

The Philosophy of Humane Practice

Madhyasth Darshan part -3

(Work in progress- draft)

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Chapter-1

Philosophy of practice

I put forward here the analysis of “Philosophy of Practice” while remembering realization in Omnipresence pivotal to insentient-sentient nature.

Entirety of activities saturated in Omnipresence is only insentient and sentient.

The possibility and necessity of “activity completeness” and “conduct completeness” exists only in sentient state, for which, there is inevitability of ‘practice’ for human beings. Inference capacity only is the basis of Practice. Glimpse more than experience (perception) is Inference. This only is the Sutra of continuous Practice.

All –round resolution in coexistence (Abhyudaya) is only direct accomplishment and evidence of Practice.

The nature saturated in Omnipresence is indivisible in (as realized by) awakened entity of knowledge order, this itself is known as realized jnan (knowledge) in coexistence and holistic view of nature. It is enlightenment/awakening completion, along with it, this is continuous aspiration of humans, and therefore every human is known to possess, as their natural rights, in some part, experience in Omnipresence and expressoreceptivity (Vyanjana or expressoreceptivity is the capability of receiving and expressing form, attributes, intrinsic and inseparable nature of an entity) of nature. That is why there is evident possibility of all – round resolution in every human.

The quality of expressoreceptivity is capacity to perceive, and realization only is bliss.

Expressoreceptivity and expressoreceptivityness itself is sensation.

Expressoreceptivity is the basis of wish for all-round resolution. The capacity and process for reception and expression of reality, and causing reception and expression in others, is found in Man, Vritti, Chitta and Buddhi. This also is capacity to think and gain impressions (Sanskar).

Only sentient entity has the potential and ability to express humane consciousness, while this ability does not exist in physico-chemical (insentient) activities.

The wish for all-round resolution is found in sentient entity. This wish is specifically found only in the entity of Knowledge Order. The inquisitiveness for goal and devotion for Practice is always present in sentient entity of Knowledge Order.

2. Inevitability of Practice

Practice is known only as endeavor (effort made in accordance with aspiration and with gladness) for attainment of enlightenment. **The mental, oral and physical activities directed to attain answers to “why” and “how” is called Practice. In other words, Practice is for attaining all-round resolution.**

The main symptom of Practice is a proficient and erudite behavior achieved through refinement of basic intellectual tendencies.

The basic intellectual tendency of a human is evident as thought in self; as conduct in family; as compliance, encouragement and participation in society; as education and order in nation; and as humane consciousness at the international level. These five states are found integrated and successful in humane consciousness otherwise problems at all levels due to inhumane intellectual tendencies get converted into sorrow.

All-round resolution only is enlightenment. The four dimensions and five states encompassed in human is ‘all-round’ and harmony in all these is known as all-round resolution. This gets completed in the form of intellectual resolution and material prosperity.

Human is bound to Practice until completion of enlightenment. Enlightenment indeed is the hope, aspiration and goal of human. This also is the reality of awakening/enlightenment progression. There is no other order besides this. This indeed is the cherished goal of everyone.

Human, right from birth, is solicitor of justice, desirous to perform right work and behavior and speaker of truth. Along with it, they aim to perform each activity in right manner- which is manifested truth. This also is the inspiration for Practice.

Human lacks in stability, resolution, balance and self-control at all states until becomes seer and provider of justice.

The well known aspects of human are production, behavior, experiment and practice of contemplation.

Production is practice of action; behavior is practice of thought; and event of realization is practice of contemplation.

Production and behavior cannot be completed without thought.

Practice of contemplation is inevitable for attaining complete intensity of sentient powers.

Human Practices for attainment of awakening, which continues till awakening completion.

It is well known to study scripture of materials for practice of production, study scripture of wisdom for practice of behavior and study of Madhyasth Darshan based on realization for practice of contemplation.

The communication –activity capable of causing receptivity of Regulation is called “scripture”. The success of communication is expressoreceptivity.

The purpose of communication and expressoreceptivity is to cause realization and understanding of Nature saturated (samprakt) in omnipresence (sthitipoorn satta) and comprehension of form, attributes, intrinsic and inseparable characteristics of Nature.

Expressoreceptivity is also perception, intuition and certitude. It is the result of impressions and study as also the inspiration and progress for study and Practice. Expressoreceptivity, in totality, is the activity to accept words and meanings in the form of state and motion (static and dynamic). This meaningful state for whole of humanity is always readily available.

An Intrinsic characteristic acquired by human form of sentient nature in accordance with the GOAL is called impression (sanskar). Illusory tendencies are effective until impressions encompass wisdom.

It is evident that impressions are distorted in non-humanness, refined in humanness and perfected in godliness and divineness.

Action power for action practice; will power for behavior and scripture practice; and wisdom power for contemplation practice are well known.

The factual concepts that human have understood, are understanding or are bound to understand is called ‘well known’.

It is evident that the outcome of action practice is material reward; the outcome of behavior practice is direct perception of co-existence; and the outcome of contemplative practice is qualitative refinement in impressions and thereby realization.

There is continuity of material prosperity, intellectual resolution and bliss through action practice, behavior practice and contemplative practice cum realization respectively.

The order in insentient and sentient nature saturated in omnipresence is call destined progression.

The affiliation to justice in human life is meaningful in behavior.

The regulated Order is literature for justice, and progression of regulation is order. The regulation is tenet, progression is norm and resolution is order. There is affiliation to tenet and norm as conduct in human entity with evidencing completion. The awakened human has nature of self regulation. The constitution completion, activity completion and conduct completion inherent to Jeevan get evidenced in a human entity; therefore the following Order in the direction of completion is the main characteristic of Practice.

There is no Order without Regulation. The development and abatement is always through regulation, therefore it is observed that creative and mediative order accelerates towards development while destructive order move towards abatement.

The intent of the insentient and sentient nature is nothing but development progression, development, awakening progression and awakening completion, therefore, the development, abatement and awakening of every entity is evidenced through their Essence.

Essence is intrinsic nature of an entity, and intrinsic nature indeed is conduct.

Every entity in nature has a conduct/ there is no entity in nature which doesn't have conduct.

Intrinsic nature and conduct in humans is evident within ranges of "Triness" – non-humanness, humanness and over-humanness.

Human awakens following the mediative activity. Each represents a state of awakening. Only Humans have the opportunity to follow mediative activity. Mediative activity is the basis of control of creative and destructive activities, as it also is the resolution. Otherwise every conflict leads to problem.

Groupism compulsions are seen as mass in material order, as class in plant order, as race in animal order and as community owing to illusion in knowledge order. Integrity and universality is explained through awakening.

"Integrity indeed is sociality in awakened humans."

Humans on this earth are more developed than other nature. Sociality is not proved without mediativity. Humans don't feel assured without sociality. Mediativity is naturally available in four dimensions and five states of humans. There is no integrity in humans without persuasion of mediativity. Mediativity is not agitation; there is no lack of awakening in following mediativity.

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The development of an entity is evident through the manifestation capacity of its form, attributes, intrinsic and inseparable nature. It is observed that insentient nature manifests form and attributes; animal order does form, attributes and intrinsic nature; and knowledge order manifests form, attributes, intrinsic and inseparable nature. Material order manifests mainly form, plant order mainly attributes, animal order mainly intrinsic nature and knowledge order mainly inseparable nature.

"Whatever one manifests, it has capacity to welcome (receive) the same."

Meeting of form, attributes, intrinsic nature and inseparable nature respectively with form, attributes, intrinsic and inseparable nature is evident.

Every human aspire to be independent, self-regulated and fully independent.

The evidence of full independence is the use of science with knowledge and wisdom, which encompasses lawful production, just behavior, righteous thought and truthful realization. This is the evidence of inherent freedom, which depends on awakening.

The right to freedom is actualized in humane, god and divine consciousness through realization. In prior stages, there is commitment and dedication in humaneness while non-commitment in non-humaneness.

Commitment indeed is the potential of determination and pledge, which is indicator of awakening of intellect (Buddhi). This also is the main characteristic of conception.

Commitments and, along with it realization, are for righteousness, justice and law. Otherwise, there has to be an alternative to determination. But, there is no existence of reality besides these. For example, untrue, ignorance, darkness and death do not exist though may be perceived.

Acceptance leads to determination, determination leads to dedication, dedication leads to commitment, commitment leads to wisdom, wisdom leads to understanding, understanding leads to determination (pledge), determination leads to potential, potential leads to awakening and awakening leads to acceptance and evidence.

Wisdom is the evident form of foundation, establishment and intactness of resolution centred materialism, behavior centred public discourse and realization centred spiritualism.

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Resolution centred materialism deals with the harmony in systems of production, utilization and distribution of resources- which is just. This indeed is resolution. Every human has need for resolution.

The production by each human depends on their competency, opportunity, means and necessity.

“Competency and acceptance”, “opportunity”, “means” and “necessity” respectively depends on study and environment, systems, availability and prevalent conditions.

“Impression” (intellectual tendency) is within the ranges of “Triness”, “study” is ranged within skillfulness, efficiency and scholarliness, and “environment” is within the ranges of mainly human-made. Human-made environment indeed is system. In the process of study, in humaneness, there is harmony in education, impression and system; complete lack of harmony in in-humaneness; evidence of independence in realized over-humaneness- which is the meaning of Practice. In other words, achieving *sanskar* perfection is the result of Practice.

An awakened human manifests 122 kind of conduct.

Only awakened human is self-regulated.

Non-awakened or deluded human is not free from attachment; therefore perfection of wisdom is the only Sutra for non-attachment.

Perfection of wisdom indeed is conception (capacity to understand and express reality) of entity-intrinsic truth and entity-state truth.

In fact, realization of entity-intrinsic truth and entity-state truth is non-attachment. An entity of knowledge order is worthy of realizing entity-intrinsic truth and entity-state truth. Its actualization is the complete satisfaction/ satiety of four dimensions.

The actualization potential of justice in human is independence, which is the essentiality of sociality. Non-humaneness (animalistic human and demonic human) is neither independent nor temperate.

Human, aligned with humaneness, is inquisitive for independence in, from and for temperance.

Godly human (dev manav) endeavors for independence.

Only divine human (divya manav) embodying over-humaneness is completely independent, which is evident. Sensitivities are found to be regulated through intelligence, as an evidence of independence.

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Every human is hopeful, imaginative and desirous towards independence.

Status of jeevan aligned and regulated in, from and for just, righteous and truthful norms is independence.

Intellect (buddhi) aligned with atman, chitta aligned with intellect, vratti aligned with chitta, and *man* aligned with vratti is respectively realization, understanding, conception, intuition and perception (hope, thought and desire). This is the evident form of independent jeevan. In contrast, materialistic, imaginative and hopeful desires are evidence of dependent jeevan, while dependence is neither aspired event nor achievement.

Only a jeevan with complete mediative activity is independent.

There is existence of mediative activity; therefore there is possibility of independence.

The completion of mediative activity in human is in found as lawful production, just behavior, righteous (resolute) thought and realization in truth.

The inspiration for mediative completion is in the mediative activity only. It is also the regulation and protection/conservation of creation and destruction. Furthermore, there is possibility of mediative jeevan. Divine human (divya manav) are as evidence tradition of this.

Knowledge indeed is law, justice, righteousness and truth. Only mediative activity manifests these. Until attaining mastery in these, there is awakening order. This indeed is practice.

Awakening completion is realization in co-existence as the absolute truth.

It is observed that, in in-humaneness, there is hope and imagination for independence; in humaneness, there is imagination, desire and determination; in over-humaneness, there is determination and realization of independence.

It is well known that there is evidence of non-sociality in in-humaneness, of sociality in humaneness, and of independence and self-governance in over-humaneness.

It is not possible to attain over-humaneness without achieving sociality because awakening is an intense order and progression. A human feels either independence or dependence only within the range of mind, because tangible form of an awakened human is hope, thought, desire, determination, realization and evidencing only.

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Only perfection of humaneness is the inspiration for over-humaneness; because perfection of mutual interaction in material order leads to emergence of plant order; perfect reciprocity in material and plant order leads to animal order; perfect reciprocity in material, plant and animal order leads to deluded knowledge order; perfect reciprocity in material, plant, animal and deluded knowledge order leads to discerning knowledge order; perfect reciprocity in material, plant, animal deluded knowledge order and discerning knowledge order leads to illusion-less godly humaneness state; perfect reciprocity in material, plant, animal, deluded knowledge order, discerning knowledge order and godly humaneness state leads to emergence of divine humaneness state.

Only conscious activity, on attaining awakening, manifests awakened culture and civility. Tenets and orderliness becomes obvious based on this.

All the deeds performed in the progression of awakening by whole society are evidenced as culture. Their application in present is in the form of civility.

Those *sanskar* that is in the form of intellectual tendencies at the individual level are evidently well known as conduct at the level of family; as conduct and culture at the level of society; as preservation, civility and systems at the level of nation; tenets and universal order at the level of international.

Law, justice, righteousness and truth are undivided, because these are not quantitative. A human is bound for realization respectively through following, contemplation and collaboration of these. This indeed is the obvious possible fact for undivided society and universal order.

The occurrence of perception, intuition and certitude of opportunity (intrinsic meaning) is the process of intrinsic nature of human, which is the dignity of awakening; because inference more than experience is found in them. This inference itself is perception, intuition and certitude. These all happen in sentient activity only.

It is so that inference happens of both meaningful and meaningless because a deluded person does infer opposite of things as they are, for example- mirage.

It is evident that there is inference of meaningful at the root of each discovery.

Prima facie, evidence manifestation by human is proved only through experiment, behavior and realization.

The Evidence of experiment proof, behavior proof and realization proof are proved to be useful and purposeful respectively within the ranges of production and system, society and conduct.

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The purpose of *jeevan* is for proving evidence only- which indeed is production, behavior and realization.

Despair or frustration is lack of evidence or possibility of evidence only, which is not helpful in programs of human life.

Evidence itself is introduction, resolution, prosperity, fearlessness, co-existence, awakened *jeevan*, achievement, success, undivided society, way, order, civility, culture and *sanskar*.

Human is not satisfied until achievement and proof of evidence. Evidence is proved in five states within ranges of humaneness and over-humaneness. It is not possible within the limits of in-humaneness. There is nothing more than "Triness" for humans to experiment, behave and realize.

Sanskar in humans is thought and conduct, which is expectation for perfection. Integrity of sociality, universality, harmony and consistency is not possible without perfection of *sanskar*. This is successful with humaneness and over-humaneness, while unsuccessful within the limits of in-humaneness.

Humaneness and human values are fundamental basis for solution of class difference. Without it, there is nether lack of class difference and community-ism, nor freedom from possibility of war. War is neither desideratum nor desirable means. Whole community-ism get dissolved in humaneness.

The primary basis of being assured in humaneness life is the emergence of thought that human caste and religion are one; as also having organized systems with a view of more production, usefulness and right utilization.

Human expectation for humaneness indeed is the basis and goal for *sanskar* and organized systems.

This also is the goal of righteous policy, economic policy and state policy. This indeed is the while policy for human life. Humans perform all production and behavior activities through sensation tasting and reception. Thought and study is for that only.

It is well known that expectation for sensation tasting is within the limits of physic-chemical and expectation for social values is within the range of conscious activity. Clear explanation of social values is found in the ranges of humaneness. This indeed is possibility.

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Without humaneness, human life is not healthy, secure, assured, organized, resolved and self-regulated.

There is need for sensation tasting within the limits of mechanics, need and imagination of social values within the limits of sensitivity and intelligence. This renders it perpetual possibility for realization.

Capacity to accept that those events that are cause of suffering for oneself are also for others too, is sensitivity. In its deficiency, it is not possible to prove the purpose of implicit special values in human life. Because of this compulsion indeed, humans are bound to conduct, follow and contemplate social values.

Awakened consciousness only is the specialty of humans. This specialty only is the right to achieve resolution, synchronization, compatibility, balance and harmony.

The evident form of intelligence is love, guidance, reverence, care, respect, affection, trust, glory and gratitude. It is not possible to perform social behavior without these.

The main expression of insentient (physic-chemical) process is motion while that of sentient activity is awakened consciousness. In sentient activity, vibration motion indeed is awakened consciousness while circular motion is mechanics. Veritably, humans are compelled/ bound to follow the originality or awakened consciousness. It is evident that humans have - at least in some part- opportunity, possibility and potential to understand reality.

Sensation tasting is found established in mechanical process while reception path in awakened conscious activities.

Reception path, reality and inevitability indeed is manifested form of inference capacity.

Normally, inference itself is uniformly seen as perception, intuition and certitude. This also gets proved as 'tri-evidence' owing to the rights, opportunity, use, usability and inevitability. It is well known that it get normalized through education and order.

In order to achieve undivided sociality, humans are inspired to instill values, encompassed in sentient and insentient nature, in behavior and production through complete listening, studying, understanding/conception/comprehension, deliberation, contemplation and realization. Fulfilling it indeed is success, achievement, prosperity and resolution in life.

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Alienation from compulsion or inevitability is defeat or failure. Inevitability is reality, manifested truth, order, awakening, spontaneity and essentiality.

In humans, over-humaneness is seen in the form of resolution and integrity, humaneness is seen in the form of consistency and harmony, and in-humaneness is seen in the form of diversity and conflict. Awakening, human intrinsic nature, excellence, instincts, tendencies, emancipation, education and order, intelligence and discovery- all these depends on the goals of "Triness".

Instincts are engaged and submerged in enjoyments; tendencies are engaged, ordered and submerged in sociality; emancipation is engaged, ordered and submerged in realization. Sociality and manifestation is in conception only.

Realization is Evident truth, Manifested truth and Fundamental truth only.

Realization is the only goal (from beginning to the end) of humans. This only delivers the compulsion and inevitability of awakening. Therefore, there is activation of hope, thought, desire, determination for discovery and follow of orderliness, process, path, system and tenet; consequently there is actualization of production, behavior and realization.

The dignity of mediative activity is realization and there is effort in, from and for dedication in realization. This itself is indicative of series of awakening order and state.

There is opportunity and possibility of mediative activity (atman) being prepared for awakening for realization, getting influence from realization, influencing and evidencing realization; because realization happens in atman only and it is mediative. This for humans is law in production, justice in behavior, resolution in thoughts and truth in realization; along with, it is evidence in, from and for human life. Creative and destructive activities are not only disciplined by mediative activity but these are also bound to imitate, emulate and collaborate it.

The saturation of nature in madhyasth satta is the cause of action, development and awakening. Highest right to be achieved through awakening is realization. That is mountability of mediative activity, until then there is awakening order to attain such qualification.

The realization and the resolution has been actualized by sentient nature and not in insentient (physic-chemical) activity.

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The refinement of sentient nature happens through sanskar. Every activity is evident in the form of intrinsic nature, perspective, instincts, tendencies and emancipation, and there is wish and effort for completion of these.

In the awakening order, the capability to accept the solicitation and wish for justice in conduct and demonstrate dedication in it is completion of sanskar. This is also the liberation from class bondage. As also, it is the prime characteristic of undivided sociality.

All sensory tasting have been proved to be nourishing or exploitive of insentient body. All reception activities are in term of sentient's happiness and are sanskar. This also is the education, study, discovery and realization; without it success of human life is not proved.

“To agree to what is known and to know what is agreed indeed is practice.” The manifested form of practice is actualization of efficiency, intellectuality and intelligence, which is its honor and right aspiration.

Honorable dedication in humane conduct itself is right conduct and behavior. Also, it is resolution as well as prosperity.

Clarity about over-humaneness is absolute knowledge. This right conduct, behavior and propagation of absolute knowledge is right desire of intelligent people. This also is the crux of all scriptures.

3. Inevitability of Enlightenment

Multifaceted development indeed is enlightenment, which is the goal of all humans. Because:-

“Every deluded human is free while performing actions but dependent while experiencing consequences.”

“Every human is born with the right to make mistakes as well as opportunity to do right.”

“Every human by birth is solicitor of justice but incapable of delivering it.”

“Every human aspires for intellectual resolution and material prosperity.”

“There is no obvious program of every human as an individual alone.”

“Every human is capable of comparatively producing more than use in, from and for nature other than human.”

“Every human is integral part of nature.”

“Every human aspire for realization of happiness, peace, contentment and joy.”

“Every human has no program without goal.”

“Every human desires to be endowed with attentiveness and awareness.”

Evident form of enlightenment is consistency and harmony among four dimensions and five states of humans, for which there is possibility and opportunity too.

Four dimensions: thought, behavior, occupation and realization.

Five states: person, family, society, national and international.

Material prosperity is through producing more than the needs, which is the goal of production.

Cooperation, collaboration and empathy are through just behavior (fulfilling of human values), the evident form of which is hatred-less or fearlessness in society.

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Holistic view of insentient and sentient nature and realization in omnipresence is resolution through knowledge, evident form of which is behavior centered public discourse and resolution centred materialism.

The realization in omnipresence is indeed complete development and awakening, whose evident expression is kindness, grace and compassion. This also is consistency of four dimensions, complete achievement, development and awakening, success, **resolution completion**, attentiveness and awareness; as also the cherished goal of sentient-insentient nature.

In knowledge order, it is observed that completely awakened human has divine wish, beneficence; awakened person has godly wish, godly actions; half awakened human has good wishes, moderate actions and use; animalistic and demonic human has good imagination, bad actions and uncontrolled consumerist instincts. These diversities are also source of inspiration for achieving coexistence through consistency and harmony. Awakening is the only source of inspiration for evidencing coexistence. All the efforts are from the perspective or necessity of behavior centred public discourse, resolution centred materialism and realization centred spiritualism, because humans wish to achieve public aspirations through behavior and don't want material resources and wealth to be the cause of mutual strife; rather want solution and realization in omnipresence as an alternative- which is obvious.

