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| Based on Madhyasth Darshan (Sah-astitva-vad) |
| **Jeevan Vidya – Topics of Study** |
| जीवन विद्या – अध्ययन बिंदु |
|  |
| **A Nagraj**  |
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| This is English Translation of “Jeevan Vidya – Adhyayan Bindu” originally written in Hindi by Shree A. Nagraj. I have done this translation in my capacity as student of Madhyasth Darshan. The translated version is subject to revision both in terms of its content and presentation. – Rakesh Gupta (rakesh2715@gmail.com, http://madhyasth-darshan.blogspot.in)  |

**Foreword**

I experience happiness while determining topics of study for teaching Jeevan Vidya based on Madhyasth Darshan (Sah-Astitva-Vad), i.e. existence based human focussed contemplation. My expectation from this effort is that Jeevan Vidya teachers (*prabodhak*) will consider and clarify all points that are mentioned here.

I have realized this within me that each human being needs to accomplish knowledge, wisdom and science (based on coexistence), as that alone can be a potent source for removing the imaginary walls of divisiveness among people.

Qualitative change from animal consciousness to human consciousness has become an urgent need because Earth has become diseased and each community is getting caught in the vicious cycle of insecurity. Inhumanness in human beings is the sole cause of this undesirable and disastrous condition. Animal consciousness itself is inhumanness. Jeevan Vidya program is meant for indicating Existence based human focussed contemplation i.e. Madhyasth Darshan (Sah-astitva-vad). I experience my own meaningfulness while presenting it for study.

*May Earth be heaven, May all humans be saints*

*May religiosity prevail, May there be eternal goodness.*

A Nagraj,

Propounder,

Madhyasth Darshan Sah-astitva-vad,

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**Jeevan Vidya – Topics of Study**

**Objective: -**

* To bring about qualitative change from animal consciousness to human consciousness in human being.
* To produce evidence of humane conduct.
* To produce evidence of undivided society and universal order with all-round resolution and prosperity on this Earth.

**Present Situation**

Global Warming

Pollution

Insecurity in all human communities

**Need**

Balance of Earth (Sustenance of Physical Environment)

Sustaining Climatic Balance (Sustenance of Biological Environment)

Perennial sustenance of humankind on Earth (Sustenance of Conscious Environment)

**Foreword**

Resolution (*samadhan*) – answer of why and how

Prosperity (*samriddhi*) – production in excess of family’s needs while adhering to the natural laws.

Fearlessness (*abhaya*) – Availability of Justice (*nyaya*) among human beings

Co-existential Harmony (*sah-astitva*) – Balance in the four orders of nature

* Living with law (*niyam*), regulation (*niyantran*), balance (*santulan*), justice (*nyaya*), *dharma*, and truth (*satya*).

**Existence based Human Centred Contemplation Knowledge** is to instill the understanding (bodh) of the following in human being.

1. Knowledge of Holistic view of Existence
2. Knowledge of Jeevan
3. Knowledge of Humane Conduct

This knowledge shall manifest in the form of wisdom and science.

The programs for propagation of this knowledge: -

* Jeevan Vidya for Public Education.
* Humanization of Education for Humane Education and Sanskar
* The Evidence of Family based Self Organizing Order

Jeevan Vidya shall first of all study that “Jeevan alone is in the seer status”.

The study about Jeevan’s becoming ‘seer’ of existence manifests as evidence of ‘Awakening’.

* Balanced Critique of Human History to conclude that until 20th century humankind identified themselves as many communal groups.
* Which gave rise to Individualism and Communalism
* The Critique should result in realization that “A Communal fragment is not Society and Society is not a Communal fragment”.

