

1997- SPIC MACAY Gurukul
Scheme → सत्यापन .

मेरा असरकण्टक आने का प्रयोजन दर्शन का अध्ययन और गुरु के आदेशों में एक माह व्यतीत करना था। असरकण्टक आने पर मेरी मन-स्थिति कुछ ऐसी थी। मेरी शिक्षा मुझे संतुष्टि नहीं दे रही थी। बारम्बार उसकी लक्ष्यहीनता का आभास होता था। पर यह आभास होने पर भी मैं शिक्षा-कार्य को सर्वोच्च समझती रही। यह इसलिए की यही मुझे वर्तमान परिस्थितियों को और अविव्य को बेहतर बनाने का एकमात्र रास्ता नज़र आता था। अक्षिप्त में, मेरा वर्तमान में विश्वास नहीं था और न ही अविव्य के लिए आवश्यक था।

यहाँ असरकण्टक में मैंने जो भी समझा है उससे मुझे वर्तमान में तो विश्वास तो हो ही गया है और अविव्य के प्रति आश्वासन भी होने लगा है। सर्वप्रथम मुझे ये स्पष्ट हुआ की पूरी मनुष्य जाति का स्वयं को देखने का और प्रकृति को समझने का तरीका (frame of reference) ही गलत है। उदाहरण के लिए, प्रचलित मान्यताएँ क्रोध, मोह, लोभ को मनुष्य के अन्तर का अविभाज्य अंग मानती हैं। और, शिक्षा, तप, अध्ययन आदि से इनसे उबरने के लिए कहती हैं। लेकिन यह मान्यता बिल्कुल गलत है, सभी मान्यताएँ गलत हैं। वास्तव में, मनुष्य के आचरण का अविभाज्य अंग है न्याय, धर्म और सत्य और इनका मान्यताओं द्वारा प्रभावित न होने से ही मनुष्य गलत रास्ते पर जाता है। इसलिए ही मनुष्य और उसकी मान्य-

- तारें अव्यवस्था का वास्तविक स्रोत हैं।

अगर हम न्याय, धर्म, सत्य का स्वरूप समझ जायें तो सभी वस्तुओं के प्रति हमारा दृष्टिकोण बदल जाता है और जीवन सरल हो जाता है।

दूसरी वस्तु जो मुझे स्पष्ट हुई वह है स्वयं 'मैं'। बचपन से मैं पढ़ी हुई कहानियाँ, प्रेक्क प्रसंग और महान दृष्टियों की जीवनियाँ के आधार पर स्वयं की पहचान बनाने की और समझने का मैं प्रयास करती रही। परिणाम हुआ अन्तर्द्वन्द्व, अन्तर्विशेष, और भटकन। अब इस भटकन का अन्त हो गया है। मुझे स्वयं की पहचान हो गई है। मैं जीवन हूँ, मैं निरंतर हूँ। ~~परन्तु~~ इस समय ऐसा नहीं है कि सभी अन्तर्विशेष एवं द्वन्द्व शान्त हो गए हैं मैं मुझे सम्पूर्ण रूप से समाधानित होने को अनुभव हो रहा है। परन्तु यह निश्चित है कि मैं समाधान की ओर अग्रसर हूँ। अतिथि के कार्यक्रम के अन्तर्गत, सर्वप्रथम कार्य धर लौटने पर स्थापित होने का और न्यायपूर्वक जीने का है। तत्पश्चात् स्वयं प्रमाण बनकर इस जागृति के क्रम को शिक्षा-संस्कार के द्वारा आगे बढ़ाना है।

मेरी सबसे पहचान कराने के लिए मैं * बाला, साधन अरिया और बागाड़िया जी की कृतज्ञ हूँ। साथ ही मैं SPIC-MACAY की * भी आभारी हूँ। मेरा SPIC-MACAY के नियोजकों से सविनय निवेदन है कि आगत वर्ष में अन्य विद्यार्थियों को बाला

