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| Madhyasth Darshan Sah-astitva-vad |
| **The Alternative** |
| Why? How? |
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| **A Nagraj** |
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| This is English Translation of “Vikalp” 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 a work in progress and is subject to revision. – Rakesh Gupta (rakesh2715@gmail.com, http://madhyasth-darshan.blogspot.in)  |

My Fellow Human beings,

The Study of Human being could not be accomplished until now based on erstwhile worldviews of Idealism/Theism or Materialism. I am happy while giving information that their alternative is “Human Centric Contemplation based on Existence” (or Madhyasth Darshan). The Study of Human being has become possible in, from, for Coexistence with Madhyasth Darshan.

This alternative tries to apprise you that all exercises of observation (*nireekshan*), examination (*pareekshan*) and survey (*sarvekshan*) have been completed to establish that Study of Human being can be universalized by way of Value Education (*mulya shiksha*) based on Human Consciousness (*manav chetna*). “Abhyudaya Sansthan” in Chhattisgarh, India is one of the study centres.

This presentation also says - all wise (*samajhdar*) human beings can evidence justice (*nyaya*) in their living and each family with this wisdom can evidence resolution (*samadhan*) and prosperity (*samriddhi*) in their living. This knowledge can be provisioned for all by way of education. I trust, you will internalize the information presented here using your own good judgment.

Yours,

A Nagraj,

Propounder,

Madhyasth Darshan Sah-astitva-vad,

Divya Path Sansthan, Bhajanashram,

Amarkantak, Distt Shahdol, MP, India

**The Alternative (Jeevan Vidya)**

1. The study of human being could not happen through instability and uncertainty based physiochemical matter centric ideology also known as scientific method. The study of human being could also not happen by way of mystery based idealistic contemplation. Both these ideologies have considered human being to be a kind of animal.

The Alternative (*vikalp*) – Madhyasth Darshan Sah-astitva-vad, found by the way of human centric contemplation based on existence, identifies human being as a unit of knowledge order.

According to Madhyasth Darshan, only human being is the knower (the subject) in existence, and existence in the form of coexistence is the object of knowing. This (understanding of the order of existence) itself is the holistic-view (*darshan*). Along with this, the way of producing the real life evidences of the knowledge of jeevan (consciousness) and the knowledge of humane conduct (*manviyata poorna acharan*) has become studiable.

Existence based Human centric Contemplation - Madhyasth Darshan, Sah-astitva-vad – has been presented to humankind by me in written form for study.

1. Prior to existence based human centric contemplation, I (A Nagraj, Hassan district, Karnataka, India) was initiated in spiritual knowledge from *upasana* and *karma* based on vedic ideology.
2. According to Vedanta knowledge is - “Brahman is Real and World is Illusion”, however proposing that *jeeva* (conscious world) and *jagat* (material world) has originated from Brahman.

*Upasana*: - Devotional practices towards gods and goddesses.

*Karma*: - All actions for getting “heaven”.

*Manu* Dharma *Shastra*: - Prescribes code of daily conduct of four social classes (*varna*) in four life-stages (*ashrama*).

*Karma kanda*: - Adherence to sixteen kinds of rituals, from conception till death.

After studying all these, following question arose in my mind:-

1. How could the *jeeva* and *jagat* which originated from “the ultimate-truth, knowledge, infinite Brahman” be an illusion?Upon taking this inquiry to the scholars and other renowned wise people of that time: -

I got assured that one gets to “know the unknown” in the state of *samadhi*. Upon its confirmation in the scriptures, I accepted to perform necessary activities for *sadhana*, *samadhi* and *sanyam*. In the state of *sanyam*, I studied and obtained the wisdom upon realization that entire existence is in the form of eternal presence (existing and being) of coexistence. As a result,Madhyasth Darshan Sah-Astitva-vad emerged as the alternative, which has been put in the written form.

1. According to the scriptures of Idealism – i.e. Mystery based God centric contemplation and tradition – “knowledge is imperceptible and incommunicable.”

According to the Alternative (Madhyasth Darshan) - knowledge is perceptible, communicable, comprehensible by way of study, and its evidence becomes accessible through behaviour.

