

**"HEALTHY HUMANBEING"**  
**IN VIEW OF**  
**"ASTITWAMULAK MANAV KENDRIT CHINTAN"**  
**BY**  
**A. NAGRAJ SHARMA**

*For The Award Of*  
**DOCTOR OF PHILOSOPHY (HOLISITIC HEALTH)**

*To be Presented at :*  
**EAST WEST UNIVERSITY OF HOLISTIC HEALTH SCIENCES,  
MISSOURI. U.S.A.**

*In Guidance of*  
**DR. O. P. TIWARI**  
(M.D.)

*Presented By :*  
**DR. POORNIMA BAJPAI**  
(M.B.B.S., D.G.O.)

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# Certificate

This is to certify that the Thesis entitled "HEALTHY HUMANBEING IN VIEW OF ASTITWAMULAK MANAV KENDRIT CHINTAN BY A. NAGRAJ SHARMA" has been carried out by Dr. Poornima Bajpai under our supervision and guidance.

This submission of thesis is in fulfilment of the requirement for the Award of DOCTOR OF PHILOSOPHY (HOLISTIC HEALTH) form EAST-WEST UNIVERSITY OF HOLISTIC HEALTH SCIENCES, MISSOURI, USA, in the year 1999-2000.



(Dr. O.P. Tiwari)

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Incharge,

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## AN INTRODUCTION TO

# SHRI A. NAGRAJ SHARMA

Our Rev. and beloved Babaji Sri A. Nagraj Sharma was born on 14<sup>th</sup> January 1920, in a small village Agrahar of Karnataka state (that time in Mysore estate). Both his maternal and paternal families belonged to the best Indian Veda teachers of this era. Babaji has never gone to school. He learned eleven Upnishads and Vedant Darshan from his maternal uncle Sri Chinappa. He practised his family-related worship (*upasana*) and meditation. Babaji's mother was a very good Ayurvedic doctor and Astrologer. Babaji learned Ayurveda and Astrology from his mother.

Babaji worshipped and meditated in Kashi in 1941-42; as advised by his Guru: Shankracharya of Shrangeri Math; Sri Chandra Shekhar Bharati,. He was firmly determined not to beg like other saints. Therefore he used to earn himself. After fulfilling his basic needs, he used to distribute the money to other needy persons.

Since childhood, Babaji was curious to know - What is Mokshya / Mukti (freedom) and Bandhan (binding)? What causes Bandhan (binding) and Mukti (freedom)? What is the form of Mukti (freedom) and Bandhan (binding)? What is Mukti (freedom) meant for? What is there after Mukti?

Our sacred books like Ved, Vedanta etc. have very much highlighted on Bandhan (binding) and Mukti (freedom). These books declared then as human's supreme goal. Nobody, no sacred book, no learned person could answer him these questions satisfactorily. Neither meditation nor worship could answer Babaji's this question. He had great respect for Maharishi Raman Babaji visited him and got his blessings. But Babuji got no solution (Samadhan) to his curiosity.

Babaji married Sou. Nagratna Devi in 1942, at the age of 22 years. He meditated very deeply for one month in a cave of Hampa (Pampapur), at present in Andhra. He practised Shree Vidya Aagamtantra Upasana system. He was bestowed with divine inspiration. Thus he became a very famous Kannad poet. Thousands of audience used to hear his poems with pindrop silence. But gradually Babaji developed distaste to poetry. He could not see its meaningfulness (Prayojan).

Till 1949, Babaji remained in Mysore, Banglore and Madras. He installed a pencil factory there. He was a famous industrialist at Madras. He felt the conflicts of social service, politics, family life and society. He was already vexed with his curiosity of Bandhan (binding) and Mukti (freedom). Slowly he felt aversion to this business also.

After independence, he was disappointed to see the National Constitution. This Constitution contained no definite national human character common to all Politicians, administrators and common public. No Constitution on this earth could sketch a universal human character. Therefore, all the constitutions became source of inhumanity.

Though so many persons would have been disappointed on seeing the Constitution



; but Babaji accepted his own responsibility to discover a uniform human character. This uniform human character was not clear to any learned person of that time like Mahatma Gandhi, Yogi Arvind etc. This appealed Babaji very much, that so many human generations are spending their lives without definitely knowing a human character. Thus people are suffering from inhumanity.

Therefore, Babaji left his industry, family, house and chose Amarkantak as his place for invention. Amarkantak is situated at the origin of Narmada river in Madhya Pradesh state of India. Babaji's wife accompanied him. He was firmly determined to earn himself for his basic needs. He even ate tree leaves instead of food for 3 years. He used to meditate 17-18 hours a day. In the silence of nature, in solitude, questions about nature, man, God and their probable interrelation also appealed him.

On Guru Purnima, 1966, he experienced Nirvikalp Samadhi, as described in veda, as final state of peace. He was benefitted with all the achievements of meditation. In Samadhi, there is no thought regarding body, place and time. Still, his two questions were unanswered :-

1. What causes Bandhan (*binding*) and Mukti (*freedom*) ?
2. What is right form of human character ?

Babaji was not satisfied with Samadhi. He was doubtful regarding its real state. For testing his Samadhi, he used Sanyam, as described in Patanjali Yoga Sanyam can be done only after attaining Samadhi. If Sanyam is achieved then the Samadhi state is itself verified.

Babaji did Sanyam in sky nearly for 6 months. This sky (*Aakash*) Sanyam was also discovered by Babaji, as he was not interested in the types of Sanyams written in Shashtras (*sacred books*) now Babaji visualised the whole Existence (*Astitwa*), which was a mystery till now. He realised Bandhan (*binding*) as confusion and Mukti (*freedom*) as freedom from confusion i.e. awakening (*Jagriti*). He could understand the Existence (*Astitwa*), Vyapak Satta (*space*), nature imbued (*Samprapt*) in empty space, Co-existence (*Sah-Astitwa*), evolution in nature, awakening process in human, fully awakened state (*Jagritpurna*), Human order (*Vyavastha*), Independence (*Swatantrata*), self discipline (*swanushan*) and discipline or order everywhere (*swaraj*), conduct full of humanity (*Manviyatapurn Aacharan*), superhuman (*Divyapad*), Jivan (living force) as chaitanya unit, immortality of Jivan (living force), development and destination, Jivan Vidya for humans and human education (*Manviya Shiksha*).

Babaji got solution to national human character (*manviya charitra*) as a part of human conduct (*manviya purn aacharan*), in the light of awakened (*jagrit*) human tradition. He discovered a Human Constitution in the form of Universal Conduct Code. He called his invention as "Existence oriented (*Astitwa Mulak*) human centred philosophy". As this philosophy is based on the experience of Existence by the central force of Jivan (*Atma*); so also known as "Madhyastha Darshan". This philosophy describes co-existence (*Sah-Astitwa*); so also called as "Sah - Astitwa concept (*Vaad*)". Co-existence means that everything in Existence is interrelated to each other in mutual complementary manner (*paraspar purakta*).



For 10 years, Babaji was in a dilemma, whether humans need this philosophy or not. This view explains every question; as it is "Existence Oriented". There is nothing which is out of existence or more than existence. Only humans can understand, therefore called, "human centred". Thus on finding it useful for human's endless problem, he started talking about this fact.

Every human is interested to achieve continuous happiness (*nirantar sukh*). For this he /she will have to consciously awaken his/her forces, powers and functions, to be an awakened (*Jagrit*) human. The question arises - whether all will have to do tedious meditation, Samadhi and Sanyam like Babaji? Moreover, if humans try for this, whether they will achieve it in few years. Babaji postulated that every human need not to do different worship, meditation, Samadhi and Sanyam. By education system also human beings can learn :

- (1) Knowledge of life force (*Jivan Gyan*)
- (2) Visualisation of Existence (*Astitwa Darshan*)
- (3) Human conduct (*Manviyapurn aacharan*)

Human beings will have to understand order (*Vyavastha*) at all the levels, in which he lives. There is no provision of this education for nature other than humans (*manushyettar prakriti*). Humans need it, essential for humans, possibility of awakening (*jagriti*) is also in human; therefore called Human Education (*Manviya Shiksha*).

As stated earlier, Babaji is a very good Ayurvedic doctor. Many patients of incurable diseases consult him from all over India and abroad too. Even I myself know patients rising from deathbeds, including my husband and me.

Babaji has invented a "holistic health sense". He defines a healthy human as "a human who has understood the order (*vyavastha*) of his Jivan (life force), order with his body, with other humans, nature and the whole Existence. He lives in all five dimensions of society and proves his authenticity". Thus, "Health-Self inclined control" system is a part of Healthy Human System. We can use any system Allopathy, Homeopathy, Ayurveda, Naturopathy, Panchkarm, Magneto therapy, Holistic medicines, Yoga, Accupuncture, Accupressur, Reiki, Bach flower medicines, Aromatherapy, Biochemic medicines, Gem therapy, Sound therapy. My guide, Dr. O. P. Tiwari of Bhilai (M.P.) has tried to understand and prove this Holistic Sense. He has presented his article 'Holistic Medical Sense & Sciences' at Shree Lanka & France.

Babaji developed his personality to prove the human life science and also the sense. He himself is a super human (*Divya manav*), who has got a personality with all the authenticity to evaluate the past, evidence of knowledge (*gyan*), science and conscience (*vivek*) at present, planner and programmer of indivisible (*Akhand*) society and universal order (*vyavastha*). He is very simple like ordinary Indian farmer, courageous, independent, remains unaffected from any opposition or criticism of anyone in the world. As Astitwa Drishta (who has visualised the whole Existence), he has realised the ultimate truth (*Param Satya*). He lives very simple like an ordinary Indian citizen. He does not wear symbolic clothes of saints. Thus is our beloved and lovely Babaji.



# PREFACE

All the scientists and doctors have left no stone unturned for welfare of suffering humanity. But still we are incapacitated while dealing with Idiopathic, Iatrogenic, Psychosomatic and Incurable diseases like AIDS. Advanced malignancy etc. It seems there is some lacuna. We are lacking somewhere.

I know Shri A. Nagraj Sharma for last four years. I found his "Astitwamulak Manav Kendrit Chintan" applicable to all the dimensions and levels in which a humanbeing lives. By his virtue a complete world view is available namely "Existence oriented human centred philosophy (Astitwamulak Manav Kendrit Chintan). This philosophy is named so, as there is nothing more than the Existence and nothing less than the Existence, Therefore it is existence oriented (Astitwamulak). As humanbeings are the most developed unit of nature, so only they can understand, study, apply and need it, so named as human centred (Manav Kendrit). The views prevalent in the world so far, were lacking somewhere or other. This complete view of Shri A. Nagraj Sharma explains everything in its totality. Regarding health, medical science deals with body alone and with mind (man) of humanbeing to some extent.

A doctor is also a humanbeing. We are provided with knowledge of body only, while a humanbeing is not only humanbody. A humanbeing is a life force (Jivan) using body as a tool to express itself. Not very much and proper attention has been given to Jivan. A doctor deals with humanbeings in their critical situation. So doctor will have to see patients in their totality.

Medical totality means to recognize health firstly. Only then we can recognize disease by pulse rate and its matching with symptoms. Medical totality is (1) to recognize a disease, its intensity (2) to recognize medicines, their efficacy, their proper combinations their intake with proper thing (Anupan), (3) to recognize patient's mentality, precautions, rules and self-inclined control (niyam-sanyam) (4) lastly to recognize the favourable treatment. The basic value between a doctor and patient is faith. If a doctor being a healthy humanbeing, maintains this faith. Such doctor should enable the patient to understand the whole order and then makes arrangement to treat body's disorder by any therapy like - Allopathy, Ayurveda, Homeopathy, Naturopathy, Panchkarma, Magnetotherapy, Holistic Medicines, Yoga, Accupuncture, Accupressor, Rieki, Bach flower medicines, Gem therapy, Sound therapy, Aroma therapy or Biochemic medicines. This Holistic approach is the right form of approach to a humanbeing.

A humanbeing lives with his/her Jivan, with body, with humanbeings in family and society, with Nature and participates in whole Existential order. Once a doctor has understood himself/herself as Jivan and body, relation with other humanbeings in family and society, with nature and the Existence and lives accordingly with definite human conduct i.e. Manavtwa (humanhood). Only then he is called to be living in Holistic sense. Only such "Swayatt doctor" can treat the other humanbeings (Patient) in his/her totality (Samagrata). In medical field this "Holistic Approach" is the right approach to a patient. It cures patient's body (SHARIR). It harmonises their JIVAN with



the help of JIVAN VIDYA (KNOWLEDGE). This helps them to understand orders (VYAVASTHA) and to live accordingly.

The medical science should be generalised inspite of specialization. Health is related to body. Self-inclined control (sanyam) is related to mind (man). Control is justful and regular. This is always on the basis of laws, control and balance (niyam, niyantran and santulan). Therefore the mentality with balance and justice is self inclined control. For this, prudency is the medicine.

Ignorancy = Imbalance

Prudency = Balance

All the order is in terms of prudency. This has been highlighted in this thesis on "Healthy Humanbeing in View of Shri A. Nagraj's Astitwa Mulak Manav Kendrit Chintan." I solemnly present it before you all.

Date - 8 June 2000

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# Acknowledgement

I am glad to submit this thesis on "Healthy Humanbeing in veiw of A. Nagraj's Astitwamulak Manav Kendrit Chintan" under guidance of Dr. O. P. Tiwari I met Shri A. Nagraj Sharma on 2nd Aug'95 for the first time. I consider myself very fotunate in knowing such Divine Human (divya manav). Firstly, I met him as a sage who cured many chronic patients even on deathbed. I consulted him for my Bronchial Asthma. Later in Nov'95, I consulted him for my husband Late Dr. Prabhat Bajpai for acute renal failure. Due to Babaji's medicines, my husband could come out of ICU, Bhilai. He lived for three months and expired due to multiple lesions in body. But this incident made me very grateful to Babaji for his medicines in kidney failure. Later on in Aug'96, I myself was on deathbed due to 'Adult Respiratory Distress Syndrome'. All the medicines failed to show any positive response. Due to Babaji's medicines and wishes of the wellwishers of Raipur group, Anwari Ashram, all the medical and paramedical staff of District Hospital, Jagdalpur and not the least my beloved younger-brother-in-law Shri Ajay Trivedi, his father Late Shri S.S. Trivedi and his entire family, I survived. Gradually, I came to know about Jivan Vidya by my frequent meeting to Raipur group.

I express my hearty gratitude to my guide, who endorsed me this topic. Without this endorsement, I would not have been able to learn so many facts and the art of living. At that time, I was totally unoccupied as I shifted to Raipur from Jagdalpur leaving my job of Lady Medical Officer at District Hospital Jagdalpur. At that time I was searching for a job which could satisfy me and enable me to understand Astitwamulak Manavkendrit Chintan. This thesis work enabled me a lot to go in depths of this philosophy.