Instinct for action and sensory enjoyment against hope and anticipation is the cause of conflict at every state.

Good /well being is seen in form of resolution in hope and anticipation, lack of dexterity and ability in action and use accordingly is cause of defeat or failure. But, that also is the reason for re-effort. This sequence will continue until humans achieve healthy orderliness and education. Therefore, in order to make 'tri-ism' successful by humans, it is essential to have complete clarity of definition of human, explanation of humanism, inevitability of sociality, definition of society, basis of society, goal of society, conduct of society and study of sociality; and in order to preserve society, it is essential to implement use and security of natural resources and human grandeur through study.

Class creating methods, policies, behavior, sermons, education and systems has been incapable of establishing classless undivided society.

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Inspiration along with assistance for complete development of undeveloped by fully awakened entity is called divine wish.

Continuity of empathy for development of undeveloped while having dedication and confidence in awakening of self is called godly wish. Cooperation for resolution and prosperity of lesser developed through resolution and prosperity of self is called good wish.

Development and awakening is the cherished goal of whole nature. Its evident form is fundamental state and progression of nature, which is 'constitution completion', 'activity completion' and 'conduct completion.'" In this order only, human and humanism is obvious as manifested truth and evident truth.

It has become clear from the definition of human and explanation of humaneness that there is possibility of sociality only in humaneness. As also, right for over-humaneness is possible after achieving humaneness.

Public mentality endowed with capability to carry unopposed human goal and program with unity is tradition of awakening and undivided society.

Jeevan's goal is happiness, peace, contentment and bliss for which humans wish to evidence intellectual resolution, material prosperity, fearlessness and coexistence. Therefore, there is program.

Achievement of all the program of sentient and insentient nature is only material prosperity and intellectual resolution. Realization of this is happiness and resolution. In the continuity of capacity of such realization, human experiences happiness, peace, contentment, bliss and ecstasy.

"The purpose of all the programs of human kind is only realization and evidencing." Realization is not possible without intellectual resolution because continuity of resolution itself is realization. Intellectual resolution is not proved without material prosperity which is not evidenced without intellectual resolution, because **there has been continuous effort to know the unknown and achieve the unachieved.**

Evidencing as balancing capability of wisdom and science is material prosperity and intellectual resolution.

There is no production and prosperity without action practice and no resolution without behavior practice.

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Action practice is invention, education and training; whose actualization is production, consequently there is prosperity.

Behavior practice is discovery, imitation, conduct, culture, civility, tenets and orderliness; whose actualization is sociality, unity, un-disharmony, fearlessness, resolution, balance and heaven.

The complete program of humans is mental, behavioral and production; cognition and contemplation practice is essential for mental fulfillment or resolution. It is spontaneous to

introspect and examine actuality, reality and trueness through cognition and contemplation practice. This keeps conclusion in the form of resolution sparkled. That leads to universal well being. That is affiliated to “Tri-tenets” in five states.

“Realization is not a program. Rather, there is program in, from and for realization only.” “Tri-tenets” are interdependent.

The actualization of righteous tenet and state tenet is not proved without resources and that of resources is not proved without good use and security.

Human are not without resources. The location of mind and body is seen in every human by birth. The creation, use, good use and distribution of wealth is evident with combination of mind and body.

Realization proves the inevitability of god use and security of resources, which is a psychological process. This also is oneness of “Tri-tenets”, and also the basis of unity of whole of humanity. This basis is immutable and eternal. Along with, it is the source of achieving oneness in mutuality. This also is resolution cycle. Since time immemorial, humans have been candidate and longing for this resolution only.

4. Inevitability of sociality inherent to progress towards undivided society

1. To be free from fear and illusion
2. For intellectual resolution
3. For material prosperity

Fearlessness itself is security and attentiveness, resolution itself is good use and awareness, prosperity itself is resources. A human is the source of resources and security in production, of justice and coexistence in behavior dimension, of resolution and viewing capability in thought dimension, of ecstasy and coexistence in realization dimension.

Lack of evidence of thought and viewing capability in human is illusion. Human, owing to viewing capability and in expectation of happiness, clarifies humane code of conduct in five states of humans along with explanation of “Triness”, through analysis of “Tri-ism”, based on “Tri-tenet” combined with three action field (physical, intellectual, spiritual) and ten steps orderliness work, it’s evident form is undivided sociality. Consequently, there is realization of justice, which is happiness, which also is fearlessness through dissemination; this is eternal aspiration of humans.

Significance is not proved in, from and for individual human because its fundamental basis or cause is society or sociality. Cause, properties and mathematics alone is decisive fact, which proves “Tri-evidence” (behavior, experiment, realization evidence).

Basis of Society

1. Human and humaneness
2. Tri-evidence
3. Intrinsic values in intrinsic relationships
4. Tri- tenets

Sociality is proved through evidencing of humaneness. There is no possibility of sociality in the limits of in-humaneness. Humaneness is always dedicated in over-humaneness.

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Therefore, complete expression of sociality is only in humaneness and over-humaneness, because there is no other way of proving sociality. Therefore, owing to this fact of destined progression – development order, development and awakening order, awakening- humans are bound to follow and live humaneness.

As many experiments may be conducted in in-humaneness or class related, in the end it is compulsory to be dedicated towards humane nature, righteousness and perspective because for attaining rest, there no other refuge without it.

Humans are countable in five states, which are obvious as person, family, society, nation and international.

The fundamental form of society is contained in the form of understanding in each human, which is in the form of thought, hope and good wishes.

Study is viewing- activity of values in fundamental truth. Viewing capacity of actual values indeed is realization in knowledge.

Value viewing capacity only reveals evidence capacity; evidence is experiment, behavior and realization only.

There is no birth without relationships and there is no relationship without values. Intrinsic relations are same within all humans. Intrinsic values in all the relations are also the same. This is focus of relations and values. Fulfilling it indeed is justice. This is focus of justice. The solicitation, wish and willingness for justice in humans is there by birth only. These eternal values are fundamental basis of society. On this basis only, “tri-tenets” are firm.

Righteousness is fulfilling of intrinsic values in relationships. In which relation of good use of resources is always naturally present.

Righteousness indeed is happiness. It is obvious that realization of happiness is not proved without good use and security of resources.

The success of righteousness itself is the success of life. There is no human without aspiration of righteousness. Therefore, righteousness tenet (implementation activity), which primarily is good use,

and state tenets which primarily is security, are behavior and conduct activities. Owing to this fact, 'Tri-tenets' are also contained in the base of society.

Evidential, inference and anticipation activities are actualized by humans only. Owing to this uniqueness, it has become clearly and completely possible to have ideas full of ability to produce, behave and realize.

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This indeed is incomparable opportunity for humans. This opportunity only inspires for enlightenment.

Capacity to view development and awakening is evident only in humans. Nature, other than humans, has exhibited balance to maintain existence through utility and complementarily.

Thinking power, filled with realization based contemplation, seen in an awakened human performs viewing of fundamental truth, viewing of values and authentication; which leads to evidencing of balance, universality and unity. This also completes the follow and approval activity through determination and certitude.

There is no human without thought. Evidencing is not proved without thought. The fundamental form of human is thought.

Objective of society:

1. Fearlessness
2. Material prosperity
3. Intellectual resolution; evident form of which is undivided society and universal orderliness (free from limits of classes; and free from fear and illusion)

The evident form of enlightenment of humans is only undivided sociality. This also demonstrates the balance of society; this is fearlessness too.

Material prosperity is well known through only agriculture, animal husbandry and technology. For achieving this, it is essential to have sufficient authority over proficiency, skill and erudition; which is actualized within the limits of basic needs and aspiration needs.

Intellectual resolution is evident in humaneness; there full possibility as well as inevitability for it.

Goal is same in five states of society. There is no human without goal. Owing to aspiration and hope, when goal is converted into necessity and inevitability (intense desire), then it will be impetus for program; because there is no program without goal.

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Humans are capable in identifying and completing definite goal and proper program. Propriety is proved through humaneness path, which is based on clear viewing capability. This is analysis too.

Humaneness is determined in the expectation of over-humaneness or in-humaneness. Along with it, analysis is also completed within these ranges.

Consistency in four dimensions and five states of humans is fearlessness, resolution and prosperity.

5. Study of sociality

Humans are enthusiastic for study of sociality, and not in, from and for humans. The focus of society is human. Human life is consistency in four dimensions, which is fundamental truth/ positional/ situational fact.

Study is only of situational fact. Situational fact indeed is fundamental truth. Situational fact is of insentient and sentient nature. Abundance of study capability is visible only in knowledge order. It is achievement of development order, which has been analyzed.

Prima facie there is positional dynamic nature and position perfect (absolute position) omnipotence. The diversity is in positional dynamics, which is in the ranges of nature. Only omnipotence is position perfect, which is perfect existence/ absolute existence. This is spontaneously realized by awakened entity of knowledge order. The mutuality, effect, counter-effect, vyanjana and prativyanjanatmak capacity in positional dynamic nature, when awakened, expresses viewing and counter-viewing capacity. This capacity only inspires one to investigate positional fact as well realization in position perfect.

Viewing capacity is found, at least in some parts, in every human. Inevitability of education and study is proved owing to the longing for qualitative awakening of viewing capability.

Whole study is viewing of positional facts, viewing is knowledge, and knowledge is realization. Realization is truth, and truth is immeasurable. Evidence too, as proof of experiment and behavior, is realization.

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There is no proof of experiment and occupation without vision.

The obvious possibility of study is within the ranges of production, occupation, behavior and capability to perform these; which is vision, knowledge and realization.

Study is acceptance of analysis. Analysis is direct perception of form, characteristics, intrinsic nature and inseparable nature; which is positional fact and truth. Therefore, the result of study is realization. Without realization, every production and behavior is bound to have flaw and mistakes and crime respectively.

Flaw and crime is not the desired presentation of humans. Such presentation will continue till the study is completed, every human has tendency for study by birth only. It becomes evident from these facts that it is essential to facilitate balanced completion of study of production and behavior.

Just behavior and education is evident in humaneness. Disregard of qualitative positional fact is ignorance, deficiency, inability and incapability. Education and order is to covert and refine ignorant into knowledgeable, deficient into adequate, in-able into able and incapable into capable.

6. Conduct of sociality

Study and practice of sociality is inevitable rigor. Humans are countable in five states, of which, three fundamental forms are: 1. Individual 2. Family 3. Society ; and their two extended forms are : 4. Nation and 5. International.

The conduct in these five states is mutually complementary. This is evident in ten steps orderliness. Activities performed with hope and aspiration is conduct. Tasting activity in terms of intent is hope. The tasting, without which there is no perseverance and security in coexistence, that expectation is the intent of tasting activity. Receiving activity of values and interest is tasting. The combined form of awakened consciousness and motion in humans is activity. Group of such activity is activities.

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Tasting and selection activities are well known. Reception activity indeed is aspiration. This is also the characteristics of awakening consciousness in activity of receiving positional fact and awakened consciousness.

Awakening consciousness indeed is the basis of reception activity. As much awakened conscious one is, that much signal of pain, sensation, cognizance of others and positional fact they are able to receive. Consequently, they make effort for solution. This is the basis of being effort oriented.

On this planet, only humans are maximum awakening consciousness. There have been efforts to establish oneness within the differences of awakening consciousness in mutuality of humans. This also is the inspiration for education and teaching work.

The evident form of awakening is awakening consciousness; apogee of the same is capability to realize.

Sensation is the source of curiosity for cognizance due to transience of sensory experiences. The curiosity for cognizance yields on the basis of sensitivity only. Primary element for sensitivity is pain and for impetus it is sensitivity. There are five tendencies centred in awakened consciousness, which are factors for joy; and five instincts centred in pain, which mature into strife. Joy only is desired achievement of humans, not strife.

There is no entity without conduct. Therefore, humane conduct in person; capacity for cooperation and collaboration in family; publicity, demonstration and publication apt for encouragement in society; laws and systems apt for promotion and security in nation; and to achieve conducive circumstances at international level for this is the sutra for consistency in five states.

Intrinsic relationship for every human is same. Intrinsic values in all relations are eternal. There is no change in values intrinsic to the relation just because of increased physical distance in closeness; similar is the case in separation (death) too. It is evident that the separation is of the body and not of the values; for example, separation from parents. There is no change in feelings towards father even after separation in life.

There is inherent responsibility (obligation with performing ranges) in each mutuality. This causes dedication of goods and services in intrinsic relations. All dedications are devoted to values. This dedication activity indeed is duty. It is evidenced through behavior that there is no relation which has no intrinsic value and for which there no duty and responsibility.

Family and society is within the ranges of relations only. All relations are well known owing to distinction of birth, jeevan, noble or special behavior, tenets and production.

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1. Physical (bodily) relations: father-mother, brother-sister, husband-wife, son-daughter.
2. Jeevan-jeevan relations: teacher-student, and all relation in terms of awakening.
3. Noble behavior relations: friend, mentor, associate.
4. Tenet-tenet relations: laws, systems, culture, civility
5. Production-production relations: capability, opportunity, resources and distribution

Intactness of relations found because of intrinsic values in them. This is also the intactness of undivided society.

Stability of values indeed is integrity and intactness, which are facts found in the order of destiny. Five states in society are mutually complementary; whose consistency is integrity. Balance of 'tri-tenets' at international level; laws, systems and education –procedure-path apt for promotion and protection of humaneness; publicity, demonstration, publication and encouragement of humaneness in society; devotion, trust and dedication for humaneness in family; humane conduct, behavior, practice, realization, thoughts and production more than needs- indeed is public welfare program. This is the sutra for consistency in four dimensions and five states.

Each human has limited power, definite responsibilities, duties and intrinsic relations; consistency in these is evidenced through 'tri-laws' and humane path. This is the rationale for qualitative transformation and humane code of conduct.

The fundamental power of humans is skill, proficiency and erudition, which basic capital too. This also is the basic visible form of human that is revealed as potential, production and behavior. This revelation only clarify and actualize 'behavior centred public discourse' and 'resolution centred materialism'.

Every person, family and social group aspires for 'swatva' and independence.

Swatva is with self-dependence. It is evident that conducting, operating and planning activities in accordance with self's thought, desire, resoluteness and hope indeed is self-dependence. This is successful through universal way.

Evident form of self is state, which is realization. Whatsoever depends on such capability is self-dependence. Dependence on self intelligence = self-dependence.

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Non-separation from self is 'swatva'.

Property accumulation owing to illusion deprives society of sociality.

“Swatva of human is only skill, proficiency and erudition .” Also, evidently there is ownership on the products produced by employing these, which is social. It is only accumulation of property due to illusion that deprives society of sociality; because, it is well known that accumulation instinct only matures into strife. Human jeevan experiences joy with basic tendencies of non-accumulation (prosperity), affection, knowledge, simplicity, fearlessness. Whole behavior, production and conduct based on instincts of accumulation, aversion, ignorance, pride and fear in, from and for self is with strife.

“One distributes only that what one possesses.”

Therefore whole acquirements, in the range of humaneness, are proved social being useful and utilization oriented process, behavior and conduct; and, in the limit of in-humaneness, proved antisocial with being consumption oriented thought process, behavior and conduct along with accumulation.

Servility is delivered as a consequence of ignorance and fear; cruelty is delivered as a consequence of aversion and pride; and cunningness is delivered as a consequence of accumulation and fear.

Evident form of knowledge is skill, proficiency and erudition; evident form of non-accumulation is production more than necessities; evident form of simplicity is sociality; evident form of affection is gentleness; and evident form of fearlessness is coexistence. Therefore, fortitude is delivered with the combination of non-accumulation and civility; courage is delivered with the combination of knowledge and fearlessness; and generosity is delivered with the combination of affection and simplicity.

Above facts make it clear and prove to humans that Swatva of humans is their potential, ability and receptivity, which in fact are skill, proficiency and erudition. Whole production occurs because of these. Whole production is useful in the limit of basic and aspiration needs, this indeed is necessity.

Independence is the main attribute of being perfect in humaneness. Being governed by self and evidencing justice and resolution is independence indeed. This is also the attribute of actualization of jeevan.

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Ignorant humans have attempted to gain ownership on matter and animals, and use them at will. Assuming only this to be Swatva and independence is the main attribute of ignorance. Therefore, all this has been proved to be utilitarian and not the basis of independence.

Swatva in humans is capacity, ability and receptivity. Whatever objects, place or animals are under these (dependent on self- intellectuality), their inevitability is in, from and for using capacity of humans. Capacity, ability and receptivity are carrying, manifesting and receiving activities respectively, which are evident in every human. Along with it, this is also the obvious nature and right of human. In fact, capacity, ability and receptivity in humans are their entity, range, impetus, tendency, talent, personality, carrying, fulfilling, representation, introspection, examination, survey and composition. This also is the evidence of production, behavior and realization.

Fulfillment of intrinsic values through carrying, conduct and behavior of noble values through nobility and presentation and dedication of physical values (produce values) along with conduct is proved useful. This only is primary form of independence.

Swatva, independence and right are evidenced respectively through fulfillment, purpose and achievement.

Human's right in the limit of physicality (production and orderliness); right and independence in the limit of intellectuality (conduct and independence); right, independence and Swatva in spirituality (realization) is actualized. This indeed is behavior centred public discourse, resolution centred materialism, realization centred spiritualism- which clarifies righteousness tenets and state tenet.

The evident form of Swatva is that which is dependent on self and which proves evidence through planning according to thought, desire, resoluteness and hope of self. Primary elements found in humans are skill, proficiency and erudition; whose separation is not possible. Therefore, this has been proved as Swatva of humans. Besides this too, ignorant humans have attempted to achieve Swatva through possession of objects; in which they have not succeeded. Also, it is not even possible for them to succeed. Because:

1. Physical body of humans is not immortal
2. Accumulation and property possession, undertaken by humans, itself is erosive
3. Possession of places and objects is temporary

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Therefore, humans have tendency for behaving with humans, for production with nature other than humans, for feeling glory and gratitude towards more developed and for realization in omnipresence.

Everyone has equal opportunity for realization in omnipresence, but there is diversity in receptivity and qualification.

Less developed entity has got more developed entity in the form of collaborator, associate, guide, and teacher; which is evident in the relations of parents, teachers and mentors, and these are necessary.

Fulfillment of intrinsic values in intrinsic relations is evidently behavior, which is most necessary fact for sociality. For fulfillment of this, production is necessary; its field is well known.

Only behavior of awakened person manifests orderliness, culture, civility and constitution; for which humans are curious. Because there is no human without behavior, therefore program of human life is not proved without behavior. Therefore, behavior is inseparable part of human life. In the order of development, behavior is duly established.

The basis of culture, civility, constitution and orderliness is humaneness, because sociality is proven established only in humaneness. There is no possibility of sociality in in-humaneness, while sociality

is contained in over-humaneness; therefore the basis of humaneness is eternal intrinsic values in intrinsic relationships.

Healthy orderliness is vested in, from and for intrinsic values. Therefore, intrinsic values are only way because inevitability of intrinsic values is always same for everyone. Fulfillment of intrinsic values is through conduct, which itself is culture and civility. All of this is proved as natural evidence in humaneness.

Regulation of object values depends on orderliness. Objects proven as produced are seen on the basis of needs; therefore, determination of their values is based on establishment of usefulness and aesthetics on them.

Needs are timely. Need for every object, every time is not proved equal for every human, and while it is well known that inevitability of intrinsic relationships is continuous. Therefore, the needs are in the limit of basic and aspiration only. The use of all these objects is timely for the purpose of social progress. Therefore, use, good use and distribution of objects is contained in the range of purposefulness in fulfilling relationships only.

7. Inevitability of intrinsic values is always same for everyone.

There is no change in intrinsic values in intrinsic relationship in any place, time or state. This is the characteristics stability and basic cause of inevitability. Thus, such intrinsic values are nine, which are:

1. Gratitude 2. Glory 3. Reverence 4. Love 5. Trust 6. Guidance 7. Care 8. Respect 9. Affection.

Only these nine social values are the basis of conduct of every human with the purpose of humaneness. Trust out of these is 'fundamental' value and 'love' is complete value. During fulfilling behavior, there is process of conduct (nobility) with intrinsic values; which respectively are: humility, simplicity, devoutness, oneness, cooperation, spontaneity, generosity, cordiality and dedication. This is nobility indeed, which is dedicated in intrinsic values- which is well known.

Integrity and its continuity in humans is not possible without fulfillment of intrinsic values with nobility.

Social intrinsic values along with nobility are in the form of ease of behavior, which is intellectual resolution. Material prosperity is required for the purpose of bodily protection and promotion. These needs are commonly seen.

Humans engage in production for material prosperity only, its use is innate in the limit of aspiration and basic needs. This also is the inseparable aspect of human life. This is obvious that production is

not everything for human life. This is the reason that humans are bound to follow social, economical and state tenets.

The basis of 'behavior based public discourse' is only 'justice', because every human by birth is solicitor of justice. This is the reason for inclusiveness and consistency of "Tritenets", also it is the basis of public thinking, introspection and elucidation.

Only Justice is the basis of being assured and trustful in reciprocity of humans.