1. According to instability and uncertainty based materialism, in matter centric thought - Science is assumed to be the knowledge, wherein the laws are said to be man-made. As its alternative, according to human centric contemplation based on existence in the form of coexistence - existence is stable, development and awakening is definite, and all laws are naturally evident.
2. Existence is not just physiochemical matter, but all physical, chemical and conscious (jeevan) realities have inseparablepresence in the omnipresent reality. This is the basic formula of “Madhyasth Darshan, Sah-astitva-vad”.

**Testimony**

1. The place where I was born, my ancestors were called *ved-murti* (apostles of vedic knowledge). My home and village resounded of Vedanata, Upanishads and Darshan. My family had tradition of worshipping, invoking, praying and singing vedic hymns.
2. My family tradition had scholars of highest order, and established practices of *seva* (devoted serving) and *shram* (physical work). From these, I inherited the tendencies of *seva* and *shram*, while questions remained in me on the aspect of scholarliness.
3. First question arose -

How *jeeva* and *jagat*, originated from Brahman the Truth, be illusion?

Second question -

How Brahman is the cause of both bondage (*bandhan*) and salvation (*moksha*)?

Third question -

What is evidence (*praman*)? :–

* Is word the evidence or its bearer?
* Is *apta-vakya* (authoritative statement) the evidence or its speaker?
* Is scripture the evidence or its propounder?

One more question arose from circumstances of that time.

Fourth question -

A constituent assembly was setup after Indian independence which without defining or describing Nation, Nationhood or National Character in the Constitution accepted public representative to be worthy of ruling the Nation.

What is the meaning of public verdict and public representative if casting of votes could be influenced with money?

The Constitution proclaimed Secularism, at the same time it mentioned numerous castes, communities and sects.

The Constitution proclaimed Equality, at the same time it mentioned reservation (for certain sections of society) and its procedures.

The Constitution proclaimed Democracy, while the election process of public representatives for the rule could have nexus of votes and notes (money).

What is the meaning of such Democracy, Equality and Secularism?

1. I approached the scholars, *ved-murtis* and respected *rishis-maharishis* (great spiritual teachers and sages) of the time for resolving these questions, and with their advice: –
2. The only way for “knowing the unknown” is *samadhi* – which I accepted.
3. I accepted Amarkantak to be the appropriate place for performing *sadhana* (spiritual practices).
4. I started *sadhana* activities in 1950. My *sadhana* attained maturity in the decade of 1960.
5. In 1970, I accepted of my having accomplished the state of *samadhi*. In the state of *samadhi*, my wants, thoughts and desires remained silent. It was also clear that the event of “unknown becoming known” did not take place in this state of *samadhi*. I would remain to be in this state everyday for twelve (12) to eighteen (18) hours.

I followed the sequence - *samadhi*, *dhyan*, *dharana* - as procedure for *sanyam*. Two years later, upon accomplishing *sanyam*, I accepted having found the evidence of *samadhi*. In this duration, from *samadhi* till accomplishment of *sanyam*, I used to be in *sadhana* from 12 to 18 hours. As a result, I had realization that all existence is in the form of coexistence. This has been presented in literature as “Madhyasth Darshan Sah-astitva-vad”.

1. Coexistence: - I understood that entire insentient and sentient nature is saturated in the omnipresent reality (Space) as eternal presence (*nitya vartmaan*).

In Coexistence itself: - I understood Development Progressionin Atom in the form of hungry and surfeit atoms, and Development in Atom itself in the form of constitutionally complete atoms.

In Coexistence itself: - The constitutionally complete atom or conscious unit was understood to be in the form of ‘jeevan’.

In Coexistence itself: - I understood, all physical, chemical and bio order forms are composed of atoms, molecules and bio cells (*pran-kosha*). This Earth is composed of atoms and molecules, and in the same way there are many Earths.

1. I understood in existence, on Earth which is a physical form, the method of compound formation (*yaugik vidhi*) with activities of chemical substances gave rise to emergence of bio cells (*pran-kosha*) and thereby emergence of bio order. Once bio order became fully enriched as all kinds of forests and vegetations, the same bio cells gave rise to bodies of animals, and then to human body, and their tradition.
2. In Coexistence itself: - I understood human being to be a combined form of jeevan and body.

In, from, and for Coexistence: - I understood, Coexistence is eternally effectual. This itself is understood as the course of destiny (*niyati kram*).