**Holistic view of Existence**

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| Each unit of nature is saturated (imbued, immersed, and encircled) in the omnipresent reality (Omnipotence) |
| **Being imbued**Energised (*oorja sampannta*)forceful (*bal sampannta*)magnetic forceful (*chumbkeeya bal sampannta*)Identity (*svatva*) = self + basic nature.self (*Sva*) = being in existenceOriginality (*tva*) = essence of its being part of the Order of Existence – as its usefulness and complementariness  | **Being immersed**Being active (*kriyasheelta*)**↓**Creative (*sam*), Destructive (*visham*), and *Madhyasth***↓**Conduct (*acharan*)Order with originality, Participation in Universal Order (*tva sahit vyavastha, smagra vyavastha me bhagidari*) | **Being encircled**Regulation (*niyantran*)Law (*niyam*)Balance (*santulan*)Destiny (*niyati*)Eternal Presence (*nitya vartmaan*) |
|  Activity (*kriya*) = Effort (*shram*), Motion (*gati*), Result (*parinam*) |
| **Effort (*shram*)** | **Motion (*gati*)** | **Result (*parinam*)** |
| Restfulness (*vishram*) as the goal of effort in natureResolution (*samadhan*)All round resolution (*sarvatomukhi samadhan*)Human consciousness (*manav chetna*)Godly consciousness (*dev chetna*) | Conduct Completeness (*acharan poornta*) – as the destination of motion in natureDivine Realm (*divya pad*)*Divya Manav*  | Immortality (*amaratva*) – as the final result of change in natureJeevan (conscious unit)Constitutional Completeness (*gathan poornta*) |

Omnipresent Reality (*vyapak vastu*) = Space, Permeating, Transparent, Absolute Energy, Omnipotence, Consciousness.

**(1) Fundamental Postulation**

 Coexistence (insentient and sentient nature saturated in the Omnipotence)

Perception (*bhas*), Discernment (*abhas*), Ascertainment (*prateeti*), Realization (*anubhuti*)

1. **Abundance of Nature**

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| **Order of Nature** | **Abundance** |
| Material order (*padarth avastha*): | Energy, Activity |
| Bio order (*pran avastha*): | Energy, Activity, Pulse  |
| Animal order (*jeev avastha*): | Energy, Activity, Pulse, Want to live on. |
| Knowledge order (*gyan avastha*): | Energy, Activity, Pulse, Want to live on, Knowledge |

1. **The Four Orders in Existence**

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| Material order (*padarth avastha*): | Insentient Nature(*jad prakruti*) | Active, Pulsating |
| Bio order (*pran avastha*): |
| Animal order (*jeev avastha*): | Sentient Nature(*chaitanya prakruti*) | Conscious, Animal Consciousness, Human Consciousness |
| Knowledge order (*gyan avastha*): |

* Only three kinds of activities: Physical Activity, Chemical Activity, and Jeevan Activity
* Every unit of nature has inseparable form (*roop*), attributes (*gun*), intrinsic nature (*svabhav*) and *dharma*.
* The inseparability of state of existing (*sthiti*) and state of motion (*gati*).
1. Material order has effort, motion and result, while bio order has pulsation (*spandan*) along with effort, motion and result.
2. Emergence of many statuses as ‘results’ (*parinam*) evidencing their usefulness (*upyogita*) and complementariness (*poorakta*) as “order with originality and participation in the universal order”.
3. Once Earth became enriched with atoms and molecules in solid and gaseous form, the tendency of compound formation emerged spontaneously and as a result the world of chemicals (water, acids, alkali, *rachna tatva*, *pushti tatva*) came about. Its purposive cause is - Coexistence is eternally effectual.
4. Once Earth became abundant with these four substances the bio order (*pran avastha*) arose. The bio order has its cyclicality by way of seed-inheritance (*beej anushangiyata*). This itself is the physical realm cycle (*pran pad chakra*).
5. Once bio order becomes fulfilled (as abundance of vegetation kinds) their remains gave rise to the world of insects (*svedaj sansar*).
6. Development in Atom = Constitutionally Complete Atom = Jeevan (conscious status)
7. The world of insects gives rise to the world of egg-born (*andaj sansar*).
8. Emergence of numerous egg-born species by way of qualitative change. (This too is explained as evidencing co-existential harmony by way of usefulness and complementariness)
9. The world of egg-born gave rise to the world of mammals (*pindaj sansar*) by way of qualitative change.
10. The world of egg-born had all three kids – terrestrial, aquatic and aerial. The mammal world also had all three but most of these are terrestrial. Each specie tradition emerged by way of coexistence (usefulness and complementariness).
11. The mammalian world got established with numerous specie traditions by way of qualitative change towards excellence, which culminated in emergence of human specie tradition.
12. Human being is a combined form of jeevan and body. Human beings identified themselves with body and assumed themselves to be having many kinds based on colour of skin and race. While in reality human body is only of one kind. Human race is one.