के पास सेजने से पहले वे स्वयं एक लार
 बाबा के सानिध्य में एक सप्ताह व्यतीत
 करने का प्रयास करें। यह इसलिश की
 दूसरी को मार्गदर्शन देने के पहले हमें
 स्वयं समाधानित होना जरूरी है। आज मुझे
 अपनी जिम्मेदारी, स्वयं के प्रति, ~~का~~ परिवार,
 समाज और सम्पूर्ण अस्तित्व के प्रति, समझ
 में आती है। मनुष्य बहुत समय तक गौर-
 जिम्मेदारी ~~को~~ तरीके से जी लिया है ~~को~~
 और अगर अब भी हम सचेत न होंगे तो
 हमेशा अव्यवस्था, अतृप्त इच्छाओं और दुख
 के चक्रव्यूह में फंसे रहेंगे। और एक समृद्ध
 एवं अभय सामाजिक व्यवस्था ~~के लिए~~ हम सभी को
 कार्यरत होना पड़ेगा যে जिम्मेदारी हम मंगल
 ग्रह के निवासियों पर नहीं छोड़ सकते।

6.6.97

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Amarkantak
1997_SPIC - MACAY Satyapan_c

Detailed Report of Experiences with Shri A. Nagraj Sharma ji :-

The Gurukul Scheme of SPIC-MACAY has presented me the most significant experience of my life. The one month training programme under Shri A. Nagraj ji started with my arrival at Amarkantak on 31st May, 1997. The ease with which I melted into the household of Shri Nagraj ji was the beginning of an exquisite experience to follow.

The mindset with which I arrived in Amarkantak was to gather more information regarding Indian culture. Since this was a SPIC-MACAY organised scheme, I was certain that it would lead to a re-orientation to our cultural roots. But what I was confronted with, was a vastly different philosophical approach. It not only uprooted my entire pattern of thought, but replaced it with massive inputs of an alternate ideology, alternate philosophy and an alternate order for harmonious human existence. The ideas and concepts are easy to comprehend and have a beautiful synchrony between each other. The philosophy is known as मध्यस्थ दर्शन - सहअस्तित्ववाद. I got an opportunity to study in detail, जीवन विद्या, अस्तित्व दर्शन and मानवीयता पूर्ण

आचरण which are the basic constituents of this ideology. 1997 SPIC - MACAY Satyapan_c

The beauty of this philosophy lies in the fact that it stresses on harmonious co-existence (सहअस्तित्व) and shuns individualism. The concepts are objective in nature and have perfect scope for scrutiny, until satisfaction dawns. Shri Nagrajji's proactive approach not only stimulated me, but also propelled me into action.

As part of the training, I was given an opportunity to attend two जीवन विद्या शिविर in Bilaspur. One was in the female ward of Bilaspur आदर्श Jail and another was with राय सिद्धा an NGO for women under stress. These experiences were an eye opener as regards the effects of understanding this philosophy. The ease with which illiterate females were picking up these concepts was astounding as well as thrilling. What proved even more exciting was when I saw a jail inmate teaching जीवन विद्या. (Later I got to know that he was booked on a murder charge and this philosophy was responsible for his complete transformation.)

The state in which I assess myself today, is a state of complete fulfilment. I have acquired

a deep sense of faith in myself and an amiable outlook towards life.

Essence of what I have learnt:-

In the past, I had been vexed about the motive of my existence. I was so devoid of a goal in life that inspite of an Engineering degree and a good job, I sought for a direction. When I was asked about my मंश in life and the पिपर of attaining this मंश, I was able to speak out things, which immediately appeared so trivial. My answer was a comfortable lifestyle, a sound financial status and a good measure of fame. The means of achieving these were hazy in my mind, so I couldn't outline the पिपर of attaining my मंश.

Then I got to know what should be my goal and how to achieve it. This was not forced on me. On the contrary, when Sri Nagraj ji explained it to me in detail, I was astounded by its simplicity. In any other similar situation, I would have admonished myself for having overlooked this aspect. But I gathered with each day that this was no quickfix technique nor a

quack medicine, but a solid, foolproof concept which had to be experienced to be believed.

The very fact that man is in essence different from his शरीर and that he is a composite of the शरीर and जीवन was such a fresh concept. I could distinguish between the two and clearly understand the needs (आवश्यकताएँ) of my शरीर and जीवन respectively. This brought realisation that all my life, I had been pursuing the needs of my शरीर which are limited and do not provide me with continuity of सुख. On the contrary, the आवश्यकताएँ of my जीवन are निरन्तर and provided me with continuity of सुख. (And this is what the entire world is looking for and I have come to know about it, in such a simple manner.)

