dillbeck, S.L., Gallois, P., Beall-Rougerie, S., Schneider, R. H., Nidich, S. I., Kaplan, G. P., & Belok, S. (2001). A double blind randomized controlled trial of Maharishi Vedic vibration technology in subjects with arthritis. *Front Bioscim* 1(6), H7-H17. doi: 10.2741/a720. PMID: 11282569. <https://doi.org/10.2741/a720>
- Nahin, R. L., et al. (2010). *Complementary medicine use*. NCCAM Report.
- Naicker, S. (2019). Analysis of the Gayatri Mantra... *HTS Theological Studies*, 75(41), a-5477. <https://doi.org/10.4102/hts.v75i1.5477>.
- Nair, R. R. (2017). Agnihotra yajna: A prototype of South Asian traditional medical knowledge. *Journal of Acupuncture and Meridian Studies* 10(2), 143-150. <https://doi.org/10.1016/j.jams.2016.11.002>
- Nayef, E. G., & Muhammad Nubli, A. W. (2018). The effects of different reciting styles of Quran on emotions among university students. *International Journal of Academic Research in Business and Social Sciences*, 8(6), 37-59
- Nugent, R. (2006). *Youth in a global world*. Population Reference Bureau.
- Oguine, O. C., Anuyah, O., Agha, Z., Melgarez, I., & Badillo-Urquiola, K. (2025). Online safety for all: Sociocultural insights from a systematic review of youth online safety in the Global South. *arXiv*. <https://arxiv.org/abs/2504.20308>
- Osho. (1979). *Tantric path to super energy*. www.osho.com
- Padoux, A. (1990). *Vāc: The concept of the word in selected Hindu tantras*. State University of New York Press.
- Page, S., & Aboim, M. A. (2022). *Mudras for healing and transformation*. Singing Dragon
- Pandey, L. (2013). *Kishor Kishorika Kura (in Nepali)*. Kanitipur Publication
- Pandey, R. S. (1997). *East-west thoughts on education*. Horizon Publishers.

- Pandit, M., Magadum, T., Mittal, H., & Kushwaha, O. (2025). *Digital Natives, Digital Activists: Youth, Social Media and the Rise of Environmental Sustainability Movements*. ArXiv preprint. <https://arxiv.org/abs/2505.10158>
- Panta, B. R. (2013). *Religious and legal texts on the ground* [MPhil thesis, Tribhuvan University], Kirtipur, Kathmandu.
- Patil, V. C. (2019). Panchakarma—A scientific and evidence based speciality therapy of Ayurvedatherapy.... *Alternative Medicine & Chiropractic Open Access Journal*, 2(1), 1-5. *Research Gate*.
- Population Reference Bureau. (2002). *World population data sheet*. Population Reference Bureau
- Pradhan B. K. (2011). *Effects of cyclic meditation in psychomotor performance on children*. [A Thesis of Swami Vivekananda Yoga Anusthana Samsthan] Bengaluru, India.
- Pradhan, B., & Derle, S. G. (2012). Comparison of effect of Gayatri mantra and poem chanting on digit letter substitution task. *Ancient Science of Life*, 32(2), 89–92.
- Prappannacharya, S. (1983). *Vedma ke chha?* Prakash Bhawan.
- Prappannacharya, S. (1984). *Prachin Hindu vijnan ko uttarbhag*. Prakash Bhawan.
- Prothero, S. R., & Tweed, T. (Eds.). (1999). *Asian religions in America: A documentary history*. Oxford Univesity Press.
- Radhakrishnan, S. (1948). *The Bhagavad Gita*. George Allen & Unwin.
- Radhakrishnan, S. & Moore, C. A. (1957). *A sourcebook in Indian philosophy*. Princeton University Press.

- Rajimwale, P. (2019). *Agnihotra: Principle and practice*. Vishwa Foundation.
- <https://3.imimg.com/data3/WU/QF/MY-10797924/special-organic-agnihotra-cow-dung.pdf>
- Rao, R., et al. (2023). Effectiveness of school-based yoga programs on stress and anxiety: A randomized controlled trial. *Child and Adolescent Mental Health*, 28(1), 71–82.
- Rather, J. R. (2015). *IOSR Journal of Humanities and Social Science*, 20(1), 30–36.
- Reddy, M. S. (2012). Psychotherapy insights from Bhagavad Gita. *Indian Journal of Psychological Medicine*, 34(1), 100–104.
- Sangurde, R. B. (2019). *Our Vedic system and education*.
- Sankrityayana, R. (1957). *Rigvedic Arya*. Kitab Mahal.
- Sanyal, J. (1994). *Guide to general philosophy*. Sribhumi Publishing Company.
- Saraswat, N. K., & Kumar, S. (2021). Effect of Jñāna mudra on anxiety level among young adults. *International Journal of Physical Education, Sports and Health*, 8(3), 38-45. [Khel Journal](#)
- Sastri, S. S. (1982). *Mīmāṃsā nyāya prakāśa*. Motilal Banarsidass.
- Satapatha Brahmana. (Trans. Eggeling, J.) (1882). *Sacred books of the east*. Henry Frowden.
- Schmid, H. A. (1993). Decreased melatonin biosynthesis, calcicium flux, pineal gland calcification and aging: A hypothetical framework, *Grantology*, 39(4), 189-199. doi: 10.1159/000213533. PMID: 8244046
- Sethy, S. S. (2017). *The Nyaya philosophy* (Module 5, Lecture 17). IIT Madras.
- Shah, N. J. (2013). *Drug user's perception towards life and livelihood in Nepal* [Master's thesis, Tribhuvan University, Kirtipur], Kathmandu, Nepal

- Sharma K. C. (2022). *Nepalma Naath Yogdarshano Parampara* (in Nepali). Prajna Chhapakhana.
- Sharma M. (1990). *Vaidic Samhitaanme Nari* (in Hindi). Tara Printing Works.
- Sharma R., & Sarpa, U. K. (2019). Depression: An Ayur deprssion. *International Journal of Research in Ayurveda and Pharmacy*, 10(3), 13-17.
DOI:10.7897/2277-4343.100354
- Sharma, Acharya, S. (1915 Sam.). *Rigveda Chaturtha khanda* (in Hindi). Sanskriti Sansthan.
- Sharma, Acharya, S. (1915 Sam.). *Rigveda Ditiya ditiya khanda* (in Hindi). Sanskriti Sansthan.
- Sharma, Acharya, S. (1915 Sam.). *Rigveda Pratham pratham khanda* (in Hindi). Sanskriti Sansthan.
- Sharma, Acharya, S. (1915 Sam.). *Rigveda Tritiya tritiya khanda* (in Hindi). Sanskriti Sansthan.
- Sharma, Acharya, S. (2008). *Kundalini Mahashakti yavam Uski Samsiddhi* (in Hindi). Yug Nirman Yojana, Gayatri Tapobhoomi., Mathura. India
- Sharma, Acharya, S. (2009 Sam.). *108 Upanishad (in Hindi) Sadhanakhanda: Brahmawarcha*. Sanskriti Sansthan.
- Sharma, Acharya, S. (1915 Sam.). *Rigveda* (Vols. 1–4). Sanskriti Sansthan.
- Sharma, B. K. (2013). Hindu educational ethos and practices as a possible source for local pedagogy. ... *Nelta Choutari*. <https://eltchoutari.com/2013/07/hindu-educational-ethos-and-practices-as-a-possible-source-for-local-pedagogy/>
- Sharma, C. D. (1990). *A critical survey of Indian philosophy*. Motilal Banarsidass.
- Sharma, C. D. (2000). *The Bhagavad Gita: A philosophical commentary*. Motilal Banarsidass.