Humans became capable of recognizing the fact of their racial oneness only after 20th century. As its evidence, human cantered contemplation came about as Madhyasth Darshan (Sah-astitva-vad).

**Jeevan**

Ten Activities of an awakened jeevan

Reflection (*pratyavartan*) and Projection (*paravartan*) Activities

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|  | **Jeevan Force** | **Activity** | **Activity** | **Jeevan Power** |
| 1 | *atma* | *Anubhav* (realization) | *Pramanikta*(authenticity) | *Praman* (evidence) |
| 2 | *buddhi* | *Bodh* (understanding) | *Sankalp* (conviction) | *Ritambhara* (truth-force) |
| 3 | *chitta* | *Chintan*(contemplation) | *Chitran* (visualization) | *Ichchha* (desire) |
| 4 | *vritti* | *Tulan* (comparison) | *Vishleshan* (analysis) | *Vichar* (thought) |
| 5 | *mun* | *Asvadan* (taste – of values) | *Chayan* (choice – identification of relations) | *Asha* (want) |

The awakening manifests as resolved and prosperous family and their participation in undivided society and universal order.

* The path to realization(*anubhav gami vidhi*): - comparison (between human consciousness and animal consciousness) -> direct perception (*sakshatkar*) of reality -> conception (*avdharana bodh*) of order in existence -> realization (*anubhav*) in coexistence.
* The way based on realization (*anubhav mulak vidhi*): - evidence (*praman*) in self -> conviction (*sankalp*) of having realized truth -> contemplation (*chintan*) -> visualization (*chitran*) -> comparison (*tulan*) based on justice (*nyaya*), *dharma*, and truth (*satya*) -> taste (*asvadan*) of values -> evidence (*praman*) in living.
* Knowing, Believing, Recognizing, Responding.
* The content for wisdom: -
1. Law (*niyam*), Regulation (*niyantran*), Balance (*santulan*), Justice (*nyaya*), *Dharma*, Truth (*satya*)
2. Coexistence (*sah-astitva*), Development Progression (*vikas kram*), Development (*vikas*), Awakening Progression (*jagruti kram*), Awakening (*jagruti*).
* **The Method of Study** (*adhyayan vidhi*) –
1. So that the proposal of Madhyasth Darshan could be evidenced universally and for all times to come.
2. Observation (*nireekshan*), Examination (*pareekshan*), Survey (*sarvekshan*).
3. Human being as individual to have resolution and awakening.

**Humane Conduct, Undivided Social Order**

1. Humankind to be order with their originality (humanness) and participant in the universal order.

**Humane Conduct**

1. Values (*mulya*) = 30 values
2. Character (*charitra*) = Righteous wealth, Righteous Conjugality, Kindness in work and behaviour.
3. Ethics (*naitikta*) = *Dharma Neeti* (The Righteous Use Policy), *Rajya Neeti* (The Governance Policy)

**Wisdom** (*vivek*) – Immortality of Jeevan, Mortality of Body, Understanding of the Laws of Behaviour. Clarity of Goal. (social, intellectual and natural laws)

**Science** (*vigyan*) – knowledge of time, knowledge of activities in nature, and knowledge of decision making. Deciding the direction for accomplishing the goal.

1. **The Undivided Society**

Its essence and elucidation would be manifested in the behaviour of people.

1. **The Study of Universal Order in its Ten Stages**
2. **The Magnificence of Family**

Resolution, Prosperity

1. **The Magnificence of Undivided Society**
* Resolution, Prosperity, Fearlessness, and Co-existential Harmony
* Human Race is one. Human Dharma is one.
* Understanding of living with *dharma* as all-round resolution.

This is the formula for undivided society.

