

MADHYASTH DARSHAN

Jeevan Vidya - An Introduction (English Translation)

जीवन विद्या - एक परिचय

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9/1/2018

Translator's Note: This is translation of "Jeevan Vidya - Ek Parichaya" book in English, which was originally presented in Hindi by Shree A. Nagraj. I have done this translation in my capacity as his student. Please contact at rakesh2715@gmail.com for your feedback and suggestions. Best Regards, Rakesh Gupta

Jeevan Vidya - An Introduction

My fellow human beings!

I understood ancient (Vedic) scriptures out of my own volition. I had no pressure of anyone else. After having understood these I wished how this Earth ought to be? I found the following utterance within myself –

**“May the Earth be Heaven,
May Humans be Gods,
May *Dharma* Prevail,
May Good arise Always.”**

I want to share its background with you. This bodily journey of mine started in a hard working, selflessly serving, pious, and highly venerated family in Vedic tradition. As you all know, every child that is born starts following the faith of their parents, accepts constitution of some or the other State, gets offered to the education available in their tradition and tries to tread on the path shown by their teachers. I too started going through all this. Along with this I found there were dictates and sanctions of tradition such as, “sit with these - don’t sit with those”, “do this - don’t do that”. From the beginning I was dissatisfied with such dogmas. This happened in my childhood itself. At first they said – “You are still young, you don’t understand”, but with time their attitude towards me started changing. I felt my elders were not happy with me. This became the first cause of my misery. But how to make them happy! If I did as they said I couldn’t help myself from judging them against their own

standards. I could also see that my elders were not happy all the time themselves. That was the crux point. I started feeling that while my elders instructed me on what to do and what not to do, whether they themselves adhered to those rules or not, they were not happy all the time, even though it was not possible to find more revered or bigger scholars than them anywhere. After all this I concluded that I will never blindly follow the dictates and sanctions of tradition. It started becoming like a sacred oath for me. Another reason which got added to this was that my elders could not convince me with their reasoning. The more they failed the more my conceit grew. The growth in my conceit and my rejection of dictates happened side by side. Where would it all end? Now my elders started saying – this boy obstinately negates all our tradition and beliefs without having understood any of our Vedas, Vedanta, and scriptures. How can it go on like this? They started worrying about all this. This became second cause of my misery. Now what could I do? With no other way left for me, I studied Vedanta, which they believed is the supreme knowledge.

First section of this path is *karma kanda* which describes actions (*karma*) based on Vedic ideology. According to Vedas action is that which gets one heaven, and all other things are called something else. Second section is called *Upasana kanda* which describes the rituals and ceremonies for becoming gods and goddesses. Third section, *Gyan kanda*, says knowledge alone is supreme.

When I asked - what is knowledge? The answer came – “knowledge of Brahman.” What is Brahman? – I asked. They said, it is beyond your comprehension. I asked - without comprehending how could one realize it? The way is to adhere to the dictates and sanctions in scriptures, they answered. My elders assured me that realization in

the Brahman happens in the state of *Samadhi* wherein one gets answers to all questions. I concluded that I must see the state of *samadhi* for once. There was no other choice left for me. My arguments (of negating them) did not mean anything. My agreeing or disagreeing with them too was also of no consequence. I had to find answers to my questions.

After thoroughly listening to Vedanta, the first question that formed in me was: - **What is bondage and what is salvation?** They say we live in bondage due to *maya*. Salvation (*moksha*) is dissolution of *atma* (self) in the Brahman (Supreme Self). Where did *atma* come from? Then they said – “Brahman itself resides in the hearts of *jeevas* in the form of *atma*.” They say, *jeeva* has to ultimately achieve *moksha* and end the cycles of birth and death, and trips to heaven and hell, whereupon *atma* would dissolve in Brahman. If *atma* had to ultimately unite with Brahman then why did Brahman go and sit into the hearts of *jeevas* in the first place? – I questioned. When *jeeva* first happened that time there was no *atma* in it then what was the need for Brahman to go and sit inside it?

This turned into a pointless argument. My elders started saying that I argue pointlessly since I did not blindly accept their dictates and sanctions. I said, you may be right but you should still answer my questions. After this they said that you will find answers of these questions also in the state of *samadhi*. Now what could be done? I gradually prepared my mind for *samadhi*. All this started in 1944 and by 1946 I had become mentally prepared to endeavour for *samadhi*.

One more thing happened at that time, the conditions became ripe for Indian Independence. As anticipated, the power got transferred

from the British to Indians in 1947. There were great visionaries and thinkers involved in the independence movement and I observed the changes that came in them with this success. This too pained me. Thereafter one more hope got kindled, that we (the Indian Nation) will now have our own Constitution, which perhaps will describe the character of right human being. I kept thinking that our Constitution will show us the way.

I used to keenly follow all newspaper reports while the Constitution was getting framed. By 1950 after listening to all that I concluded that it is impossible to evaluate a right human being under this Constitution. It had no reference of right human being that could describe national character. Now what could be done? I had already accepted that all my questions on Vedanta will be answered in *samadhi*, so I concluded that this question will also get answered there. There was no need to argue with elders and scholars over this matter anymore. I decided either I will get my answers in *samadhi* or let my life be an offering for the sake of learning.

One more person became ready for this endeavour along with me and that was my wife. We had heard about Amarkantak as a sacred place, the place of origin of the River Narmada. Why not make our one last attempt there? Thinking thus we came to Amarkantak (in 1950). After coming here, I started my *sadhana* of *agam-tantra-upasana* method. This is a method prescribed in scriptures for attaining *samadhi* where in the aspirant visualizes gods and goddesses in parts of one's body. It is seeing from one's own imagination and then performing their worship. This activity of trying to see gods and goddesses in different parts of one's body is called "*nyas*". The formula given in the scriptures for this is –

“देवोभूत्वा देवान् यजमेत” (Becoming God, worship Godhead). All this was told to me and I prepared myself to do it with full honesty. I did the best that I could. In due course, one day I became free from the imagined proximity of gods and goddesses. “I am” – this awareness was there. I had no other sense.

In that state I had no thought that I have to achieve something, that I have something with me, or that I have to do something. This was something new, a small event perhaps, which happened. I remained in this state for few hours. The moment I became conscious of body I also became conscious of time. Thereupon I realized that I had no sense of time, place or body all that while. I had no thoughts in that duration. This I believe had happened with me. After this, I started thinking perhaps I have achieved *samadhi*. I started repeating that state every day for many hours awaiting answers of my questions. I did not find answers even after wait of one year. This was a second failure. The first failure was not finding the answers from Vedanta. The highest scholars in my family were unable to answer my questions and now in *samadhi* also I did not find answers. Now what could I do? Where could I go now? It was no use blaming anyone and I lived through this deadlock.

One day I felt that I had heard about *samadhi* and I was confident of my having achieved it as well but how would I be able to precisely describe that state to others? How do I testify this state, what is the evidence? There is nothing in this state which could be described, then how will I present its evidence to the world? In order to dispel this difficulty I performed *sanyam* to test my having achieved *samadhi*. This instruction is also there from elders in the scriptures. It is mentioned in *patanjali yoga-sutra* – “धारणा ध्यान समाधि त्रयं

एकत्रत्वात्तात संयमाः” (The three statuses of *dharana*, *dhyana*, and *samadhi*, when brought together at one place, results in *sanyam*.) Anybody can refer to that. Whatever is written there about *sanyam* was not acceptable to me. Therefore I improvised on the method of *sanyam* (by reversing the prescribed order of three statuses to *samadhi*, *dhyana* and *dharana*) and carried it out. As a result of this, I started seeing each and every bit of existence in front of me. Seeing means understanding.

I have seen the whole sequence of emergence from an atom till this Earth. I have seen the order of existence and the way of its emergence which I can make you understand. This status (of authenticity) got established in me.

In the sequence of all atoms I also saw the ‘jeevan atom’. Jeevan atom is present same way in me, in you, in the one who is born today and in the one who is going to die today. Jeevan lives even after leaving the body and it lives while it is with the body. Why does jeevan live with body? I saw that jeevan wants to evidence its presence using body as its instrument. That is the crux point. What is it that jeevan wants to evidence? The answer that I discovered is – Jeevan first wants to live, thereafter it wants to become happy. Along with becoming happy it wants to produce evidences of being happy. These are the three stages. The first stage of wanting to live is achieved in the animal world itself. The next two stages of wanting happiness and producing its evidences are achievable only in human being and nowhere else. I have seen this very thoroughly. This discovery immensely satisfied me. Thereafter I also discovered the formula of living with happiness for human being, i.e. “Living in the Universal Order”.

All material world, called as 'material order' is in solid, liquid, and gaseous states, and 'bio order' as all organisms composed of bio-cells are based on many chemical substances and fluids. Bodies (of animals and humans) are composed of these fluid and chemical substances only. Human bodies and animal bodies are composed of physiochemical matter alone. I saw the difference in animal body and human body is that human body fully enriched brain. Fully enriched brain means jeevan can express itself through it in a multi dimensional way. I have seen this precisely.

After seeing all this it occurred to me that animal-kind is an order in itself in line with their definition. In the same way human beings have their own definition and order and human happiness is possible upon living thereby.

Along with this I also found answers to the questions for which I had started i.e. what is salvation and what is bondage? I found, jeevan controls human body to evidence happiness. Human being needs to become wise for that. It is only upon achieving wisdom that human being can evidence orderly living (which is happiness) which is not possible by any other way.

Hordes of people used to turn up to look at me while I was doing *sadhana*, appreciating the discipline, restraint and precision of my living. But here I am testifying here that my mind had no restraint during *sadhana*. Until I achieved *samadhi* there was no restraint in my mind. I was only with resolve that I am here for doing *sadhana* and I am not to do anything silly. But it was not that silly or stray thoughts didn't come to my mind at all. On this basis I can assure you that there is no law in existence for a human being to not get

any stray thoughts until one has attained *samadhi*. No one invites such thoughts and the one who is doing *sadhana* definitely does not. I also did not want those thoughts but they kept coming. This difficulty is faced by all aspirants of *sadhana*. One tolerates these stray thoughts to the extent one can, and after one can't one doesn't – that's all I can say.

I found following answer of my questions about bondage and salvation. Bondage is ignorance or illusion. Salvation is to be liberated from illusion. Ignorance is our living like animals, holding animal conduct as our ideal. If we model our living based on the way animals live it would naturally be illusion for us. The prevalent traditions force us to live in this ignorance. This is evident in our present education whose content is sex-obsessed psychology, consumption-obsessed sociology, and profit-obsessed economics. It is ironical that parents sending their children to such education still expect them to become good, moral and cultured! Where is the correlation between the expectations of parents and the content of present education?

I found answer to my second question as well, about description of national character. **Each unit in existence is orderly with its essence and it is a participant in the universal Order.** I found the path for achieving that orderliness in human being as well. I found the definition of human being. **“Humanness” is in the form of awakened human being’s work and behaviour. When we formulate and describe awakened human being’s work and behaviour it becomes the Sociology or the Constitution for all humanity. Imparting the understanding of humane conduct is the essence of this Sociology.** I discovered the universal code of conduct for human being which is the basis of Constitution based on

Humanness. National character can be recognized in the Constitution thereby.

Human being lives as a human being ought to live upon becoming liberated from illusion and this liberation itself is salvation. Salvation is not about displaying miracles. It is not to go about giving blessings to the world. There are no miracles in existence, I have seen this precisely. Even today millions are trapped in the illusion of curses and blessings. There is only one answer to this – the moment one takes a single step in the direction of awakening all curses, all remorse and all sins (of illusion) become nullified, leaving no trace behind. This can be understood mathematically! One could do a maths sum wrong a thousand times over but once one learns to do it right it becomes right for all times to come. Until one hasn't learnt to do it right one keeps making new mistake in every trial. If a maths sum is given to a million children and if they all do it right then they will all give same answer. If all of them were to do it wrong then we could get a million answers from them. You can easily do this survey. I discovered one more formula – “We humans are one in right and many in wrong.”

When I saw (understood) existence I discovered another great formula. Existence has only two kinds of realities. First there are things which could be counted as units, which we can call 'nature'. Second, there is a reality which pervades everywhere, which everyone can understand in a moment. Each unit of nature is submerged, encircled and imbued in this second reality. We could call it omnipresent. Nature as units is in two categories – insentient and sentient. Animal-kind and humankind are the sentient world. Material order and bio order are the insentient world. Insentient world includes all things minerals, soils, metals and bio cellular

forms. All these things always remain imbued, submerged and encircled in the omnipresent reality. I have seen this precisely. There is no provision in existence of separating units of nature from the omnipresent reality. Human being cannot create that for which there is no provision in existence.

Whatever human being builds by using it against the way it is provisioned in existence would only result in destruction. For example, we use so much of natural resource to build war material but by this we could achieve nothing apart from destruction of both human beings and environment. The scientists are slowly realising this. Had they understood it sooner human race could have achieved happiness and prosperity. A river crosses many banks before it meets the ocean. Perhaps human being's coming round to this understanding after many failed trials was only destined. First it was mystical idealism, which gave some relief but didn't suffice. Thereafter we came into the grips of materialism. The relief from materialistic pursuit also couldn't suffice for achieving happiness and prosperity for all. That is the crisis of today. Humankind couldn't find complete relief from these two ideologies. Naturally a third step is needed.

I found the following formula as answer to my question on salvation and bondage. "Human being becomes liberated from illusion upon becoming wise." Now the question is – what is the way of becoming wise for a human being? I examined myself and found there is no cause of any bondage or illusion left in me. Then why not give rise to this state in everyone! What would happen if all human beings become liberated in this way? Then the vision that I had shared with you earlier would get realized - The Earth will become heaven, humans will become gods, *dharma* will prevail, and the good will

arise always. The good shall become established in the form of living tradition in humankind forever. Thus I started examining myself whether I will be able to communicate all this knowledge? Do people have its need or not? This movement (of Jeevan Vidya) started after finding a firm 'yes' as answer to these two questions.

I got assured within myself that “the code of humane conduct” can be incorporated into the Constitution of every Nation and if that is done humanness would become evident as national character. I am rooted in humanness myself. I am proficient and living evidence of this knowledge. **I have understood 'existence' and I can impart that understanding to you. I have understood 'jeevan' (consciousness) and I can impart that understanding to you. I have understood humane conduct and I can impart that understanding to you.** One becomes wise as a result of having understood these three premises, thereby achieves salvation or becomes liberated from the bondage of illusion. Elders had said salvation means liberation from transmigration (to heaven and hell). While in reality, neither anyone went anywhere nor will anyone come from somewhere. All that is, is in existence.

Jeevan remains in existence even after death and it remains in existence during lifetime (while controlling a body). A piece of charcoal remains in other forms even after it turns into ash. The scholars of physics and chemistry must have understood this concept, if not they are bound to understand it in future. At the fundamental level annihilation of an existential reality is impossible. On this basis alone I say if Earth remains firm and humans live on it with wisdom, it would lead to universal and eternal well being for all. The humane conduct is central to realizing this vision. The biggest benefit will be humankind with this wisdom shall live on

this Earth forever without damaging it, harming it, and tearing its guts apart.

Un-wisdom is at the root of all untoward events in human history. Human beings inflicted wounds on Earth, tore its guts apart and deformed its surface due to un-wisdom which has resulted in rise in Earth's temperature. They destroyed all rivers and streams, polluted air and water, and caused immense suffering. If Earth suffers then all floras, fauna and humans on it are bound to suffer. It is anybody's guess what kind of people would have envisaged health and happiness on a wounded planet? If we stop disturbing Earth's natural balance then its surface alone has abundant resources for all human beings on Earth to live happily forever. It is out of ignorance that humans committed these mistakes and crimes. These mistakes and crimes, result of which is imbalance everywhere, are not outcomes of wisdom. All this destruction took place in the scientific age and yet we haven't stopped boasting of Science! We think Science will find some solution of present environmental crisis even when it is due to Science that humankind has reached the brink of getting wiped out from this Earth. We need to pay attention to this. Human beings must become wise if they want to avoid this fate.

Un-wisdom cannot stop crime. Crime is crime even if it is legalised by Constitution. Every Nation has a Constitution and every such Constitution elaborates the maxim of "Power Centric Rule" in the form of stopping one mistake by making another mistake, stopping one crime by committing another crime, stopping one war by waging another war. These three programs could not eliminate crime anywhere. Instead mistakes, crimes and wars have only increased with time. Human history today is nothing but a chronicle of how wars became fiercer, how crimes became more

prevalent and how one mistake led to another. The root cause of crime is human being. Another effort of stopping crimes is through religion, in the form of 'Religious Law' (as ethical and moral codes in religious traditions). All religious laws assume that human being is fundamentally a sinner, basically selfish and incorrigibly ignorant. The reality is different though. Each religion still prescribes its own ways, ideals, duties, responsibilities and practices for salvation of sinners, for turning ignorant into wise, and selfish into benevolent. What is the net result of these efforts? So far there is not a single evidence of any ignorant person who became wise, a selfish person who became benevolent, or any sinner who got absolved as a result of these efforts.

I had earlier told you about *sadhana* that I had undergone. *Sadhana* is there until *samadhi* is achieved. During *sadhana* the aspirant has no resolution in thoughts and his mind remains perplexed. After all one endeavours *samadhi* only to get rid of perplexity of mind. The measure of an aspirant's greatness during *sadhana* is only in his efforts to achieve *samadhi*. An aspirant could get all kinds of stray thoughts during *sadhana* and all thoughts come to a standstill in *samadhi*. After *samadhi* one is left with no desire to do anything, to achieve anything or to hold on to anything. I have seen that state myself. You can ask how I got the desire to prepare and present all this after having accomplished *samadhi*? My quest was neither for attaining salvation nor for entering some heaven. I only wanted to find answers to my questions. I did not find answers in the state of *samadhi*. Therefore I started scrutinizing myself whether I had actually achieved *samadhi* or not? During this scrutiny all these facts about existence came into my understanding. I believe discovery of this wisdom is a result of collective effort for good by all humankind in their history. It (Madhyasth Darshan) has come

for humankind's future and well being. It is not a reproduction of what was already there in scriptures. That is a fact. My elders had only guided to the extent of giving assurance that I will find answers in *samadhi*. It is only when I performed *sanyam* to produce evidence of my having attained *samadhi* that I discovered these fundamental postulations of existence.

Human understanding has evolved gradually in course of their history. It was primitive living in Jungle Age, Stone Age and Iron Age. Then came the Feudal Age wherein many people found relief. The King (as head of State) assured people of protecting their life and property to bring about peace and harmony. These assurances (of State) however have not been fulfilled until today. Every family, every community remains worried about protection of their life and property, and they want to live in peace and harmony. Idealism was also a step forward in the evolution in human understanding. The relief from idealistic faiths was short-lived though and rethinking became imperative. This paved the way for Science. Science got wide acceptance because of its logical consistency, in contrast with the dictates and sanctions of idealism that had no scope for logic. The non-believers of idealism were termed heretics and they were banished and tortured. It is all there in history. Science got its wide acceptance because it accepted the challenge of logic. It became popular by making incentives of Heaven commonly available in the form of various amenities. Even after enjoying these amenities for a long time human being did not become fully satisfied, and people kept swinging between idealism and materialism, between pursuits of devotion-renunciation and luxury-possession. One turns to devotion-renunciation after becoming tired of rat race of luxury-possession. Getting cold feet from pursuit of devotion-renunciation one joins back the rat race of luxury-possession. Both these

extremes feel good in their own way but the gap remains as it is between “feeling good” and “being good”. Just because something ‘feels’ good doesn’t mean it ‘is’ good. For example, drinking cold water *feels* good but it is not a law that cold water *is* good. The same cold water which feels good to one could make another person fall sick. Therefore cold water’s ‘feeling good’ or ‘not feeling good’ cannot establish whether cold water *is* universally good or bad.

Scientific thinking is leading humankind towards instability and uncertainty. Scientists have tried to model human being as a machine. They haven’t become successful though. The scientist who models human being as machine remains dissatisfied with his own description. Understanding the working of human being is currently prime topic of scientific research. They think productivity will increase manifold if they could successfully model human being as a machine. Human being however doesn’t fit into a mechanistic model. Science believes only a machine could have precision which human being could comprehend and deal with. The idealists, on the other hand, advocated for sensitiveness (feelings and emotions) in human being. However they proclaim that human being cannot comprehend and deal with sensitiveness. In this way, the chasm between idealism and materialism continues and humankind has kept getting trapped in one problem after another. Every human life ends in problems and that’s the human condition. Now the proposal that I am putting forth, I believe, is result of humankind’s collective effort towards good in their entire history. If I assess my individual effort I find it is insignificant compared to the result that I have got. It is as if one ton heavy fruit has grown on a small tree! This discovery is greater than my individual effort. The main point to understand is – what is the entity that carries forward results of human effort from one lifetime to next? I have precisely seen it.

'Jeevan' is capable of carrying forward results of human effort from one lifetime to next. How? I have seen (understood) jeevan to be having inexhaustible forces and powers. I can teach you as well. If you have the quest then you can understand it as well. I am confident that this understanding is your (every human being's) need therefore you are bound to come around to it.

It is clear that whatever a jeevan decides to do with body it always turns out to be more than the needs of body. It is a natural process. I have seen (understood) jeevan. I have seen human being to be a combined form of jeevan and body.

Thus far human beings were incapable of explaining consciousness and existence by way of education. Wherever Science tried to explain fundamental nature of existence it only demonstrated instability and uncertainty in matter. Science has kept on giving ideas about presence of inherent conflict in nature, and thereby built obsession for profit, sex and consumption. We humans have kept accepting and experiencing the outcomes of these ideas, and we have discovered that these ideas of Science do not become basis of human fulfilment. In this way (by following Science) we have lived with an internal conflict. Now the proposal that I am offering has to be understood first. The way I verify it (in living) you also have to verify it. When you become satisfied by verifying it in living you will naturally offer yourself for educating others. Enabling others with wisdom is one touchstone of being wise.

My realization is in coexistence. I have seen co-existential harmony in nature to be the content of wisdom. Human being can experience prosperity in co-existential harmony by producing more than the needs of their family. Wisdom manifests as resolution in every

aspect of human behaviour. I have seen how vast our thinking becomes in course of evidencing this wisdom far surpassing the limits of our body. It is clear that this proposal of wisdom is about things that are not limited to the confines of body. Every human being has potential for wisdom. Every human being can be inspired for achieving wisdom with this proposal.

Science is but a step in humankind's journey towards completeness. The step prior was Idealism and before that it was the step of Tribal Age, and still before it was the step of Hunter Gatherer Age and Stone Age. We have reached till here in a step by step manner. We must acknowledge and be grateful towards contributions of previous steps.

Above is the genesis of this proposal. In summary, I could not be satisfied by the finest offering (Vedic knowledge) from the tradition. Therefore, considering myself to be responsible, I took responsibility of finding answers of my questions and made a focussed effort. As a result of this effort I discovered that all human beings can become happy, *dharma* can prevail, Earth can become heaven and humans can become godly. This is how I got motivated to offer this discovery to humankind as a proposal.