1. The course of destiny is from the way of coexistence itself: -

There are the four orders of existence

* + material order (*padarth-avastha*)
	+ bio order (*pran-avastha*)
	+ animal order (*jeev-avastha*)
	+ knowledge order (*gyan-avastha*)

There are the four realms in existence

* + physical realm (*pran-pad*)
	+ illusion realm (*bhrant-pad*)
	+ godly realm (*dev-pad*)
	+ divine realm (*divya-pad*)

And

* + development progression (*vikas kram*), development (*vikas*)
	+ awakening progression (*jagruti kram*), awakening (*jagruti*)

And I understood, upon human tradition’s awakening alone there is eternal magnificence of human being’s living in order with humanness and participation in the universal order. I accepted this to be the essence of universal good and accepted that all human beings have natural expectation for goodness. As a result, I have presented essence and elucidation of consciousness development value education, humane constitution, humane conduct and humanistic order.

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

*May dharma prevail, May good arise always.*

* A Nagraj

**The Alternative in Practice**

1. Material order and Bio order are in Development Progression (*vikas kram*).

Material order (*padarth avastha*): - Upon Earth’s enrichment with all kinds of minerals.

Bio order (*pran avastha*): - Consists of all kinds of forests big and small, numerous kinds of vegetations. It also become clear that climatic balance is based on balance in forests and minerals.

Along with this it became clear that humankind is in Awakening Progression (*jagruti kram*) stage, wherein due to animal consciousness (*jeev chetna*) they have been living in communal traditions, as *pashu manav* and *rakshas manav*. They have been committing crimes of every kind caught in the vicious cycles of deceit–cheating–contempt-hypocrisy, conflict–rebellion–exploitation-war and coercing–bribing–punishing-dividing. Human being has been committing these crimes while assuming them to be righteous. It is a crime to abduct coal, oil and radiation metals from Earth. These crimes have resulted in Earth’s ailing condition, and now there is a question mark on whether it will remain habitable for human being.

As alternative it is suggested to generate energy from flowing water streams and rivers. Solar energy equipments need to be made cheaper and we need to use more and more of wind energy. These proposals were suggested for consideration in national planning.

1. Humankind is living in animal consciousness is evident if we observe that constitutions of all nations on Earth are essentially 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 acts are considered legitimate.

Animal consciousness is evident in education that encourages obsessive pursuit of profit, sex and consumption.

Animal consciousness is evident in media (such as newspapers, television, internet etc) occupied in doing propaganda of fear and temptation.

I understood this to be the limit of human capability at present.

1. For reasons mentioned above, I presented alternative theses for education based on Coexistence as Sustainable Economics (*aavartansheel arth-shastra*), Behavioural Sociology (*vyavharvadi samajshastra*) and Human Consciousness based Psychology (*manav sanchetna vadi manovigyan*).

These theses propose the way for evidencing the jeevan values – happiness (*sukh*), peace (*shanti*), contentment (*santosh*) and bliss (*anand*) - and human goals – resolution (*samadhan*), prosperity (*samriddhi*), fearlessness (*abhaya*) and co-existential harmony (*sah-astitva*) – in the form of tradition by way of “ten staged family based self organizing order”.

1. Human Values = fortitude (*dheerta*), courage (*veerta*), generosity (*udaarta*), kindness (*daya*), grace (*krupa*) and compassion (*karuna*).

Human Goals = resolution, prosperity, fearlessness (trust in the presence of the four orders of nature) and co-existential harmony.

Co-existential harmony is proposed as present evidence of humane culture (*sanskruti*), civilization (*sabhyata*), law (*vidhi*) and order (*vyavastha*).

Established values (*sthapit-mulya*) are proposed as basis of culture of humanness and its eternal magnificence as tradition of undivided society.

Material things are joyously offered, accepted, presented, and devoted (among human beings) with behavioural values (*shisht mulya*) as magnificence of human consciousness.

Human consciousness itself is humanness in behaviour and it is law in conduct.

1. Humanness becomes evident in the form of joyous eternal presence of resolution, prosperity, fearlessness and co-existential harmony.

The wisdom (knowledge, wisdom and science), thoughts, plan, action plan, practice, and their outcomes, and outcomes being aligned again with the wisdom (knowledge, wisdom and science) itself is the magnificence of human consciousness as ‘resolution’. The magnificence of human consciousness itself is humanness.