Human dharma = Happiness = Resolution

Problem = Misery

1. The program for imparting understanding of human being’s relation (*sambandh*) with other human beings and with rest of the nature.
	1. Relations with human being - Seven
	2. Relations with rest of nature – Three

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| **Relations with human being** | **Relations with rest of the nature** |
| 1. Mother-Father/Son-daughter
 | 1. With animal order
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| 1. Brother-Sister
 | 1. With bio order
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| 1. Teacher-Disciple
 | 1. With material order
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| 1. Guide-Assistant
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| 1. Friend-Friend
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| 1. Husband-Wife
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| 1. Relations in the Humane Order
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1. The fulfilment of inherent expectations (values) in human relations

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| **Relation** | **Activity** |
| Mother - Father | Nurturing (*poshan*) and Protection (*sanrakshan*) |
| Brother - Sister | Helping each other for all round resolution |
| Friend - Friend | Mutually Complementary  |
| Teacher - Disciple | Authenticity of Realization (*pramanik*) - Enquiry for knowledge (*jigyasu*) |
| Guide (*sathi*) - Assistant (*sahyogi*) | Responsibility-Duty |
| Husband - Wife | Austerity (*yatitva*) - Chastity (*sateetva*) |
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1. Understanding of Law (*niyam*), Regulation (*niyantran*) and Balance (*santulan*) in relation with rest of nature.
2. Understanding of Law (niyam), Regulation (niyantran), Balance (santulan), Justice (nyaya), Dharma and Truth (satya) in relation with human beings.

Jeevan values (*jeevan mulya*) – four

Human values (*manav mulya*) – six

Established values (*sthapit mulya*) – nine

Behavioural values (*shisht mulya*) – nine

Object (produced) value (*vastu mulya*) - two

1. **Jeevan Values**

Resolution = Happiness (*sukh*)

Resolution, Prosperity = Peace (*shanti*)

Resolution, Prosperity, Fearlessness = Contentment (*santosh*)

Natural evidence of Resolution, Prosperity, Fearlessness and Coexistence = Bliss (*anand*)

1. Following are the established values (*sthapit mulya*) and behavioural values (*shisht mulya*) in human being’s relations in human consciousness.

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| **Established Values (*sthapit mulya*)** | **Behavioural Values (*shisht mulya*)** |
| **Gratitude (*kritagyata*)**: continuity of acknowledgment and happiness for the help and benefaction received. | **Humility (*saumyata*)**: self regulation in a spontaneous way. |
| **Pride (*gaurav*)**: Enthusiasm and its continuity from identification of awakened ones and their emulation. | **Simplicity (*saralta*)**: Expression that is devoid of tensions and complexities. |
| **Reverence (*shraddha*)**: tendency and determination towards excellence and authenticity. | **Devoutness (*pujyata*)**: assiduousness towards qualitative change in oneself. |
| **Love (*prem*)**: Evidence of completeness and its continuity. Combined expression of kindness, grace and compassion.  | **Oneness**: The capability of completeness in awakening. Continuity of evidence. |
| **Confidence (*vishvas*)**: Continuity of fulfilling values in relations | **Courteousness (*saujanyata*)**: evidencing collaboration, cooperation, complementariness, usefulness. |
| **Guardianship (*vatsalya*)**: - Nurturing and protecting other for all-round resolution. | **Forthrightness (*sahajta*)**: - Continuity of Self confidence, respect for human excellence, balance in talent and personality, sociability in behaviour, self reliance in production. |
| **Motherliness (*mamta*)**: - Natural acceptance of other as one’s own image.  | **Generosity (*udarta*)**: - fulfilling duties and responsibilities wholeheartedly without expecting anything in return. |
| **Respect (*samman*)**: - Evidence of recognizing and accepting excellence in talent and personality. | **Cordiality (*sauhardta*)**: - Evaluation with clarity. transparency and meaningfulness in actions |
| **Affection (*sneha*): -** Continuity of delight, spontaneity and contentment in being together. | **Dedication (*nishtha*)**: - Continuity in thoughts and behaviour of humanness, evidence of humane order |

The Order (*vyavastha*) is through fulfilling all our relations (*sambandh*). Wisdom brings about integrity in thought (*abhivyakti*), word (*sampreshna*) and deeds (*prakashan*) – which reflects in all aspects of communication i.e. language, feelings, posture, and gestures; bringing about precision (meaningfulness) in language, in writing and in art, making it acceptable and comprehensible by becoming evident in the form of fulfilling relations. In the tender age value education is about identification (*pehchaan*) and addressing (*sambodhan*) of relations, after ten years of age it is about learning to fulfil expectations and needs of relations with wisdom.