(As result of my *sadhana*) the moment I thoroughly understood existence, jeevan and humane conduct, I achieved a state which I will describe to you now. This wisdom resulted in **self confidence**. I didn't have to make any effort for getting this. I also started verifying this confidence in all aspects of my living. Second, I became capable of **respecting human excellence**. It is natural for one to respect that whose value one knows. We can't respect that whose value we don't know. Third, I became capable to comfortably

incorporate this wisdom in my personality into my everyday living. I found no difficulty in living this wisdom. I called this capability as **balance in talent and personality**. I came true to this in full measure. Fourth – I became **social in behaviour**. As I became social I started getting fulfilment in myself and with this I was left with no complaints with the world. Now every moment I keep verifying meaningfulness of my actions. I live meaningfully in all relations fulfilling duties and responsibilities. Fifth – I became **self-supporting in occupation**. Though I was born in a hard-working family and I knew hard-work and *seva*, but I didn't really know the meaning of prosperity. Now I understood what prosperity means. We experience prosperity when our production is in excess of our family's requirements. In this way, all these wonderful things came my way with this wisdom. I called this state of mine as "**self reliance**". I became self reliant and you (anyone) can become self reliant with wisdom. Once I became self reliant - I got the confidence that I can offer this wisdom to the world. I can teach it to others. I can talk about it (express it in words). Therefore, I started articulating this wisdom in the form of a document. First document is – *Madhyasth Darshan Sah-Astitva-Vad*. I presented *Madhyasth Darshan* in four parts or as four chapters. The first chapter is - *Manav Vyavhar Darshan* (Holistic view of Human Behaviour). Second chapter – *Manav Karma Darshan* (Holistic view of Human Actions). Third chapter – *Manav Abhyas Darshan* (Holistic view of Practices in Human living). Fourth chapter – *Manav Anubhav Darshan* (Holistic view of Realization in Human being).

In this way I wrote complete *Madhyasth Darshan* as four chapters. The essence (the common thread) of my entire presentation is to explain about "*madhyasth*" - hence it is named "*Madhyasth Darshan*". There are creative (*sam*), destructive

(*visham*) and *madhyasth* powers in existence with their respective outcomes. Among these powers, establishing magnificence of *madhyasth* force and power is the unique objective of humankind. I was amazed when I discovered presence of this *madhyasth* force. Anyone - learned, scientist or commoner - who have got a sense of its presence have been amazed. The scientists have recognized creative and destructive forces in nature but so far they have not been able to understand *madhyasth* force and power as purposiveness. I think it is a huge lacunae and error in scientific effort. Therefore, there is a need now to rethink. Madhyasth Darshan explains these four things - *madhyasth* force, *madhyasth* power, *madhyasth satta* and *madhyasth jeevan*.

As I went about theorising the premise of coexistence it came under three headings. First is – Resolution centred Materialism (*samadhanatmak bhautikvad*). Its central theme is: - all physical and chemical entities (of nature) exhibit harmony (orderly conduct) according to their essence. Also these participate in (are part of) the Universal Order of existence. Material (insentient) nature while being harmony in itself is also complementary to the sentient nature (*jeevan*). The theories that were available to humankind thus far only expounded tension or struggle between opposing forces. While in reality nature has no conflict, no revolt, no snatching or robbing. Instead there is mutual complementariness, celebration of cohabitation and continuous emergence. I have tried to explain it here. One can only convey information through written word while only a human being can impart wisdom to another human being.

Most importantly, Madhyasth Darshan's reasoning has science aligned with conscience and conscience aligned with science. Conscience is acceptance of purposiveness in

existence. Therefore in this presentation we analyze only that whose purpose we have recognized and understood. We all know what happens if we keep analyzing something without understanding its purpose. That's the way Science has worked thus far. It kept analyzing without recognizing and understanding inherent purpose of realities in nature and it is all too well known the deadlock in which it has brought whole humankind. In summary, **Resolution centred Materialism** (*samadhanatmak bhautikvad*) proclaims that all physiochemical nature in existence is in harmony, all units of nature are mutually complementary and interrelated for further emergence. This is inspiration for human being as well to live in harmony.

The second heading of co-existentialism is – **Behaviour centred Humanism** (*vyavharatmak janvad*). Human being is an entity in existence. The fulfilment of human being is only upon achieving harmony in behaviour with other human beings. The behaviour of human being gets characterised (well defined) only in the form of humane conduct, and that's what I have tried to explain here.

After this third heading is written as – **Realization centred Spiritualism** (*anubhavatmak adhyatmvad*). Thus far “spirituality” has remained a mystery for the world. Now we can understand it very easily based on the premise of coexistence. The empty space that is there in between any two entities, which is also visually apparent, we could call it Space or void. The same emptiness that is there between you and I, is also there between this Earth and other planets, between one solar system and other solar system, between one galaxy and other galaxy. Space is uniformly present at all places. Therefore we know that this reality is pervasive. All entities (units) are submerged, encircled and imbued in this Space. It is

Space itself whose presence first comes into human cognisance. It is after recognizing Space that human being cognates their own presence. Had Space not been there between you and me, it wouldn't have been possible for me to know your presence. Therefore every presence gets known in Space itself. I have tried to explain it here. How could human being understand himself without understanding existence, of which he is but a part? Human being's realizing that all units are present only in the coexistence of Space entails their seeing the way they could realize co-existential harmony. If human being overlooks it then their actions would result in nothing apart from problems and misery.

All conflicts, revolts, exploitation and wars in erstwhile human history contradict co-existentialism. It is surprising how human race expected any good to result from such acts! Human expectation for good has remained unfulfilled and we kept reaping fruits of whatever seeds we had sown, sometimes feeling good and sometimes feeling bad also. For example, if someone from our side killed someone from our enemy's side then we feel good. This sentiment is there at the level of Nation as well. Now what should be done? Where is the refuge? Neither the seat of State, nor religion, nor education are explaining our purpose or giving direction for realizing it. Now where should one go? What should one do? These are the difficulties. I too had these difficulties until I awakened to the order in existence. After becoming awakened I determined that I should take this discovery to whole humankind.

I then documented *shastras* (theses) that describe how this wisdom (of coexistence) shall manifest as art of living (in different walks of human life). The economic theories that are available thus far are all obsessed for profit. It is very clear that human happiness is

impossible by implementing those ideas. **Cyclical Economics** (*avartansheel arthshastra*) proposed here paves way for every human being's happiness.

Second *shastra* (thesis) is – **Behavioural Sociology** (*vyavharvadi samajshastra*). Human satisfaction is only when there is justice (*nyaya*) in their behaviour with other human beings. Behavioural Sociology builds around the definition of humane conduct. It positions humane conduct as reference code of conduct for any Nation. This can be accepted as Constitution by citizens of all Nations, which will eliminate the constant fear of war among Nations. As long as there are wars human beings cannot live without causing destruction on Earth. More wars mean more thoughts of destruction. Great deal of science and effort of great many scientists is currently devoted for wars. Scientists are paid very highly for this work and the irony is that they too believe that they are doing something useful. While net result of all their efforts is destruction of Earth. This is my assessment of scientific thinking. We have to liberate ourselves from the war mentality and for that we must become wise. There is no other way.

Third *shastra* (thesis) is – **Human Consciousness based Psychology** (*manav sanchetnavadi manovigyan*). It postulates jeevan is the basis of consciousness in human being. Body is a vehicle (medium) of jeevan for expressing consciousness in human tradition. My explanation is there for your verification. If you understand it (upon verifying yourself) then I will consider my writing it was worthwhile.

In this way, I documented my wisdom as *darshan* (description of reality as it is), *vaad* (theories based on the premises of darshan),

and *shastra* (practical guidelines for righteous living based on premises of *darshan*). The central theme of these *shastras* is orderly living for human being. It is to answer - What is the way for humans to live in a harmonious order? What is right and wrong for human being? What are the norms of humanness? What are the processes in the universal order?

In this way I have made my entire presentation as *darshan*, *vaad*, and *shastra*. *Shastras* are meant for giving practical guidelines for orderly living of human being. These describe the ways, the norms, the ethics and the procedures of living righteously. After this the plans (*yojana*) emerged to implement this vision. The plans came under three headings.

First plan is – Jeevan Vidya Plan (*jeevan vidya yojana*). Humans have remained ignorant about who they are ever since they came into being. The age of idealism (spiritualism) made great efforts in explaining self (*atma*) and supreme-self (*paramatma*) but they didn't succeed. This ignorance about self has been the biggest cause of human troubles. If self is understood then everything else can be understood as well. Jeevan Vidya Plan is to remove this hurdle. Its central point is jeevan, which is there in all human beings young or old in the same way. The basis of equality in human beings is jeevan itself. Bodies of no two human beings could be same while jeevan is there in the same way in all human beings. Every jeevan's forces and powers are the same and the aim of each jeevan is also the same. Jeevan wants to become awakened and awakening itself is its aim. (As its evidence) each human being wants resolution and justice. All of you can verify this. There is no part of your body that wants justice. In the same way, no part of body wants prosperity while every human being naturally wants justice, resolution and

prosperity. Therefore we can conclude that it is jeevan alone that wants justice, resolution and prosperity. It is imperative therefore for humans to understand jeevan and its activities. Also we need to understand justice, *dharma* and truth needed for jeevan's fulfilment. Jeevan Vidya Plan was presented on this basis which was detailed out into an action plan.

The stalwarts of science, scholars and common folk who don't know any science have listened to this proposal. Some have understood it and they have started making others understand, and they have become successful in doing that. It is then that I became confident that what I understood is relevant, everyone can understand it, and once understood one can make others understand.

Second plan is – **Humanization of Education Plan** (*shiksha ka manviyakaran yojana*). Wisdom or knowledge is every human being's need. Therefore let us incorporate everything that has to do with wisdom into education. We made curriculum for that and experimented with it in a school. First such school was at Bijnaur district in Govindpur. It was a very good experience. There is a long standing belief of educationists that “environment affects students”. Here at Govindpur we discovered that students (with this wisdom) were affecting their environment. We aspire to see this success at a large scale and are trying for the same.

Third plan is – **Family based Self-Organizing Order Plan** (*parivar moolak svarajya vyavastha yojana*). It is to bring about resolution centric order in place of power centric rule.

This is the way this wisdom has been presented in the form of *darshan, vaad, shastra* and *yojana*.

**May the Victory prevail,
May the Good prevail,
May the Well being Prevail!**

Jeevan Vidya

I have understood jeevan and on that basis I teach you. This process is called “Jeevan Vidya”. I want to first make it clear that every jeevan has the same potential and for this reason every human being wants to know about consciousness, and produce evidences of this knowledge in their living. The basic objective of Jeevan Vidya is to fulfil this expectation present in every human being.

Jeevan is neither material (physiochemical) nor is it non-material.

Jeevan is an atom – it is a constitutionally complete atom.

Constitutional completeness means this atom can neither expel any particles from its constitution nor can it imbibe any particle into its constitution. This is in contrast with atoms in physiochemical nature which undergo instillation and expulsion of particles from their constitution. Instillation or expulsion of particles changes the constitution of atom, which we call as ‘result’. That is the only fundamental change there is in the physiochemical world.

Whatever (physical) change that human being can bring about in the material world, it is only in terms of number of particles in atoms whose constitution is changeable. These atoms with changeable constitution are of two kinds – hungry (*bhookhe*) and surfeit (*ajeerna*). Atoms that tend to imbibe some more particles to fulfil their constitution are called ‘hungry atoms’. The atoms that tend to expel some particles from their constitution are called ‘surfeit atoms’. In this way, the purpose of activity of both hungry and surfeit atoms is to achieve the state of fulfilment in their constitution.

Jeevan is an atom whose constitution has become fulfilled. It is called 'conscious' because in it lies the power for fully evidencing intelligence and sensitiveness. In the absence of jeevan even if humans succeed in manufacturing body (in laboratory) they would not even succeed in evidencing sensitiveness; evidencing intelligence is a far cry. Human being lives and participates in the Universal Order (of existence) only while evidencing their intelligence and sensitiveness. All animals evidence sensitiveness, while it is not possible to achieve fulfilment in human being until they evidence intelligence.

Human being has to have happiness. In their pursuit of happiness sometimes they imagine becoming happy through luxury and possession, at other times through prayer and penance. All human effort has been for happiness but there is no evidence of anyone becoming fulfilled or having found happiness. It is in the same pursuit that I became successful in finding happiness through wisdom. I think every human being can become happy upon becoming wise.

Human beings are *one* when they are "right" and are *many* when they are "wrong".

In order to achieve universality in human beings the common factor in all human beings needed to be recognized which could also be the bearer of "right", and that thing I discovered is 'jeevan'.

When 'jeevan' lives with wisdom it produces resolution in all situations. (It's a law that) human being is happy with resolution and miserable with problem. The entity that understands is 'jeevan' while it is controlling a human body. Human being could train

animals based on their sensitiveness but how to teach a human being? One cannot teach by use of force or fear. Fear of livelihood can restrain one for a while but sooner or later one surmounts that fear. We have seen its evidence in the form of end of slavery in history. All human made systems based on sensitiveness necessarily use fear and temptation for controlling human behaviour. All nations, all religions, all industrial establishments, all business organizations make claims of establishing order only on the basis of fear and temptation. In reality neither fear nor temptation could bring about a lasting order since these are not truly acceptable to human being. What is truly acceptable to human being? Human being ought to have values and valuation. These two can bring about a living tradition of resolution. Values and valuation are to do with wisdom. These are not bodily or mechanical activities. Modern science claims everything is mechanical and there is no such thing as 'value'. Hence it professes mechanical life of struggle with fear and temptation. This mechanistic worldview alone has brought humankind to the edge of their annihilation.

A problem cannot be solved by bringing in another problem, or by bringing in any number of problems. A problem gets solved only with resolution. There is no lasting relief for human being until resolution. We need to develop a path that entails Universal Order through values and valuation. We will become successful if we design our systems (education, judiciary, production, trade and health) while focusing on jeevan's relations, its fulfilment and its aims. Whatever systems we build while keeping body in the centre and ignoring jeevan will only give rise to disorder. That which "feels" good to body doesn't continue feeling good forever. No bodily activity has continuity. Body is in a state of continuous

change while jeevan has constancy. We need wisdom so that we can make decisions based on jeevan in course of our living. Jeevan is there in the same way in everyone. Jeevan's powers are same in every human being. Jeevan has inexhaustible powers and forces. Jeevan doesn't die or diminish. Why doesn't it diminish? Jeevan atom doesn't ever undergo any change in its constitution so its powers and forces remain inexhaustible. The jeevan's forces are in its *sthiti* (as conscious experience in human being) and its powers are in its *gati* (as work and behaviour of human being). Human being gives evidence of jeevan's presence by accepting (and acknowledging) their own conscious experience. Being (existing) itself is presence. The study of any being happens only in its presence. Jeevan is equally there in all human beings and its forces and powers are the same in every human being. Happiness is the objective of every jeevan and as its evidence all human beings want to become happy.

Jeevan is a constitutionally complete atom. It is a conscious unit. Now the question arises – who *creates* jeevan? Thus far we humans assumed that for anything that exists there has to be a creator and a destroyer. This (creationism) became basic premise of scientific thinking as well, which extended it by saying that we humans could also create and destroy. The idea that we could create something which was not in existence and destroy something out of existence has caused lot of frustration. Some Nations say that they can make atom bomb while some say that they can't – this thinking cannot be the basis of equality of Nations. Equality is in alignment with existence. Existence is a co-existential harmony. If we do anything which is unnatural or out of tune with co-existential harmony it is bound to face resistance from somewhere. Business, for example, contradicts co-existential harmony with its obsessive pursuit of

profit and always crying for “more”. That which is ‘less’ for one is ‘more’ for other and they both keep struggling. This thinking could never result in a healthy and happy human living anywhere.

Therefore human being ought to live with the way of values and valuation to lead a healthy and happy life. First stage of this way is – acquiring **wisdom** (of existence as co-existential harmony), second stage is **honesty** (to have integrity in thought, word and deed), third stage is taking **responsibility** (by recognizing one’s role in the universal order), and fourth stage is **participation** (which is to deliver according to one’s role in the Universal Order). These are the four stages in which human being can evidence their wisdom.

The content of wisdom is under three headings – knowledge of jeevan (*jeevan gyan*), knowledge of holistic view of existence (*astitva darshan gyan*) and knowledge of humane conduct (*manviyata poorna acharan gyan*). Jeevan is eternal, it aspires for happiness and it could evidence happiness only in human tradition. The first step for that is to understand jeevan – which is called as “Jeevan Vidya”. Jeevan is the carrier and bearer of *vidya* (knowledge). There are three aspects to it – knowledge (*vidya*), learning (*vidvata*) and learned (*vidvan*). Knowledge is integral to whole existence of which jeevan is an inseparable part. Learning is the wisdom that happens in jeevan. Learned is the human being, who lives with wisdom.

What is it that needs to be understood by human being? Its answer is – whole existence in the form of co-existential harmony itself is there to be understood. This itself is *vidya* or knowledge. The carrier and bearer of learning is jeevan, while the one who evidences it is human being. Human being is a combined expression of jeevan and body. In this way, we become clear about the significance of human being, of jeevan and of coexistence.

Coexistence is the way of existence. Development is the way of coexistence. Jeevan (expression of consciousness) is the way of development. Awakening is the way of jeevan (expression of consciousness). The world is the observable reality for jeevan's awakening. Composition and decomposition are interrelated activities in the physiochemical world that have eternal presence. You will not find any point of time ever when there is no physiochemical change happening. It is jeevan who is the see-er (observer) of all these events. The entity that sees and understands is jeevan only. Body does not understand. The part of body which is not made alive by jeevan becomes numb and there is no sense of hot or cold there. Another example, during surgery under anaesthesia one gets no sense of cutting and stitching of body. Sensory perception happens only in those parts of body which jeevan keeps alive. Jeevan, when it becomes eager for knowledge for its own fulfilment, only then it becomes seeker of truth (*satyata*), reality (*vastvikta*) and meaning (*yatharthta*). This understanding of truth, reality and meaning itself becomes the basis of jeevan's fulfilment. That is how I became eager for understanding. This need of understanding is there in rich as well as poor, in mighty as well as meek, in old as well as young.

Knowledge of jeevan gives the basis for universal good. It doesn't become basis for any sectarian conflict. This knowledge has natural basis for continuity of happiness and leading a resolved life for everyone. In my view human being is seeking this very knowledge and this is the way every human being aspires to live. We can live happily only when we are together with everyone else. This knowledge establishes the principle that "*no one is alone or nothing exists in isolation.*" It is not possible for human being to become happy while denying relationship with this Earth. One cannot

become happy by denying one's relation with water. If we cannot become happy by denying relationship with things material, how could we ever become happy denying our relationship with jeevan (our own self)? How could human being ever become mechanical? How could human being become detached from feelings and emotions? Just think, how is it possible? When we go to market we ask value of everything – vegetables, grains, gold, whatever... *Who* is the see-er of that value? Clearly, it is human being who is the see-er. If everything has a value then there should be a value for human being as well. Value of human being has not yet been discovered by us. We value only those things where there is a possibility of making profit, while if we understood value of human being we will become free from the very mindset of profit and loss. It is when we become capable of understanding human values, jeevan values, established values and noble values that we become liberated from the vicious cycle of profit and loss. Such a big load will be off our chest when that happens. It is a vicious cycle that spares none. One doesn't hesitate in sacrificing members of one's own family for the sake of profit. One can come out of this trap only upon becoming capable of understanding values, not before.

Human beings have tried many things to stem the excesses from profit mentality but to no avail. Communism and Capitalism are two examples. Communism, while denying individual from profiting, eventually struggled for State's profit. Capitalism on the other hand is declaratively with profit motive. Therefore human being needs to understand their values, live thereby and become free from the very mindset of profit and loss. The way for living with values is by understanding jeevan, understanding existence in the form of co-existential harmony, and thereupon becoming confident about living with humane conduct – which is called as wisdom.

It is when we start living with human values that we become capable of doing that which is 'right'. Until then we are caught up in one obsession or another and we don't find the way of doing 'right'. We need to understand jeevan and coexistence to become wise. That is "Jeevan Vidya" – the way of living for human being. Vidya has two parts – knowledge (*gyan*) and holistic view (*darshan*). Jeevan is the carrier and bearer of both. The process of jeevan's understanding itself has been called as self-knowledge (*jeevan gyan*). The process of jeevan's understanding of existence has been called as holistic worldview (*astitva darshan gyan*). All jeevans are equal. Jeevan is there in the same way in all human beings. What is the nature of this equality? When we understand the way jeevan knows itself, the way it evidences knowledge, and the way it understands existence and the way it evidences co-existential harmony in human living – it becomes clear that all jeevans are equal.

The provision of understanding (wisdom) is not there in any part of body such as hands, legs, ears, nose, eyes, brain or heart. The provision of understanding is only in jeevan. Jeevan is the entity that understands jeevan (self) and existence, and there is no other entity that understands. Therefore we can conclude - both body and jeevan has to be there to evidence wisdom. It would not happen with body alone and nor would it happen with jeevan alone. The evidence of wisdom happens in the form of human being's orderly living and participating in the universal order of existence. Such human living itself is the purpose of wisdom. The desire of orderly living is innate in every human being; such living is natural for jeevan. It is not an imposition.

Existence itself is coexistence because all that exists is as nature saturated (immersed, imbued and encircled) in the Omnipotence (Space). Nature is in the form of entities that can be counted. The one who counts is human being. This countable nature includes all sentient and insentient realities.

The formula (from this discovery) is simple – “*happiness is from wisdom, misery is from un-wisdom*”. Human history is nothing but a struggle in pursuit of happiness. First they struggled thinking that happiness could be achieved by doing penance, yoga, or by renouncing this world. People made effort but there is no evidence that these things actually lead to happiness, therefore this path could not establish as a living tradition. Next they thought of achieving happiness by amassing lot of material wealth. This too didn't work. No one could find happiness from any of these two approaches. This discovery (of Jeevan Vidya) too is a result of humankind's pursuit of happiness. The “right” happens in the purview of wisdom. Human beings are *one* when they are in right, while they are *many* when they are in wrong. It is not possible for you to agree with my wrong nor is it possible for me to agree with your wrong. That which is wrong is as wrong for you as it is for me. I understood that we are one in the right. Our well being becomes assured only from wisdom. It is only from wisdom that we become happy and prosperous. It is only in wisdom that we live orderly. It is only with wisdom that we evidence co-existential harmony. Happiness becomes evident in the living of human being in four stages – resolution, prosperity, fearlessness, and co-existential harmony. Conversely, happiness is realized (in jeevan) when these four come about in human being's living. We are bound to keep trying until we achieve these. We have tried performing all kinds of chants, penance, worships, reciting scriptures, yoga, meditation,

yajnas and we have tried amassing lot of wealth as well only in this pursuit of happiness. These efforts did not result in everyone's happiness. Wisdom is the way for every human being's happiness. Wisdom can be taken to every human being.

