

MADHYASTH DARSHAN SAH-ASTITVA-VAD

Holistic view of Realisation in Humans

Madhyasth Darshan – Part-4

Premise: Pervasiveness of Knowledge and Eternalness of Nature

Principle: Effort – Motion - Result

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The Alternative

1. The study of human being could not be accomplished through instability and uncertainty-based physicochemical matter-centric ideology, also known as the scientific approach. The study of human being could also not be accomplished by way of mystery-based idealistic contemplation. Both of these approaches refer to humans as animals.

As an alternative, Madhyasth Darshan Co-existentialism recognised humans to be in knowledge order by way of existence based human-centric contemplation.

Madhyasth Darshan posits that only humans are capable of knowing, and the entire object of this knowledge is existence in the form of coexistence, which itself is the knowledge from a holistic view. Furthermore, the way of evidencing coexistence has become studiable through knowledge of *jeevan* and humane conduct.

I have presented Madhyasth Darshan Co-existentialism, the knowledge of human-centric contemplation based on existence, in the form of literature for humanity to study.

2. Prior to my realisation of human-centric contemplation based on existence, I, Agrahar Nagraj from Hassan district in Karnataka, India, was initiated in the spiritual knowledge through *upasana* and *karma* based on Vedic ideology.
3. According to *Vedanta* knowledge, only *Brahma* is considered the truth, and this world is considered an illusion ("*Brahma satya, jagat mithya*"). However, *jeeva* and *jagat* are said to have originated from *Brahma*.

Upasana: - Devotional practices towards deities.

Karma: - All actions for attaining the so-called heaven.

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

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

After studying all of these concepts, a question arose in my mind.

4. How can the *jeeva-jagat*, which originated from the Truth, Knowledge, and Infinite *Brahma*, be an illusion? Upon raising this question to scholars and wise

people of the time, I received assurance that one can "know the unknown" in the state of *samadhi*. Based on its confirmation in the scriptures, I resolved to pursue *sadhana*, *samadhi*, and *samyama*. Through *sadhana* and attaining *samadhi*, I reached a complete understanding by studying and realising that all existence is in the form of being and abiding as coexistence. Consequently, the alternative worldview of Madhyasth Darshan Co-existentialism emerged in the form of literature.

5. According to the scriptures of idealism and the mystery-based God-centric contemplation knowledge and tradition, knowledge is considered to be unmanifest and ineffable.

According to Madhyasth Darshan, knowledge is manifest, effable, and comprehensible through studying, and its evidence becomes accessible to all through behaviour.

6. According to the instability and uncertainty-based materialism of matter-centric thinking, science is considered to be the only source of knowledge, and it is believed that humans create the laws. The alternative human-centric contemplation, based on knowledge of existence in the form of coexistence, postulates that existence is stable, the ascent and awakening are definite, and all laws are natural and inherent to being and abiding.
7. Existence is not just physicochemical matter, but all physical, chemical and *jeevan* entities are inseparably present in Omnipresence. This is the gist of "Madhyasth Darshan Co-existentialism" literature.

My Testimony

8. My ancestors were known as *Vedmurti* (apostles of Vedic knowledge) in the place of my birth. My home and village were filled with the sounds of *Vedanta*, *Upanishads*, and *Darshanas*. In my family, there was a tradition of performing *upasana*, *aradhana*, *archana*, and *stavan* in accordance with the *Vedas*.
9. My family tradition included some of the highest-grade Vedic scholars, who were devout practitioners of *seva* (selfless service) and physical labour in both work and behaviour. While I accepted the tendencies of *seva* and labour, I still had questions about the scholarly aspect.
10. The first question arose -

How can *jeeva* and *jagat* be an illusion which originated from *Brahma* the Truth?

The second question -

How *Brahma* itself is the cause of both *bandhan* and *moksha*?

The third question -

- Is word the evidence, or is the carrier and bearer of the word the evidence?
- Is *aapt-vakya* the evidence, or is the originator of *aapt-vakya* the evidence?
- Is *shastra* the evidence, or is propounder the evidence?

One more question arose in me from the prevailing circumstances.

The fourth question -

Following India's independence, a constituent assembly was established. While drafting the Constitution, the assembly assumed that the public representatives were qualified to govern the nation, even though they did not define or describe the nation, nationhood, or national character.

How valid is the public verdict or the public representative who is elected as a result of a coalition of votes and money?

Although the Constitution of India declared the country a secular state, it listed numerous castes, communities, and sects.

The Constitution of India proclaimed equality, yet it also described the procedures and provisions for reservation.

In a democratic system, public representatives are elected through a process that involves a coalition of votes and money.

What kind of democracy is this?

11. In order to get rid of these questions, I approached the scholars, *vedmurtis* (apostles of Vedas), revered spiritual teachers and sages of the time, and from their suggestion: –

- (1) The only way to “know the unknown” is *samadhi* – which I accepted.
- (2) I accepted Amarkantak to be the appropriate place for *sadhana*.
- (3) I began my *sadhana* activities in 1950, and my practice matured during the 1960s.
- (4) In 1970, I accepted that I had attained *samadhi*. In this state, my hopes, thoughts, and desires were silent, and it was clear that the event of “knowing the unknown” did not occur. I would experience this state for twelve to eighteen hours every day.

Of my own accord, I accepted the sequence of *samadhi*, *dhyana*, and *dharana* as the process for *samyama*. Two years later, having accomplished *samyama*, I accepted the evidence of having attained *samadhi*. Even during the phase from *samadhi* to the accomplishment of *samyama*, I practised *sadhana* for 12 to 18 hours every day. As a result, I attained the realisation that all existence is in the form of coexistence, which I have presented in literary form as “Madhyasth Darshan Co-existentialism.”

12. Coexistence : - Entire insentient and sentient nature was understood to be saturated and eternally present in the Omnipresence reality.

In coexistence itself : - I understood the progression of development in the atom (*vikas kram*) in the form of hungry and overfull atoms, and the development (*vikas*) of the atom itself as satiated, constitutionally complete atoms, i.e., '*jeevan*' in its being and abiding.

In coexistence itself : - The constitutionally complete atom or sentient unit is understood to be in the form of '*jeevan*'.

In coexistence itself: - It is understood that the entire physical, chemical and plant order compositions are made of hungry and overfull atoms, molecules and cells, and this Earth and every other planet are compositions of atoms and molecules.

13. In coexistence itself: - It is understood that on Earth, a physical form, the formation of compounds, along with the process of chemical reactions, resulted in the emergence of cells. These cells eventually formed complex organisms and, as

the organisms evolved and became enriched, forests and vegetation appeared. From these cells, animal bodies were formed, including the human body, and their traditions were established.

14. In coexistence itself: - The human tradition is understood to be a combination of *jeevan* and body.

Coexistence is understood to be eternally effective in, from, and for coexistence, which is considered to be the course of destiny.

15. The way of destiny: - through coexistence itself: -

(i) Four orders in existence

- Material Order
- Plant Order
- Animal Order
- Knowledge Order

(ii) Four planes in existence

- Physicochemical plane
- Delusion plane
- Godly plane
- Divine plane

(iii) and

- Development progression, Development
- Awakening progression, Awakening

and the eternal grandeur of awakened human tradition as orderly living with humaneness and participation in universal system was understood. I accepted this as the essence of universal good and recognised the natural expectation for goodness in all humans. As a result, I have presented to humankind the gist and explanation of consciousness development, value education, humane constitution, humane conduct, and humane system.

May Earth become heavenly, and humans become godly,
May *dharma* prevail, and goodness arise forever.

A. Nagraj

Foreword (Second Edition)

The 'Holistic View of Realisation in Humans' encapsulates the magnificence and grandeur of realisation within existence in the form of coexistence. Coexistence within existence, the ascent within coexistence, and the occurrence of *jeevan* as development through development progression constitute the state of reality. The awakening of *jeevan* itself serves as the expression, communication, and manifestation of the potential, ability, and receptivity necessary for realisation.

Within this sequence, humans are realised to be inseparably present in existence. Only in humans, who are an integral part of existence, does the eternal closeness of *jeevan's* awakening find expression. The potential for realisation is equally inherent in, from, and for every human being in equal measure. This universal potential is the reason there is universal affirmation for the expression of realisation.

Hence, I am experiencing authenticity while expressing the holistic view of realisation. Authenticity naturally emerges as the genuine expression of bliss and realisation. This itself is the basis of resolution in communication, justice in behaviour and its continuity. Realisation signifies awakening in *jeevan*. Entire activities of nature, whether insentient or sentient, are as strength in state and as power in motion, because without state there cannot be motion. Based on this understanding, realisation itself is bliss in state which manifests authenticity in motion as evidence and resolution.

Hence, this holistic view of realisation has become available for attaining *jeevan's* awakening and realisation by way of studying. I experience great happiness while offering it to humankind.

A. Nagraj

Propounder – Madhyasth Darshan, Sah-astitva vad
30 March 2004, Amarkantak

- Basic Elements of Madhyasth Darshan

1. The Proclamation

- Let live and live

2. The Wish for Universal Well-being

- May Earth become heavenly,
May humans become godly,
May *dharma* prevail,
May goodness arise forever.

3. The Realisation Knowledge

- Sentient and insentient nature saturated in Omnipotence. The infinite sentient and insentient units are saturated in Omnipotence (Omnipresence).
- All units saturated in the Omnipresence (permeative and transparent) have form, attributes, intrinsic-nature and *dharma*, and are orderly with their essence while participating in universal system.

4. The Principle

- Effort - Motion - Result

5. The Sermon

- Believe what is known
Know what is believed

6. The State of Existence

- Dynamic-state nature saturated in the absolute-state Omnipotence.