1. **Relations and Values**
2. **Trust in the relation of children with father-mother:** - Evidencing resolution and fulfilment as pride (*gaurav*), gratitude (*kritagyata*), love (*prem*) in behaviour with simplicity (*saralta*), humility (*saumyata*) and oneness (*ananyata*) while devoting things and *seva*.
3. **Trust in the relation of father-mother (or guardians) with children: -** Evidencing motherliness (*mamta*), guardianship (*vatsalya*) and love (*prem*) in behaviour with generosity (*udaarta*), forthrightness (*sahajta*) and oneness (*ananyata*) while devoting things and *seva*.
4. **Trust in the relation of brother and sister: -** Evidencing respect (*samman*), pride (*gaurav*), gratitude (*kritagyata*) and love (*prem*) in behaviour with cordiality (*sauhardta*), courteousness (*saujanyata*) and oneness (*ananyata*) while devoting things and *seva*.
5. **Trust in the relation of teacher towards disciple**: - Evidencing love (*prem*), guardianship (*vatsalya*), motherliness (*mamta*) in behaviour with oneness (*ananyata*), forthrightness (*sahajta*) and generosity (*udarta*) while devoting things and *seva*.
6. **Trust in the relation of disciple towards teacher**: - Evidencing pride (*gaurav*), gratitude (*kritagyata*), respect (*samman*) and love (*prem*) in behaviour with simplicity (*saralta*), courteousness (*saujanyata*), forthrightness (*sahajta*) and oneness (*ananyata*) while devoting things and *seva*.
7. **Trust in the relation of husband-wife**: - Evidencing affection (*sneha*), pride (*gaurav*), respect (*samman*) and love (*prem*) in behaviour with commitment (*nishtha*), simplicity (*saralta*), cordiality (*sauhardta*) and oneness (*ananyata*) while devoting things and *seva*.
8. **Trust in the relation of guide towards assistant: -** Evidencing affection (*sneha*), motherliness (*mamta*), kindness (*daya*), commitment (*nishtha*), generosity (*udarta*) in behaviour while fulfilling duties and responsibilities with offering of things and *seva*.
9. **Trust in the relation of assistant towards guide:** - Evidencing pride (*gaurav*), respect (*samman*), gratitude (*kritagyata*) with forthrightness (*sahajta*), simplicity (*saralta*), cordiality (*sauhardta*) and courteousness (*saujanyata*) in behaviour while offering *seva*.
10. **Trust in the relation of friend-friend:** - Evidencing affection (*sneha*), respect (*samman*), love (*prem*) with commitment (*nishtha*), cordiality (*sauhardta*) and oneness (*ananyata*) in behaviour while offering things and *seva*.
11. **Trust in the relations of family based social order:** - Fulfilment of duties and responsibilities in relations with humane conduct in work and behaviour. Production in excess of needs in, from and for family’s nurturing and protection along with social participation and evidence of order.
12. **Human beings of five categories in three classes**
13. Inhuman (*amanav*) – *pashu manav* and *rakshas manav*
14. Human (*manav*) – Human being with realization in humanness
15. *Atimanav* – Godly human (*dev manav*) and Divine human (*divya manav*)
16. Eternal Presence of Coexistence, Stateful (*sthitisheel*) nature saturated in the complete-state (*sthiti-poorna*) Omnipotence. Nature’s stateful-ness means its having the seed for achieving completeness. The insentient and sentient nature has eternal presence in the Omnipotence.
17. Human being while being in knowledge order: -
* Inevitability of Individualism and Communalism in Illusion realm (*bhrant pad*)
* Inhuman of two kinds - Animalistic human and Demonic human in Illusion realm
* In illusion realm, due to fear and temptation human being’s perspective is flawed with:
1. Over-valuation (*adhimulyan*)
2. Under-valuation (*avmulyan*)
3. Un-valuation (*nirmulyan*)

Inhuman nature (because of animal consciousness): servility (*deenta*), inferiority (*heenta*) and cruelness (*kroorta*).

Inhuman tendencies: the four indulgences (food, sleep, fear and sex)

Perspective (*drishti*) :- like-dislike, healthy-unhealthy, profitable-unprofitable

Program (*karyakram*): - luxury (*suvidha*) and possession (*sangraha*)

*Pashu manav*: - primarily of servile nature

*Rakshas manav*: - primarily of cruel nature

1. **Human Consciousness**

Humane nature (*manveeya svabhav*): - fortitude (*dheerta*), courage (*veerta*) and generosity (*udarta*).