Knowledge (*gyan*)

* Knowledge of holistic view of existence (*astitva darshan gyan*)
* Knowledge of jeevan (*jeevan gyan*)
* Knowledge of humane conduct (*manviyata poorna acharan gyan*)

Wisdom (*vivek*)

* Immortality of jeevan (*jeevan ka amaratva*)
* Mortality of body (*shareer ka nashvaratva*)
* Laws of behaviour (*vyavhar ke niyam*)

 Science (*vigyan*)

* Knowledge of Time (*kaal-vadi gyan*). Duration of Activity = Time.
* Knowledge of Activities in Nature (*kriya-vadi gyan*). Entire nature is in Coexistence as eternal presence in the form of atomic activity.
* Knowledge of Decision making (*nirnaya-vadi gyan*)

 Humane Conduct (*manviyata poorna acharan*)

* Values (*mulya*): Relation (sambandh), Values (mulya), Evaluation (mulyankan) and Mutual Fulfilment (ubhaya trupti)
* Character (*charitra*): righteous wealth (*sva-dhan*), righteous conjugality (*sva-nari/sva-purush*), kindness in work and behaviour (*daya poorna karya vyavhaar*)
* Ethics (*naitikta*): righteous-use and protection of means of living (body, mind and wealth)

Activity (*kriya*) = Effort (*shram*), Motion (*gati*), Constitution (*parinam*)

Immortality of Constitution (*parinam ka amaratva*) = constitutional completeness, conscious unit, jeevan

Resting of Effort (*shram ka vishram*) = Tradition of Human Consciousness, Essence and Elucidation of Undivided Society and Universal Order = All round Resolution

Humane Motives (tendencies of humanness) = Progeny motive (*putteshna*), Wealth motive (*vitteshna*), Reputation motive (*lokeshna*).

Destination of Motion (*gati ka gantavya*) = Magnificence of Godly Consciousness, Divine Consciousness, Benefaction (*upkaar*) tendency in the form of Universal Good.

All this is studiable and liveable in, for and from human being.

**The Possibilities Ahead**

1. All 7 billion human beings on this Earth become wise for humankind’s liberation from crimes and criminal tendencies.

The presence of natural evidence of resolution from wisdom.

Every resolved family evidencing of prosperity through physical effort. Every resolved and prosperous family evidencing acts and tendency of benefaction (*upkaar*).

1. Every family to be a living microcosm of undivided society and universal order by way of humane education comprising of value education, consciousness development and technology. This itself would be crime free tradition. This itself would be the tradition of resolution, prosperity, fearlessness (trust) and coexistence.

For this, each man and woman has to become a living evidence of law (*niyam*), regulation (*niyantran*), balance (*santulan*), justice (*nyaya*), dharma and truth (*satya*).

1. Madhyasth Darshan (Existence based Human centric Contemplation) is presented in the form of Consciousness Development - Value Education under the following four headings: -
2. Holistic view of Human Behaviour (*manav vyavhar darshan*)
3. Holistic view of Human Actions (*manav karma darshan*)
4. Holistic view of Practices in Human living (*manav abhyas darshan*)
5. Holistic view of Realization in Human Being (*manav anubhav darshan*)
6. Theories based on above premises have been presented under following three headings: -
7. Resolution centred Materialism (*samadhanatmak bhautikvad*)
8. Behaviour centred Humanism (*vyavharatmak janvad*)
9. Realization centred Spiritualism (*anubhvatmak adhyatmvad*)
10. Theses based on holistic view and ideology have been presented under the following three headings: -
11. Sustainable Economics (*avartansheel artha-shastra*)
12. Behavioural Sociology (*vyavharvadi samajshastra*)
13. Human Consciousness based Psychology (*manav sanchetnavadi manovigyan*)
14. On the basis of this contemplation, holistic view, theory and theses – “Jeevan Vidya – Topics of Study (*jeevan vidya – adhyayan bindu*) and Humane Constitution (*manveeya samvidhan*) have been presented for study.
15. Along with these, The Definitions of Keywords (*paribhasha samhita*) has been presented.

**The Statement**

The 27 topics which have been presented under the title “The Alternative” are based on the vision for humankind living as undivided society and universal order, with human consciousness, liberated from criminal mindset, hatred and sectarian boundaries. Humankind’s living with humanness has now become a need. Humankind has to adopt it if they want to live on Earth. If your decision is affirmative then whatever questions with positive intent may arise on information presented here, I have their answers, and those who want can get from me.