- Eternally present Coexistence

7. The Evidence

- Realisation – Behaviour – Experiment
- Realisation itself is the ultimate evidence,
Evidence is understanding of knowledge,
Understanding itself is manifest,
The manifest itself is resolution, work and behaviour,
Work and behaviour itself is evidence,
Evidence itself is awakened tradition,
Awakened tradition itself is coexistence.

8. The Actuality

- *Brahma* is truth, the world is everlasting
- *Brahma* (Omnipotence) is omnipresent, and *jeevan punj* are many.
- *Atma, buddhi, chitta, vritti* and *mun* are inseparable in a *jeevan punj*.
- The grandeur of humans as a combined form of *jeevan* and body.
- God is omnipresent, deities are many.
- Human race is one, occupations are many.
- Earth is one (undivided nation), and nation-states are many.
- Human *dharma* is one, resolutions are many.
- *Jeevan* is immortal; birth and death are events.

9. The Reality

- Development Progression, Development in Coexistence.
- Awakening Progression, Awakening.
- Expressions of Awakening - Wise Human Tradition.

10. The Knowledge

- Knowledge of *jeevan* in coexistence

- Knowledge of holistic view of existence in the form of coexistence
- Knowledge of humane conduct
- Realisation itself is knowledge

11. The Discovery

- Constitutional completeness
- Activity completeness
- Conduct completeness

12. The Basis

- Nature saturated in Omnipotence (Coexistence)

13. The Postulations

- The physicochemical nature itself is in development progression. Atom in the developed form itself is the sentient unit.
- The sentient unit i.e. *jeevan* itself evidences undivided society in human tradition upon awakening.
- Humaneness with complete watchfulness, godly humaneness and sociality.
- Divine humaneness with complete wakefulness.
- Constitutional completeness, activity completeness, and conduct completeness.

14. The Truth

- Nature saturated in the Omnipotence itself is the universe.
- Nature itself is destiny.
- Destiny itself is orderliness.
- Orderliness itself is ascent and awakening.
- Ascent and awakening itself is the universe.

- The law itself is justice, justice itself is *dharma*, *dharma* itself is truth, truth itself is magnificence (coexistence), realisation of magnificence itself is bliss, bliss itself is *jeevan*, and law is in *jeevan*.
- Deluded humans are independent when performing actions, but dependent when experiencing the consequences of those actions.
- Awakened humans are independent both in performing actions and in experiencing their consequences.

15. The Refuge of Humans

- The tradition of evidence in the form of undivided society and universal system (coexistence).

16. The Humane System

- Humaneness. System with humaneness, participation in universal system.

17. Completeness in Person

- Activity completeness
- Conduct completeness

18. Completeness in Society

- Comprehensive resolution
- Prosperity
- Fearlessness
- The tradition of evidence of coexistence

19. Completeness in Nation

- Skill
- Proficiency

- Mastery

20. Completeness in the World (Undivided Nation)

- Unity (universality) in culture, civility, legislation, and system based on humaneness

21. *Dharma* of Humans

- Happiness, Peace, Contentment, and Bliss

22. The Basis of *Dharma Neeti*

- System enabling the righteous utilisation of resources in the form of body, mind and wealth.

23. The Basis of *Rajya Neeti*

- System enabling the security of resources in the form of body, mind and wealth.

24. The Path to Realisation, and Contemplation

- Gross to subtle
- Subtle to causal
- Causal to Supreme cause

25. The Evidence of Awakening

- Inhumaneness to humaneness
- Humaneness to godly humaneness
- Godly humaneness to divine humaneness

26. Auspiciousness

- *Jeevan* is auspicious.
- Emergence is auspicious.
- Resolution is auspicious.
- Realisation is auspicious.
- Awakening is auspicious.

27. Universal Auspiciousness

- Unison and harmony in four dimensions (work, behaviour, thought, and realisation), five states (person, family, society, nation, and world) of humans, and the ten-tier family based self-governing system.

28. The Greatest Auspiciousness

- Awakening as realisation in truth (liberation from delusion)

29. The Accomplishment

- The realisation in the established values in coexistence
- Evidence of resolution, prosperity, fearlessness and coexistence – this itself is universal good.
- Liberation from delusion and eternal awakening.

30. Completeness in Education

- Consciousness development value education
- Technical education

31. Wholeness in Tradition

- Humane education *sanskar*
- Humane constitution

- Humane family-based self-governing system

Work in Progress

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TBD

Work in Progress

Chapter-1

- Brahma is Truth, The World is Permanent.
- Human in the seer status embodies the evidence of awakening.

Work in Progress

Now, therefore, the inquiry is into Brahma. The meaning of the word 'Brahma' is to be made clear.

The inquiry into Brahma is in, from and for clarity or unambiguity about "I" and "mine".

"I" is the nucleus of the sentient unit, which is indicated by the name '*atma*'.

Mun, *vritti*, *chitta* and *buddhi* are inseparable from the "I". *Sadhana* is the practice for infusing potential into these to align with *atma*. The inseparable set of these four is known as "mine".

This alignment itself represents the awakening of *jeevan*.

The union and separation takes place between 'I' and the body, as well as objects created through the body by 'I'. This has been accepted beforehand.

'This' (Brahma) is pervasive, while every activity is bounded. Brahma is the Omnipotence.

'This' is unchanging and absolute-state, while every activity with change is dynamic-state.

'This' cannot be fully captured through words. The characterisation of Brahma using mere words would be incomplete. This inadequacy doesn't reflect a limitation of 'This' (Brahma) but rather the constraints of language. Words have origins and limits, while 'This' (Brahma) is uniform, omnipresent, and complete existence. Brahma itself is the omnipresent reality, permeating both *jeevan* and the body. *Jeevan* itself has to evidence in the form of justice and resolution in behaviour, and in that course only one fulfills responsibilities and participates in the systems with knowledge, wisdom and science. Only then can the full characterisation of Brahma be conveyed. In this way, within the omnipresent Brahma, there is provision for every human to evidence through realisation, behaviour, and experimentation. Language is just an aspect of the entire human expression. A human being can express the complete reality (Brahma) only with their entirety as the evidence of complete awakening.

The term 'I' signifies '*atma*' in a state free from delusion, because the evidence of awakening emerges solely through the realisation-based way. In this process, *buddhi*, *chitta*, *vritti*, and *mun* are harmonised and aligned - i.e. *mun*, *vritti*, *chitta* and *buddhi* are inspired to reflect the image and essence of realisation. To remain

aligned implies being inspired and expressed. Thus, the existence of 'I' or '*atma*' becomes evident in the delusion-free state. Each man and woman can evidence this upon realisation.

In the deluded state *jeevan* has 'ego', which is indicative of unawakening and delusion. The deluded '*buddhi*' itself embodies ego. In its existential context, the deluded '*buddhi*' lacks self-enlightenment, a condition referred to as ego. It is because of the lack of necessary research and exploration. Consequently, despite achieving success in materialising ideas, the cause of human sorrow persisted. To manifest mental health and its continuity, it is natural and necessary for every individual within the human tradition to evidence through the realisation-based way, along with self-realisation.

Humans possess an inherent inquisitiveness for self-realisation and realisation of Brahma. It is realised and fulfilled through awakened education and *sanskar* within the human tradition.

Realisation in 'This' (Brahma) is the ultimate goal of all humans, because every man and woman evidence actuality, reality and truth only through the realisation-based way.

'This' is uniformly inherent to all, whereas each unit is attainable for another unit.

The realisation of the inherent and the taste and proximity of the attainable are well-established facts.

Atma, even though distinct from Brahma, is not inferior, as it embodies the highest awakened part of nature or possesses the highest potential for awakening.

Atma within Brahma (Omnipresence), while being the nucleus of the sentient unit (*jeevan*), has eternal potential for realisation. The *jeevan* unit does not undergo disintegration; it is immortal.

On Earth, nature is observed in four orders distinguished by their levels of ascent.

Each unit is an inseparable part of nature.

A knowledge-order unit free from delusion possesses or is bound to attain the knowledge of *jeevan*'s immortality, the body's mortality, and the laws of behaviour.

The coexistence of nature (the set of all activities) and Brahma has existed from time immemorial to eternity.

Nature is the set of infinite units.

The ascent and decline in each unit depend on the process of inward-deployment or outward-flow of relative power generated from its motion.

The inward-deployment of power itself is awakening (ascent).

The fundamental unit of nature is the atom.

The term 'unit' refers to the atom in the context of the ascent.

The possibility of both delusion and awakening persists until one attains the potential, ability and receptivity for the realisation of Brahma.

The attainment of potential, ability, and receptivity for the realisation of Brahma is, in itself, liberation from delusion. The sentient unit's (jeevan) transcendence from the allure of material sensory experiences and realises an abundance of love or the Omnipotence, itself is *moksha*. The collective evidence of kindness, grace, and compassion itself is love.

The bliss of enlightenment from the realisation of Brahma is, in itself, a detachment from the gratification derived through the five senses, a state also known as 'dispassion'.

The continuity of blissfulness is an eternal characteristic of the realisation of Brahma, devoid of increase, decrease, or disappearance. The manifestation of realisation itself constitutes the essence of completeness and its evidence.

It is natural for awakened and delusion-free humans to assist in the awakening of those who are unawakened.

Only the plane of *moksha* (delusion-free state) is eternal; other planes are transient.

The plane of *moksha* alone exhibits the continuity of blissfulness, a characteristic absent in any other plane.

The ideal of *atma* lies in the realisation in 'This' (Brahma). Therefore, *atma* remains unaffected by *buddhi*, *chitta*, *vritti*, and *mun*, which are inseparable from it.

Atma is the mediative activity, while Brahma is the mediative Omnipotence.

Atma remains unaffected by progressive-regressive activities and powers.

Atma itself is 'I', and the essence of 'I' is Brahma.

Only those humans who have attained the realisation of Brahma are liberated from attachment to material nature, and their *jeevan* is free from delusion.