I was also told about the various क्रियाएँ that occurred in the अस्तित्व (i.e. complete existence) viz. जीवन क्रियाएँ, रासायनिक क्रियाएँ and भौतिक क्रियाएँ. I also experienced the knowledge, that at the heart of all this क्रिया कलाप is basically the परमाणु. Moreover, I could feel that the जीवन क्रियाएँ was because of the जीवन परमाणु which was a शक्ति पूर्ण परमाणु. I was also

made to feel that the जीवन परमाणु was भार मुक्त and अनुबंधन मुक्त. I could experience in myself that my जीवन possessed five अक्षय बल and five अक्षय शक्ति. These अक्षय शक्ति viz. आशा, विचार, इच्छा, संकल्प and अनुभव, I realised are an integral part of me, which I experienced continuously, even during sleep. Such is the beauty of this concept of जीवन that its very realisation has transformed my outlook towards my own self. My previous disposition was an identityless state. Through this study, I realised that I was an integral part of the अस्तित्व which was a composite of the रूपात्मक अस्तित्व and the अरूपात्मक अस्तित्व I realised was one in which I could distinguish each इकाई from another. The very fact that I could distinguish one इकाई from another was because of the space between (The space is referred to as सत्ता.) I also realised that each इकाई is घिरा, इबा and भीगा in सत्ता (ie. सत्ता में संपृक्त प्रकृति). It is because of the fact that each इकाई is घिरा in the सत्ता that it is नियंत्रित; because it is इबा that it is क्रियारहित and because it is भीगा that it is बल सम्पन्न.

and तब सम्पूर्ण that it is सम्पूर्ण.

I also learnt that प्रकृति has four अवस्थाएँ.
viz. पदार्थ अवस्था, प्राण अवस्था, जीव अवस्था and ज्ञान अवस्था.
I learnt and realised that the जीव अवस्था and ज्ञान
अवस्था (i.e. मनुष्य) possessed the जीवन परमाणु. The
जीवन परमाणु expresses itself through the मस्तिष्क which is
a group of highly developed brain cells.

What thrilled me most was the knowledge
that every इकाई in the अस्तित्व except we humans are
in व्यवस्था and is पूरक with each other. This is the
concept of सहअस्तित्व which illustrates the concept
of harmonious existence and participation in the
entire व्यवस्था.

The need to establish व्यवस्था, I realised
was by making a person समझदार. When a person becomes
समझदार only then can he participate for समाधान
and समृद्धि in his परिवार. Only then can he participate
in the समाज व्यवस्था and विश्व व्यवस्था. The essence
of this is मानवीयता पूर्ण आचरण and participation
in परिवार मूलक स्वराज्य योजना. This is possible only

when a person is जाग्रत . I realised that the सार्वभौम

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समाज व्यवस्था is अखंड and when a person becomes जाग्रत , he is able to participate in the following five आयाम viz शिक्षा संस्कार , स्वास्थ्य संयम , उत्पादन कार्य , विनिमय कौशल and न्याय सुरक्षा . I have realised that all these can be achieved at the ग्राम level itself.

The procedure is as follows:-

A family (परिवार) constituting 10 persons which includes father, mother, uncles, aunts etc. is taken into consideration. All the members on becoming सम्मिलित understand the respective समबन्ध, the मूल्य of the समबन्ध are confirmed and implemented and they are evaluated. This results in उभय तृप्ति. This is known as न्याय. Once this is established one member of the परिवार is selected for representation in the परिवार समूह सभा of 10 परिवार. Each परिवार समूह सभा is responsible to see that every family is सम्माधानित and समृद्ध. It is also responsible for स्वास्थ्य संयम. Then each

परिवार समूह सभा selects one member for the ग्राम स्वराज्य सभा, which is a composite of 10 परिवार समूह सभा. This ग्राम स्वराज्य सभा is responsible for शिक्षा संस्कार कार्य, विनिमय कार्य and न्याय सुरक्षा in addition to the functions of the परिवार समूह सभा. Then members of the ग्राम स्वराज्य सभा select one member for the ग्राम समूह सभा. This is followed by the other floors of the सार्वभौम व्यवस्था viz ग्राम क्षेत्र सभा, मंडल सभा, मंडल समूह सभा, मुख्य राज्य सभा, प्रधान राज्य सभा and विश्व राज्य सभा.