In the tradition of undivided society, fulfillment of intrinsic values is the expression of nobility and good use of 'resources'. Consistency in individual, family, social, national and international life itself is 'justice'. This is universal wish; which is actualized through behavior and conduct of individual, cooperation and collaboration in family, encouragement and inspiration in society, protection and promotion in nation and favorable circumstances and consistency at international level. This indeed is wish of all humans, goodness, auspiciousness, rhythm, desired inevitability, historical achievement, state of destiny order, integrity, fearlessness, alertness and heaven.

In the tradition of undivided society, nobility is dedicated in fulfillment of intrinsic values. Good use of 'resources' is actualized in humaneness, which is happy state found in awakening order, because sociality is godly position cycle, which is not in illusion position cycle.

Possibility of diversity in nobility is owing to place and time. There is no option in good use of 'resources' and intrinsic values. This indeed is the fundamental fact for integrity and intactness. A jeevan driven by this realizes daily program, festival, prosperity, resolution, enthusiasm, success, stability, peace, contentment and happiness. This wish exists in humans since eternity.

8. Education and orderliness for making people's wish success

"Every person, by birth, is solicitor of justice, while incapable of delivering justice." They want to perform right work and behavior, and commits wrong and crime owing to illusion. Also, they want material prosperity and intellectual resolution, but find themselves incapable of achieving it. (They are afflicted with problem and poverty. Owing to this fact, humans are dedicated in education and orderliness. But when they don't get satisfaction from education and orderliness, they suffer from resentment, anger, disappointment and failure; consequently, full of agitation and anger, they proceed for rebellion. This results in failure. Confronting failure and resentment, and owing to rebellion and terror, they indulge in deceit, fraud and hypocrisy, for which afore created malevolence is the main reason. Humans tend to commit suicide facing failure, disappointment and frustration, whereas it is not a desired event for humans. Therefore, incompleteness in education and orderliness aligned with people's wish is the main cause for abovementioned events and circumstances, which is obvious.)

The expectation of education and orderliness capable of fulfilling public wishes is found in every human in some parts; or efforts have continued to make public assured and confident.

Provider of education and orderliness have always been declared enlightened or public has been compelled to accept them as enlightened.

“Leadership of state policy and righteousness policy is well known.” There are only well wishes present in the root of these two types of leadership, where there is idea of good use and security of resources. It is not possible to have a program for welfare of all until programs are limited certain sects.

Affinity for sects and groups is the main cause for failure of leadership, which is obvious.

There is no dearth of leadership and expectation of leadership, assurance of orderliness and education is inherent in leadership, therefore leadership is definite possibility. Leadership is visible at every level, state and situation of humans. The basic reason for this is ‘sanskar’ and diversity of capability found in humans. There is wish and anticipation of equality in diversity.

Only philosophy and thinking capacity is in the base of Motivator (leadership), which succeeds. Only philosophy is the basis of strong thought. Ultimately, only viewing capacity is proved as leadership capacity. (Owing to illusion, humans lead in tasks opposed to destiny and awakening; these are criminals)

Whole knowledge consists of existence viewing knowledge as nature saturated in omnipresence, Jeevan knowledge and humane conduct knowledge. In philosophy, development order, development, awakening order and awakening in nature is proposed for study for humans; which itself clarifies resolution centred materialism, behavior centred public discourse, and realization centred spiritualism- which proves “Tri-evidence”(experiment, behavior and realization).

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“Four dimensions” in human life – production, behavior, thought and realization- are indivisible, which is well known, therefore, evident form of behavior centred public discourse is to be intact and established as justice oriented and prosperous life. This establishes integrity in humans, of which there is complete possibility and necessity. For example:

1. Humans take birth only in relationships
2. There are intrinsic values in intrinsic relationships
3. Social values are immutable
4. Good use and security of resources is proved only in humaneness.
5. Humaneness is evidenced only in awakened humane tradition.
6. Awakened human is social and just entity.
7. Employment of nobility, goods and services is not successful without in, from and for social values.
8. Expression according to inherent nature and realization in fullness of inseparable nature is well known in humans.

Actualization of resolution centered materialism is in production in excess of needs, which is seen in humaneness in the form of good use and security of resources. This has been eternal wish of humans that get fulfilled in five states of humans within the range of humaneness. This is neglected

in the limits of in-humaneness. It gets naturally actualized in over-humaneness. Actualization is cherished goal of humans.

The intent is effort made through hope, need and inevitability; activities carried out without it does not result in success in humans. In existence, humans clarify capacity and fullness in lucidity right through awakening which is consistency and universality. There is no consistency in diversity that arise due illusion. This is the cause of all the oppositions. For example:

Social values: on the basis of Jeevan values, human values and intrinsic values.

Noble values: definite

Utility values: determined

There is no realization more than abovementioned three kind of values in, from and for humans; because spiritual, intellectual and material values are well known which are being seen as evidence.

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Social values are obvious in realization, noble values in behavior and material values in utility of production.

Non-opposition in realization and behavior itself is resolution. This only clarifies the resolution centered materialism because the basis of behavior is realization and the basis of production, use. Good use, purposefulness and distribution is resolution. This only is society and sociality.

“Realization is immutable.” If there is change, then it cannot be realization; rather it is only glimpse, perception and determination.

“Expectations are moderated and actualized in necessities while necessities are in inevitability.”

Utility values in necessity, necessity values in noble values, noble values in intrinsic values, intrinsic values in human values and human values are found dedicated in Jeevan values. Only intrinsic values are the basis of jeevan and its program; all structures of whole education orderliness are placed on this basis and not only on production; **because production is under humans, and not that humans are under production.**

Owing to illusion, humans have attempted to control and rule humans and nature other than humans. Consequently, unexpected events such as difference, opposition, treason, rebellion, war, pollution, adulteration and corruption have occurred. In this order, even earth has become unhealthy and sick. It is not possible for humans to achieve authority over humans, rather only possibility is to achieve coexistence through education and orderliness. This is the compulsion for mutual behavior. Opportunity, needs, inevitability and goals are similar for humans. Therefore, the goal of humans is only happiness, peace, contentment and bliss. Practice is only to achieve success in this.

Needs are defined in the limits of basic and aspiration.

Inevitability is in the from intellectual resolution (skillfulness, proficiency and erudition)

Opportunity is to behave with non-humaneness, humaneness and over-humaneness. Opportunity is the main cause of diversity and unity of thought in humans.

Thought itself is the capacity to view values. Value viewing activity indeed is value of humans. Realization is achieved in unity in values and diversity in nature other than humans (form and activity).

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Humans are dedicated only in, from and for values in different manners.

Relationships and intrinsic values are only in the sense of undivided society and universal orderliness, undivided society is the result of realization in co-existence, which is authenticated through realization evidence; production values are authenticated through experiment evidence, whose utility value is seen.

State and motion of all insentient and sentient units is only in, from and for values. The value of units distinguished in all orders and planes is defined based on their respective inherent nature and conduct.

The value viewing capacity that humans have, that only inspires humans in, from and for, behavior, production, thought and realization. This indeed is the basis of sociality and intellectuality. Humans are addressed as social and just entity as also living with intellect (with understanding), that is living with knowledge, wisdom and science; the intent of this address also indicate this capacity only.

Humans have made continuous effort for achieving social and intellectual success, because use of these two words indicates different dimensions. The word 'social' clarifies behavioral dimension while the intellectual word does thought dimension. Humans are inspired for sociality by birth itself, this and intellectual resolution are awakened by culture.

9. Social Orderliness

Undivided society is ten step orderliness, this indeed is the grandeur of awakened human tradition. Society is known in three forms:

1. Primary form of society: wise family
2. Secondary form of society: undivided society (Nation)
3. Tertiary form of society: human (earth) undivided society and universal orderliness

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“All institutions are for the purpose of undivided society.” Family only is the primary part for the purpose of undivided society. In this situation, experiment evidence of coexistence is predominant. Many such families together participate in universal orderliness. Such participation is known in the form of **self serving institutions** (??). In this sequence, meaning thereby, in order of participation in whole orderliness, there is fulfillment of participation up to world family council.

A deluded family lives in any land with boundary line only; similarly, many deluded families also have land with boundary line in the same manner. Institutions are thus compelled to accumulate war strength with fear and panic. A program for the objective in the root of such institution becomes the fundamental thought of the institution. Because deluded objective never results in meaningfulness, therefore, basic form of institution is always distorted and unsuccessful. Deluded person is compelled to systematize such program. Consequently, the necessity for rank and officers arises.

There is similar need for accumulation of war strength in the first and second stage of deluded institutions, because there are many State institutions.

Every institution makes repeated proclamations regarding their absoluteness and integrity intended to make people assured and confident in them, because this indeed is their basic purpose. It becomes very evident from this fact that State institutions are bound to be dedicated in, from and for undivided society. The purpose, program and study system is only to establish and conserve completeness in awakened human tradition. The essentiality for consistency of the whole is only social, economic and State tenets, which indeed is erudition, proficiency and skillfulness. In fact, institution and tradition is nothing but to establish and conserve completeness in whole humanity. This indeed is the purpose of practice.

The education and orderliness has become available only through co-existential viewing capacity. Third state is only education and orderliness related to "Tri-tenets" and provable with "Tri-ism".

"Only universality is sovereignty." This is evidence and tradition of truth and all values emanating from truth. This is undivided society and universal order based on intrinsic values, noble values and occupation values.

Wisdom itself is absoluteness, and coexistence indeed is trueness. This only is the content of study and education, which is proved as evidence through "Tri-tenets." This indeed is absoluteness, and to make it available for everyone is behavioral authority. This only is the evident form of sovereignty and long awaited wish of humans.

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Wisdom implies endowment of clear *bodh*. Endowment of clear *bodh* implies being complete non-delusion with regard to eternal state of being. Therefore, actualized form of sovereignty is only coexistence with alertness and wakefulness. Coexistence itself is orderliness.

The eternal state of humans is grandeur of awakened tradition.

Integrity without sovereignty and sovereignty without integrity is not proved.

Non-resistance and non-delusion towards trueness is integrity. The evident form of authority is only process to assure non-delusion; this indeed is the intent of everyone, an unequalled power. Also, this only makes human divine and earth heaven, for which everyone is eager for long time.

"Authority" means universal orderliness.

Authority means universality.

The meaning of authority is endowment of knowledge, wisdom and science- this indeed is Wisdom, sovereignty, authority and universality.

Absoluteness – acceptable *sutra* explanation.

Absoluteness means acceptable *sutra* explanation and authority is universal orderliness.

Reflected form of wisdom is absoluteness, and that of absoluteness is authority, reflected form of authority is education and that of education is pedagogy, curriculum and policy; reflected form of pedagogy, curriculum and policy is consistency in four dimensions and ten-step orderliness; and consistency in four dimensions and five states of human indeed is sovereignty.

Law, justice, righteousness and truth are beyond place and time; therefore these are universal. Therefore, universality is uniqueness, uniqueness is mediation, mediation is wisdom/enlightenment, wisdom/enlightenment is science and wisdom, science and wisdom is natural authority, natural authority is integrality, integrality is resolution and prosperity, resolution and prosperity is coexistence, coexistence is life and life is law, justice, righteousness and truth. It is well known to have way, tenet and orderliness to be included in human life program. For example:

Absoluteness= practice of constitution = authority= tenet= orderliness

Truth= way, practice of contemplation = tenet = orderliness

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Righteousness= way, practice of scripture = tenet = orderliness

Justice = way, practice of behavior = tenet = orderliness

Law = way, practice of work= tenet = orderliness

Tenet and orderliness aligned with way establishes consistency in four dimensions and ten-step orderliness. This itself is the evident form and program of awakened jeevan. This indeed is the result of practice. This also is the practice of awakened human tradition and grandeur of practice.

Coexistence indeed is absoluteness; inevitable activities, process, state and state-dynamics and motion in awakened order and awakened tradition are universality. For example: humanness activities for humans.

Universality indeed is indisputable and resolution.

There is hope and wish for indisputable in entity of knowledge order. Along with it, the efforts for completeness is also commonly found in them. Its deficiency indeed is diversity in, from and for sovereignty. This in fact is treason, rebellion, terror and war; which is not aspiration (expected) event, situation or circumstances.

Universal aspiration of humanity is prosperity, resolution, fearlessness and coexistence only.

Dignity of sovereignty is not perfect until it is capable of providing fearlessness.

Absoluteness itself is fearlessness, fearlessness itself is order, order itself is awakening, awakening itself is inevitability, inevitability itself is wisdom, wisdom itself is successful life and successful life itself is absoluteness.

Accomplishment of humaneness in awakened human is dignity and integrality of sovereignty.

The meaning of absolute power is tradition of awakening which is in the form of universal orderliness. In non-humaneness, the use of power lacks absoluteness. In such use of power, the grandeur of absoluteness is not manifested. It is because of this reason that it is bound to seek refuge in humaneness.

In over-humaneness, power is contained in freedom owing to perfection of wisdom. Consequently, there is intactness of sovereignty.

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The evident form of wisdom is classless undivided society only.

Wisdom itself is enlightenment. This itself is the whole purpose of education.

Only humans study causal, subtle and gross facts.

As it is common in every human, the study of causal facts is for realization, subtle facts for thought, subtle-gross facts for behavior and gross facts for production- It is evident.

It is well known that study leads to thought regulation, education leads to behavior regulation and training leads to production regulation.

Only thought regulation is main achievement, which itself is sanskar as thought refinement and qualitative change.

Thought is the basis for behavior and work. Thought itself is social or antisocial. The actualization of study is to be clear in, from and for self, which is activities and actions of sentient and intellectual study. The activities and conduct of sentient has already been clarified.

Thought endowed with "Tri-laws" only is social in behavior and successful in production.

The evident form of sociality is just life. Fulfillment of intrinsic values inherent in relationships is just behavior.

Just thought itself is in the form of wisdom. Just life itself is moderate life, which itself is free from waste and fear.

There is no sociality in waste and fear.

Relationships and values

Intrinsic and noble values are evident and authenticated In every relationship. For example:

1. Continuity of fulfillment of trust with mother-father: in the form of rendering of goods and service with values- glory, gratitude, love, simplicity, humility and oneness.

2. Continuity of fulfillment of trust with daughter-son: in the form of rendering of goods and service with values - care, guidance,, love, humility and oneness.

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3. Continuity of fulfillment of trust between sister-brother: in the form of offering of goods and service with values- respect, glory, gratitude, love, cordiality, simplicity, cooperation, affection, and oneness.
4. Continuity of fulfillment of trust by teacher with student: along with teaching to fulfill curiosity, in the form of rendering of goods and service with values- love, guidance,, care, oneness and spontaneity.
5. Continuity of fulfillment of trust by student with teacher: along with curiosity, in the form of rendering of goods and service with emotions - glory, gratitude, love, simplicity, humility and oneness.
6. Continuity of fulfillment of trust between husband-wife: along with good character, in the form of offering of goods and service with values- affection, glory, respect, love, dedication, cordiality and oneness.
7. Continuity of fulfillment of trust by associate with assistant (in orderliness systems): in the form of providing goods and service with values- affection, cooperation and dedication.
8. Continuity of fulfillment of trust by assistant with associate (in orderliness systems): in the form of rendering of service with values - glory, respect, gratitude, cordiality, humility, and simplicity.
9. Continuity of fulfillment of trust between friends: in the form of rendering of goods and service with values- affection, love, respect, dedication, oneness and cordiality.
10. Continuity of fulfillment of trust by participation with orderliness: humane conduct, behavior and producing more than needs with lawfulness.
11. Continuity of fulfillment of trust by orderliness with participation: in the form of availability of education for all for just and fearlessness program of human life, and non-ambiguous justice system along with conservation, promotion and encouragement of just conduct and personality.
12. Continuity of fulfillment of trust naturally between orderliness and systematization: in the form of availability, for all, of constitution based on intrinsic values, tenets based on noble values and justice and resolution proved through orderliness based on production values.

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13. Continuity of fulfillment of trust between orderliness and culture: in the form of establishment of personality through assurance and confidence in just process along with programs based on justice.
14. Continuity of fulfillment of trust naturally between culture and civilization: in the form of inclusiveness of rendering and offering of two production values in nine noble values and that of noble values in intrinsic values.
15. Continuity of fulfillment of trust naturally between civilization and way: in the form of natural authority and wisdom.
16. Continuity of fulfillment of trust by assistant with associate (in order of practice): in the form of rendering of self along with service and values – reverence, glory, gratitude, oneness, devoutness, simplicity and cooperation.
17. Continuity of fulfillment of trust by associate with assistant (in order of practice): in the form of rendering goods with values -affection, guidance, care, spontaneity, and cooperation

along with obligation, that is, understanding, honesty and responsibility; and will fulfill the feeling of rendering, offering and assistance with sensitivity and awakening.

Trust is the base value in, from and for nine intrinsic values; there is no relationship without it that is healthy.

Love is absolute value. Love is in different form of other eight values, because every intrinsic value is related to love, which is proved through realization. This itself is evidence.

“Truth itself is love, love itself is absolute, absolute itself is realization, and realization itself is truth.” Therefore, intrinsic values are dedicated in absolute value, noble values are dedicated in intrinsic values and production values are dedicated in noble values.

Lower values are contained in higher values. Therefore, there is qualitative progress in the progression of awakening and development. In this progression only is insentient nature. Non-delusion state is also well known as a result of qualitative change in it. This non-delusion state is capacity for realizing absolute value, therefore sentient nature has tendency for qualitative change.

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There are two values of production of material goods:

1. Usefulness value
2. Beauty value (aesthetics value)

These two values are applicable in the limit of two needs.

State of different kind of relationships is seen as follows:

1. Mother-father: provider of birth, life force, life and knowledge
2. Brother-sister: proven by birth and behavior
3. Husband-wife: non-humaneness due to carnality, strive and perseverance owing to dignity and humaneness.
4. Teacher (guru): skillfulness, proficiency and erudition (learning)
5. Disciple: student, learner (curious)
6. Guardian: in worshipping of deity, in special arrangement and noble behavior

Humans expect from humans only justice and collaboration. Deluded human become desirous of providing justice to some and not to others only owing to class mentality. This difference is the only cause of anti-sociality. It is also classism to be proud of appearance, power, wealth and intellect of limited people.

It is not possible to engage in war without classism.

Humans are fearless and resolved with just conduct.

Each and every human is desirous of living with justice; this truthfulness is the basis of social integrity.

Family is the fundamental orderliness, justice and education. It is also the basis of awakening and evidencing of jeevan of every human.

First introduction of human becomes clear in family only. The balance of talent and personality in behavior gets evidenced in it and the fundamental field of expression of conduct is only family; its specialty only proves the ranges of its spaciousness.

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Universal well being is the program of jeevan engaged in Dharma centred study and following of dharma. "There is no insentient and sentient entity in nature that doesn't manifest form, attributes, intrinsic and inseparable nature." This is evidenced as form conformity species decision in material order: as form and attributes conformity species decision in plant order; as form, attributes and intrinsic nature conformity species decision in animal order; and as form, attributes and intrinsic and inseparable nature conformity species decision in the form of need found in every human of knowledge order.

It is known that the dharma of material order is existence, dharma of plant order is growth along with existence, dharma of animal order is hope for living along with existence and growth, dharma of knowledge order is happiness along with existence, growth and hope for living. This all is on the basis of following fact found in them – activity-process, constitution, change, refinement, purpose, deployment, right combination, union, organization, effect, propagation, acceptation (accepting through study).

Sensation and cognizance are total activities in, from and for humans. These activities are clear as- Compulsion for embracing and dissolution = Sensation. Displacement= motion. Constitution, change and refinement= process. Integration, disintegration = constitution. Different from present= change. Qualitative improvement in hope, thought, desire and resoluteness = refinement. Material, intellectual and qualitative achievement = purpose. Production, behavior = deployment. Machines, systems and society = right combination. Humane relationship = union. Undivided society = organization. Effect, capacity = propagation. Embracing though welcome and tasting = acceptation. Acceptation activities are evident as imbibing of values in self whose evidence is found in the form evaluation.

Incompleteness in educational procedure itself is the cause of non-fixing of method. This is also ambiguity of orderliness path, which is the evident form of all the social problems.

Only remedy for resolution is to make accessible methodical study of insentient and sentient nature. Otherwise, it is bound to happen that educated make different efforts to gain authority over non-educated, rich over poor, powerful over powerless and officers over non-officers. In order to neutralize it and to achieve integrality of humane culture and civilization, it is required to establish qualitative unity, make accessible study of whole, and make successful method and orderliness. This indeed is the evident form of behavioral public discourse. Individualistic and class based experiments have never been successful.

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There is possibility of qualitative unity for the purpose of human awakening; there is no possibility of unity at all for deluded consumption.

Humans are thirsty for qualitative unity only for the purpose of humaneness. Therefore, fixing of justice is in the same range. "Humans are desirous of justice." Therefore cognizance indeed is the direction for unity; which is evident in the form of capacity for bodh, percept, and concept. Also, this is the cause for progress and is evident in the form of watchfulness and wakefulness through qualitative change.

Capacity of awakened consciousness itself is establishment of super bliss in realization, resolution in thoughts and love in behavior. Humans have been eternally thirsty for "Tri-establishment." "Tri-establishment" is the goal of human nature. This indeed is the intent of "Tri-ism" too. Therefore, right-wrong, appropriate- non-appropriate, recommendation-prohibition and sin-virtue are determined in the expectation of goal only. Happiness- sadness and awakening-deterioration are based on law.