A *jeevan-mukta* unit (free from delusion) experiences no suffering from the past or the future and has no conflict with the present. This itself is the wellspring of inspiration for the reform and awakening of others.

The realisation in 'This' itself is supreme bliss.

The thirst of realisation in 'This' is inherent in each human being.

Atma undergoes realisation in 'This', and its enlightenment occurs within *buddhi*.

'This' is synonymous with Space, Knowledge, and uniform Omnipotence. Thus, 'This' is the foundation for all activities.

'This' is also referred to as 'light'. In the realisation of Brahma, there is no absence of light; rather, the realisation is in the eternal light. The realisation in Omnipresence itself is the eternal light, because coexistence becomes apparent.

Hence, this testimony based on realisation indicates only towards the universal goal and program.

Absoluteness is the foundation of an evidence-based discourse (directive with solution).

A *jeevan-mukta* (free from delusion) does not lack absoluteness.

“May Universal Goodness Prevail”

Work in Progress

Chapter-2

Non-accumulation, affection, understanding, simplicity and fearlessness are characteristics of joyousness and liberation from affliction. These are the characteristics of resolution and equanimity as well, whose existence has continuity.

Work in Progress

The rarity of knowledge of Brahma is not due to its scarcity or discredit. Instead, it is only indicative of the absence of the requisite authority (potential, ability, receptivity) that befits it.

Not understanding what exists does not inflict any damage to it.

Studying the attributes, intrinsic-nature, and *dharma* of the realities present in existence, along with adopting appropriate behaviour towards them, and practising with knowledge, leads to the development of the potential for realising Brahma.

Brahma itself is truth, coexistence itself is the ultimate truth, realisation in coexistence itself is resolution, resolution itself is harmony, harmony itself is bliss, and bliss itself is evidence of realisation. Realisation itself is the basis of evidence in behaviour and experiment. Harmony in production is apparent through law, harmony in behaviour is apparent through justice, harmony in thoughts is apparent through dharma (resolution), and harmony of realisation is apparent in the omnipresence of Brahma.

All states of objects, activities, formations, and behaviour are constantly engaged in the ascent and awakening through change and refinement. Brahma, existing as Omnipotence, transcends the constraints of place and time. Humans undergo refinement, and their authority or lack thereof, ability or inability is inspired and manifested through a comparative process.

All atoms, planets, stars, etc., are encompassed and saturated within Brahma.

Each unit exists as a unit due to its constitution. Every component within each constitution is surrounded by Brahma. Brahma permeates through every unit and its individual parts.

The omnipresent Omnipotence is the absolute state, known by many names.

Space and void are also names of Brahma.

No human has freedom from refinement until the realisation of Brahma.

The fundamental goal of all units of knowledge order is to evidence the realisation of Brahma. The realisation of Brahma itself is the realisation in coexistence.

The units of the animal order and knowledge order are living manifestations, as the combination of the insentient and the sentient.

The insentient itself transitions into sentience upon ascent. Sentience refers to the transformation of an atom into a state of being sensitive and cognitive in itself.

Units of the animal order undergo change and refinement in their hope to stay alive, while units of the knowledge order undergo change and refinement in their hope, thought, desire, and determination.

Each sentient unit (sentient atom) along with its span of activity, takes the form of a "jeevan-cloud".

Each sentient unit of the knowledge order, independent of its grouping with atoms, is associated with hope, thought, desire, and determination. This serves as the cause of both bondage and *moksha* within it.

The anticipation of sensory gratification leads to bondage, while the pursuit of inquiry towards the realisation of Brahma leads to *moksha*.

Every atom is immersed in Brahma, and as a result, the entire sentient and insentient nature is saturated, regulated, inspired, active, and protected in Brahma. This is why humans consistently strive to acquire the potential required for the realisation of Brahma.

The progression of awakening continues until *atma* attains the potential for the realisation of Brahma, *buddhi* for realisation in *atma*, *chitta* for realisation in *buddhi*, *vritti* for realisation in *chitta*, and *mun* for realisation in *vritti*. This realisations-collection constitutes the state of harmony or *sahaj-samadhi*.

Brahma is free from the imposition of absence or unavailability; it is eternally present.

Every human exhibits an apparent comparative diversity of possessing and lacking, which in itself is not a state of resolution.

The realisation of Brahma (realisation in coexistence) only is the complete resolution.

Brahma itself is the foundation for the insentient and sentient nature. The essence of this foundation is their eternal inseparability within Brahma.

The activities of the five senses are also under the control of sentience. In the absence of sentience, there is no sensory function.

The goal of all activities of a knowledge-self is solely to attain liberation from afflictions. Problems themselves constitute afflictions.

The activities of an animal-self are confined to the indulgence of bodily instincts. The sentient units within animal order are denoted as the animal-self.

Accumulation, aversion, ignorance, conceit and fear are the primary causes of problems. All these are delusions, which inherently have no existence.

Non-accumulation, affection, understanding, simplicity and fearlessness are characteristics of joyousness and liberation from affliction. These are the characteristics of resolution and equanimity as well, whose existence has continuity.

A mirage is perceived in imagination due to intense heat, darkness is perceived in imagination due to the opaqueness of land, and death is perceived in imagination due to believing the body to be the self. Believing the body to be the self itself is delusion. Similarly, affliction is perceived in imagination due to delusion.

Delusion signifies the lack of completeness in the potential to be free from it. The eradication of delusion is attainable solely through the realisations-collection.

The realisations-collection is achieved by attaining the authority of humaneness and higher-humaneness.

The source of attaining the authority for humaneness and higher-humaneness is the process of inwardly focusing one's powers or self-observation by a human being.

Affliction is servitude, indicating a lack of awakening. Liberation from affliction itself is a characteristic of independence.

The sermons of the accomplished ones aim at liberation from servitude itself. These sermons serve as sources of inspiration for life's purpose and orderliness.

Servitude is not desired or ideal for anyone. The sermon means maxim and explanation as solution for liberation from delusion.

The consequences of one's own actions coupled with *sanskar*, study and environment are the causes of dependence or independence. These three causes and how these are devoted for attaining the end of delusion has been analysed in Manav Vyavhar Darshan (Holistic view of Human Behaviour).

Happiness is perceived through sensory indulgence, yet it is widely known that such happiness lacks continuity.

Every unit of knowledge order desires the realisation of bliss and its continuity. However, the majority of people seek to attain this through indulgence in instincts, which ultimately leads to affliction.

The activities of the knowledge order yield only sensory experience and realisation.

Mere perception of happiness occurs in the sensory experience based on the body, which lacks continuity. Continuity of happiness, peace, contentment, and bliss is achieved through the realisation-based way.

Realisation is only in Brahma. Brahma alone is truth. *Jeevan* (sentient units) and the material world are forever within Brahma. Realisation pertains to law, justice, *dharma*, and truth alone. The regulation of all behaviour and activities is rooted in truth.

The knowledge of the truth of the insentient nature, the enlightenment of sentience, and realisation in the omnipresent Omnipotence become self-evident successively.

The awakened units of knowledge order utilise, righteously utilise and nurture the material nature with the knowledge of their location, chemical processes and physical structure.

Sociality based on humaneness becomes natural upon attaining complete enlightenment through self-evaluation. As a result, the quest and goal for godly and divine humaneness emerge, and the efforts towards these ideals also become apparent.

The sentient unit, or the sentient atom, is an inseparable presence of *mun*, *vritti*, *chitta*, *buddhi*, and *atma*. Without its study, it is not possible for a human being to know the truth.

There are 32 kinds of taste activities in *mun*, 18 kinds of deliberation activities in *vritti*, 8 kinds of visualisation activities in *chitta*, 2 kinds of enlightenment activities in *buddhi* and only realisation activity in *atma* – which have been analysed in Manav Vyavhar Darshan (Holistic view of Human Behaviour).

The realisation of Brahma itself is the continuity of bliss.

Awakened humans demonstrate material prosperity, humaneness in behaviour, resolution, and its continuity. The fervent desire to attain these qualities is also well established.

Only the units of knowledge order have the opportunity available for both sensory experience and realisation.

The primary opportunity and achievement of the knowledge order is their having the capacity to receive signals from nature's existence, as well as to speculate and realise in Omnipresence.

A knowledge-self, and not an animal-self, attains the status of a godly-self and divine-self through refinement.

The plane of the divine-self is indeed the realm of *moksha*, representing the pinnacle of awakening.

Kindness, grace, and compassion constitute the inherent nature of the divine-self. The tendency and perspective upon the realisation of Brahma are only the truth.

A knowledge-self also experiences afflictions such as sorrow and grief, similar to an animal-self, until it identifies with the body. This identification indicates its lack of potential for realisation in justice, *dharmā*, and truth.

Inherently, *atma* is the seat of realisation; *buddhi* is the seat of the essential understanding; *chitta* is the seat of visualisation; *vritti* is the seat of thought, and *mun* is the seat of experience. All these faculties of *jeevan* become imbued with realisation only upon awakening.

The *jeevan*-cloud that drives a human body itself is knowledge-self and the *jeevan*-cloud that drives an animal body itself is animal-self.

Efforts for awakening continue until realisation is attained. Moreover, the insentient nature is not exempt from the process of transformation, and the sentient nature is not exempt from the process of refinement.

Physical entities exhibit attributes, physicochemical formations exhibit consequences and changes, and sentient entities exhibit refinement in hopes, thoughts, and desires.

Insentient aspect exhibits consequences and changes, whereas sentient aspect exhibits qualitative changes and refinements.

The development progression is the sole cause of consequence and change in the attributes, relative power, structure, size, and type of material objects.

Development progression, development, awakening progression and awakening are the eternally present causes.

The cause of change and transformation in the attributes and structure of material objects is their inherent instability and incompleteness.