I am extremely grateful to my younger brother-in-law Shri Vinay Bajpai and his wife Smt. Prerna Bajpai, without their sincere affection and co-operation, I would have never known art of living. They are life devotee at Shantikunj, Haridwar (U.P.). Due to their acquaintances, I came to know Mrs. Archana Bagdia nee Ms. Archana Das of Anwari Ashram, Charama (Bastar). I am extremely grateful to Archana, who constantly inspired me for living nicely and understanding Jivan Vidya.

On Ist Aug '95 I met Shri Rajan Sharma (Our Maharaj ji) through my loving younger borthers Shri Anjani Gadodia, his family and Shri Somdev Tyagi. I can never forget that auspicious day. Life is so simple and enchanting. I came to know this fact on that very day in auspicious company of our respected and beloved Maharaj ji. I express my hearty gratitude to Shri Anjani Gadodia, his entire family for their co-operation and everything. I am grateful to Shri Somdev Tyagi, Shri B.R. Agarwal, Dr. Ganesh Bagdia, who helped me to understand "Astitwa Mulak Manav Kendrit Chintan" of Shri A. Nagraj Sharma. Dr. Ganesh Bagdia made it very simple for all by his excellent teaching manner.

I express my hearty gratitude to Bhilai's Shri Narendra Mishra, Lily Bhabhi and family, respected Mataji (Babaji's wife), Sadhan Bhattacharya, Amba didi and Babaji's all family members,

who helped me a lot in recording Babaji's voice on cassettes.

Lastly, I am very much thankful to my daughters Charu and Meenal, who inspired me constantly. Because, it seemed a tough job - first to write the cassettes in Hindi and then to translate it. I am thankful to M/s. Akash Computers, who finely prepared my thesis. By the virtue of all wellwishers, it is complete now for submission.



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## 5. PRANIC STAGE (PRANAVASTHA)

प्राणावस्था

# PART I

## 1. ASTITWA (Existence)

The basis of our thinking consideration is only Existence (Astitwa). We can not think about anything which is not in Existence. If we can imagine something out of Existence it will not be authentic. Whatever is authentic; only that is in Existence. We should realize this fact, now. For instance, we see animals in Existence. All the plants, trees, grains, water, are in Existence. Vast sky, numerous stars, planets, this solar system and infinite solar systems are in Existence. This comprises of thing (Vastu) to be studied. Only humanbeings can study it Existence is always there. No other unit of Nature is capable of studying Existence. Humanbeing, the most developed unit of Nature only, can study it, apply it and needs it There is nothing more than the Existence and nothing less than the Existence. There fore, complete matter to be studied is Existence.

Now regarding time - Existence is always present whether we understand it or not; humanbeings this are on the earth or not; animals are present or not; Existence is always there. Existence is always present (Nitya-Vartmaan). This is the basic element to be studied. In fact time can be defined as a period of certain activity e.g. sunrise to next sunrise has been counted as one day. This incident is perpetual. The earth covers a definite distance during this incident. Humanbeings have named it as one day. This has been divided twenty four hours. Hours have been divided into minutes and seconds. As a result period of present (Vartmann) becomes zero, due to these divisions and subdivisions. Although, activity of earth is perpetually occurring. Thus divisions and subdivisions in sequence of human's imagination compells one to accept a state different from truth, reality and facts. This confusion helps in increasing confusion of a confused person more. No fact can be recognized by division method. Offcourse, we can not recognize time by ignoring activity. If we do so we get confused. Thus time is defined according to period of some activity by humanbeings.

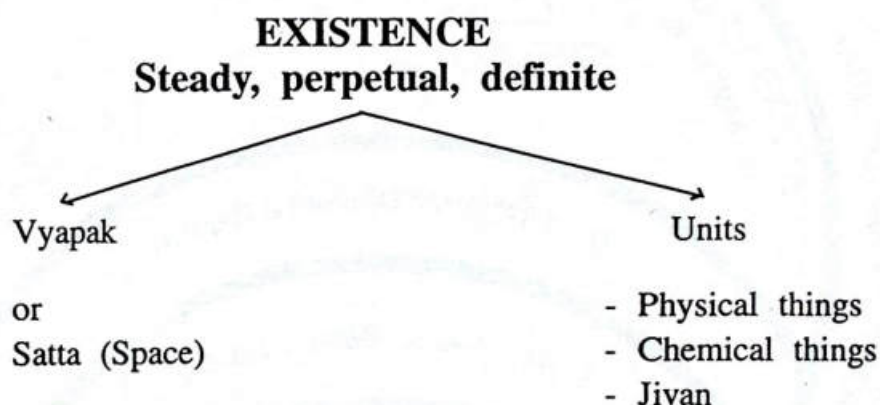
Humanbeing is inseparable from Existence. This inseparability of humanbeings from Existence is expressed in the continuity of humanbeings' tradition in the form of their bodies. Humanbeings' tradition is continued on Earth since times immemorial. If we see Existence-we see things (units) and the empty space amongst them. This space is known as vyapak or satta. Units are broadly classified as - physical things, chemical things and Jivan (life force). These three categories themselves have infinite number of units. We study them.

Each unit has its own intrinsicness. We believe on it. Physical things have their intrinsicness. Humanbeings believe on this intrinsicness. On the basis of their study till now, nobody has any doubt regarding physical things. We are devoid of any doubt regarding physical things. This intrinsicness is expressed as its conduct. We study this conduct (aacharan). We believe on somethings, on the basis of its conduct e.g. iron



expresses its conduct as hardness, stone expresses hardness, gems have their conduct in the form of radiating rays and absorbing rays, soilness (Mridatwa) is expressed by soil. All physical things have their own conduct (aacharan). We fully believe on the conduct of physical things. Another important thing is complementariness (Purekta). The basis of evolution (vikas) is mutual complementariness of each other in conduct i.e. co-existence (Sah-Astitwa). This form of co-existence is basis of evolution. We tend to live in Co-Existence (Sah-Astitwa). If this formula of co-existence is realized by us in the form of automatic flow of evolution (Vikas). If we consider something, not being in the form of co-existence, then we also move towards non-co-existence. This is a chief fact.

The Existence is basically perpetual, steady (shashwat, sthir) and definite. (nishchit)- The Existence is immortal. On the basis of its immortality, the Existence is found to be steady (sthir). If the Existence would have been mortal, it should have increased or decreased. The Existence neither increases or decreases. The change occurs in the form(rup) and properties of physical and chemical things, this changed state (result) also. remains in Existence. Jivan is devoid of any result, as it is complete atom. Vyapak or satta [space] has no movement [gati] or wave [tarang]. There fore it is also devoid of any result. It means if our study is right, then we will have to accept the fact that. Existence is steady.

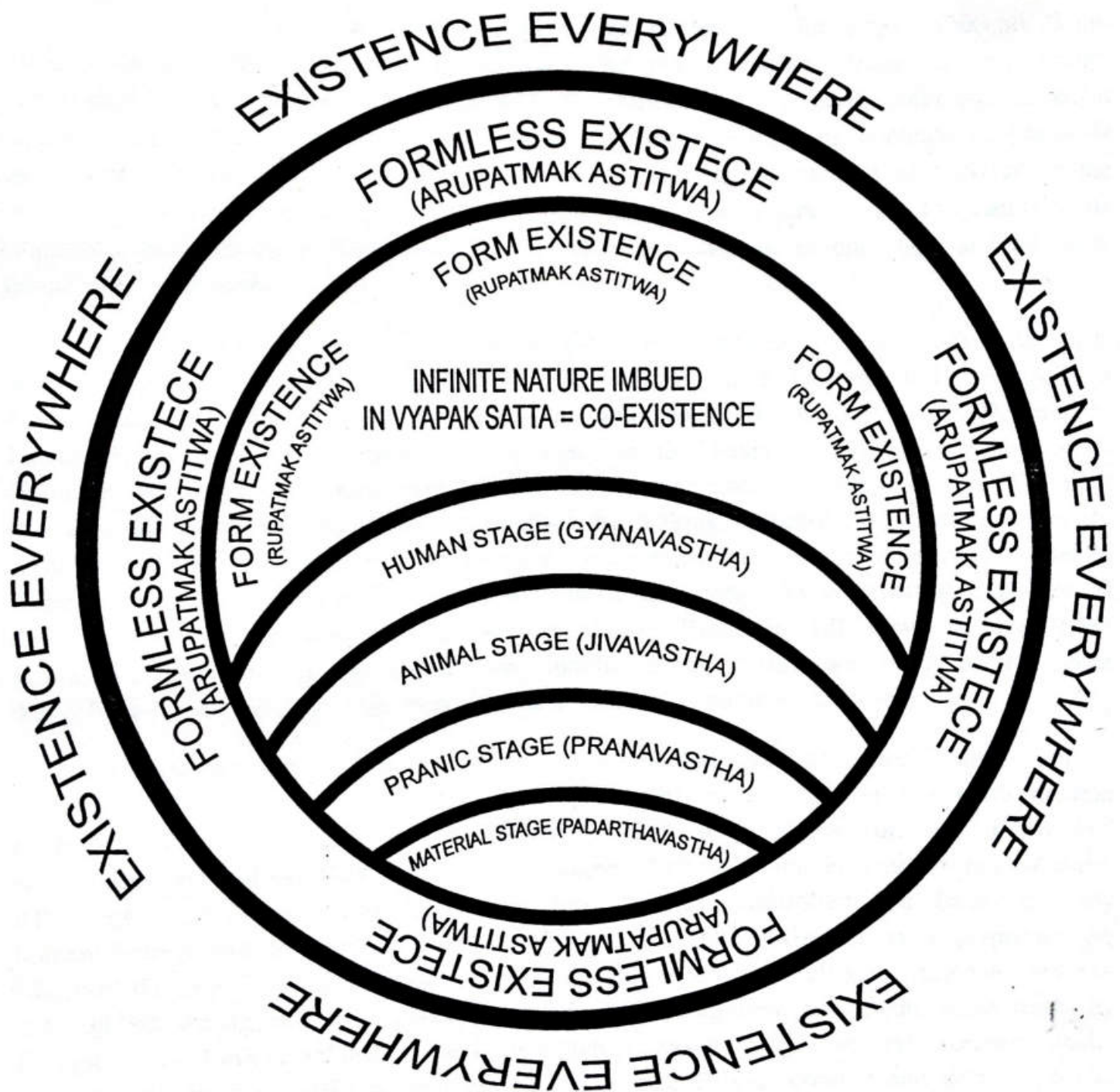


**Units are soaked submerged in vyapak surrounded by vyapak**

As far as we can see, we see units and the empty space. There is no place where this empty space (vyapak) is not present. This we can appreciate that all units -  
- physical things chemical things and Jivan are submerged (dooba), soaked (bhiga) and surrounded (ghira) by vyapak. Vyapak is omnipresent, perennial source of uniform energy in equilibrium (samya urga)

We can understand now this submerged, soaked and surrounded form on the basis of activity of things. But all things derive energy for their activity from Vyapak. All physical things chemical things and Jivan are active and full of energy. Thus we can recognize things full of energy on the basis of their activity. As things are surrounded by Vyapak, the activity of things is self controlled. Thus we can realize and accept all things to be submerged, soaked and surrounded by Vyapak. This acceptability is always there because we ourselves want to live orderly e.g. this earth is surrounded by Vyapak,

# NATURE IMBUED IN SATTA





therefore it is self controlled.

It is submerged in Vyapak, therefore active. The earth is full of energy, because it is soaked in Vyapak. Thus all things are always present (Nitya vartmaan as submerged in, soaked with and surrounded by Vyapak. Results (Parinaam), occur in physical things, but they are also in Existence. Chemical things may change in physical form but they are also in Vyapak. The basis of evolution is that each evolved structure has the originality of structure from which it evolved and each structure can evolve into its next stage.

Now a question arises, whether all things achieve similar stage? Can all things change into one stage? No it never occurs. The plants evolved from chemical things, plants are on the soil/earth. Plants receive the nutrients from earth soil/earth. If never happens that soil or earth gets angry why plants are receiving its contents continuously and plants will not exist. Because in co-Existence there is no method of survival on the basis of finishing something. There is arrangement for every stage to maintain its continuity as tradition. It never happens that all things change in one stage and all other things die or vanish.

In Existence all the pads and stages are in co-existence. We can study these pads as Praanpad, confused state (bhrant pad) in animals; and Devpad and Divyapad in humanbeings. On the basis of this study we want to be in Divyapad and Devpad. In Existence, humanbeings' tradition is continued on the basis of Devpad and Divyapad. Humanbeings' tradition means Indivisibility and Universalness of humanbeings. Till now humanbeings have tried to identify themselves by making communities. These community activities are just opposite to Co-existence, because we consider Existence as unstable. Therefore, thoughts of non-coexistence are natural for them. On considering Existence as unstable/unsteady we entangle in momentariness. Basically till now we had been entangling ourselves in instability and indefiniteness. Still, we have to recognize definiteness and stability. This was the basic need for humans to invent.

All the four stages namely material stage (Padarthavastha), Pranic, Stage, Animal Stage and Human stage are in the Existence, whether they are on this earth or that earth. All the four stages are in Existence; and they appear on any Earth and authenticate themselves. Their tradition is continued. Authentication is done by humanbeings. All stages remain according to Natural law (Niyam), controlled and balanced. Only human beings can be seen to live justfully (nyay). Thus Existence is a perpetual. We can not destroy Existence inspite of all our best destructive efforts. Moreover we can not add something new to Existence. We can only manipulate and create some result by changing its form combination and permutation system e.g. we can increase acidic content and decrease alkali content or we can increase alkali content and decrease acidic content. Thus we can or constant recognize right combination of acidic control for fertility of soil. These things also only humanbeing studies and understands.



In the same way to get "good quality (Unnat)" we do cutting, grafting in plants. But these species are not able to maintain their continuity. Then it is not quality(Unnat). It is just like floating a paper boat with "Quality(Unnat)" name written on it. Thus if we prepare "Quality" plants, but they are not able to maintain its continuity, then it is not beneficial for humanbeings. While preparing such "quality species", we induce some disorder. Humanbeings should ponder over this point that how such induced disorders are going to help humanbeing regarding health intellect discrimination (vivek).

We can easily appreciate that before evolution of man all the species of plants were already established. All such species are still existing. These had been beneficial to humanbeings. These had been complementary to humanbeings. Only these plants had maintained their continuity. Thus they are steady in the form of their tradition and continuity. Of course humanbeings have tried to induce few qualities in them, in order to maintain the continuity of this quality product. If continuity is not maintained; same plant will not germinate from same seed. Such 'quality' plants developed by hybridization, grafting do not give rise to same quality plant by seeds. If the plant however germinates it will not be like original 'quality' plant. By grafting, we can get 'quality' mangoes, but not 'quality' seeds. Thus we in fact are trying for the technique which gives only fruits not seeds. This shows only, mental disorder of human mind. Such things are not beneficial to humanbeings.