The first stage of wisdom is – understanding existence. Existence has four orders of nature. First is material order – with soils, stones, gems and metals, which already evidence definite conduct. Second is bio order – wherein all trees, plants, vegetation and medicinal plants are there, and these too evidence their respective definite conducts. Third is animal order – which comprises of all sentient world other than human being (i.e. animals, birds etc). These too evidence order according to their respective essence. Fourth is knowledge order, wherein only human being is there, which is still awaited to get into the order of existence. Now think for yourself! The highest order is lagging behind the most! What does this mean? If this is not the root cause of human misery then what is?

Our conduct needs to be according to our stage of emergence in existence. Each entity in existence evidences order in the form of its conduct. The same formula is applicable for human being. All of us need to verify this formula in our living. In course of this verification we first try to understand the entity in us that understands. Then we understand - what is it that lives by or manifests that understanding? And then we understand - what is the outcome of living with that understanding (wisdom)? This wisdom is within every human being's grasp. Human being is countable in knowledge order. What is the basis for considering human being in knowledge order? Human being works and behaves according to what they *believe* that they have understood. Even without actually *knowing*, one can *believe*. One could claim to *know* something while not actually knowing it, only *believing* in it.

This is a contradiction. Every human being until illusion has this contradiction. As most human beings on Earth have been living with this fundamental flaw it has given rise to all kinds of problems and frustrations. We now desire liberation from all problems and frustrations. This whole program of Jeevan Vidya is to that end.

Only human being, among the four orders of nature, has the need for wisdom and thereby they have the need of becoming resolved and happy. The regulation in material order is by way of constitution-inheritance. The regulation in bio order is by way of seed-inheritance. The regulation in animal order is by way of specie-inheritance. The evidence of regulation is in the form of orderly conduct. Apart from human being every unit in existence exhibits definite (orderly) conduct. The need of definite conduct is there in human being as well. Human being becomes regulated by way of *sanskar*-inheritance. What is *sanskar*? *Sanskar* is conclusive acceptance of wisdom. Wisdom becomes evident in the form of humane conduct. When human being becomes wise their living becomes orderly and their conduct becomes “humane”. In the absence of this capability of orderly living their conduct is called “nonhuman”. This is the demarcation between humane and nonhuman conduct. Now we can decide whether we need humane conduct or not. We naturally seek out that which we need. This is the link to human awakening. Jeevan neither gets born nor does it die. It is body that gets formed and deformed. Jeevan wants to control human body according to its natural way, which is to seek happiness. This is different from the way it is in animals. All animals only hope to live with specie-inheritance. Human beings hope to live with happiness, but they suffer when they try living like animals. That is all there is to it. We need to understand and evidence this wisdom. Wisdom is only for evidencing. When I make

others understand upon understanding from you, only then you get the evidence of your wisdom. This is the way wisdom flows as living tradition from one generation to next. That which is un-wisdom cannot flow into tradition or get transferred to the next generation. The content of wisdom would have no variation from generation to generation. The variation would only be in its presentation. Therefore living tradition of wisdom shall become stronger and more precise with every next generation. With every new generation it would become easier to do the *right* (live wisely). All human beings have this need, therefore one becomes contented by offering wisdom to next generation, and next generation also becomes contented this way.

Human being is a unit of *sanskar*-inheritance order. *Sanskar* is conclusive acceptance of wisdom itself. Wrongs are not conclusively acceptable to anyone, therefore wrongs cannot be *sanskar*. No one accepts wrongs but (until awakening) one remains trapped in them. A person may have committed thousands of wrongs but these wrongs remain unacceptable even to that person. Since wrongs are not conclusively acceptable to anyone no one offers those to their next generation and these do not take the form of living tradition. Therefore wisdom alone can flow into living tradition of human being. The reference for wisdom is equality among human beings. The reference for equality among human beings is jeevan. Every jeevan is equal in terms of constitutional completeness and its inexhaustible forces and powers. My conscious powers of hope, thought, desire or conviction remain undiminished how so much I make use of them. The inexhaustible forces and powers of jeevan would not have been possible without its being free from constitutional change. This is one line of

reasoning to understand the concept of jeevan's constitutional completeness.

How can I verify my wisdom? Wisdom can be verified in behaviour, work and as orderliness in living. I verified my own behaviour and work dozens of times and found that my living is orderly. However, human tradition is not yet in order. My orderly living is evidence of my having the realization, which is to know things as they are in existence. Therefore we can conclude that every human being becomes orderly by living based on realization. Animal world participates in this order by specie-inheritance, plant world by seed-inheritance, and mineral world by constitution-inheritance.

Wisdom is definite. The bearer and carrier of wisdom is definite, therefore the evidence of wisdom is also definite. Jeevan itself becomes wise. The entity that understands is only jeevan and the evidence of wisdom happens only in human tradition. Only human body has the fully developed brain which is needed for expressing wisdom. The evidence of wisdom cannot happen by any other specie apart from human being. Coexistence encompasses complementariness, evolution, development progression, development and awakening. Only human being has the way and potential of understanding these concepts.

The crux of understanding existence is to realize it to be as "Nature saturated in the Omnipotence" (at the fundamental level). These (nature and Omnipotence) are found to be thoroughly intertwined, eternally inseparable, always manifest and ever present. There is no way of separating nature from the omnipresent reality. There is no purpose of separating these, nor is their separation possible. There is no benefit from imagining that which is not there in

existence. One can understand and evidence that which is there in existence. Existence itself is manifested as four orders of nature.

Without wisdom a human being can neither live orderly in family nor in society. We suffer everywhere due to lack of wisdom.

Human population on this Earth has become 7 billion but we are still not orderly in our living. Wisdom has nothing to do with increase or decrease of population. The purpose of human tradition is: - resolution, prosperity, trust (fearlessness) and co-existential harmony. We evidence mutual complementariness by way of coexistence (Universal Order). We evidence trust by way of living with fearlessness (in society). We evidence prosperity by doing production in excess of our family's requirements. We become able to live with justice only with resolution.

All human endeavours of idealism or materialism thus far could not succeed in achieving wisdom needed for their orderly living. Its root cause is their not being able to understand existence in the form of coexistence. The living tradition of wisdom could not be realized till now because somewhere we humans erred in understanding existence. In the absence of wisdom in their tradition there was no way for any individual human being to learn orderly living i.e. living with justice with other human beings and living in a balanced and lawful way with rest of the nature (animal world, plant world, and mineral world). Lack of wisdom is the reason human beings have been destroying their environment.

Humankind could not find justice yet. When chief justices of Supreme Court were asked about it, they said – “We don't do justice, we only pass judgment.” If judiciary doesn't know justice, why do they call their offices “courts of justice”? The same courts command us to speak truth. Where can you find truth in such courts? In the

same way, the executive does nothing apart from finding wrongs and stopping one wrong by making another wrong. Entire Government machinery is deployed in this.

Wisdom is fundamental for human awakening. If wisdom reaches every human being then humankind shall be able to live with justice. Living with justice entails resolution, prosperity, fearlessness and co-existential harmony. Without justice none of these things will come about, therefore justice is the backbone of humanness. The evidence of justice first happens in family, then in society, and then on whole Earth. Living in justice means human being's leading a fulfilled, happy and resolved life, with ever increasing trust in the presence of existence, and continuous refinement in one's behaviour. All these things, which they used to say one gets upon earning great deal of merit, become suddenly available upon living with justice. I now understand that meaning of merit is to become wise.

Human being naturally evidence their potential, ability and worthiness while living in the wisdom tradition. Potential is the activity of bearing. Human being bears either illusion or awakening. Upon awakening illusion gets dispelled on its own. Human being is a unit of *sanskar*-inheritance order in existence. Wisdom or illusion is inherited from the tradition in which one lives. If wisdom is there in the tradition one imbibes its traits in childhood itself.

Subsequently one becomes wise and liberated from illusion based on own effort and reception of grace. Liberation from illusion means living with jeevan's awakening. Whatever education we have got from tradition thus far has only taught us living with reference to body. Its evidence is in the content of their education that builds obsession for profit, sex and consumption. While in reality human being is fundamentally different from animals. Human tendencies

are fundamentally different from animals. Human being has multi-dimensional expression of jeevan. Humans hope for resolution (having answers of every why and how), while no animal hopes for resolution. Humans hope for prosperity, while no animal hopes for prosperity. No animal has any hoarding tendency. Ants don't hoard out of wilful greed for possession, they collect upon finding something (by force of habit of their specie). Human being (in illusion) wilfully seeks luxury and possession due to their lust for over consumption. As a result we have made luxury and possession as our aim in life, and for that our sense of evaluation is limited to seeking only that which is more pleasant, healthier or more profitable. This naturally resulted in problems due to which we have kept suffering, struggling and getting oppressed. The only way out of this difficulty is that we understand jeevan, existence and humane conduct.

Human being is the most developed unit in existence both in terms of jeevan and body. Jeevan uses body as an instrument for the purpose of evidencing its own existence and its awakening. Jeevan controls and keeps body alive but comes into illusion upon becoming identified with body, and then it takes another birth to fulfil its purpose of evidencing. In this way many lifetimes are spent in illusion. It is not about merit or sin. It is about wisdom or un-wisdom. Wisdom is inheritable for human being only from their tradition. Wisdom has to be there in tradition. One person's becoming wise doesn't imply whole world's liberation from illusion. Such thinking itself has made us fearful and helpless. Each human being can live wisely with self-reliance. Such living would be a combined form of values (*mulya*), character (*charitra*) and ethics (*naitikta*). Character of humanness is to live with righteous wealth (*sva-dhan*), righteous conjugality (*sva-nari/sva-purush*) and

kindness in work and behaviour (*daya poorna karya-vyavhar*). Humane ethics is to ensure righteous use and conservation of our means of living in the form of body, mind and wealth. If these two (character and ethics) are assured then the humane values also become evident in the form of justice. The values flow only upon becoming capable of recognizing purpose in one's relationships. When one recognizes one's relationship with father, or mother, or teacher then there is a flow of values. In absence of this recognition there is no flow of values. A lone passenger sitting on a berth in a train instinctively stretches over on seeing a stranger entering the compartment, wanting no one should sit here. If someone acquainted comes instead the same person would readily stand up and even offer his own seat. Therefore recognizing how others are related to us is very important. The study of relationships happens based on their purpose. For example, study of relation with mother is based primarily on the purpose of nurturing. Study of relationship with father is based primarily on the purpose of (physical and emotional) protection. One can do no wrong upon becoming capable of recognizing relationships based on their purpose. In the absence of this capability excesses in relationships are inevitable.

Presently both State and Religion seem to be meant for addressing criminals and not normal people. State and Religion both have their own programs for reformation of criminals. In reality, every human being wants to become wise and live honestly but these systems have not been able to show the way of living with wisdom and honesty. Every human being wants to become responsible but there is no provision of showing purpose of one's responsibilities in the prevalent tradition. There is nothing wrong in their intentions. People have wished for good and they have been saying that we

should have good of all, that everyone should have a family etc, but iterating slogans is not enough. Present State and Religion do not show the path for accomplishing good for all. The book where it is written that we should have “good for all”, later it is written – “This world and all relationships here are false and God is the real father or mother who is our only refuge!” No good came from such assurances. Who benefitted after one had gone to the “real mother or father!?” All this is of no use. One finds purpose only upon becoming wise. Purpose is innate in every relationship. What is that purpose? The universal human purpose is in achieving resolution, prosperity, trust (fearlessness) and co-existential harmony. The purpose is in evidencing these. The purpose of all relationships is linked only with achieving resolution, prosperity, trust (fearlessness) and co-existential harmony; and wisdom tradition is when this becomes universal. Only wisdom can take the form of universal tradition. That which is not wisdom would never become universal tradition, and for the same reason we don’t have it yet. The present education builds up arrogance in its students who have false perception of their intelligence and they look down on everyone else. Modern education system is churning out millions of such graduates every year. Now how to make them wise? Where shall we bring so many doctors to fix their illusion?

Human being needs to ‘understand’ before they could ‘accept’ anything. I am a case myself to illustrate this point. My family, my neighbours, my village was full of Vedic scholars but they could not make me read those scriptures until I myself wanted. However, every human being on this Earth wants to become wise. On this basis I say there is full possibility of every human being’s becoming wise. It is when I saw this innate tendency (of seeking wisdom) in every human being that I started this movement (of Jeevan Vidya).

This movement was started with the noble aspiration of making every human being wise. As a result those who have found relief and giving rise to all those qualities which we recognize as “humane”.

The essence of ethics is devoting one’s means of living i.e. body, mind and wealth for the sake of universal human purpose. This is also called as righteous use. Righteous use happens at two places: - 1. For production and *seva*, 2. For making relationships purposeful.

Righteous use of something ensures its protection. That for which the means were righteously used also gets protected. This is the meaning of protection and righteous use. When we use our means of living in the form of body, mind and wealth for the universal human purpose (resolution, prosperity, fearlessness and co-existential harmony), those means of living get protected (secured). Protection cannot happen without righteous use and vice-versa. Protection and righteous use results in eternal good. There is continuous need in us for devoting our body, mind and wealth towards righteous tendencies which are meant for our awakening.

Human being is the only unit in existence who can become wise. Human being is a combined expression of jeevan and body. Body is by way of heredity. Jeevan is in the form of a constitutionally complete atom that exists naturally and without any human contribution. Human body is the contribution of human tradition. Jeevan and human body’s union is only to evidence awakening. There is no provision of evidencing jeevan’s awakening through animal body. Therefore we understand that human being is a unit of *sanskara* inheritance order. The orders other than human being are mutually complementary. Now the need has come for human being to become complementary to other orders. Orderly living of

human being is possible only in the form of complementariness which cannot result from individualism or consumerism. Both prior thoughts idealism and materialism resulted in making human being individualistic. Materialism results in human being's becoming consumerist and thereby individualistic. On the other hand the ways of detachment of idealism are necessarily individualistic. In this way both idealism and materialism could not give a formula that would result in the formation of undivided society. On the contrary these ideologies proved contradictory to social harmony (or trust among one's fellow human beings). The truth however is that every human being wants social harmony. Every human being wants to live with prosperity in one's family, with resolution within oneself. It is human being's responsibility to fulfil these wants, and fulfilling these wants itself is their purpose of being.

Wisdom necessarily leads one to take responsibility for orderly living in family and society, and thereby evidence universality. Universality needs to be established as a living tradition. Every human being hopes and aspires for order. I think they desire orderly living as well, but this desire is low in their priorities to turn into action. Some other desire takes precedence and the status quo remains. Therefore what should be done? We should equip those who are ready to understand right now, and allow them to practice (teach) humane education in the educational institutions and instill *sanskar* in children. This will bring about a change in homes and families of these children. This is the second plan - humanization of education.

The units of material order, bio order and animal order are complementary to human being. Humankind, however, is undecided yet whether to become complementary to other orders

of nature or not. This gap needs to be filled for getting the evidence of human being's living in the universal order of existence.

The aims of jeevan are happiness, peace, contentment and bliss. When jeevan accomplishes these aims the aims of human being are also accomplished. The aims of human being are resolution, prosperity, fearlessness and co-existential harmony. When the aims of human being are accomplished the aims of jeevan are also accomplished. Resolution = Happiness. We experience happiness where we have become resolved and we experience misery where we are unresolved. Thereafter, while living in family we experience prosperity as further evidence of our wisdom. We experience contentment while living (participating) in the universal order. We experience bliss by producing evidences of our wisdom in the form of living tradition. If we produce evidences this way the wisdom shall keep flowing into human tradition. This is the way human being can realize happiness, peace, contentment and bliss.

Jeevan has inexhaustible forces and powers. Jeevan has continuity of fulfilment upon resolution which it keeps evidencing in human living. Jeevan is a force as *sthiti* and it is power in *gati*. Jeevan's activities of *gati* get evidenced in mutuality (interaction) with others while its activities of *sthiti* are in the form of conscience experience or awareness. We become aware of fulfilment or un-fulfilment by whatever we taste (*asvadan*). We become aware whether we could arrive at definite conclusion or not upon evaluation (*tulan*). In the same way, we (jeevan) become aware and scrutinize our direct perception (*sakshatkar*), understanding (*bodh*) and realization (*anubhav*). This self scrutiny is the only way. Fulfilment at these five levels of jeevan itself is the way to lasting happiness which is also called as peace, contentment and bliss. Fulfilment at these five levels of jeevan itself becomes the basis self-

organization (*svarajya*) in human living. *Svarajya* is orderly living of humankind in a self-inspired way. Humane conduct itself is the description of *svarajya*. The magnificence of human awakening is in making their relationships meaningful with family, society, nature, and human made systems.

We can trust in the presence of existence only in the course of making our relationships meaningful and experiencing values therein. We can't live in the eternal presence of existence until we recognize purpose (meaning) in our relationships. Unable to live in the present we try living in the memories of past but one can't live in the past. We then try living in the hope of good future but it is not possible to live in the future as well. In this way human being doesn't find any anchor in life and keeps wandering listlessly. No one wants to keep wandering but the current fragmented traditions do not have provision for showing direction and aim to human being.

Every human being can become living evidence of wisdom upon becoming wise. Wisdom can come into every human being's conduct and valuation of human being becomes possible (against that standard). The magnificence of human being is only when they evidence wisdom in their conduct. It is with this grandeur that humankind can achieve continuity of happiness as living tradition, and they can achieve balance making use and righteous use of animal world, plant world and mineral world while gratefully acknowledging their complementariness. In summary, human being can live purposefully upon achieving wisdom.

The meaning of justice is harmony in human relations – which is to recognize purpose in relations, fulfil values therein, valuation and mutual fulfilment. We humans choose fulfilment over un-fulfilment.

It is in the hope of fulfilment that human being moves towards evidencing resolution, prosperity, trust in the presence of existence and co-existential harmony in their living.

Truth is existence itself, which is eternal and in the form of coexistence. Coexistence is always in effect which results in development progression and development, thereby expression of consciousness. The atoms in development progression exhibit continuous activity while being part of physiochemical things. How many jeevan atoms are to happen is determined by the way of existence. Human being has no role in deciding that. The four orders in existence have come into being in the same way. Human being could not evidence their complementariness to rest of the nature; instead they have only been exploiting nature. It is surprising how humans could imagine their happiness through exploitation? Exploitation of nature is accepted as the way to happiness by all nations, all sects, all religions and families. It is every State's and every sect's belief that their happiness would result only through exploitation of nature. Science too propagates that human beings can preserve their lot only through struggle and exploitation, giving slogans like "Might is Right" and "Survival of the Fittest"! A nation is considered "developed" if it can war more, profit more, and exploit more. While in reality a developed nation is that which has become awakened and become aligned to the universal order of existence, whose people are resolved and prosperous, who have confidence in their abilities and understand (live by) co-existential harmony.

There is difference in the way jeevan understands jeevan (itself) and the way jeevan understands existence. As far as material things are concerned, we recognize those based on their usefulness by experimenting. Usefulness is identified in the form of objects of

basic needs and aspirational needs. The objects of basic needs are food, shelter and utilities. The objects of aspirational needs are transportation (*door-gaman*) and telecommunication (*door-darshan, door-shravan*). Most of these things have been identified, mass produced and made accessible to everyone (for profit though) by way of trade.

(Upon wisdom) we ascertain our (family's) physical requirements based on jeevan's activity of analysis (*vishleshan*). Once we know our requirements (definitively) we can do production and experience prosperity. As we experience prosperity we become capable of orderly living. Therefore we need to first enable our students with self reliance. Thereafter we need to enable them to live harmoniously in family and participate in the universal order. Evidencing (of wisdom) at these three levels is human being's great privilege and its need is inherent and natural in human being. As one becomes aware of this inherent need one focuses on study of this proposal and thereupon evidences it.

Here we have tried to grasp *what* is wisdom, *who* understands, and what is the *content* of wisdom. The one who understands is "jeevan". The content of wisdom (which needs to be understood) is 'existence', 'jeevan', and 'humane conduct'. Understanding existence involves understanding development and physiochemical change (composition and decomposition) in existence. The physiochemical change processes are present in the form of material order and bio order in existence. All these things keep undergoing change from one form to another form. For example, trees and plants dry up after a while and turn into soil on their own. This changing nature is evident in the physiochemical world. In the same way, bodies of humans and animals get formed in the womb and when they die their bodies turn into soil, air and water. The reality which

understands, or jeevan, doesn't undergo any structural change. Jeevan is the entity that understands in a human being. Entire existence is understood (by jeevan) in the form of coexistence. It is only with co-existential outlook that human being becomes capable of orderly living. Orderly living itself is every human being's aim. Orderly living itself is happiness. Jeevan suffers from problems due to disorder in human living (due to illusion), and as a result it starts exploring for resolution.

Jeevan keeps exploring for resolution continuously. Not just jeevan, the exploration activity is intrinsic to every atom in nature. This is the essence for evolution in nature. The inclination for co-existential harmony is everywhere in nature. The atomic particles too have inherent tendency of getting into harmony as atom, and in the same way atoms have the tendency of getting into harmony as molecules. The same tendency causes molecules to form bonds, which results in formation of bodies of plants, animals, and humans. In this way human being can understand the presence of orderly cycles of infinite planets and celestial bodies in the universe. The diversity in nature is basically due to distinction in number of particles that constitute atoms. These distinct atoms, established as definite statuses, are the basis for the diversity in the forms composed of atoms. For example – the plant world has many kinds of forms. These forms are established statuses in nature with their purpose of participating in the co-existential order. The matter of these compositions is also magnificence of being in coexistence. Entire existence is present, evident and radiant on the basis of this magnificence. Human being is also a part in this very existence. Human being is inseparable in coexistence. Human being cannot escape the law of coexistence. The more they tried to escape the more miserable they became. Every human being wants to be resolved and keeps seeking it. Every human being has natural right of seeking order. It is in the course of seeking order that one realizes of their having freewill. It is clear that happiness is the

objective of human being's seeking and living. The objective of living gets focus only in one place i.e. human being's want of living with happiness. The procedure for becoming happy is only one i.e. achievement of jeevan's objective and human being's objective. Wisdom should result in jeevan's achieving its aim. Jeevan, when it becomes fulfilled, becomes able to sustain human being's aim of resolution, prosperity, trust (fearlessness) and co-existential harmony. This itself is the evidence of orderly living. Order in humankind provisions realization of these four aims for every human being and such a tradition (continuity of this order) itself is actualization of meaning of coexistence. Coexistence itself is order. Whenever anything is done (by human being) that contradicts law of coexistence it disturbs the order. Human being can cause any disturbance due to their imagination and freewill. Human beings disturbed Earth's natural balance, for example. They were ignorant about consequences from this disturbance and when they came to know it had become too late. It is due to imagination and freewill that human being is always engaged in exploration. Research and exploration become successful only when these are for discovering universal order, when these are for achieving resolution, prosperity, trust (fearlessness) and co-existential harmony.

Wisdom results in human being's achieves following capabilities:

1. Self Confidence
2. Respect for Human Excellence
3. Balance in Talent and Personality
4. Social in Behaviour
5. Self-sustainability in Occupation

These can be called as good qualities. Human being becomes social with these qualities. Learning is to evidence wisdom in living. Only human being who understands existence can be called as 'learned'.

While exploration is innate to every unit in existence, learning is possible only in human being.