Matter is available in the form of atoms in their natural state.

There are many kinds of atoms available in nature, which have also been discovered by material sciences.

The sentient atoms do not have types of constitutions, because of this these don't have constitutional diversity.

The units of knowledge order are distinguished as delusion-less, discerning, and deluded.

The deluded units are effortful for enjoyment of the four instincts, the discerning units are effortful for the three drives, and the delusion-less units are fulfilled in the realisation of Brahma.

The sentient atoms do not exhibit change in their constitution. Only insentient atoms exhibit change in their constitution, attributes and composition.

In order to become free from insertion and expulsion of particles, an atom incorporates that many particles in its constitution and becomes sentient, and all those particles attain refinement with partial, half and complete expression.

An atom imbibes the required number of particles in order to become free from insertion and expulsion, thereby it becomes constitutionally complete or sentient, then all these particles undergo refinement in course of their activity of partial, half and complete expression (of awakening). The refinement in *mun*, *vritti*, *chitta* and *buddhi* becomes apparent.

The units of sentient nature have attained constitutional completeness, because of this, *jeevan* of humans have 32 kinds of taste activities in *mun*, 18 kinds of deliberation activities in *vritti*, 8 kinds of visualisation activities, 2 kinds of enlightenment activities, and the attainment of realisation in *atma*.

The term "Omniscient" is used to allude to the glory of permeability and omnipresence (of Brahma).

Conceit is dispelled through the realisation in the Omniscient. Conceit is a part of delusion only.

Upon attaining enlightenment about the Omniscient, one embraces the world as a single family in an intimate (non-dual) manner. This encapsulates the essence of universal well-being.

Intimateness (non-dualness) alone has the power to control and curtail crimes and wastefulness. Furthermore, it serves as an inspiration for abiding by justice, *dharma*, and truth.

The absence of crime and wastefulness in mutuality itself is the harmony based on coexistence.

Awakened human evidences coexistence in behaviour.

Without self-realisation, it's impossible to attain the realisation of omniscience. Enlightenment in the saturation of Omnipotence is itself the enlightenment of omniscience.

Atma is a sustained mediative activity. It remains unaffected by increase or decrease, devoid of agitation, and free from sorrow, attachment, and delusion. Therefore, *buddhi* influenced by *atma*, *chitta* influenced by *buddhi*, *vritti* influenced by *chitta*, and *mun* influenced by *vritti* regulate human behaviour, occupation, and participation in the system. Otherwise, behaviour and production are controlled by the external environment. Those who are servile only seek to make others servile. One can only distribute what one has. Servitude manifests in three forms:

1. Servitude of Behaviour
2. Servitude of Work
3. Servitude of Thoughts

The end of servitude comes from attaining the potential worthy of justice, resolution, and realisation, respectively.

Atma is the seat of mediative activity. Mediactiveness itself is resolution, resolution itself is justice, and justice itself is mediactiveness or equanimity. Humans possess an inherent opportunity for realisation, and as a result, they are consistently engaged in efforts towards it.

Atma is situated at the center of the sentient unit's constitution, making it the seat of mediative activity. The particles in the other four orbits continually revolve around *atma*, giving rise to progressive and regressive activities.

The regulation of insentient activities is in law; the regulation of sociality is in justice; the regulation of hope, thought and desire is through resolution; and the regulation of realisation is only in the realisation of Brahma.

The regulation of a unit is in mediactiveness only.

The infinite set of activities is synonymous with nature or the cosmos. Each activity constitutes a part of the cosmos. Likewise, every atom is a microcosm.

TBD - lakshan lakshya poorvak hee...

Law is characterised by immutability, invariability, and unchangeability; justice embodies unambiguousness and fearlessness; *dharma* reflects equality and coexistence; resolution is with heavenliness and prosperity; and realisation holds a natural continuity of bliss and authenticity, which humans inherently yearn for.

The terms law, justice, *dharma*, and truth also signify the realisation of Brahma. They all point towards coexistence. Independence in an awakened human itself is equanimity, equanimity itself is *sahaj samadhi*, *sahaj samadhi* itself is bliss, bliss itself is the awakening of *jeevan*, and awakening itself is independence.

Every human has the desire for independence.

Production with the insentient nature in accordance with law, behaviour in society guided by justice, thoughts within oneself driven by resolution, and attaining the potential for realisation in the Omnipotence itself represent the zenith of awakening for humans. This encompasses the entire essence of independence and the expression of self-discipline.

Independent humans serve as evidence of awakening, and those who follow their lead are in close proximity to complete awakening.

An awakened human is helpful for *abhyudaya* (comprehensive resolution) of others.

To increase the number of independent humans, it is necessary to have the unison in the study and conduct of behaviour, production, and systems of humaneness.

Humans attain the knowledge of realisation only through the process of ascent or awakening. The sentient state is achieved from the insentient state only through ascent. These sentient units are distinguished as belonging to the animal order or the knowledge order.

A knowledge-self drives a human body according to its hopes, thoughts, and desires. An animal-self drives an animal or bird's body based on its hopes. A knowledge-self alone is identified as the human-self, godly-self, and divine-self. These are the individuals known as humane-human, godly-human, and divine-human.

Divine humans, godly humans, and humane humans have attained the realisation of Brahma (realisation in coexistence). Even inhumans perceive Brahma, as they sense happiness through indulgence and overindulgence in the four instincts, whose continuity is not sustained. This itself is the natural expectation of awakening in inhumans.

Humans have the hope, aspiration and enquiry for the continuity of bliss. They are effortful for realisation of Brahma through awakening.

Activity and Brahma have distinct characteristics.

The activities are infinite in number, spanning various statuses and distinguished by gross, subtle, and causal. Brahma, on the other hand, is undivided, complete, and omnipresent.

Insentient (gross) activities exhibit apparent transformation, change, and maturation.

The sentient unit (jeevan) has the activities of hope, thought, and desire, and their refinement and alteration are also well established. Until the potential, ability, and receptivity for realisation in truth are fully attained, there is a progression of

maturation and refinement towards the alternative of awakening, which is the path for achieving completeness and independence.

The realisation of truth occurs in *atma*, the enlightenment takes place in *buddhi*, the intuition of realisation-enlightenment happens in *chitta*, the cognition of contemplation of realisation occurs in *vritti*, and its perception takes place in *mun*.

In the course of study, it becomes known that enlightenment is a fraction of realisation, intuition is a fraction of enlightenment, cognition is a fraction of intuition, and perception is a fraction of cognition. These are cognitive activities that become apparent through successive witnessing. This is the magnificence of the knowledge order.

Sensory experience and receptivity for learning are both expressed through the activities of the five senses. The perception from receptivity of learning also comes into realisation upon enlightenment.

The presence of sensory experience and receptivity for learning in humans is widely recognised.

The receptivity for learning is the sprout for realisation, and sensory experience is the sprout for enjoyment.

Sensory experience related to enjoyment is in, from, for only with the insentient aspect, while receptivity for learning, aimed at realisation, is only in truth.

The world exists in the forms of evident truth and manifested truth, with Omnipresence representing the absolute state. This understanding is supported by evidence. Lack of holistic perspective gives rise to endeavours for speculation, study, and realisation.

The speculation (about reality) arises from the union of observing the characteristics and ascertaining the goal. The evidence is knowledge, wisdom and science getting manifested in realisation, resolution, behaviour, and experimentation.

The manifested reality is bounded by time.

The only reality that is free of time, activity and result is the eternal and truth Brahma.

The receptivity for learning becoming more in comparison to the expectation for sensory gratification itself is the motion towards awakening. Conversely, the tendency in sensory enjoyments is the characteristic of unawakening and decline.

Atma is the causal or mediative activity, and its eternal characteristics are existence and bliss.

Humane humans in the knowledge order are the only units who evidence production, behaviour, thought and realisation.

Humans are known to live at the levels of work and behaviour, thought, and realisation. The utility of production, behaviour and thought is only in the hope and aspiration of realisation.

There is no absolute power other than Brahma.

Humans engage in production with entities less developed than themselves, exhibit behaviour with equals, seek proximity to those more eminent, and attain realisation in the Omnipotence. They either do these, or want to do these, or are compelled to do these.

May Goodness Arise Forever

Chapter-3

- The encumbration of effort itself is the thirst for tranquillity. Realisation of Brahma itself is the complete tranquillity.
- There is *sanskar* at the root of every action, every action leaves a *sanskar*.

Work in Progress

Group of all activities itself is the cosmos.

Units with varying degrees of ascent exhibit diversity.

The set of infinite diversity itself is the cosmos.

The cosmos itself is nature.

Brahma is omnipresent and stable; therefore it has no wave, vibration, pulsation or motion.

'This' is permeating. 'This' is unchanging.

'This' is not constrained by any limits of shape or kind. Therefore, it doesn't have any resolve or alternative for becoming.

The infinite activities contained within the Omnipotence are in a continuous state of motion, pulsation, vibration, and waves, resulting in the manifestation of nature in four orders through change and maturation.

Each activity, while bound by limitations, is saturated within Omnipotence (Brahma). Hence, Brahma cannot be considered the cause of activities such as change.

All activities are saturated in Omnipotence; this is a natural conclusion for units of the knowledge order.

Brahma has no activities such as resolve or alteration.

There is no confirmation or evidence in the present of Brahma being an activity. There is confirmatory evidence of its being in the form of Omnipresence.

Realisation occurs only in the present. Past and future are only in speculation. Speculation is either with basis or baseless, which manifests as clarity or ambiguity.

Speculation with basis is along with law, process, and characteristics; otherwise, it is baseless speculation.

The realisation of the inherent and accomplishment of the attainable are well established.

Every unit is a part of the cosmos, therefore it is receptive to the signals of the cosmos.