Thus by studying Existence we can study Holistic Health. We will have to study physical things, chemical things, Jivan and Vyapak. All these things together forms the basic of Holistic study. Not even a single thing can be put aside, if we have to do Holistic Study. Every intelligent person will have to study the whole Existence, only then we will achieve Holistic Health by Holistic order. Health and Order are inseparable. If we are healthy, there will be order. If we are not healthy, there will be disorder.

## 2. FORM OF EXISTENCE - CO-EXISTENCE

We recognize Existence as perpetuality of physical activity chemical activity and Jivan activity in space (vyapak). Now we are going to study the form of Existence. Co-Existence is the form of Existence. Co-Existence Means that in Existence all things are mutually inter-related (Parasparta) to each other and are mutually complementary (Purakta) to each other. Only humanbeings have yet to prove their complementariness to material pranic and animal stage. The principle of complementarity authenticates co-existence. Because physical things change into chemical things and chemical things change into physical things. Thus they are complementary on the basis of results too. Because when physical things change into chemical things; this chemical thing is quite different from physical things, and presents its existence in its original form. Thus, all the plants seed forms are different. Therefore, it is very clear that physical things are complementary to chemical things likewise chemical things whenever deform from pranic stage, it is essential for them to be fertile for soil. This fertile soil is again complementary to new plants. Thus Pranic stage is complementary to material stage and



material stage is complementary to Pranic stage. We call it co-existence.

Both material and pranic stages are complementary to Animal stage in the form of their shelter and food. Because animals increase fertility of soil by their urine, faeces and dead body. This fertile soil provides them with more plants as their food. All the animals, keep away infectious diseases by the odour of their urine, faeces, respiration and body. Thus Animals' urine, faeces, respiration and body odour have important functions. Thus all the three stages are mutually complementary and complementary to humanbeings. Humanbeings have yet to prove their complementariness to these three stages. The material stage, pranic stage, animal stage all complement humanbeings. Humanbeings walk on the earth, live on earth. Humanbeing can not live anywhere except this Earth. Physical things are complementary to humanbeings, we can easily understand it. Humanbeings need food also. Food is available in the form of chemical things mostly. Physical things are very few to be used as food like air and essential elements. Food is in the form of chemical things in plenty. Thus as per food, chemical things are complementary to humanbeings.

Therefore we can recognize co-existence only by complementary method. If there is no complementariness, there is no co-existence. The unit which can recognize co-existence, is only humanbeing. Because only humanbeing can live in co-existence with justice (nyay) only then living of humanbeing in co-existence is authenticated. We can not authenticate living in co-existence by any other method. We can also appreciate that no humanbeing can authenticate himself/herself; if he/she is living alone. In fact, however best, we try to be alone, we are never alone; our body is with us, some physical chemical things are around us, some animals and humanbeings fulfill our needs. Authentication is always; only in mutuality.

Every humanbeing wants to be happy and wants to express it. Each humanbeing wants to express justice and experience justice; Every one wants to experience understanding (samadhan) and express understanding (samadhan). Therefore, humanbeings want to express and authenticate these things wherever they are living. This can be easily done in Existence, not in loneliness. But in loneliness there is no order. No one is there to be evidence of order. There is no expansion or expansion of order in loneliness. Therefore most distant influence of order can be seen in mutuality only. This mutuality may be of physical things, chemical things, animals or humanbeings. We appreciate perpetual co-Existence amongst mutuality of all these things. The underlying principle of co-Existence is complementariness.

Humanbeing is a combination of human body and life force (jivan). If only body is there without life force (Jivan), we consider it as dead. If Jivan is less active we consider that humanbeing as mentally retarded or comatose or semiconscious or unconscious. Self inclined control (sanyam) is in Jivan. Without life force (Jivan) the humanbody is not considered as humanbeing. Thus a humanbeing is a humanbeing in his/her totality. This totality of humanbeing implies, authentication of sensitivity



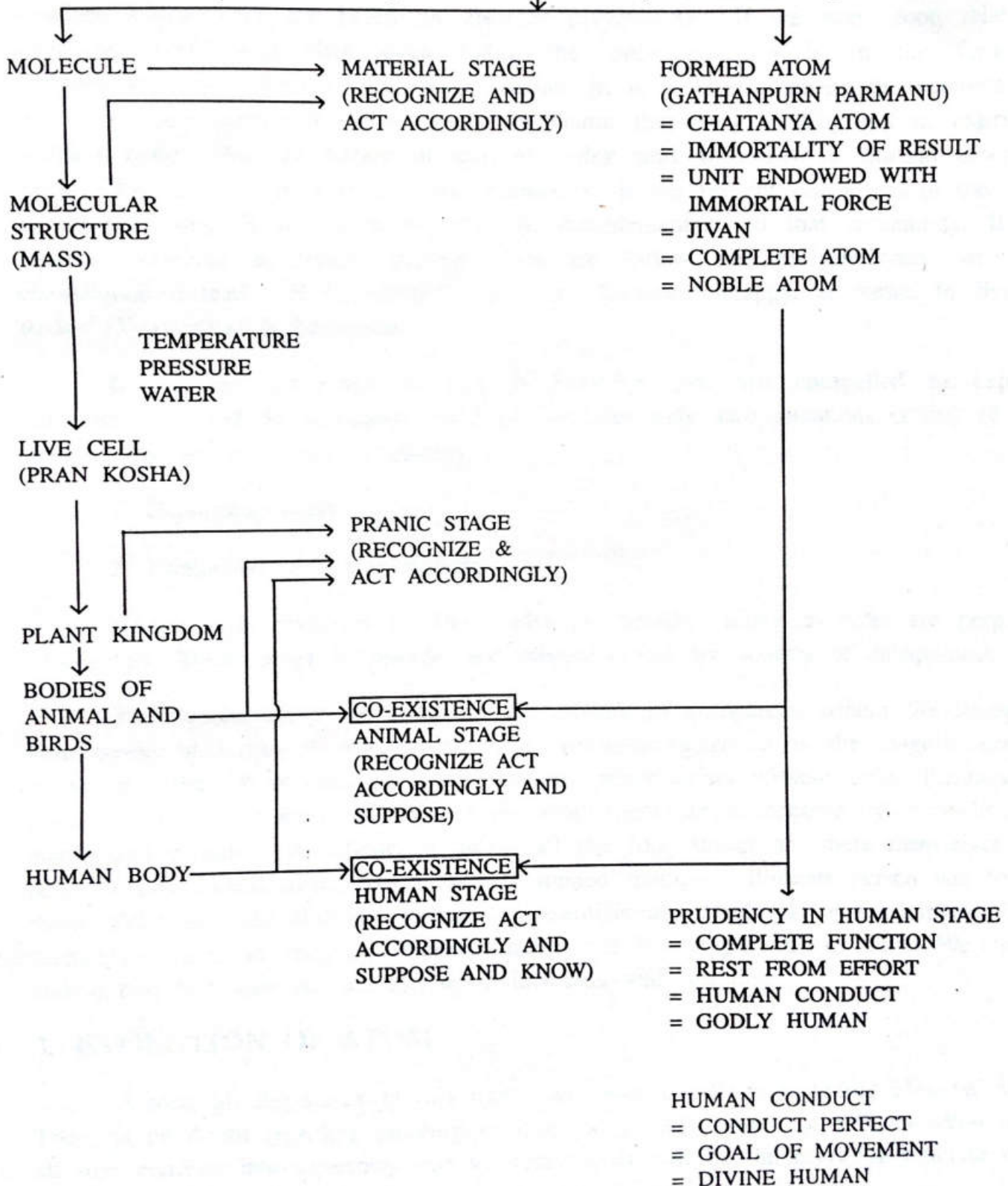
# ORDER IN EXISTENCE = CO-EXISTENCE

## FORMING ATOM (GATHANSHIL JAD ATOM)

(EVERY ATOM SHOWS EFFORT, MOVEMENT, RESULT DUE TO ITS. BEING SOAKED, SUBMERGED IN SPACE (VYAPAK) SURROUNDED BY VYAPAK)

### JAD-NATURE (FORMATION-DEFORMATION SEQUENCE)

### CHAITANYA-NATURE (EVOLUTION-SEQUENCE)





(samvadanshilta) and cognition (sangyanshilta). Knowledge first lays the foundation stone of justice. Justice is expressed in relations. The authentication and pivot of maintenance of relations is evaluation (Mulyankan). If there is any relation; there are few values. Relation are maintained according to values. If there is mutual satisfaction (ubhay tripti) on evaluation; only then there is justice. If we practice justice by mutual satisfaction, we are progressing towards society (samaj).

Till now, our journey had been limited only upto communities. The problems between communities are based on disorder (avyavastha). If we want good relations, affection, friendliness then even today the only solution is in the form of complementariness (purakta). We can appreciate it, in a family among its members and also with each person. We come to a conclusion that **only healthy person expresses healthy order. We are happy in mutual order and unhappy in mutual disorder.** Same thing happens in a family and community. If we present our selves in the form of mutual order in a community; we are complementary to that community. If we present ourselves as mutual disorder then we follow uncomplimentariness or non-coexistence instead of co-existence. Thus we become unhappy. It means **to live in order (Vyavastha) is happiness.**

**If we are compelled to live in disorder ,we are compelled to express disorder; we will be unhappy.** Thus we can see only two situations (sthiti) of any person, any family or any community :-

1. Expressing order
2. Compelled to live in disorder

History also evidences it. Those who are healthy, living in order are perpetual benefactors. Those living in disorder are unhealthy and are sources of unhappiness.

The benefaction is recognised by the method of complementariness. We recognise benefaction in terms of complementariness. Complementariness is the magnificence in terms of order (Vyavastha). Complementariness never exists without order. Firmness in mutual inter-relation never occurs without complementariness. Because existence itself is stable and evolution is definite. It means all the four stages are there themselves. No scientist has trained them, no literate has trained them, no illiterate person has trained them. Till now only illiterate, literate and scientists are the levels of humanbeing. They themselves have no training. Without traitory, all the stages are in order. We should realise that fact, this our intellect never increases with training.

### 3. EVOLUTION OF ATOM

Among all the stages of this Earth, we have no doubt regarding Material Stage. There is no doubt regarding presence of iron today and absence of iron tomorrow. If at all iron converts into something else we know what will be the result. A structure made



of live cell when deforms, we know the result we are very much confident regarding animal's conduct. Almost all the animals' conducts have been recognized by humanbeing. We are assured of their conduct. This animal will do so, as this is its conduct. We have acquired this knowledge. We may name it as knowledge, science, conscience, intellect or Jivan. Humanbeing has attained it. According to it whatever we do with Material Stage, Pranic Stage and Animal Stage, (we humanbeings have almost already done) and came to a conclusion or definiteness (nishchaya). According to this definite concept we may do right or wrong.

All other stages i.e. Material Stage, Pranic Stage and animal stage have their own definite conduct. Only humanbeings could not follow their definite conduct in tradition. Evidence of this is that humanbeing is not assured of family tradition. Humanbeing behaves according to Jivan. There is no stability regarding mutual recognition of values and maintenance of values. Sometimes he/she maintains values sometimes does not maintain. Reason is simple. Chiefly there is no stability regarding conduct.

In the same way we can see that some community presents itself with affection and friendship to other community at one time. While we see presenting themselves with great bitterness at another time. History evidences this. that human's conduct is still not stable, not firm not definite.

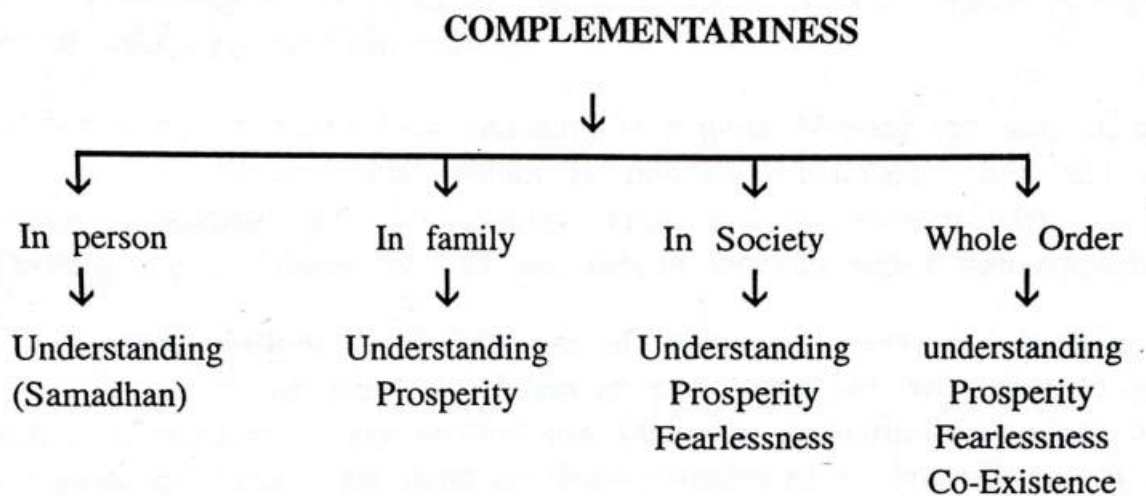
Question may arise who will make it definite? Answer is that only a human being can make it definite, no other unit of nature can do so. Both definiteness and indefiniteness can be popularized by education. Till now the traditional education has popularized only indefiniteness and instability. Although the necessity of definiteness and stability is always desirable to human mind. Every humanbeing longs for definiteness and stability. Its necessity has always been felt. But to fulfill this necessity. The required knowledge. Science and conscience, is still under trial. The experiment is not yet complete. In this way we experimented with physical things a lot. But if we see, we had been complementary to them or not we conclude that we had been less complementary. On the contrary, we had been mostly opposite to complementariness due to noncooperation.

The problem of pollution is the evidence of being contrary to complementariness and non cooperation. This is the evidence of our non-coexistence. We tried for non-coexistence in our behaviour with other humanbeings. We may regard it as invention or research. Noble prizes are awarded for this. If we study, we see that who provoked tendency, for non co-existence (Asah astitwa) at best, that person was awarded noble prize. This is the outcome of our study and point to ponder. This should not be taken as definite. Gradually, the tradition of these awards should be studied. We can appreciate, that maximum noble prizes have been awarded for non-coexistence. Therefore, we should reconsider the basis of these prizes and awards. We should assess each prospective, noble prize should be awarded or not. If this is based on non-coexistence, it means our evaluation or assessment is wrong. There is no meaningfulness of this non-



complementary invention. We are not able to recognize things properly.

If we recognize on the basis of co-existence, the humanbeing should be essentially complementary. Complementariness is the basis of co-existence. If a person is complementary in himself/herself; he/she is so in family and in society too. If a person is self complementary he/she will be endowed with understanding (Samadhan) persons complementary in family will have understanding (samadhan) and prosperity (Samriddhi). Complementariness in society will lead to understanding (samadhan), prosperity and fearlessness (Abhay), Complementariness in order (Vyavastha) will lead to understanding (Samedhan) prosperity, fearlessness and co-existence. All these four things are essential for humanbeings.