I realise that each and every individual should understand this सार्वभौम व्यवस्था and participate in it after acquiring समझदारी and ईमानदारी. I am also indebted to SPIC-MACAY for blessing me with this opportunity to stay with Shri Nagraj ji and understand his entire gamut of thoughts. It is not just surprising but also painful that the education we receive is unable to provide us with such a harmonious

outlook. Infact, the entire 0242241 of our present
 which is composed of the धर्म गद्दे, शिक्षा गद्दे, राज
 गद्दे and व्यापार गद्दे has not just become rotten but
 also cancerous. Its heinous designs in isolating human
 beings from the अस्तित्व and forcing अव्यवस्था to
 prevail for their own प्रिय, हित लाभ considerations is
 condemnable. The need of the hour is न्याय, धर्म, सत्य
 which can be attained, as I have attempted to do, in all
 situations

Therefore, it is my humble request to SPIC-
 MACAY to continue sending more people to Sri Nagrajji
 for attaining harmony between नैवेद्य and जागृति. I do
 not say I have become an expert, but I am confident
 that with the knowledge I have acquired, I can attain
 that state of expertise. It is also my firm belief
 I can transfer this concept to many others in the
 time to come.

LetterManoj Jalan
1997 SPIC-MACAY Satyapan_c
Calcutta-17.SPIC MACAY.
New Delhi

Dear Sir,

Enclosed herewith is my report of my experience with Shri. Nageaji (my guru under the Guruskul scheme) at Amarkantak. Even though it is elaborate I would like to put on record how lucky I feel to have got the opportunity to be with such a learned person and his team. A special mention is the feel of Indian culture and values that one gets being with his family.

I would like to extend my heartfelt Thanks to SPIC MACAY and their team coordinators who assisted me throughout to make this trip possible. As a suggestion I would request SPIC MACAY to make it possible for their coordinators or members to be with Nageaji to understand Jeevan Vidya. It would help, I am sure.

It has been a very enriching experience for me and I would request that more and more young people get the association of Nageaji through SPIC MACAY in the coming years ~~to come~~.

Sincerely,
Manoj Jalan %.

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Report of my visit to Amarkantak
under SPIC MACAY's Gurukul Scheme July 1997.
with Shri. A. Naqraj Sharma.

I arrived in Amarkantak with curiosity, for that's the baggage I was asked to carry by Dr. Sathya in Delhi. I didn't have a clue as to what it meant till I met Shri. Naqrajji Sharma (Referred as Babaji from hereon)

Like most individuals today even I had got a blurred perspective to living life, what me was that atleast I had one of my own. On induction to the Jeevan Vidya programme I realised the importance to re evaluate my perspective. To put it plainly I got a "perspective" to live a civilised human life that has happiness as its main ingredient. I could now identify that all the choices and decisions that I had made were based on मित्रहित लोभ only rather than न्याय धर्म सह्य. I had denied the principles (नियम) and even though they operated had bypassed them. Thus how could समाधान, समृद्धि, अमय, सहअस्तित्व and सुख ज्ञान्ति संतान be possible? I would find myself swaying between सुख and दुःख and had built the notion that it was not possible

to be totally happy. This notion was only a house of cards that toppled once jeevan vidya operation began taking hold in me. Today I feel confident to say that it is possible to be perennially happy and in equanimity ~~and~~ manage all the spheres of life. This has started with the evaluation process. (गुणों के समझवारी के आधार पर). I do get a lot of the relationships (संबंध), I can feel assured of a remarkable improvement in this regard. Jeevan vidya has also provided me with the surity that it is important to ask why? before accepting any thing that has been handed over to us in succession (परम्परा). It also gives me a direction and the stability to understand that happiness is not along lost goal but a clearcut well defined process of leading a human life. (लक्ष्य एवं दिशा से मानवीय गुण आचरण). Each and every activity seems to be in awareness and is thus meaningful. With Babaji's elucidations I could realise that I am not only a body but also jeevan. This I could feel when I observed that my physical needs (food, clothing, shelter etc) are separate from my jeevan (love, respect etc) even though they both are related. This identification comes so simply because each one of us can relate to our आशा विचार इच्छा separate from our physical being. Thus the realisation that my life is not only confined to eating, sleeping