- Sharma, L. (2002). *Vedaashrit vikasit vigyan*. Rajasthan Sanskrit.
- Sharma, N. (2014). The Bhagavad Gita as a complementary tool to CBT. *International Journal of Applied Psychology*, 4(2), 45-59.
doi:10.5923/j.ijap.20140402.01
- Sharma, R. K. (trans.) (1983). *Charaka Samhita* (2nd ed.) Chowkhamba Sanskrit Series.
- Sharma, R. N. (1965). *Essentials of Indian philosophy*. Oriental Publishing House.
- Sharma, R. N. (2013). *Indian Psychology*. Atlantic Publishers.
- Shreemad Bhaagawatam Puran ' The Story of the Fortune One'* Retrieved on 29th July, 2016 <http://bhagavata.org/>
- Siddantalankar, S. (2002). *Vedic Bichardharaka Baijnanik Aadhar*. Bijaya Kumar Govinda Ram Hasananda.
- Siddh, K., & Gupta, S. (1987). *Youth Profileprofile: India*. RUSHSAP Series on Occasional Monographs, no. 18. Bangkok: UNESCO Regional Office.
- Sitaramananda S. (1998). *Yoga: Mind & body*. DK Publishing.
- Sivananda Ashram Yoga Farm (2007). *Essentials of yoga practice and philosophy*. Sivananda Ashram Yoga Farm.
- Sivananda Math (2006, 2007). *Dhyana Yantras: Toos of meditation*. Yoga Publication Trust.
- Siven, J. M. (2011). Yogic duffusion: The effects of yogic practice and philosophy on beliefs about complementary and alternative medicine. [Master' s Thesis, University of Central Florida], Florida.
- Smith, J. A., et al. (2023). Breathing control practices and psychological symptom reduction: A meta-analysis. *Psychological Medicine*, 53(4), 567–578.

- Smolicz, J. J. (1988). *Australia: Youth and society*. In AASSREC (ed), *Youth in Asia: Viewpoints for the future*. New Statesman Publishing.
- Snellinger A. (2007.). *Student movements in Nepal: Their parameters and their idealized forms*. Sage Publication.
- Speakingtree (2017). [http://www.speakingtree.in/allslides/unknown-and-astonishing-powers-of-Spirit, science, and health: how the spiritual mind fuels physical wellness](http://www.speakingtree.in/allslides/unknown-and-astonishing-powers-of-Spirit,science,andhealth:howthespiritualmindfuelsphysicalwellness).
- Steingeril, H. (2013). *Research Revelation revelation: Gayatri Mantra mantra is the most powerful hymn daily bhaskar*. Retrieved on <http://daily.bhaskar.com/news/JM-research-revelation-gayatri-mantra-is-the-most-powerful-hymn-4189205-PHO.html?seq=7>
- Strauss, S. (2002a). 'Adapt, adjust, accommodate': The production of Yoga in a transnational world. *Hist Anthropol Chur*, 13(3), 231-251. doi: 10.1080/0275720022000025556
- Strauss S. (2004). Re-orienting Yoga. *Expedition* 46(3), 29-34.
- Streeter, C. C., Gerbarg, P. L., Saper, R. B., Ciraulo, D. A., and Brown, R. P. (2012). Effects of yoga on the autonomic nervous system. *Medical Hypotheses*, 78(5), 571–579.
- Streeter, C. C., Whitfield, T. H., Owen, L., Rein, T., Karri, S. K., Yakhkind, A., Perlmutter, R., Prescott, A., Renshaw, P. F., & Jensen, J. E. (2010). Effects of yoga versus walking on mood, anxiety, and brain GABA levels. *Journal of Alternative and Complementary Medicine*, 16(11), 1145–1152.
- Swami M. (2004). *Hathayoga Pradipika*. Yoga Publication Trust.
- Swami, S. D. (1981). *Vedamritam*. Sanatan Sanstha.

- Swami Sunishthananda, S. (2005). *Vedic concept of education*.
<https://www.esamskriti.com/e/Spirituality/Education/Vedic-concept-of-Education-1.aspx>
- Swami, S. (2017). Music therapy in the south Asian American diaspora. *Faculty Works: Music Therapy*. 15.
https://digitalcommons.molloy.edu/mustherapy_fac/15
- Swami, V. (1972). *The complete illustrated book of yoga*. Pocket Books.
- Thayer-Bacon, B. J. (1997). The nurturing of a relational epistemology. *Educational Theory*, 47(2), 239–260.
- Taimni, I. K. (1961). *The science of yoga*. Theosophical Publishing House.
- Telles, S., Singh, N., & Balkrishna, A. (2013). Managing mental health disorders through yoga. *Indian Journal of Psychiatry*, 55(Suppl 2), S364–S368.
- The New Humanitarian. (2025). *Youth unemployment and protest cycles in Nepal*.
The New Humanitarian
- The Vedas (2013). *The Vedas*. www.askastrologer.com:
<http://www.askastrologer.com/vedas.htm>
- Thibaut, G. (1904). *The Vedaanta Sūtras with the commentary of Śaṅkarācārya* (Vol. 1). Clarendon Press.
- Timsina G. (2023). *Jaivik Darshan (in Nepali)*. Jaivik Chintan Abhiyan.
- Timsina, G. (2023). *Organic World view: Philosophical synthesis of the scientific revolution*. Jaibik Chintan Abhiyan.
- Tiwari, A. (2011). *What are the Sixteen Samskaras?*
Top Master in Education. (2013). Top master's in education.
www.topmastersineducation.com:
<http://www.topmastersineducation.com/student-protests>

United Nations Department of Economic and Social Affairs (2002). *Youth at the United Nations*. <http://www.un.org/esa/socdev/unyin/qanda.htm>

United Nations Department of Economic and Social Affairs (2005). *World Youth Report 2005*.
<https://www.un.org/development/desa/youth/publications/2005/10/world-youth-report-2005/>

United Nations Economic and Social Commission for Asia and the Pacific.(2003). *Conflict Negotiation Skills for Youth*.
Conflict_Negotiation_Skills_Youth_UNESCAP.

United Nations Population Fund. (2025). *Adolescents and Youth Dashboard*. UNFPA.

United Nations Economic and Social Commission for Asia and the Pacific.(1989). *Review of youth policies in the ESCAP region*.

United Nations Educational, Scientific and Cultural Organization (1972). *Youth: A social force? International Social Science Journal*. Vol. XXIV, no., no.

United Nations Organization (2019) <https://www.un.org/development/desa/youth/world-youth-report/wyr2018.html>.

United Nations Organization (2003). *Peer to Peer: Using peer to peer strategies for drug abuse prevention*. UNITED NATIONS Publication

Vedic Upasana Peeth (2011). *Let us take a look at the benefits of satsang*:
<https://www.vedicupasanapeeth.org/let-us-take-a-look-at-the-benefits-of-satsang/>

Verma, A., Shete, S.U., & Doddoli, G. R. (2017). Effect of yoga and panchakarma therapy on psychophysiological variables: A pilot study. *Yoga Mimamsa*; , 49, 48-52.

- Visweswara, G. H. (2017). *About Yajnayajna, yaga & homa in mahabharatamahabharata*. <https://www.ghvisweswara.com/more-compilations/yajna-yaga-homas/>
- Wiley, J., Lock, M., & Nguyen, V. K. (2010). *An Anthropology anthropology of Bio medicine*. Wiley-Blackwell.
- Winter, G. (2000). A comparative discussion of the notion of 'validity' in qualitative and quantitative research. *The Qualitative Report*, 4, (3/4), pp. 1-14.
- Woodroffe, J. (Arthur Avalon). (2009). *Shakti and Sshakta*. New Delhi: Ganesh & Co.
- World Economic Forum. (2025). *Youth unemployment and labour market data*. World Economic Forum.
- World Health Organization. (2021). *Adolescent Mentalhealth*. <https://www.who.int/news-room/fact-sheets/detail/adolescent-mentalhealth>
- World Health Organization.(1997). *Adolescence, the critical phase: The challenges and the prospects*. World Health Organization.
- World Health Organization (2002). *Youth Violence*. [www.who.int/violence injury prevention](http://www.who.int/violence_injury_prevention).
- World Health Organization (2025). *Adolescent mental health facts*. World Health Organization.
- Yogi, M. (1970). *Consciousness, The field of all possibilities*. Courses for citizens of the age of enlightenment. 27 August 1970 Humbolt State College, U.S.
- Youth Working Group, (2013). *Youth Voices on a Post-2015 World*. Youthvoices pdf.
- Youth Policy in Nepal, 2071. <https://kms.pri.gov.np/dams/pages/view.php?ref=3599&search=%21collection1804&k=339b3638b2>