If we firmly recognize these values, then all our decisions sources, thoughts, planning and working will be centred around complementariness of humanbeing. Everybody will agree and try for such planning. There can never be work without planning. We will have to plan. We plan on the basis of our studies. Study is based on inventions and researches of humanbeings. Therefore, tradition of study is based on inventions and researches. On the basis of such tradition our mentality forms. On the basis of our mentality we plan. We work on the basis of these plans. The magnificence of Human Stage lies in co-existence. Such plannings are consistent to co-existence or non-coexistence, based on complementariness or exploitation. This is the final assessment. By exploitation, we may work inordinately but at last we see we are exploiting ourselves. We can not prevent self exploitation. One who exploits other will always exploit oneself. It means, we will have to understand that till now we had been exploitive things. Because our method is based on instability and indefiniteness so there can never be co-existence.

What we will have to do? We will have to change the basis of our method. It is essential to change the basis into definiteness and stability. It means that study of existence in the form of co-existence, concludes that existence is static and evolution is definite. The evidence of evolution is the order of these four stages. These four stages, are already in order except humanbeing. It means they are in order with their 'twa' e.g.



iron's intrinsicness (Lohatwa) has become. trustworthy in iron forever, soilness (Mridatwa) has become trust worthy in soil, 'twa' of dogs (shwantwa) has become trustworthy, 'Twa' of each plant has become trustworthy for humanbeings. Things which have not been recognized by us till now, we may not trust them now. But such things are less in number we have recognized so many things and we understand their position (Sthiti) on the basis of their 'twa'.

Likewise, humanbeing's magnificence lies in being with humanhood (Manavatwa). Beause, humanbeings want to maintain humanbeing tradition on this Earth. It is natural. Therefore we can appreciate that a humanbeing is also an order with his/her 'twa' i.e. Manavtwa (humanhood) and participates in the whole order we will have to recognize this fact. Humanhood is expressed in human conduct. Human conduct is expressed in the form of values policies and character.

If we recognize values then mutuality is a must. Nobody can deny it, everybody has to accepts it. We recognize values in mutuality, maintain values and ases the values. This is possible only in mutuality. This mutuality presents itself in two ways before humanbeings - human relations and natural relations (other than humanbeings).

**In human relation**, the definiteness of relations is very easy because we have claimed a lot as in the way of addressing each other we will have to study the intrinsicness of relations. Every relation has values in its intrinsicness. Only addressing does not have any value. This thing has been experienced by humanbeings. It has been on this Earth, that addressed as 'father' has been poisoned, addressed as 'wife' has been poisoned addressed as 'brother' has also been tried with poison. All this has been written in History. This shows that we have become eminent speakers. But we are ignorant of intrinsicness and meaningfulness of relations. We are enmvinent in speaking not in living. As a result, there is difference in speaking and living upto that. This is the basis of dual personality. In this way stability of conduct has its meaning only in terms of understanding (samadhan), perpetual definiteness and stability. To establish this stability and definiteness, it is essential to know about Jivan (life force) the complete or noble atom.

Jivan is an atom in itself. It is evoluted atom. If we study evolution of atom, the logic behind study of Existence is that we study whatever is there. Whatever is not there, we can not study, we can not imagine. Man has not been able to imagine, what is not there. We can imagine, sketch (chitran) and see (Sakshatkar) only whatever is there. We can recognize its meaningfulness. Meaningfulness leads to mutual complementriness understanding (samadhan). We can define order (vyavastha) as understanding (samadhan). To live in order means to live with understanding (samadhan), to establish the meaning of understaning (samadhan). If this is achieved, then it is reflected in movement (Gati). i.e. conduct (aacharan). Both understanding (samdhan) and problems are reflected in conduct.



Same thing happens in physical things. There is conduct, therefore definiteness is proved in terms of understanding (samadhan) and mutual complementariness. We can recognize it definitely. We can recognize both human's health and order. If a humanbeing is healthy it means he is living in order (vyavastha). In the form of order only a healthy humanbeing is certified. There an unhealthy humanbeing means there is disorder (Avyavastha). We can also appreciate that if a person sees (Sakshatkar) disorder in any mentality he/she is aggrieved with this disorder. A humanbeing is contended only in order (vyavastha). A humanbeing has a natural form. There is no need to go very distantly. There is no need of any laboratory. The need is only to study humanbeing. We can not study humanbeing in laboratory. We donot possess that status because only a humanbeing can study a humanbeing not an instrument. We come to this conclusion. If all humanbeings like this conclusion and try in this way, then we will achieve co-existence (Sah-Astitwa).

This existence can not be achieved in laboratory. In laboratory, only humanbody's sensitivity has been thought of and studied of course. Humanbeing has not been able to measure the length, breadth and height of body's sensitivity, although so many efforts have been done, for it. It has also been seen that body's sensitivity has not been studied by any instrument without distorting-it. We consider instrumental study as controlled method. In controlled method study, the thing to be studied should remain in its original form. But ironically regarding body's sensitivity, it can not be studied without distortion, instrumentally. We study only the result of distortion. It is essential to ponder over this point with right intellect (sadbudhi) not with bad intellect (Durbuddhi).

For instance, a normal medicine can be used in its original form. We can do nothing by distorting it. We can get benefaction only if we preserve originality of medicine. Till now, this quality has been found in all the medicines. After distortion, they tend to distort other. This shows the principle-whatever one possess distributes that only. Two things happen according to this principle :-

(1) In order one many inspire other to be in order, thus distributes order (vyavastha).

(2) In state of disorder (avgavastha), one inspires other for disorder. Consequently disorder is distributed. This activity is named as charge (Aavesh). Everything distributes disorder in charged state. In its intrinsic movement (Swabhav gati) everything distributes order (vyavastha). It has meaningfulness in the form of complementarity. In complementariness also one possess inspiration and exchange. This way a thing is in form of exchange. In the form of inspiration, if one is in order inspires other to be in order. Likewise, for Pranic stage to be in order, Material stage is inspiration. Because Pranic stage is in Existence. It can not be made in laboratory . In laboratory, only Pranic stage's deformation and destruction can be determined. We can not make Pranic stage we will have to accept the fact that Pranic stage is always present. Both Material stage and Pranic stage are mutually complementary to each other.



Now, let us consider the combined form of Jivan and body we know in Animal Stage - Jivan functions. We can normally recognize that a body in which all the seven dhatoo are invested in an orderly way. All the tissues in this own proportionate way are enriching body structure. Jivan adopts such body with well developed nervous system. We can recognize it. When the body structure has a fully developed brain, Jivan certifies its awakening in tradition by such nervous system. This is the intrinsicness of humanbeing.

In Animal stage, Jivan very clearly presents clannish (vanshanus hangiya) conduct. In whom the conduct is not clear, in them the nervous system is not fully and well developed. Therefore, nervous system is not meaningful, as seen in sweat nature e.g. insects and all the invertibretes. Therefore, if the nervous system is well developed and is capable, then every animal body with its Jivan presents stable and definite conduct as per body structure. On this basis, 'twa' of the animal is formed e.g. Cowhood (Gayatwa), Doghood (Shwanatwa). We can study order with 'twa' (intrinsicness) on the basis of one's conduct. If the conduct is not definite, we are not able to recognize one's order (vyavastha). On the basis of stability of conduct, we are able to recognize stability and definiteness of one's order. This order is self accomplished. We can not impose it. No laboratory can train cowhood (Gayatwa) to a cow. We can not try for this. In this sequence, one more thing has been observed that creative method of chromosomes of a live cell; can not be made in lab by any means, Whenever some structure becomes capable in maintaining its continuity as tradition, the necessity of structures of other tradition is contained in chromosomes. Consequently, the picture of next structure springs up in chromosomes, This fact is said as, creative method is incorporated in chromosomes. The chromosomes again try for such creative method. Again its continuity is maintained leading to tradition of another type of structure. In the same way various types of plants and animals evolved. Sequential highly developed human body structure evolved from animal bodies. Thus human body structure is quite similar to animal bodies except erect posture, absence of tail etc. But as per tissues and cytoplasm are almost same, partial difference can be recognized as per proportion of cytoplasm and its quantity. But peculiar is humanbeings' nervous system. Nervous system of animals is not so complete, fine and sensible as in humanbeings. Sense organs are most developed in Human stage. Jivan certifies its awakening through nervous system. It provides lesson for balance, as it remains self (life) controlled. It learns and incorporates other's control, balance and rules (niyam) as a whole. In this regard, other stage provide lesson to human stage for self balance.

On the contrary, we have created imbalance in Nature by non-coexistent method, till now. We consider it laboratory. We will have to review it and ponder over it. The conclusion is that whatsoever we work in lab. we should start using method which recognize. The work in terms of balance. This is only answer to imbalance through laboratory. This can be done. It is not an impossible work. We do this way, we can do in other way also we can think this way, we can also think that way. Till now, we



thought with non-coexistent method. This power of thoughts and intellect has to be reconsidered with co-existence method.

Human's health can be recognized only by co-existence method. Human's health can not be recognized by non-co-existence method (Asah-Astiwa-Vidhi). However we may define health in numerous ways. Tomorrow it may be a matter of debate, suggestion, pondering or proposal. If we come to definiteness, then humanbeing will have to present himself/herself with evidence of complementarity by co-existence method. Only then the pivot of health will form. This much is for health of humanbody.

It is very essential to know about Jivan's health. Jivan is not body Body is not Jivan. Because what atoms molecules and cells are functioning in human body. are made of originally (gathanshil parmana). Structures of Parinamshil parmana transforming atom are never perpetual, they change their status. Had they not been changing their status, they would have been perpetual. This is the conclusion.

They are perpetual as tradition, in the form of species and sub species. For instance an atom of two particles changes to an atom of three particles. The atom with two particles will have its own tradition. The atom with three particles will have its own tradition. The atom with twenty five particles will have its own tradition. In this way. few chemical molecules form live cells, structure constructed from the cells has its own tradition. Thus previously atoms made their tradition, later on there happened tradition of structures during course of evolution. Likewise man evolved and their conduct's tradition. Tradition is in conduct on the basis of acceptance. Whatever a humanbeing accepts himself/herself is reflected in his/her conduct.

Acceptance of conduct may be based on sensitivity (Sanvedanshilita) method or cognitive method (Sangyanshilita). If one accepts conduct based on cognitive method then justice (nyay) is always in his/her conduct If one accepts conduct based on sensitivity method, then at present we accept one conduct and later on we will accept another conduct. Consequently, human's conduct has never become definite, till now. A humanbeing can never be healthy if his/her conduct is not definite. It means that to be healthy humanbeing will have to be assured of consequence (fal), results (parinam) of prudence (sujhbujh), work and behaviour based on cognitive method. Without this a human's conduct can never be definite.

It means that a human's conduct can never be definite, if based on sensitivity method, Thus, Jivan can reflect its awakening in definite form only by cognitive method not by sensitivity method. Thus only Jivan reflects this fact not body. The materialistic thoughts teach us that body is Jivan. But it is not so. Jivan is not body both Jivan and body remain in co-existence as humanbeing till live processes in body. We are assured of body also by cognitive method. We can recognize it in normal form by following short method. If we concentrate over our sensitive sense organs; there is no organ, which awaits justice (nyay) and values (mulya). All organs await hunger not values. This



fact is thus finalised. This right of finalising is exists in each humanbeing in uniform manner (sarvhowm). It is no so that its exists in one person, therefore itis universal (sarvhowm). This right to decide exists in each person. There is no speciality in it. There is necessity to do research in each person for this fact. It is essential for each person to understand himself/herself. Nobody can know about self stability, without self assessment or ivaluation and self understanding.

We can assess stability of therrs only after knowing self stability that An unstable person assess can never assess other's stability This fact shouldalso be highlighted.

Status (Sthiti) and movement (Gati) are inter related. We can clearly see it in Existence. Each and everything is in its own in stete and movements. It never happens that something is in state (Sthiti), not in movement (Gati), nor something happens in movement but not in state. Both state and movement are inseparable.

Thus on comparing (tulan), we find the fact that - whatever are our expectations; they are fulfilled by body or from somewhere else. The research is from where these expectations are fulfilled

1. If we think that our expectation are fulfilled by body. Then we know that body is sensitive, only if body is alive. If sensitivity is created by body; in that state sensitivity should be in each cell. But this never happens.

2. Sensitivity is seen in combined form of body and Jivan. This can be certified in each person. Thus a meaningfulness arises that there is something which is conducting body. This conducting thing of body is a thing.

If body would have been having sensitivity and conginition (sangyanshilta), in that condition some or other organ might be awaiting for justice (nyay). But there is no organ, which awaits justice. We can easily understand it. Every one can understand it. On this basis what awaits justice (nyay)? In this sequence we try to recognize it, we should pay attention to Evolution of Atom.