Perspective (*drishti*) = Justice (*nyaya*)

Humane Tendency = Humane family. Order of humanness and participation in universal order = progeny motive (*putteshna*), wealth motive (*vitteshna*) and reputation motive (*lokeshna*).

1. **Human being in Godly realm = Awakened Human being**

Awakened human being’s nature: - fortitude (*dheerta*), courage (*veerta*), generosity (*udarta*), kindness (*daya*), grace (*krupa*)

Perspective (*drishti*) = *dharma* (all round resolution)

Tendency (*pravritti*) = Humane order

Undivided Society Universal Order = Reputation Motive (*lokeshna*)

1. **Establishment in the seer status (*divya manav*)**

Human nature with ompleteness in awakening: - fortitude (*dheerta*), courage (*veerta*), generosity (*udarta*), kindness (*daya*), grace (*krupa*) and compassion (*karuna*).

Perspective (*drishti*) : - truth (*satya*) primarily.

Tendency (*pravritti*): - good for all (*sarva shubh*)

Realization in undivided-ness of existence in the form of coexistence and real life evidences of universality in living.

1. **Evidence of seer status establishment as real life evidences of awakening**

Human being alone is the seer, doer, and enjoyer upon awakening

Upon awakening, one is free while performing actions and also while enjoying fruits of those actions.

The freedom while enjoying fruits of actions is based on the fact that all human actions are aligned with the course of destiny.

Alignment with course of destiny means evidence of usefulness (*upyogita*) and complementariness (*poorakta*).

Positive outcomes of human actions become acceptable, negative outcomes are not acceptable to anyone.

1. Earth is one undivided nation.

Human society is undivided, States are many.

All States are meaningful upon adhering to undivided-ness of human society and universality of humane order.

Balance in the all four orders of nature on Earth by way of usefulness and complementariness.

**The Ten Staged Order**

1. Understanding the participation in the programs of humane order in the family councils (*parivar sabha*) by way of selecting public representatives.
2. Clear understanding of the 5 aspects of humane order
	1. Education-*Sanskar* Order (*shiksha-sanskar vyavastha*)
	2. Justice-Security Order (*nyaya-suraksha vyavastha*)
	3. Production-Work Order (*utpadan-karya vyavastha*)
	4. Trade-Banking Order (*vinimaya-kosha vyavastha*)
	5. Health-Discipline Order (*svasthya-sanyam vyavastha*)
	6. **By way of existence based human centric contemplation (co-existentialism):**
* **Trust in the relations of Family based Order**

Family members to be wise; i.e. have knowledge, wisdom and science

Conducive conditions for every family to evidence resolution and prosperity with humane conduct, with identity (*svatva*) and self-regulation (*svatantrata*) and continuity of this magnificence.

Confidence in the eternal presence of existence – as formula for fearless human living.

* **Conducive conditions for evidencing usefulness and complementariness**
1. Accessibility of humane education and *sanskar*
2. Accessibility of Justice and Security
3. Accessibility of Production and Work
4. Accessibility of Trade and Banking
5. Accessibility of Health and Discipline

The accessibility of knowledge, wisdom and science for above itself is the formula for realizing ten staged family based self-organizing order.

* Every awakened human being produces real life evidences of human goals as manifestation of jeevan values.
* The reference of behaviour (*vyavhar*) = undivided society (magnificence of established values and behavioural values), and the reference of participation (*bhagidari*) = universal order.
* The prime evidence of human values is magnificence of their eternal presence.
* Every wise human being’s evidencing human goals as manifestation of jeevan values itself is the presence of awakened human tradition. Every human family, living with established values and behavioural values, is a microcosm of undivided nation and undivided society’s magnificence.
* **In awakened human tradition: -**

Magnificence of living – primacy of human goals as manifestation of jeevan values

Magnificence of undivided society – primacy of established values and behavioural values

Magnificence of universal order – primacy of human values

1. **By way of existence based human centric contemplation (co-existential order):**

**Family Group Council (*parivar samooh sabha*)**

* + Elected from ten families
	+ Family Group Council consisting of ten public representatives

**Humane Conduct**

* + Family as microcosm of Undivided Society

**The five dimensional programs of family council according to the design of universal order**

1. Humane Education-Sanskar Work
2. Humane Justice-Security Work
3. Humane Production-Work
4. Humane Trade-Banking Work
5. Humane Health-Discipline Work
6. **By way of existence based human centric contemplation (through co-existential order):**

Every human family to have six qualities, i.e.