A. Nagraj,

Propounder,

Madhyasth Darshan Sah-astitva-vad,

Divya Path Sansthan

Bhajanashram, Amarkantak

Distt Shahdol, MP, India

**The definitions of the words used in the alternative**

1. **Existence** (*astitva*): - Being, continuity of being.
2. **Inseparable** (*avibhajya*): - continuous activity of units of nature in the omnipresent reality (Space). Continuous presence.
3. ***Ashrama***: - Making efforts to produce evidences in accordance with human consciousness. Making efforts for producing evidences according to human consciousness.
4. **Infinite** (*anant*): - That which could not be counted mathematically but remained as possibility. That which is in speculation but not understood – but whose realization is possible.
5. **Study** (*adhyayan*): - The activities and endeavours upon memorization in the light (guidance) of realization.
6. **Undivided Society** (*akhand samaj*): - Universality in human race, *dharma*, political order, culture, civilization, law and order – in the form of tradition.
7. **Studiable** (*adhyayan-gamya*): - Realities in existence getting understood upon study.
8. **Surfeit Atom** (*ajeerna parmanu*): - The atoms with constitution of more particles than needed for becoming a ‘fulfilled constitution’, who emit radioactive radiation and tend to expel some particles from their constitution.
9. **Molecule** (*anu*): - A structure of material atoms. Combined activity of more than one material atom.
10. **Crime** (*apradh*): - Misappropriation of other’s wealth (*pardhan*), adultery (*parnari*/*parpurush*), Work and behaviour that harms others (*par-peeda*). The *pashu-manav* and *rakshas-manav* who have assumed livelihood to be pursuit of luxury and possession.
11. **Cyclicality** (*avartansheelta*): - Becoming prosperous through production activity while ensuring perenniality of production resources.
12. **Fearlessness** (*abhaya*): - Trust in the eternal presence of existence. Elucidation the formula of “undivided society and universal order” as real life evidence.
13. **Presenting** (*arpan*): - Taking against giving something. Deployment (of effort or wealth) in expectation of some return.
14. **Immortality** (*amaratva*): - Constitutional Completeness = Immortality of Result (Jeevan)
15. ***Abhyudaya***: - All-round resolution as evidence (that has) eternal presence.
16. **Want** (*asha*): - The want of living with happiness.
17. **Desire** (*ichchha*): - Visualizing the combined contemplation of *darshan* (holistic view of existence) and its emergence.
18. **Honesty** (*imandari*): - Preparing a definite plan for evidencing wisdom.
19. **Mutual fulfilment** (*ubhaya trupti*): - Fulfilling values in minimum two relations.
20. **Benefaction** (*upkar*): - Becoming wise, letting live and live with wisdom and prosperity.
21. ***Upasana***: - Following a definite path for studying, accepting, realizing and evidencing of desired object.
22. **Human motive** (*eshana*): - Manifestation of Progeny Motive, Wealth Motive and Reputation Motive.
23. **Human Action** (*karma*): - Production of objects for fulfilling basic needs (food, shelter and utilities) and aspirational needs (transportation and telecommunication).
24. **Action Plan** (*karya yojana*): - Implementation of the plan.

**Work and Behaviour** (*karya vyavhar*): - Behaviour is with human being, and Work is with material nature for production.