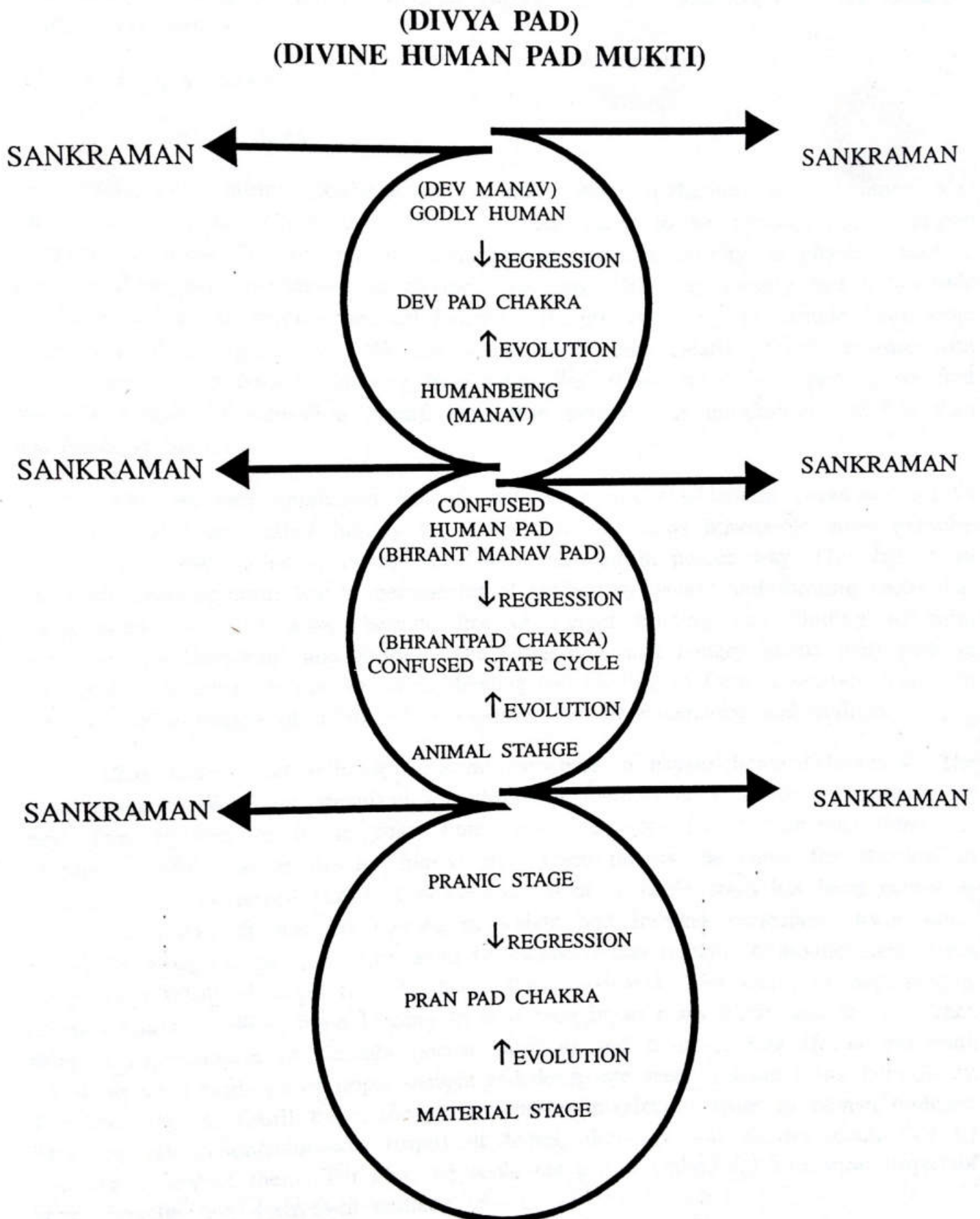
Jivan is evolved atom with complete organization (gathanpurn). We can study its glory, function, movement (gati), state (stheti), awakening and illusions. All these can be recognized in human's conduct.

If we want to recognise Jivan sequentially in elemental form as atom, we will have to study evolution of atom in existence. Evolution of atom is fundamental part of our study. We could never obtain its mention either by materialistic way or by spiritual or godly way. If at all we find mention of evolution of atom, it has not been by way of recognizing Jivan atom.

The cheif point in 'Astitwa mulak manav kendrit chintan' of Shri A. Nagraj Sharma is the goal of evolution of atom is to be complete atom. All other atoms are in



# EVOLUTION OF ATOM IN EXISTENCE





sequence of evolution. Jivan atom is evolved atom we can understand evolution of atom, in its functional form to increasing number of atom particles. Thus evolution of atom means increase in number of atom particles. In this sequence, there are numerous atoms in the form of -

1. Hungry atoms.
2. Indigestible atom.

Indigestible atoms (Radio-active), naturally start radiation. Hungry atoms also have a tendency for chemical reaction. They are found to be participating in physio chemical reactions. The indigestible atoms having radiation activity, is physical activity. Partially these may participate in chemical reactions. This way hungry and indigestible atoms, participate in physio-chemical functions. Hungry atoms try to include more atom particles in their organization. We can understand it more clearly, if we compare with hungry person and person suffering from indigestion. If we study both person, we find there is a point of saturation (tripti). More than saturation is indigestion and less than saturation is hungry.

Thus, we can appreciate that if complete atoms (gathanpurn paraman) are in existence, they are neither hungry nor indigestible. It means howsoever atom particles were required for inclusion in an atom, were included in proper way. This led to an order of complete atom that it became free of weight binding and forming molecules. Jivan atom, saturated atom became free of weight binding and binding to form molecules (bharbandhan, anubandhan). The indigestible and hungry atoms participate in formation - deformation due to weight binding and binding to form molecules, Thus, on the basis of evolution of atom, whole evolution can be understood and defined.

Thus hungry and indigestible atoms participate in physio-chemical functions. The atom when completes its organization (gathanpurn), there is no inclusion or exclusion of any atom particles in it. In some time every life atom (Jivan parmanu) thirsty of perception, perfection & precise fullness also. There this is the cause for attention to awakening and awakened status. This complete atom or noble atom has been named as Jivan (life force). It has no binding of weight and forming molecules. Jivan atoms remain in atomic form. No other atom (gathansheel) can remain in atomic form. Jivan atom has binding of hope (Ashabandhan). Hope to live is root cause of hope-binding (Asha - bandhan). With hope binding Jivan is seen in so many birds and animals. Then there is incorporation of thought (vichar bandhan) and desire-binding (Iccha Bandhan). All these three bindings of hope, thought and desire are seen in Jivan using humanbody. The possibility to fulfill hope, thought and desire; maximally arose in human tradition. Although satisfaction/saturation (tripti) of hopes, thoughts and desires could not be achieved in any of them. Till now, we could not get a method for saturation (tripti) of hope, thoughts and desire even partially.

Saturation/satisfaction (tripti) can be achieved by comparison with justice,



understanding and truth (nyay, dharm, satya) Comparison function (Tulan) is peculiarity of Jivan seneual bodily and profit (priya, hit, labh) comparison has influenced all the people.

All the person have specialised in it, and at last they are facing more problems. The other part of comparison is based on justice (nyay), understanding (samadhan) and truth (satya). The original or inherent tendency of humanbeing is comparison, authenticity learning and teaching. Only humanbeings expect for justice (nyay). Nobody is there on the Earth who does not need justice (nyay), understanding (samadhan). Till now, we have missed in recognizing human's expectations and tendencies. Human psychology, taught nowadays is based on sexual excitement (kamonmad). It is focussing sensitivity mainly. Keeping in veiw only sensual bodily, profit (priya, hit, labh) consideration, the present psychology has been developed. While this bodily sensitivity tendency has been completed in Animal stage. Therefore human beings can not be statisfied (tript) with sense organs i.e. by listening words, touch, form, taste and smell.

A humanbeing is satisfied only if he/she gets justice (nyay). Justice (nyay) is achieved only in mutuality (parasparta). If justice is achieved perpetually in mutuality (parasparta), then there happens perpetuality of satisfaction (tripti). Understanding (samadhan) is achieved only after living perpetually in order. If the order is perpetual, then Truth (satya) is achieved perpetually in the form of co-existence. Satisfaction (tripti) is achieved if we get perpetual justice, we can have realization (bodh), understanding (samadhan), and experience (anubhav) of Truth (satya) and then we can authenticate it. Such person is a healthy humanbeing. The form of satisfied (tript) humanbeing is by justice (nyay) synergetic order of Jad-chaitanya (dharm, samadhan), Truth method and by education he/she can authenticate hiself/herself. Such person can authenticate his satisfaction (tripti) in his/her behaviour. Such person can participate in whole (samagra) order. This can be form of satisfied (tript) humanbeing.

We can present evidences of our satisfction (tripti) by justice, synergetic order (dharma, samadhan) and truth only by cognitive method (Sangyanshilta). By sensitivity method neither person can gets satisfaction (tripti) nor such person can satisfy others. Thus a straight line can be drawn easily between both types of comparison. By sensual bodily and profit (priya, hit labh) comparison, neither we can be family - humanbeing nor social humanbeing nor order humanbeing. Such comparison is very-very far from humanbeing's goal of perpetual happiness and prosperity.

In this way to be order - human (vyavastha manav) :-

1. Justice, Synergetic order and truth method (nyay, dharm, Satya, Vidhi) - authenticates, Justice, Synergetic order and Truth or understanding (Dharma, Samadhan).

2. Method of experencing in co-existence (sah-astitwa) i.e. Truth (satya) can be authenticated. This can not be done with any physio chemical thing. This is the chief basis of discussion. If we are gratified with this discussion that we expect justice (nyay).



Then appreciate that sense organs made of physiochemical things have no place for justice, synergetic order and truth (nyay, Dharma and Satya). Then we can decide after surveying that for us a Royal path is open i.e. for justice, Synergetic order and truth (nyay, dharma, satya). To prepare our understanding on the basis of this Royal path is the milestone. Only thus a healthy humanbeing can be recognized. We can call a humanbeing healthy, if he/she is authenticating with justice, synergetic order and truth (nyay, dharma, satya). We can not define healthy humanbeing by any other method.

Till now, we hypothesized a healthy humanbeing as who can quarrel and win, eats well with a lot of persons, who can bodily infare another person only with one slap. We have Imaagined like this and hypothesized a humanbeing to be like this. But the outcome is nil. Moreover there is no chance of any outcome in future. By another method we falsely recognized a healthy human, who is occupied with Bhog, Atibhog and Bahubhog. This also led to no outcome. There was no authenticity of justice, synergetic order and truth (nyay, dharma, satya) with this hypothesis too. Both these hypotheses of healthy humanbeing are not authenticity of healthy humanbeing.

The authenticity (praman) of healthy humanbeings is :-

1. Who authenticates justice (nyay)
2. Who authenticates synergetic order of Jad and chaitanya (Dharma/samadhan) i.e. Universal understanding (sarvatomukhi samadhan).
3. Who authenticates co-existence form of existence.

Only such humanbeings are healthy. This is the triad of healthy humanbeing. If we accept this base only then we are able to apply Holistic (samagra) treatment its recognition, maintenance, nutrition security and form.

In this way, the main basis of our meditation (chintan) is the chief basis of our health. The basis of meditation is the basis of Holistic Health i.e. Justice, synergetic order and truth (nyay, dharma, satya). Healthy humanbeing authenticates these. The continuity of healthy humanbeing tradition can be maintained only if we understand this point.

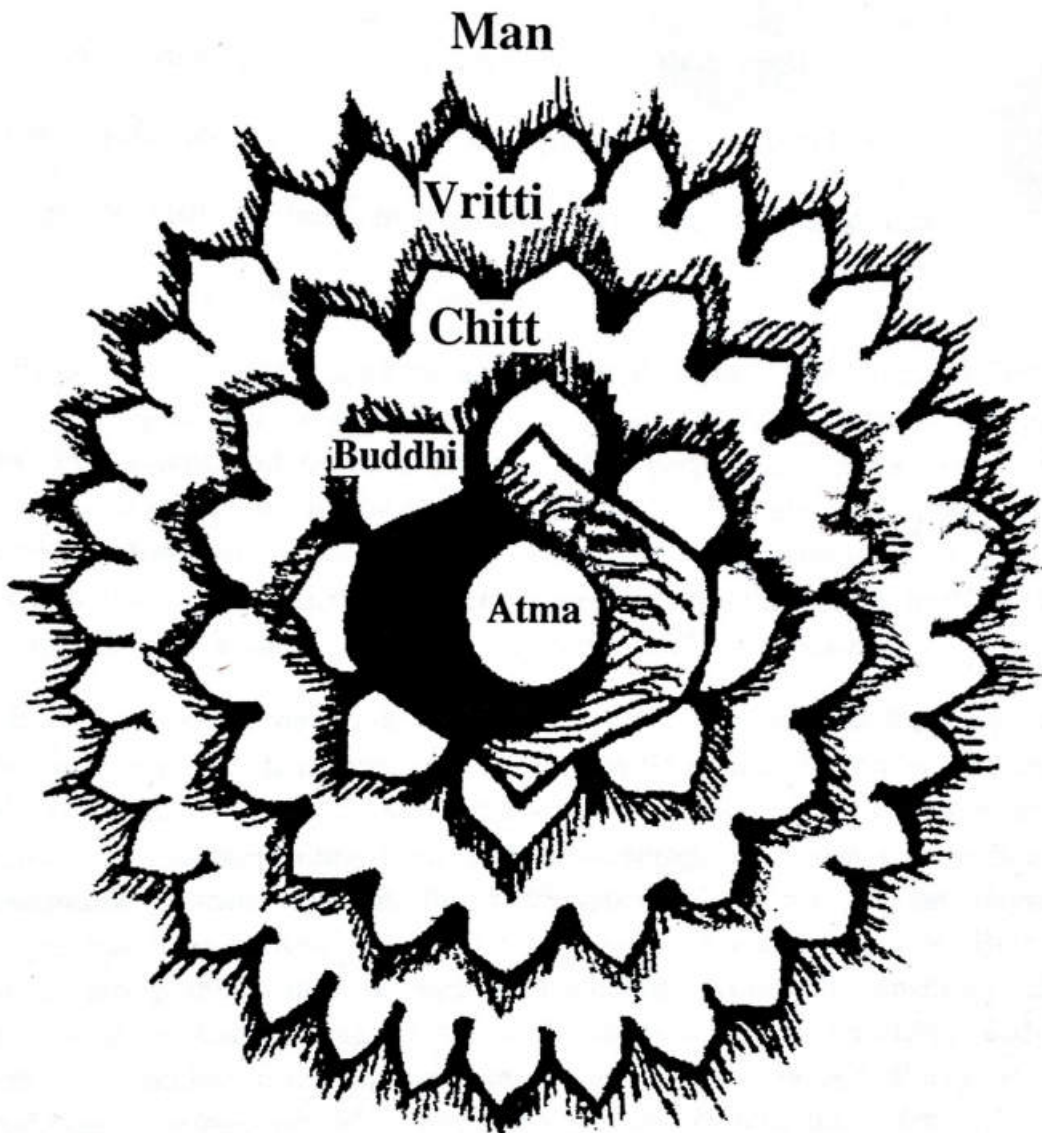
The root cause of this speciality was evolution in atom. No doctor or engineer knows it therefore unable to give training. Jivan is formed or evolved on the basis of briskness or nimbleness (sfurt) innate to co-existence (Sah-astitwa). It is functioning and authenticating the present thing (vartmanit vastu). Authenticity means - a present thing (vartmanit vastu) is there. Necessity is to recognize such Jivan.

In sequence of recognizing such Jivan multidimension functions of Jivan are recognized. Jivan can be recognized more easily if we study its functions. In element form of Jivan originally. In centre, there is one part. There is only one (1) function which is recognised in two (2) forms - in prityavartan as experience (Anubhav) and in



paravartan (reflection) as authenticity (pramanikta).

## DIAGRAMATIC REPRESENTATION OF JIVAN ATOM



In First orbit there are two (2) functions and in prityavartan and paravartan there are four conducts.

In second orbit, there are eight (8) functions, Sixteen (16) conducts are recognised in Prityavartan and Paravartan.

In third orbit, there are eighteen (18) functions. They are in thirty six (36) forms of conducts in Prityavartan and Parvartan.

In fourth orbit, there are thirty two (32) functions, sixty four (64) conducts are found in form of Paravartan and Prityavartan.



The functions are recognized as conducts. There is possibility of recognizing the human conducts by observing and inspecting a human Jivan as :-

- Two (2) conducts of one (1) central functions.
- Four (4) conducts of two (2) functions of first orbit.
- Sixteen (16) conducts of eight (8) functions of second orbit.
- Thirty six (36) conducts of eighteen (18) functions third orbit.
- Sixty four (64) conducts of fourth orbit.