The goal of realization centred spiritualism is to establish super bliss, that of resolution centred materialism is to establish resolution. And that of behavior centred public discourse is to establish sutra of justice and love. This 'Tri-goal' is the grandeur of cognizance only. This also is the root cause of qualitative change in capacity, ability and receptivity.

Continuity of establishment of resolution in the order of awakening = love establishment

Continuity of love establishment= super- bliss establishment

Love establishment indeed is watchfulness and super -bliss establishment is wakefulness. The establishment of resolution, love and super-bliss is found in the consistency of respectively vritti and chitta, chitta and buddhi, and buddhi and aatma which is certitude, comprehension and realization. This indeed is inherent establishment in, from and for awakened human.

Just behavior = happiness

Continuity of happiness= peace

Continuity of peace = contentment

Continuity of contentment = bliss

Continuity of bliss = super-bliss

Lawful production, just behavior, righteous thoughts = humaneness life and clear possibility of over-humaneness and study.

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Humaneness life and clear possibility of over-humaneness and study = non-delusion knowledge

Non-delusion knowledge = science aligned with wisdom

Wisdom and science = intellectual resolution and material prosperity

Intellectual resolution and material prosperity = co-existence

Co-existence = integrity

Integrity = sociality

Sociality = heaven

Heaven = fearlessness

Fearlessness = happiness, peace, contentment and bliss

Non-resistance of man and vritti = happiness= crimeless behavior

Non-resistance of vritti and chitt = peace = injustice-less thought

Non-resistance of chitt and buddhi = contentment = non-attachment desire

Non-resistance of buddhi and atma = bliss= non-ignorant buddhi

Realization in co-existence as absolute truth = super-bliss

Such realization indeed is ultimate development of sentient nature. This itself is super-bliss.

Mutual disparateness and resistance itself is non-sociality.

Only asymmetry in four intent in humans (resolution, prosperity, fearlessness (trust) and coexistence) are sadness, distress, discontent, and misery; which is minimum level of awakening. Owing to delusion, there is asymmetry, dissatisfaction, non-cooperation and resistance in mutuality of people. Humans tend to indulge in spirit of sect and class due to such differences. Consequently, strife and war bound to happen. These events itself are indicator of non-awakening.

In awakening order, universal resolution indeed is education system. In order to actualize it, humans are desirous of providing it a rich form through refinement. In this order, there is no dearth of efforts until evidently achieving non-resistance, classless undivided society in mutuality of humans.

Resistance, suppression and victory over resistance is popular. First two are failed and only third is the successful path. It is proved that resistance of resistance leads to antagonism, suppression of resistance leads to re-suppression. Victory over resistance is proved through wisdom only. "Therefore, there is no difference with regards to manifested truth, behavioral truth, ideated truth and realized truth. "

There are many impositions and imaginations. Being baseless is imposition and imagination. Basis is only evidencing.

"Tri-evidence" indeed is the basis for program of human life. It is evident that only "truth-truthfulness is state." This itself has been actualized in human life in the form resolution and prosperity through evidencing. There is hope and anticipation only for this in it.

Basically, humans are established in the position of realization and thought. Actualization of human life is in realization based behavior and resolution and prosperity based production.

Intrinsic values are realized. Prosperity is only realized on the side of production, for which there is whole effort. This only makes this truthfulness obvious that realization indeed is the natural program of human life.

Resolution indeed is realization; of course intrinsic values are realization has already been mentioned. Incompleteness of realization itself is non-awakening. Education and orderliness are for awakening only.

Resolution is intrinsic, there is solution for every problem, and therefore specialty found in humans is capacity or possibility for realization, which is seen in awakening order as situational fact.

Realization indeed is in the root of magnificence of enlightenment. Evident form of realization is just behavior while that of prosperity is lawful, regulated and balanced production.

Realization is only capacity to fully accept state and situational fact. This is also dignity of awakening.

Only satta is complete state. Nature is stateful. There are diversities in nature. This indeed is development order, development, awakening order, awakening, orderliness and situational fact.

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Having or not having capacity to accept this indeed is the state in awakening order.

Only sentient nature realizes, it only has the opportunity to realize.

Only realization is intent of humans. Awakening in itself is well organized order. Order assisting in qualitative development indeed is well organized order. Only order proves progress.

“Tri-Cycle” found in nature itself clarifies orderliness and transition. In this order, humans are bound to follow transition procedure in it to establish in godly plane from delusion plane.

Until humans reach godly plane, humaneness appears to be in the form of an ideal. When humaneness becomes common in ten step orderliness then over-humaneness is naturally available in the form of evidence.

All works and behavior performed in order to evidence awakening are proper. These are evidenced in the form of participation in undivided society and universal orderliness. These are criterion for properness.

All such events, which appear to be proper but are not manifested in self’s conduct, are in the form of ideals.

Acceptance of properness only leads to clarity in moderation, which is compulsion for qualitative change.

When compulsions reached the state of intolerability, then they appear in conduct.

“Strong desire itself is compulsion.” The transition state where desire change into form of work and behavior, is called state of intolerability. Moderation is obvious only in the range of humaneness.

Total desires are in, from and for only values.

Delivery of desires is in the context of completeness in, from and for values.

Set of values is nothing but complete value, intrinsic value, noble value, usefulness value and aesthetic value.

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Usefulness value is inclusive in aesthetic value while aesthetic value too is included in usefulness value.

Lower value is contained in higher value.

There is only realization of total values.

Realization is only truth, truth is complete value, complete value is love, love is bliss and bliss is realization. Its evident form only is wakefulness, which is the intent of humans.

Jeevan and program of jeevan becomes obvious in complete value only. Only complete value is basis of intrinsic values. Insentient and sentient nature is only in omnipotence.

“Knowledge itself is love and love indeed is knowledge.” Love is free from more and less, realization of knowledge itself is love, and basis of love is knowledge. This is the main characteristics of completeness. Intrinsic values are state of love only.

All intrinsic values are filled with, in from and for love only, this truthfulness is steady. This is eternal.

Steadiness of omnipotence and inherent orderliness of insentient-sentient nature is well known. There is no dearth of progress in both kind of nature, therefore, “evident form of realization is – balance, resolution, prosperity, watchfulness, wakefulness, coexistence and fearlessness.” Law, regulation and balance is obvious in nature other than humans.

Fearlessness is the evident form of sociality, which is introduction of wisdom too; and there no steadiness in human life without it. In humans, steadiness means realization only. Realization is intrinsic value in universal form.

Humans without realization are not social. Realization capacity is inevitable in, from and for sociality. Realization in humaneness, realization and its grandeur (continuity of realization) in over-humaneness is well known.

In non-humaneness, realization capacity is least found, which is obvious.

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Only undivided society is evident form of steadiness in human life, which is based on capacity to realize intrinsic values. This is based on education, orderliness and wisdom.

Evident form of awakening is balance in talent and personality. This itself is wisdom, temperance, non-contradiction, spontaneity, fearlessness, sociality, talent and personality.

The balance in talent and personality is viewing of manifested truth, evident truth and realization in coexistence.

Evident form of moderate life is humaneness life. The joint form of food, lifestyle and behavior performed in the range of humaneness is personality. This also is multifaceted development found in the practice and awakening. Moreover, this is evident trait of being enlightened. Therefore, "happiness, peace, contentment and bliss is the result of realization of intrinsic values only. Realization in complete value is supreme bliss."

Continuity of realization is supreme bliss. Realization is in intrinsic values and coexistence.

There is no stability of usefulness and aesthetic value, because these values are not always same, rather these are temporary, as witness of which:

1. Needs based on senses of sound, touch, scene, fluid and smell are temporary
2. Hunger, thirst are temporary
3. Total use is temporary
4. Any use related to basic and aspiration needs is temporary
5. Exchange is temporary
6. Deployment of goods and services is temporary

Therefore, it is proved that usefulness and aesthetic values are temporary.

Intrinsic value, human values, jeevan values are not bound (limited) by place and time. Intrinsic values vested in each relationship are not influenced by near and far, past, present and future. Each intrinsic value is same in all places and three times.

This immutability in itself clarifies that intrinsic values are eternal indeed, while temporariness and change of usefulness and aesthetic found in each entity is well known.

Page 47 (12/6/22 Sunday)

"Values are only realization." This is potential of conscious activity found in awakening order. There is no dearth of state of values in activity. It seems mysterious, unknown and unachieved due to lack of capacity to realize them.

Stable structure of society is not possible based on usefulness values, because these in themselves are not stable.

Strong structure of society is obvious only based on intrinsic values. Only this truthfulness inspires humans to endow humaneness forsaking non-humaneness. Humanness is successful with certitude and comprehension and complete and evidence with realization.

Meaning itself is value and value itself is meaning. Usefulness value is dedicated in noble values and these are dedicated in intrinsic values. This indeed is the evident form of temperance.

Lack of education containing lectures and teachings of talent and personality, and enabling systems for its conservation and promotion is in itself encouragement for non-humaneness. This is ambiguity in method and tenet, failure, revolt, conflict, use of force and war.

The scriptures, literature, books and sermons, which are engaged in publicity even without being capable in clarifying humane culture, civilization method and orderliness, are indeed cause of

classism and sects. This also is the basis of different casts and cult which is mistake and crime. This indeed is the basis of mistake in mental form and crime in behavior form.

The ambiguity in the life of a person and a family is lack of trust in humane conduct, personality and behavior. This indeed is the cause of mistakes and crimes. However, it is evident that education is the sum total of orderliness and swa-sanskar.

Lack of social structure based on eternal values indeed is the ambiguity in four dimensions of humans and ten- step orderliness. This in fact is embryonic state of delivery of uncertainty, doubtfulness and fear.

The evident form of sanskar is value viewing and realization capacity. There is no human without sanskar. Total sanskar of humans is evident in the limits of "Tri-ness."

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Change in sanskar is possible only through humane education and orderliness, because it is clear that it has not been possible to provide, satisfaction, resolution and fearlessness to learned-ignorant, wise-foolish, strong-weak etc by flawed education and orderliness.

Sum total of intrinsic values and noble values is social values. Initial structural frame and operation process of culture, civilization, method and orderliness is also based on this only.

Capacity to accept social values = culture

Carrying capacity of social values = civilization

Usefulness and aesthetic values are contained or dedicated in social values. Both of these are applied in behavior only. Therefore, total applications are for human life or jeevan only. "Prosperity for body and resolution and realization for jeevan are necessary and inevitable."

Resolution and realization is indeed an exclusivity found in humans. This of course is wisdom, absoluteness and fearlessness.

Wisdom is well known in resolution, behavior, conduct and realization, with prosperity as is producing more than needs and distributing balance for purposefulness.

Absoluteness of realization is evident at every level of humans in the form of production more than needs and just conduct and behavior.

Noble values indeed indicate realization; this of course is civilization and education. It is well known that each human either educate someone or get educated by someone. Usefulness and aesthetics gets applied moderately in nobility only. Temperance indeed is good use. In fact, good use and security is evident form of watchfulness. This indeed is work, cause and goal for sociality.

Expression of nobility is well known. Dignity and integrity of nobility is in humaneness. This is evident form of successful life, which is inevitably compliance able in ten-step orderliness of undivided family.

9. Human culture

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Human culture is capacity to cause memorization of humane conduct and behavior, to provide inspiration and guidance, in which it is necessary that it contains fulfillment aspect of all valid events from birth to death; which is transferred from one generation to the next.

Civilization is to bring culture into conduct. It's evident form is fulfillment of duties and obligations.

Human culture and civilization indeed proves sociality. This of course is achievement, goal and program of humans.

Total sum of culture and civilization is sociality, and carrying it is society. This indeed is living force and energy of method and orderliness.

Culture itself is method and civilization itself is tenets. Joint procedure of method and tenets indeed is orderliness.

Actualization of orderliness is evident in the form of culture and civilization. Therefore, there is no entity without regulation. This indeed is resolution, justice and restraint. Restraint itself is social conduct. Physical, verbal and mental restraint (regulation) is well known in, from and for humans.

Lack of regulation compatible with awakening indeed is imbalance. This is non-restraint which is hurdle in progress towards awakening and also cause of downfall (deterioration). This is seen in "tri-cycle" of nature. Restraint in the field of intellectual, social and natural in each human is evident in the form of realization, resolution, conduct and production.

Humans have relentlessly made effort in, from and for establishment of realization and capacity of resolution. Every effort contains desire for awakening.

Effort compatible with desire for awakening is successful through qualitative change, skill, proficiency and erudite.

Desire is hope with perception. Possibilities of effort are found in every human in, from and for glimpse, perception and certitude.

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Inference event is necessary prior to realization. Each moment of every human is with either some event or with some inference.

Events in the form of predictability that becomes evident sequentially, that is 'aagam' activity. Inference is either based on realization or is embodied for realization. Every inference is preparatory for realization. Inference indeed rises in the form of glimpses, perception and certitude through research. Based on this only, there is delivery of plan, thought and imagination in humans, which gets evidenced in realization. Study-full activities are proved useful in the form of clear plan and evidencing, thought activities are proved useful in the form of planned work and behavior, and utility of imaginative activities is proved useful for further research and discovery. This itself is

evident in the form of social life for humans with rise, advancement, progress and balance, which indeed is coexistence.

There is no advancement of humans without coexistence. Debate, differences, resistance, attack, counterattack, terror, conflict-revolt, mistrust, repression processes are not possible without mistakes and crimes. In the root of all these is lack of constitutional protection of personality, which is revolt or aversion to society.

When a person fails to establish personality, then they become avert from society due to defeat; and in order to establish the same, they resist current systems and path, which is revolt.

Conflict is non-compliance of respect, protection, promotion, and conduct of humaneness, which doesn't prove resolution endowed behavior. Consequently, there is revolt of this. This debate oriented situation exists in the form of war tradition in the boundary of non-humaneness.

Compulsion of transition from non-humaneness to humaneness is expressed in every person in the form of desire for justice, which becomes successful in ten-step orderliness. There is effort in every situation for universality and fixing of justice only. Individually, many persons are found rich with humaneness and full of over-humaneness. Along with it, it is also seen that all the members of their family are not like them. From this, it becomes very clear that it has not been possible for family and society to be similar just by assuming one person to be watchful and wakeful. As testimony for this, there is communal diversity. Consequently, there is tradition of class and war. Therefore, until humane education and universal orderliness for the purpose of undivided society is accessible for all, it is natural to experiment for universal well being till then.

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As long as there is diversity in social culture, civilization and orderliness, there is no absence of fear of war. Unity of culture and civilization is only in humaneness. Evident form of humaneness is fulfillment of intrinsic values along with noble values, in which personality is included. In this, usefulness and aesthetic values are dedicated; and production too is meant for the same.

10. Conservation of talent and personality indeed is conservation of resources

This indeed is the complete meaning of human life. Thought endowed with personality and talent only is expressed as conduct, behavior, production and participation in orderliness. Personality indeed is a life full of justice. **Talent indeed is sate of self and span of orderliness.** This conduct of personality indeed is emergence of talent in the form of good use of resources along with protection, which can be emulated. Balance of personality and talent itself is life, which is watchfulness and wakefulness. Personality gets completed in humaneness only. There is no expression in, from and for humans except in "Tri-ness." Therefore, it is well known that: values =

uniqueness = self evaluation and evaluation capacity = glimpses, perception, certitude and realization of values = potential, ability and receptivity = awakening = atmosphere, study and swa-sanskar = production, behavior and participation in orderliness = values.

Uniqueness = evident and manifested truth = evaluation capacity = hope, thought, desire and resoluteness = talent = skill, proficiency, erudite = behavior and production = personality = uniqueness.

Intrinsic values in mutuality of humans + ability for evaluation + fulfilling capacity + noble values = human values = behavior

Entity + direction + time = evident truth. Form + attributes + intrinsic characteristics + inseparable characteristics = manifested truth. This itself is quantity of an entity.

Whole nature is seen as group of entities. Nature is evident in the form insentient and sentient, which is necessary and total study for non-delusion-less through philosophy.

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Omnipotence indeed is omnipresence and intent of whole sentient nature is knowledge of completeness in sentient nature and realization.

Awakening (non- delusion) = balance in talent+ personality (food, lifestyle, behavior, being in the sense of awakening and orderliness). This indeed is successful life of humans. This also is the main trait of practice. The success and main trait of practice is evaluation, viewing, realization of omnipotent knowledge clearly done by humans. This indeed is based on their – potential, ability and receptivity; awakening method; sanskar; good use of power and purposefulness; environment and study; culture and civilization; orderliness; legal systems and tenets; wisdom and sovereignty; balance of wisdom and science; skill, proficiency and erudite; philosophy, knowledge, wisdom and science.

Evaluation of material and plant order is for the sake of production; evaluation of animal order is for the sake of usefulness and complementariness; and evaluation of knowledge order is in the form of resolution, prosperity, fearlessness and coexistence along with watchfulness and wakefulness in coexistence, and in the form of participation in systems and whole orderliness along with humaneness.

Achievement of talent and personality is material prosperity and intellectual resolution. This is also evident form of sociality in ten-step orderliness; which is success. There is eternal possibility of this. This also is eternal desire of humans. This is evidently successful through humaneness only.

The expression of sensoriality and cognizance is in sentience activity. It is specially found in knowledge order. This is natural evidence of hope, thought, desire, resolve and realization, which respectively is thirst and satisfaction of happiness, peace, contentment, bliss and super bliss. Its evident form indeed is material prosperity and intellectual resolution. The main trait of knowledge order is sentience activity. The whole program is in, from and for it only. There is no evidence of success of any program without five activities like hope etc..

Inquisitiveness for absoluteness (completeness) indeed is awakened consciousness. The completeness is seen in the form of “Tri-completeness” (formation, activity, conduct). “Only realization is perceptible evidence of absoluteness.” In this order only, there is also evidence of experiment and behavior in sum total of absolute realization, absolute resolve (bodh), absolute contemplation, absolute thought, and absolute hope. This indeed is “tri-evidence”. Only this makes clear the program of human life. Intellectual resolution and material prosperity emerges from it.

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Only this has been the eternal longing of humans. Intense desire towards achievable itself is longing.

Longing indeed is contemplative process capable of establishing consistency in, for and from “Tri-motives”. This in fact clarifies the vastness of contemplation capacity. Contemplativeness is decorum of vibratory motion of jeevan. Introduction of vibratory motion and pulse indeed is contemplativeness. Pulse in fact is ablution activity for clarity. Ablution activity in, from and for self and environment is well known. Scope of clarity, opportunity and necessity for more than self and environment is not evidenced. To be clear is being delusion-less, being non-clear yet clear is discerning and being not clear is being deluded. In fact, only delusion in humans is suffering, which also is non-awakening as also inducement to be free from suffering; because every human is striving to be free from suffering and for awakening from non-awakening, which is well known.

Clarity of self is in the form of sentience activity. Environment is enumerable in two kinds- natural and human. Clarity of human environment is seen in the form of creation of wealth, good use of wealth, security of wealth, fulfillment of social values along with noble values, education, propagation, publicity, demonstration, publication and orderliness. This indeed is validation of undivided society.

Thought actually is conduct with deliberation. All deliberations are in the range of “Tri-ness” and in the context of humans. In this order, there is knowledge related to immortality of jeevan, mortality of body and laws of behavior; and elemental investigation. Consequently, behavioral “Tri-laws” is proved as natural, social and intellectual.

All deliberations are in, from and for mutual fulfillment because there is no separation of nature in omnipotence. Therefore, there is no lack of mutuality in nature. Lack of mutuality as evidence is not proved. Delusion-less indeed is stability in life, perseverance in the program of life, completeness in self and non-divisiveness in society. Humans have made relentless efforts for this only. Program of human life is only related to only order, laws, tenets and principles of ‘resolution centred materialism’, ‘behavior centred public discourse’ and ‘realization centred spiritualism’.

The actualization of program of ‘resolution centred materialism’ is also proposed in the form production more than needs, which is in the form of education and training capability, skill and proficiency. This indeed is production capability. This capability only establishes usefulness and aesthetic values on natural opulence. The fundamental element of life based on ‘behavior centred public discourse’ is jeevam values, human values, intrinsic values and noble values. This nobility is proved moderate through humaneness.

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Production values are bound to be dedicated in noble values because temperance and good use of value of produced goods is not proved without noble values. Therefore, these values are evidenced through combination method as- values of produced goods in noble values, noble values in intrinsic values, intrinsic values in human values, and human values in jeevan values. Good use of value of produced goods is proved with combination of noble values and social values only. Noble values are always present in intrinsic values in every relationship as social values. Dignity and glory of noble values is known in, from and for social values only. Behavioral deliberation of noble values is not proved in absence of social values. Rather, significance and importance of noble values become clear in following intrinsic values. Therefore, dedication of noble values is must in intrinsic values. Humans fulfill intrinsic values through humaneness. This indeed is the balance of talent and personality. In fact, it is their conduct. Moreover, actualized form of "Tri-ism" is family for its collaboration, society for its encouragement, orderliness for its conservation and promotion, meaning thereby, international orderliness capable of creating legal systems, education, balance and favorable circumstances. Participation of maximum number of people in agricultural and industrial works based on principles of 'resolution centred materialism' is evidenced owing to actualization of abundance of produced goods.

Multi-consumption and materialistic trade centred systems (production and distribution systems) always proves failure, because temperance and regulation of use and good use is only successful through path of "Tri-laws" with humaneness.