making and defending (मय, आहर, निद्रा, भ्रम) 3.
but is one full of responsibility and great
usefulness sets in. I feel the problems have
come because we have lived our lives according
to our assumptions, beliefs (मान्यताये) and these
keep changing again and again. Each one of
us has seen it at one time or another. Therefore
doesn't the question of its validity rise. It
does and it has. Being with Babaji demonstrated
that we all need to understand, analyse and
only then accept anything. (स्वयं न जायना). This
has brought about the feeling of EMPOWERMENT
(स्वयं के आपर पर) and the willingness to take
complete responsibility for my life. This comes
automatically with the Jeevan Vidya education.
Also the feeling comes that this education is
-Wholesome and complete. (पूर्ण शिक्षा). The education
that we undertake for a quarter of our lives is
actually nothing more than a declaration
that we are a bag of wind with nothing inside.
It lacks the potency to prepare us to lead a
balanced and happy life. The so called values
(~~मूल्य~~) that exist are so flexible and undefined
that each one has his own and hold no
relevance to establish order. Jeevan vidya cleared
to me that values are of great consequence
and necessarily have to be defined and
understood in order that they be exercised. It's
only then can human race be closer to the

goal of happiness. The clarity and confidence with which each and every query was explained by Babaji illustrates the completeness of Jeevan Vidya. Undoubtedly Total order (समस्या) is possible.

There is a natural urge to go deeper into the process of Jeevan Vidya and enthusiasm to introduce more and more people to the concept. I am convinced about the methodology and the completeness of this process of learning & reaching. (समझ कर जीना, समझाना और जीने में सहयोग करना). I am amazed with the clarity and answers that exist for each and every question in the sum total existence that Jeevan Vidya has.

In Babaji's words "when you understand the roots, you don't have to worry about the fruits". So the quest is on and I ~~get the~~ hope that soon I shall be able to also have an answer for every question on the समाधान and अद्वैत foundation.
solution order

Manav .. Jalan
Manav .. Jalan.

25th July 1997.
Amarkantak (M.P.)

A word on Babaji:-

"The solution Bank"

If one wants to meet a person who has answers for any and every question meet Shri. A. Nagraisharma (affectionately called Babaji from one to all). As I experienced it, his home in Amarkantak in the true sense is a place which puts you at instant ease. To call it "a home away from home" would not be an exaggeration. Each and every family member is a source of care and concern and live in harmony which is reflected in the happiness that exists in Bhainashram, his residence. Babaji though a well renowned Vaid (Ayurved doctor) and a successful agriculturist does not fit into the category of a traditional sadhu or a guru. But is a Shikshak and dashnik. (Thinker, philosopher and guide). He thoroughly practices what he teaches and preaches. The beauty of "Jeevan vidya" (the name he has given to the shiksha process he lives) is a design which prepares one to lead a life of harmony, balance order and happiness (sukh). There are no do's and don'ts in his methodology but the inspiration to question, analyse and live orderliness. (swayam ke Adhar Par Janchna) Order can exist When we understand right from wrong, good from

bad and black from white. There are no grey areas or no man's land as we have assumed. Truth is always one. Most of the knowledge or education we have acquired is useless and the foundation itself is based on assumptions that have no authenticity. It has turned into knowledge of convenience for leading a life according to our whims & fancies. The result is dismal in ourselves, families, societies, nature and natural resources. It has made man nothing more than a nervous wreck running in all directions not knowing where to go. (Disaheen and Lakshyaheen). With Babaji's Jeevan vidya there is a solution; that is definite and its stark evidence (Praman) is Babaji himself. He is open, warm, pleasant and ever ready for discussions and goes to all lengths to make one understand. At 77 his undying energy, enthusiasm and confidence lies in the open invitation he extends to any inquisitive soul from any background to come and stay with him and his family of about 15 people, as one of them and experience Jeevan vidya at work. For actions speak louder than words. So don't let your doubts die for Babaji is determined to give you an ~~answer~~, convincing answer.

हरि - हर
(गति - स्थिति)

6.6.97
K4-28, CROSS ROAD - 17,
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JAMSHEDPUR - 831004

Detailed Report of Experiences with Shri A. Nagraj Sharma ji :-

The Gurukul Scheme of SPIC-MACAY has presented me the most significant experience of my life. The one month training programme under Shri A. Nagraj ji started with my arrival at Amarkantak on 31st May, 1997. The ease with which I melted into the household of Shri Nagraj ji was the beginning of an exquisite experience to follow.