Appendices

Appendix A. Schematic chart for data generation

Research question	Information to be sought out	Tools	Informants
What are the problems seen between TAY (13 to 19 yrs) and 20 to 24 yrs youth in Nepal?	Gossiping, interviewing, given questionnaire Relational centered research from most problematic youth	Observation and listening of their gossip, Using semi-structured and open-ended questionnaire, interviewing& preparing a case study	Students of Grade VIII to XII (193 youth). 24 youth for focus group discussion up to Bachelor level 3 case studies were prepared from most problematic youth
What are the possible answers or ways to mitigate the problems of youth and over teenagers' youth in Vedic literature?	Reviewing the literature and analyzing them and Discussing with scholars.	Reading books, research and, journals, online documents and focus group discussion with scholars	Scholars belonging to the related subject matter
What are the appropriate pedagogies that can be applied through Vedic literature to address youth problems?	Reviewing the literature and analyzing them	Focus Group Discussion with experts and given in-depth questionnaire scholars, Analyzing the data	Experts and scholars belong to a subject matter
How can we implement those approaches and pedagogies for Nepalese education system?	Reviewing the literature and analyzing them	Focus Group Discussion with subject teachers and scholars, Analyzing the data	Researcher herself by analyzing data and Experts and related scholars

Appendix B. Questionnaire for participants

Name: _____ Class/ Level: _____ School/ college: _____

Mother's occupation: _____ Father's occupation: _____ Address: _____

Mother's qualification: _____ Father's qualification: _____

1. How do you feel about your family/community/ school/ friends?

2. Do you think any of the above is problematic to you?

3. What do you think your other problems are?

4. Why do you consider them as problems?

5. From where do you get more problems? At school/ At home/ At community

6. From whom do you get more problems? Parents/ Teachers/ Friends/ Neighbors

7. What is the source of the problem you think?

8. To whom do you feel more fear? With teachers/ with parents/ with friends

9. Why do you feel more fear with them?

10. Is there interaction in your classroom?

11. Is there interaction in your home?

12. Is there democratic setting in the classroom?

13. Are you in problem now? If yes, would you tell me your problem in detail?

Appendix C. Interview guideline questionnaire for case study

1. What's your major problem?
2. How is that problem created?
3. From when is that problem created?
4. From whom is that problem created?
5. What are the causes of the problem?
6. How are you facing the problem?
7. Do you think any idea to come out from the problem?
8. Do you share this problem to any person?
9. Do you have any support from any one to come out from this problem?
10. Is the problem created from outside from your home?
11. Is the problem created from inside from your home?
12. Is the problem created from your school?
13. Is the problem created from your society?
14. Is the problem created from your friends?
15. Is the problem created from your teachers?
16. What do you want to get rid from the problem?

Appendix D. Guideline questionnaire for Focus Group Discussion (FGD)

1. We are going to discuss today about present youth problems; what do we mean by youth?
2. Would we make youth definition?
3. What types of youth's problem do we see in our society?
4. Would we categorize youth problems in terms of personal, familial, societal, national and global?
5. Would we discuss about their causes and effects
6. What are the ways have you seen to minimize youth problems?
7. Do you see to intervention in education system of Nepal to reduce youth problems?
8. What are the measures that need to follow by family, society, nation and global phenomena please openly discuss and mention your suggestion.

Appendix E. Guideline questionnaire for experts

1. Would you help me to know about *Taapatraya* Vedic approach?
2. How do you define *Taapatraya* in terms of different Vedic scriptures?
3. What are the categorization of *Taapatraya*?
4. What are the bases of categorization of youth's problems in terms of *Taapatraya* approach?
5. How can we relate youth problems to *Taapatraya* approach?
6. What are the appropriate Vedic scriptures that mention the solution of youth problems?
7. Would we categorize the youth problems in terms of Vedic *Taapatraya* approach?
8. Would you help me to find out Vedic pedagogical measures to mitigate youth problems?
9. Would we apply the Vedic pedagogies in Nepalese classroom system?
10. Would you provide me appropriate exemplary institutions that apply Vedic pedagogies?
11. Why do Vedic approaches stand out as crucial in addressing challenges faced by the youth?
12. In what ways do the pedagogical strategies prefer by Vedic approaches address problems of youth?

Appendix F. Categorization of youth problems(*Taapas*) by age group and gender

<i>Taapas</i>	by age group(years)		by gender	
	13-19	20-24	Males	Females
<i>Aadhibhautic</i>	weak health, crime, smoking, rape, over restlessness, sexual abuse, drug abuse, weak eyes, domestic violence, techno-addiction, obesity, gang fight, group-ism, bullying, smoking, poverty	crime, drug addiction, lack of socialization, theft, techno addiction, poverty, unemployment	weak health, crime, smoking, rape, over restlessness, drug abuse, weak eyes, techno-addiction, obesity, gang fight, group-ism, bullying, poverty, unemployment	domestic violence, techno-addiction, obesity, sexual harassment, rape, discrimination, backbiting, serial addiction, group-ism, bullying, poverty unemployment
<i>Aadhidaiwic</i>	bed wetting theft lie dyslexia deafness speech disorder individualistic identity indiscipline	individualistic, loneliness, introvert, Stress Fear Anger tension anxiety proud y over desires too many thoughts	superior feeling, conflict to parents, conflict to teachers, bed wetting, identity sick. deafness, stress fear anger tension anxiety proudy over desires	stress, anxiety, over ambitious, loneliness, bed wetting, individualistic
<i>Aadhyaatmic</i>	humiliation frustration dipression over ambitions unsuccessful attempt suicide	not having belief over family, love tragedy, depression, lonely feeling, lack of concentration, hope less or humiliation, depression	frustrations, individualism, lie, love tragedy, depression, lonely feeling, lack of concentration, hope less or humiliation,	frustrations, love tragedy, depression, failure in exam, lonely feeling, suicide, depression,

Appendix G. Ways to address youth problems through Yoga Intervention

Citation	Participants	Interventions	Result summary
(Helmes & Ward, 2017)	18 males, 34 females	Randomized control trials i, Mini-Mental State Examination ii, Anxiety Sensitivity Index iii. Mindfulness Attention & Awareness Scale iv. WHO Quality of Life Scale v. Montgomery & Asberg Depression Rating Scale vi. Geriatric Anxiety Inventory	MBCT group showed significant improvement on all anxiety & depression measures Mindfulness-based intervention can be an important alternative treatment module for anxiety and depression
(Koszycki et al.,2016)	39 persons	Randomized control trials (12 weeks) i. Liebowitz Social Anxiety Scale ii. Clinical Global Impression Severity Scale iii. Beck Depression Inventory-II iv. Social Adjustment Scale Self-report Version v. Self Compassion Scale Short Form	Mindfulness had a better improvement than wait list in social anxiety symptom severity, social adjustment, and enhanced the self-compassion Mindfulness based intervention is equivalent for treatment of anxiety & depression

		vi. Five Facer Mindfulness Questionnaire	
(Zemestani & Ottaviani,2016)	74 adults (MBRP 37, TAU 37)	Randomized control trials i. The Beck Depression Inventory ii. The Beck Anxiety Inventory iii. Penn Alcohol Craving Scale	MBRP had significant decrease in depression, anxiety, and craving compared to TAU MBRP may be the effective intervention for depression and SUDs patients.
(Asmaee Majid et al., 2012)	31patients	(MBSR 16, Randomized Control 15, trials (8 weeks) a. The Beck Depression Inventory– ii. The Beck Anxiety Inventory iii. Penn State Worries Questionnaires	i. MBSR showed significant reduction in MBSR can be the acceptable intervention for generalized ii. anxiety, depression, worry symptoms & generalized anxiety symptoms anxiety disorder symptoms
Khalsa, Hickey-Schultz, Cohen, Steiner, & Cope, 2012)	121 students (51 females, 70 males)	Randomized control trials (11 weeks) i. The Self-Report of Personality ii. The profile of Mood States iii. The Resilience Scale	Yoga and physical education showed a significant improvement in anxiety. Yoga intervention is acceptable in school and plays a protective & preventive role

		iv. The Perceived Stress Scale v. Inventory of Positive Psychological Attitudes	in preserving mental health.
(Becker & Curry, 2007)	Subjects – 106	Cross sectional Design i. Substance abuse scale Depression severity ii. Dimensional ratings of illness severity based on adolescent interviews iii. Parent ratings of adolescent behavior	Depression and substance abuse had a negative interactive effect on youth in social capability, and severity was high in depression. Depression and substance abuse had significant, impairment in social competence.
(Sharma, Yadava, & Hooda, 2005)	33 students	(10- day yoga workshop) Single group repeated measure design i. Anxiety ii. Concentration iii. Physical parameter	Yoga helped to reduce anxiety, lowering excitability, increasing concentration and self control. Yoga is a combination of stimulation, relaxation, and meditation technique that is directly proportion with the physical, mental, and spiritual well-being
(Berndt et al., 2013)	Subjects– 244 patients	Correlative study i. Self-efficacy for	Intervention of anxiety and self-