Human being has four activities – knowing, believing, recognizing and responding. Among these four, recognizing and responding activities are there in nature apart from human being as well. Everything in nature is recognizing everything else, which is how things respond to one another. An atomic particle too recognizes other atomic particles; which is how they cohabit and work together to evidence conduct of an atom in coexistence. This mutual recognition and response is present from molecules till planets in the same way. All units of material order, bio order, and animal order also recognize and respond to one another thereby evidence mutual complementariness in the same way. Human being could not be satisfied in the purview of recognizing and responding, and doubts arose in them since they have two additional activities – knowing and believing. Human being becomes fulfilled and assured with their recognizing and responding only when these are based on their knowing and believing. Knowing and believing is only for understanding purpose of things. Human being can become social only in the course of knowing and believing purpose of everything. In the absence of knowing and believing one cannot become social or evidence of co-existential harmony. One reason behind present wretched human condition is also that they could not achieve capability of knowing and believing in spite of their having its potential. Human being in this state remains wretched himself and makes others also wretched. Human beings have brought Earth to this wretched condition because of their own wretchedness. In my view, we need to focus on human being's aspect of knowing and believing. Every human being needs this focus and it is ever close by. Learning is to evidence wisdom in the form of living tradition.

Jeevan's activities can be seen in five parts. Each of these five parts has two conscious activities one is its *sthiti* (state of being) and other is its *gati* (response in mutuality). For example hope in jeevan has two activities – taste and selection. Selection is the activity for taste. Taste is also an activity, and the part of jeevan which performs taste and selection activities is called *mun*. Human being has hypothesized about all kinds of things to satisfy their taste, amassed lot of possessions and they are busy for even more. So far we have been amassing possessions only to taste comforts/luxury. The more we lagged in understanding (knowing and believing) the purpose of luxury and possession the more we helpless we became in their pursuit. We could not find the point of fulfilment of luxury and possession anywhere. The need of the objects of food, shelter and utilities is to fulfil the practical purpose of nourishment and protection of body. The need of objects of telecommunication and transportation is to fulfil the purpose of social progress. All these things have become available but humankind could not become satisfied from these. It is a huge irony.

Other two activities of Jeevan are evaluation and analysis. Jeevan analyses (reasons) based on whatever its capability. All analyses are meant only for recognizing purpose of things. Human purpose is to produce evidences of resolution, prosperity, trust (fearlessness) and co-existential harmony in their living. The opposite of purposeful living is to lead life of enjoyment and over-consumption where human being hasn't been able to find any stability.

The present Science concludes that after some time entire human race will get annihilated and this Earth will get destroyed. That is bound to happen if we follow them. In reality, human being's emergence on Earth took place only after it had become fully

enriched and habitable for human being. Earth has gradually provisioned conditions that are conducive for human awakening. Instead of becoming awakened humankind drifted towards endless pursuit of luxury and possession. This Earth doesn't have enough material that could fulfil everyone's lust for luxury and possession. This lust has humankind's nemesis. Therefore all luxury and possession needs to be devoted to their purpose i.e. nurturing and protecting of body, and social progress. As we turn our efforts to social progress it naturally leads to participation in undivided society and universal order. As one goes about living based on these premises their living with happiness becomes feasible. In this way, Jeevan's aim is only to evidence human awakening. Its success is based on the fact that orderly living is every human being's natural expectation. Order requires us to recognize justice in place of fear and temptation, and for that we need to develop our understanding.

The Nature of Self (Jeevan)

Jeevan (self) is an inseparable form of *mun*, *vritti*, *chitta*, *buddhi* and *atma*. These five parts of jeevan are never found to be separate from one another.

There are two functions of *mun* – tasting and selecting, two functions of *vritti* - evaluating and analysing, two functions of *chitta* – contemplating and visualizing, two functions of *buddhi* – understanding and conviction, and two functions of *atma* – realization and authenticity.

Every jeevan is continuously functioning in the form of these ten activities which manifest either as illusion or awakening. Until illusion jeevan functions based on sensitiveness and only four and a half of its ten activities are effective. It doesn't have the basis for effecting the remaining (five and a half) activities and for this reason self (jeevan) remains with contradiction. The “four and a half activities” that are effective in illusion are – selection, taste, analysis, visualization, and half-evaluation. The tasting and selecting happens based only on sensitiveness until illusion. This means one selects that which ‘feels’ good to the senses (hearing, touching, seeing, tasting and smelling) and leaves that which doesn't feel good. In this state evaluation too functions based on sensitiveness by seeking conduciveness to body comparing with the perspective of pleasant-unpleasant, healthy-unhealthy or profitable-unprofitable. Jeevan analyses and visualizes in the same sense. In summary, one becomes ready to live while being identifying self with body. This state itself is called “illusion”. This is the state of internal conflict wherein one keeps struggling to decide on things like - whether this is right or wrong, whether it is less or is it more. Human being may have accomplished a great deal materially but

their mindset is no different from what it was in the ancient age. The mindset of humanness requires awakening of the remaining 'five and a half' activities of jeevan, which happens by wisdom.

Four and a half activities of jeevan are sufficient for recognizing and responding to senses, and human being lives like animals only in their purview. It is not possible to live as a human being ought to live with only four and a half activities. Such living is not fulfilling. Awakening is to evidence all ten activities of jeevan in human behaviour. Awakening cannot result from partial functioning of jeevan. For analogy, a healthy body is when all five sense organs and all five work organs function with mutual coordination. If any part of body doesn't function properly then we can't call that person healthy. In the same way all ten activities of jeevan need to function for awakening.

Awakening cannot happen until we could link 'knowing' and 'believing' activities with 'recognizing' and 'responding' activities. Thus far human being could only evidence jeevan's four and a half activities with recognizing and responding to senses. Awakening is on the basis of evidencing remaining five and a half activities of jeevan in human behaviour. It will happen only by knowing and believing. The nature apart from human being remains regulated in course of 'recognizing' and 'responding', it works according to law and that way it is orderly.

The limit of sensitiveness based living has been reached in the animal order itself. Had sensitiveness been the final destination then there was no need for human being's emergence. There is nothing purposeless in existence. In all of existence there is coherence, coordination, and synchronization in the form of universal order. Each movement, each state, each order is

meaningfully linked. Meaningfulness is in the form of being orderly and participating in the universal order. When jeevan becomes awakened its activities of realization and authenticity become the basis of its understanding and conviction activities, thereupon contemplation and visualization activities too start functioning accordingly. The same realization becomes the basis of evaluation, analysis, taste and selection activities. While earlier (in illusion) all thinking and planning was done assuming sensitiveness to be the most valuable, upon awakening its place is taken up by values and valuation. This itself is awakening in practice. Humankind has completed the task of developing lifestyle based on sensitiveness. In this lifestyle the things that one needs for living are nature other than human being - i.e. animal world, plant world, and mineral world. You know very well how we humans have treated these. We know how excessively we have succeeded in exploiting nature. This “success” in humankind’s pursuit of luxury and possession has caused imbalance and Earth has come into a state of distress. Now there is a question mark whether it is possible to save the Earth. If Earth is to be saved then human beings will have to stop the crimes they have been committing with Earth, and they will have to learn the crimeless way of living. It is impossible to accomplish crimeless living through Science which has entered our lifestyle and education. Science is taking humankind towards their own destruction, destruction of this Earth, and it is causing conflicts among humankind.

We have made a council called United Nations Organization (UNO) wherein many big nations have joined. It has held numerous conventions until now but it is yet undecided whether military power should reside with this union or with individual nations? It is undecided whether war effort is justified or not? Every four years

they review and rethink the state of education in the world but they haven't concluded what should be the (content of) good education for human being?

According to my study every child from the moment of their birth desires to do correctly, demands justice and speaks truth. Children learn to lie as they grow up because it is impossible for one to not lie in the environment that we have built. Business is steeped in lies. The rule of State is full of lies. Education doesn't give rise to any truth. Where is one to go in this situation? The perplexed human being eventually settles into a dull routine forced by circumstances. In this way humankind as a whole could not reach any definite aim nor can they ever in future if they stay on their present course. Mega projects of large institutions (like UNO) and States have failed in bringing humankind out of this difficulty.

The need for resolving this difficulty is definitely there but it would happen only when human beings become wise. Whenever it happens it will happen only by way of humane conduct. The values and valuation described here are to do with the way of coexistence, which is the natural way. No laboratories are needed and no wars need to be fought for this to happen. Knowing and believing is necessary for recognizing and responding with harmony in relationships. Knowing and believing is only of the purpose. In the absence of knowing and believing it is inevitable for human being to lose way while recognizing and responding. For example, we missed in knowing the purpose of environment because of which we could not understand the entirety of Earth and its environment. As a result we brought humankind to the verge of its total collapse. We need to be very clear that this proposal (of Madhyasth Darshan) is meant only for course correction of humankind so that they can continue living on this Earth.

Humankind lived in the purview of sensitiveness because of being in illusion. They did not find fulfilment living thus. One who is unfulfilled can do any kind of wrong. It is all about moving from unfulfilment to fulfilment, which we also call as 'awakening'. Fulfilment will come through wisdom. Wisdom is inexhaustible source of fulfilment. Jeevan never dies. Once jeevan attains wisdom and fulfilment it then has its continuity thereafter. It is upon verifying these claims it has been proposed that wisdom is a fundamental right of all human beings. Every human being can accomplish this wisdom. Humankind can build its own future.

Bio cells (*pran kosha*) upon decomposition turn into fertilizer. Food turns back into food is the cyclic order in nature. The decomposed biomass itself is the natural form of fertilizer. The bio cells get formed and bio organisms (as plants, animal bodies and human bodies) decompose back into soil as fertilizer. Human being's emergence on Earth became possible once all the fertility that was needed had become established. As soon as human being came about on Earth they started exploitation of forests. With advent of Science they started exploitation of minerals also. Reckless exploitation of minerals and forests led to depletion of the very source of Earth's fertility. Now my feedback to the scientists who think they do such big service to the world by making chemical fertilizers is that the natural way of fertilizer formation alone can conserve the fertility of Earth. The things which are not needed on Earth's surface the rivers carry them to the oceans. This is the balance in nature. This balance in nature is only possible when there are dense vegetations and forests on Earth's surface. In the absence of having this wisdom to cover one problem we create another. A problem however cannot cover up another problem. A small problem cannot be covered up by howsoever big problem. It

is not about complaining or condemning anyone but it is an assessment of events that took place along with a proposal for rethinking.

This proposal is essentially about evidencing jeevan's all ten activities in human living. It is about evidencing wisdom as knowing, believing, recognizing and responding. Awakening is the point of fulfilment of knowing and believing which is also called as *anubhav* or realization. Human beings can make themselves meaningful with realization based way (*anubhav moolak vidhi*).

Another good thing with this proposal is that it has no place of priestism. It is free from the idea that any one person shall be the saviour of all. Every person can become liberated from illusion with their wisdom. It has been seen that if one person becomes liberated then all others don't automatically become liberated. According to this proposal anyone who understands shall become liberated (from illusion). The erstwhile holy scriptures are full of assurances but not even a single person could become their living evidence. That which cannot be brought into human tradition is of no value. How can we testify what someone in the past may have found or lost? If there is a way of becoming resolved then it has to be present in the human tradition. Conversely, human being's mistakes and crimes could not take the form of tradition. The tradition can only be of the way human being ought to live. The tradition of wisdom can be established by way of education. The art of living with wisdom can develop only through family, society, and systems of governance. I discovered my art of living only on the basis of wisdom and it is definitely about orderly living.

Human being doesn't become social until evidencing justice. In the absence of justice human beings form communal divisions and they

keep arguing endlessly. Conflict, exploitation, revolt, struggle and wars are inevitable in such communal divisions. How can we believe that human being has become social when there is so much dissent, conflict, revolt, and struggle among them? If we consider communal conflicts are normal then later it is possible that we start considering individuals killing one another or even waging wars also as normal! Why do you want to control individuals? Why do you not give them that freedom as well? This needs rethinking. On closer examination we discover whatever we humans could do until now has not been enough and we need to think all over again. Thinking is human nature. Every human being can think and search for answers. We need to be satisfied ourselves from our search and we need to also become source of satisfaction for others.

Now how do we begin from here? The first step is that we accomplish wisdom. Once wisdom is accomplished, our second step is to embrace the art of living with wisdom. The art of living with wisdom is about how we ought to live with Earth, with plant world, with animal world and with all human beings. We cannot exclude anything as our living is linked with everything. Every human being can experience it and see its value. Every human being claims that they can experience and do its valuation. This is a fundamental claim of every human being which is natural, it is not an imposition, and it is present in every human being. Therefore acquiring the ability to experience reality as it is and do its precise valuation is every human being's need. The 'source' of experiencing and doing valuation is innate to every human being. Despite this it is incredible how could anyone declare their being a saviour of others? And we, the common people, kept blindly believing in such declarations! Now we need to decide whether we want to anchor our faith on empty assurances or on real life evidences. My

tendency since very beginning has been that faith should be anchored on real life evidences. So this discovery naturally encouraged me. It was only in search of evidences that I became ready to rethink everything and whatever I found as a result I am putting that forward to you. The way all 7 billion people on Earth are facing a dead end, it must have been the same way with me. You can imagine this.

I was in the same situation as that of all human beings. I have also been through the clutter of prevalent *shiksha*, *sanskar* and rituals, but could accept neither *shiksha* nor *sanskar* from my tradition. I couldn't anchor my faith in these. This sense of void became the basis of my search for universal purpose of human being. My quest resulted in my accomplishing the understanding of jeevan (or self). It is jeevan that is the bearer of wisdom and I found the way to wisdom. Based on faith and beliefs we live with four and a half activities of jeevan. Faith means believing without knowing. That which we believe after knowing is called as trust. Human being with trust evidences all ten activities of jeevan in their living. I evidence all ten activities of jeevan in my living and so can you. It is only about evidencing the coexistence principle which is universal in existence. The atoms and molecules exhibit orderly conduct in the same way. All planets, stars, vegetations and minerals are also orderly while evidencing the coexistence principle. At the fundamental level all units are energized in themselves. Existence is a magnificent expression of co-existential harmony only because units of nature are energized in the absolute energy. All atomic particles, all atoms, all molecules have tendency to be orderly within themselves. This itself is the main inspiration for human being. I believe every human being - whether learned, scientist or commoner - needs the mindset of harmony. It is only with this

mindset that we become worthy of calling ourselves human. Anything less than 'human' cannot give rise to humankind's magnificence. The magnificence of forests, hills, minerals, animals on this Earth is based only on the co-existential harmony. These thrive by being in coexistence. Without coexistence nothing would have been secure. At the fundamental level each and every reality (unit) is conserved, controlled and energized in the Omnipotence.

The matter in the form of bio cells is active is the span of their activity. The magnificence of co-existential harmony is in a bio cell as well and for this reason the cells combine with one another and result a definite form of bio order. The *rachna vidhi* (genetic code) is innate in the *pran sutra* (genetic material) situated in bio cells. There is continuous exploration in these *pran sutras* which resulted in emergence of numerous vegetations as statuses of bio order. The activity of exploration is present in *pran sutras* and in atomic particles as well.

Imagination and freewill are resources in human being to search for wisdom. The conscious powers of thought, desire and conviction are ever ready to explore and search. It is with this readiness human being evidences the magnificence of living with all ten activities of jeevan. The key of the living with ten activities of jeevan is realization (*anubhav*) and realization based way (*anubhav moolak vidhi*). The resources for such living are naturally present in every human being. Jeevan (self) wants realization by its nature. Human being wants to become wise by their nature. This is evident as everyone believes that they are wise. Everyone believes that they are capable of experiencing. Everyone believes that they know justice. Everyone believes that they can contemplate. The relation is everywhere in existence; recognizing, responding and realizing mutual fulfilment there itself is the evidence of knowing justice.

Human being has freedom to decide whether or not they want to become wise. If one chooses to become wise then circumstances are there in existence for that. All resources are available for becoming wise. If one doesn't want to become wise then there are resources for that as well, but the results of both will be different. Un-wisdom will not result in happiness or good for human being. In my experience I have never wanted to be tied up, be a burden or fight with others. In the same way I believe you would also not want to be tied up, be a burden or fight with others. No one wants to lead a life of dependence. In this way, every human being wants to become wise somewhere or the other.

We are linked with relations all around us and our not recognizing these is the whole problem. The moment we recognize relations values start flowing from jeevan on their own and as a result responding begins there. Its valuation results in mutual fulfilment and thereby justice gets evidenced. The way of recognizing a relation is to understand its purpose. For example, the relation of 'mother' is recognized based on understanding its purpose of nurturing. The source of nurturing is called as 'mother'. In the same way the source of protection is called as 'father'. The source of evidence is called as 'teacher' and the source of inquiry is called as 'student'. This narrative is different from that of modernity which prophesies machine like efficiency. Is human being a machine? Can anyone take up responsibility of answering this question? I declare that human being is not a machine. Human being is the maker of all machines that ever got made. Therefore machine can never surpass a human being. A machine would always be inferior to human being therefore it cannot study human being. Also, a machine is made from insentient nature. All machines that got made thus far are composed from things of material order only. It is worth noticing

that they (scientists) haven't been able to make a single machine with things of bio order. Making a machine of human being is a far cry! They haven't been able to make a single machine out of bio order but boast that human being is a machine! How far is this line of thinking good for human race? Can this thinking ever achieve Omni-facet resolution in human being? It is such a deep rooted belief (of materialism) that human being is a machine and a consumer of sensory fulfilment. That has been the erstwhile thinking but the reality is different. Anyone who lives with a child can tell that human being is not a machine.

I have understood human being only with their consciousness (*sanchetna*). Consciousness is a combined form of intelligence (*sangyansheelta*) and sensitiveness (*samvedansheelta*). If I am not sensitive then I am no different from machine. Human being has not yet found fulfilment in machine like living. I don't see a way of human being's achieving fulfilment if they keep working like machines. I invite any expert who can show me the way to human fulfilment through machine like living. I listened to genetics experts but they couldn't convince me. The quantum and relativity theories too have been unsuccessful in giving definition of human being. If human being gets explained fully by these three theories then we should accept and live thereby. Otherwise we should recognize human being as a human being is in reality. This proposal (Madhyasth Darshan) does just that.

Prior to Madhyasth Darshan, idealism had positioned God as the saviour. I have seen God and I am saying that there is no such thing as "Saviour God". In what form did I see God? I saw God to be in the form of omnipresent Space. I saw God as the absolute energy in which all units of nature are energized. I have seen every unit to be in coexistence of the Omnipresence. What more is there to be seen

about God? If anything still remains then you are most welcome to see and show it to the world. You are free to explore yourself. That which I saw and understood has been presented before you.

Human fulfilment could not result by sensitiveness view or by mechanistic view. The sensitiveness view brings sensory contact into focus. The capabilities and expectations from sensory contact vary from person to person, giving rise to need of dividing human beings according to diversity in their tastes and preferences. As a result with sensitiveness view one ends up becoming individualistic. Consumerism is necessarily individualistic which we (humankind) have already experienced. The third view is idealism, given by our ancestors, which propagates devotion and renunciation. There is no end to individualism here as well. All great efforts of humankind, even with most noble intentions, resulted only in utter failure only because of individualism. Individualism contradicts co-existentialism. It is the root cause of fragmentation in humankind. The only place where human being can live is in coexistence with others. The way for living in co-existential harmony for human being is to recognize the coexistence with human being. If this is recognized then orderly living for human being becomes possible. Thereupon one becomes capable of participating in the universal order. In the same way we also live in coexistence with animal world and plant world. If we take something from plant world then we should have something to give back as well. We are living in our own imaginary world if we keep taking without giving anything back. If we keep exploiting nature this way it will result in our own frustration and misery, which is already happening. The current events of climate change and pollution are its examples.

We humans need to decide how we ought to live with mineral world, plant world and animal world in order for us to live in

coexistence. If we cannot decide on our coexistence with these then we cannot call ourselves learned, we cannot call ourselves scientists nor can we call ourselves wise. In this state our learning, science and wisdom are incomplete. Where will we live after leaving the plants, the Earth, the hills, the minerals and the animal world? These are magnificent treasures and our living is integral with these. We need to live with these and these too need to be there. Human being is the main issue in reaching this conclusion. Human being has lived in frustration and misery due to illusion. Now there is a need to turn this tide. Human being needs to awaken. Human being needs to recognize coexistence with everything. When we go about recognizing coexistence we discover that all these units are present in the Omnipotence (Space). This is the first testimony of coexistence. Bio order emerged from material order in the successive progression of emergence, affected its presence, and established magnificence of its continuity. Bio order affected its presence, evidenced, and established its magnificence as an order in itself. Animal world is also evidenced as an order with its essence (*tva*). Human being needs to understand their essence (*tva*) and their identity (*sva*). The main point is that both identity (*sva*) and essence (*tva*) need to coexist.

“Jeevan Vidya” brings about understanding of both identity (*sva*) and essence (*tva*). I recognize jeevan as the ‘identity’ or self. You can also recognize it. Until one identifies self with body one lives in illusion. The very moment I recognize jeevan as identity or self I start living in the order. You will also be able to live in the same way. The order is not going to happen before that. Consciousness development is such a natural process – where jeevan is the entity that is to be understood, and the entity that understands is also jeevan. The liberation, according to the idealism, is upon achieving

non-duality or oneness in the subject (*drishta*), the object (*drishya*) and their interrelation (*darshan*). According to them God alone is the subject, the object, and the interrelation between subject and object. A great deal has been written based on these premises, but “God” has remained to be a mystery. Despite this people listen to these things because it makes them feel good. It is worth mentioning that the gap between ‘feeling good’ and ‘being good’ has remained as it has always been. Later on with coming of materialism they tried to model human being like a machine. They didn’t succeed but kept on arguing on those lines as idealists kept on arguing based on the premise of God even if they could not explain it. In this way human thinking has become stuck, unable to think anything apart from these two premises. The way out now is to think based on the premise of jeevan’s eternity (immortality). Body keeps changing for jeevan one lifetime after another. The body gets formed in the womb. The natural processes in existence result in atom’s development and its transitioning into jeevan status. Body forms and it deforms again and again in every lifecycle. All forms of bio order have a life span after which they get deformed. Body too is formed of bio cells. Human body has the most enriched brain that could have been possible. On this basis I declare that human being can communicate the knowledge of whole existence. The brain has no other purpose. On this basis, human body is the most evolved form of bio order. If some scope still remains then it will happen in future. Now the question is - what is it that we need to do in our life time? The answer is we need to produce evidences of jeevan’s awakening in human living. We discovered that sensitiveness could neither be hidden away neither by the ways of idealism nor by the ways of science. Many methods have been suggested for subjugating the senses (in Idealism). Many ascetics happened on this Earth but their efforts didn’t result in

accomplishing the definite wisdom for which humankind is thirsting and which could be brought into their living tradition. Now it is for those ascetics to say what they lost or found by doing those practices. Common people followed them like mad in the hope to see some miracles and mystical powers. Let me tell you that there are no miracles or mystical powers in existence. Existence is a definite order that has definite outcomes of definite actions. There are definite milestones and accomplishments in existence and each accomplishment has its continuity. I have witnessed and understood it. We, all human beings, are in anticipation of reaching a definite destination in our lives. This definite destination can only be reached by a definite path. We cannot reach our definite destination without studying human being as human being is. We cannot reach our definite destination by destroying our Earth with chemical fertilizers and insecticides. We cannot reach our definite destination by equating creations of mind to money while calling it 'Intellectual Property Right' and using it for exploitation. Global organizations and judicial courts of every nation want to accept and declare validity of intellectual property right. Jeevan's powers are inexhaustible – how can you treat them as commodity? Can anyone answer this? Is the idea of Intellectual Property Right based on understanding of jeevan and consciousness? How far would it prove beneficial for humankind? I know that jeevan's powers do not diminish how so much one may use them. You can see it for yourself. Jeevan powers do not exhaust by using, their use only renews and revitalises them. The powers of jeevan cannot be quantified. Any effort to quantity jeevan powers will only result in frustration. Intellectual Property Right illustrates how we humans could defeat our own selves, become slaves and build the basis of exploitation due to our own flawed reasoning. In my view it is against humanity and against coexistence to exploit based on

human intellect. It is against humanity to fight based on who owns an idea. How can you declare that you are building a just society on that basis? This is something to think about. Such claims are blatant lies according to me. Human intellect cannot be measured or quantified. Every human being has inexhaustible intellectual powers which cannot be constrained by books. I realize myself to be bigger than whatever literature that I have written. I am bigger than all machines that ever got made. A human being is bigger than all machines that ever got made and all books that ever got written. All books have been written by human being and human being is bigger than all books. I don't think we will understand anything until we reach this conclusion. After all these discussions we can reach a conclusion and accept that which is right.