All these function are found in an awakened Jivan. Therefore, in Jivan form all humanbeings are equal. All Jivan atoms' structure is same. All Jivans are equal in the form of immortal forces and powers. Their goal of perpetual happiness and prosperity is also some. Jivan wants to be happy in itself. To attain this state of happiness, paravartan and prityavartan functions always occur. Only after achieving awakening we have tendency to function with justice, synergetic order/understanding and truth (nyay, dharma, satya). We are able to authenticate it in our work and behaviour.

Work means production work and service work (sewa). Thinking regarding health is also for servicing the humanbeing and for participating in order. In sequences of participating in order (vyavastha) we work to maintain health. It shows that Human. Jivan is capable of authenticating itself with awakening, therefore human body structure is still continuing. human body is the best structure out of all the physio-chemical structures; this has been proved. Human body is very enriched structure. Both sensitivity and cognition are authenticated through humanbeing. Although sensitivity has already been authenticated in Animal stage. Only in humanbeing both sensitivity and cognition (sangyanshilta) are authenticated in tradition through human body's ability. It means that if a humanbeing develops art of living with justice, synergetic order and truth (nyay, Dharm, satys), sensibility gets controlled itself. It is very essential for sensitivity to be controlled. If we consider sensitivity as basis of independence or beating or exploitation or existence; then there can never be a society of human tradition.

The esteem, magnificence and intrinsicness of society is in the form of **indivisible society**. Because all humanbeings are similar, whether they are black, fair, dwarf, tall, fatly or slim. If they authenticate awakening, justice is experienced (anubhav) in same way, under standing (samadhan) is experienced (anubhav) originally in same way, Experience (anubhav) happens in same way. Then if we can authenticate co-existence (sah-astitwa); any person can authenticate it. Thus sensitivity (samvedna) has been seen to be controlled by justice, synergetic order/understanding and truth (nyay, dharm satys). The pivot of being controlled is order i.e. order with 'twa'.

A stone is also an structure with its 'twa'. Gem is also an order with its 'twa'. Metal is also in their order with its 'twa'. Soil is also in the form of its 'twa'. All



plants, trees, creepers are in their order with their 'twa'. The recognition of order with 'twa' is on the basis of their conduct. We can realize intrinsicness (moulikta) of different species by their conduct. Thus, we believe on them.

In the same way, a human being seen in his/her conduct, using sensitivity by justice and cognitive method, such humanbeing can be believed by such humanbeing. It is not very easy, to believe other person in uncontrolled state. Each intellectual can think over it understand it. It means that the Evolution of Atom is the basis of authenticating awakening (jagriti) chiefly.

Evolution of Atom happened in existence due to co-existent form of existence. Evolution is complete organization (gathanpurn) of atom i.e. noble atom, complete atom, Jivan atom (gathanpurn). The goal of evolution of atom is complete organizations of atom. After complete organization of atom, awakening is the goal. howsoever complete atoms are there in existence, naturally want to be awakened (Jagrit) in co-existence form of existence. Because as many Jivans are functioning in human tradition on this earth, each person wants to be awakened (jagrit). There is no doubt regarding it.

Traditionally, we do not have any guidance, education or inspiration to be awakened (jagrit). we could not invest such thing logically for authentication (praman) in meteralistic way or godly way. Therefore, through Evolution of atom all of us can get introduced to Jivan. We can recognize immortal foces and powers by researching Jivan in ourselves. We are having powers of - Hope (Asha), Thought (vihar), Desire (Iccha), Determination (Sanklp) and authenticity (pramanikta). We can recognize their immortality in this following way :-

However we hope our movement (gati) to hope more, is always there. Howsoever we may think (vihar) we are having capacity of thinking more. In the same way, we are always capable of authenticating more and more desires, determination and authenticity. Thus we can see that our powers are immortal. Each person can confirm this by reserching on himself/herself. By this confirmation, it becomes clear that our all tendencies (pravratti) confirmations are for understanding (samadhan) and authenticity (praman). All our tendencies are for authentication of the immortal understanding (samadhan). This is reflected in our work and behaviour.

We recognize relations and maintain relations according to values. We present ourselves with definite conduct, automatically trust (vishwas) is established, i.e. the conduct of a mother with child. There is no training for this particular conduct. As soon as, a mother recognize her child, automatically motherhood (manta) flows. There has been no education, research or doctorate of mothers for this. It happens automatically (swayam, sfurt) because, evolution in co-existence is automatic. In the same way, awakening (jagriti) of jivan is automatic for awakening, human tradition is responsible. Each person's child tries to be happy. Each child continuously researches for happiness with his/her acceptances derived from human tradition in his/her mind (man). All child's



acceptances are according to tradition. When he/she is not happy, then they consider themselves incapable or abuse others. Doing all these things humanbeings finish their journey of body.

To protect ourselves from this cursive end, the need is to recognize tradition in the form of awakening (jagriti). Tradition means :-

- Education - virtue (Shiksha-Sanskar)
- Justice - security (nyaya suraksha)
- production - work
- Exchange - saving
- Health - self - inclined control (swasthya - sanyam)

A humanbeing authenticates himself/herself in all these five dimensions. Now, multidimensional thoughts are there for authentication of person in multidimension. One thinks to authenticated Human order (Manviytapurn vyavastha) Everything is an order with its 'twa'. Humanbeing is also an order with humanhood (Manavtwa). If such person presents (prastut) his/her conduct is order (vyavastha). Then he/she will participate in :-

- Education. Virtue
- Justice - Security
- Production Work
- Exchange - Works
- Health related works

A humanbeing needs prudence (samajh) to participate in all these five dimensions. Necessity of understanding is - knowledge - of Jivan (Jivan-Gyan).

Jivan - Knowledge means :-

1. Jivan is an atom
2. An evolved atom
3. Endowed with immortal forces and powers.
4. Devoid of weight binding and molecular binding.
5. Endowed with goal of - Happiness (subh)



- peace (shanti)
- Contentment (Santosh)
- Bliss (anand)

In human tradition we call a person an authority if he/she authenticates :-

- understanding (samadhan)
- Prosperity (Samridhi)
- Fearlessness (Abhay)
- Co-existence (Sah-astitwa)

With this method of living in authenticity tradition; every human child becomes eligible for authenticity. This is the brief summary of facts mentioned till now.

We can understand two things :-

1. only human beings understand. and
2. only human being authenticates understanding through human body.

In this sequence, importance of 'Evolution of atom' and Awakening of Jivan can be evaluated.

- Incidence of Evolution of Atom happens in the form of Jivan atom.
- Incidence of awakening of Jivan happens in the form of authenticity (praman).
- We succeed in evaluating others authentication after we have authenticated ourselves.

All these facts answer the question. Why evaluation occurs in atoms? Jivan becomes clear to us. Without understanding of Jivan we are not able to use evaluation capacity. After understanding Jivan only, we are able to use our evaluation ability.

If we evaluate past by two ways i.e. godly and materialistic way.

In Godly way only the devotion (Bhakti) was the basis of evaluation. That too was based on scriptures. In Materialistic way, the basis of evaluation was sensitivity and collection of facilities only. The basis of collection of facilities was only physiochemical things. Their maximum meaningfulness and utility was based on sensitivity. In this way the collection of physiochemical things was based on exploitation.

Nowdays, also the aspects of devotion and detachment (virakti) are human



opponent family opponent and society opponent. According to devotion and detachment, there is no meaning of society. Because according to devotion, one should leave artificial mother-father and should try to approach real mother-father. We know that they are not approachable. According to detachments we should penance achieve knowledge of Brahm and Samadhi (Transcendental meditation). But there is no authentication of Samadhi. In this way, it is clearly family, society and human opponent.

If we understand these things then there can not be basis of Holistic Health. Therefore the basis of Holistic Health is only that - we must understand Jivan Physiochemical formation and deformation. The physiochemical formation and deformation is immediate but the thing is not destroyed. Therefore, we should understand the immortality in the form of a thing (vastu). We should understand the truth of Jivan. It is always (nitya) perpetual (niranter) and functions with immortal forces and powers. All the functions of Jivan and physiochemical functioning occur in Vyapak. (space). Thus it is essential to study "Evolution of Atom" for meaningfulness of Jivan-functioning.

#### 4. MATERIAL STAGE (*Padrthavastha*)

Li sequence of understanding existence, the form of existence, we understand nature in four stages i.e.

- Material Stage (*Padarthavastha*)
- Pranic Stage (*Pranavastha*)
- Animal Stages (*Jivavastha*)
- Human Stage (*Gyanavastha*)

Material stage has physical functioning. Whole physical functioning can be seen in Material Stage functioning. We have already indicated physical functioning. We have seen forms of soil, stone, gems, metals functioning in their order with their 'twa'. Here 'seeing' means 'understanding'. One can see with eyes but 'seeing' word is used here in terms of 'understanding'. If we try to understand the usefulness of 'seeing' in terms of 'understanding' we conclude that 'understanding' is the meaning of 'seeing'. If one has not understood. It means he/she has not seen. If one 'understands' then 'seeing' is useful. Thus in terms of understanding, 'seeing' word has been used. Thus we have to understand whole things and whole activity. Actinity will be in state (sthiti) and movement (gati). In existence there are two types of things - vyapak, units

In both vyapak and units there is co-existence. Units can not be separated from vyapak and vayapak is not separate from units. Thus all units are in state (sthiti) of submerged, soaked and surrounded (dooba, bhiga, ghira) by vyapak. In movement (Gati) we find three types of functions in existence :-

##### 1. Physical functioning



## FOUR STAGE INNATE TO NATURE (MUTUALLY COMPLEMENTARY)

| STAGE             | FORM                                                       | FUNCTION                                                           | INTRINSICNESS                                                              | ATTRIBUTE                                       | TNDENCY                                    |
|-------------------|------------------------------------------------------------|--------------------------------------------------------------------|----------------------------------------------------------------------------|-------------------------------------------------|--------------------------------------------|
| 1. Material Stage | Soil, Metal<br>Gem, Stone<br>Air, Gases<br>Grains          | Formation<br>Deformation                                           | Organization<br>Disorganization                                            | Existence                                       | Resustoriated<br>(Parinamanushangi)        |
| 2. Pranic Stage   | • Whole Plant Kingdom<br>• Animal Bodjes<br>• Human Bodies | Respiration                                                        | Nutritive (sarak) or<br>Destructive (marak)                                | Existence with<br>Nourishment                   | According to Seed<br>(Beejanushangi)       |
| 3. Animal Stage   | Birds<br>Animals                                           | Clan centred                                                       | Cruel<br>non-cruel                                                         | Existence with<br>Hope for Living               | Clannish<br>(Vanshanushangiya)             |
| 4. Human Stage    | Humanbeing                                                 | Prudecy centred<br>food harits<br>(Aahar-vihar)<br>work, behaviour | Patience, Bravery<br>Generosity,<br>Kindness,<br>Compassion<br>Benevolence | Existence, Hope<br>for living<br>with happiness | According to Virtues<br>(Sanskaranvshangi) |



## 2. Chemical functioning

## 3. Jivan functioning

Physical functioning is clear originally in soil stone, gems and metals. Thus their definition is very clear in the form of their conduct. We can see soil in the form of fertile or infertile. Soil stones are evaluated on the basis of their hardness. (Metals conduct is also recognized on the basis of their hardness. Thus after understanding these four things, we can see what is useful and useless for humanbeing. According to utility of things we utilize them.

Although people may think that it has already been understood, what is new there to understand? Inter relation is to be understood, whether it is physical thing or chemical thing? We should recognize the inter relation. likewise there is relation between physiochemical things and live things there in interrelation between vyapak and units. We consider it, then we develop a tendency to live in co-existence. If we want to think of Holistic health leaving aside co-existence (sah-astitwa), then it will never be possible. Thus understnading all these things is necessary terms of recognizing Holistic Health.

Thus physiochemical functioning becomes clear. Physical things may be solid or gaseous. Such physical things tend for chemical functioning. Question arises how this tendency develop? This tendency develops to express sequence of Evolution. To express evolution sequence, both physical activities and chemical activity are catalyst for each other. More than one type of physical things combine to form a chemical thing. This expression is to make obvious the magnificance (vaibhav), the splendour (Aaishwarya) of sequence of evolution in existence. We know :-

- Udbhav ( formation)
- vibhav (maintenance)
- Pralay (deformation)

Udbhav means formation of a structure i.e. Rachna (creation) Vibhav means maintenance of structure. Pralay means deformation. For instance, formation of house is called Udbhav. Its maintanance is called vibhav. If we break the house is called. Pralay. In this way formation (rachna) deformation (virachna) and perpetuality of structure is understood and the perpetuality is called vaibhav (magnificence). This magnificence is acceptable to each person.

- Units are classified into four stages
- Material Stages
  - Pranic Stage
  - Animal Stage
  - Human Stage

Collectively, only there the types of units are only there :-



- Jivan found in Animal Stage and human stage
- Physical things - Solid, gases
- Chemical things - Solid, gases, liquid

The first evidence of chemical activity is liquid i.e. water. On the basis of water, various things maintain their magnificence in world in various quantities with chemical combination. To clarify this magnificence, so much hard labour occurs in existence on the basis of co-existence (Sah-Astitwa). After understanding this truth, we can easily recognize our state (Sthiti). We ourselves are the on-looker (Drishta) of these. We are doers (Karta) for our happiness. Howsoever we work and behave; we are also bhokta. In this way work can be understood.

Physical things, chemical things both have their own world. Animal world is also seen. Humanbeing is a unit of Gyanvasth. In this way four stages can be understood themselves.

Physical things are recognized in the form of Material stage. This stage is first seed form of Pranic stage. The seed form of magnificence of Pranic stage is in Material stage. The seed form of Material stage is co-existence (sah-astitwa). Thus in co-existence Material stages seed form and seed form of Pranic stage is in Material stage. Evolution of Material stage can be seen in the form of Pranic stage. Chemical things are seen evolving and developed structures are seen in the body forms of Animal stage and Human stage. All these structures are formed in Existence by live cells (pran-kosha) basically. The basic element of this structure method is incorporated in chromosome of a cell. In fact, tendency to work and behave in the chromosomes is automatic. We can call it chemical property also. From Material stage to Pranic stage, chemical reaction is the path for chemical magnificence.

Only from chemical things only, the whole body structure, cell, chromosomes and structure method are interrelated. We need to study it nicely. The way body structure form is understood, on the basis of chemical things. Sequentially Pranic stage, structure of animals and human stage are formed.

Now on the basis of Evolution of atom, Jivan element is understood. By understanding Jivan. We can understand works done by combined structure of Jivan and body called as chaitanya (live) 'world'. Material stage and Pranic stage are included in Jad-world (non-alive).