1. **Practice in Work** (*karma abhyas*): - Becoming proficient in instilling usefulness and art value on natural abundance.
2. **Sex obsession** (*kaam unmad*): - Human being obsessed with thoughts of sex.
3. **Mineral** (*khanij*): - Material that is extracted from Earth by digging.
4. **Motion** (*gati*): - Relocation or Change.
5. **Consciousness Development** (*chetana vikas*): - Human consciousness is superior to Animal consciousness, Godly consciousness is superior to Human consciousness, and Divine consciousness is the most superior.
6. **Sentient** (*chaitanya*): - constitutionally complete atom, conscious unit, jeevan.
7. **Contemplation** (*chintan*): - Refinement in, from, for Desire, and its Projection.
8. **Knowledge of Jeevan** (*jeevan gyan*): - To understand and make others understand constitutional completeness, activity completeness and conduct completeness.
9. **Jeevan** (*jeevan vastu*): - The entity that expresses wants (*asha*), thoughts (*vichar*), desire (*ichchha*), truth-force (*ritambhara*) and authenticity (*pramanikta*).
10. **Insentient** (*jad*): - The activities of material order and bio order. Things whose span of activity remains within their expanse (height, width and breadth).
11. **Material world** (*jagat*): - The physiochemical nature.
12. **Animal order** (*jeev-avastha*): - Presence in the form of many species with ‘want to live on’.
13. **Awakened Human Tradition** (*jagruti sahaj manav parampara*): - The tradition of evidencing wisdom in the form of all-round resolution. The real life evidences of wisdom by way of education-sanskar (*shiksha-sanskar*) and justice-security (*nyaya-suraksha*).
14. **Jeevan** **values** (*jeevan mulya*): - Happiness, Peace, Contentment and Bliss.
15. **Responsibility** (*jimmedari*): - Bringing wisdom into work, behaviour and plans.
16. **Godly Realm** (*dev pad chakra*): - The realm of human living in which there is cycle of advancement and regression in consciousness from humane to godly and godly to humane.
17. **Divine Realm** (*divya pad*): - Eternal presence of divine consciousness, conduct completeness, natural evidence of benefaction tendency.
18. **Holistic view** (*darshan*): - Valuation of state and motion of existence (as combined form of form, attributes, intrinsic-nature and dharma) and its evidence.
19. **Observable Reality** (*drishya*): - Inseparable presence in, from and for the Omnipotence.
20. **Observer** (*drishta*): - The activity of understanding and teaching the fundamental truth, manifested truth and evident truth.
21. **The Knowledge of Holistic view** (*darshan gyan*): - The wisdom, acceptance and evidence of fundamental truth, manifested truth and evident truth.
22. **Initiation** (*deeksha*): - Acceptance and dedication towards the definite way of studying and teaching.
23. **Earth** (*dharti*): - Big composition from molecules of material order with emergence of bio order, animal order and knowledge order.
24. **Mortality** (*nashvaratva*): - natural tradition of continuous change in constitution.
25. **Eternal Magnificence** (*nitya vaibhav*): - Each order and realm has magnificence and eternal presence of its status.
26. **Progression of Destiny** (*niyati kram*): - Emergence of bio order from material order, of animal order from bio order, and of knowledge order from animal order.
27. **The Way of Destiny** (*niyati vidhi*): - Definitiveness in the conduct of material order, bio order, animal order and knowledge order.
28. **Eternal** (*nitya*): - That which has always been and will always be.
29. **Regulation** (*niyantran*): - Order with unique character – participation in the universal order.
30. **Law** (*niyam*): - Conduct
31. **Justice** (*nyaya*): - Relation, Values, Valuation, Mutual fulfilment and its continuity.
32. **Result** (*parinam*): - The increase or decrease in number of particles in atom.
33. **Evidence** (*praman*): - Emergence and its continuity.
34. **Nature** (*prakruti*): - That which has been there from before, and shall remain to be.
35. **Atom** (*parmanu*): - Definite constitution of particles. Fundamental unit in material nature which is order with unique character and participant in universal order.
36. **Bio cell** (*pran kosha*): - Unit as combination of *pran-sutra*, *pushti-tatva* and *rachna-tatva*, which along with respiration (inhalation and exhalation) with tendency to compose a definite bio-order according to its *rachna vidhi*.
37. **Matter** (*padarth*): - That which exhibits meaning according to its realm of being.
38. **Physical Realm** (*pran pad chakra*): - The transformation from bio order to material order and material order to bio order.
39. **Temptation** (*pralobhan*): - compulsion towards sensory comfort.
40. **Fruit/Outcome** (*fal*): - The accomplishments from implementation of a plan.