After all this discussion we arrive at the conclusion that we humans must become wise. There are no difficulties in living with wisdom. The difficulties are only until we base our living on ignorance. This Earth is one integral whole and it is we humans who have fragmented it into many nations. Not just that, we have deployed armies around each such fragment and we keep fighting every now and then. Earth cannot be fragmented into pieces. No one will survive if that happens. Are we not lying when we assume Earth to be many pieces? This is something to think about. It illustrates the extent to which we have become entrenched in lies. Another example is our dividing humans like animals based on their skin colour and race. What kind of intelligence is this? The valuation of human being happens based on their wisdom and not on colour of their skin or their race. The history is full of conflicts and revolts that resulted due to this. For example – revolt against slavery and then revolt against feudalism. Feudalism gave way to democracy but we could not succeed in bringing about order based on

socialism or humanism, but we think that we have succeeded. The lie is in assuming that we have learnt and achieved everything that could have been learnt and achieved - while all that we humans could achieve until now is some objects of luxury. The wars, conflicts and exploitation are still there. What are the sources of these lies? The lie is in the idea of Nation that is based on assumption that Earth is fragmented. The lie is in the idea of Constitution that believes in and describes the rule by power centre. They say Nation and Constitution is above everything. While the essence of Constitution (anywhere in the world) is – rule by power centre. What is rule by power centre? It is to stop one mistake by making another mistake, stop one crime by committing another crime, and stop one war by waging another war. Some Constitutions provision ensuring basic utilities for all which is with an underlying assumption that one who has money would then be able to struggle and survive. All of them declare – “Life is a struggle and our survival depends only on struggle.” Is there any truth in such declarations? All lies have their roots in such declarations. Family, education, business everything is buried deep underneath such lies. Some try to escape these lies while most stay buried. We want change in the education.

We have now become ready to evidence all ten activities of jeevan in our living. Every human being has acceptance of their being conscious. Without any training every human being asserts their being conscious but they are ignorant about jeevan (self), its purpose, and the entity that studies jeevan. I have understood the ten activities of jeevan, seen them in my living, and these have become evident in me. Let’s first become familiar with their names.

1. **Atma:** - *Atma* is a part of jeevan which I have seen to be active in the form of nucleus of constitutionally complete atom. All

other activities of jeevan happen in its first, second, third and fourth orbits. The nucleus of jeevan atom (*atma*) is as two activities: *anubhav* and *pramanikta* (realization and authenticity).

2. **Buddhi**: - I have seen *bodh* and *ritambhara* -(understanding and truth-force) activities happen in the first orbit of jeevan.
3. **Chitta**: - *chintan* and *chitran* (contemplation and visualizing) activities happen in the second orbit of jeevan.
4. **Vritti**: - *tulan* and *vishleshan* (evaluation and analysing) activities happen in the third orbit of jeevan.
5. **Mun**: - *asvadan* and *chayan* (taste and selecting) activities happen in the fourth orbit of jeevan.

So far human being could evidence only four and a half activities of jeevan in their living. There are two ways of doing *tulan* (evaluation) in *vritti*. First is to seek like (pleasant to senses or *priya drishti*), health (good for body or *hit drishti*) and profitability (getting more, giving less or *labh drishti*). Second is to seek justice (mutual fulfilment in relations), *dharma* (Omni-facet resolution), and truth (co-existential harmony). The sensitiveness (*samvedansheelta*) based living became possible with sense of evaluation of like (*priya*), health (*hita*) and profitability (*labh*). The sensitiveness has its root in body and senses while it is jeevan that makes the senses alive. Assuming body to be jeevan (self) itself is illusion (*bhram*). If one assumes body to be jeevan one's living is according to body. The living in illusion is based on fictitious assumptions devoid of any knowing which is marred with problems in living. What should be there in its place? We ought to accept jeevan as jeevan and body as body. The valuation of body and jeevan needs to be based on their purpose. If that happens human being shall live as they ought to live. If the distinction in body and

jeevan is not understood then disorder in human living is inevitable. Orderly living of human being requires that the valuation of jeevan is done based on human purpose and valuation of body is done based on its usefulness for that purpose. The usefulness of body is for evidencing jeevan's awakening in human tradition. Human body is not a creation of human being. The body gets formed in mother's womb and a child is born alive as combined expression of jeevan and body. Thereupon we assume the body of that child itself is that individual's self (jeevan). After few days that child also starts identifying self with body. This is the way human tradition is trapped in illusion. The parents will need to understand (the distinction of jeevan and body) if humankind is to come out of this trap.

The body of a child gets formed in a womb which a jeevan starts controlling. Jeevan is already present in the existence. A jeevan starts controlling body while it is still in the womb in fourth or fifth month of pregnancy. In this way jeevan and body come together inside the womb itself. 'Jeevan' (self) is distinct from body. This can be recognized in the following way. No part of body is in anticipation or expectation of justice (*nyaya*), *dharma* (order) or truth (*satya*) – while we expect and anticipate justice, *dharma* and truth from every human being. Fulfilment of these expectations itself is the evidence of ten activities of jeevan. Jeevan has to be there with body for it to be alive.

'Jeevan' begins evidencing its (of *mun*) two activities of *asvadan* and *chayan* (taste and selection) from childhood. The *vishleshan* (analysis) activity (of *vritti*) happens but only based on *priya-hit-labh* (like, health and profit) sense of evaluation. One of the activities of *chitta* happens as *chitran* (visualization). Human being has been able to visualize and materialize the objects of basic needs

(*samayakanksha*) and aspirational needs (*mahattvakanksha*). Despite achieving these things humankind could not realize order in their living. We kept thinking that these are accomplishments of human excellence. We called these as accomplishments of humanness, realization of human potential, a reward for all human struggles! I find such claims laughable but feel sorry at the same time. What made us assume that we have fully achieved the human potential? That we have succeeded in study of human being? It is something to think about.

Medical sciences only study the form and function of human body but they claim of having studied human being. Just think, is it possible to study a human being by dissecting and counting its muscles and bones? Is it possible to study human being by merely examining their eyes, ears etc? In this way present tradition forces us to carry this burden of lies. We boast of having studied human being but actually we have not. We haven't studied existence but we boast of ruling the nature. In this way human race has become buried under the burden their own lies. Now there are only two options, either we pull ourselves out or perish underneath this burden.

They say that destiny corrects its own course and nature will create circumstances which will make human life impossible when their excesses cross the limits. We hear the clamour about climate change and they are already calculating how many of world population will survive and how many will perish. Some countries think that their lot should survive. Some religions think their faithful should survive and claim that their God is the only saviour, so only they will survive and all others will perish. What will happen by such thinking? Where do you want to lead people by making such claims? My view on this issue is – both State and

Religion have completely lost their way. The seats of religion do not have any basis for universality. They don't have the vision for *dharma* of all human beings. These seats have nothing to offer for education nor do they produce any real life evidences.

In the same way, there is no definite concept or definition of State or Nation at present. They say we need to work for saving the Nation. What will you do for saving your Nation? The answer comes – we will struggle! Struggle is all about conflict, revolt, exploitation and war. Who prepares the material for these things – nature or human being? When this was studied it was found that it is human being alone who prepares material for struggle due to their illusion.

These two seats, Religion and State, have all resources and all power at their command but both these have no basis for giving clear direction to their people. There is no need to mention the seat of commerce which is ever ready to exploit for the sake of profit. The seat of education doesn't have any vision for showing the way by recognizing definite and universal aim of human being. Now what is the common man to do? One is not going to get any guidance from these seats of Religion, State, Commerce or Education. Now human being needs to muster courage to discover and construct their own way. That way will be of wisdom (*samajhdari*), honesty (*imandari*), responsibility (*jimmedari*) and participation (*bhagidari*). Violence will not get us anywhere. We cannot fulfil our needs with violence. Still violence is considered as a legitimate means of State. Isn't that a big illusion? Now the only wise thing to do is to become wise! The verification of wisdom happens in one's own self. You cannot become wise by examining me. You will become wise only when you examine yourself. I kept examining others for first thirty years of my life but to no avail. I didn't get an iota of wisdom by doing all that. I found wisdom when I examined myself after my *sadhana* of

twenty years. I want to handover that wisdom to humankind by way of education. This effort too is a part of that exercise.

It must have become clear by now that coexistence itself is being proposed here as the fundamental truth. If we become clear that living in the co-existential harmony itself is our fundamental *dharma* (innateness) then it becomes imperative for us to acquire all necessary wisdom for it. It is very simple. According to me lying is difficult and it is easy to live truthfully. I have myself seen by living it. It was very difficult living when I was surrounded by questions. When I found resolution I became free from all questions and my life became simple. If you also feel this is right then it will only strengthen my resolve. Those with me have verified it and you can also verify it if you like.

The verification of this proposal begins with direct perception (*sakshatkar*) of justice. Do we understand our relations? Are we fulfilling what is expected of us from these relations? Can we do valuation? Do we reach the stage of mutual fulfilment in our relations? Once we begin this verification we discover there is no definiteness in the senses of evaluation of *priya*, *hita* and *labh* (like, health and profit). That which I like you may not like. That which is healthy for me may not be healthy for you. The amount of profit that is sufficient for you may not be sufficient for me. All human beings are stuck here even though their senses of evaluation (like, health and profit) cannot be the basis of equality among human beings. What should we do to become free from this? We can awaken another sense of evaluation which is lying dormant in us i.e. justice, *dharma* and truth? *Chintan* (contemplation) activity starts when we start doing *tulan* (evaluation) based on sense of justice.

Justice is understood only upon our recognizing purpose in our relations. Once we have recognized our relation for its purpose it results in the flow of values, its valuation and mutual fulfilment. Justice is that which can satisfy both sides in a balanced way. It is not justice if both sides are not satisfied. I am asked what we should do with the criminals. My answer is – that person committed crime because we failed to make him wise. Why do you look for justice based on conduct of criminals, why don't you consider those who are good? There are so many people who don't commit any crimes, who we don't have any problems with, we do valuation and find mutual fulfilment. How can we forget looking for justice there?

Wisdom is every human being's need. First verify its presence within you. In my view all human beings have been waiting for this proposal of wisdom. The only difference between you and me is that I have taken one more step out of my own pain. I have accomplished this wisdom and I can testify it. Once you understand you will also testify the same thing. There is immense happiness and fulfilment in this state of wisdom. All human beings will become capable of testifying their happiness and fulfilment upon attaining wisdom.

This wisdom shall be provisioned by way of education. An educational institution is a combined expression of all parents and guardians. Education is an act of imparting wisdom. Education is incomplete until wisdom is instilled as *bodh*. Every educational institution, every parent, every guardian of a child is responsible for imparting wisdom. Every family is a practice ground of education. It is no use thinking centralization, privatization or nationalization of education. We need to directly recognize parents and guardians as educational institution. That is the design of education based on wisdom which alone will prove beneficial for humankind.

We ourselves need to become proficient in delivering justice and produce its real life evidences. It is only then that we will be able to do justice and become wise. Without wisdom there is no way of doing justice. Today not even chief justices of Supreme Court understand justice then what can be said about others? Justice is the minimum capability that is needed for humane living. The evidence of justice is in the form of humane conduct. Conversely, justice cannot happen if one's conduct is not humane.

Human beings have done great deal of analysis (*vishleshan*) based on the sense of evaluation of *priya*, *hita*, and *labh* (like, health and profit). Thereby we have become successful in producing many objects of our basic and aspirational needs. We also produce things which have no use for human being such as bombs, missiles, warships etc. These things are meaningless and destructive. It is proven both by logic and events in history.

The usefulness of things is established at the fundamental (*tatvik*), logical (*tarkik*), and behavioural (*vyavharik*) levels. At the fundamental level we want to become happy. It is upon achieving happiness at the fundamental level that we become capable of producing evidences at behavioural and logical levels. In this way, human being becomes evidence at fundamental, behavioural and logical levels. All that we talk, read and write is based on logical reasoning. The success of communication is in using logical reasoning for direct perception of meaning at the fundamental level.

My communication is meaningful if it can make other person see the reality at the fundamental level. If this communication is about human behaviour one then understands behaviour at the fundamental level. The purpose of human behaviour is to indicate resolution, prosperity, fearlessness and co-existential harmony. The

realization of fundamental knowledge needs logic. The realization of harmony in behaviour also needs logic.

The first accomplishment from this wisdom is in our getting the basis (absolute reference) of evaluation of our own self and that of our family. This basis of valuation is values, relation, and mutual fulfilment. We become capable of evidencing justice thereby. It is only then we become worthy of calling ourselves 'human being'. Thereafter one becomes self reliant with following six capabilities.

1. Self Confidence
2. Respect for Human Excellence
3. Balance in Talent
4. Balance in Personality
5. Social in Behaviour
6. Self-sustainability in Occupation

I found myself to have become self reliant with these six capabilities thereby capable of evidencing resolution and prosperity in my family. It is with this authenticity that I am presenting this proposal to you.

Every human being wants to lead a dignified life. Justice is the minimum qualification for dignity in human living. I see justice as identification of relation's purpose, flow of values, valuation, and mutual fulfilment. I also understood that every human being is a seeker of justice from the moment of birth. A child naturally desires to work and behave correctly. Every child naturally speaks truth. On this basis what should be the content of education? Education should impart understanding of truth, provision training and practice for achieving proficiency in work and behaviour and instill capability of delivering justice. If these three aspects are

incorporated in education it will naturally give rise to living tradition of humanness and wisdom.

Justice is the starting point of living tradition of humanness. Most important aspect of understanding justice is recognizing human being's eternal relation with their environment and with other human beings. Who does one seek after making a mistake? First someone from his family, who claims to be wise, guides and delivers justice. If there is no one in family who could guide then someone from his village may take up that responsibility. If no one in the village could guide then one naturally turns to the level of State, and then to the next level. Human being has natural tendency for reformation. It is evident that the world of today is looking for a change. It has not been clear to anyone what exact change do they want. This proposal addresses it.

Education alone will propagate this proposal. Education needs to provision teaching of humanness. If every human being needs to evidence justice in their living then we will have to provision wisdom in education. For this Science curriculum has to include study of jeevan. Without understanding jeevan we will not be able to understand existence, and without understanding existence how will we understand its order? Jeevan itself is the entity that understands existence. Therefore our education ought to include the study of jeevan. The curriculum of Psychology needs to incorporate the *sanskar* (conclusive acceptance of truth) aspect. It needs to incorporate study of consciousness in human being. Consciousness, in case of human being, includes both sensitiveness and intelligence. Philosophy needs to be taught with authenticity by giving real life evidences. Such authenticity can only come about through humanness (co-existentialism) and not through materialism or spiritualism. Human being can become wise and

existence is always there up close for human being's achieving wisdom.

Evidence, according to me, is in my enabling other person with wisdom that I have understood, learning that I have learnt and skills that I have mastered. We need to produce evidences of these three aspects of our intelligence - wisdom, learning and skills. There is no fourth aspect. It is alright if there is shortcoming in our learning and skills, but our wisdom has to be complete for evidencing. We humans have accomplished a great deal in learning and doing but we are zero when it comes to wisdom. Today we consider learning and doing as most valuable, but all our learning and all our skills (in the absence of wisdom) could not get us any resolution or relief, and we kept getting stuck somewhere or the other.

The need for study of human being has come upon us. It is only upon study of human being that evidence of wisdom becomes inevitable. Study of human being got missed by the ways of idealism and materialism. Idealism (spiritualism) considered gods-goddesses and the God as supreme and ignored study of human being. Materialism too left human being out of their frame in their pursuit of modelling everything as machine, and machine thereby became their evidence or role model. Idealism made gospel or holy book of their religion as evidence while materialism made machine as evidence. This under-estimation (*avmulyan*) of human being manifested as illusion, and every human effort only furthered this illusion. Trapped in illusion thus human being suffered, became frustrated and felt defeated. Now the question is – how can human being be rescued from this illusion? All seats of power have kept giving assurances of salvation, but without living evidence of salvation how long would these last?

Wisdom is the key to human being's salvation. Education is the highest seat of authority for knowledge. It needs to incorporate study of jeevan in the curriculum of Science. How will you study coexistence without first becoming clear about jeevan - the self which performs this study? These two parts – jeevan and coexistence – have not been addressed by educational institutions and educational philosophies. Secondly, Psychology needs to incorporate study of human consciousness, which means its curriculum needs to include study of *sanskar* aspect. Thirdly, Philosophy needs to be taught with authenticity of real life evidences. So far if one could repeat after reading something we would consider that person as learned. However that's not the meaning of being learned. A learned person is the one who lives by wisdom. Existence itself is the content of all learning. One cannot become learned without understanding existence, jeevan, and humane conduct. This wisdom entails definite reasoning (*vichar shailee*), thereby definite plans (*yojana*), translating into definite action plans (*karya yojana*), which result in real life evidences (*praman*). In the absence of wisdom how could a definite reasoning come about? In the absence of wisdom we have two lines of reasoning - one is materialism where the aim is luxury and possession, and other is idealism wherein the aim is renunciation, non-possession, detachment and devotion. Millions laid their lives for these ideologies and demonstrated their courage, patience and dedication. However both these could not give a definite outline (aim and direction) of a just society. Humankind has forever been making tireless efforts but they didn't have any definite aim or direction.

I had set about only for finding answers of my questions. I wasn't seeking any heaven, money or some treasure. I only had one

conviction that if I have a question then I will definitely find its answer.

Let me tell you the meaning of words '*yog*' and '*sanyog*'. *Yog* means coming together. For example, if we are going somewhere and we meet someone or something – say a stone, or another person – that's *yog*. *Sanyog* means coming together for the purpose of completeness. Completeness for human being is in their orderly living. Ultimate completeness for human being is in living with authenticity. Every human being wants orderly living and authenticity, but not finding its source anywhere one is left with no other choice but adjust with what is available in tradition. *Yog* and *Sanyog* are eternally there. There have been many endeavours in human history for achieving completeness but their becoming successful or not is another matter. Humankind has made many sacrifices in their pursuit of completeness. A sacrifice doesn't go in vain. If a boulder is struck again and again then eventually it yields. The last strike made the success evident but without the previous strikes the last strike wouldn't have been successful. All previous strikes contributed to the last strike's success. If I have found some success then it has contribution of all previous efforts. I believe whole humankind has contributed in this success. The biggest benefit of my seeing it this way is that success didn't go into my head. I got to meet very few people who were arrogant and whatever arrogance they started with I have seen it getting dissolved after taking few steps with them. All my meetings were cordial and had simplicity. This doesn't mean everyone accepted what I have to say. Many people don't accept what I say and I respect them as well. It is not their fault; their rejection is due to contrary beliefs of their tradition. I am happy irrespective of anyone's accepting or rejecting. Every human being has the seed for

turning to what is right, and when it will sprout and flower we cannot say. Every human being naturally wants good to happen so we need to build environment that nurtures this want of good. *Sanyog* is when human beings meet for the sake of resolution, order, and undivided society. *Sanyog* is not just a meeting of like minded people. A meeting of two thieves or two robbers is not for the purpose of achieving resolution and order, therefore that is not *sanyog*.

When I became capable of living with justice my family became the first ground of evidencing this wisdom. Members of my family became assured that I am moving in the right direction. Once I became successful at the level of my family, families of our friends also started recognizing definiteness in my conduct. Having become confident in living with justice I started becoming successful in evidencing with unknown visitors as well.

Every human being wants to lead a successful and meaningful life. Wisdom is the source of fulfilling this noble intention. This source can never be ignored. Good is acceptable to everyone, everyone wants good to happen and all human beings are in its anticipation.

Understanding of a relation is recognizing its innate purpose and value. Study is about recognizing the purpose of all our relations. Thereupon human being naturally becomes dedicated towards these relations, and learns what it takes to be proficient for fulfilling duties and responsibilities therein. This proficiency naturally reflects in one's living. This is a very simple path to becoming successful in life. All relations are linked with Omni-facet resolution. The purpose of all relations is resolution – i.e. all relations are meant for resolution and happiness. Resolution is the background of realization of all values such as love, friendship,

gratitude, and trust in our behaviour, and thereby experience of lasting happiness.

Values (*mulya*) are: - motherliness (*mamata*), guardianship (*vatsalya*), trust (*vishwas*), affection (*sneha*), gratitude (*kritagyata*), pride (*gaurav*), love (*prem*), reverence (*shraddha*), and respect (*samman*). The acceptance of whatever help we may have received for our Omni-facet resolution and from whomever is called gratitude. Once gratitude is realized the other values also start getting realized. After gratitude, the values of affection, love and trust are realized. You wouldn't find a person who hasn't got any help in some form or the other from somewhere. It is with everyone's help that anyone grows up, becomes self reliant and capable of evidencing.

All human relations have continuity when there is valuation in them. There is no continuity in relations in the absence of valuation. In general even today we present ourselves with decency to those with whom we feel related. Traditionally, the relations among human beings were recognized based on their power, money, intelligence or age. While in reality our relations are first meant for achieving Omni-facet resolution, second for nurturing of body, third for protection of our means of living, fourth for production of useful things, fifth for righteous-use of means of living, and sixth for evidencing the human purpose. Authenticity is the highest value in human relations. Everyone becomes satisfied with authenticity of evidence.

The values emanate from jeevan (upon recognition of purpose in our relation). For example - when I meet you then the value of trust naturally flows. In this way we become capable of recognizing values in our relations, doing their valuation, and finding mutual

fulfilment. What is the big benefit? Earlier we identified our relations out of fear and temptation while now we come to the state of having values and doing valuation in our relations. Fear and temptation are not values so there is no question of their valuation. Fear and temptation go side by side which make things quiet for some time but problem remains as before. The courts of justice too could not get us justice since they also work based on fear and temptation. For centuries human beings have been seeking agreements with one another using fear and temptation but they haven't been able to bring about order in their living yet. We can therefore agree that fear and temptation are not values and their valuation cannot happen.