Responsibility of endowment of personality and production capacity is based on education, systems, and tenets. This indeed is evident source of orderliness. It is fact that general public get inspiration from society endowed with learning, art and poetry; and responsible for encouraging it (personality and production capacity) through publicity, publication and demonstration. Each nation has to be oriented towards compliance of "Tri-laws" with humaneness in order to achieve balance, harmony and consistency in mutuality among nations. Only universality is the basis of consensus for all nations. Primary intent of all nations is social universality that is non-divisiveness. The reason for it not being clearly successful is only classism or encouragement and conservation of classism. All the classes get dissolved in humaneness and not in non-humaneness. It becomes very obvious from this that only refuge is humaneness for tradition of humane life.

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Fulfillment of the same in ten-step orderliness is consistency, non-divisiveness, and universal resolution. Responsibility of making every child capable of production, behavior and participation in orderliness essentially resides in parents also because education is received firstly from parents, secondly from family, thirdly from acquaintances of family, fourthly from educational institutions and fifthly from environment, that is mainly from publicity, publication, demonstration and from natural inspiration that is geography and heat, cold and rain.

Successes of agriculture and industry are regulated according to natural laws. Its continuity is expected since time immemorial. On this earth, humans have right to execute agricultural work on land area in excess of adequate area required for balance of rain, cold and heat. Every planet has limited mineral wealth because size of planet itself is limited. It will be well to develop and enrich those industries that are based on minerals that are produced successively. On this basis only, the expansion of agriculture and industry is completely successful and its integrality is proved.

Value of natural opulence is zero because deployment of human labour is not proved in creation of natural opulence. Every generation that pass on resources to next generation, desires their integrality and not destruction. This is psychological expectation which is found in universal form. It becomes obvious from this that whatever resources are created through relentless efforts by each human, society, class and nation, there is well meaning intent and determination for creating easy investment for next generation (future endowed with resources) from excess of use by them. Along with it, it also becomes clear that those who had obtained whatever resources without deployment of labor, they were not the producers of those resources. It is proved from the same testimony that all those resources that were obtained without deployment of labor, that property is not in compliance with method. Orderliness indeed is method. In fact it is order of development and awakening. There is no wastage in development order. In the absence of wastage, usefulness and necessity of resources acquisition as property is not proved. It means, the necessity of resources (property) acquisition is only seen when a humans wants to consume more than they produce. It is not possible to consume more than production in any situation other than non-humaneness. Therefore, it is seen that the cause of wastage is over-expectation, and the cause of over-expectation is ignobleness, servileness and cruelty.

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In the absence of resource and land acquisition as property, their distribution system will primarily be accessible, which will result in every person not having dearth of resources and land. Excess land and excess resources in itself prove to be cause of suffering in a life without wastage. There is essentially insistence of wastage and suffering from fear in the root of accumulation of excess land and resources.

There is easiness of converting one's services and goods for other services and goods through labor deployment and labor exchange method which nullifies the possibility of exploitation, deprivation, deceit and theft, which are major portion of crime. These possibilities are created through human made environment based on awakening; which mainly is orderliness method and education.

Each human is in the category of either producer or assistant in production. Production capacities are known as general, special and specialized. Fundamental facts for production are – education, resources, exchange and protection. This indeed is evident form orderliness. It is essential to have continuous and harmonious strong systems to increase the speed of production. Consequently, insecurity and misuse are seen to be disappeared.

Security and good use of resources indeed is resolution. This itself is the evident form of 'resolution centres materialism'. "Security and good use is inter-dependent." Laws are in, from and for resolution. Justice is well known in, from and for realization and behavior. This indeed makes obvious 'behavior centred public discourse'. The common desire to get justice is the basis of 'behavior centred public discourse'; compliance of 'Tri-laws' happens through humaneness, which indeed is justice, its evident form is relationship, values, evaluation, mutual satisfaction and production more than needs and good use and security of resources. This indeed is public wish. In fact, the purpose of democratic systems is behavior, orderliness and process according to public wish. Accordingly easy access to orderliness and education is behavior. The success of democratic systems is creation of public wishes according to behavior in public, behavior in public based on

democratic orderliness and education, and democratic orderliness and education from democratic systems. Public wishes are found to be meaningful in awakened humane tradition.

Evident form of association is achieving compatibility, harmony, consistency and oneness of synchronicity in mutuality of education, student and teacher; in mutuality of systems, administrator and administered; this indeed is just life. Association is the main noble value in fulfilling sociality. Noble values assimilate orderliness values, which are good use of object values of produced goods; this is proof of evidence.

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It is not possible for object value of produced goods to be regulated and inclusive in rudeness, because rudeness is not any value at all. It is rather indicator only of non-awakening, ignorance and incapacity. Higher value includes lower value. According to this principle, it is not possible for value of produced goods to be included in valueless rudeness. Nobility-less society, sociality, education and systems are also not democratic. Very basis of democratic contemplation is nobility only.

12. Common public wish is to receive justice, perform work and behavior rightly and endowment of truth.

As long as there are differences in public mind with regard to justice, till then there is no behavior centred public discourse. Only non-behaviorism is seen as against behaviorism. This indeed is abnormality, difference, conflict-revolt, terror, fear, accumulation, class-strife and war or alacrity for war. All these are hurdle elements for resolution and prosperity of humans. There is no delivery of problem and penury without injustice and mistake. In this manner, only humans have tendency for mistake and injustice due to imbalance in talent and personality. Consequently, they engage in bad actions while having good wishes. Tradition of bad actions, behavior and thought has not been proved helpful for sociality. This factuality indeed is inspiration for humans for follow up and persuasion in good actions, behavior and thought. This indeed is rising for enlightenment, path for wellness, auspicious life journey and event for good tradition.

Justice and resolution are universal truth. This is beyond place and time. Therefore, the purpose of total effort and thought by humans is to be logical and to achieve watchfulness completion. It is well known that every human performs thought, action and behavior in, from and for resolution and prosperity only. Counter-logic is within limit of logic. Question-answer process with regard to meaning and purpose of fundamental reality, while it is unknown and ambiguous, indeed is argument and counter-argument, logic and counter-logic; which is tradition of problem. Logic is not resolution. Deployment of logic for resolution and existentiality indeed is its actualization. It becomes very obvious from this that existence of logic is not independent. In fact, the purpose of logic is only to relate with existentiality. It becomes obvious from this evidence proved testimony that thought, teachings and publicity limited by logic is not sufficient for human life.

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Watchfulness is resolution, resolution is universality, universality is non-contradiction, non-contradiction is trueness, trueness is actuality (meaningfulness), meaningfulness is delusion-less, delusion-less is non-divisiveness, non-divisiveness is success and success indeed is watchfulness. Watchfulness and wakefulness, in fact, are traits of successful sociality. Sociality is fulfillment of intrinsic values along with nobility, which is realization centred manifestation. This indeed is evident form of fearlessness. There is in fact proper good use of freedom, identity and authority in such life. There is no possibility of wastage in watchfulness endowed life.

13. Actualized intrinsic nature aligned with humaneness is proved in tradition endowed with watchfulness and wakefulness.

This balance in talent and personality indeed is dignity of life. This also is the visible form of humane culture and civilization, and its generalization indeed is success and actualization in ten-step orderliness. It is watchfulness and wakefulness in a human in the form of personality; in the form of resolution in a family; in the form of non-divisiveness in society; in the form of contradiction-less in universal orderliness and in the form of coexistence at international level for which humans have been longing eternally.

Combined program of "Tri-ism" indeed is enlightenment. Participation of each human and institution in ten-step orderliness for enlightenment is awakening. Also, it is natural to fulfill duties and responsibilities in, from and for same humans and institutions in orderliness. Institution indeed is orderliness; orderliness is wisdom; wisdom is method, tenet and procedure; and method, tenet, procedure indeed is institution. First stage of institution is family council, second stage is family group council, third stage is village council, fourth stage is village group council, fifth stage is regional family council, sixth stage is block family council, seventh stage is block group council, eighth stage is main state family council, ninth stage is chief state family council and tenth stage is world family council- this indeed is the form ten-step orderliness of undivided society. In fact, non-divisiveness is main trait of society.

In past, due to delusion, efforts have been made to earn wealth along with its use and security through physical force in the boundary of family. This is the cause of tradition of individual worship. In this situation, there is delivery of defeat in security of wealth due to incapacity; of revolt and conflict due to failure in good use. Therefore, humans have been compelled to engage in class-strife. In due course, it lead to creation of many classes, in which it became compulsory mainly to expand war power. Such institutions have been using political path and procedure, along with it, they have been

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sheltering class related conduct and behavior. Because of this only, there has been misuse of wealth.

There is no non-divisiveness in the limit of class. Until there is non-divisiveness in human life, there is no freedom from fear. Until there is freedom from fear, there is no independence; until there is independence, there is no dearth of wastage.

Total war material, resource systems and organization is in, from and for wastage only, while every human at every stage desires good use and security of wealth. This distance between desiring and doing indeed is cause of internal conflict, lack of self confidence, doubt in trust in self with self and fear. This indeed is suffering. In order to get free from internal conflict, for good use and security of wealth at every stage, each human has to follow, imitate and pursue “Tri-laws” in humaneness.

“Humans achieve fullness of fearlessness only with association”, in which emotions of good use are fully included. Good use of wealth itself is security. Association is not limited. It is not association if it is limited. Complete development of nobility is not possible in classism or by imitation of institutions based on class. Because a person, who is immersed in classism, behaves with extreme association within the limit of same class; and is seen interacting with ruthlessness with other classes. It is proved from this testimony that human nobility is not complete in the limit of class. It is not possible to have trust of self in oneself due to incompleteness only. This occurrence is the cause of defeat in every lifetime. Humaneness is the only refuge to achieve it in tradition of sustenance.

Religious tenets or religious sentiments have been known since time immemorial. Although their narrative has been in explanation of vice-virtue and heaven-hell based on God system, their imitation is proved the cause of many sects or classism. Logic has always been bewildered or shadowed these narratives. There have been sincere efforts to describe importance of God through logical method in these narrations, which has been proved as sufficient basis for faith in public, but not enough for behavioral faithfulness. Many traditions of these narratives have come into practice too. There have been relentless efforts to clarify many modes of life, which, even today, are main basis for glory of past. In fact, these properties provide glimpses and perception of reality along with enthusiasm in present.

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Multiplicity of traditions compels humans to commit either one or the other limit. This compulsion has eventually proved to be hurdle in completeness of humans because all these efforts could not be free from mystery. Presentation of resolution in all activities, or completion of activities is not possible in the limit of class. It is necessary to rise humane consciousness for avoidance of this.

Diversity without resolution and justice is also suffering for humans, because it is well known that there is fear, doubtfulness and dissatisfaction in diversity only. Contemplation of unity is essential for its solution; its possibility is obvious only in humaneness. Economic and religious diversity and contradictions clarify limit of class and institutions are in sync with these. Diversity in public wishes is naturally seen in accordance with diversity of institutions. Ambiguity and doubtfulness is seen in mutuality due to diversity only. Each institution promises public to provide fearlessness, which is purely well wishing. This purpose of well wishing is found in all kinds of institutions. An institution of a class in its initial state, due to monopoly and incompleteness, is not capable of providing trust and stability in mutuality. This indeed is the cause of conflict, and again pain for qualitative change, contemplation and implementation; and for its redressal only there is “Tri-ism”.

Deficit or endowment is the seed for motivation for further effort. Deficit, endowment and defeatism are longing-distressed-hopeful-expectant respectively for endowment, completeness and success. This indeed is the cause and germination for further effort. This fundamental tendency is in the form of continuation of efforts through momentum. In class and sect based institutions,

monopoly-ism, sovereign-ism, heroism, totalitarianism, multi-heroism have been deployed based on minority consent or majority consent. All these have resulted in defeat or failure due to lack of universality. Its testimony is effort for wars. Therefore, it is necessary to have clarity about watchfulness and wakefulness.

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14. First stage of deluded community is fear and incentive.

A group of people governed by faith and incentive is community, and a community influenced by free and unregulated economic system is called class; which is second stage.

Classism and communism tendency is different or opposed to other community and class methods. State of classism or communism doesn't occur without mutual opposition. Acquisition of wealth occurs in class based systems. Exploitation, milling and suppression are bound to happen in wealth acquisition. Consequently, greed and accumulation tendency gets protected, encouraged and vindicated; because of which, education and systems get limited within the boundary of deference of business and class.

For continuity of respect in class and its existence, these boundaries compel for strife and accumulation of enough resources for it. These compulsions convert immenseness in to narrowness. This narrowness assumes existence and integrality of others as unimportant in comparison to one's existence and integrality. There is suffering of terror and fear in mutuality of humans because of such thought process only. This indeed is the basic cause and result of class related life, while humans don't expect terror and fear from each other. This reality only is internally vibrates in humans that it is necessary to get rid of fear. This is successful only in humaneness.

The good desire to be contradiction-free is found in public wish. Exhibition of trust is visible in human, right from birth, which gets visible with parents. Expectation of contradiction-free is very much visible right from childhood. A child, who tends to expect contradiction-free, becomes ready for class strife owing to boundaries of cast, creed and sect due to addressing, establishing, encouraging and protection of classism. Only this is result of class tradition.

Classism is not free from fear, doubtfulness and mistrust. This indeed is the primary reason for accumulation and incentive. Five bad tendencies like accumulation etc are active in the limit of in-humaneness and not in the range of humaneness. Class based thought process has not been capable in establishing contradiction-freeness with other class. Due to this incapability only, it does harm to others for own interest. This behavior and conduct is seeped through education and systems methods in many form.

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This is being observed in the form of accumulation of war material and war. Its solution lies only in endowment of humane consciousness. Every human gets in to class and sect mentality even while basically desiring goodness. In this manner, a common person has to agree to perform wrong actions while wanting good. Most people are favor of one or other class or sect.

“Boundaries of narrowness have not been proved to be tolerable for every member of a family or class.” Due to this reason and in expectation of rectification, there has been opposition to deluded system, education and behavior based on exploitation, accumulation and extremism.

Systems and behavior based on exploitation, accumulation is found eventually engaged in comfort and over-consumption. Over-consumption is not a revolutionary event for humans. Because:

Over consumption tendency is not free from wastage.

Over consumption tendency is not proved as character.

Over consumption tendency doesn't prove ethics.

Over consumption tendency is the cause of laxity in production.

Over consumption tendency is thirsty for greed and accumulation.

Over consumption tendency indeed is the cause of treacherous behavior and exploitative technology. Treachery is lack of self confidence.

Over consumption tendency is main reason of imbalance.

Over consumption tendency is not social.

“Prosperity indeed is purely production more than needs”, and not earning through treachery, servility and cruelty.

Systematic methods lacking individual and family identity, freedom, property and authority have also been used; which have been the main cause of doubtfulness in individual and ambiguity in family. This kind of organization too has been based on monopoly-ism, minority consent or majority consent. Such institutions too have not been free from greed and property acquisition process. Consequently following is visible:

Doubtfulness due to dependency in individual, and

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Uncertainty and lack of revolution due compulsion for mechanics,

Terror due to hurdle in personal development,

Ambiguity due to imbalance in talent and personality,

Mistrust and fear in jeevan (self) due to lack of identity and authority over production in individual.

All these processes have occurred based on deluded mentality, while primary purpose of sociality and social institutions is to provide freedom from fear. Every political and religious institutions poses as representative for freedom from fear; while simultaneously engage in debate, opposition and accumulates war literature; which has been proved to be unnecessary or contradictory to primary purpose. Its solution is only in following humane Dharm neeti and Raaj neeti.

15. Profit is not production.

Profit is to get more goods and services in exchange of less, this indeed is the evident form of exploitation. However, result of deployment of labor in fact is production, which proves usefulness and aesthetic value. Prosperity is achieved only through deployment of labor and not with profit, because possibility of profit-loss exists in the boundaries of commerce based on currency exploitation. Both these conditions are not production or helpful in production. Commercial activity is proved helpful purely as exchange for production, or for production, and not for profit. Efforts for production are based on needs, while commercial activity driven by profit is based on demand. A situation of artificial shortage is created in profit oriented commercial methods. Commercial resources and goods are hoarded (making goods invisible by accumulation) for artificiality of shortage. The main purpose of this activity is to maintain ambiguity with regard to availability of goods amongst consumers, so that more profit could be earned. This process of making goods invisible is based on capitalistic systems, which is obvious. Its solution lies only in following labor deployment and labor exchange method. "Profit is accumulation and not production." Main cause of imbalance in exchange of goods is capital created by profit.

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Capital is created by excess profit, which obviously is exploitation, and this is again deployed for more profit. Artificial invisibility of goods happens only in capitalistic systems. Capitalistic commerce is also helpful of classism and not of society or sociality. Exchange method (labor based) is only refuge for social commercial process. Even in communistic ways, a communist country, showing desire for freedom from profit due to principle of extra value (?) and presenting sympathy for not exploiting countrymen, had to be committed for profit for the country. Along with it, common people to work as per their capacity and consume as per their necessities. Orderliness could not be possible based on this assurance, therefore communistic systems got defeated.

Direct relation of production is with protection of exchange, health-discipline, education-sanskaar, justice-security and production-work. Consistency of all these five dimensions is inevitable for production. This all indeed is the total program of orderliness. There is no relation without values. There is no orderliness and behavior without relations. The deficiencies in fulfillment of relationships for production indeed are the causes of genesis of profit centred commerce. This will remain so until fulfillment of relations with regard to production is fully achieved consistently.

Commerce is actualized through exchange and not through comfort accumulation. Exchange is helpful process of production. Accumulation oriented commerce has not been proved to be helpful in production; rather it has created many hurdles in production. This method indeed has been proved to be the cause of imbalance in production. Its testimony is disinterest and indifference in production. Along with it, tendency for comfort accumulation too is.

Actualization of exchange indeed is the easy conversion of produced goods in to desired goods and services. Profit based commercial process creates situation against this. This truthfulness has compelled humans to make labor exchange method easily accessible.

Profit oriented trade methods have not been proved to be pure exchange, because in this method and process, capitalization of wealth and hoarding of goods has been obvious. Indeed, indirect form of profit is exploitation and its direct form is capital and hoarding of goods. In the root of human behavior also is desire for pure exchange. This generally observed in the form of give and take. There is no dearth of give and take in human life. They are bound to have this. Problematic life is not the desire, desired achievement or desired occurrence. Therefore, its resolution centred alternative is only following labor exchange method.

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Labor deployment is necessary for participation in production. Humans achieve prosperity only through labor deployment. Labor in humans is known as understanding in the form of skill, proficiency, and erudite; this is right of sentient activity. Owing to this right, they provide refinement and change in mechanics of insentient nature, consequently usefulness and aesthetics becomes evident. This capacity of sentient activity only manifests production more than needs of family or prosperity. Sentient jeevan indeed is immortal. Birth and death of body is incident. Knower of this fact also is sentient unit. Basic form of labor in humans is sentient activity only. Sensoriality and cognizance capacity in sentient activity carries intrinsic values, manifests noble values and evaluates object values of produced goods and evidences. Production, consumption and exchange are integral part of social life. This fact indeed inspires to establish consistency, harmony, oneness and solidarity in jeevan. This establishment indeed is purely orderliness.

16. Exchange activity is inevitable process in awakened human tradition

Easy methods adopted for conversion of production for another goods and services indeed is exchange; and for its success, it is necessary that centers are in position in every place for easy access of all necessary goods. As much important is production, equally important is its helping element, protection. There is loss in production owing to doubtfulness due to lack of protection, owing to incompleteness of production material due to lack of resources, owing to incapability due to lack of education, owing to hurdle in converting desired goods and services due to lack of exchange. It is to make production and helping factors easily accessible for all in and from evident form of orderliness. Pure form of method is protection and promotion of social values, jeevan values, human values, intrinsic values and noble values. There is full possibility of being successful by labor deployment and labor exchange method, because every human is against exploitation. Every human is desirous of justice. Every human wants to work rightly. Every human wants to be endowed with intellectual resolution and material prosperity. Along with it, certain labor is deployed in every produced goods. Labor value of every goods, in expectation of any particular goods, is determined based on its usefulness value. Thus, it is natural to make every goods accessible to all.

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17. Rajya neeti and Dharm Neeti based on God system is not free from mystery

Humans are not fully resolved in mystery. Mystery is continuous suffering for humans. Suffering is not intent of humans. Narratives of heaven-hell and virtue-vice based on this have always been mysterious. Its solution is Rajya Neeti and Dharm Neeti based on economic system. Along with it, narratives of heaven-hell and virtue-vice based on progress and downfall found in development order are free from mystery.

Scientific age has been proved source of inspiration for industrialization and systems conducive for it. Consequently, humans have been compelled to experiment economic Rajya Neeti; which has been used as profit and greed driven kind of methods. However, both these experiments have not been proved to be free from fear. These only are calling for third alternative. This third alternative is only Dahrm-Arth-Rajya Neeti. Institutions are indeed replica of society. Processes of institutions being presented in contradiction of public wishes happen to be the cause of strife or revolution. Public wish has always been in favor of justice. Replacement or establishment of method and tenet has been happening within the boundaries of family and class being primary and secondary stages of institution. There has always been wish for welfare even in the thought form of every institution. But, when this (welfare wish) is presented through process, path, tenets and procedure; and there remains behavior-less in mutuality of public wish and institution, that manifests in the form of unexpected events. These are the causes of diminution of mutual trust. Consequently, emergence of resistance becomes a necessity. There are two famous alternatives for this:

1. Fundamental visible form of philosophy, based on which methods and systems not being strong enough, that is, not being based on humaneness.
2. The basis of culture and civilization in public in the boundary of activities of institution, not being humaneness.