		smoking cessation ii. Anxiety and depression scale	efficacy would reduce craving of smoking and substance abuse Self- efficacy intervention plays vital role in smoking abstinence
(Woolery et al., 2004)	28 subjects	Randomized control trials i. Beck Depression Inventory ii. State-Trait Anxiety Inventory	<i>Iyengar</i> yoga intervention showed a good impact to decrease negative mood and iii. Profile of Mood States decreasing self-report, depression symptoms, and trait anxiety fatigue
(Lakkireddy et al., 2013)	Subjects -36	Single-center, pre-post study i. Atrial fibrillation burden ii. Quality of life iii. Depression and anxiety	Yoga practice decreases atrial fibrillation and reduce heart rate variability. Yoga practice reduces systolic and diastolic blood pressure, anxiety & depression scores and improve quality of life.
(Vedamurthachar et al., 2006)	Subjects -60 (30experimental, 30-control)	Randomized control Trial with two group i. Beck Depression Inventory	<i>Sudarshana Kriya</i> helped to reduce stress hormone levels along with

		ii. Morning plasma cortisol ACTH, and prolact in too were measured	depression. <i>Sudarshana Kriya</i> yoga showed good impact in depressive alcohol dependent subjects
(Nuttbrock et al., 2014)	Subjects- 230	Transgender women (six months) Prospective study i. Depression scale	Depressive symptoms in transgender women was strong risk factor of substance abuse. Complimentary therapy can play vital role to reduce depressive symptoms in transgender women

Appendix H. 64 *kala* of Gurukula system of education

1. *Geet vidya*: singing.
2. *Vadya vidya*: playing on musical instruments.
3. *Nritya vidya*: dancing.
4. *Natya vidya*: theatricals.
5. *Alekhyā vidya*: painting.
6. *Viseshakacchedya vidya*: painting the face and body with color
7. *Tandula-kusuma-bali-vikara*: preparing offerings from rice and flowers.
8. *Pushpastarana*: making a covering of flowers for a bed.
9. *Dasana-vasananga-raga*: applying preparations for cleansing the teeth, cloths and painting the body.
10. *Mani-bhumika-karma*: making the groundwork of jewels.
11. *Sayya-racana*: covering the bed.
12. *Udaka vadya*: playing on music in water.
13. *Udaka-ghata*: splashing with water.
14. *Citra-yoga*: practically applying an admixture of colors.
15. *Malya-grathana-vikalpa*: designing a preparation of wreaths.
16. *Sekharpada-yojana*: practically setting the coronet on the head.
17. *Nepathya-yoga*: practically dressing in the tiring room.
18. *Karnapatra-bhanga*: decorating the tragus of the ear.
19. *Sugandha-yukti*: practical application of aromatics.
20. *Bhushana-yojana*: applying or setting ornaments.
21. *Aindra-jala*: juggling.
22. *Kaucumara*: a kind of art.
23. *Hasta-laghava*: sleight of hand.

24. *Citra-sakapupa-bhakshya-vikara-kriya*: preparing varieties of delicious food.
25. *Panaka-rasa-ragasava-yojana*: practically preparing palatable drinks and tinging draughts with red color.
26. *Suci-vaya-karma*: needleworks and weaving.
27. *Sutra-krida*: playing with thread.
28. *Vina-damuraka-vadya*: playing on lute and small drum.
29. *Prahelika*: making and solving riddles.
30. *Durvacaka-yoga*: practicing language difficult to be answered by others.
31. *Pustaka-vacana*: reciting books.
32. *Natikakhyayika-darsana*: enacting short plays and anecdotes.
33. *Kavya-samasya-purana*: solving enigmatic verses.
34. *Pattika-vetra-bana-vikalpa*: designing preparation of shield, cane and arrows.
35. *Tarku-karma*: spinning by spindle.
36. *Takshana*: carpentry.
37. *Vastu-vidya*: engineering.
38. *Raupya-ratna-pariksha*: testing silver and jewels.
39. *Dhatu-vada*: metallurgy.
40. *Mani-raga jnana*: tinging jewels.
41. *Akara jnana*: mineralogy.
42. *Vrikshayur-veda-yoga*: practicing medicine or medical treatment, by herbs.
43. *Mesha-kukkuta-lavaka-yuddha-vidhi*: knowing the mode of fighting of lambs, cocks and birds.
44. *Suka-sarika-prapalana (pralapana)*: maintaining or knowing conversation between male and female cockatoos.
45. *Utsadana*: healing or cleaning a person with perfumes.

46. *Kesa-marjana-kausala*: combing hair.
47. *Akshara-mushtika-kathana*: talking with fingers.
48. *Dharana-matrika*: the use of amulets.
49. *Desa-bhasha-jnana*: knowing provincial dialects.
50. *Nirmiti-jnana*: knowing prediction by heavenly voice
51. *Yantra-matrika*: mechanics.
52. *Mlecchita-kutarka-vikalpa*: fabricating barbarous or foreign sophistry.
53. *Samvacya*: conversation.
54. *Manasi kavya-kriya*: composing verse mentally.
55. *Kriya-vikalpa*: designing a literary work or a medical remedy.
56. *Chalitaka-yoga*: practicing as a builder of shrines called after him.
57. *Abhidhana-kosha-cchando-jnana*: the use of lexicography and meters.
58. *Vastra-gopana*: concealment of cloths.
59. *Dyuta-visesha*: knowing specific gambling.
60. *Akarsha-krida*: playing with dice or magnet.
61. *Balaka-kridanaka*: using children's toys.
62. *Vainayiki vidya*: enforcing discipline.
63. *Vaijayiki vidya*: gaining victory.
64. *Vaitaliki vidya*: awakening master with music at dawn.

Source: www.sanskritimagazine.com

Appendix I. Some applicable *mantras* for sound therapy

Sound(Viz <i>mantra</i>)	Name of God/goddess	<i>Mantra</i>	Features
ॐ (Om)	Shiva	ॐ नमःशिवायः (Om Namah Sivaaya)	Shiva is considered supreme god, the symbol of cosmic consciousness, destroyer of the ego, duality, Lord of yogis, transformer, archetypal renunciation and consort of Parvati
ॐ (Om)	Ardhanaarishwara	ॐ ह्रीं जुं सः (Om Hrim Jum Sah)	Ardhanarishwara is Shiva and Shakti united in one form representing the creative principle, the state of yoga and notion that everything in creation contains the unity of masculine and feminine principles which is the explosion of consciousness, the unity inherent in duality.
ॐ (Om)	Rudra	ॐ नमोःभगवते रुद्राय (Om Namah Bhagavate Rudraaya)	When the mind born sages refused to continue creation, Brahma's fury brought forth Rudra as the powerful creative force. He is the form of Shiva associated with howling and expresses the gesture of protection and gives boons.
त्रयं (Trayam)	Mahaamritunjaya	ॐ त्रयम्बकं यजामहे सुगन्धिं पुष्टिर्बर्धनम् । उर्वारुकमिव बन्धनान् मृत्योर्मुक्षीय मामृतात् ॥ (OmTry-Ambakam Yajaamahe	Mahaamritunjaya is another form of Shiva who is eight- armed, carries a rudraksha mala and pours <i>amrit</i> from water pots symbolizing the constant cycle of rejuvenation. He is considered as