1. Self confidence
2. Confidence in the respect towards human excellence
3. Confidence in own talent
4. Confidence in personality according to talent
5. Sociable in behaviour
6. Self sustenance in production (occupation)

Observation, examination, assessment and combined testimony by family members (of their being resolved and prosperous) as natural evidence of their awakening.

1. **By way of existence based human centric contemplation (village/settlement family council through co-existential order):**

Elected representatives from ten family group councils.

The five committees nominated by the council of ten representatives from ten family groups.

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

These committees shall materialize the goals of the village/settlement family council and well being of the ten family groups.

1. **By way of existence based human centric contemplation (through co-existential order):**

Village/Settlement Family Council

Testimony by every village council member for their respective family group council

Combined testimony by each of the committees in the village of their observations, examinations and surveys of the 100 families residing there – on their status with respect to wisdom, honesty, conscience and science, responsibility in relations with others, their being conscious about their relation with environment, participation in universal order, while identifying usefulness and complementariness.

1. **By way of existence based human centric contemplation (through co-existential order):**

Village/Settlement Family Council

Testimony of people’s collective strength, tendency, and magnificence of their dedication through observation, examination and survey

People’s collective strength is in the form of wisdom.

The magnificence as the combined form of wisdom and honesty of human consciousness – as the six good qualities

Tendency as the five pronged programs of the order

Valuation and Testimony

**The Policy Framework of Humanized Education**

1. **Basis**

This framework is based on Madhyasth Darshan (sah-astitva-vad). Madhyasth Darshan is presented in four parts:

1. Manav Vyavhar Darshan (Holistic View of Human Behaviour)
2. Manav Karma Darshan (Holistic View of Human Actions)
3. Manav Abhyas Darshan (Holistic View of Practices in Human Living)
4. Manav Anubhav Darshan (Holistic View of Realization in Human Being)
5. **The Reason for Humanization of Education**

The social (religious), economic and political differences found in human beings at present are at the root of all wars.

1. **Proposal**

This proposal is for consciousness development – i.e. change from animal consciousness to human consciousness.