The establishment of method and orderliness is only for protection of culture and civilization.

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Sociality is only in, from and for civilization and culture. Production, distribution, use and good use is necessary only for sociality. Owing to this reason only, fixation of method and orderliness and its integrality is acceptable to all. This has been proved successful in humaneness and failure in in-humaneness.

Wealth is actualized in culture while culture is actualized in civilization. Wealth is related to orderliness and civilization is related to method. This relationship proves interdependency amongst these. Its integrality is proved successful in humaneness, and unsuccessful in in-humaneness. Unsuccessfulness itself is class, strife, war, failure, fear and terror.

Sociality is not a mere ceremonious fact; rather it is a way of living with awakening. This is activity based only on reality. Reality is destiny order; which is development; which is enlightenment; which is behavior-ness; which is sociality. Behavior is sum total of culture, civilization, method and orderliness. Complete program of human life is sum total of grandeur in these four-directions. Method, culture, civilization and orderliness respectively clarifies realization, thought, behavior and

five dimensions like production and exchange. This is proof as evidence. This indeed manifests “Tri-values”.

18. Every human is striving for freedom from illusion, fear and mystery

Ambiguity, doubtfulness and resistance itself is fear. Resistance is in opposition of resolution. Ambiguity, mystery, doubtfulness and fear, is lack of capability to clarify program of human life in humaneness.

There remains incompleteness in program even while fundamentally there is good intent, which becomes the cause of result opposed to wish and that indeed is place of mistrust. Fulfillment of sociality does not happen through mistrust. This is illusion.

It is not possible to achieve freedom from fear in the first and second stage of institution following deluded methods. Owing this compulsion, systems in boundaries of family and class are not free from ambiguity. War power has expanded due to this ambiguity only. There is no achievement of society and sociality till there is possibility of war. Humans are neither assured nor trustworthy without society and sociality.

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Every human engages in production and behavior respectively for being assured and trustworthy. Non-achievement of this causes disappointment and frustration in them. All these processes are found in delusion plane cycle. Every human desires to be free from delusion. This happens successful only in humaneness and unsuccessful in in-humaneness.

Humans have made all efforts only for success. Success is consistency amongst four dimensions and ten-step orderliness. This manifests coexistence, resolution and prosperity. This only is ‘welfare for all’ life, for which humans have been waiting since time immemorial, and its possibility exists in all times. Possibilities of crime exist in four stages and five states only in inhuman life. These stages are observed as childhood- adolescence, adolescence-youth, youth-adult and adult-old. Possibility of criminal tendency is found actively due to different reasons in all these stages. There is no possibility of crime in baby-adolescence stage mainly without protection of parents. Crimes are committed in adolescence-youth stage due to ignorance and curiosity and by encouragement of parents and friends. Humans commit crimes in youth-adult stage due to ignorance, curiosity, incentive, over-expectation, lust for sexuality and scarcity owing to compulsions of circumstances and state of family and friends. It is commonly known that humans commit crimes in adult-old stage due to ignorance, over-expectation and scarcity and owing to compulsions of circumstances. It is necessary to be mainly included guardians, family and friends, family and associates, mystery and helplessness respectively in crimes by children, adolescents, young and old. Basic form of crime is only ignorance. This only gets activated in the form of over-expectation, greed, enchantment, intoxication, rage, lust, anger and incapability. The above description is obvious in deluded human tradition. Auxiliary factors for crime and non-crime are mainly two:

Firstly: education, publicity, demonstration, publication.

Secondly: orderliness, tenets, methods and process.

Social, ideological, national and international crimes are respectively famous as wrongful wealth, marital infidelity, cruel behavior; accumulation, aversion, ignorance and pride; war, murder and destruction; exploitation of natural splendor, misuse and hurdle in promotion.

“Crime is not the goal of humans.” Every human desires justice and wants to work rightly. “Crime” is observed as an occurrence in order of living of humans.

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Crime does not lead to four dimensions and five states to be healthy. Crime is a process within boundaries of in-humaneness. In-humaneness is a deluded state in the development order of nature. This is exhibition of deluded plane cycle; its developed state is godly plane cycle, for which there perpetual longing, relentless effort and full desire. Grandeur of humaneness is only in transition in godly plane cycle. This indeed is conduct and behavior in individual and family. In fact, evident form of humane society is this becoming available in the form of orderliness and education. This transition process is bound to happen in the order of consciousness development education. Humaneness is only refuge to be free from in-humaneness. It is right and identity of humans after being perfect in humaneness. This right and identity is inducement for independence. Complete independence is achieved only in divine humaneness. A society transitioned in to godly plane cycle indeed is awakened society. In prior stages, society is not full of sociality, because it not possible to achieve complete sociality in in-humaneness. Owing to this reason only, order of class strife is visible.

Establishment of humane education and orderliness is exposition of principles, process oriented and full of analysis, with absolute desire of wellness though evidence. This is natural process of discovery capacity. It is natural for every awakened entity to have desire for awakening of everyone, in this order only, every discovery has been made available for of all. In whom this capability is manifested, they are known as perfect persons. Uniformity of culture, civilization, method and orderliness is proved only in humaneness, or contradiction-freedom is proved. This also proves solidarity of Dharmic, Aarthik and Rajya Neetiyam; for which human kind has been waiting. In fact, this only is source of continuous inspiration in individual for production, behavior, thought and realization.

Education is only Sutra to make comprehensible human life and program of life with analysis and explanation. Mainly, education is to make humans fully comprehend nobility and specialty. Along with it, actualization of training is to develop ability of proficiency and skill for production and exchange.

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19. There is no dearth of qualitative change in education until conduct completion

Only sentient and insentient nature is total content and subject for study. Knowledge and realization of nature saturated in omnipotence is well known. This knowledge is not possible till there is delusion in humans. Awakening in human nature is absence of delusion. It is explanation, analysis and evidence of four orders, three cycles and freedom from delusion, found in development and awakening order. This indeed is complete philosophy. Qualitative change is not possible in a life lacking in philosophy. Every human is anticipating only development; because, right from childhood, they are speaker of truth, desirous for receiving justice, desirous to perform right work and behavior.

Viewer views scene through perspective. Viewer, view and perspective all are activities only. Every activity is the combined form of sensation and motion, which is observed in the form of vibratory and revolutionary motions. Vibratory motion indeed is sensoriality. This also is flutter. There is no sentient activity without sensation. Expression of sensoriality starts in sentient activity and cognizance becomes successful only in awakened human tradition. However, vibratory motion is partially found in insentient nature also. Vibratory motion in insentient nature is much less in comparison to revolutionary motion. Owing to this reason, mainly revolutionary motion is only measurable in insentient nature. An entity without vibration doesn't exist.

Flutter is expression of longing for advance development. This is indeed intrinsic nature in every order. "Change in intrinsic nature indeed is change in value." Qualitative change in value only is development or awakening. This indeed is the order of flutter-ness. Potential is sum total of vibratory and revolutionary motion. Potential only is expressed in intrinsic nature through sanskar. Diversity of expression only is helpful in qualitative change. In this order, humans disseminate justice delivering inseparable nature. This indeed is the influence which is good to establish on other humans. Dissemination of justice delivering inseparable nature is capacity to fulfill intrinsic values along with noble values, for which there is skill, proficiency and erudite.

"Actualization of study is only in conduct," Conduct is inevitable process found in ten-step orderliness. There is no entity without conduct. Dynamism with desire is conduct.

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Conduct indeed is evident point of development and deterioration. There is no dearth of conduct in insentient and jeevan (sentient) nature. Sociality in thought sequences has been discovered in order to make program of human life integral. Integrality of sociality is proved only in humaneness. Only humaneness is refuge for sociality.

"Talent and personality is manifested in conducts performed by humans in ten-step orderliness." Balance in talent and personality indeed is evident form of balanced life. In fact, this is "believing what is known and knowing what is believed." This indeed is freedom from internal conflict, material prosperity and intellectual resolution; which is desire of all humans. This indeed is actualized form of qualitative change. Qualitative change is bound to happen in awakening order; it is natural process in which there is complete lack of suffering. This indeed is music of life. Every step of development and awakening order is full of happiness. There is no refuge other than development and awakening.

"Wisdom indeed is talent and conduct only is personality." It is well known that education is for endowment of talent and personality and for its protection is orderliness. Talent indeed is knowledge, and conduct only is expression of civilization and culture. In fact, expression is

manifestation with intent. Intent is thought process performed with realization centred method and for enlightenment. Inquisitiveness for capability commensurate with truth realization in perspective of method, orderliness and culture is also indicator of talent. Economic system, Dharm neeti, and Rajya Neeti orderliness is well known. Only orderliness is evidence of development and awakening order, nature in itself is orderliness.

“Intrinsic and inseparable nature indeed is uniqueness, uniqueness is meaning of human and meaning is meaningfulness.”

“Uniqueness itself is value. Value quadruples, that is, usefulness value, aesthetic value, noble value and intrinsic value itself is exposition and manifestation. This indeed is evident form of enlightenment. Fulfilling by humans, that is, carrying with thought and behavior towards definite direction and goal is manifestation of intrinsic nature, therefore, every human desires to be enlightened.

Problem is not a desired achievement in humans. This is discovery and effort for truthfulness and resolution. Resolution is state, which also is sustenance. Sustenance is grandeur. Humans are eternal hopeful to achieve its grandeur.

Non-delusion, complete trust in capability commensurate with truth realization, inquisitiveness for evidencing with realization, in perspective of method, orderliness, culture and civilization is set of talent; which is skill, proficiency and erudite

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Orderliness is related to resources in the form of body, mind and wealth. Method is related to behavior and behavioral nobility; which is actualized in life with Dharm Neeti and Rajya Neeti.

“Intrinsic and inseparable nature in humans indeed is uniqueness, only uniqueness is meaning of human, meaning is manifestation and manifestation indeed is intrinsic nature.” Uniqueness of humans indeed is human values. Values are accomplished through evaluation. Value quadruple indeed is total manifestation. This also is totality of enlightenment. Every human wants to be completely enlightened. All problems are conflict (mutual conflict in four dimensions and five states of humans) in achieving enlightened oriented program. Only remedy for its solution is compliance of “Tri-laws” through humane methods. This also is the responsibility of five states. Compliance of “Tri-laws” is not possible in in-inhumanness. In-humanness is not free from treachery, servility and cruelty. Owing to this reason only, crime, retribution, conflict, revolt, violence - counter-violence and fear-terror are prevalent. These all are undesired events in humans. This truthfulness only is compulsion for humaneness life.

Orderliness is combined form of method, tenets and path. Method is evidenced in realization, tenet is evidenced in behavior and path is evidenced in production-exchange. Special knowledge indeed is method, which makes intrinsic values and noble values comprehensible and implementable. Special knowledge is in context of nature saturated in omnipotence, and its development order, philosophy compatible with it and capacity to realize. Only capacity for realization establishes non-contradiction and consistency in context of society and sociality. This indeed proves intrinsic values through realization and noble values through noble values. This only is method.

Tenet indeed is process following destiny order. Destiny order is development and awakening order. Qualitative change indeed is progress compatible with destiny order. Definite meaningfulness is well known in, from and for each plane. Accomplishment of usefulness, usability and inevitability related to order-ness of destiny; and forward program with accomplishment indeed is path. This, in fact, is tradition of qualitative change. This will continue until conduct completeness is achieved. In this path only, there are natural accomplishment of assuredness and trustworthiness.

Path for qualitative change in itself is principle, development and awakening. Deterioration is not a desired occurrence for humans. Universal orderliness in human tradition is inevitable process in, from and for undivided society.

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Truthful wisdom indeed is the basis at the root of orderliness. Wisdom is the position which gets meaningful with awakening. Inevitability of orderliness is generalization/ popularization of wisdom. Orderliness is desired occurrence in humans.

All the institutions that are in family and class, these are counted in primary and secondary stage. Failure of all the experiments conducted by them is compulsion for sociality, that is, third stage of institutions. It is inevitable that institutions are universal. Universal social institutions are indeed following of path of realities based on humaneness. Failure of orderliness is lack of harmony between identity of orderliness and work area under orderliness. There is no possibility of failure in the program of universal institution. Only humaneness is the desired grandeur of humans.

Non-ambiguity in the code of method and tenet of human life indeed is wholeness of education. Success of orderliness and evident form of non-ambiguity indeed is harmony amongst people living in the work area of orderliness. In fact, code of method is code of human life. This indeed is linguistics code of development order, development, awakening order, awakening of nature. Its following, emulation and conduct process indeed is tenet. This, in fact, is program of human life.

It is not possible to be universal for criminal code and its explanation based on boundaries of area class. Owing to this truthfulness only, there has arisen need for transition in to universal life order and life program.

Universal code of method is analysis of “Tri-laws” with humaneness path. Its actualization is its compliance and implementation in ten-step orderliness. This indeed is desire of all humans. This also is preaching of awakened people. Method is the basis of tenets. Content, subject, path and process in accordance with tenets relate to public wish, it has to happen. There are only two tenets: first- Dharm Neeti, second- Rajya Neeti.

These two tenets along with economic (resource) system is grandeur. Resource is evidenced in the form of body, mind and wealth. In order to be satisfied, humans want to be assured and trustworthy. Trust in good use of resource is proved in Dharm Neeti, and Trust in security of resource is proved in Rajya Neeti. Good use becomes clear in production, distribution and use of wealth. Good use centred and security centred tenets are indeed desires of humans. Universal institutions are the institutions which are free from boundaries of family and class. In such institutions, humane life along with “Madhyasth Darshan- Mediative Philosophy” is naturally included. Consequently, program of humane life is implemented.

Institutions have been determining programs according to their viewing capacity. Method and orderliness based on humane culture and civilization indeed is unambiguous program. In fact, evident form of this is compliance of behavioral "Tri-laws". Furthermore, evident form of "Tri-laws" is fulfillment of all intrinsic values along with noble values. This indeed is undivided society, coexistence, resolution and prosperity.

In deluded tradition too, institutions have attempted to experiment orderliness in systems like dictatorship rule, individualistic kingdoms rules, committee based rule, socialist rule, capitalist rule, communist rule, democratic rule, public rule. First three experiments out of above have been completed. Even democratic systems have not been free from class strife. Power centric institution rule is narrower in comparison to democratic rule; dictatorial rule is narrower comparison to power centric institution rule; experiment related to path and process in these have been conducted and class strife and wars have happened based on that only.

Public oriented system (democratic system) with ten-step method has been instructed in view of humaneness orderliness or universal orderliness. Every human desires to actualize humane culture and civilization in their lives, for which indeed they dedicate themselves in institutions.

Only awakened democratic system is orderliness; which is free from boundaries of class, caste, sect, and creed; and endowed with humanness. This indeed is expectation from all kinds of institutions. This clarity makes obvious possibility of universal orderliness systems. Combined with inevitability is its success.

Public oriented system (democratic system), to be meaningful with ten-step family council method, has been instructed in view of humaneness orderliness or universal orderliness.

20. Only abundance of resources is not capable in establishing humaneness

There is resolution from understanding and prosperity from labor. Because:

1. Resources are not the only basis for sociality
2. All resources are produced with and as per wishes of humans
3. All resources are deployed and sponsored as per wishes of humans
4. Resources do not make humans
5. Production is just one of the dimensions of humans not entirety of human life.

The combined for of resolution centred materialism, behavior centred public discourse and realization centred spiritualism is coexistence and co-existentialism. This only is the explanation of formula for providing over-satisfaction in every situation and conduct. The fulfillment of behavior that is fulfillment of intrinsic values along with noble values becomes evident based on behavior centred

public discourse. Jeevan values, human values and intrinsic values are realized and evaluated; while noble values are behaved. Produced goods are produced, used and distributed.

Intellectual resolution indeed is the basis of resolution centred materialism. This basis makes it very clear that resolution is desired achievement for humans in, from and for one main dimension. Realization, thought, behavior and occupation is priority of four dimensions respectively. Resolution is seen in thoughts with realization based path; coexistence is seen in behavior with such thought based path; and resolution and prosperity is seen with production based on justice, law, regulation and balance.

Every human is in favour of fulfillment of all values along with noble values. Non-fulfillment of relationships itself is non-behaviorism or in-human behavior, insolence, anarchy and instability. It becomes very clear from this that there no acceptance in, from and for absence of human relationships. This reality indeed is the main reason for exposition of behavior centred public discourse. The meaning of dedication, in fact, is to fulfill. In whatever perspectives fulfillment capability is manifested, all that is obvious in the form of qualitative change achieved through dedication. Dedication entail complete acceptance. It is not possible to achieve mutual dedication in those who are not able to accept. It is obvious that whoever accept anyone, either assimilate that or get assimilated.

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Humans are bound to be in relationships right from birth. There is no tradition of birth and life without relationships. Study indeed is to make it clear in relationships with jeevan along with body. There is inevitability of study of society and sociality during human life from birth. This inevitability indeed is inspiration for fulfillment of relationships. This begins from birth itself. For example:

1. Every parent nurture, want to nurture, their progeny
2. Every student wants education
3. Every teacher wants to impart education
4. Every person desires to get justice and perform right work and behavior
5. Every person expects fulfillment of duties and responsibilities in mutuality and accepts the same.
6. Every person aspires for intellectual resolution and material prosperity

Therefore, evident form of sociality indeed is fulfillment of all values inherent in intrinsic relationships. This also is evident form of contradiction-free coexistence. Any ambiguity or contradiction in this or whatever incapability in fulfillment of intrinsic values is there, it appears in the form of injustice and fear. Consequently, efforts are bound to happen for their remedies. In this sequence only, humans get curious to accept humaneness.

Social structure purely is intrinsic values in mutuality of humans. This indeed is eternal structure of society. Integrality of relationships is fulfillment of intrinsic values in them. This in fact is the grandeur of human life. Intrinsic values are realization. Human jeevan has capacity for realization. This capacity has inherent tendency for realization of values.

The basis of social structure indeed is human and intrinsic values. There is no social structure beyond relationships. Whole humanity is having at least friend relationship. Humane education and

orderliness path is main factor and necessity in order to establish crime-less society. Human education and orderliness are interdependent expositions. Based on the code of these until there is complete analysis of human program, there is bound to be conflict. Conflict in deluded education and orderliness indeed is anarchy. Anarchy is not a desired occurrence for person, family and even for class.

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This scrutiny indeed is beginning of behavioral process and inspired effort to establish non-resistance and non-contradiction and provide completeness in these. Code of human life is just combination of code of humane education and orderliness, which contains definition of human and explanation of humaneness. This itself is completeness of code of life. Based on this, non-resistance and non-contradiction is established. This is a state which is achieved through awakening and evidencing.

In evident form, intrinsic relations indeed are social structure; all values are known in its experiencing only. These values purely are state only. State is philosophy/viewing and realization. There is no entity without relationship. Every relation contains values. Love, out of nine intrinsic values out of all values inherent in mutuality of all human relationships, is whole value which is idol, auspicious and good in human relationships. This realization only leads to manifestation of non-contradiction and oneness in human life. This indeed is soul, life force and energy for sociality. Inspiration itself is life force and conduct itself is energy.

There no society without relationships. Social structure is only in, from and for relationships. Relationships are only in, from and for society. Therefore, society and relationships are interdependent. In this order, all values too are interdependent. Therefore, oneness is proved. This only is the fundamental sutra for coexistence.

All relationships are seen based birth, education, behavior, family and orderliness. These are:

1. Relationship by birth: father-mother, son-daughter brother-sister and all relation related to them.
2. Relationship by education: teacher-student
3. Relationship by behavior: friend, senior-junior (based on age)
4. Relationship by production, technology: guide – associate, master- servant, means- seeker-goal/end
5. Relationship by orderliness: ten-step family council method.
6. Relationship in family: husband and wife relationship in family contains all relationships.

Every human is curious for behavior with other humans. Awakened human mainly evidence their awakening with other humans. Achievement of education is to earn fulfilling capability in intrinsic relationships. Its inevitability is equally felt in state of person, family, society, nation and world.

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Behavior is only in the combination of intrinsic values, noble values and object values. Only realization is the main dimension of human life. Other dimensions, like thought, behavior and

occupation are not complete without realization capacity. Humans get oriented towards sociality only owing to realization capability. Because:-

Every human has, in some part, evaluation of cold-hot; light- darkness; pleasant, healthy, profitable; justice, dharma, truth; proper, improper; loss-profit; rise-fall; and decline-advancement. This scrutiny only is the inspiration for continuity of completeness.

In absence of realization capability, analysis of human life and establishment of its program is not possible. Meaning of establishment in humans is acceptance. Acceptance indeed is sanskar. This only, in due course, gets evident as activity, behavior and conduct following manifestation in the form of fundamental tendency and impetus. Only realization capacity gets to decide presence of value or lack of it. Realization of Values indeed is achievement. All remaining effort is to convert lack of values in presence of values. Every value is unique. Every value is established in humans in context of its inseparable nature. There is no separation of an entity and its value. This indeed is intrinsic nature of an entity. This truthfulness indeed is celebration in every entity. There is completion of conduct/ intrinsic nature in divine humaneness. Human become successful in godly humaneness. Human becomes social through humaneness. This is reality known in awakening. There is longing for completeness in every human. Immortality of structure, resting of effort and destination of motion is seen in awakening progression and awakening.