		Sugandhim Pusstti-Vardhanam Urvaarukam-Iva Bandhanaan Mrtyor-Mukssiiya Maa-mrtaat).	victorious over death, worshipped to remove disease, negativity, bestow overall well-being.
ॐ ह्रीं (Om Hrim)	Bhairava	ॐ ह्रीं वटुकाय नमः (Om Hrim Vatukaya Namah)	He is security officer of Shiva who represents the state of consciousness that precedes the ultimate experience of the universal consciousness or the intensity of pining for union with the source.
हुं (Hum)	Hanuman	ॐ श्री हनुमते नमः (Om Sri Hunumate Namah)	He is the symbol of devotion, strength selfless action, humble, brave and wise. He is also considered the <i>avatara</i> of Lord Shiva born of the wind god as Pawan Deva who crossed the ocean by simply uttering Rama's name.
दुं (Dum)	Durga	ॐ दुं दुर्गायै नमः (Om Dum Durgayai Namah)	Durga is the eternal shakti of shiva, symbol of super consciousness, the creative inexhaustible fountain of divine love and bestows of glory. She is preserving and protecting principle in the created world.
ॐ (Om)	Gayatri	ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ (Om Bhoobhuvah Svah Tatsaviturvarenyam Bhargo	Gayatri is the mother of the Vedas who represents the knowledge revealed in the Vedas. Her nature is pure bliss, the brilliance of super consciousness

		Devsaya Dhimahi Dhiyo Yo Nah Prachodayaat)	and she is the presiding deity of Brahma tejas.
ऐं (Aim)	Saraswati	ॐ ऐं सरस्वत्यै नमः (Om Aim Saraswatyai Namah)	Saraswati is the power of cosmic intelligence, consciousness, knowledge, Brahma Shakti, the energy of the creator in art, music, dance and literature. She is the mother in her sattwic form who bestows ultimate spiritual knowledge.
ह्रीं (Aim)	Chandi	ॐ ह्रीं क्लीं चामुण्डायै विच्चे (Om Aim Hrim Klim Chamundaya Vichche)	Chandi is the fierce form of Durga who removes evil from the world, restores righteousness, is the power to destroy the negative tendencies of the mind and is the transformative power of divinity that conquers tamas.
गं (Gam)	Ganesha	ॐ गं गणपतये नमः (Om Gam Ganapataya Namah)	Ganesh, the son of Shiva and Parvati has the elephant head who is worshiped first in any prayer and before any new understanding. He is the god of wisdom, the embodiment of bliss, the one who removes obstacles and with his grace everything can be achieved.
गूं (Gum)	Guru	ॐ गूं गुरुवे नमः (Om Gum Gurave Nama)	Guru is the dispeller of darkness or ignorance who is the guiding hand, the awakening voice, the illuminating touch, the link between the individual and the immortal and the one who guides a disciple on the spiritual path.

द्रां (Draam)	Dattatraya	ॐ ह्रीं द्रां दत्तात्रेयाय नमः द्रां ह्रीं ॐ (Om Hrim Dram Dattatreya Namah Dram Hrim Om)	Dattatraya, the first avadhoota, is the son of great sage Atri and Anusuiya, a model of chastity. He is regarded an incarnation of the trinity of Brahma, Vishnu and Shiva who received his spiritual guidance from the twenty four gurus of nature
ॐ (Om)	Dakshinamurti	ॐ नमोः भगवतदक्षिणामूर्तये मध्यं मेधम प्रदच्छ स्वाहा (Om Namō Bhagavate Dakshinamurtaye Madhyam Medha Pradachchha svaha)	Dakshinamurti, a form of Shiva is the universal teacher who transmits his knowledge in silence to the Rishis gathered around him. He has four hands, two are in Jnana mudra- bestowing wisdom and two are in varada mudra –offering gifts.
ॐ (Om)	Navagraha	ॐ सूर्यादि नवग्रहदेवताभ्यो नमः (Suryadi Navagrahadevatabhyo Namah)	Graha means hold, indicating the influence that planets have upon human actions. The nine Grahas are Surya(Sun), Chandra(Moon), Mangala (Mars), Buddha (Mercury), Brihaspati (Jupiter), Shukra(Venus), Shani(Saturn), Rahu(Ascending Node) and Ketu(Descending Node) which propitiated before any ritual.
अं (Am)	Surya	ॐ घृणिः सूर्य आदित्यः (Om Ghrnih Surya Aadityah)	The sun god represents life, <i>pranic</i> energy, the symbol of the <i>aatma</i> who destroys all enemies, frees one from all sins, brings prosperity and bestows long life, worshiped at dawn, noon and dusk by chanting the Gayatri

			<i>mantra.</i>
सौ (Saum)	Chandra	सौ सोमाय नमः (Saum Somaya Namah)	The moon god, Chandra represents mental energy, the source of cool, nectar like rays of light and the lord of plants. He is celebrated as a child of the ocean,
ॐ (Om)	Vishnu	ॐ नमो नारायणाय (Om Namō Narayanaya)	Vishnu is the preserver and sustain-er of the universe who is regarded as father, mother, friend and guru. He bestows welfare upon the world, is a friend to the righteous and a compassionate protector. So he is Narayana who pervades everything.
मं (Mam)	Matsya	ॐ मं नमो भगवते मत्स्याय श्रीं (Om Mam Namō Bhagavate Matsyaya Srim)	Vishnu in the form of Matsya(the fish), was the first creature to appear in the watery depths, representing the initial glimmer of individual consciousness. Matsya came to save Vaivasvata Manu, the seven Rishis and the Vedas from destruction by a <i>pralaya</i> (deluge).
कुं (Kum)	Kurma	ॐ नमो भगवते कुं कूर्माय (Om Namō Bhagavate Kum Kurmayā)	Vishnu in the form of Kurma (the tortoise), represents a transitional state between the unconscious and the conscious. Kurma came to recover precious objects list in the deluge and gave its shell as a base for the churning rod when the gods and demons churned the ocean of milk to extract <i>amrit</i> (nectar).

हूं (Hum)	Baraaha	ॐ नमो भगवते वराहाय हूं (Om Namō Bhagavate Varahaya Hum)	Vishnu in the form of Baraaha(the boar), represents the transition from the subconscious to the conscious, and also the <i>tamasic</i> state of creation where the earth becomes solidified. Baraaha came to rescue the earth, which had been submerged into the waters by the demon Hiranyaksha.
ॐ (Om)	Vaamana	ॐ नमो भगवते वराहाय हूं (Om Namō Bhagavate Varahaya Hum)	Vishnu in the form of Vaamana (a young Bramin dwarf), represents the potential development of human consciousness from lower to higher states. Vaamana came to restore the power of the gods which had been eclipsed by the asura king, Bali.
ॐ(Om)	Parashurama	ॐ ब्रम्ह क्षेत्राय विद्महे । क्षत्रियान्ताय धीमहि । तन्नो रामः प्रचोदयात् । (Om Bramha Ksetraya Vidmahe Ksatriyantaya Dhimahi Tanno Ramah Prachodayat)	Vishnu in the form of Parashurama represents the greater development of conscious human potential and the battle between the lower and higher mind. Parashurama came to deliver the land from the oppression of the kshatriya rulers who destroyed the kshatriya race twenty one times.
ॐ (Om)	Balarama	ॐ नमो भगवते वलरामाय स्वाहां (Om Namō Bhagavate Balamaya Svaaha)	Balarama, or Rama the strong, is the elder brother of Krishna and the incarnation of Shesha, the serpent who supports Vishnu. He

			had many adventures with the young Krishna, including destroying the demon Dhenuka. His weapon is the plough.
रं (Ram)	Rama	रं रामायः नमः (Ram Ramaya Namah)	Vishnu in the form of Rama is the noble example of how to face life and be the ideal son, brother, king, husband and friend. Though an <i>avatara</i> , Rama experienced all the joys and sorrows of human existence, yet remained an embodiment of dharma.
ॐ (Om)	Vasudeva	ॐ नमो भगवते वासुदेवाय (Om Namo Bhagavate Vasudevaya)	Para Vasudeva represents the transcendental form of Vishnu. He rests on Adi Shesha, the serpent supporting the Godhead. He is replete with <i>Jnana</i> (wisdom), <i>Aishvarya</i> (sovereignty), <i>Shakti</i> (power), <i>Bala</i> (strength), <i>virya</i> (valour)and <i>tejas</i> (luster). His form is for the enjoyment of the gods and other self-realized souls.
कृ (Krm)	Gopala	कृं कृष्णाय गोविन्दाय गोपीजनवल्लभाय स्वाहा (Krm Krishnaya Givindaya Golijanavallabhaya Svahaa)	Gopala is the cowherd form of the <i>avatara</i> Krishna as a child. He delights in playing the flute and entertaining his friends and the cows. Gopala also means the one who has control over the sense organs.
कृ (Krm)	Krishna	कृं कृष्णाय नमः (Krm Krishnaya Namah)	Krishna is a dynamic and regarded as a complete manifestation of Vishnu <i>avatara</i> ,