There is no evidence about the time when the nature was created about the origination time of Brahma's existence. What is apparent in the present is only Omnipotence and nature contained in it. There have been speculations about the origin and the end of nature and Omnipotence, but there is no evidence of their duration, while the numbers have been given as minus and plus infinity.

Baseless speculations are not apparent or systematic.

Brahma serves as the foundation for the infinite worlds with distinct shape, volume, and density.

Maxims, verses, sentences, and words describe the activities of nature and also indicate the realisation of Brahma through sermons.

Brahma is characterised in the form of permeability, omnipresence and transparency. 'This' is grasped only as perception, cognition, enlightenment and realisation. Its enlightenment depends on human being's potential, ability and receptivity.

The foundation of every unit is Brahma only. All units have an inherent inspiration only in 'This'. Nature is saturated in the Omnipotence.

Brahma has no resolve, alternative etc to give or receive inspiration.

Regulation itself is the inspiration. Nature is regulated in the Omnipresence itself.

There is no activity and place that is devoid or beyond Brahma.

Brahma is omnipresent and activities are bounded. Therefore, entire activities are saturated (fully inundated) in Brahma. Therefore, nature is regulated in Brahma.

Saturation itself is regulation, regulation itself is inspiration, and inspiration itself is knowledge.

The knowledge order in Brahma is a movement in, from, for awakening. Knowledge itself is the Brahma, Brahma itself is Omnipresence, each unit is regulated in the Omnipresence, regulation itself is inspiration, inspiration itself is law-justice-dharma-truth, law-justice-dharma-truth itself is love, love itself is realisation, realisation itself is awakened self, awakened self itself is bliss, bliss itself is realisation of Brahma and Brahma itself is knowledge.

Acceleration towards the goal itself is inspiration and knowledge.

Nature is inherently regulated and inspired in Brahma, it is forever manifested for resolution in the four orders.

The sole goal of humans is realisation. Entities belonging to the animal order and knowledge order utilise the insentient nature present in the cosmos day and night. Humans do not experience the continuity of bliss anywhere other than by attaining liberation from planes, which is the divine-human plane.

In the course of awakening, speculation surpasses realisation in every *jeevan* activity's inspiration.

Upon awakening, speculation surpasses realisation in every action's inspiration.

There is no continuity of bliss from sensory experience of insentient nature.

The perturbation of effort itself is the thirst for rest. Realisation of Brahma only is the complete rest. The complete rest itself is the evidence of comprehensive resolution.

Holistic perspective of activities (nature) and realisation in the truth are well established.

Brahma is eternal, truth, omnipresent, undivided, knowledge and permanent. This is devoid of gross, subtle or causal activity and change, transcends place and time, as bliss, and complete.

Word and its movement are also contained in Brahma. The word "Brahma" indicates Space as well. Even after doing thorough analysis of nature one discovers that Brahma is without any parallel and there is no other experience to match it. Nature has no existence separate from Brahma.

Proximity and cohabitation of activities or units is well established. It is apparent in humans in the form of hope, aspiration and desire through conflict or without it, along with sensory experience and receptivity for learning.

Brahma is Paramatma. This is the complete Omnipotence.

Brahma is referred to as Paramatma because it is the eternal ideal of *atma*.

Units are bounded, Paramatma is boundless.

Every knowledge-self with its inseparable parts, while driving a human body, is effortful for achieving humaneness and higher-humaneness. As a result of these efforts it attains realisation in Paramatma.

A knowledge-self is effortful for nature and actions which are aligned to awakening of humaneness and higher humaneness. Conversely, because of delusion, one is also found to be indulged in instincts with inhumane nature and outlook.

The traits of inhumaneness are present partially in the animal order entities.

Humans move to decline with indulgences, perspective, and nature of inhumaneness.

Every knowledge-self in delusion becomes completely affected at the time of death from the effect of happiness or misery, beauty or ugliness. This is self-effectuation. This is the process of causation for the next birth.

Self-effectuation process becomes clear through the inward deployment of the powers of *mun*, *vritti*, *chitta*, and *buddhi*.

Humans see the death of others, the traits found in them at that time are also an affirmation of the self-effectuation process.

The *sanskars* manifest through activities of *mun*, *vritti*, *chitta* and *buddhi* in the form of humaneness, godly-humaneness and divine-humaneness. become apparent.

At the root of every human action there is *sanskar*. Every human action leaves an impression of *sanskar*. It is well established that every action has a reaction and consequence.

The taste and selection activity affects *mun*, analysis and deliberation activity affects *vritti*, visualisation and contemplation activity affects *chitta*, determination and enlightenment activity affects *buddhi*.

Until *sanskars* aligned with enlightenment of truth are attained, *buddhi* itself manifests as ego.

Ego itself is the cause of delusion and ignorance.

The lack of potential in *buddhi* for receiving the signals of *atma* itself is ego.

Liberation from ego is achieved through *sanskars* of righteousness and leads to a rise of determination that is devoid of conceit.

Liberation from delusion mandatorily requires a commitment to turn conclusions derived from the analysis of truth and untruth into firm determination.

The exposition of truth through principles and processes constitutes research.

Understanding the realities through the study of humane family and society, combined with inspirations from one's surroundings, are helpful in cultivating righteous tendencies and *sanskars*.

Gratitude, non-stealing, non-accumulation, speaking truth, righteous marital relationship, simplicity, kindness, fulfilling trust with affection, describing realities as they are, fulfilling duties and responsibilities, more production - less consumption, enthusiasm and hard work, transparency, spontaneity and not having malice towards anyone – are the characteristics of righteous *sanskars*. The characteristics indicate the intrinsic-nature, and the evaluation happens accordingly. Humans are not without characteristics.

Humans are inherently committed towards an independent and unconstrained life. They are not mechanical. Each human is a cognitive and sensitive entity, striving to achieve completeness.

Awakening remains an ongoing process until the potential for resolution and realisation is achieved. Sensory functions become regulated only through cognisance. Therefore, this process continues progressively until coherence in reflective and manifesting activities is attained. Manifestation is the means by which human expression of talent becomes evident in the form of humaneness and higher humaneness. Awakened humans transmit their desires, goals, programs, and paths via this only, leaving impressions on other knowledge-selves also for reflection within themselves.

The impressions obtained from reflection lead to qualitative advancement towards awakening.

Qualitative impressions result in clear understanding, clear understanding results in *susanskar*, *susanskar* results in regulated senses, regulated senses results in determination of truth, and determination of truth results in continuity of qualitative impressions.

The potential to perceive the signals of existence and activity itself is impressionability.

Impressionability in humans becomes apparent in their pursuit of systematic knowledge, the acquisition of the attainable, and their preservation. The progression towards the realisation of the inherent Omnipresence is testified by humans only through perception, cognition, and intuition.

Humans also transmit signals for others.

The activity of perceiving signals is also the beginning and growth of speculation, which manifests as hope, thought, desire, and determination.

The five senses create perceptive impressions of tastes on *mun*; the senses and *mun* together create cognitive impressions on *vritti*; the senses, *mun*, and *vritti* together create intuitive impressions of the essence on *chitta*; the senses, *mun*, *vritti*, and *chitta* together create causative impressions of existence and truth on *buddhi* based on their level of awakening and practice.

Impressionability is the potential to perceive and transmit signals within the environment.

Every perceived signal reshapes the previously established hopes, thoughts, and desires, which then become apparent in the present. This gives rise to diversity in the form of proficiency, skills, arts, thoughts, and hopes among humans, also it gives rise to universality in the form of mastery.

Behaviour is driven by the body, the body is driven by the heart, the heart is driven by *prana* (through brain), and *pran* (brain) is driven by *mun*.

The signal from *mun* takes the form of impetus, which is then transmitted to the brain through *prana*. Subsequently, it manifests as a pulse from the brain, compelling the body into action. The senses perceive signals of external nature, which is the lower conformance process of receiving signals.

The stimulation of *prana* (brain) according to triggers of hopes and thoughts, and the triggers of hopes and thoughts according to stimulation of *prana* (brain), is a well-established phenomenon. This process is particularly noticeable in activities such as sex, anger, fear, delusion, infatuation, sorrow, and affliction.

Humans accomplish their work and behaviour in all dimensions, angles, and situations through the process of *prana*-stimulation and the triggering of hope-thought. This work and behaviour could be both with and without delusion, with balance or imbalance, resolution or problem, affection or aversion, peace or unrest, contentment or discontentment, glorification or condemnation, respect or disrespect, trust or mistrust, reverence or disdain, patience or impatience, and gratitude or ingratitude.

Reflection itself represents higher-conformance. It is through this process that the influence of *atma* is observed on *buddhi*, the influence of *buddhi* is observed on *chitta*, the influence of *chitta* is observed on *vritti*, and the influence of *vritti* is observed on *mun*. This process is integral to self-regulation and signifies the realisation-based *jeevan* and completeness of *jeevan*.

Self-regulated living alone is complete with realisation.

Realisation based living alone has the continuity of inundation of ultimate bliss, bliss, contentment, peace and happiness.

The realisation in Brahma is with ultimate bliss in *atma*, realisation in *atma* is with bliss in *buddhi*, realisation in *buddhi* is with contentment in *chitta*, realisation in *chitta* is with peace in *vritti*, realisation in *vritti* is with happiness in *mun*. This itself is the set of realisations.

The set of realisations itself is the ultimate accomplishment and goal of comprehensive resolution.

Sociality with comprehensive resolution itself provisions the potential, ability and receptivity for the set of realisations. This itself forms the basis of tradition.

The protection, encouragement, conduct and discipline of humaneness characterise sociality.

The magnificence of humaneness is characterised by the intrinsic-nature of fortitude, courage, and generosity, as well as instinctual tendencies for drives of progeny, prosperity, and reputation, along with perspectives of justice, *dharma*, and truth. The protection of humaneness is ensured through the establishment of culture, civility, legislation, and systems through education, and by making awakening accessible to all. Humane behaviour naturally manifests in a human with realisation.