21. Development and awakening indeed is grandeur order

Shape, volume and density titles are indicator of incompleteness even for human body, because these are physicochemical objects. Here, title means compulsion for remedy. Here, meaning of compulsion has been clarified as physicochemical objects in their respective places, being meaningful by way of usefulness and complementary method. The only actualization of remedy contemplation or of remedies for sentient activity is to attain completeness through incompleteness. Income for usefulness is also remedy, as use occurs through remedy and production also occurs through remedy. Actualization of use becomes clear in the sense of development progression for the purpose of humane awakening as activity completion and conduct completion.

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Incompleteness itself is longing, longing itself is expectation for alternative, which is relativity, relativity itself is expectation, expectation itself is motion, motion itself is forward rising, forward rising itself is constitution, change and refinement; constitution, change and refinement itself is constitution, activity and conduct completion. This itself is awakening progression and 'beginning to end' state of awakening; for which all this study is. This itself is philosophy.

Sequence itself is destiny progression. Destiny indeed is regulated motion. Sequence is chain of qualitative development and awakening. In fact, awakening progression is manifestation. This itself is expression of insentient and sentient nature. Expression indeed is to express enlightenment. Diversity of form, attributes and intrinsic nature indeed clarifies in many states. These states itself manifests sequentially as constitution, activity and conduct completion. These three accomplishments are the achievements in whole nature. Viewing capacity has specially arisen in

humans. Whole nature is manifestation. This itself is the cause of study and arising. Universality is elimination of diversity in activities. This itself is evident form of humaneness. Behavior and production activities are well known in humans. Universality of production activities is skill and proficiency or in equality of capability to establish usefulness values and aesthetic values; universality in behavior activities is mastery method or fulfillment of inherent values in relationships. This itself is the basis of universality or universality in culture and civilization. Universality itself is victory over dissension. Victory over dissension itself is coexistence. There is no dearth of dissension in inhumane life until there is social orderliness, education and prosperity. In the capacity of an entity too, there is no dearth of dissension until awakening. Awakening indeed is qualitative refinement in the capacity of an entity. Every human's capacity only gets expressed in conduct. Inhumaneness to humaneness and humaneness to over-humaneness is proved as qualitative change. Activity completion happens in humaneness. Consequently, culture and civilization become contradiction-less and wakefulness completion along with alertness. Conduct completion happens in over-humaneness, consequently wakefulness is proved.

Relative state itself is arising of surmise. This indeed is eagerness for study. In the state of deficiency of arising there is neither study nor accomplishment of study. Arising itself is curiosity, that is, activity of realizing through knowing, believing, recognizing, usefulness, utility and inevitability is indeed yearning. Yearning is peak of strong desire. This only is the basis of programs in human life. Inhumane actions get expired in program of human life full of humaneness. Humane life is visible in

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the form of four dimensions, ten tier family council order and fulfillment of values; which is the whole program of culture, civilization, law and system. Curiosity is bound to exist until complete analysis of humane life and existence as coexistence takes place, and there remains not an iota of mystery with regard to development of nature and awakening in jeevan. This non-mystery has been proved on the basis of state of nature in four orders, and state of form, attributes, intrinsic and inseparable nature; and life of every human and their program of life has become clear through analysis of state of ten-step family council orderliness.

22. Every human wish to be dedicated for sociality

Every human purely does not want strife, contradiction and conflict-revolt. This all is found occurring owing to compulsion of deluded environment created by humans. This only is hurdle for sociality. Manifestation of humane consciousness is not possible without undivided society orderliness. Incompleteness of sociality is, in fact, insignificance of clear knowledge about development and awakening in humans, conduct in accordance with it, imitation, protection, cooperation and study. This is not desirable and necessary occurrence for humans.

Humans realize completeness in four dimensions and ten tier family council orderliness in the absence of delusion. This completeness becomes evident in the form of resolution, prosperity, fearlessness and coexistence. Completeness is code of development progression of nature and humane life and awakening of jeevan. Code is indeed linguistics of this. This accomplishment desired by all. Diversity in capacity of study, exploration, discovery and viewing is observed in humans owing

to difference in sanskar in them. It is essential necessity to gain universal principle, tenets and path for good use and protection of resources, without which it is not possible to have universal education and systems. Consequently, universality in culture and civilization is not possible. In this civilization study of following through analysis is clear- in-humaneness in the expectation of humaneness, humaneness in the expectation over-humaneness, over-humaneness in the expectation of omnipresence, omnipresence in the expectation of nature, nature in the expectation of activeness, activeness in the expectation decline and development, decline, development and awakening in the expectation of four orders of nature.

Humans realize actualization in four dimensions and ten tier orderliness in the absence of delusion.

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Sociality is only evidence of sensoriality and cognizance. Cognizance realizes and fulfills social values. Along with it, capacity to realize noble and object values is also cognizance. Human realizes object values in little awakening, noble values in half awakened state and established values in awakened state. Qualitative change in humans is through cognizance, which gets evident in the form of knowledge and realization in coexistence in the form of viewing capacity. Experiment and production-exchange in the context of object values, behavior and conduct in the context of noble values, and acceptance and realization the context of established values are well known. Totality of thought indeed is skill, proficiency and mastery. This in fact is totality of resolution. Its deployment indeed gets evident in the form of production and behavior. This production and behavior only become obvious in the form of little awakening, half awakening, awakening and continuity of awakening in humans.

Complete satisfaction of four dimensions indeed is happiness, peace, contentment and bliss. This only is eternal wish of humans. Total satisfaction of production-exchange dimension is in prosperity or producing more than the needs; total satisfaction of behavioral dimension is in conduct with nobility; total satisfaction of thought dimension is resolution full of skill, proficiency and mastery; and total satisfaction of realization dimension is in continuity in complete values and absolute truth.

Realization capacity indeed is capacity to completely accept the absolute. This is emergence and state achieved through natural progression that is awakening progression and awakening. There is no change-refinement after this emergence. This indeed is complete awakening. There are only three such completeness- constitution, activity and conduct completeness. If there is doubt or change-refinement after any realization, that is not the characteristics of complete development. Based on these facts it is found that there is complete lack of insertion and expulsion in constitution completeness at the time of emergence of sentience; complete lack of ambiguity through culture and civilization in activity completion in humaneness; complete lack of doubt about alertness and wakefulness in conduct completion. This indeed is the basis of evidence.

Complete acceptance is only in, from and for the context of absolute, evident and manifest truth. This indeed is highest flourishing, final achievement and eternal auspicious accomplishment.

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23. There is no separation of vibratory and revolutionary motion

Both motions are well known in every atom. Revolutionary motion is found to be more than vibratory motion in the range of physical and chemical change while vibratory motion is found to be more than revolutionary motion in constitutionally complete atom which is free from chemical (and physical) change. Vibratory motion only exhibits welcome feeling or capacity to receive and express value signal while revolutionary motion exhibits tasting feeling. The condition of tasting fluids is subject to range of chemical action-process. Sentient nature is tendency and evidence of tasting values through welcome feeling and vibratory motion. It receives and expresses value receivable and deliverable signals. Qualitative change in signal receivable and deliverable capacity indeed is *sanskara*. This itself is awakening, it is dignity of intrinsic nature. Signal receiving and expressing activity of environmental uniqueness takes place in vibratory motion only. It is well known that this indeed exhibits effective and effectible motion; revolutionary motion produces pressure and wave motion.

Only cognizance is active in the base of sociality. It is dignity of vibratory motion. Dignity is the expansion of greatness. Greatness indeed is tradition of evidence of awakening. Main characteristic of greatness is existential presence. Being presence of *dharma* is well known in existence only. *Dharma* in humans is happiness. There is no evidence of awakening unless humans are complete with *dharma* of happiness. Awakening completeness indeed is dignity- fullness. There is no entity that has more dignity than humans. Only humans, through evidencing awakening, maintain the status of godly and divine soul even after their death. Inquisitiveness for the completeness or absolute indeed is awakened consciousness. Completeness is only constitution, activity and conduct. Its evident for is immortality, alertness and wakefulness. The only remedy is completeness of alertness which in humans is fearlessness, trust and prosperity. Fearlessness is having complete understanding with regard to fulfillment of purpose. Fearlessness is the whole achievement of sociality, which indeed is cognizance.

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24. Arising of glimpse-perception of universal good is indeed the capacity of sensitivity and certitude and realization is dignity of cognizance

Therefore, initially glimpse-perception of resolution and happiness happens through sensitivity. Certitude and realization of happiness, peace, contentment, bliss, justice, *dharma* and truth is destination of cognizance. This indeed is complete awakening. It is essential to have traction (strong desire) and brightness of hope, thought, desire and determination along with one's prevalent condition. Traction means progress and brightness means absence of delusion. In fact experience to some extent is surmise for subsequent conditionality. This surmise is work field and content for next experiment. Capacity to surmise indeed is possibility, opportunity and compulsion for experiment, behavior and realization. This compulsion in fact is instinct, tendency and emancipation. Instincts, tendencies and emancipation are respectively found deployed for consumption, behavior and

conduct, and only bliss in realization. Instincts, tendencies and emancipation based activities are respectively found in in-humaneness, humaneness and over-humaneness.

Capacity related to awakening clarifies vastness of human and realization clarifies completeness. Alertness and wakefulness are activity completions manifested in human life. Sentient activity exhibits longing for activity completion and conduct completion as subsequent form, and vastness in the form of surmise through inquisitiveness. Basic purpose of an entity of knowledge order is only completeness. An entity of knowledge order is neither assured nor confident. Resolution and realization is actualized respectively in production and behavior only. In fact, the introduction of realization of social values is proved in behavior and conduct. Hope, thought and desire is indeed active in experiment, production and exchange only for resolution. Desire and determination is active for realization through surmise. Values are basis of conduct. Intrinsic nature is expressed in conduct. Intrinsic nature of humane indeed is fortitude, courage, generosity, kindness, grace and compassion. Realization occurs in atma and realization based behavior and conduct is atma-disciplined, realization in atma indeed is evidence and present. Behavior based on realization atma full of resolution. It is only then that the balance in projection and inversion is proved. Realization is atma complied and immutable. This also is complete behavior which is atma complied and immutable, this indeed is completeness. This in fact is complete wakefulness, and complete

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wakefulness only is spontaneity. Continuity of resolution and realization indeed is social undividedness and integrality. Life is not actualized without realization and resolution. Fulfillment of values through conduct itself is actualization. Conduct indeed manifests in the form intrinsic nature. This intrinsic nature is clear in "Tri-ness". Production-exchange performed through experiment is successful in the form of production more than need. The sum total of behavior and product indeed is coexistence. Non-contradiction in these indeed is awakening. Its continuity in fact is integrality of sociality, and fulfillment of its responsibility is through education and system.

Measure is proved through analysis, which is decision in accordance with destiny. This decision itself is resolution. Measure is counted in the form of result, effect, pressure, wave, entity, distance, expansion, time and action. These all have been proved useful and complimentary based on purpose and necessity. Mentality related to usefulness or behavior of awakened human indeed is value. Usefulness and practicality are inter-dependent facts. Practicality is proved through established and noble values. Object value is limited to usefulness value and aesthetic value. Something that is aesthetic but not practical, that is not useful for sociality, is prohibited. Ambush of trust, life, wealth, mun and jeevan are not relevant for sociality. These are prohibited because of this evaluation.

Process performed for accomplishment through introduction knowledge, behavior and conduct indeed is measure process. Completeness in humans is only activity and conduct completeness. The whole basis of constitution- decision-process indeed is cause, attributes and mathematics. This indeed is decisive "Tri-facts". Events with cause, processes with attributes and counting of quantum are well known. The result of measure purely occurs in atomic state. "The combined form of form, attributes, intrinsic nature and dharm indeed is quantum." Natural and agitated motions are observed in every entity. A motion leading to decline is agitated motion. Agitated motion indeed is observed in the form of relative powers, which are obvious in the form of electricity, heat, brightness, magnetism, and sound in insentient nature; and in the form of sex, anger, greed,

infatuation, ego and malice. These all are regulated and protected through process of maxim of cyclic.

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25. Agitation is not aspiration of humans

Agitation is not helpful in the progression of development and awakening. This factuality indeed is compulsion for humans to get rid of agitation. This compulsion has prompted humans to perform experiment, practice, behavior, and production for exploration of fundamental elements of agitation and way of their expiation. This progression in itself is a history. History since long time ago and processes from time immemorial are evident in the form of progression of development. This evidencing indeed is history of nature. Humans are accomplishment in the sequence of such history. Attaining satisfaction of longing for freedom found in humans is establishment of perceiver status and awakening in human life. The progression of awakening is only in human life. Alertness and wakefulness indeed is evident form of freedom, which is humane society, sociality, culture, method, orderliness and education. These all are mutually complimentary facts. Humaneness is the only strong basis for all these complimentary facts. Solidarity in thought, behavior and realization of humans is proved only in humaneness life. State of thought, behavior and production in opposition to realization indeed is diversity. Life is actualized through continuity of – goods exchange and systems along with production more than needs; behavior and method along with fulfillment of values; realization of ‘Tri-values’ along with thought full of skill, proficiency and mastery. This indeed is resolution in jeevan. In fact, this is evidence of awakening of humaneness life. Problem is not aspiration or achievement of humans. Resolution indeed in all is deity, aspiration and achievement of humans. This only is consistency in four dimensions and ten tier family council orderliness, for which there is relentless practice.

“Arising progression is until reaching alertness and wakefulness I,e, there is no lack of surmise.

Surmise indeed is tendency for following, conduct, exploration, experiment, production and behavior. In fact, surmise is source of inspiration for progress. Arising of efforts for evidencing through sequence indeed is surmise. Compliant order itself is sequence. Compliant order is found to be connected with faraway history, development and awakening. Therefore each evidencing is proved in chain of awakening only, such evidencing is actualized in human life in the form of in the form of “Tri-evidence”. The totality of sequence is development progression and awakening order only. Arising again for following is found after arising continuously until attainment of awakening completeness. This arising after arising is dignity, glory and accomplishment of awakening.

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Awakening progression indeed is erupted stage and state through awakening. This in fact is resolved state. Humans do not want to live in, from and for problem. This becomes obvious from this fact that human life program is not proved useful or acceptable in chain of in-humaneness awakening. This assessment is also tendency to transit into humaneness. jeevan and program of jeevan is analyzed, behaved and actualized in humaneness only. Humans are not verifier of sociality till there is possibility of war. Because of this shame, there are repeated efforts to achieve warless state and

wisdom-full absoluteness. This effort is a classless, castles and warless proposal, which will continue to accomplish natural authority full of wisdom, that is, achieve and normalize code of conduct full of completeness. Arising of undivided sociality indeed is completeness of study, firmness in orderliness path, completeness of conduct in humans and fearlessness in society. This all in fact is program of universal good and well being.

26. Awakened consciousness in humans indeed is basis and evidence of sanskar and awakening

This also manifests personality and talent. Main introduction of talent is wakefulness along with alertness and that of personality is wakefulness; for which there is skill, proficiency and mastery. This is proved as evidence in the form of talent. Personality is evidenced in the form of food, lifestyle and behavior performed in “Tri-ness” (in-humaneness, humaneness and overhumaneness). Introduction of skill and proficiency in and from talent gets obvious in production, and that of personality gets clear in behavior. Good use of resources of body, mind and wealth is in wakefulness and their protection is in alertness.

The combined form of alertness and wakefulness, and talent and personality indeed is human life. This is observed as capacity, ability and receptivity in every human, which is carrying, manifestation and receiving activity. Usefulness and aesthetics is proved in deployment of talent. This indeed is alertness. This indeed eliminates disharmony in behavior. Consequently, fearlessness is proved. Wakefulness is proved through conduct based on realization; which gets obvious in the form of good use of resources. This indeed proved co-existence.

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“Awakened consciousness itself is talent, talent itself is alertness and wakefulness, alertness and wakefulness itself is jeevan, jeevan itself is awakening, awakening itself is personality, personality itself is conduct, conduct itself is awakened consciousness.” Quivering in the awakened jeevan and body system itself is vibratory motion, vibratory motion itself is awakened consciousness and awakened consciousness indeed is vibratory motion. This in fact is glory, dignity and speciality of sentient activity. All the conducts that are expressed in human life are visible in “Tri-ness”. It is only talent that gets exhibited in production-exchange and behavior. This indeed is evaluation and establishment of usefulness and aesthetic values in the range of production, and fulfillment of established and noble values in behavior. In fact, this is resolution in thought and realization in existence.

“Viewing capacity itself is talent, and talent itself is inclination towards production-exchange and behavior”. Conduct indeed is expression of humans. Expression itself is manifestation; manifestation itself is existentiality through awakening; development, awakening and existentiality itself is nature; nature itself is insentient and sentient activity; insentient and sentient activity itself is wholeness; wholeness itself is study; study itself is awakening capacity and awakening capacity itself is viewing capacity.

“Main characteristic in sentient entity of knowledge order indeed is viewing capacity”. This in fact is fundamental capacity or identity of humans. This capacity indeed clarifies “Tri-ness”. This as acceptance of uniqueness of self and others is sanskar, sanskar itself is certitude, certitude itself is determination, determination itself is follow and imitation, follow and imitation itself is exploration and conciliation, exploration and conciliation itself is behavior and production, behavior and production itself is realization and resolution, realization and resolution itself is jeevan, jeevan itself is existence and super-bliss, existence and super-bliss itself is alertness and wakefulness, alertness and wakefulness itself is complete awakening, complete awakening itself it highest achievement of viewing capacity.

Humans are most developed entity in the creation. They are viewer of less developed also, in coexistence with the equals, practicing for more development and inquisitive for completeness.

Study and viewing of nature and realization of values is well known. Realization capacity indeed is conclusion of values and evaluation. Established values and evaluation itself is realization. A human lacking in realization is not clear within self. Every human is continuously making effort in, from and for being clear. Being clear in self indeed is manifestation full of realization and resolution. Until then, humans are not contented. Contentment is satisfaction in all aspects. Satisfaction is satiation in all aspects. Satisfaction means completion. In whole nature, there are only three states of completion- constitution, activity and conduct- which are evidence proved.

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Completeness in life is attainment of “Tri-completeness”, which is evidence proved as wakefulness, alertness and immortality. This indeed is pinnacle of resolution and talent. This in fact is coexistence, prosperity, heaven, goodness and auspiciousness. This indeed is enlightenment for which humans have been longing for eternity. The whole program and success of humane education and systems is to make it accessible to all.

Manifestation of wakefulness and alertness is observable only in the form of good use and security of resources. Security and good use of body, mind and wealth is well known. Mind is preferred over body and body over wealth among these three. It is well known that body is dependent on mind, and wealth is dependent on both mind and body. Operation of body, proclivity for behavior and work, earning of wealth and its use in accordance with mentality is well known. Mind means thought. Totality of thought is indeed skill, proficiency and mastery. A human is not capable of performing activities through body in absence of thought. This indeed is awakened consciousness. Contemplation of philosophy and coexistence is only for gaining capacity for good use and security.

Imitation and conduct of sociality is not possible until humane life is accessible to all. Only education and systems are responsible for such accessibility, for which humans have been striving since time immemorial. Every human has opportunity to be perfect in alertness and wakefulness and it is responsibility of education and systems to make it successful. Obvious analysis of opportunity and success indeed is education. Every human (child) wants to act right, desires for justices and also speaks truth. These three facts manifest right from childhood. This indeed is the meaning of opportunity. Wish for intellectual resolution and material prosperity is obvious in combination of these three facts. This also is an opportunity. Grandeur of orderliness is that opportunity is easily

accessible for every person. Grandeur of education is to establish capacity to deliver justice and ability to act rightly.

Humans want to study basic form of oneness, self and others owing to sensitiveness only. This indeed is the fundamental basis of coexistence. Humans are bound to study jeevan completely owing to the truthfulness that- it is not possible to fulfill sociality through unrefined thought. Refinement of thought is not possible within the purview of non-humaneness. Nothing except over-consumption has been proved in economic life based on sensuality. Only sensuality is not everything in life. Completeness of human life is within the purview of four dimensions and ten tier family council orderliness.

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Full use of awakened consciousness is behavior in society and realization in person. Conduct without realization is not complete. Values indeed are truth. Truth itself is realization. Realization of social values is indicator of integrality and realization of object values is indicator of prosperity. Production is not possible without realization of object value. Realization of value indeed is realization of dharmiyata. Realization of object value itself is success in production and prosperity. In fact, this is capacity to produce more than needs. Incapability in realizing value itself is incompleteness in production, incapacity in good use and incapability in security. Consequently, there is poverty and non-sociality. Incapacity in realization of behavior values itself is non-clarity, doubtfulness, mistrust and fear. Consequently, there is terror, war and non-coexistence in humans. It becomes obvious from this that incapacity to realize behavior and occupation values is in the root of non-sociality. This appraisal itself prompts humans for realization of values. Realization of values indeed is social non-divisiveness, in which uniformity of culture, civilization, constitution and systems is found. This itself is visible form of humaneness, which for humans is long awaited fact. This indeed is universal wellness, auspicious and desired occurrence.

27. The basis of sociality indeed is culture, civilization, constitution and systems

Accomplishment is coexistence and prosperity. Sequence of process to evidence completeness itself is culture; its conduct indeed is civilization. Evidence of completeness in human life indeed is only coexistence; prosperity is required for its practical easiness, which is in purview of basic needs and aspiration needs. The fundamental form of culture indeed is thought. These thoughts are in the sense of "Tri-ness"- humaneness, godly humaneness and divine humaneness. Tradition of non-humaneness is not sociality. Non-social food, lifestyle, behavior, cast, religion, language, production, consumption and distribution- all these have not been proved capable of proving coexistence. There is no non-divisive society and sociality without co-existence. Even tradition of production is also for sociality. Production deployed in resistance of sociality, revolt and terror is prohibited for coexistence. Owing to this appraisal, all powers deployed in this range have been proved useless, abused and meaningless as also hurdles for progress of society and sociality or order of completeness. Economic system is not successful in human tradition without sociality.