Human beings didn't go anywhere near values. If they had then its expression and valuation would have been there and we would see natural evidence of justice in our living tradition. It is judgment, not justice, which happens in the (so called) courts of justice. One side consents to these judgments out of fear while other out of temptation. Mutual fulfilment never happened in these trials nor can it ever happen. We humans have altogether failed in getting justice (in our history).

It is ironical that we still make claims of development. You can think for yourself what such development means. Every human being has natural want of becoming liberated from fear and temptation. This liberation will be good for both human being and rest of the nature. In this way, relations are on the basis of their purpose. The purpose is – resolution, prosperity, fearlessness, and co-existential harmony. The way for achieving it is through orderly living which is to participate in all its five aspects. The five aspects of order are: -

1. Education and Sanskar
2. Justice and Security
3. Health and Discipline
4. Production and Work
5. Trade and Banking

In this way we become a part of universal order through living in family and participating in the five aspects of the order. Such living becomes continuous source of our joy, well being and indomitable courage.

Dharma is the step after justice. *Dharma* means *bodh* in *buddhi*, which manifests as resolution. Resolution itself is *dharma* of human being which becomes evident in the form of orderly living. It is when human being lives in disorder that they become caught in problems. It is when human being lives orderly that they remain resolved. Human being doesn't want to remain caught in problems. Therefore human being wants to become resolved. Resolution = Happiness. Human being's *dharma* is happiness. Problem = Misery. Human being doesn't want misery. Fear and temptation do not become the basis of resolution but the whole world today is bent on finding resolution by use of fear and temptation. We still teach and train ways of bringing order by use of fear and temptation in our education even though it is clear that these ways cannot result in order. The moment a build up starts at some place based on fear and temptation its disintegration also starts from the same moment. The order at any level – family, industry, governance, or state - shall come about only based on values and valuation. The order is that in which human being can demonstrate their authenticity and live with justice.

Education based on *Sanskar* means instilling the thread of wisdom in every family, in every individual and in every child. We can also call it the propagation of wisdom. As mentioned earlier, the sequence of articulating this wisdom is: - first – *darshan* (description of reality as it is), second – *vaad* (theory based on the premises of *darshan*), third – *shastra* (practical guidelines for living based on the premises of *darshan*), and after *shastra* comes the *yojana* (plans for implementing the vision of *darshan*). One of the plans is *Jeevan Vidya Yojana* (Jeevan Vidya Plan) which shows the way for human being's orderly living in family. Second plan is – *shiksha ka manviyakaran yojana* (Humanization of Education Plan). It is about education based on this wisdom. We tried these ideas at a school in Bijnaur (UP). It is an experience of five years. We observed effects of this education. I had been rejecting the claims of people that environment of tradition determines one's character. We discovered the opposite here. If environment of tradition were to always supersede human being then I wouldn't have been successful in discovering this *darshan*. Children from this school started positively affecting their families and their families in turn started positively affecting environment of that region. The children started identifying themselves as jeevan (and not body) and they started feeling the utmost need of orderly living. Many children as a result started valuation of what they show on TV and found it to be meaningless. Gradually disputes among families there started disappearing. As per my knowledge now those villages are not left with any disputes. The children affected their environment. On this basis I say this education has some substance.

In the Humanization of Education Plan we will teach consciousness as part of Science. Consciousness means study of jeevan and its awakening. We will teach the way physiochemical world goes

through cycles of composition and decomposition. We will teach how these activities of physiochemical world are complementary for human being and how human being can become complementary to the physiochemical world. Thereafter we will teach *darshan shastra* (philosophy) along with practicability aspect. This means philosophy is meant for imparting wisdom needed for meaningful living of human being. Wisdom must become evident in one's living. It is wisdom that gives us our identity as human being. Upon wisdom human being recognizes only co-existential harmony everywhere, fulfils relations with values, and valuation naturally results in mutual fulfilment.

Order of existence is an eternal truth. Eternal truth means - each unit in existence is an order with its essence (*tva*). For example - *bael-ness* is the essence of *bael* tree. A *peepal* tree maintains its definite conduct with all its fruits, seeds and leaves exhibiting *peepal's* properties, intrinsic nature and *dharma*. In the same way, the conduct of entire units of plant world and animal world are definite, each exhibiting definite conduct with their essence. This itself is called as "order with essence". The conduct of human being could not become definite until now because they could not live in the universal order. We humans haven't accomplished our order yet however we have reached the point where we have started feeling its need. We will need to live as 'order with essence' to accomplish the order for whole humankind.

What is the essence of human being? It is humane conduct. Humanness has values, character and ethics. The evidence of values is in identification of relation, fulfilling of values, valuation, and mutual fulfilment. This must be there in a family. A family needs nothing apart from mutually fulfilling relations among its members. To make this happen human being will need to understand values.

Character is conduct at the level of society. The humane character has been recognized as righteous wealth (*sva-dhan*), righteous conjugality (*sva-nari/sva-purush*), and kindness in work and behaviour (*daya poorna karya-vyavhar*). Ethics is to righteously use and conserve means of living in the form of body, mind and wealth – which leads to fearlessness (trust) in human living. This is the description of humane conduct in which human being can live well and with assurance.

Now we come to the definition of human being. Human being is the one who materializes ideas. This means, humans materialize whatever ideas come to their mind such as building a machine or a house. Also, human being always lives in anticipation of mental well being or happiness. Happiness is human being's *dharma* (innateness). In this way we understand humane conduct to be a combination of values, character and ethics. The part of human being's definition of materializing ideas has been accomplished. Human being materializes ideas for building objects of basic needs and aspirational needs. As far as humane conduct is concerned we don't find its evidence anywhere today. It is neither in education nor in Constitution. The present Constitution has no provision of doing valuation based on humane conduct. Constitution that describes power centric rule is not at all humane for it has no provision of evidencing humane conduct. Humane conduct is not possible in the purview of this Constitution. No one could muster courage or wisdom till now to critique Constitution in this way. Human happiness will remain impossible and human conflicts shall continue until these gaps are filled. Now wisdom is the only way out of this mess. Education needs to be humanized for this. The Science curriculum needs to incorporate study of consciousness. Philosophy needs to incorporate practicability aspect. Geography

and History studies need to incorporate study of human being and humanness. It is only when humanness gets incorporated in education that human tendencies will naturally shift towards orderly living and producing evidence of wisdom in their living. It is only with our true identity as human beings will we become successful in providing opportunities and achieving universal human aims of resolution, prosperity, fearlessness and co-existential harmony. The education and *sanskar* becomes complete only with humanness, not by any other way. *Sanskar* that we talk about today are based only on our beliefs which are not universal.

Next point is Truth. What is Truth? Truth is to understand existence in the form of coexistence. One understands the Order of existence upon understanding of Truth. Existence is studied only in the form of nature saturated in the Omnipotence (Brahman). Human being and rest of nature are complementary to one another. As one develops the art of living according to this wisdom it results only in the form of humane order. Once we have understood this we can only live with justice, participate in the universal order and evidence authenticity while living in family – and will do nothing otherwise. In this way we reach the place of complete assurance, trust and abundance.

The prevalent scientific education declares that everything is chaotic and uncertain. Upon reading this its students start rationalizing their own undisciplined and chaotic behaviour. Upon getting this education they only further the spread of disorder and imbalance. Earth's present condition illustrates this. The temperature of the Earth is rising. What is the root cause? Everybody including scientists knows why this is happening. The temperatures are rising because we have extracted coal and petroleum from underneath. Coal and petroleum are the substances

that digest heat and once we removed these from their place it was natural that temperature of Earth to start rising. This rise in temperature is resulting in the rise of sea levels. How high could the sea levels rise? The place where we are sitting it could have two hundred to three hundred feet high water. Only few hill tops may be left out of water. We have become stuck this way. Many developed nations call out saying let us together fix this situation. It is well known from history who started all this. Our extracting coal and petroleum is a violation with Earth. We can know whether Earth can still recuperate from this damage only after these violations stop. Human beings live on Earth in the temperature range from -20 degrees until +50 degrees centigrade. The human body temperature everywhere remains the same despite variation in outside temperature. How does this happen? It happens because body has the substance which maintains its temperature. In the same way coal and petroleum are the substances which maintain Earth's temperature.

Now the issue is how can we stop the extraction of coal and petroleum? We will need to discover alternative sources of energy. We can generate 50 times electricity than our need if we could harness the energy from the rivers that flow on Earth. We need to develop efficient turbines for generating electricity from the force of flowing rivers. Second, we can design engines that use vegetable oil instead of petrol or diesel. Oil seed vegetations could be grown in large areas. Third, solar energy efforts need to get more focus. We need to make more and more machines and systems work with solar energy. In this way we can get more energy than our needs from resources on Earth's surface itself. We can stop the use of coal and petroleum by replacing them with alternative sources of

energy. It is only then can we test how Earth heals itself from the wounds inflicted on it by human being.

The situation of water is another sword hanging over our heads. Whenever water got formed on Earth it happened with the *sanyog* of cosmic rays. Cosmic rays are the one and only source for water formation. Water cycle and its continuity is now established on Earth. With erosion in Earth's environmental cover the same cosmic rays could affect in opposite way and it is possible for water to disappear from Earth. The scientists have discovered the sources which harm the environment. Our merely identifying the sources of harm is not going to be enough. We need the ways to rebuild environment. Rebuilding of environment requires us to first put a stop to whatever excesses we have been doing with it. Fossil fuels, coal, poisonous gases and liquids that humans made for their war materials have caused immense damage to Earth's environmental cover, so we read in the papers. If it is true then we need to put a stop to these activities. Human being thinks of repairing after doing damage which is something that makes us distinct from animals. However human being hasn't done anything to repair the damage that they have done to the environment. On the contrary every day we see things getting bad to worse. How long can it go on like this? When will we do anything to repair the damage that we have done?

Earth provisioned an environment secure for human living but human being with all their intelligence rebelled, attacked and exploited it. Human being has kept spoiling their environment since antiquity. The destruction increased with coming of scientific age and now we have become stuck. If a man drowns in a river then there is a possibility for him to resurface and get saved. It is up to us now whether we want to do something for saving Earth. Our thoughts determine our circumstances. If we want something then

circumstances become favourable for it and if we don't want circumstances become unfavourable. We erred in evaluating our environment's significance due to our own foolishness. As a result we damaged nature in many ways and caused harm to ourselves. We were enjoying while doing all this destruction but now we are afraid when we see the possibility of getting destroyed ourselves. This sums up the human history thus far. Human consciousness leads to human being's orderly living and thereby this learning reaches from one to the other. We have been able to do this successfully in one school. Looking at the good results here we feel the need to spread this learning in all human beings.

No one does any wrong unless their understanding itself is wrong. According to me - every human being wants good and is responsible for making good to happen. Sooner or later human being will realize their responsibility for good of all. Awakening is to realize the essence of well being of all. This proposal is to initiate discussion about wisdom and jeevan's awakening as alternative to pursuits of devotion-renunciation or luxury-possession. The *bodh* and *sankalp* (conviction) activities of *buddhi* can be evidenced only after one has understood the meaning of justice, *dharma* and truth. Once *bodh* of these three is achieved in *buddhi* it becomes the truth-force. As a result one accepts the responsibility for the good of all. It is upon understanding the order in existence that we get *bodh* of its eternal presence in the form of coexistence. This is what I teach.

The fragmentation approach was discovered by Science from mathematical methods which got used in making more and more powerful atom bombs. The purpose of making atom bomb is nothing apart from destruction. The nuclear tests (and Hiroshima attack) that were carried out again and again have resulted in colossal environmental damage to Earth. These acts were carried

out by a handful of people but all seven billion humans have been left suffering. The fragmentary approach of Science is the culprit. The mathematical method reduces the presence of existence to negligible. While the reality is just the opposite! The presence of existence is eternal. There is nothing apart from the presence of existence. All magnificence of existence is eternal presence while fragmentation approach denies it altogether. Huge narrative of lies has been built based on this approach. Now human being will need to muster self confidence to get over this. As long as human beings base their confidence on atom bombs, swords, nationalistic or religious symbols they cannot realize trust among themselves. Human being will have self confidence only after having understood what self is. We will need to precisely understand justice, *dharma* and truth to understand self. Justice is understood on the basis of existence of relations. *Dharma* is understood on the basis of existence of universal order. Truth is understood on the basis of existence itself which is always in effect by way of coexistence. The entire magnificence of three orders of nature apart from human being is already orderly.

Human being also has the thirst of being orderly to a certain extent. It is not possible to achieve understanding of the order of existence by reading the textbooks of prevalent education (of illusion). It is only after achieving understanding of the order and by living in that order that a human being becomes capable of fulfilling their *dharma*. The *dharma* of human being is only to live according to the order of existence. Any entity's being orderly and participating in the universal order of existence itself is seen as its *dharma*. The *dharma* of material order is to exist. The *dharma* of bio order is to grow along with existing. The *dharma* of animal order is want of living along with growth and existence. The *dharma* of knowledge

order (human being) is continuity of happiness along with want of living, growth and existence. Happiness itself is human being's *dharma*. How will happiness come about? It is resolution that will result in happiness. Resolution results from living in the order of existence. Orderly living of human being depends on their having the wisdom. Wisdom all in all is to have understanding of existence, jeevan and humane conduct.

Upon understanding of the order of existence it is natural for one to have dedication and conviction of living thereby. Living thus we can create better conditions for human living. We will need to embrace humane education to give rise to wisdom in the humankind. There is no other way of saving Earth from its annihilation. Let us be very clear about it. It is needed. If we don't understand it on our own then circumstances will force us to understand it.

Dharma, therefore, is to live in the universal order and undivided society. I have seen the unification of humankind is possible through this path. Human race is one – their actions are many. Human *dharma* is one. Human being can perform various actions or occupations – like farming, tailoring, masonry etc - for evidencing their happiness. Unless and until human beings identify themselves as one race how can any work be done for their good? It is natural for a human being to do many occupations. Occupation here means production activity. We can accept the oneness of human race by seeing that all human beings have common aim – which is to become happy, to become prosperous, to become resolved, to have no fear, and to have continuity of evidencing co-existential harmony. Any program that we make for fulfilling these aims can only be based on the premise that “human race is one, human *dharma* is one.” The way to human happiness is *dharma* – which is the order of existence. If order of existence can be evidenced at one

place and at one time then it can be evidenced at all places and at all times. That is the beauty of this proposal!

May Good Happen Always!

Questions and Answers

This part of the book has a selection of some questions asked by students of Jeevan Vidya and their answers by Baba ji.

Question - 1: Are material things of no worth (value)?

Answer: - The value of material things is definite. For example, value of one kilogram of wheat is same today as it was a hundred years back. Human interference like use of chemical fertilisers only reduced its value. Use of chemical fertilizers made people lazy. They stopped making manure from the dung of farm animals and killed those animals for their meat. It is said they kill animals and export their meat to foreign countries for making money. Is that true? How far would this be good for human being? Who is answerable? Human being needs to know the value of material things to realize prosperity by deploying their physical effort. The material things have three avenues of use - bodily nourishment (food), physical protection (housing, clothing, etc), and social progress. Material things are meant to be used by human being. Human being will not find complete happiness without these.

Question -2: What is the meaning of *dharma* for human being?

Answer: - The extent to which I live orderly and nicely today I could live even better tomorrow – this progressiveness for happier living itself is the '*dharma*' of human being. It is not possible for human being to become happy with problems. Happiness is possible only on the basis of wisdom and resolution. We cannot cultivate resolution on the basis of material things. Wisdom and resolution happens in self (jeevan). We can do production of material things based on wisdom.

Being resolved doesn't mean that we won't have any material possessions. Resolution includes material things in their definite measure. It is with this balance that we pave the path to our happiness. These are called needs of *dharma*. No sectarian ritual could ever become universal. Universality will only be of orderly living of human being which has happiness and well being of all. Human being's being in order and participating in the universal order is something that I have understood. No one has any difficulty with my living. In this way we reach at conclusion that *dharma* of human being is only to live in the order of existence. As a result of living in the form of order there is continuity in my resolution and happiness. It is jeevan that becomes fulfilled which becomes evident in the form of resolution in behaviour. It is only by seeing the evidence of resolution in behaviour can we accept that human being is happy.

Every human being without exception naturally expects to become happy, whether they are white or black, mighty or weak, rich or poor. Human being has been seeking happiness in bodily sensations ever since antiquity without any success. Now it has become clear that one becomes happy based on wisdom. Wisdom is in human being's achieving the understanding of self and existence.

Existence is eternal truth which neither increases nor decreases. What is the evidence of this? All that is there in front of us has eternal presence. The presence of existence is unending with eternal continuity. An Earth could have all four orders or only one order. At the minimum there is one order. Physical matter continues to exist. It doesn't get annihilated. The physical matter itself takes the chemical form. Chemical substance is the result of combining of two physical substances and their exhibiting a third kind of conduct while leaving their respective prior conducts. Bio

order entities of every kind have come about only as result of such chemical reactions. It is from these chemical substances that *pran-kosha*, *pran-sutra*, and *rachna vidhi* came about on their own. There is no human contribution in their emergence. These illustrate the progression of definite stages of emergence towards development in existence. Human being is also a stage in the course of this existential emergence, which is something we human beings can understand. If human beings do not work, think and live according to the order of their stage of emergence then this Earth would not remain liveable for them and it will result in their annihilation. The physiochemical things will continue to exist as before but human race will vanish from the surface of Earth. There is no loss or gain in existence, i.e. there is no increase or decrease in existence. The four orders in existence are always there. This is the way existence is. If not on this Earth all four orders can be there on some other planet. What could be more foolish than human being's thinking that their development can happen by making this Earth unliveable? The individual, nation or community that causes more such problems is considered "more developed". This is also something that we need to think about. It has now become amply clear that we have become stuck in the net of our own making. Now we need to untangle ourselves. The proposal for liberation has been presented before you and it requires your consideration. Its success depends on your involvement. One turns to 'good' or 'bad' based on what they can see. If one can't see the road to good then one turns to bad. This proposal is for 'good' which needs to be examined.

First – Humane character is the same for all human beings. Humane character is in the form of righteous wealth (*sva-dhan*), righteous conjugality (*svanari/svapurush*), and kindness in work and behaviour (*daya poorna karya vyavhar*).

Second – The values flow upon recognition of a relation. The values are realized upon recognition, valuation and mutual fulfilment in relations.

Third – We are ethical only when we ensure righteous use and protection of our means of living as body, mind, and wealth.

In this way, humane conduct consists of values, character and ethics. These three are the cornerstones for human being's living in the order of existence. Humane conduct is the formula and when I expanded it for human being's living at the levels of family, society, occupation and nature it took the form of Humanistic Constitution. Humane conduct alone can be established as magnificence of national character. In the past we humans have ideated and built polities (system of governance) based on religion and economics but those turned out as failures. We now need to find their alternative. The proposal for that is national character based on humane conduct. No human being will have any difficulty in understanding this proposal anywhere. The fulfilment of humane conduct needs to be experienced once! As elaborate the Constitution based on the code of humane conduct it takes the form of Humanistic Sociology. Education needs to incorporate Humanistic Sociology which answers questions like – How will human being become wise? What is the grandeur of human being's living with humanness? How does a human being live in family, in society, and in systems in the humanistic order? It is an entire thesis on Sociology which needs to be studied separately. Human being can live very nicely while trusting in the eternal presence of existence. Existence is eternal as it neither increases nor decreases, therefore existence can be recognized in the form of ultimate truth. Existence is nature saturated in the Omnipotence.

The Present (eternal presence of existence) will never destroy or disintegrate. We are dissatisfied with the Present because we cannot live in its Order. We try escaping to the past and future which is also frustrating and painful. There is nothing called disorder in existence. Existence is the Order itself. Whatever human being constructs it disintegrates after certain duration. For example if one constructs a house or a machine it eventually disintegrates. This disintegration of matter is not its annihilation, so we can always reconstruct a house by devoting our resources of doing hard work. Jeevan has inexhaustible forces and powers which we use for producing things for bodily nourishment, physical protection and social progress, and thereby experience prosperity. We may require riding once or twice in a day but we have cycle available for whole day – that’s prosperity. Our family’s requirement is one quintal rice but our production is 20 quintals – that’s prosperity. These examples illustrate - “resources are a plenty, needs are less”. It is possible for us to experience prosperity in all aspects of our living. Experiencing prosperity is a justified need of human being. The material world is there so that human being could experience prosperity. There is only one way to experience prosperity and that is to do production in excess of our family’s requirements. The continuity of resolution is when human beings live in the order with prosperity in their families. Wisdom once attained has its continuity. One doesn’t need to run pillar to post for getting resolution in every new situation after becoming wise. Wisdom becomes the basis of feeling good continuously, while (in the absence of wisdom) the very thought of problem doesn’t make us feel good. In this way wisdom is the basis of experiencing resolution, physical work is the basis of experiencing prosperity, and living in the Order is the basis of experiencing

fearlessness. This I have seen, understood and lived which I am capable of teaching you.

Justice is the capability of living in undivided society and universal order. Truth is the capability of authenticity.

Being authentic means our ability to make others understand what we have understood. The only formula for wisdom is to understand the order, justice, and human being. I am among those who have become successful in understanding these. Authenticity is the result of realization. What is realization? Realization is fulfilment itself. If we only believe but don't know then there is no fulfilment. If we know but don't believe then too there is no fulfilment. It is when we become fulfilled in both knowing and believing that we get fulfilment in recognizing and responding. Thus far we didn't find fulfilment in course of our recognizing and responding because we lacked in knowing and believing. How to find the point of fulfilment? Study results in start of direct perception activity and one discovers the point of fulfilment along with authenticity in self. Authenticity is evidence in itself. In this way we become capable of communicating and propagating realization in human tradition. When I express my realization to you I feel fulfilled and that fulfilment is my treasure. If you understood it as well then that is further joy for me. Even if you don't understand my fulfilment remains unaffected. We can always communicate our realization. The idealism thus far has kept asserting that realization is incommunicable. It is from study of jeevan that I understood that realization is its integral activity. The evidencing of realization is possible only in human tradition which requires nothing material. Wisdom is the only requirement for evidencing realization. The activities of knowing and believing happen in jeevan which are not based on sensations of body and therefore these don't require

anything material. The recognizing and responding activities are for living in the Order. Realization activity has no engagement of *mun*. Realization in *atma* directly results in celebration of *mun*. *Mun* celebrating from the effect of realization can't hold back this bliss and declares it to the world. *Atma* is the main element for bliss in self. The grandeur of *atma* itself is the basis of enchantment and celebration in self. The overjoyed *mun* then tells the understanding from realization to the world! Even now if we have a bountiful of something we naturally want to share it with others. Realization is such a big bounty that *mun* can't contain it to itself and starts expressing it to the world. I have seen, understood, and realized this. In the past our elders kept proclaiming that realization is incommunicable. Now who would you believe? Human being can communicate their realization if they so desire. I am its living evidence.