41. **Propounder** (*praneta*): - Source of inspiration. Who gives perfect clarity in the form of fundamental truth, manifested truth and evident truth.
42. ***Brahman***: - Another name for the Omnipresent reality.
43. **Bondage** (*bandhan*): - Illusion. The flaw in evaluation as being in excess, lacking or absence.
44. **Participation** (*bhagidari*): - The activities performed with accountability.
45. **Fear** (*bhaya*): - Absence of trust in relations. Absence of evidence. Living in anticipation.
46. **Consumption Obsession** (*bhogonmad*): - Tendency and compulsion for sensory comfort.
47. **Illusion realm** (*bhranti pad*): - The cycle of human being living like animals (due to being in illusion) to come in the form of animal, and animal order to come in the form of human being in illusion.
48. **Hungry atom** (*bhukha parmanu*): - Atoms that have fewer numbers of particles than in a fulfilled atom (constitutionally complete atom or jeevan atom).
49. **Physical object** (*bhautik vastu*): - presence of a composition of atoms and molecules.
50. **Human being** (*manav*): - One who materializes ideas and evidences mental well being.
51. **Humane Conduct** (*manviyata poorna acharan*): - The human tradition that evidences values, character and ethics
52. **Madhyasth Darshan**: - The essence and elucidation of continuity in, from and for existence.
53. **Salvation** (*moksha*): - Liberation from illusion, awakening.
54. **Human values** (*manav mulya*): - Fortitude, Courage, Generosity, Kindness, Grace and Compassion.
55. **Value Education** (*mulya shiksha*): - The education that explains and imparts practice of Jeevan Values, Human Values, Established Values, Behavioural Values, Usefulness Values and Artistic Values in Work and Behaviour.
56. **Plan** (*yojana*): - Deciding for desired accomplishment from recognizing natural coincidences.
57. **Mystery** (*rahasya*): - Not understanding something while feeling its presence, absence of clarity.
58. **Chemical object** (*rasayanik vastu*): - Two or more physical objects compounding to result in a combined conduct that is different from their prior conducts. (For example – water. Thing that burns compounds with thing that abets burning to result in thing that quenches the thirst.)
59. **Nation** (*rashtra*): - Undivided Earth
60. **Nationhood** (*rashtriyata*): - Essence and Elucidation of Undivided Society
61. **National Character** (*rashtriya charitra*): - The magnificence of undivided society in the form of evidence tradition of resolution, prosperity, fearlessness and coexistence.
62. **Composition** (*rachna*): - All compositions like vegetations, forests, shrubs, greenery as tradition with seed-inhertitance method, and bodies of animals, human beings are also compositions. All these are part of one big composition of Earth.
63. **World of Chemicals** (*rasayan tantra*): - Emergence of *pushti-tatva* and *rachna-tatva* upon compounding of acid and base substances in water on Earth’s surface. Combined function of many chemical substances emerged and formed the world of chemicals.
64. ***Rakshas manav***: - In the purview of animal consciousness, ones whose living is characterised by cruelty.
65. **Profit Obsession** (*labhonmad*): - The wicked tendency and acts of taking more while giving less.
66. **Thought** (*vichar*): - The acceptance of logical conclusions in one’s actions.
67. **Ideology** (*vaad*): - The causal, qualitative and quantitative analysis of evidence and presence.
68. ***Varna***: - The level of one’s consciousness (animal consciousness, human consciousness, godly consciousness and divine consciousness) itself is one’s *varna*.
69. **Alternative** (*vikalp*): - Resolution of problems found in the course of human history.
70. **Omnipresent** (*vyapak*): - Present at all places – immanent in, from and for sentient and insentient nature.
71. **Eternal Presence** (*vartman*): - Continuity of being in the form of state and motion.
72. **Practice in Behaviour** (*vyavhar abhyas*): - The practice of living with resolution and prosperity in relations, evidencing values, character and ethics.
73. **Learning** (*vidvata*): - Evidencing realization of fundamental truth, manifested truth and evident truth. Evidencing knowledge, conscience and science.
74. **Object** (*vastu*): - manifestation of reality. Magnificence of existing and being with evidence of its usefulness and complementariness.
75. **Behaviourism** (*vyavharvad*): - Study and dialogue necessary for understanding relation, values, valuation, mutual fulfilment, righteous wealth, righteous conjugality, kindness in work and behaviour, righteous use and protection of body, mind and wealth.
76. **Evident truth** (*vastu sthiti satya*): - place, time and direction