The mindset with which I arrived in Amarkantak was to gather more information regarding Indian culture. Since this was a SPIC-MACAY organised scheme, I was certain that it would lead to a re-orientation to our cultural roots. But what I was confronted with, was a vastly different philosophical approach. It not only uprooted my entire pattern of thought, but replaced it with massive inputs of an alternate ideology, alternate philosophy and an alternate order for harmonious human existence. The ideas and concepts are easy to comprehend and have a beautiful synchrony between each other. The philosophy is known as मध्यस्थ दर्शन - सहअस्तित्ववाद. I got an opportunity to study in detail, जीवन विद्या, अस्तित्व दर्शन and मानवीयता पूर्ण

अधिसूत्र which are the basic constituents of this ideology.

The beauty of this philosophy lies in the fact that it stresses on harmonious co-existence (सहअस्तित्व) and shuns individualism. The concepts are objective in nature and have perfect scope for scrutiny, until satisfaction dawns. Shri Nagrajji's proactive approach not only stimulated me, but also propelled me into action.

As part of the training, I was given an opportunity to attend two जीवन विद्या शिविर in Bilaspur. One was in the female ward of Bilaspur आदर्श Jail and another was with स्वयं सिद्धा an NGO for women under stress. These experiences were an eye opener as regards the effects of understanding this philosophy. The ease with which illiterate females were picking up these concepts was astounding as well as thrilling. What proved even more exciting was when I saw a jail inmate teaching जीवन विद्या. (Later I got to know that he was booked on a murder charge and this philosophy was responsible for his complete transformation.)

The state in which I assess myself today, is a state of complete fulfilment. I have acquired

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a deep sense of faith in myself, and an amiable outlook towards life.

Essence of what I have learnt:-

In the past, I had been vexed about the motive of my existence. I was so devoid of a goal in life that inspite of an Engineering degree and a good job, I sought for a direction. When I was asked about my ~~mot~~ in life and the ~~fact~~ of attaining this ~~mot~~, I was able to speak out things, which immediately appeared so trivial. My answer was a comfortable lifestyle, a sound financial status and a good measure of fame. The means of achieving these were hazy in my mind, so I couldn't outline the ~~fact~~ of attaining my ~~mot~~.

Then I got to know what should be my goal and how to achieve it. This was not forced onto me. On the contrary, when Sri Nagraj ji explained it to me in detail, I was astounded by its simplicity. In any other similar situation, I would have admonished myself for having overlooked this aspect. But I ~~g~~utered with each day that this was no quickfix technique nor a

quack medicine, but a solid, foolproof concept, which had to be experienced to be believed.

The very fact that man is in essence different from his शरीर and that he is a composite of the शरीर and जीवन was such a fresh concept. I could distinguish between the two and clearly understand the needs (आवश्यकताएँ) of my शरीर and जीवन respectively. This brought realisation that all my life, I had been pursuing the needs of my शरीर which are limited and do not provide me with continuity of सुख. On the contrary, the आवश्यकताएँ of my जीवन are निरन्तर and provided me with continuity of सुख. (And this is what the entire world is looking for and I have come to know about it, in such a simple manner.)

I was also told about the various क्रिया-कलाप that occurred in the अस्तित्व (i.e. complete existence) viz. जीवन क्रियाएँ, रासायनिक क्रियाएँ and भौतिक क्रियाएँ. I also experienced the knowledge, that at the heart of all this क्रिया-कलाप is basically the परमाणु. Moreover, I could feel that the जीवन क्रियाएँ was because of the जीवन परमाणु which was a शक्ति पूर्ण परमाणु. I was also

made to feel that the जीवन परमाणु was शरीर मुक्त and अनु बंधन मुक्त. I could experience in myself that my जीवन possessed five अक्षय बल and five अक्षय शक्ति. These अक्षय शक्ति viz. आशा, विचार, इच्छा, संकल्प and अनुभव, I realised are an integral part of me, which I experienced continuously, even during sleep. Such is the beauty of this concept of जीवन that its very realisation has transformed my outlook towards my own self. My previous disposition was an identityless state. Through this study, I realised that I was an integral part of the अस्तित्व which was a composite of the स्थायी अस्तित्व and the अस्थायी अस्तित्व I realised was one in which I could distinguish एक from another. The very fact that I could distinguish one एक from another was because of the space in between (The space is referred to as सत्ता.) I also realised that each एक is धिरो, इच्छा and शीघ्रता in सत्ता (ie. सत्ता में संपृक्त प्रकृति), It is because of the fact that each एक is धिरो in the सत्ता that it is नियंत्रित; because it is इच्छा that it is क्रियारहित and because it is शीघ्रता that it is बल सम्पन्न.

and ज्ञान सम्पन्न that it is सम्पूर्ण.