Now something remains in between Pranic Stage and Animal Stage i.e. insect, flies, mosquitoes etc. These Stages are also known as Asthawar (Material Stage), Sthawar (plant kingdom) and Jangan (sweat nature). There is a normal procedure to understand these things. We can recognize seven (dhatoo) after recognizing fluid, i.e. chemical fluid. Then flesh and marrow i.e. fluid of flesh are formed. After marrow formation, there



occures formation of bones. Fourth tissue to form after bones is nervous system. Then there is formation of blood, fat and skin sequentially. In this way we can name all seven dhatoos :- (1) flesh (2) marrow (3) bone (4) nervous (5) blood (6) fat (7) skin.

So there forms a structure by combination of these seven dhatoos. The tissues are in well organized way. The brain is developed and enriched in Animal stage. Fully enriched and well developed brain is in Human body. On this basis we can understand the meaning of developed body. In body with developed and enriched brain as in Animal stage, sensitivity becomes clear. Fully enriched and fully developed brain structure is able to authenticate awakening of Jivan using body human. Thus we can understand Jad-chaintanya nature. The insects are included in sweat world, in between Jad and Chaitanya.

In this way, we see, all things are in Existence. All things are already formed in existence. We can study these formed things. To live with these things in a right way, is the meaningfulness (prayojan) of this study. This is the chief point No study has been done till now to live with self and others. So much studies have been done to destroy, deform and trade. All these things are worth considering. All these studies are to be done by humanbeings only. No other tradition can do. Thus this ability is seen clearly in humanbeings.

## 5. PRANIC STAGE (*PRANAVASTHA*)

Being basic unit of nature, the atom is innate to order (*vyavastha*). Atom is always having mass, power and force, The order is not proven in atom particles. To prove order, atleast two particles are required. Because order is in co-existence (*Sah-Astitwa*) only. As soon as two atoms collect, they form molecules. These atoms are having weight and binding to form molecules. The molecules having similar atom are called physical atoms. These express their own intrinsic movement. Therefore their intrinsic conduct is clear. Intrinsicness means they maintain recognition of their definite conduct. The forming atom (*gathanshil parmanu*) can not remain alone, therefore forms molecules and masses made of many molecules. Similar atoms form physical things called as material stage (*Padarthawastha*).

These physical things after being prosperous in themselves, are seen to participate in chemical functioning. The molecules of Existence, made of dissimilar atoms are called chemicals. In chemical functioning, different physical atoms in a definite proportions mixup leave there own conduct and adopt a different third type of conduct e.g. water, acid and alkali. Always there is possibility of conversion of chemical molecules into physical molecules. Pranic stage has its own intrinsicness. It evolutes from material stage but it can change into material stage. The material stage is stable and definitive. Whenever there is quantitative and qualitative change it shows evolution. But the stability and definitiveness decreases. Plant kingdom has less variety of species.

Thus a living cell is formed. this process is called Udattikaran. this is innote to



co-existence Udattikaran means live cell and structures made of these cells

Each unit has oscillatory movement and circular movement. In course of evolution of atom, oscillatory movement increases serially. This oscillatory movement is seen as contraction and expansion in molecules and masses made of molecules. In material stage this is not proved without external force. Algae is the prior Stage of live cell (Pran Kosha).

During the course of evolution, the chemicals molecules under a specific temperature, pressure and suitable mutuality start having vibrations in the form of respiration ###. The basic difference between dead and live cells is this process of respiration. These cells multiply and pranic stage results in the form of plant kingdom. In each cell of pranic stage there is contraction, expansion and vibration. These vibrations in molecules are the clear cut indication of pranic stage. Live cells are identified on the basis of respiration.

We can see that certain temperature, pressure and mutuality is favourable for chemical molecules for conversion into live cell. This live cell divides and form same types of cells. Thus a structure of a plant is formed by cells of same species. A seed has same types of cells, but there is no respiration. Due to three causative favourable factors it germinates :-

1. Molecules of cells are mainly chemical organization.
2. Atmosphere creates effective pressure over unit.
3. Nature - other than human beings. It means the method by which pressure was imposed on unit.

We can believe on recognizing trees on the basis of seeds and recognizing seeds on the basis of trees. If we look at seed we can appreciate that the sprout has the whole form of tree as a rule and consistent to favourable atmosphere and nature. As a rule means capacity to follow the series of prestructure due to this fact. Each seed has inherent order to form structure on getting favourable soil and atmosphere. It is obvious that in the beginning one cell changed into same species of cells. Due to mutations of chromosomes i.e. inventory tendency, atmosphere, nature's pressure, different structures and seeds have prospered on this earth.

The structure or creation is not evolution. Because, creation made of original atom is not more than that. Whole Nature has physical, chemical molecules and live cell's structures. The structure made of these, live cells has same qualities of original live cells for example things made of iron may be small or large, but they are never more than iron or less than iron. It means 'twa' (intrinsicness) i.e. (lohatwa) of iron. likewise is 'twa' of trees, humanhood (Manavatwa).

Cells perform their definite functions at their own position in a structure. It



means that cells of root of a plant work according to root. In stem, leaf, flowers the cells of these parts function according to these parts. Though basically being of same species, the live cells function according to the glory of inherent order of that structure. There is no disturbance in themselves. But this does not prove their stability. Because in a minute, many cells of a plant die and many new cells of same type are formed to compensate for this loss, for maintaining sensitivity of plant. In this way, all the structures of pranic stages are formed. The harmony of these cells is due to vibrations. Due to these vibrations or respiration there is harmony in their functions. Due to contraction and expansion, there is wave and pleasure for transmission of nutrients to all parts of plant. During contraction, there is pressure and during expansion there is wave. Therefore whole pranic stage is good conductor of electricity.

Thus we can appreciate that partially material stage changes into pranic stage and pranic stage changes into material stage. We can say that the grandeur of pranic stage is due to glory of chemical fluids. All the edible plants are found in the form of physio-chemical structures their basic element is physical. Physical things are formed of molecules. Molecules have their form. Basic of molecules is atom. Atomic particles are the basic of atom. Therefore, physical things are found in the form of chemical fluids, chemical fluids are found in live cell and structure made of live cells like algae, fungi, plants, trees etc.

Due to udatikaran in cells, more and more complex structures form. But this change of form is not evolution. Evolution occurs only in atom. We can appreciate this if we see germination of a plant. A seed sprouts, grows and deforms one day. Thus there was no stability of quantity in its growth since germination likewise, if we see birth of a human being an embryo starts growing since fertilization. This shows instability of quantity. When baby is delivered. We can see series of changes as infancy, childhood, adolescence, young, middle aged and old. It becomes clear that structures or creations are not stable. They are only physio-chemical things. Stability in quantity is evolution.



## Part II

1. JIVAN STATUS (CHAITANYA UNIT, COMPLETE ATOM NOBLE ATOM)

जीवन-पद (गठनपूर्ण परमाणु, चैतन्य इकाई)

2. ANIMAL STAGE (JIVAVASTHA)

जीवन-पद (जीवावस्था)

3. HUMAN STAGE (GYANAWASTHA)/KNOWING STAGE

ज्ञानावस्था

AWAKENING SEQUENCE

जीवन-जागृति क्रम

- BELOW HUMAN (अमानवीय)

- HUMAN (मानवीय)

- SUPER HUMAN (अतिमानवीय)



## Part II

### 1. *Jivan-Pad* (Jivan status, chaitanya unit, noble atom, complete atom)

The necessity of study over Jivan-pad has been felt. Jivan pad has been clarified previously by one method. Jivan is an organized atom (gathanpurn). The speciality of organized atom is - its magnificence due to its functions and its goal. Organization occurs in each form. We can call it formation or organization. For instance, body is an organization of sevān dhātū i.e. a combined form of these dhātūs. In the same way, there is an organization in physical things. Organization happens in atom. Atom has a form structures are formed of atoms. That is also an organization for instance, the earth is also an organized form. In this way organization is maintained in every form, on the basis of this organized and form, our intrinsic recognition occurs.

A stone maintains its recognition in its intrinsic form and conduct (aacharan). Thus we can identify intrinsicness and conduct. In the same way stone is hard, cotton is soft. This recognition is done by humanbeing not by stone, cotton or animals.

Question may arise, what will be if a humanbeing recognizes? If an animal recognizes something, it becomes clear in its conduct. If a humanbeing recognizes something it becomes clear in human tradition. It happens only in human tradition that whatever we cleared in ourselves, we bring it in tradition by study and education.

The magnificence of Jivan, state (Sthiti) and movement (Gati) of Jivan is reflected in humanbeing. The Jivan's state (sthiti) is human's proper state (Yathasthiti). We all have tendency to understand proper state and to be in proper state. A human beings extended whole study in order to understand his/her own proper state, proper state of iron, stone, plants and animals. Thus to maintain proper state is also a tedious work for humanbeings. This purport has been connoted in History for humanbeings. Maintenance of proper state (Yathasthiti) is also in terms of kingdom, religion, culture, and civilization. It is also in terms of order (vyavastha). We must try to be in our proper state. The proper state of humans beings is Holistic Health. Holistic health means to be firmly in order and work accordingly, Health means Holistic (Samagra) Health.

Nowdays we study nose only, and leave aside ear. This is not the meaning of Holistic Health. We are moving towards specializaton, This specialization would have been timely need. But it is not useful for humanbeings everytime. As an incident, in the form of link, there would have been the necessity of specialization. But it is not a link in terms of order (vyavstha) in the form of universal (sarbhowm) order. Specialization somewhere led to personalisation (vyktivad). This personalisation never forms family or society. The basic criteria of testing health, is also on points of participation in family, society and order (vyavastha). The Holistic health means participation in all these dimension. A healthy person can maintain his participation in all these dimensions, directions angles and aspects (pariprekshya). We have been trying for this contiuously.



Everything has basic seed of Existence, therefore the name given to it is co-existence (sah-astitwa). The basic seed of all stages is Existence. Material stage has seed of Pranic stage. Pranic stage has seed form of body structure of Animal stage and Human stage. If we see sequence of evolution of atom the atom of two particles has seed to form an atom with three particles. In this way, an organizing (gathansheel) atom has seed form of organized atom/saturated atom/Jivan atom. (gathanpurn/tript) Each variety of atom whether of two particles or two hundred particles, maintains its proper state (yathasthiti). To maintain this proper state is the meaning of totality (sampurnata). The proper states maintain their magnificence in terms of totality (sampurnata) in themselves. On the basis of these proper states, we express our magnificence of order (vyavastha) with 'twa'. This is also evidenced in Material stage, Pranic stage and Animal stage. in the form of tendency (pravratti).

In Material stage the proper state is result tendency (parinamanushangee). In Pranic stage, the proper state is seed tendency (beejanushangee). In Animal stage the proper state is clannish tendency (vanshanushangee). In humanbeings the proper state is on the basis of understanding i.e., virtuous tendency (sanskaranushangee). Though communities have their interpretation of proper state on the basis of clan (vansh). But society in real sense has its interpretation, definition and meaningfulness on the basis of understanding. It means that being unit of Gyanavastha humanbeings achieve proper state on the basis of understanding. If understanding is not complete, then the person is unable to maintain its proper state. Consequently, Holistic health is not reflected. Holistic health means maintenance of our proper state.

Authentication of coexistence (sah-astitwa) is necessary in proper state. Sequentially, the meaningful magnificence, meaningful utility and significant meaningfulness (pryojan) of Holistic Health are proved. It is essential for us to understand these facts nicely. Humanbeing's proper state is according to Jivan's proper state on the basis of understanding.

In Animal stage, the Holistic health means, working with clannish tendency. A cow behaving like lion is shot. If cow behaves like a cow then it is they are considered to be its proper state. Their proper state also gets authenticated. It has meaningfulness likewise. Jivan has understanding so that humanbeing can recognize his/her proper state (yathasthiti).

Body is chief till clannish tendency (vanshanushangiyta). A humanbeing lives on the basis of knowledge. On this basis the proper state of human tradition becomes clear. On the basis of selection (chayan) and taste (aaswadan) function of (Asha).

Jivan's Hope (Asha) power and Mind force (man) respectively. our tendency is understood. We have comparison and analysis (tulan and vishleshan) functions. These are authenticated in our work and behaviour. In third situation we do see (sakshatkar) things. We see (sakshatkar) meaningfulness. Therefore, we plan and make planning. In this way,



the desires (Iccha) and seeing (sakshatkar) occurs itself. Various types of sketches (chitran) arise in desire by themselves. We know that it is humanbeing, who has sketched to multistoreyed buildings of 70-80 storeys from forest, good roads, big machines, aeroplane etc.

Every humanbeing has function of sketching more comfortably and more beautifully beyond proper state (vathasthiti). This is the chief peculiarity of humanbeing. This is the chief authenticity of Gyanavastha. We can imagine better than proper state or worse than proper state. While imagining worse, since early period, people abused each other and quarrelled, later on people injured each other beating with hands, fist, legs, stones, wood, sword, knife. Now days we are using guns, canons and missiles to murder each other. This is also writtten in hisoty.

By same method of trying to imagine good. humanbeings invented seventy five storeyed, good roads, aeroplanes flying at speed of 200-400 km/hr. and other space devices like lockets etc. The main thing to appreciate is, that only humanbeing is the magnificence of Gyanavastha. Of course, people have done a lot humanbeings are not sitting idly. With endless efforts and hard labour we have arranged all the advances. If we assess it, the conclusion is, that still Jivan's proper state (yathasthiti) is not clear. If Jivan's proper state is clear to Gyanavastha, only then pivot of Holistic Health is formed. Till now, it evaluated on the basis of facilities or their collection. This led to envy and division. But their could not be inferred, as the collection of facilites is not society. Collection of facilities has no saturation point (tripti bindu). No formula of understanding (samadhan) can be derived from it Neither society's formed nor family is formed. There is no participation in order (vyavastha). Question arises "What we have to do with the collection of facilities.

It is right that Human. Jivan's proper state (yathasthiti) can be understood on the basis of Jivan's prudence and its authenticity (samajhdari) prudence is based on co-existence (sah-astitwa) if we behave on the basis of co-existence it leads to trust in present (vartman) i.e. fearlessness it means vishwas. If co-existence is authenticated in physiochemical things, then it leads to prosperity (samaridhi). If we understand in totally we work after understanding; decide after seeing and understanding. Then this is understanding (samadhan) thus in the form of Understanding (samadhan), Prosperity (Samaridhi), Fearlessness and Co-existence, Jivan's proper state (yathasthiti) can be understood.

Jivan's proper state can be authenticated by Holistic Health mehtod because a humanbeing presents his/her prudence in the form of understanding (samadhan) in all dimensions, angles directions and aspects. Health is also alike. Serving (sewa) each other is also alike. Combination with each other is also alike. Making instruments is also alike. All are authenticated in terms of understanding (samadhan), behaving with humanbeings is also alike. Behaving with humanbeings is also with values, in the form of trust in present. While making instruments, there is need of trust in present. Behaving



with humanbeings also requires trust in present. In this way the definite outcome of co-existence is trust in present. Such trust leads to working in order (vyavastha). Trust has meaningfulness (prayojan) like fragrance in flower. In the same way, the evidence of living in co-existence is trust in present. In this way there is arrangement for clarification of Jivan's proper state in unit of Gyanavastha i.e. humanbeing.