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Success and its continuity are possible only in coexistence. Economic system meant for a class and sect, first of all, is compelled to exploit, suppress and eliminate other class and sect. This is the cause of vengeance and revenge and basic hurdle in coexistence. Its remedy indeed is humane economic system.

Pure form of the culture is tradition of acquiring impressions (sanskar). This indeed is complete education. Sanskar in humans is tradition of qualitative change. Qualitative change is following or imitation of awakening sequence. Awakening of humans is obvious in change from in-humaneness to humaneness and humaneness to over-humaneness. Sequence itself is tradition. Deviation is not tradition. Deviation is bound to be rectified. Deviation is not capable of proving or providing coexistence. Owing to this reason, humans are striving to achieve sequence conformity instead of deviation. Deviation itself is in-humaneness, which is crime and mistake. Procedure, path and tenet-full process is proved only in humanness tradition, because humans are amenable to accept humaneness. It is not possible for humans devoid of humaneness to achieve self confidence and self respect. Evaluation and value realization occur only in human life full of humaneness. Coexistence is indeed proved in human life full of humaneness. This in fact is success of human dharma.

Tradition is an effort undertaken to achieve some goal. Basic goal of humane behavior tradition indeed is happiness, peace, contentment and bliss. Its evidence in behavior in fact is resolution, prosperity, fearlessness and coexistence. This indeed is fearlessness, which is the basic conception of society. Process to accomplish basic conception or to make it successful is rendered effective. In fact, process full of humaneness is only refuge for success of goal.

Culture is consciousness development value education sanskar along with process like traditional lecture, purpose, encouragement, protection, promotion and compliance, which impute sanskar through comprehension and is evidence of realization. This indeed is everything about education. Tendencies rise through sanskar only. Each tendency becomes active descending in the form of impetus. This only is categorized as intrinsic nature. Intrinsic nature is categorized in the range of "Tri-ness".

There is almost complete lack of strife in class less society full of humaneness. Tradition of social consciousness rises through awakening and organizing. In the root of organization is conception of completeness and study. This indeed is fearlessness. It is essential to be of founder, informer and motivator in from and for tradition of non-divisiveness.

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Program for significance of existence and integrality of that tradition originates from only these, which gets replaced based on perceptible and imperceptible. Distinction of perceptible is gross, subtle and causation, which is in the purview of nature. Distinction of imperceptible is mystery and non-mystery, which is knowledge realization in coexistence. All the traditions are originated on this basis only. It has not been possible to completely analyze human life with proposals based on gross form of perceptible. Human life is combined form of gross, subtle and causation. Life philosophy proposed based on mystery has been proved incomplete in itself. Mystery is not the indicator of completeness. This failure indeed has compelled humans to perfect life philosophy based on experiment, behavior and realization proved evidences, whose analysis has become obvious. Acceptance of tradition indeed is commitment. Healthy tradition is only sociality full of humaneness.

Any tradition based on class, family or individual is not free from strife and individualism, consequently it is not social. Tradition indeed is either class or social. It is not possible to change tradition of class consciousness into non-divisiveness. Class mentality is necessary to be bound by limitations. Sociality is not limit, it is rather non-divisiveness. Commitments are manifested in the form of tendencies based on resoluteness, which get evident in the form of food, lifestyle, conduct, behavior, production, distribution and fulfillment of responsibilities and duties. Conversion of commitments into resoluteness indeed is comprehension. Such comprehension in fact occurs through glimpses, perception and certitude while conception is acceptance of transition through knowledge, which only education establishes. Firstly education is parents, secondly it is family, thirdly education centers and fourthly it is system environment which includes processes of publicity, demonstration and publication. This education indeed establishes comprehension in humans. Consequently, humans exhibit their conduct in the form of "Tri-ness"- humaneness, godly humaneness and divine humaneness.

The activity of establishing comprehension begins from birth in an awakened family; it gets strengthened by young age in the form of awakened human tradition; there is confirmation of evidence of comprehension by mature age. Comprehension gets easily established in infancy and childhood. From this time onward only, establishment of humane culture, and accordingly achieving uniformity in education and ten tier orderliness is evident accomplishment of non-divisiveness.

Auspicious wish is contained in the root of humaneness tradition. Such sublime auspicious wish is meaningful in implementation in behavior. Comprehension itself is sanskar. There is no human without sanskar.

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Education in four stages indeed is provider of sanskar. Instilling this education and all of training with humaneness in fact is establishment of non-divisiveness. This sequence is the integrality of undivided sociality. This indeed is universal good, auspiciousness and success of dharma.

The tradition of undivided society in humans is expressed only in "Tri-ness". There is nothing more object beyond this for expression of awakened human. Conducive factors for society are way and non-conducive factors are prohibited; which have become obvious in the purview of humaneness and non-humaneness. Every tradition also wishes to achieve completeness. In fact, every human wishes to achieve completeness. Every situation is only for completeness through possibility, methodology and process for qualitative transformation. This possibility is also to get free from prejudices related to classes and sects. Every entity has dedicated itself for change only after height of curiosity or suffering. Curiosity itself is inquisitiveness, and suffering is indicator of lacking. Inquisitive based suffering or suffering based inquisitiveness is famous. Sum total of these two indeed is transition for progress. In humans, it is natural for suffering to be rooted in reaction.

28. It is well known that Inquisitiveness is for happiness and result of agitation activities is suffering

Inquisitiveness is about the unknown and unachieved. Need for Inquisitiveness indeed is the motivation for exploration. Agitation suffering is in form of fascination or resistance, which are rooted in sensuality, anger, infatuation, greed, ego, and malice. Sensuality, infatuation, greed is fascination, whereas anger, ego and malice are resistance. Resistance agitation is observed toward impropriety in reference to concept of propriety. Propriety and impropriety are determined by “Tri-laws” in humanness, as:

Acceptance for propriety –	Development, Qualitative transformation, possibility of inquisitiveness for transformation
Suffering due to non-acceptance of propriety (Curiosity for resolution)	– Deterioration, Possibility of Retrogressive and Qualitative transformation
Rejection of impropriety is indeed expectation for propriety -	- Development, Possibility of Qualitative transformation

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Suffering due to acceptance of impropriety -	Deterioration, Possibility of Retrogressive transformation and Criminal Tendency
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Qualitative transformation is indeed positive transformation. Only Awakening is positive transformation. Awakening indeed is in, from and for completeness. Every human wants to attain completeness. The completeness in, from and for humans is only through completeness in “activity” and “conduct”. Completeness is not proved with inappropriateness that is, inhuman methodology and process. Humans do not belong to any class, group or sect from birth, but each human being is born with pain to attain success and completeness. The progressive transition or retrogression is not evident without the pain. Movement towards wholeness indeed is the progressive transition. Movement in the opposite direction of human goal is retrogression. No human being is in favour of impropriety or retrogression. Every human being wants success in activity, conduct and behaviour as also perform production, consumption and distribution process through methodology containing resolution. For this only humans dedicate themselves in education and orderliness. The incompetence of the education and system in delivering the capacity of resolution leads to distrust which is undesirable compulsion. It results into strife and war.

29. Expectation for justice, desire to perform right and speaking truth are observed in humans since birth

Class, caste, creed, sect are imposed on humans since birth. Purely each child is only a human child. The idea, other than human, of class, caste, creed and sect is established by their parents and committed members as part of tradition. This classification is not beyond the purview of class. A child has resonance tendency since infancy. As a result, they believe in class, caste, creed and sect. Consequently, they believe in 'self-existence' in the purview of these. This belief compels them to perform action, behave and conduct within the purview of that class. These compulsions will remain until there is specific transition in them due to some special incidence. Specificity here means acquiring the state of humanness or super-humanness. Such persons try to include the specificity and civility (nobility) in the very tradition, in which they are born.

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Such tradition being incapable of accommodating the realisation based facts on account of being limited within certain boundaries, traditional sect accepts that person or personality as an 'ideal'. As a result, the ideal person converts into a legacy / memorial. These facts indicate that none other than humanness has been capable for carrying the legacy of undivided tradition. War and class strife in fact are its testimony.

The nature of humans is manifested in accordance with the values accepted by them conceptually. Conceptions are indeed accepted for evidencing the humane nature. Owing to this process, humans presents themselves in, from and for the values accepted by them. They establish affinity within the favourable limits of those values. They consider these values to be the best and everything. This indeed is the class prestige. Such contradictory class prestige promotes struggle. It has not been possible for everyone to attain humaneness on their own discretion. Although no one is born with class prestige, but being limited in the groups leads to them being limited own its own. This fact indicates that awakened tradition and education must be available for every human. Then only undivided sociality and coexistence gets proved.

It is desired event and intent of human race to convert the class divides into humane conscious. Under all circumstances, the unified humane culture and civilization is the only practical form of it. Establishment of education and system capable of making it prosperous is the basic process; and its general adaptation in all institutions, that is the tenets of dharma and governance is enlightenment. It indeed is evidence of practical resolution. The group or class divide mentality is transformed into human conscious by methodology that ensures complete understanding of concept of oneness of human religion in place several religions, oneness of human species in places of several casts, of one undivided society and

land in place of several nations, of omnipresent omnipotent form of god in place of enigmatic multiple gods. This indeed is universal conduct in human life, cooperation in the family, encouragement in the society, protection - promotion in nation and favourable conditions in the world. This only is the auspicious program, prosperity and resolution.

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30. Humaneness is the only refuge for in-divisiveness in Humans

Humaneness indeed is righteousness/*dharmiyata* (resolution) of human society. There is no entity without righteousness/resolution. Form, attributes and intrinsic nature are dependent on *dharmiyata*. It (this fact) is observed in all orders. It is well known that righteousness is *existence* through form in material order; it is *growth* through form and attributes in bio order; is *hope to live* through form, attribute, and intrinsic nature in animal order and is happiness through form, attributes, intrinsic nature and *dharma* in knowledge order. Resolution or righteousness is the fundamental value of human life. This indeed is realization potential. Realization is actually only in, form and for values. Good use and security of resources is determined based only on value realization capability. This only is the capacity to distinguish enrichment-exploitation, justice – injustice, propriety – impropriety, meaningful-meaningless and success-failure. Humane values indeed are the fundamental basis of realization. Humane values are only established values and civic values. The object values are dedicated into the humane values. This indeed is the only basis of success, justice and in-divisiveness

It is essential to acquire the righteous-*sanskar* (*imprints*) for achieving life of successful *dharma*. Presence of righteous-*sanskar* (*imprints*) depicts qualitative awakening. There is no human without *sanskar/imprints*. The acquisition of emergent endeavour towards completeness is indeed the righteous-*sanskar* (*imprints*). Humanness and super-humanness are the ultimate range of righteous-*imprints*. These righteous-*imprints* only get manifested as completeness of activity and conduct. This indeed is qualitative awakening. All possible actions and programs are indeed auspicious/*propitious* in humane life/, because there is no possibility of undesirable thinking in such *jeevan*. Resistance is necessary for undesirable thinking. The occurrence of mutual harmony in social life is the primary achievement of humanness. This indeed is the first stage towards heavenliness. It is the basis of trust. It is not possible to have contradiction in humans without classism/*sectism*. Classism is not the sign of sociality.

It is not possible for humans to attain coexistence with retrogression and auspiciousness/*propitiousness* with fear. In-humaneness is manifested as deterioration/*retrogression* or deterioration/*retrogression* is the sign of in-humaneness. Therefore, it is

not possible to achieve auspiciousness/propitiousness and good-of-all. It can be resolved only by following the path of awakening. Tradition and mutuality are the effective causes leading to change in the *sanskar/imprints*. The convergence (stability) of culture, civilization, way and orderliness is in, from and for humanness only. Clear in completeness, that means tradition of realistic thoughts – behaviour indeed is the evident form of progress.

The tradition that supports experimentation or inspiration to achieve qualitative transformation is indeed *sanskarityata / righteous imprinting*.

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At the root of meaningful thoughts are Samskara/righteous imprints. Samskara/righteous imprint is the main inspiration underlying thoughts. Samskara indeed remains in the foundation of desire and determination. Conception occurs in *buddhi*, which indeed is commitment and determination. Glimpse, perception and certitude happen before conception, which occur in *man*, *vritti*, and *chitta*, sequentially. Realization occurs in *Atma*. This indeed is sentient (*Chaitanya*) *jeevan*. It remains inclined towards qualitative awakening until acquisition of inversion potential. Due to this inspiration indeed, human have been longing since eras to attain completeness of activity and conduct. Its success is possible only in the purview of humanness and super-humanness.

Origination of righteous imprints/su-Samskara is related in, from and for incidences based on good culture. Each incident is inspirational. Evidently only humans have the capacity to receive and disseminate the signals of incidences or activities occurring in surroundings. Human is the joint form of sentient and insentient. It is obvious that out of these, the insentient body is subjected to birth and death. The immortality of the sentient is well established truth. The possibility of insertion – expulsion ceases with occurrence of constitutional completeness. This is the prime characteristic of immortality. The event of death is actually the physical and chemical transformation only. Such physico-chemical transformation does not occur in constitutionally complete entity, which is the preliminary stage of '*jeevan*'. The completeness of *jeevan* is culminated in alertness and wakefulness.

The processes capable of bringing change in the samskara/ imprints due to environment are dependent on the incidences happening with the entity.

The incidences occurring in life of each human are visible as conceiving, birth, naming ceremony, education, ordination, marriage and death. These incidences build the samskara/imprints in the person or establish change in the basic tendencies. Each human has tendency to acquire samskara/imprints since birth. Indeed, samskars are perceptible in Jeevan and in progress in Jeevan. The qualitative transformation in the samskara/ imprints is required and is essential for refinement of jeevan. The completeness of activity and conduct is indeed proven through qualitative transformation. The introduction of su-samskara is actualised in this purview only; for which every human is longing.. These righteous

imprints/su-samskara that means ability to inspire life full of humanness and super-humanness is indeed humane culture which becomes available to each human from human through traditional path. In all the above incidences the process to provide inspiration is the basic function of culture. The historical records and artistic exhibitions are also helpful only to attain the same objective. This indeed is the actualisation of "jeewan".

Success indeed is actualization. Complete harmony in programs of all four dimensions is success in human life. Consequently, there is Resolution and prosperity. Solidarity in the ten-tiered orderliness is social success. Consequently, there is fearlessness and coexistence.

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These successes, desired by all, happen in humans through the method, procedure and process of susamskar/righteous imprints.

Visible form of susamskar in fact is activities based on hope, thought, desire, determination and realization. This only is established as humane behaviour after complete realization that is realization channelized. Realization is only in, from and for values. There is nothing more than "Tri-values" to be manifested in practicability. Realization in "Tri-values" only proves practicability. This is indeed evidence. The purest form of culture is to facilitate acquisition of the ability to experience values. In fact, to experience values is the goal of human life. The capability devoid of realization is ignorance. It only is non-sociality. A human is not proven to be social unless there is capability for realization of "Tri-values", whereas every human desires and wants to be social in all aspects. This clarifies that to fulfil the prolonged desire of accomplishing humanness, each human and the whole human race is bound to be wooed with enabling samskara/righteous imprints i.e. culture; it's evident form is humane education and orderliness.

Cultural disparity is indeed social disparity. This eventually is class strife and struggle. Humanness is the only refuge to be free from this. All kinds of class strife and ism are dissipated in humanness. Humans are not successful without humanness. Success is the goal of human life. The inclusion of humanness in the tradition of human life (jeewan), that is culture, is indeed the universal-goodness and rising of constant auspiciousness.

Acquiring the program that is capable of development is indeed qualitative transformation. It is in fact establishment of distinctness in the basic tendencies. The process of projection of the basic tendencies is indeed harmony in behaviour and production. The glimpse, perception, certitude, conception and realization occur only in the sentient activity and not in insentient one. Inculcation of ability to realize indeed is the sequential achievement of qualitative transformation. Proficiency in behaviour is not found without realization. Production is also inclusive in realization. Realization is the main factor in behaviour. All values are evidenced in realisation only. Evidence of realization indeed is subsequently manifested in behaviour and experiment. The realization based manifestations (behavioural

and exchange based production) are completely social, always prosperity and resolution. It is evidenced through awakening.

Only humane culture and imprints (samskara) are the basis of the transition of a person from the deluded realm to the godly realm. Acquiring the complete humaneness is indeed establishment in godly realm.

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The continuity of humane culture, tenets and orderliness is ensured only after such establishment. This is in fact heavenliness for all. All humans are pleasantly eager and anxious to achieve such abode. In the direction to make it success, the evidence of first in education, second in tenets, third in orderliness and fourth in culture and civilization, is the establishment of humane culture. The establishment of humane culture is indeed transcendence in the stage of godly realm. It becomes abundantly clear from this that the humanness and superhuman-ness are readily achievable to human through erudite. This indeed is virtue of awakening, integrity of destiny. It is indeed success in life.

There is no shortage of problems in cycle of delusion realm. Problems are not desired outcomes of human life. Problems are not depiction of prosperity. Due to wastage of energy in the delusion realm cycle, the movement of humans towards deterioration is probable. Consequently, leading to positioning in animal order. In the process of development during the delusion cycle realm the *jeevan* achieves the humane realm. The same delusion realm human can retrogress to animal order. This indeed is the meaning of delusion realm cycle. Till delusion realm, the resolution, watchfulness, sociality, fearlessness and prosperity are not proved in *Jeevan*; because it is not possible to feel prosperous due to wastage however be richness, whereas feeling of lacking is not desired by humans. All unrelented efforts of humans are to shift from unfulfillment to fulfilment. The effort indeed becomes successful with humaneness. It is not possible to prove good use through delusion.. At the same time extravagance is completely impossible with humaneness-oriented tenets. Good use indeed is lacking of lacking. Lacking of the feeling of lacking is long awaited satisfaction. Being completely fulfilled is the meaning of satisfaction. Indeed, complete fulfilment means complete satiety, which has negligible diffidence, doubt and fear. It is not possible to be contented in the delusion-realm. This clearly indicates that transcendence and establishment of human being in godly realm with the attainment of humane culture, tenets and orderliness is indeed freedom from problems and attaining complete resolution. This indeed is achievable permanent accomplishment on this earth. At present the earth is at the point of development progression in nature that is depicting the reality which is a signal for only human race to transcend to 'godly realm', since the human race has attained sufficiency in terms of the resources related to its needs and ambitions. Human has achieved proficiency in utilizing the insentient entities. The good use of these achievements is proved in humaneness based social activities and behaviour. Its complete Possibility is continuously existing.

“One who will misuse a thing will be deprived of it”. This principle is self-explanatory that only good-use-tendency ensures intactness of the achieved accomplishments.

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the chances of deprivation are highly probable from, for or in otherwise use. This fact inspires human race to be ready to maintain the continuity of the achieved objective and the source of the achievement before they are exhausted. Such readiness becomes successful only in ‘godly realm’. The realization of truth with resolution and prosperity becomes indeed evident in this realm. Realization based “jiwan” is the eternal desire of human life. Realization is not possible until illusion. Realization is the highest dimension of human life, from, through and for which operation of all three dimensions, viz thought, behaviour and production, is indeed enlightenment. Thus, incorporation of this human life program with humanness into the ten-tier system is indeed the universal auspiciousness, goodness, resolution, prosperity, fearlessness and coexistence.

31. There is no dearth of susamskar in, form and for humane life

Samskar process in humans begins right from pregnancy samskar. Speech and conduct, during pregnancy, with fortitude, courage, generosity and kindness, grace, compassion by pregnant woman is the cause of excellent samskar in baby in womb. Remembrance and conduct of a personality by pregnant woman are cause of su-samskar in baby in womb. Conduct full of humility, simplicity, devoutness, association, oneness, spontaneity, generosity, cordiality and dedication by pregnant woman is the cause of su-samskar in baby in womb. Realization of gratitude, reverence, glory, love, guidance, trust, affection, care and respect by pregnant woman create best samskar in baby in womb. It is easy to receive samskar for an infant samskarput in womb, at birth and thereafter. Moderation in food, lifestyle and behaviour by pregnant women provides best samskar in baby in womb. The operation and supply of air and juices to the baby depends on the activities of pregnant woman during pregnancy. This indeed is the environment for baby in womb. Influence of environment is natural. The process of receiving along with transmission of signals of environmental activity is in fact the influence of environment. The process of reception and transmission of signals of environmental activity is found in sentient activity. It is very natural for sentient activity to exist along with body of baby in the womb. Therefore, it is not possible to get a sanskarput progeny through living inhumane life opposed to definite method for achieving good environment for baby in womb.

There is no dearth of sanskar from birth itself. That is, there is no lack of acceptances. Sanskar are found only in sentient entity. Susanskar indeed is the fundamental element for qualitative change. Kusanskar is the cause of decline. It is not possible to transition into awakening through method devoid of susankariya. Each human entity is bound for awakening. Owing to this truthfulness, Human are compelled to embrace sanskariya program capable for awakening. Therefore, best sanskar are established right from birth through creating well wishing and noiseless environment, favourable lighting, pure air and sweet speech.