			a playful child, the beloved of gopies and joy incarnate. He is also the supreme consciousness into which everything dissolves.
ॐ (Om)	Kalki	कं कल्किने नमः (Kam Kalkine Namah)	Kalki is the tenth avatara of Vishnu, who will come riding upon a white horse, which is also an avatara in itself. Kalki carries a sword to strike down all evil, and he battles for the cause of righteousness. He will come at the end of Kali yuga to destroy the creation that has sunk into total darkness, after which it will be created anew.
क्लीं (Klim)	Kali	ऐं ह्रीं श्रीं क्लीं कालिके ऐं ह्रीं श्रीं क्लीं (Aim Hrim Srim Klim Kalike Aim Hrim Srim Klim)	Kali is the shakti of Mahakaal (Shiva), the destroyer of time, and the first manifestation of the unconscious kundalini. Although to behold, she is a benign and compassionate protector, removing every veil of ignorance from the devotee who surrenders to her.
हूं (Hum)	Tara	ॐ ह्रीं स्त्रीं हूं फट् (Om Hrim Srim Hum Phat)	Tara is eternal sound. she is the shakti of Akshobhya (Shiva), the one who never loses balance. She is eternal light who invokes her is held secure on the journey to the 'other shore'.
ह्रीं (Hrim)	Tripura Sundari	ह्रीं कएईल ह्रीं हसकहल ह्रीं सकल ह्रीं (Hrim Kaeila Hrim	Tripura Sundari is also called Kameshwari, who is the power of

		Hasakahala Hrim Sakala Hrim)	kamana, desire. She is the essence of creation, the will and the force that turns a desire into action. She is the ultimate beauty inherent in the three realms.
ॐ (Hrim)	Bhuvaneshwari	ॐ ह्रीं श्रीं (Aim Hrim Srim)	Bhuvaneshwari is the manifest expression of the three realms. She is both maya or illusion and knowledge. She is self illumined space that creates the manifest world; she holds the world herself, and nurtures and protects it.
ऐं (Aim)	Tripura Bhairavi	हसै हसकरीं ह सै (Hasaim Hasakarim Ha Saim)	Tripura Bhairavi represents the kriya shakti or functional power of God. She lies in deep sleep in the earth element, as kundalini shakti. When awakened, she pierces through all states and removes every notion of duality.
हूं (Hum)	Chhinnamasta	हूं हूं (Hum Hum)	Chhinnamasta is the force through which goes, subtle and causal levels are severed or transcended so that mahaprana, the primordial energy, is experienced. She represents the state in which all experiences of mind, intellect, memory and ego cease.
धूं (Dhum)	Dhumavati	धूं धूं धूमावती ठः ठः (Dhum Dhum Dhumavati Thah Thah)	Dhumavati represents the power of tamas, darkness, the state of no knowledge or perception. She is the symbol of non-being who

			depicted as old and ugly, her real effulgence is hidden. She is a widow, the original, solitary state of shakti, and the experience of separation and nothingness.
ह्रीं (Hrim)	Bagalamukhi	ॐ ह्रीं बगलामुखीसर्वदुष्टानांवाचम्ममुखंस्तम्भयजि ह्वां कीलयकीलयबुद्धिनाशय ह्रीं ॐ स्वाहा । (Om Hrim Baganamukhisarvvadustanam v vachammukhamstambhayajih vamkilayakilayabuddhinnasa ya Hrim Om Svahaa)	Bagalamukhi is the power of immobilization, the one who stops all activities and renders the mind, intellect, senses and speech inert. Her power is invoked to gain control over the sensorial nature. She controls every experience of unsteadiness, agitation and uneasiness.
ह्रीं (Hrim)	Matangi	ॐ ह्रीं क्लीं हूं मातंग्यै फट् स्वाहा (Om Hrim Klim Hum Matangyai Phat Svaha)	Matangi is the power of mind related to thinking and speech. She is the energy through which memories of the consciousness are expressed in the censorial world and experiences of the censorial world communicate to the consciousness. She is the goddess of nada yoga.
ॐ (Om)	Kamalatmika	ॐ नमः कमलवासिन्यै स्वाहा (Om Namah Kamalavasinyai Svahaa)	Kamalatmika identified with Lakshmi, the goddess of prosperity, is also related to atma shakti, inner strength. She resides in every auspicious activity of the world as the shakti of Vishnu, and the play of the conscious or awakened state pervading every aspect of life.

Source: Sivananda Math (2006, 2007)

Appendix J. Daily Yoga Practice Schedule - Time 2 hrs

S.N.	Name of activity	How to do
1.	Mantra chanting Om(ॐ) 3 times for purification of body and mind	Remembering All Gurus/ Rishies ; closing eyes; starting O from throat U from upper part of mouth and M from lips
2.	Chanting Gayatri mantra 1 time	ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ (Om Bhoobhuvah Svah Tatsaviturvarenyam Bhargo Devsaya Dhimahi Dhiyo Yo Nah Pachodayat)
3.	Mahamritunjaya mantra 1 time	ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् । उर्वारुकमिव बन्धनान् मृत्योर्मुक्षीय मामृतात् ॥ (Om Try-Ambakam Yajaamahe Sugandhim Pushti-Vardhanam Urvaarukam-Iva Bandhanaan Mrtyor-Mukssiiya Maa-mrtaat).
4.	Swadhyaya mantra 1 time	ॐ सहना ब्रवतु । सहनौ भुनक्तु । सहवीर्यं करवाव है । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः॥ (अमृतनादोपनिषद) Om Sahanaavavatu Sahanau Bhunakttu Sahabiryam karavavahai Tejaswinavadhitamastu Mavidwisaavahai. Om Shantih Shantih Shantih
5.	Praying mantra	ॐ असतोमा सद्गमय । तमसोमा ज्योतिर्गमयः मृत्योर्मा अमृतंगमय ॥ ॐ शान्तिः शान्तिः शान्तिः॥ Om Asatoma Sadgamaya Tamasoma Jyotirgamaya Mrityorma Amritam gamaya Om Shantih Shantih Shantih सर्वेभवन्तुसुखिन सर्वेसन्तुनिरामया । सर्वेभद्राणि पश्यन्तुमाकश्चित दुःखभागभवेता॥ Sarbe Bhavantu Sukhina Sarbe santu Niramya Sarbe Bhadrani Pasyantu Makaschit Dukhabhagbhavet ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्येते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥ Poorna madah Poornamidam PoornatPoorna Mudichyate

		<i>Poornasya Poornamadaya Poornameva Vashisyate</i> ॐपरिपूर्णवै अहं ब्रम्हास्मि । <i>Om paripoornavai Aham Bramhasmi</i>
6.	National Anthem	सयौ फूलका (Sayaun phoolka.....)
7.	Warm up Asanas (Standing Postures)	1. Rotating knees - 5 times inwards and 5 times outwards 2. Kattichakraasan (Rotating waist)- 5/5 times right and left 3. Triyagkattichakraasan- 5/5 times right and left 4. Rotating single hand 5/5 times right and left 5. Rotating double hands 5/5 times 6. Tadaasan - 5 times 7. Dhruvaasan with changing legs
1.	Complete exercise with 12 methods (Standing Postures)	• Starting to run 1/2 position- 1-2 minutes • Jumping and touching hip with back part of leg- 1-2 minutes • Jumping and touching chest with knees- 1-2 minutes • Kurchi asan (standing and sitting keeping hands on the waist)-1-2 minutes • Hanuman asan with three process • Chest exercise with hands inwards and outwards -21 times • Trikonaasan- 5 times • Konaasan- 11 times • Padahastaasan- 11 times • Long P.T. 1-2-3-4 (5times), short P.T. 1-2(21 times) • Twisting and jumping waist with hands in both sides- 21 times • Clapping hands with dancing
2.	Suryanamaskaar	12 methods with 12 mantras
3.	Mishradanda	11 times
4.	Step First meditation	So hum breath feeling exercise 5 minutes or feeling sensation of breath
5.	Sitting Postures Mandukasan	2 process - 3/3 times