Realization is followed by human being's producing evidences of realization in their living. Thus far in the name of evidence we were either presented with book evidence (the holy books of religious traditions) or machine evidence (laboratory observations in science). There is no proof of humankind having evidenced truth thus far. Machine evidence is changeable and scientists themselves say that their discoveries are not to be taken as the final truth. Now how can one decide what is first truth, middle truth, final truth, nearly truth, and far truth? There is truth and there is untruth. Untruth means the state of human being's living in illusion. There is no reality in existence by the name untruth. We could call our un-wisdom and our illusion as untruth. Truth is existence, all that is, which neither increases nor decreases. There is no such thing as first truth or last truth. Truth has continuity. Human being can be in the state of not having understood truth. It is with wisdom that

truth is understood. Understanding coexistence itself is the ultimate truth.

The result of understanding of existence is the acceptance that existence is orderly. Since existence itself is in the form of order it is natural for human being to have tendency for becoming orderly. Therefore we find that *dharma* of all human beings is only one, i.e. living in the Order of existence. The realization of *dharma* for human being is only in the form of orderly living.

Happiness is to trust in the eternal presence of existence. There is no way of giving evidence of having found happiness from the path of devotion-renunciation. *Samadhi* is the state of total renunciation which is culmination of *sadhana*. It is impossible to say whether one is happy or miserable in that state. It is not possible for one to testify that state and that's why it is said it is beyond happiness and misery. If you attain *Samadhi* yourself you will also find the same. That state is bereft of thoughts. I have seen that state myself. *Samadhi* is a possible event for human being. It is not a definite event. It is not possible to foretell who will achieve *Samadhi* and when. It is not possible to say how one can achieve *Samadhi* since there are many methods for it – *sadhana vidhi, agantuk vidhi, yog vidhi, dhyana vidhi, tapa vidhi, japa vidhi*.

As we start living in the Order of existence we become its participant. If we participate in the *shiksha-sanskar* (education) aspect of the Order then we do it as *upkaar* (benefaction). *Shiksha-sanskar* is meaningful only when it is done as *upkaar*. *Shiksha-sanskar* has no meaning if we do it in expectation of some return. We cannot impart understanding of truth and reality if we do it in expectation of some return. I impart *shiksha-sanskar* as *upkaar*. It never occurred to me to expect anything material in return.

Material things are not needed for imparting wisdom. The teachers who impart education need to be self-reliant and self-sustaining. The one who is wise will necessarily be self-reliant, will do some production of things of human needs, will be capable, and do *upkaar*. It can be surveyed that every human being has an inherent tendency to help and do *upkaar*. This is the ground for developing capability of *upkaar* in them. If we were to nurture a child's helping nature it will develop into *upkaar* by the time they become adult. We only need to provision the way to nurture and guide this source present in every child. This can only be done through humanistic education. Professional and industrial education of today is not capable of doing it. If humankind's attention is directed on this it is possible to develop tendency in them for getting education for behaviour, order and evidence. Human being needs to become the basis of evidence. Professional and industrial education cannot make human being social and it would definitely result in wrongs and excesses with Earth. The destruction of Earth is outcome of professional and industrial education; therefore we need its alternative as humanistic education, behavioural education, resolutionistic education, and evidential education. Such education shall keep humane conduct at the centre. We need to develop entire educational content for ensuring humane conduct and making human being wise.

We have seen that human being (in illusion) does all the acts of rage and excitement instantly but thinks ten times over before doing anything that is to do with wisdom, resolution or human purpose. This tendency is not there in childhood. As one grows up one starts doubting one's helping nature and gradually helpfulness starts becoming lower in priority. It becomes too late as a result and slowly one's circumstances also become different. The changed

circumstances only reinforce that doubt and slowly one takes a stand that nothing good is possible, that we can't do anything good in this world. On the other hand human being naturally wants Order in their living. This proposal is for how the Order can become accessible and universal. Human being will have to become wise for this. Human being's evidencing humane conduct in every aspect, angle and direction of their living itself is the Order. This results in realization of resolution, prosperity, fearlessness and co-existential harmony. It is these results that human being has been striving and waiting for ages.

So far (in animal consciousness) human being thinks their own needs are worth fulfilling and needs of others are not worthy of fulfilling. This is the reason of exploitation among individuals, communities and nations. Based on these observations we understand that we need to urgently understand and recognize human *dharma* and humane conduct, and muster dedication and courage for evidencing these in this very life time. This is called as *sankalp* (conviction) which garners the dedication for evidencing wisdom in human living. The dedication is for living in the Order, expressing the authenticity of realization and living with justice. In this way human beings shall have dedication towards justice, *dharma* and truth. I haven't seen evidence of dedication anywhere else. The dedication in performing prayers, reading scriptures and doing meditation only reinforces the objective for which these acts are performed. This objective can be one's search for knowledge also. These practices are performed for ultimate liberation or *moksha* (salvation) as well. These practices have been revered as auspicious since antiquity. People have faith and respect in these and many people find relief in these. However the instant relief that we get here doesn't mean our having become capable of living in the

Order of existence. It is not that I mistrust practices of praying, reading scriptures and doing meditation, but there is a limit to which these are effective. The next step of these is about aspiring for *moksha* (salvation) – which is said to be the final destination as *Samadhi*. *Samadhi* is not about gaining or losing anything, it is absolute nothingness.

In this way, we reach the conclusion that the ways of idealism (devotion-renunciation) and materialism (luxury-possession) do not give rise to any Order. What is the way out for human being therefore? The art of humane living is realized by way of resolution, prosperity, trust (fearlessness) and co-existential harmony. I have seen living in this way and you can also do it.

Every human being needs to evidence this wisdom in their living. Meaningful life is acceptable and preferable to all. Humane conduct is meaningful for human race. Every unit in existence has the tendency to be orderly, it is their *dharma*. Human being, as a unit in existence, also expects to live orderly. On this basis we can say that humanness is acceptable to human being. Evidencing humanness itself is awakening. When I evidenced humane conduct I realized that humanness itself is my identity and grandeur, and this fulfilment has continuity. I believe whole humankind is thirsting for humanness. Humanness is human being's identity which they cannot escape and are bound to realize it sooner or later.

Every human being has such huge potential and possibility for whole humankind. Its evidence shall be based on every human being's own willingness, need and enthusiasm. Had it been sufficient for just one person's becoming capable of orderly living while others went about their lives mechanically then all human

beings would not be having the innate desire and need for happiness.

The rulers, those who were in the seat of power, could not find happiness, self-reliance or freedom. The ruled ones too, who look up to their rulers, could not find happiness or Order. In this way we discover that humankind is still empty-handed. This emptiness can be filled only with humanness which is there as innate potential and possibility in every human being. Education of humanness is the only alternative for humankind's awakening. Our effort towards it is an expression of our own happiness and it is not as an obligation to anyone. Realization is the basis of authenticity and its *bodh* happens in *buddhi*, which becomes the basis for *sankalp* (conviction). This conviction in turn becomes the basis for our willingness to express and communicate this wisdom as tendency of producing evidences in our living. I have evidenced it and see this is everyone's need, thereafter I presented its further programs.

First such endeavour has been the *jeevan vidya yojana* (Jeevan Vidya Plan) which explains jeevan's activities such as *chintan* and *sankalp*. The *sankalp* (conviction) in jeevan naturally results in *chitran* as visualization for living thereby. Thus far all our visualizations have been on the basis of (inputs from) bodily sensations. Now visualization starts happening on the basis of authenticity in the form of *upkaar*, wherein we visualize fulfilling our basic requirements and aspirational requirements through self reliance, i.e. living with resolution and prosperity. We can do *upkaar* only with resolution and prosperity, and this capability cannot be hidden away. *Upkaar* is the way our needs become finite and limited. This has the formula for "cyclical economics" in itself which we can study. Awakening includes the understanding of cyclical economics. Cyclical economics is the way human being devotes their means of

living (body, mind and wealth) for *dharma* (righteous use). Education is one scope for righteous use. In this way, awakened human being finds scope of devoting their means everywhere and method of devoting these emerges on its own.

At present after getting education one gradually turns away from production and starts thirsting for more and more luxury and possession. In its place upon awakening as we design our living we discover that our basic and aspirational requirements have become finite which we can fulfil with very few resources. This is the way we begin visualizing harmony in our relations. We become capable of visualizing our living in the Order with continuity of happiness through the magnificence of our own jeevan. We thereby come up with all systems, laws, methods and policies to live happily for whole life. In this way we understand the purpose of the visualization activity of jeevan. The purpose of direct perception and visualization activity of jeevan is only to grasp the understanding of justice, *dharma* and truth. The analysis that happens based on this visualization is also meaningful. The selection and taste activities that take place based on these only spread happiness. Taste thereby is only of values, which are – jeevan values, established values, behavioural values and object values.

Object value remains constant. For example – the value (usefulness) of one kilogram grain has always been the same. It is the same way with everything, for example - medicine, rice, vegetable. The value of an object is its usefulness. Thereafter there are things which human being produces – such as cars, rails, etc; where in artistic value gets added to usefulness. Art is meaningful if it adds ease to usefulness. This is how we see usefulness, meaningfulness and art with material things.

The jeevan values are known by the names –happiness, peace, contentment and bliss. These indicate the state of harmony within jeevan. The harmony in *mun* and *vritti* is called as happiness, harmony in *vritti* and *chitta* is called peace, harmony in *chitta* and *buddhi* is called contentment and harmony in *buddhi* and *atma* is called bliss. These together make for harmony in jeevan. When our way of living is based on realization in coexistence then it is natural for jeevan to be in harmony. This state of harmony is jeevan's natural expectation and accomplishment.

When the values came into my experience (taste), I gave them names such as trust, gratitude, motherliness, affection, respect, guardianship, reverence, pride, and love. These are established values which start flowing from jeevan spontaneously when relations are meaningfully recognized. For example, the value of motherliness starts surging once a mother recognizes child as her own. She doesn't need to prepare a five year plan to cultivate those feelings! We don't need to seek or acquire values from outside. Values are intrinsic to jeevan which get revealed when we recognize relations for their purpose. The recognition of relations is for family, society, order, and co-existential harmony. The relations of human being are anchored in these four ways. We need to become proficient in understanding these relations and as we become more proficient we become capable of evidencing our meaningfulness at even vaster scale. In this way we start getting the taste of values. Jeevan does valuation of values that emanate from it. The object value is spread all around as material world, while jeevan values, human values and established values are within us (in jeevan) and jeevan itself performs their valuation. It requires no external tool. This valuation is about examining of self, by self and for self. Every human being needs this. We need the way to make it accessible to

all human beings. This is possible when *shiksha-sanskar* (education) activities are only for teaching the law, regulation, balance, justice, *dharma* and truth. When this is done methodically jeevan becomes awakened and as a result it becomes capable of recognizing relations for their purpose. In this way human being recognizes purpose and meaning in their relations and thereby experiences happiness. This is taste activity in its completeness.

Next activity of jeevan is *tulan* (or comparison/weighing). Animal consciousness is about weighing based on sense of evaluation of like, health and profit while human consciousness is about weighing based on the sense of evaluation of justice, *dharma* and truth. These are the key points which need to be grasped and accepted. The moment we accept these all our efforts become in that direction. The basis of valuation in humankind until now has been sensitivity therefore living tradition of humanness could not happen. The need now is to dissolve the sense of evaluation of like-health-profit into justice-*dharma*-truth. This dissolution will be as – like with justice, health with justice, profit with justice (as prosperity). The sense of justice replaces profit with prosperity. Production based on justice leads to prosperity while possession tendency leads to exploitation. Exploitation is harm unto us and to our environment. It needs to be studied precisely, accepted and become our conviction. It requires humanistic education (to make it accessible to all), which will result in every child's becoming self-reliant and acquiring the following six capabilities.

1. Self Confidence
2. Respect for Human Excellence
3. Balance in Talent
4. Balance in Personality
5. Social in Behaviour

6. Self-sustainability in Occupation

Such self reliant person shall evidence resolution and prosperity in family, which will naturally lead to undivided society and universal order. Family is the origin of society and order. I have seen this and it is completely practicable.

Now we come to describing the Order based on wisdom. Wisdom naturally entails Order in human living. We teach something to children as parents, thereafter schools teach them something, and after that the seats of State and Religion teach in their own ways. Whatever education we got from these has not resulted in our becoming humane. Now the objective here is that we should become humane and be established in the form of living tradition of humanness. Its benefit will be in the form of balance in environment and justice in humankind. Justice is to live in the Order. It is not such a difficult task. Human being however needs to feel its need. Whatever humankind could do until now has only been based on their sensory perception. This partial vision is not going to be sufficient for what human being really needs. It will lead to their destruction along with destruction of this Earth. If humankind is to thrive they will have to recognize humanness. They will have to live in the Order of humanness which alone has the possibility of continuity. The main issue now is to stop human crimes with Earth's environment.

The Order is in the form of:-

1. Participation in *shiksha-sanskar* (education)
2. Participation in justice and security
3. Participation in production and work
4. Participation in trade and banking

5. Participation in health and discipline

Participation in the Order is about taking part in these five aspects. This Order originates and becomes evident in each human being upon their awakening. This is a summarized view of the Order based on wisdom which can be accepted by any reasonable person.

Until something is understood it is at the stage of exploration or research. You already know how to spread a new research discovery through education. Now the task here is to spread this wisdom through education. The teachers who will spread this wisdom shall be adept in teaching these proposals in a logical way, in a way that appeals to conscience, while also addressing the aspect of practicability. Being adept means having the conceptual clarity. Once conceptual clarity is achieved one evidences wisdom with one's own tendency, effort, and need. The need of becoming "living evidence" is inherent in every human being. One won't stay quiet after feeling the absolute necessity of becoming living evidence. I achieved this wisdom by way of exploration but others will achieve it from me by way of study and research. The responsibility comes upon completion of study and accomplishment of understanding (*bodh*). Once understanding is accomplished its evidencing naturally follows. It is when one becomes inclined for evidencing (living) the conceptual clarity, and goes about communicating it to the world that one achieves its realization. One can impart understanding to others only after having the realization. Therefore every human being shall impart understanding to others only upon their having achieved realization. Repetition of words alone will not suffice for imparting understanding. There could be an exception here wherein one who is adept in oration but doesn't have realization may succeed in imparting understanding to other. This is how it used to be until now wherein one listened, accepted and

then devoted one's life for exploration. It happened with me in the same way. As I understand it - most people will now study, achieve realization, and then produce evidences of wisdom in their living.

Question: What is your opinion about common man who is stuck in the prevalent traditions from past?

Answer: You have used two words – “tradition” and “common man”. I understand tradition to be under four heads: 1. Education, 2. Religion, 3. State, 4. Trade. These four are at the helm of any tradition. Every human being (common man) is onboard a tradition in one way or the other. In my eyes the prevalent traditions from past have become totally rotten. They have nothing to offer to common man. Still these four heads of tradition keep bragging that all their efforts and paraphernalia are for saving you from drowning. While in reality not a single person could be found who has been saved by them! Instead these “saviours” themselves look drowned. On this basis I say prevalent traditions have become rotten and useless. Human being has potential, not these traditions. I have studied that every human being is more than 51% right. Human being can be reformed. Instead of prevalent traditions of past getting reformed a new tradition itself will be established. These traditions are not going to reform; there is nothing in them that can be reformed.

The tradition per se will not go away. The education tradition will remain whether it is meaningful or meaningless. The State will remain whether it is meaningful or meaningless. The modern State is essentially a rule that is based on a Constitution. The Constitution essentially describes how to rule by a power centre, which is to stop one mistake by making another mistake, stop one crime by

committing another crime, and stop one war by waging another war.

Can anyone be reformed by forcefully stopping them from doing something? It is evident that more we try stopping crimes and wars by use of force they become more intense. The trade (business) is addicted to exploitation which it cannot give up. The Religion is addicted to blind adulation of masses in return of their assurances of saving the sinners, turning selfish into benevolent, turning unwise into wise. Until now there is no evidence of these assurances getting fulfilled. Human race until today has lived in guilt thinking "I may be wrong but the tradition is right." I want to open the eyes of human being and not of these traditions. I am not concerned about these traditions. I am a human being and my concern is with human beings.

Question: On one hand you say that our prevalent traditions have become rotten; at the same time you call human being who is a product of these very traditions to be more than 51% right. If tradition is rotten then its product should also be rotten. Can you please explain this?

Answer: - Those who are in heading the traditions of Education, Religion, State and Trade (Business) do not have any inquiry for reforming themselves. The frameworks in which they operate do not have any basis to inquire about their own reformation. That is the reason of their rotten condition. Every human being however has innate inquiry for own reformation. On this basis I say that more than 51% of human being is right.

Question: You have talked about "development". For us development is like construction of a road, getting electricity in

village or increase in household income. What is “development” according to you?

Answer: So far that is what they have been calling development. They would even call constructing jail in every tehsel as “development”! I don’t have any major issue with progress of technology so long as it is devoted for fulfilling human needs and aspirations. However their righteous use requires human being to become conscious of their role in society. Mechanistic thinking takes one to wrong and crime. Human being needs social consciousness, behavioural consciousness and orderliness consciousness. Jeevan vidya proposal is to fulfil this need of consciousness development. After this we have a proposal for humanization of education and a proposal for family based self organizing order. The essence of these three proposals is – Stop destroying Earth. Where will human being live after destroying this Earth?

I would say human being has become “developed” when they could live with resolution and prosperity in their families, when they could identify all human beings as one race, and when they could have harmony in the relations with other human beings. Harmony in human relations manifests as social order. Human being could not become happy based on their erstwhile definition of “development”. Omni-facet happiness for human being is when universal human aims of resolution, prosperity, fearlessness and co-existential harmony are accomplished. Human being will not find happiness without these.

Question: How is Darwin’s theory of evolution different from your postulation of development?

Answer: Whatever Darwin has postulated is limited to biological evolution of species based on their bodily structure. For example - body of an insect, a leech, a horse, a cow, and in the same way body of human being. He made bone structure (skeleton) as basis of his study. He tried to explain biological evolution in terms of how the bones have become longer, stronger, wider across species while considering human body as reference (most evolved), and putting species before that in a chronological sequence. Darwinian narrative about evolution of body has some difficulties but his theory about human nature is all wrong. According to him apes gradually transformed (through the natural selection of small, inherited variations that increase the individual's capability to compete, survive and reproduce) and resulted in evolution of human body and in this process a number of intermediate body forms came about which perished eventually in their struggle for survival. However, according to me human being emerged from womb of some animal with enriched brain, wherein *pran-sutras* had the purpose of *anusandhan* (exploration) to establish a specie tradition where jeevan could evidence its awakening. Darwin's theory claims that a number of indefinite body forms evolved from only one specie due to variation in their environment and habitat, and the fittest among them survived. Darwin didn't know about jeevan. He hasn't postulated his evolution theory making jeevan as reference. While human being is a combined form of jeevan and body. Scientists are still searching traces of evolution by studying body and bones; and they give noble prizes, degrees and jobs for these! They consider human body as reference of evolution. If biological evolution is all there is, then success in evolution of human body should have been enough for achievement of all human potential, but that didn't happen as is evident. Human being doesn't get fully defined in the purview of body or bone structure. As its

proof Darwin himself has written that “I myself don’t get described within a framework of bones”. He was incapable of describing human being. You are calling advancement in *rachna vidhi* (in *pran-sutra*) as development – while it is ‘jeevan’ that is the reference of development. Body cannot function without jeevan. It is jeevan that keeps the body alive. Human being is neither just body nor just jeevan – human being is a combined expression of jeevan and body.

The development in atom is for the purpose of achieving constitutional completeness. Every atom is a constitution of two or more atomic particles. Every atomic constitution has a nucleus and a number of particles orbiting it. Such atoms are found to be naturally there in existence. There are many kinds of atoms, and jeevan too is a kind of atom. Jeevan atom’s constitution remains constant, it doesn’t have increase or decrease of particles from its constitution - therefore jeevan’s forces and powers are inexhaustible. This itself is called as ‘development in atom’. We are calling jeevan as the developed atom. Once atom achieves development, or becomes jeevan, it begins its progression towards awakening. The evidence of awakening is achieved in human being as coherence in intelligence (knowing and believing) and sensitiveness (recognizing and responding). Mutual recognition and response begins from atomic particles itself, which is how they come together and exhibit an orderly conduct of atom. The same orderly conduct of atoms gets collectively manifested in the form of physiochemical world. The most evolved physiochemical form on this Earth is human body. Illusion is in jeevan’s assuming that it is body.

Question: You had met the Chief Justice Sri Venkatachalliah in Delhi and asked him about universal justice for which he didn’t have any answer. Justice is one thing in India and another

thing in Pakistan. Within India also there are separate codes of justice for Hindus and Muslims. There is a lot of confusion about what justice actually means. You have proclaimed that justice gets evidenced in family. Our thinking has been that justice is delivered in the courts of law. Please explain this.

Answer: The *sutra* for justice is – “Relation, Values, Valuation, and Mutual fulfilment”. Valuation and mutual fulfilment of relations is very necessary. Human being is related with both material and conscious world. This relation is there irrespective of your denying or accepting it. For example – human being has relation with the air. You cannot create anything that doesn’t have relation with environment and human being. The grandeur of justice is there in family itself. The courts only give judgments, there is no justice there.

Question: Your entire postulation itself is based on existence. You have said that nature is present in the Omnipotence. All existence is in the same way. You say, the Omnipotence is there at places where no units are present, and it is there even at places which are fully packed with units. Please explain this.

Answer: - Omnipotence is the omnipresent pervasive reality, which can be easily understood. We can call this as Space, Omnipotence (*satta*), *paramatma*, or God. What is this reality? This is the absolute reality as fundamental energy. This is such a reality that all units in it are worthy of being inspired from it. How does this inspiration take place? Does this shove from above? There is one hypothesis that it all started with a Big Bang, and with its push everything started one by one. The Omnipotence (Space) doesn’t have the property of pushing. There is no wave, motion or compression in Space, so there is no question of its pushing. Every

object is energized, active and inspired in the Omnipotence (Space) is there as evidence. This is present everywhere. Every unit is immersed and encircled in this. Units are distinct from one another because this (Space) is present between them. If Space were not there between units their separation would not have been possible. The cause of units joining one another also is the presence of Space between them. In this way Space becomes the basis of both composition and decomposition of units that are energized and active.

Let's study this concept in another way. First there are units, which have certain expanse. Then there is Space, which is pervasive. It was thought whether the expanse of units and the expanse of Space are same or different. Space has no limits; therefore measuring its expanse would have no meaning.

According to materialism the places there is no Space where the units are located. In other words, units displace Space. Materialism therefore assumes that units are mightier than Space. While in reality all units are in the state of free suspension, i.e. there is no attraction or repulsion between units and Space. The Earth, the Sun, the solar system, and the galaxies all these are in free suspension. Free suspension is the state of every being. Therefore, there is no gravitation (expression of weight) in the mutuality of units and Space. The gravitation is present only in the mutuality of units. For example, when two atoms come together there is gravitation between them due to their tendency of forming a molecule. In the same way there is gravitation between molecules due to their tendency to combine and result in definite compositions. This exhibition of weight in the mutuality of units itself is called as the gravitational force, which is meant for

evidencing development progression and participation in the Order of existence.