I also learnt that प्रकृति has four अवस्थाएँ viz. पदार्थ अवस्था, प्राण अवस्था, जीव अवस्था and ज्ञान अवस्था. I learnt and realised that the जीव अवस्था and ज्ञान अवस्था (i.e. मनुष्य) possessed the जीवन परमाणु. The जीवन परमाणु expresses itself through the मस्तिष्क which is a group of highly developed brain cells.

What thrilled me most was the knowledge that every इकाई in the अस्तित्व except we humans are in व्यवस्था and is पूरक with each other. This is the concept of सहअस्तित्व which illustrates the concept of harmonious existence and participation in the entire व्यवस्था.

The need to establish व्यवस्था, I realised was by making a person समाजवादी. When a person becomes समाजवादी only then can he participate for समाजवाद and समृद्धि in his परिवार. Only then can he participate in the समाज व्यवस्था and विश्व व्यवस्था. The essence of this is मानवीयता पूर्ण आचरण and participation in परिवार मूलक स्वराज्य योजना. This is possible only

when a person is जाग्रत . I realised that the सर्वोच्च समाज व्यवस्था is अखंड and when a person becomes जाग्रत , he is able to participate in the following five आयाम viz शिक्षा संस्कार , स्वास्थ्य संयम , उत्पादन कार्य , विनिमय कौशल and न्याय सुरक्षा . I have realised that all these can be achieved at the ग्राम level itself. The procedure is as follows :-

A family (परिवार) constituting 10 persons which includes father, mother, uncles, aunts & children is taken into consideration. All the members on becoming सम्मेलित understand the respective सम्बन्ध, the मूल्य of the सम्बन्ध are confirmed and implemented and they are evaluated. This results in उत्तरी तृप्ति. This is known as न्याय. Once this is established one member of the परिवार is selected for representation in the परिवार समूह सभा of 10 परिवार. Each परिवार समूह सभा is responsible to see that every family is सम्माधानित and समृद्ध. It is also responsible for स्वास्थ्य संयम. Then each

परिवार समूह सभा selects one member for the ग्राम स्वराज्य सभा, which is a composite of 10 परिवार समूह सभा. This ग्राम स्वराज्य सभा is responsible for शिक्षा संस्कार, उत्पादन कार्य, विनिमय कोश and न्याय सुरक्षा in addition to the functions of the परिवार समूह सभा. Then members of the ग्राम स्वराज्य सभा select one member for the ग्राम समूह सभा. This is followed by the other floors of the सार्वभौम व्यवस्था viz ग्राम क्षेत्र सभा, मंडल सभा, मंडल समूह सभा, मुख्य राज्य सभा, प्रधान राज्य सभा and विश्व राज्य सभा.

I realise that each and every individual should understand this सार्वभौम व्यवस्था and participate in it after acquiring समझदारी and ईमानदारी. I am also indebted to SPIC-MACAY for blessing me with this opportunity to stay with Shri Nagraj ji and understand his entire gamut of thoughts. It is not just surprising but also painful that the education we receive is unable to provide us with such a harmonious

outlook. Infact, the entire व्यवस्था of our present times, which is composed of the धर्म गढ़दी, शिक्षा गढ़दी, राज गढ़दी and व्यापार गढ़दी has not just become rotten but also cancerous. Its heinous designs in isolating human beings from the अस्तित्व and forcing अव्यवस्था to prevail for their own प्रिय, हित लाभ considerations, is condemnable. The need of the hour is न्याय, शान्ति, सत्य which can be attained as I have attempted to do, in all situations.

Therefore, it is my humble request to SPIC-MACAY to continue sending more people to Sri Nagraj ji for attaining harmony between नैतिक and जागृति. I do not say I have become an expert, but I am confident that with the knowledge I have acquired, I can attain that state of expertise. It is also my firm belief that I can transfer this concept to many others in the time to come.