Humane behaviour itself is sociality.

Living in a sociality founded on undividedness and universality naturally leads to a quest for higher humaneness.

May Goodness Arise Always

Work in Progress

Chapter-4

- Inherent tendencies arise solely through *sanskar*, and they manifest again only upon refinement.
- Generating the capability for realisation itself is *sanskar*.

Work in Progress

Baseless imagination itself is dream.

The transient attribute itself is imagination (a dream), which means to imagine living according to nature apart from humans.

The attributes are distinguished as being either natural (attained) or transient.

The deployment, production, utilisation, distribution, and righteous utilisation of the power are well-established.

Physical activities undergo exchange of attributes, while sentient entities (*jeevan*) engage in the exchange of values based on their intrinsic-nature.

The manifestation of the powers of a sentient entity (*jeevan*) occurs through the senses, and the acceptance or rejection of perceived signals from the sensory process is also performed by the sentient entity itself.

Humans exhibit either transient attributes or attained attributes (essence or nature).

A sentient unit (human being) performs evaluation of others according to their self evaluation only. At the root of a human's inherent tendencies exists their essentiality, which is their intrinsic-nature. These tendencies manifest as joy and affliction in living.

At the core of an awakened human being's inherent tendencies lies the acceptance of essentiality (humaneness) within themselves.

An awakened sentient unit (human being) performs evaluation with self-confidence.

The awakened nature is evident in the form of inherent tendencies with resolution. Affliction is apparent in deluded living, while joy is apparent in the awakened living.

Inherent tendencies arise solely through *sanskar*, and they manifest again only upon refinement.

The comparatively stronger desires among the desires at the root of impetuses of *mun*, *vritti*, *chitta*, and *buddhi*, progressively, are one's attained nature, which is in the apparent form. The desires of the subtle and causal category remain

dormant, which is the subtle part of the *sanskars*. All desires are either in the form of *sanskar* or manifest as behaviour.

Humans devote body, mind, and wealth to manifest their strong desires of materialising ideas and achieving mental health.

Impetus is high, low or subtle, which is based on strong, causal or subtle desires respectively.

Impetus equals strength of desire.

Holistic view = wish = desire = impetus = manifesting intelligence = evidence of knowledge, wisdom and science = holistic view.

Intelligence is the process of perceiving and transmitting signals with reality with precision and transparency. The potential for realisation signifies the transparency of a sentient unit contained within Omnipotence, which itself is the highest level of awakening. The saturation of nature within Omnipotence is evident, as is a sentient unit's realisation within Omnipotence.

Impetus is momentum according to signals towards completeness. The senses remain regulated with cognisance.

A unit of knowledge order, prior to acquiring *sanskar* of any kind, possesses some or the other prior *sanskars* in the form of their intrinsic-nature. Prior *sanskars*, study, and the environment are the mandatory causes for instilling advanced (qualitative) *sanskars*. Intrinsic-nature, based on such *sanskars*, falls into two categories: (1) humaneness and (2) higher humaneness.

Inhumane thoughts and actions are tendencies, which are not *sanskar*.

The instillation of qualitative *sanskars* is necessary, until the potential, ability and receptivity required has been attained for realisation of Brahma, which itself is the evidence of *abhyudaya* (comprehensive resolution) through practice.

Society is the sole cause in refining, changing, and instilling a person's *sanskars*. It encompasses education, systems, and corresponding conduct to achieve comprehensive resolution.

Society itself creates the human-made environment through education and systems.

Human-made environment is more effective than natural environment for the process of instilling *sanskars*. Nature apart from humans is called natural environment.

Awakened humans nurture nature apart from humans through production, utilisation, righteous utilisation, and purposefulness while using it as raw material.

The deluded sentient entities loot and exploit the insentient nature, also willfully attack and violate other sentient entities. Additionally, through knowledge, wisdom and science they become social and attain complete coexistence.

Sociality cannot be imposed through invasion or force, but rather it becomes achievable and accessible through high-quality *sanskars* that are conducive for awakening.

The evaluation of sociality is solely based on intrinsic-nature of humaneness. The study is on the basis of intrinsic-nature only, for achieving this itself, and to enrich this itself with *susanskars*.

The process of study is strengthened by publication, publicity, and exhibition, with its success or failure resting on the education and systems provided for the protection of sociality.

The end to end program of education and systems is to create an environment that is capable of making every human being to consistently manifest their intrinsic-nature of humaneness and higher humaneness. This itself is the wish of the accomplished ones.

Realisation itself is accomplished-ness. Realisation is only in the ultimate truth in the form of coexistence. Realisation is based on one's potential, ability and receptivity, which is based on awakening, awakening is based on desires, desires are based on *sanskars*, *sanskars* are based on environment, study and prior *sanskars*, and environment, study and prior *sanskars* are based on tradition of realisation.

Realisation is not restricted by the boundaries such as group, ideology, sect, opinion, or language.

Susanskar is that which builds qualification for realisation.

Instillment of *sanskars* continues until the qualification for realisation of Brahma is attained.

May Goodness Arise Always

Work in Progress

Chapter-5

The person, the most part of whose production gets used towards undivided society and universal system, and only a small portion gets used towards their family's utilisation, alone is excellent. Only such a person is qualified for realisation of Brahma.

Work in Progress

A knowledge-self's goal extends beyond physical activities such as production, distribution, behavior, occupation, and enjoyment. A knowledge-self ultimately seeks the continuity of blissfulness, which is achieved through awakening.

A knowledge-self is not contented without resolution.

A knowledge-self has no peace without justice in behaviour.

Without adhering to the laws, increasing the production alone does not result in prosperity.

The utility of engaging in production lies in nourishment and protection of the gross body, as well as social progress.

The use of mechanisation is also included in the pursuit of production.

Every essential sensory experience nurtures the insentient aspect (the body) and can lead to the perception of happiness or sorrow in the *mun* of the sentient aspect (*jeevan*).

The perception of happiness itself is the trigger for an inquiry into its continuity. Accumulating more and more wealth has not proven to be the means for ensuring the continuity of happiness. Nevertheless, wealth is not to be neglected because production is necessary for nourishing and protecting the insentient body, as well as for social progress. The righteous utilisation of wealth is how the civility and conduct of humans are manifested, and ensuring its uninterrupted continuity leads to the tradition of further progress and awakening.

Social behaviour characterised by justice alone signifies the continuity of happiness and peace.

Thought of *dharma* itself is resolution, which signifies the continuity of contentment.

There is no entity or unit that is devoid of *dharma*.

The study of form, attributes, intrinsic-nature and *dharma* in every unit is well-established.

Realisation of Brahma itself is the ultimate bliss, which has continuity.

The sentient unit (*jeevan*) doesn't undergo constitutional change. However, it does undergo refinement and qualitative change towards activity completeness and conduct completeness.

Hope, wish, thought, wisdom and art manifest skill, proficiency and mastery either towards sensory-gratification or spiritual-realisation.

Only that which is attainable can be experienced through the senses and sought proximity.

The realisation is only in that which is inherent - "This" is Omnipresence, Brahma, Knowledge, and Truth.

Omnipresence is Brahma. Both the insentient and sentient nature are inseparably present in Omnipresence.

"This" and its realisation are free from any boundaries such as place and time.

Mere sensory experience also gets perceived as happiness. Indulgence in luxuries falls within the same category.

There is no continuous happiness in the indulgence of luxuries; if there were, luxuries themselves would be everlasting.

It's a well-established fact that any form of enjoyment, indulgence, or relaxation becomes unpleasant, unnecessary, and unbearable after a certain duration.

The transience of the physical aspects of living, such as food and lifestyle, is a well-established fact.

Humane living is with restraint in food, lifestyle, etc., and there is an establishment and adherence to the principle of 'more production, less consumption.'

Among the three drives, since the progeny-drive is more eminent than the wealth-drive, and the reputation-drive is more eminent than the progeny-drive, humans have the inquiry for attaining a more eminent status (higher-humaneness) than humaneness.

In the purview of humaneness, individuals devote most of their production to the three drives (progeny, wealth, and reputation). Consequently, those who live

primarily for progeny and wealth find security in their guidance and seek to pass their inspiration from generation to generation.

Humans driven by reputation have the perspective of *dharma* along with truth. Their intrinsic-nature encompasses fortitude, courage, generosity, and kindness. They are the godly humans, who are undisputed guides of other un-awakened humans.

The person, the most part of whose production goes towards distribution, and only a small portion gets used towards their family's utilisation, alone is excellent. Only such a person is qualified for realisation of Brahma. Distribution means devoting resources towards undivided society and universal system.

May Goodness Arise Always

Chapter-6

Humans who have attained the realisation of Brahma alone are free from the attachment of the insentient nature, and their *jeevan* is in the state of liberation from delusion.

Work in Progress

There are conversations about knowledge-self, animal-self, Paramatma and its realisation. In other words, these conversations are of *jeeva-jagat* and God. Only humans in the seer-status are the ones who study these.

Set of all activities itself is the nature. Omnipresence is activityless.

Omnipresence is the absolute knowledge.

The states of matter are apparent in infinite locations, distinguished by their ascent-decline through effort, motion, and result.

Among the various places that matter is found in the Omnipotence, on this Earth, the nature is apparent in the four orders, which are the material order, plant order, animal order, and knowledge order.

Plant order itself is the ultimate ascent of the material order, the sentient animal order itself is the the ultimate ascent of the plant order, deluded knowledge order itself is the ultimate ascent of the sentient animal order, the discerning knowledge order itself is the ultimate ascent of the deluded knowledge order, delusion-less godly and divine knowledge order is the ultimate ascent of the discerning knowledge order. The knowledge (truth) is inherent to all entities at all places.