* 1. There will be continuity of harmony at social (religious), economic and political levels in the purview of human consciousness, because every human being naturally expects righteous use (*sadupyog*) and protection (*suraksha*) of the resources available. The policy for righteous use of (material and conscious) resources itself is the *dharma neeti* and the policy of protection of (material and conscious) resources itself is the *rajya neeti*. Protection of (material and conscious) resources is not possible without their righteous use, and righteous use of resources is not possible without their protection. It is for this reason humankind is bound to achieve social (religious), economic and political processes and procedures that are based on human consciousness.
1. **The Objectives of Humanized Education**
	1. Establishment of work ethics of human consciousness.
	2. The continuity of humanness in humankind is realized when its *sanskruti* (culture) and *sabhyata* (civilization) becomes humane, and gets established and conserved by way of study (education) of *vidhi* (law) and *vyavastha* (order). This will result in coherence, harmony and unity in the four levels (realization, thought, behavior, and occupation) and five statuses (individual, family, society, nation, and inter-nation) of human living. As a result of this, the Resolution based Materialism, Behaviour based Humanism, and Realization based Spiritualism will get manifested and universalized in human living. This itself is intellectual resolution and material prosperity in every situation of every human being, which is also the ultimate destiny of humankind.
	3. Achieve balance in *pratibha* (talent - understanding and skills) and *vyaktitva* (personality).
	4. All communal feelings getting dissolved into human consciousness.
	5. Universalize social consciousness based on coexistence and resolution.
	6. Every human being pines for getting justice (*nyaya*) from the moment of birth and wants to do properly in his work and behavior. (The objective of humanized education is to) instill the potential of delivering justice and capability of doing proper work and behavior – along with this, making *bodh* (understanding) of coexistence (*sah-astitva*) universally accessible.
	7. Fulfill the indispensable need in every human being of harmonizing material prosperity and intellectual resolution.
	8. Establish the coherence in education content, education process and education system based on humanness.
	9. Making the study of development progression(*vikas-kram*) in material nature, development (*vikas*), awakening progression(*jagruti-kram*), and awakening(*jagruti*) universally accessible. Clarifying the position of human being in this existential progression, human purpose, resolution in jeevan, and jeevan’s functioning.
	10. Establish the common thread among all levels of educational institutions – i.e. university, college, high school, middle school and primary school.
	11. Establish higher level studies and research in psychology i.e. human consciousness based psychology.
	12. Establish every student and individual as a participant in the undivided social order.
	13. Establish harmony in teacher, student and parent (guardian) based on behavioral education.
	14. Establish harmony, coherence, complementariness, cooperation, capacity for fulfilling duties and responsibilities among all generations (previous, present and future).
	15. Make the education related with humane culture(*sanskruti*), civilization(*sabhyata*), law(*vidhi*), and order(*vyavastha*) universally accessible.
	16. Establish the capability in every individual for “more production and less consumption”.
	17. Provide for interaction of students and teachers with prominent local talented personalities.
2. **The Educational Content**
	1. All subjects need to be made teachable (*bodh gamya*) and universally accessible to meet objectives at all levels of human living (individual, family, society, nation, and inter-nation). Develop dedication (*nishtha*) and resoluteness (*dridhta*) with the three universal policies (*dharma neeti*, *artha neeti* and *rajya neeti*). And holistically align every subject taught at present i.e. : -
3. Science with Consciousness
4. Psychology with *Sanskar*
5. Philosophy with Living
6. Economics with Policy of Sustainability (righteous use and protection) of natural and man-made resources.
7. Political Science with Policy of Conservation and Encouragement of Humanness
8. Sociology with Culture and Civilization of Humanness
9. Geography and History with Human being and Humanness
10. Literature with Reality
11. **Technical Education**
	1. Provision training and facilities for instilling skills (*nipunta*) and arts (*kushalta*) for increased productivity and creativity for production of things related with basic needs(*samanyakanksha*) and aspirational needs (*manhattvakanksha*).
	2. Along with technical training the education shall instill social responsibility (*samajikta*) and dedication (*nishtha*).
	3. Education at this level shall explain the possibility of living as *dev manav* and *divya manav*.
	4. Every student shall be made expert in production abilities, which alone will lead to realization of “high production, low consumption”.
	5. The technical education shall necessarily integrate behavioral education (of values) thereby every student shall be industrious and socially responsible.
	6. The training of Agriculture, Industry and Health will be compulsory and not optional for every student.
12. **Education Council**
	1. There will be a national level council composed of researchers and explorers. The same council shall deliver the responsibility of ensuring completeness and thoroughness in education policy, its processes and procedures.
	2. The same council shall determine the responsibilities of educational institutions in its jurisdiction and will have the right of giving orders/guide their processes and procedures.
	3. The proposals of this council shall be binding for the governing authority (*sabha* in the ten staged order).
	4. This council itself shall have the right of giving proposals for quality control in education.
	5. There will be provision for addressing the individual proposals (not by the council). Along with this, there will be provision for awarding such individuals as recognition of their talent.
	6. Every nation’s council shall propose education policies, processes and procedures only in the purview of humanness, and thereby there will not be any discord among councils of different nations.
	7. There will be an international council for ensuring the universality of education and thereby undivided society.
13. **Education Council**
	1. Every educational institution shall be responsible for making adults literate and wise, apart fro giving education to each boy and girl in its region.
	2. The council shall determine all roles and responsibilities.
	3. Every educational institution shall give solutions to the social, economic, political and behavioral problems in its region. Along with this, it will ensure the adherence to the laws, procedures, policies and systems.
	4. The responsibility of design and implementation according to the local conditions will be with the local institution.
	5. Survey of a level shall be conducted by authorities of the next level who have the full picture, which could be verified by their next level authority (in the ten staged order).

Thereby this Earth itself will become heaven, humans themselves will become gods, *dharma* will prevail, and only good shall arise always.