Another example, a stone dropped from a height within Earth's environment comes down because the stone has inherent tendency for development. The exhibition of this inherent tendency itself is called as gravitational force.

With these two examples we understand that all units are active and Omnipotence is permeating all units - thereby every unit is active, regulated and forceful.

Wherever a unit may be situated in existence, their activity, regulation and forcefulness is constant – which is also the evidence of permeability of the Omnipotence.

Question: - You have postulated – “Infinite units are immersed, encircled and imbued in the Omnipotence and these units are also illumined from infinite angles of their mutuality.” Please explain this.

Answer: - The formula here is – “each object has infinite angles in itself.” Infinite angles from any object extend with straight lines in all directions, and the image of that object remains to be there on these straight lines. The angle keeps extending in straight line until it reaches another object. The place where extended angle meets the second object has image of the first object, which is how we get evidence of first object's illumination. The illumination of an object in mutuality with other objects is evidence that light is inherent to every object. In this way, the infinite angles in each object are meant only for evidencing illumination. Your image on me results in my understanding of your illumination.

Question: Whole world today is in a rat race of profit making – be it in business, job or even education – which you have called ‘profit-obsession’. How will we find solution to the global social, economic and environmental crises that have resulted from this? What is the alternative if the world today wants to leave the trap of profit making?

Answer: - If something fails then we can try using an alternative approach to become successful. Humankind has become stuck because they don't have any clear aim or direction. In the absence of clear aim and direction they don't have any definite plan and programs. A definite program is possible only when aim and direction is definite. At the fundamental level it is about achieving coherence between science and conscience. The aim of the prevalent economic order is only possession, luxury, indulgence, and over-indulgence – where definiteness is never possible. There is no point of fulfilment of possession and luxury. Not a single person among the 7 billion residing on this Earth could find the point of fulfilment of possession and luxury, nor can they every find it. This is the evidence of humankind's aimless and directionless state. If we have a definite aim and direction, our program would be definite as well. I call it obsession because however hard one may try its fulfilment is never going to be happen.

I have seen how this obsession for profit only keeps growing. You must also be seeing it. What aim can be reached by growing this obsession? At what point will we say it is enough? Once one's family's physical needs have been met then possession and luxury would only get used for indulgence and overindulgence. No one found fulfilment in indulgence in luxury and possession until today. We can conclude therefore that profiteering is nothing but an obsession. If all 7 billion of human population becomes obsessed

this way, who will come to their rescue? This discovery (of Madhyasth Darshan) has answer to this question. All human beings want happiness, they all want to reach to some conclusion, and they all want continuity of Order. This discovery has found the way for achieving it. Economic order is a part of the Order.

Human being's means of living are in the form of body, mind and wealth. The economics cannot be envisaged if we were to leave any one of body, mind or wealth from our consideration. The prevalent economics calls money as means of living. Money could be in two forms – (1) coins, (2) paper. Paper money (currency notes) is produced in some printing press. Now the printing technology has become easily accessible so the forged currency notes are also there. The modern economics whose paeans are sung everywhere therefore is no more than science of currency notes and coins. We may have whatever amount of currency notes and coins but unless we have food and water we can neither fill our stomachs nor quench our thirst. Money is mere symbol of something that has usefulness. Having the symbol doesn't mean having the thing. It is plain madness if we assume that we have something substantial while all we have in hand is a symbol. This conflict is resolved if we recognize means of living as body, mind and wealth. Here the meaning of wealth is things of basic needs (objects of food, shelter and utilities) and aspirational needs (objects of telecommunication and transportation).

The economic order based on this understanding shall ensure things are used and not accumulated. For example – the grain that we grow starts rotting if we hoard it for 3-4 years. In the same way the machines that we make are meant to be used and not for storing. If we don't use them they too get rusted and become useless. One can store things to a limit but excessive storage

becomes a headache. Therefore ensuring usefulness of things becomes a must. Once usefulness is assured we can then devote things towards righteous-use and purposeful-use.

The mind (conscious activity) and body are both needed for doing any production. All production activity is result of mind and body coming together. Wealth is in the form of things that are produced for fulfilling human being's basic and aspirational needs. If economics is taught this way it will turn humankind's mind towards production. The prevalent economics boastfully demeans production and it is destroying human being's productive tendencies. Further on it talks of specialization which further destroys productive tendencies. The specialist is the one whose productive tendencies have been destroyed, while we think them to be highly accomplished! These highly accomplished individuals demand biggest share of production without doing any production themselves! This contradiction makes conflict, revolt and exploitation in the world inevitable. Humankind is stuck in this from which they want liberation. I have become free from this trap. I have no conflict with anyone and I don't have any need to do revolt or exploitation. We produce more than the needs of our family. You can also do this. The needs of human being can neither be ascertained at the individual level nor at the collective level. Family is the place where the needs of human being can be ascertained definitively. A family experiences prosperity by doing production in excess of its needs. Having accomplished prosperity, I felt the need to articulate the Cyclical Economics, which I have written in Hindi. Its propagation will prove beneficial for humankind. It will not hurt any one and would only result in benefaction. All human beings want to be free from conflict, revolt and exploitation. The stratagems adopted by present day politics shall never result in

fearlessness and peace. Peace and harmony requires cyclical economic order. Production happens when means of living (body, mind and wealth) are devoted on natural abundance and the produced things in turn are used for nourishment, protection and social progress. We become capable of producing again based on this nourishment, protection and social progress. In this way it is a cyclical process. Things are produced when human being devotes their mind (thinking abilities) with body on natural abundance. We can produce as many things as we require. This is the way to end strife in human living. Human being has intrinsic want of fulfilment and happiness therefore they keep seeking ways for fulfilment all the time. In their search when they find the right way they will naturally adopt it. It is not about renouncing anything. It is about reformation of wrong into right. It is about reformation of crime into justice, war into peaceful coexistence, conflict into cooperation, and revolt into friendship. All these are already acceptable to us. You can ask each of the 7 billion population of the world whether we should engage in conflict, revolt, exploitation and war or not? They all will say we should not engage in these. I think no one wants strife in their life. The cyclical economic order can liberate humankind from strife, conflict, revolt, exploitation and war. The way one who is mad desires mental well being, humankind has the intrinsic desire for reformation from the profit obsessed economic order to the cyclical economic order. It is about awakening of that which is intrinsic to us. Cyclical economic order is an inseparable aspect of awakening. Its central principle is – “devote labour, trade labour”. This is how we shall produce things for fulfilling our basic and aspirational requirements. Cyclical economic order itself is natural, destined, co-existentially harmonious and would have eternal continuity. We ought to study it thoroughly and realize it in our living, thereupon become source of contentment for others.

Question: Seeing the inequality and conflict among people Karl Marx gave the concept of “Dialectical Materialism” which propagated as Communism. It envisioned that struggle between economic classes, which is at the root of human strife, shall be over by the coming of a political order based on communist ideology. In last 70 years, two third of the world accepted communism and some serious experiments were conducted based on that. Millions suffered huge atrocities in the hope of bringing that utopia on Earth. We can now say that communism, at least in its experimental form, has failed miserably. We, the people of the world, have proven that conflict cannot be the basis of human happiness. We have heard from you many times that “Behaviour Centred Humanism” can eliminate problems and conflicts among human beings and resolution could be reached. Can you please elaborate on this?

Answer: - Dialectical materialism hypothesises that there is conflict underlying all activities of nature. It is like saying - you exert force on me and I exert force on you, and that’s how we both work, which results in either progress of both, or progress of one at the expense of other. This ideology gets further interpreted as the mighty alone is worthy of survival and the weak don’t have any moral right to live.

I have seen that there is no tussle in existence at the fundamental level. I have seen that each and every state of being in existence is forceful. An atomic particle is also forceful, so is every atom, every molecule, bodies composed of molecules - all these are forceful. All these are capable of complementariness with one another, which itself results in development (movement towards higher order). One couldn’t have written dialectical materialism after having

understood existence. It is our own foolishness if we think that only our religion will survive, that only we will rule the world and all others will perish. We hear such boastful slogans on a daily basis. Such vain cries could not achieve any definite aim or direction, nor will they ever in future. I have seen that a definite program can be made only with definite aim and definite direction. I have studied this and I teach this to those who want to study it. This is my everyday work and it is not an obligation. I do this work as naturally as the way air does its work, the way water does its work. I am fully confident that whatever I have done until now is only based on this very understanding and this very purpose. I keep finding resolution in every aspect of my living. I am happy thereby and so is my family. I think every family wants to become happy in the same way. Every human being wants to become happy and wise. No one wants to become a fool. So much so that when you call a fool a 'fool' – he would tell you that you yourself are a fool! This happens because foolishness is unacceptable to human being. Foolishness, tussle, conflict, revolt, quarrel are unacceptable to human being. The materialism asserts that in the absence of conflict and revolt nothing at all would happen. Instead resolution centred materialism postulates – everything that is there in existence is forceful. The forcefulness in human being has its use, righteous-use, and purposeful-use which become evident upon awakening.

The main issue here is to find the concurrence in Science and Conscience. Conscience means rootedness in purpose. Purpose needs to concur with Science. Science concurs with Conscience when it is able to analyse according to human being's purpose in existence. Our reasoning is incomplete until we become capable of analysing according to our purpose. Materialism boasts of its having given the logically consistent Science. The original logic is –

Who am I? What is my purpose? How do we become happy or unhappy? Why do we suffer? Why do we feel happiness? The present Science is unable to answer these questions. We cannot discover truth if we begin with a lie. There is destiny and course of destiny in existence. The course of destiny is in the form of movements towards resolution, which I have tried to explain in Resolution centred Materialism.

The same (concurrence in Science and Conscience) is the basis of my writing Behaviour centred Humanism. Human being wants to become happy, and resolution = happiness; while problem = misery. One must have resolution, but how? Resolution will come about from behaviour. We shall become resolved by way of relation, values, valuation and mutual fulfilment. If we don't recognize how we are related with other human beings then we remain stuck in problems. If we don't live with values in these relations then too we remain stuck in problems. The resolution happens only when all four - relation, values, valuation and mutual fulfilment - are realized. Human being has become buried under problems. Anywhere you see there are only problems and human being is nowhere to be seen. Endless social, political, cultural and economic problems have eclipsed human being. Every human being ends up in problems generation after generation. Its alternative, Behaviour centric Humanism postulates that human being becomes resolved through behaviour. Our behaviour is with human beings and with nature. All our behaviour with nature shall always be based on law, regulation and balance otherwise our getting into problems is inevitable, which is our present condition. Without any thinking, we tore the Earth's guts apart for industrialization and as a result we ourselves are suffering. There is a question mark now on the survival of human race on Earth. In my eyes every human being can

become resolved irrespective of who they are and what they do. That's the postulation of Behaviour centred Humanism. Its essence is - relation, values, valuation and mutual fulfilment. This itself leads to our finding Omni-facet resolution. The economic resolution comes by understanding the cyclicity of nature. Human consciousness based Psychology gives the way to bring about the culture of humanness.

Human being is a unit of knowledge order therefore they could only evidence their being through intelligence. Intelligence is of human being's relatedness and thereby having trust in the eternal presence, and as a result their living in the Order and co-existential harmony. In this way, Behaviour centred Humanism has been postulated for Omni-facet resolution.

Question: Freud postulated that all human desires are centred on their libido (sex drive). This ideology has been accepted world over overtly or covertly. However we can see that it did not result in clarity and resolution about human nature. You have talked about Human Consciousness based Psychology. How will this psychology replace Freudian psychology? How will human being achieve peace and happiness through this concept, and human race as a whole will find the right direction?

Answer: Human Consciousness based Psychology establishes that every human being is a combined expression of jeevan and body. Jeevan is a constitutionally complete atom. A physical atom itself undergoes irreversible transition and becomes conscious; thereby the magnificence of sentient nature becomes evident. A constitutionally complete atom has become liberated from making molecular and physical bonds with other atoms – which is its

uniqueness whereby it is capable of controlling a body that has developed brain. Both constitutional completeness (jeevan) and body with developed brain are definite accomplishments in the natural course of destiny. Human being and some animals are combined forms of jeevan and body. It has been thoroughly understood. It can be studied. The central issue of this study is to understand that being alive is 'when jeevan is controlling body' and death is 'when jeevan has left the body'. The evidence of jeevan's presence is understood through sensory function. When jeevan cannot express itself through body or when the sensory function ceases – we call it death. Death means jeevan's having left the body. When jeevan separates from body at that moment we say that person has died. We don't call that a dead body as human being. We call human being only while jeevan is controlling body.

Thinking distinguishes human being from animals. Animals don't have thoughts apart from what is needed for them to live according to their specie. Human being is endowed with imagination and free will, which makes it impossible for their thoughts to remain within confines of body. For this reason, we humans could not find fulfilment and become resolved with our thinking that is limited to the purview of body. Its evidence is human being's not being social and their inability to realize undivided society and universal order. Every animal specie's Order is universal. Why is human being so unfortunate that they don't have Order for their kind? Everything that exists has its usefulness and is complementary to others – be it stone, iron, gems, grass, vegetation, donkey, horse, dog,... Then how is that human beings are not complementary to others?

Thinking is intrinsic to human being. Silencing of thought is not in our control. Human being cannot be silenced. Silence is against nature, against destiny, against development, and it is against

awakening. Silence is against human existence itself. Thinking that silencing of thought resolves problems is a contradiction. It can only give rise to problems and that's what happened. In our country many people have pursued *Samadhi* which is the state of cessation of thought. Some of them have given testimony of their having achieved it in a roundabout way. However no one could clearly declare - "I have achieved *Samadhi*. The result of *Samadhi* is precisely this and I am its evidence."

Then there are stories of God's incarnations. The written documents available about these are ultimate flights of human imagination. All these were written with good intentions but these failed to achieve universal good – i.e. human beings failed to evidence resolution, prosperity, fearlessness and co-existential harmony. Undivided society and universal order did not realize. Every human being could not testify their having become wise. All human beings could not achieve happiness, peace, contentment and bliss. We are talking about this failure in human effort from the reference of our success.

Materialism gave human being the aim of possession (*sangraha*) and luxury (*suvridha*) – which also didn't work and ended up as failure. The success is only from human consciousness (*manav chetna*). What is the seat of consciousness in human being? The seat of consciousness is jeevan and not body. Freud's postulation, which you talked about, has no mention of jeevan. (Freud postulated – All mental energy is derived from the body.)

If satiation of sexual passion is all that jeevan desires then it had already happened in cats and dogs; what was then the need for evolution of human being? There's no purpose of human existence if human being is not different from animals. Human being's aim is

happiness. Resolution (*samadhan*) is needed for happiness. In the absence of resolution not a single person will be able to evidence prosperity (*samridhi*). We need to consider this proposal. I considered it and thereby understood that human being's consciousness (*sanchetna*) gets fully described as combination of intelligence (*sangyansheelta*) and sensitiveness (*samvedansheelta*). The intelligence has two aspects – knowing and believing; and sensitiveness also has two aspects – recognizing and responding. All activities (recognizing and responding) of sensitiveness are entirely based on sensory function. Therefore, all decisions that we take based on senses are bound to be temporary. It shall not have continuity. For example – eating feels good, but we cannot keep eating all the time. Sleeping feels good, but we can't keep sleeping all the time. Likewise there is no sensory activity which we could maintain forever in the same way; it needs change again and again. It is not possible for human being to remain indulged in any sensory activity without change. Why do we have this complication? It is to orient human being towards intelligence (*sangyansheelta*). It is such a wonderful provision that brittleness of sensitiveness (*samvedansheelta*) is an alarm for human being's awakening! It is there as an inspiration and direction in all of us for awakening. Now it is your responsibility to decide when you will testify your awakening! I have become awakened, so it is natural for me to be thrilled about it! It is so systematic! A little guidance and human being can think through and identify brittleness of sensitiveness and need of continuous happiness. One gets a sense of happiness through senses but not its realization. Our thirst is for happiness which cannot be quenched without realization (*anubhav*). Realization has continuity which never gets broken. Therefore, realization is needed for continuity of happiness. It is natural for gratification from senses to be brittle. The valuation (*mulyankan*) of

its brittleness is only on the basis of realization's continuity. It is then I found the real meaning of intelligence – i.e. when all activities of jeevan become inspired from realization. This itself is human consciousness or awakened consciousness - which I have myself experienced. It is this which I am teaching you. Human consciousness can come about only by way of study (*adhyayan*). Its repeated reading can be helpful in your achieving its *bodh*. Understanding of jeevan becomes the basis of living with human consciousness. Understanding of humane conduct becomes the basis of humane tradition. Humane tradition is not possible unless human being understands humane behaviour and humane conduct. Humane conduct alone can be universal. Conduct is a combined form of values (*mulya*), character (*charitra*) and ethics (*naitikta*). Character (*charitra*) is – righteous wealth (*svadhan*), righteous conjugality (*svanari/svapurush*), kindness in work and behaviour (*daya poorna karya vyavhar*). Ethics (*naitikta*) is about righteous use (*sadupyog*) and protection (*suraksha*) of body, mind and wealth. Values (*mulya*) are about ability to do valuation (*mulyankan*) and finding mutual fulfilment (*ubhaya trupti*) in relations. The aim of jeevan is happiness (*sukh*) and aim of human being is resolution (*samadhan*), prosperity (*samriddhi*), fearlessness (*abhaya*) and co-existential harmony (*sah-astitva*). It is to achieve these aims that we live with ethics. It is the same with values and character. We suffer if we lack character. We suffer if our behaviour is unethical. We suffer if we disregard values. In this way, humane conduct and humane nature is about living with values, character and ethics.

What does a human being require so that their conduct becomes humane?

Human being requires realization in the knowledge (*gyan*) of existence, knowledge of jeevan and knowledge of humane conduct.

What is knowledge (*gyan*)?

Knowing and believing itself is knowledge. It is upon knowing and believing that one goes about discovering its point of fulfilment. Without knowing or believing, why and where would anyone seek its point of fulfilment? For example, it is only when we know that Delhi is there, and we believe there is a way to Delhi from where we are, that we could make a program of going to Delhi. We couldn't have made this program if we hadn't known and believed in Delhi's existence. Human being could reach the Moon upon believing that it is there. In the same way, all human activities are for reaching the point of fulfilment of what they know and what they believe in. The main point here is that we become able to understand (know and believe) coexistence only upon understanding existence. It is upon understanding coexistence that we understand and live with humane conduct. Human consciousness based Psychology (*manav sanchetnavadi manovigyan*) describes these concepts in detail.

There is one more thing. I have understood the 122 activities in jeevan. I have tried to explain how many of these 122 happen in *mun*, how many in *vritti*, how many in *chitta*, how many in *buddhi* and how many in *atma*. The listening and understanding of these descriptions leads one to reach till point of fulfilment of realization. Thereby one becomes capable of instilling this understanding in others. The evidence of our having understood is only in having imparted our understanding (*bodh*) to others. The evidence of our health is in enabling others with health. The evidence of our abundance is in enabling others with abundance. This is a simple way of becoming social. Thus far human being has lived only in the purview of sensitiveness; therefore possession, luxury, conflict and exploitation have been inevitable. This is the essence of Human consciousness based Psychology. It is basically is about

understanding jeevan's activities. As we succeed in believing for knowing jeevan, our knowledge becomes the basis of what we profess and we become judicious in the course of our living (recognizing and responding), i.e. we become self-controlled, balanced and happy – which itself is the purpose of Human consciousness based Psychology.

Question: There are thousands of methods prevalent for treating diseases. Despite so many people working with these and so much investment, the health situation of humankind as a whole is still quite bad. The number of diseases has only been growing with ever new ones coming. The old methods don't work and modern methods also don't deliver according to their promise. How do you recognize health and discipline (*svasthya sanyam*) in the light of jeevan vidya?

Answer: - More or less it is the concern of everyone. All the ongoing effort in medical field is for specialization, which is destructive. Assumed authority of specialization has led to the most number of crimes. Maximum victims of these crimes have been the patients. The doctors don't want to listen when patients describe their grievances; instead they use machines to gauge patient's condition. A machine cannot empathise or appreciate the pain of a human being. Only a human being can empathise with other human being, can appreciate the pain of other – which is not possible by a machine, and therefore we cannot diagnose correctly on the basis of machines alone. The Ayurvedic and Greek practices of medicine that try to diagnose by listening to the rate, pressure, strain, flow and tension in the pulse are praiseworthy. Gradually people shifted to easier ways of diagnosis of using machines. Now everyone wants to use machines for diagnosing. Whatever diagnosis we make based on readings of machines fail to satisfy patient and the doctor

remains distant from recognizing the root cause of the disease. It is with faulty diagnosis that the doctor suggests a remedy, which naturally doesn't work because that medicine doesn't suit this patient.

Entire specialization is stuck up in pursuit of possession and luxury. A big city doctor prescribes the same medicine and treatment that a small town doctor would, but he charges hundred times as much. The patient too thinks that one who charges more is better! I want to bring your attention to the extent of this madness. Thirdly, we have never tried to think of health and medicine holistically. We never wanted to become a doctor; we only wanted to become a specialist.

Holistic medicine is to first know health and the reference of a healthy person. Thereafter we assess the extent of ailment, which is done by listening to pulse of the patient. Based on the pulse rate and matching these with patient's symptoms – the disease is diagnosed, and a treatment is given which becomes successful if our understanding was right otherwise we will consider that our understanding was wrong. This is in contrast with what is prevalent today, where the doctor says that he is right irrespective of treatment's success. This lack of accountability is dangerous. So, the holistic medicine is coming together of – (1) diagnosis of disease, (2) assessment of the extent of ailment, (3) identification the medicines, (4) identification of the potency and combination of medicines, (5) identification of how the medicine is to be administered, (6) identification of the patient's state of mind, (7) identification of diet regimen, (8) identification of the discipline that the patient needs to follow, (9) then identification of the way treatment will be given. The entire treatment of any disease can be done with yog and medicine. The other two aspects in Ayurveda –

gem therapy and mantra therapy have limited use. Gem therapy only talks of rays and radiations of gems. Mantra therapy primarily affects the mind. The medicine is the most potent way of treatment, as it dissolves in bodily fluids through digestion.

Body is an order in itself, and the knowledge of healing it from diseases is inherent in body. The doctor only needs to give treatment to patient which may assist body in healing itself. That is the expertise of the doctor. Only this approach to medicine can work. Therefore, we need to disengage medicine from specialization and make it universal.

Health (*svasthya*) is to do with body. Discipline (*sanyam*) is to do with mind. Discipline is based on *nyaya*, *niyantran* and *santulan*. This is possible with wisdom. The simple formula is - Wisdom results in balance, and lack of wisdom results in imbalance. Order (*vyavastha*) and balance (*santulan*) in nature is manifestation of wisdom.

May Universal Goodness Prevail

Version History

Version 1.0	Draft translation		
Version 2.0	Revised Translation, released for peer review	31-Mar-2018	