ESSENCE OF MY LEARNING WITH SHRI A. NAGRAJ SHARMA — (A REPORT)

A friend of mine once told me "It's all in the state of mind" and to this I replied that "It's all in the state of mind which is a state of the unknown".

Over the years I understood one thing that all I know along with a lot of people around me is hardly of any consequence for our existence and that we are submerged in a sea of questions which have no satisfactory answers. In spite of this we strive to live on to the extent that we create an atmosphere of illusion and pressurize ourselves and each other to pursue this one lifespan in happiness by 'playing safe'. Being conscious of this fact that there is a tendency in people of self-deception, I secluded myself from my friends and relatives to an extent, so that I could initiate myself to explore the truth (the unknown) and achieve a kind of 'stability' in myself for I was sure of one thing that

there is 'no escape'. Thus in search for an ~~answer~~ answer I approached Shri A. Nayraj but to my surprise, within a few days of my stay all the basic questions that had troubled me dissolved by themselves and I was effortlessly undergoing the exploration of a package program named 'Jivan Vidya' subdivided in 3 aspects namely अस्तित्व दर्शन, जीवन ज्ञान, मानवियता पूर्ण आचरण।

On understanding अस्तित्व + Jivan I understand the cause and the nature of my existence, the concept of time, space which ^{have} eluded mankind for ages. Also the concept of order, Harmony in our existence can be seen clearly and thereon we live on the basis of मानवियता पूर्ण आचरण. This total ideology, Philosophy is called मध्यस्त दर्शन, सहअस्तित्ववाद !

Man is a coexistence of body + Jivan and Jivan has the capability to understand within itself, for itself and is the same potential in everybody. But over the ages he has used his बुद्धि for materialistic gains on the basis of भ्रम, द्वेष, लोभ which further on is a product of माय and प्रलय but when done with ~~सत्य~~ सत्य and

मूल्यांकन one understands न्याय and सम्मान
 which makes living a pleasure. All this can
 be summed up that human goal is समाधान,
 समृद्धि, अमय, सदअस्तित्व, and on understanding things
 as they are, not more not less, one becomes समादर
 thereon attains a state of विश्राम i.e. श्रम समाधान
 में परिवर्तित होना and on being निरंतर (continuous) one
 feels पूर्ण विश्राम alternatively called 'मोक्ष'।

Each इकाई of this अस्तित्व (existence)
 is सूत्रा, मीमा, द्वा द्वि in शून्या (space) ~~and~~
 which is क्रियाशील and उर्जा सम्पन्न and every इकाई has
 the inherent property of understanding the other and
 this रचना / विरचना takes place in all atoms which
 is the smallest इकाई in which order can be felt but
 in 'Jivan' which is a ज्ञान पूर्ण परमाणु it has
 achieved a state of fulfillment and is मोक्षबंधन and
 अनुबंधन मुक्त,

Man is कर्म स्वतंत्र पर फल परत
 and whatever he has achieved till now hasn't been of
 much of consequence to his help for he has not understood
 the order in which he exists but on doing so

he becomes फल स्वतंत्र too, which is what he desires. On becoming समर्थकार one thus becomes capable of participating creatively in परिवार, thereon in गाँव, and further in a स्वतंत्र राज्य and leading to सार्वभौम व्यवस्था the aim of mankind as a whole. and in doing so one participates in atleast 3 of the following.

आय-सुखा, उत्पादन कार्य, विनियम नीति, स्वास्थ्य संयम, शिक्षा-संयम

The success of this concept/ Philosophy is based on the precision with which every object has been defined thereon freeing man from ~~all~~ abstractions which is choking him from all ends. Also I feel that this is the smallest, easiest and the only, (one of its kind) framework which makes one face the truth by his own self (Jivan). E

I am now in a stand of death-surity that any question that man has the potential to ask can be answered by 'Jivan Vidya' by anyone who has understood it and I myself have come in the process of achieving it soon and all the same am grateful to श्री N. Nagraj and his family.

who provided me with a homely environment throughout my stay and last but not the least to SPIC-MACAY me here for I told them at the informal talk that I yet to meet a person who can satisfy all my questions to satisfaction.

This makes it vital for me to understand a step forward to this ideology to come about with an atmosphere of harmony in which I exist, lacking at the level of human existence and I am committed to do the same.