The ultimate ascent of a knowledge-self is the realisation of Brahma, which is complete in knowledge and referred to as awakening when manifested in the three levels of consciousness. There is no ambiguity in this.

Speculation dissolves in realisation of the complete.

In the absence of speculation, there is no effort for realisation. There is nothing more immense for speculation than the nature, which leads up to the study of self. The clarity attained from the study of self itself is the potential for realisation of Brahma, which is a well-established fact.

The delusion-less godly-self itself is the higher awakening of the discerning knowledge-self, the delusion-less divine-self is the ultimate ascent of the delusion-less godly-self. This qualitative development proves to be sequential. The basis, inspiration and rescue for this entire progression of awakening is in the knowledge only.

Calculations of more and less are comparative, and to assess presence and absence.

Calculations are of time, distance and units.

The attachment towards insentience is not a characteristic of independence. The sermons are for liberation from this, which is an inspiration for awakening.

Every human wants to be and live independent.

Anubhav-samuchchaya hee svatantrta hai... TBD

The wish for immortality and invincibility has been present in humans since the time immemorial.

Humans do not desire defeat.

Humans have the apparent accomplishments of strength, intelligence, body, and social status.

In the delusion-less state, it is realised that *buddhi* is invincible and *atma* is immortal. The *jeevan* itself is invincible and immortal in the delusion-less state. This itself is sovereignty. There is no separation of *mun*, *vritti*, *chitta*, and *buddhi* from *atma*.

Independence (self-drivenness) itself is invincibility and realisation itself is immortality. This itself is watchfulness and wakefulness respectively, for which the knowledge-self is thirsty.

The shape and constitution of male and female bodies is different, while thought manifestation ability is the same between men and women.

The jeevan-cloud is the thought manifestation ability. Manifestation ability is the tendency of giving, or the tendency to be and abide by.

Regardless of the type of body the sentient entity (*jeevan*) makes its medium to remain engaged in sensory experiences, it consistently imagines acquiring more than that sensory gratification.

In the same progression, the human body came into being. There is no possibility for more than this. The continuity of happiness is not attained through accumulation for sensory gratification. Along with this, it has also become known that the realisation of Brahma itself is the continuity of ultimate bliss.

The respiratory cells, which are engaged and active in the human body composition, are effortful for materialising the form of body according to the signals of the subtle body (*jeevan*).

The material order entities transition relatively from one result to another through motion.

The matter transforming from one result to another, upon attaining a qualitative change due to the environment's pressure, lead to the emergence of respiratory cells. The respiratory cells engage in composition activity as a result of environment, own capacity, and circumstances, which itself is apparent in the form of the plant world.

The bodies of animal-selves also are composed of respiratory cells. The structure of these bodies have a special part called brain, which is not found in the plant order. An animal-self apparently remains engaged in sensory enjoyments through activeness of hope (in *jeevan*).

There is apparent adaptation in the body structure and hope of the animal-self according to the environment. The same process leads to emergence of various instinctual living statuses.

In spite of large similarity in the body structure of animal-self and knowledge-self, the bodies of knowledge-self have specialities in sound, touch, sight, taste, and smell sense organs compared to animal-self. A knowledge-self uses such a body towards the activities of production, behaviour, occupation, utilisation, and enjoyment according to its hope, thought, and desire, leading to qualitative change and refinement in them. This results in their becoming aspirational and effortful for realisation also. This progression leads to attainment of qualitative development through inquiry and effort, which results in realisation.

The realisation is in Omnipotence, which is also known as Truth, Omnipresence, Space, Paramatma, Knowledge, Uniform Energy, and Brahma.

Realisation is a unit's attained potential, ability, and receptivity. This itself is the highest of awakening and goal, which is the purpose of the entire effort.

May Goodness Arise Always

Chapter-7

The ultimate ideal for all humans in knowledge order is the realisation of Brahma only. Therefore, the universal well-being of humans involves developing, improving and adhering to various processes aligned with this ideal, including production, behaviour, thought, legislation-systems, study, educational process, exchange and utilisation.

Work in Progress

The ultimate result of insentient activity is sentience, and the ultimate ascent of sentience is realisation of knowledge, or awakening.

The transformation into various results in insentient nature itself is apparent in the form of creation, sustainment, and dissolution. Sentient nature exhibits thought, qualitative change and refinement.

Before any formation it was existing in some other form. Therefore, the diverse state of nature is thoroughly reasoned and understood on the basis of its form, attributes, intrinsic-nature, and *dharma*.

The capability of reason proves to be there in the knowledge order.

The reasoning is in the form of describing the absolute truth, intrinsic truth and manifested truth.

The reasoning is of form, attributes, intrinsic-nature and *dharma* only.

The creation, maturity and dissolution is observed only in the purview of physical and chemical transformation of insentient nature which is mortal, i.e. it keeps transforming.

The sentient knowledge-self has the possibility of attaining the potential for realisation. Along with this, value education consciousness development for achieving this is well-established.

The sentient nature is constantly in awakening progression or awakened state. Sleep is a natural characteristic of insentient nature.

The study of dream and sleep states is only in comparison to the state of awakening. Realisation in Omnipotence, along with the potential for the holistic view, signifies awakening. Until the potential for realisation is attained, the acceptance of form, attributes, and intrinsic-nature keep occurring, gives rise to conflicts of joy-sorrow etc.

Progressive and regressive attributes are regulated in the mediative activity, and mediative activity becomes fulfilled and inundated upon realisation in the omnipresent Omnipotence. Similarly, inhumaneness finds fulfillment in humaneness, and humaneness finds ultimate fulfillment in higher humaneness.

Mysteriousness gives rise to ignorance, ignorance gives rise to delusion, delusion gives rise to attachment, attachment gives rise to incapacity, incapacity gives rise to inhumaneness, and inhumaneness only gives rise to mysteriousness.

Attaining the potential, ability and receptivity for realisation of truth and being its evidence itself signifies awakening, and this itself is the end of delusion.

There is no lack of activity, therefore, there is no lack of awakening (or awakening is definite).

Without goal, there is no awakening.

The goal is tranquillity only.

Tranquillity is only in knowing and realising the truth.

The goal of human *jeevan* is happiness, peace, contentment and bliss only.

The understanding limited to combination of form and attributes is regressive; the understanding limited to combination of form, attributes and intrinsic-nature is progressive; the understanding of form, attributes, intrinsic-nature and *dharma* combined is the establishment of mediative status. This itself is the holistic status of nature, which has manifested creation, sustainment and dissolution in the purview of insentience, and, constitutional completeness, activity completeness and conduct completeness in the purview of sentience.

A human *jeevan* realises the established values inherent in the established relationships only with the combined understanding of the form, attributes, intrinsic-nature and *dharma*. This itself is the result of sociality and complete watchfulness. The qualitative change and refinement in humans remains inevitable until this potential is attained.

Realisation occurs in the truth. There is no room for doubt in realisation. As long as doubt lingers, realisation is not there. In the presence of doubt, change and refinement are inevitable. This itself is the progression of destiny.

Maya signifies incompleteness in the potential, ability, and receptivity to understand annihilation, presence, absence, change, maturation, and relationships in the universe.

The ability to receive signals from the realities in the environment and the potential to realise Omnipresence depend on one's awakening. Diversity among humans persists as long as there is incompleteness in attaining this potential. As a result, inhumaneness is not absent until all humans attain this potential.

Complete embracement of the meaning or complete acceptance of evidences itself is realisation.

Nature is saturated in Brahma. Based on comparative states of the ascent in nature, the acceptance (impression with intent) of more developed and impression of less developed occurs. The acceptance signifies qualitative development, while impression signifies usefulness. The intent is like comprehensive resolution, which has its perception and cognition.

Since every result is an existent-state, humans perceive, cognate and speculate about the eternality and changing nature of the universe in the waking state, its impermanence and fragility in the dream state, and own insentience in the sleeping state. This is the reason, all these states have their role in acceleration towards realisation. Sleep is need of the insentient body and not that of sentient activity.

Entire nature is inspired within Brahma. Therefore, there is no continuity of bliss until the potential, ability and receptivity for its realisation is attained. The only solution for that is to follow and emulate humane behaviour and practice towards higher-humaneness.

The sensory activity itself undergoes experience, proximity or struggle with activities of nature. The fragility of sensory experience, inspiration in the proximity, and unbearability of struggle is well-established.

The progressive and regressive activities of the universe are not devoid of agitation.

Atma practices realisation, *buddhi* practices enlightenment, *chitta* practices contemplation, *vritti* practices deliberation, and *mun* practices taste. A unit of knowledge order manifests higher-humanely, humanely, and inhumanely conduct according to its level of awakening.

The watchfulness is until the realisation of connectedness. Realisation itself is wakefulness, which has continuity.

Only the mediative activity normalises the progressive and regressive agitations.

Poverty, disease, doubt, suspiciousness, un-wisdom, over expectation, laziness, negligence along with the tendencies of accumulation, ignorance, conceit and fear are the causes of all afflictions. These can be eradicated only with use and practice of science and wisdom. The sermons of accomplished ones are for developing the tendency for righteous deeds.

Affliction and joy are perceived only due to consequence of one's actions.

The attainment of qualification for realisation of Brahma itself is purification of mind (*chitta*). This is the endless program of the sentient activity.

The only ideal of all humans in knowledge order is realisation of Brahma. Therefore, the only worthwhile program for universal well-being is to develop, improve, adhere and follow its procedures in the aspects of occupation, behaviour, thought, legislation and systems, study, education, exchange and utilisation.

May Goodness Arise Always

Chapter-8

The ascent and decline of every unit of nature depends on the inward or outward deployment of the relative power generated from its motion.