6.	Sasakaasan	3 times
7.	Bakraasan	1 time changing leg
8.	Gaumukhaasan	1 time
9.	Marjariaasan (Cat pose)	11 times
10.	Sleeping Postures Downwards sleeping Makaraasan	2 methods 11/11 times with single leg and double legs.
11.	Bhujangaasan	4 methods (Ardha, Poorna, Triyag and Nagraj) 3/3 times
12.	Dhanuraasan	3 times
13.	Bishramaasan	2 minutes
14.	Upward sleeping Postures Markataasan	Two methods 5/5 times
15.	Pawan Muktaasan	Four methods (1 leg/ 2 legs 3/3 times, ladibudhi 5 times and jhulanasan 11 times)
16.	Halaasan	2 methods (Ardha, Purna 11/11 times)
17.	Sarbaangaasan	2 minutes
18.	Paadabrittaasan	Rotating legs Two methods 11/11 times- clock wise / anti clock wise
19.	Dwichakraasan	Cycling Two methods Single leg/ double legs 11/11 times
20.	Tanaasan	Stretching whole body 3/3 times
21.	Kattichakraasan	Rotating waist 11/11 times clock wise / anti clock wise
22.	Kandharaasan	3/3 times catching two feet and up warding the whole body
23.	Setubandhaasan	One time keeping hands under the waist and up warding the whole body
24.	Naukaasan	Two methods 1 - 3 times lifting both feet and hands with straight position inward. 2 times lifting both feet and hands with straight position

		backward.
25.	Shavaasan	5 minutes laying down like a dead body
26.	Praanaayama	1. Bhastrika : a. Breathing in and out with long breath So Hum dirgha (long)- 21 times and So Hum laghu(short)- 21 times b. Manipurak Bhastrika- 21 times pushing land with two thumb c. Bidyut Pranayama- 11 times pushing land with two thumb and breathing in by nose and breathing out by mouth d. Anahat Bhastrika- 3 types Namaste, Straight hands, Up hands e. Bishuddi Bhastrika- 21 times by crossing hands backwards of head f. Lama Bhastrika- 21 times 2. Kapalbhati Pranayama mild- 5 minutes Kapalbhati Pranayama forcefully -2 minutes 3. Bahya Pranayama- 3 times with 3 bandhas like anus lock, naval lock and throat lock 4. Agnisar Kriya- 3 times 5. Ujjai Pranayama- 3 times
27.	Sukshma Byaayam (Auxiliary exercises	12 Items Feet exercise - moulding feet fingers-10 times b. Padanguli naman (Feet fingers up and down)- 10 times c. Rotating feet 5/5 times clockwise anti-clockwise d. Chakkipisan (Grinding) - 11/11 times clockwise anti-clockwise e. Kattisundarasan- 11 times f. Bhoonamanasan - 1 time g. Putaliasan (butterfly pose)-100 times h. Musthikachakra(Hand moulding)- two types close and open i. Kuinichakranaman(Arm rotating)-11/11times clockwise anti-clockwise j. Hand stretching above the head -11 times

		k. Pushing head from back and forehead, left side, right side with single and double crossing hands. l. Skandha Sanchalan (Rotating shoulders) - 5/5 times clockwise anti clockwise
28.	Anulombilom Praanaayama	5 minutes
29.	Bhraamari Praanaayama	5 times
30.	Udghith Praanaayama	5 times
31.	Pranav Praanaayama	Meditating with mantra Om- 5 minutes
32.	Signhaasan	Uttering in loud voice like lion 3 times
33.	Suptabajraasan	20 seconds
34.	Hasyaasan	2 minutes
35.	Shantipath	ॐ द्यौः शान्तिः अन्तरिक्षं शान्तिः पृथिवी शान्तिः रापः शान्तिः रोषधयः शान्तिः । वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्मः शान्तिः सर्वं शान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि । ॐ शान्तिः शान्तिः शान्तिः (अथर्व वेद १९.९.१४) Om Deu Shanti Antariksham Shanti Prithivi Shanti Rapah Shantir Okhadhaya Shanti banaspataya Shantir Bishwedeve Shantir Brahma Shanti Sarvam Shanti Shantireva Shanti Sama Shanti redhi. Om Shantih Shantih Shantih
36.	Pranav	Uttering Om - 1 time
37.	Ending the program with telling	with praying God /Goddesses

Appendix K. Glossary section

Aachar: Discipline, right conduct

Aagami: The karma which are being produced right now in the present lifetime

Aahaara: Food habit

Agnihotra: Daily worship of fire-god

Ahamkara: Ego

Artha: Money, wealth, the means of surviving in the world

Asthashiddhi: Eight occult powers i.e. Anima- to be like an atom, Laghima - to

become very light, Garima- to be very heavy, Ishitwa- the power of controlling,

Vashitwa- the power of subduing, Praapti- the power of gaining materials, position or

power, Prakaamya- the power of fulfilling desires and Antaryamitwa- the power of

reading other's thoughts.

Asthaangsyoga: Yama, Niyama, Aasana, Pranaayama, Pratyahaara, Dharana,

Dhyana, and Samadhi. Yama:

Avidyaa: Ignorance

Bairaagya: Unattachment, dispassion. Not to cling to worldly pleasures

Bibeka: The mental power of distinguishing reality from unreality; discrimination.

Bichaara: Right thinking

Bidyaa: Knowledge

Bihaara: Inward and outward behaviour

Biratsvarupa: The universal form of God consisting endless diversity.

Bodhi: Wisdom

Brahmachakra: The cosmic cycle of the creatures coming to the creation from

Brahma, the Eternal Consciousness going back to it from the mortal existence.

Brahmachari: It is one of the phases of four phases (ashram), which is the time set aside for learning and acquiring skills by following rules and regulations made by Gurus and prescribed duties

Buddhi: Intelligence

Darshan: Philosophy.

Darshanik: Philosopher like sage Kapila, sage Goutama and so on.

Dharma: Controlling the mind, virtue, religion.

Dhiman: A person with right intelligence

Gurukulam: The educational place where students given education by living with their preceptors (Gurus) in forests far removed from cities, towns or villages

Hiranyagarbha: The universal mind of minds is connected with it. This is why we can understand each other, and there is always homogeneity of human thoughts;

Brahman

Indriya: Sense and motor organs. They are ten in number. Jnanendriya (Sense organs) - eye, ear, nose, tongue and skin. Karmendriya (Motor-organs)-vocal-organ, hands, anus, genitory-organ. The five sense-organs receive five senses which are sound, touch, form, taste, and smell, otherwise known as five minuest particles. Whereas, the five motor-organs function with the five rudimental material factors, that is, ether, air, fire, water and earth.

Kaivalya: Emancipation, spiritual freedom in the soul

Kalpa: One complete day and night of Brahma which consists four billion three hundred and twenty million human, years in it

Kaama: Desire, love or pleasure

Karma: Right action, righteous act

Karana: Cause, the root of existence, the Spirit

Karuna: Devoted action to relieve the misery of afflicted

Kriya: Certain specific spiritual and religious disciplines, Chaturbarga: Four cherished objects of life, viz. Dharma, Artha, Karma, and Moksha. Chitta: Heart, mind-stuff

Mahatma: A person with a pure and broad heart, not just a person who can make a good speech on religion

Maharshi: A great sage

Maitri: Friendliness, a feeling of oneness

Moksha: Liberation from the suffering of the world.

Manah: Mind

Mudita: A feeling of delight at the good work done by another, joy

Mumukshu: The person who is searching for spiritual freedom

Mukti: Freedom from the problems of life

Naraka: Hell.

Nirbana: Freedom from the cycle of birth and death.

Niyama: Internal and external cleanliness through *soucha* (personal cleanliness), *santosha* (contentment), *tapah* (austerity) , *swadhyaya*(self-study) and *Ishworpranidhana*(self- surrender to God).

Nimitta: Cause, medium. Arjun was a Nimatta (medium) for materializing the wishes of Lord Krishna.

Panchamahaabhuta: Five fundamental material elements: ether, air, fire, water, and earth.

Pancha Tanmaatras: Five minutes material particles: sound, touch, form,taste and smell.

Paramaatha: Supreme wealth, that is, virtue and knowledge.

Param Brahma: The universal consciousness of God. Individual consciousness is a part of it.

Pancha Kosha: The five sheaths or levels of an individual mind. They are Annamayakosha-material sheath, Pranamayakosha-vital sheath, Manomayakosha-mental sheath, Vijnanmayakosha- the sheath of intelligence, and Anandamayakosha-the sheath of light.