**Manifested truth** (*vastugat satya*): - Form, attributes, intrinsic-nature and dharma.

1. **Relation** (*sambandh*): - (i) Biological Relations, (ii) Human Relations, (iii) Educational Relations, (iv) Orderliness Relations, (v) Production Relations, (vi) Trade Relations, (vii) Environmental relations
2. **Fundamental truth** (*sthiti satya*): - Nature saturated in Omnipotence.
3. **Wisdom** (*samajhdari*): - Knowledge, Conscience, Science.
4. **Devote** (*samarpan*): - offering without expecting anything in return.
5. **Civility** (*sabhyata*): - Participation in activities for ensuring law and order. Formulation and elucidation for bringing about humane order.
6. **Culture** (*sanskruti*): - The activities – work, behaviour, expression, discourse, propagation - performed for and with completeness.
7. **Prosperity** (*samriddhi*): - Production more than needs of the family.
8. **Resolution** (*samadhan*): - Wisdom, honesty, responsibility and participation – and the results of such living to be according to wisdom.
9. **Established values** (*sthapit mulya*): - motherliness (*mamata*), guardianship (*vatsalya*), trust (*vishwas*), affection (*sneha*), gratitude (*kritagyata*), pride (*gaurav*), love (*prem*), reverence (*shraddha*), and respect (*samman*)*.*
10. **Saturation** (*samprikt*): - Immersed, Encompassed and imbued for completeness and wholeness.

Completeness = constitutional completeness, activity completeness, and conduct completeness.

Wholeness = unit + environment.

1. **Universality Explanation** (*sarvbhaum vyakhya*): - Ten staged family based self organizing order, wherein there is no need to spend money for electing a public representative. Where all public representatives live with resolution and prosperity. Tradition of elected public representatives from resolved and prosperous families participating in education, justice, production, trade and health related civil activities.
2. **Co-existentialism** (*sah-astitva-vad*): - The eternal Effect, Activities and Presence of inanimate and animate Matter saturated in Omnipotence.
3. **Testimony** (*satyapan*): - Describing one’s own status in, from and for self.
4. ***Sanyam***: - The tradition of evidencing wisdom, honesty, responsibility and participation.
5. ***Samadhi***: - wants, thoughts and desires being silent and being witness of self.
6. ***Sadhana***: - The endeavours for achieving the objective.
7. **Truth** (*satya*): - Nature saturated in Omnipotence. The insentient and sentient nature saturated in the Omnipresent reality. Fundamental truth, manifested truth and evident truth.
8. **Balance** (*santulan*): - Mutual usefulness and complementariness in material order, bio order, animal order and knowledge order.
9. **Coexistence** (*sah-astitva*): - insentient and sentient nature saturated in the Omnipotence.
10. **Development progression in Coexistence** (*sah-astitva me vikas kram*): - The expulsion and inclusion activity of particles in atoms.
11. **Development in Coexistence** (*sah-astitva me vikas*): - Constitutional-completeness in atom.
12. **Awakening Progression in Coexistence** (*sah-astiva me jagruti kram*): - Human being as a combined expression of jeevan and body in living, while assuming oneself to be body.
13. **Awakening in Coexistence** (*sah-astitva me jagruti*): - Natural evidence of constitutional completeness, activity completeness and conduct completeness in knowledge order in coexistence
14. **Continuity of Awakening in Coexistence** (*sah-astitva me jagruti kee nirantarta*): -
* Continuity of activity completeness and conduct completeness in human tradition.
* Continuity of evidence of resolution, prosperity, trust and co-existential Harmony.
* Continuity of undivided society and universal order.
1. **Theses** (*shastra*): - Coherence in human actions as thought, word or deed of doing, getting done or giving consent.
2. **Education** (*shiksha*): - Knowledge, conscience and science.
3. **Training** (*shikshan*): - Technology. The practice for acquiring skills for production.
4. **Physical Effort** (*shram*): - Instilling usefulness and artistic value by human being on natural abundance with skilfulness, culturedness and scholarliness.
5. **Knowledge** (*gyan*): - The knowledge of existence, jeevan (conscious aspect), and humane conduct.
6. **Knower** (*gyata*): - The one who understands and evidences the understanding.
7. **Knowledge Order** (*gyan-avastha*): - Human consciousness has higher value than animal consciousness

Godly consciousness has higher value than human consciousness

Divine Consciousness has highest value – as tradition of evidencing knowledge.

1. **Fulfilled atom** (*trupt parmanu*): - constitutionally complete atom. Immortality of constitution. The atom with tendency for activity completeness and conduct completeness.