Work in Progress

This discussion is about consciousness, sentient and insentient.

Consciousness itself is Brahma or Omnipotence.

The insentient itself transcends into sentient status upon development.

The ascent or decline is to be observed in an atom only.

Formations like Earth are observed to be in the form of bodies composed of atoms and molecules. Chemical activities and processes, their effect and results is the limit of insentient nature. This is not sentient or sentience.

The insertion and expulsion process of atomic particles is in the purview of physical and chemical activities.

Increase in the number of particles in an atom is the insertion event, and decrease is the expulsion event. Jeevan with holistic view itself is delusion-less entity. The potential of holistic view signifies awakening. Speculation does not surpasses existence.

Despite having perception of the reality, the lack of analysis and realisation itself is incompleteness in knowing, lack in having, and as a result doubt in being.

The well-established characteristic of insentient and sentient nature is their activity.

Activity is well-established characteristic of insentient and sentient nature.

The manifestation of "I am" is apparent in the form of thought-based behaviour and lifestyle in the knowledge order. In contrast, the manifestation of "is-ness" is apparent in the form of hope-based lifestyle in the animal order, bodily composition-based taste in the plant order, and constitution-based motion in the material order.

The Omnipotent-existence and the apparent-existence are well-established.

The nature within Omnipotence is the apparent-existence, and the Omnipotent-existence is complete. There is no division and fragmentation of the complete. If there are divisions and fragmentations then this is not complete. The division implies boundary, result, direction and activity. Time, ascent and decline are also results. Result itself is unit-ness. This itself is quantum and group. Quantum is to be holistically defined. Incompleteness itself is boundary,

boundary itself is unit-ness, unit-ness itself is quantum, quantum itself is sustained existence, sustained existence itself is activity, activity itself is result, result itself is relativity, relativity itself is ascent and decline, (transcendence of) ascent itself is constitutional completeness, constitutional completeness itself is immortality, activity completeness and conduct completeness itself is watchfulness and wakefulness, watchfulness and wakefulness itself is the potential of holistic view, the potential of holistic view itself is realisation of the complete, and realisation of the complete itself is the basis of analysing the unit-ness. Unit-ness itself is sentience and immortality, sociality itself is watchfulness, and realisation in coexistence itself is wakefulness and complete tranquillity.

The acceptance of existence as nature within the complete Omnipotence = Perception of Truth

The clear acceptance of the part-ness of existence = Cognition of Truth

The acceptance of clarity of existence along with its purpose = Intuition of Truth

Complete acceptance in, from, for wholeness of existence - Realisation

The activity, process and procedure of revealing the intrinsic truth itself is experimentation; the adherence to the conduct as per undivided sociality itself is behaviour; endeavour, path and procedure for continuity of resolution and realisation itself is practice. Usefulness, complementariness and mandatoriness is determined with respect to place, time, qualification and expectation of accomplishment. **Gaining the holistic view of the ultimate decline and ascent found in nature's progression of ascent, along with analysing its underlying laws, constitutes the process of study.** The activities related with study are - experimentation, occupation, behaviour, endeavour, and practice.

The realisation of physical and chemical activities is only through experimentation, which becomes apparent in the form of material prosperity.

The endeavour that humans make to fulfill the inherent values in their mutuality is behaviour, which becomes apparent as coexistence. This itself is referred to as behavioural resolution.

Humans attain the status of humaneness, godly humaneness, and divine humaneness only through practice, which becomes apparent in the form of kindness, grace and compassion.

May Goodness Arise Always

Work in Progress

Chapter-9

The entire undeveloped nature is means for the developed nature, and the developed nature is complementary for the undeveloped - because there is a thread of complementariness between developed and undeveloped. Assuming the means to be the ends is ignorance.

Work in Progress

Humaneness based living has completeness of watchfulness. Divine humaneness based living has completeness of wakefulness.

The resolution-based or resolution-oriented logic (thought and action) itself is watchfulness.

End of delusion itself is watchfulness and wakefulness, which itself is awakening. The effort, motion, and result is manifested in the progression of ascent.

The motion is towards destination, the effort is towards tranquillity, and the result is towards immortality.

There is no lack of effort until constitutional completeness, activity completeness and conduct completeness. The release from the purview of physical and chemical is actualised by constitutional completeness, the release from inhumaneness is actualised from activity completeness, the release from the drives of humane living is actualised from conduct completeness. Conduct completeness itself is the natural grandeur of jeevan.

Godly humaneness based living is with the capability of activity completeness, release from wealth-drive and progeny-drive, also intuition of wakefulness.

The destination of conduct completeness becomes apparent only upon *abhyudaya*. This itself is the state of liberation of *jeevan*, wakefulness, ultimate bliss and divine humaneness. *Abhyudaya* itself is the qualitative transcendence of motion. This itself is comprehensive resolution and completeness of awakening.

The result (constitution of matter) itself manifests progressively in the form of constitutional completeness, immortality, existence, sentientce, hope of living, and tendencies.

The doubtfulness with respect to evident truth, intrinsic truth and absolute truth itself is delusion, which is incompleteness in awakening.

Constitutional completeness, activity completeness and conduct completeness is found in the atom.

End of delusion itself is wakefulness, wakefulness itself is realisation in coexistence, coexistence itself is awakening, and awakening itself is end of delusion.

Realisation of limitlessness itself is awakening, and its manifestation as communication and expression itself is evidence.

Ignorance indicates lack of potential of knower, and not the lack of knowledge. Knowledge becomes evident only with the potential of awakening. Holistic view of evident truth and intrinsic truth, and realisation in the absolute truth (Omnipotence) itself is awakening.

Every sentient unit, to a certain extent, has an apparent potential of holistic view through rise of imagination. Every sentient unit is active in a span greater than its length, width and height - which is the root cause of this rise. This rising in sentient unit itself manifests speculation.

There is no lack of rising in jeevan until realisation of Brahma. Along with this, the speculation is also not lacking until realisation is attained. The speculation dissolves only in realisation, this is well-established.

The sentient unit has seen the hope, thought, desire, determination and realisation spread far and wide. This itself is the rise wherein there is realisation of light in the dark. Immortality in death, and knowledge in ignorance.

The evident truth explains the limits of place, time & direction; the manifested truth explains the limits of form, attributes & intrinsic-nature, and vastness of *dharma*. The evidencing of unlimitedness is only in realisation. Brahma is complete, and Brahma is manifest. This itself is the grandeur of the complete.

Each unit's position relative to another explains its direction.

Realisation based thought itself manifests as justice in behaviour and prosperity in occupation.

Knowledge is apprehended in the realisation and activity is apprehended in the worldview.

The knowledge of absoluteness is enlightenment and its realisation is awakening.

The regulation of progressive and regressive excesses of *mun*, *vritti*, *chitta*, and *buddhi* is only in mediative activity (*atma*), therefore their discipline occurs through realisation.

Discipline of realisation itself is enlightenment.

Enlightenment itself is watchfulness, which itself manifests as fearlessness, sociality, coexistence and *abhyudaya* (comprehensive resolution).

Enlightenment becomes apparent in the form of watchfulness and wakefulness. Watchfulness with mastery itself is intellectual resolution, which itself manifests as justice in behaviour, and proficiency & skill in occupation.

Wakefulness itself is the potential for realisation, and watchfulness itself is the potential for resolution. Education and systems provision making the potential of watchfulness universal.

Humaneness and higher humaneness itself is bliss. Humaneness is the basis for social program and jeevan has its program until attainment of higher humaneness. Inhumaneness is a deviation.

Knowledge order is the nearest stage to the end of delusion.

The dharma of knowledge order is bliss.

The primary medium of sentient unit for manifesting itself is the body.

The waking, dream and sleep of the body are in the purview of instincts and attachment. When the controller (jeevan) of the body pauses or reduces the controlling activity then the body goes to sleep.

All the resources which are built by the body have proved to be useful for satisfying basic needs and greater needs.

The means are not the ends. The means are necessary for the ends.

Entire undeveloped nature (physiochemical nature) is a means for the developed nature (sentient nature) and developed nature is complementary for the undeveloped nature, because there is relationship of mutual complementariness between developed and undeveloped. Mistaking means for ends itself is ignorance.

The insentient doesn't have contemplation activity.

The primary trait of contemplation is to be able to speculate more than what is apparent. This progression continues until the mysteriousness about nature completely disappears. Speculation is to accept the existence of something without being delusion-less about its existence.

The sentient unit becomes awakened upon realisation.

Divine human is completely awakened, godly human and humane human are awakened, inhumane human is semi awakened, and the animal order beings are only unawakened. Humane humans are awakened means they are awakened in activity completeness; godly humans are awakened means they have perfection in activity completeness and are awakened in conduct completeness; divine humans are completely awakened means they have attained perfection in activity completeness and conduct completeness and are the evidences. The complete manifestation of realisation is in the form of humane humans, godly humans and divine humans.

The compulsion for watchfulness and awakening is only upon attaining the sentient status.

Watchfulness itself is wisdom, which is the capability of decision and behaviour based on immortality of atma, mortality of the body, and laws of behaviour.

The final accomplishment of watchfulness is resolution. The final accomplishment of wakefulness is ultimate bliss, which has continuity.

The inundated state of self in Brahma, the continuity in the knowledge of truth, itself is the ultimate bliss.

Kindness, grace and compassion flows in the state of continuity of ultimate bliss, which is benevolence to the un-awakened.

Brahma has been indicated here with evidence of realisation, along with this the four orders of nature have been described with evidence in behaviour, also the evidence of experimentation has also been accepted. On these strong foundations of the program for universal well-being or the program for comprehensive resolution in human beings has emerged, which is completely practicable. The wish is for its becoming commonly accessible, whereby: -

Earth will become heavenly, humans will become godly.

Dharma will prevail, and goodness will arise forever.