Pragnya: Wisdom

Prakriti: The universal creative force which produces diversity. Prakriti functions with three attributes, i.e. Satva- tranquil, Raja- dynamic and Tama-static.

Pranvayu: Vital forces. These are ten in number, five internal and five external. The five internal vital forces: Prana, Apana, Samana, Udaana and Byaana. Praana functions from the navel above. Apaana from the navel below. Breathing in is Apaana and breathing out is Praana. Samana maintains balance between Praana and Apaana in the navel. Udaana is in the throat and Vyaana is circulating all through the body. The five external vital forces: Naaga, Krikara, Kurma, Devadutta and Dhananjaya. Naaga helps to twist the body. Krikara helps to walk, run and jump, Kurma helps to contract the body, Devadatta makes one yawn when tired or sleepy and Dhananjaya makes one sleep, it also keeps the joint of the bones steady.

Prarabdha: The potential karma which have existing physical body

Pratisanchardhaara: The centripetal process through which the beings merge into the Divine, the Universal Consciousness.

Purba janma: Past incarnation.

Puja: Adoration of God through rituals and ceremonies.

Purusha: The cosmic being, cosmic consciousness, which exists in the heart of every living being. The entity which dwells in the territory of mind is Purusha.

Purana: Mythology

Rishi: An enlightened person who knows Brahma, the Supreme Consciousness.

Saadhaka: The man who struggles to realise God

Saadhika: The woman who struggles to attain God

Saadhu: A holy person who renounces the world in order to obtain salvation

Sanchardhaara: The centrifugal process through which the creation comes in existence

Sanchit Karma: The potential karma that is stored in the super-conscious mind for lives together.

Sannyasi: A person of renunciation, not just a person with a saffron robe begging around

Saptaloka: The seven levels of the cosmic mind. They are Bhooloka- physical plane, Bhuvarloka- mental plane, Svaloka- subtle plane, Mahaaloka- the plane of great efforts, Janaloka- the plane of welfare to the beings, Tapaloka: the plane of asceticism, Satyaloka -the plane of truth. These are astral planes where people reach after death according to their lifestyle and activities in the mortal world. These seven planes have millions of branches like a country has thousands of small places and localities in it.

Satya: Truth

Shastra: Scriptures, a kind of book or written record, which contains, philosophical ideas, instruction on the right way of life as well as the way to God-realisation

Siddhi: Perfection in meditation

Shraddhaavaan: The person who has faith and regard for God, Guru and holy words

Sthula: Gross, the material existence

Sthitapragnya: Established in wisdom

Sukshma: Subtle, fine

Swarga: Heaven

Turiya: The super-conscious state. The four states of consciousness are Jaagrat: The awakened state. Swapna: The dream state. Susupti: The deep sleeping state and the fourth is Turiya: the super-conscious state. It needs a lot of spiritual disciplines to realise this fourth state.

Upanayana: It is a ceremony which is generally performed at a prescribed age level for child between eight to twelve years in Hindu society.

Upaasana: Worshiping and praying to stay near God, that is, to live with God-consciousness.

Upekshanam: A feeling of disdain or contempt for the persons who has fallen into vice or one of indifference or superiority towards him, avoiding, ignoring.

Vaishwanara Purusha: The Universal person.

Valivaishyadev: It is to offer worship to the celestial deities with food. Generally before eating food a Hindu offers a portion of his food to the supreme God, a portion to the gods and a portion to the living beings which is known as Valivashyadev.

Vedagnya: A knower of the Vedas.

Vikarma: Wrong action, unrighteous act

Vipra: A Brahmin, a man of wisdom.

Yagyopavit: A sacred thread used by a Hindu after his Vedic initiation. This is the symbol of his vow to Brahman, therefore, it is also called Brahmasuttra.

Yoga: Union with God. The way to God-consciousness, concentration of mind.

Yama: A branch of Astangayoga which includes the non-killing creature, truthfulness, non-stealing, continence and non-accumulation

Appendix-L. : Vedic educational approaches and pedagogies

Youth's problems in <i>Taapatraya</i> approach	Approach in Vedas	Approach in <i>Upanishad</i>	Approach in <i>Bhagavad Gita</i>	Approach in Puran	Approach in <i>Patanjal Yoga Darshan</i>	Pedagogic Measures
Adibhautic <i>Taapa</i>	<i>Rig Veda</i> (1.1.1;1.11.4;1.85.5; 1.89.6;1.89.8; 1.164.45; 1.12.6; 2.4.5; 2.20.3; 3.1.6; 3.8.4; 4.1.12; 4.2.10; 5.1.6; 5.1.10; 6.5.1; 6.5.4; 7.4.2;7.7.3; 8.20.17;8.20.19; 9.9.5;9.14.5; 10.1.7,(1.12.6; 2.4.5; 3.1.6; 3.8.4; 4.1.12; 4.2.10; 5.1.6; 5.1.10); 10.4.2) <i>Atharva Veda</i> (19.9.14), <i>Yajur Veda</i> (1.1)and <i>Sama</i>	<i>Chhandagyopanishad</i> (1.1-5);(1.7.23;3.13.7) (5.7.1); , <i>Svetasvetaropanishad</i> (1.14);(2.6), <i>Kathopaishad</i> (1.1.13-15); (1.2.15-17); (1.2.20), <i>Mandukyopanishad</i> (1;8;12), <i>Mundakopanishad</i> (1.1.2-5);(1.2.2,3;1.2.7) <i>Amritvindopanishad</i> (2), <i>Kenopanishad</i> (2.4), <i>Taiteriopanishad</i> (1.2.2)	(2.3);(3.14);(4.23);(4.25-30); (6.17); (7.8) (8.13);(10.25);(17.8,9,10,24) and (18.73)	<i>Sreemadbhagavat mahapuran</i> (12.6.39, 40, 41, and 42), <i>Markandeya Purana</i> (74-86), <i>Padmapuran</i> (<i>Uttarakhand</i> a, 1.80), and (<i>Shivapuran</i> 1)	(1.27-34); (2.1-10); (2.48)	Sound Therapy: Recitation or chanting of <i>mantras/ samhitas</i> Praying through <i>Kanthagrikaran</i> (repeating) with teacher and student. <i>Satsanga</i> ,storytelling and <i>Yogasanas</i> . <i>Yajna</i> therapy, <i>Music</i> therapy

	<i>Veda()</i>					
<i>Adhidaiwic Taapa</i>	<i>Rig Veda</i> (1.1.1;1.4.2); (1.5. 2); 1.191.8; (2.1.4-7); 2.1.11,12; 2.23.18; 2.43.2; 2.43.3 ; 3.1.3; 3.1.5,6; (<i>Yajur Veda</i> , 1.1; <i>Atharva Veda</i> (1.7.3); (2.35.1); (3.29.1); (4.10.3); (4.14.2); (4.14.4); (4.14.6)	<i>Chhandogya Upanishad</i> (1.1.2);(1.1.5); (5.7.1)	2.11; 2.13;2.22, 23;2.27; 2.33,34; 2.37;5.12	<i>Sreemadbhagavat</i> <i>Mahapuran</i> (10.20.1-45)	(1.34-38); (2.49-52,)	Conversation with counseling, Self review, Reflection,Reasoning, Thinking, Recalling, Repetition of <i>mantra</i> or <i>Japa</i> with <i>Yanjna</i> therapy <i>Swaadhyaya</i> (self study) Breathing exercise (<i>Pranayama</i>)
<i>Adhyatmic Taapa</i>	<i>Rig Veda</i> (1.191.12,13);(2.1.11,12); (2.23.10); (3.1.1,2);(3.1.5); (7.1.24)and 10.17.4)	<i>Chhandagyopanishad</i> (1.1.2); (7.1.3);(3.13.7);(18.1), <i>Shukarahasyopanishad</i> (22-42), <i>Mundakopanishad</i> (1.1.6;2.2.8), <i>Kathopanishad</i> (1.2.20)	<i>Bhagavad Gita</i> (7.8);(18.1-77)	<i>Shiva Puran</i> (1-7.6.27)	(1.24);(1.27);	Sound Therapy <i>Mantra</i> <i>Yoga</i> (<i>Dharana</i> , <i>Dhyan</i> , <i>Samadhi</i> : (Meditation with <i>Mantra</i> <i>Yantra</i> and <i>Tantra</i> <i>Swaadhyaya</i> (self study)