Since early period, man has tendency, mentality, an expectation or hope for being happy. We are capable of being happy. It is part of Jivan. Jivan makes it obvious to us on the basis of Jivan's prudence. We can decide the way of being happy, prudently. We can be clear of the happy proper state of Jivan. The truth of being happy is understanding (samaridhi), prosperity (samadhan), fearlessness and co-existence. Thus we can easily decide. There is no double opinion regarding it. It is required for keeping earth, atmosphere and ecology healthy.

Thus if a humanbeing remains healthy, it is necessary for his/her Jivan to be healthy. We recognize Jivan's health in the form of prudence. Prudence includes Jivan's knowledge, Visualisation of Existence and human conduct. The term prudence (samajhdari) includes all these three things. On the basis of this meaning of prudence, we get right of healthy Jivan.

Till now, it is clearly understood that in Existence, only humanbeing can understand. After understanding this fact, we are able to understand things in Existence, as it is. If we try to understand according to our concepts, we will not be able to understand order (vyavastha) in Existence. The fundamental thing in study is to understand order. To live in that order is culture (sanskriti). This is human culture. (manav sanskriti). We can evaluate humanbeing and order on the basis of human culture. We can have a definite procedure method and mentality on the basis of human culture. All these things can be understood by humanbeing by studying Existence.

The fundamental form of Jivan status is organized atom (gathanpurn parmanu). In it the hope, thought, desire, determination and experience of authenticity (pramanikta) automatically happens. We call it Jivan. We can easily observe that these things hope, thought, desire, determination and experience i.e. authenticity have no place in any part of body like hands feet, nose, ears etc. For a long time we had been insisting that all these things occur in nervous system. While on keen observation, we come to know that in nervous system, there is nothing like this. This has been even seen after dissecting many cadavers. Nothing has been seen formed there in the form of Jivan's powers. All the anatomists and who worked in anatomy know this. We conclude that neither the source of Jivan's powers nor powers themselves are seen in body's organs and their parts. The humanbeings' organs and their parts do not have right to form Jivan's powers thus the study presented regarding Jivan's status concludes that Jivan's forces and powers are finalised in Jivan status. Because physiochemical atoms are with binding of weight and molecule. While Jivan atom is devoid of weight binding and molecule binding, but combines with hope and thought power.



By this method, we conclude that the whole thing to be studied is Existence. In Existence, humanbeing is also inseparable. To exist is Existence. We recognize existence of humanbeing in human stage and other things in Material stage, Pranic stage and Animal stage. We recognize things of all these four stages. All these things are on this Earth. We recognize earth also. We recognize one solar system with this earth we recognize solar system with constellations according to solar system.

Thus we have named different things of existence differently. There is always necessity to understand and study few things as a whole and to authenticate according to study. Whatever, we studied in the past, there had been trials to authenticate those studies. We can easily conclude that our study was not complete, as the trials were not centred or polarised around humanbeing's living orderly.

If this study becomes meaningful, then the disorder or chaos due to disturbed ecology and disorder or chaos amongst humanbeings based on community feeling may vanish, if humanbeing lives orderly. Because all these disorders or chaos have been created by humanbeings therefore only humanbeing can vanish it. This is sheet anchor.

Therefore, whatever we are thinking regarding health and self-inclined control (sanyam) should be based on recognizing health of a humanbeing living orderly. This should not be based on recognizing health of a humanbeing's body prepared for war, bhog, atibhog, and bahubhog. This becomes clear now that we think about health in terms of good use or misuse of body. If health is used in living orderly then this health is meaningful. This method will help us in achieving our goal. In sequence to, recognizing health we recognize order (vyavastha), we need to express and authenticate Experience (anubhav), Authentication (pramanikta) to and Authenticity (praman) and to authenticate Determination (sankalp). Thus our Determination is - loyalty (nishtha) and firmness for Experience (anubhav), Authenticity (praman) and Authentication (pramanikta). We should authenticate our loyalty. On the basis of our loyalty, we sketch/depict with sakshatkar. On the basis of depiction, we compare and analyse. On the basis of analysis we taste, and we select whole world on the basis of our taste. In this way, we select the way to live orderly and we enjoy happiness (sukh).

Till now, according to our education we select in terms of sense organ's sensitivity. This is allurements (pralobhan). Alluring selection seems to be favourable to body. But no order (vyavastha) could be seen by these selections, though seeming favourable for body.

Then another statement i.e. materialism given to sacrifice all things needed for body. Numerous people tried for this and its contrary. No order could be seen only by this sacrifice. Both these methods could not lead to order (vyavastha), therefore the need arose to think for a third way i.e. Astitwamulak Manav Kendrit Chintan. In this, the sheet anchor is to recognize order i.e. everything is an order with its 'twa' and participating in whole order. This is true for all units of Material stage, Pranic stage and Animal stage. It is necessary for humanbeings (Gyanavastha) to reconsider, because



being in Human stage, a humanbeing are not recognizing their order with their 'twa' (intrinsicness).

## 2. ANIMAL STAGE

It is clear now that animals are also combination of Jivan and body. We have seen that bodies of animals and human stage are formed in uterus. Such body is used and governed by Jivan, as stated in 'Jivan-pad' chapter. Jivan governs and expresses two things cognition (*sangyanshilta*) and sensitivity (*samvedanshilta*). Sensitivity has been expressed in Animal stage? All the sensitivity is related to functioning of sense organs :-

Ear - sound (*shabd*)

Eyes - forms (*rup*)

Tounge - taste (*ras*)

Nose - smell (*gandh*)

Skin - touch (*sparsh*)

All these have been authenticated in Animal stage. All such animals work with clanish tendency *vanshanushangiyta*. Animal stage, there is no training or education for any tradition. The tendency to live according to body is completely adopted with body structure in uterus. Thus a cow calf is never trained, how to have milk feeding from mother and feed on its cattle food. Nobody trains it leaping, running, swimming. The calf is self trained for all these activities, while a human baby has to be trained. All the animals express clannish species specific tendency.

Species have many sub-species. The humanbeing had to appear on this land through some animal uterus . Therefore so many number of species evolved. In some particular geographical condition and in some animal uterus, human body formed and delivered. Thus human body evolved through some mammalian animal's body, undersome specific geographical condition because every species is evolved from its previous species. Likewise, sequentially, humanbody formed in some mammalian animal body's uterus like cow, ass, horse, dog, cat etc. We can easily accept it. Now it becomes clear that evolution is neither human's effort nor some hidden/occult thing is being produced in a factory All the animal bodies used by Jivan authenticate species specific conduct. Humanbeings believe on animals conduct on the basis of species specificity.

Humanbeings have no doubt on the conduct of all the structures of Pranic stage They are having all faith over their conduct. There is no doubt over conduct of all things of Material stage too. Only humanbeings' conduct is doubtful. It is essential to firmly make human's conduct definite. This can be achieved only if humanbeings study the whole Existence and live in order. To live in order, definite human conduct will be focal point. Before this human's conduct will always be indefinite.



**Animal's conduct is species specific.** A puppy's conduct will be according to dog's species. There are many subspecies of dog species. In the same way cow has its own species and there are many subspecies of cow, too. They also have their subspecies specific conduct humanbeing believes them. Moreover humanbeing believes on the conduct of earthworm, scorpion, mosquitoes etc. There is no doubt regarding their conduct. Thus humanbeing fixed his behaviour with all animals on the basis of their species specific conduct. In order to maintain humanbeings' existence humanbeings adopted the methods to control animals. In this way humabeings developed methodsx to keep themselves safe.

There have been attempts and experiments on this earth to make hybrids by cross- matching one species with another species. Humanbeings tried to produce a third species by hybridization. They started hybridization considering it better quantitatively e.g. a cow giving 1 kg milk, if crossed with other species, the offspsing will give 40 kg. A tree producing 40 kg fruits, if crossed with other species, the offspring starts giving thousand kgs of fruits but later on it was found that in hybrids only quantity is increased, quality is the same moreover they have no progeny :-

(i) Kalmi mango will never grow bug its seed to give same quality of tree

(ii) Jarsi cows (hybrid of cow & buffalo) never bears calves with same milk giving quality.

Thus maximum information regarding hybrids has been understood. Some part is still there to be understood. Gradually, with experiments that too will be understood by humanbeings Hybridization has been throught of flowers and animals. Now same persons are thinking regarding humanbeing. But basically if we see there are no qualitative changes. Grapes made thick but its quality was equal to orginal grape. Very big tomato's have been produced. But quality is same as regards small tomato. Thus quantity has been increased. But we should increase the basic qualities by four times or eight times In the same way we think of getting more milk from milch cattles. On measuring, we get good amount of milk, but quality is same. We should keep these things in mind carefully. We should recognize firstly the basic quality. The necessity is to increase and change this quality only then we get its progeny. Same thing is seen in paddy. The yield is good. But same rice is not achieved from its seed. While it should have seed-specific tendency. This sequence is seen to break off. Every plant must maintain its seed specific tendency i.e. the same plant must grow from the seed of same plant.

Thus if similar intrinsicness (Swabhav) and Quality (Gun) is there, then the progeny will be maintained. If there are dissimilar intrinsicness and quality in progeny or hybrid structure then its continuity is not maintained. Thus the point to ponder is whether hybridization technique is necessary for humanbeings or not. How much is it non essential. This is point to ponder. This hybridization makes man more optimistic regarding trading. But as per usefulness, this hybridization is not needed much. This



hybridization technique has been an invention by humanbeings. It should be honoured. If it has some meaningfulness (prayojan), it should be accepted. Only this is the final evaluation of hybridization.

Between Animal stage and Pranic stage, one more species is there sweat organisms (swedaj). These are resultant of sweat, heat, chemical liquids. In the beginning there were only leaf insects. These again evolved into organism after putrification and warming up like mosquitoes, insects etc. It has been seen that the useful cells had been maintained as such in sweat organisms. While plant cells of wood are not maintained as such after drying up. For instance an earthworm, leach die and get mixed up in soil. Again with suitable conditions, they are reformed. Thus sweat organisms maintain their cells even after their death and again reform. Thus sweat organisms (swedaj) word itself explains its meaning. These sweat organisms evolved into oviparous animals. These oviparous animals evolved into mammals.

The Animals stage comprises of highly developed oviparous animals like birds and all the mammals except humanbeings. These may be terstial, aquatic or arboreal everybody knows it. All should realise that, we call all sweat organisations e.g. insects as animals. But this is not so. We should be very clear between Sweat organisms and Animal stage. The demarcation is very clearcut -

- (a) Body structure made of seven dhatoos
- (b) fully developed central nervous system and
- (c) understands/receivers human signal.

If all these three are seen, such animals are categorised in Animal stage. If even one criteria is loacking in some organism, it is not categorised in Animal stage. It is categorized in sweat organisms. Thus we can draw a demarcation line between sweat organisms and Animal stage. The question arises - what is the meaningfulness (prayojan) fo this evolution and demarcation. The meaningfulness of this study is to recognize order with 'twa' (intrinsicness).

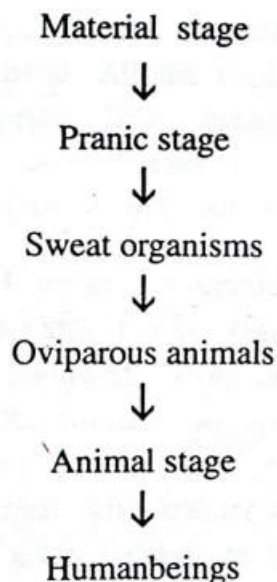
Humanbeings have to recognize their order (vyavastha) with their 'twa' (intrinsicness). Therefore, all the study of evolution is necessary. In this sequence, this is also an achievement. As per recognition of our conduct - the meaningful conduct is always in order with 'twa' (intrinsicness) laws (niyam), and policies.

Coming to animals again in the course of evolution, tradition of animals established. These animals body structure was made of seven dhatoos. fully developed central nervous system and received human signals. These animals were required on this earth for formation of humanbody structure. As previously stated, the human body has been made by evolution of animal body. We can accept that human body firstly formed in some animal body's uterus. The basis of this acceptance is the fact that whenever a



tradition gets saturated an invention starts for further developments in natural way the evidence for this is evolution of Pranic stage from Material stage. This is innate to natural Existence and co-existence. In the same way sweat organisms evolved from Pranic stage. Mammals evolved from oviparous animals. The mammalian animals bore the seed for humanbeing tradition i.e. seed of humanbody structure. Humanbody is formed in uterus. This humanbody is used by Jivan to express itself. This point should always be understood, reminded and be loyal to it (nishtha). Humanbeing should be able to recognize their order with their 'twa'. Thus we can understand the social form, working, character and meaningfulness (proyojan) of animals. Amongst meaningfulness, one is that they should be favourable to earth by being complementary (a) use of earth, (b) for earth and (c) for next tradition, For example Pranic stage is complementary to the next tradition and to earth by making it fertile after decay. The earth is complementary for establishing chemicals. Thus by being complimentary we can maintain tradition.

### Sequence of evolution



Thus humanbeings need to recognize their order with their 'twa' so that they may also be complementary. Humanbeings evolved from Pranic stage. We can easily understand and study their complementariness for human tradition and making earth fertile by their excreta after death the body is dispersed in earth. Thus we can understand the multidimensional meaningfulness (prayogan)

### 3. HUMAN STAGE (GYANAWASTHA)

Till now, we have studied a lot about Animal stage. Therefore we can easily understand proper state (yathasthiti) of all the units of Material stage, Pranic stage and Animal stage. Basically all the stages maintain their proper state and are complementary Animal stage. For further development evolution, improvement, balance and order (vyavastha). With these two states every unit becomes complementary to the previous unit in the course



of evolution. This method of complementarity is seen in atoms of Material stage. An atom of a particular species if formed, then it itself becomes complementary for formation of another atom of further species. This has been explained very well in "Evolution of atom." Let us again recall. There are two types of atoms :- indigestible atoms and hungry atoms. Indigestible atoms are complementary to hungry atoms. Hungry atoms are complementary to indigestible atoms. In this way many atoms are prepared and maintain their proper states. They are also complementary to next state i.e. chemicals. The atoms are complementary to formation of chemical molecules and maintain their previous proper state (yathasthiti). Thus these two states are formed, then this is called intrinsic movement (swabhav gati). In such intrinsic movement only, each unit is an order with its 'twa'. We should be very clear about this small, but important fact. This fact of complementarity and evolution is understood meaningfully in Material stage, Pranic stage and Animal stage. But it is yet to be seen in Human tradition.

Scientists have seen flesh marrow nervous system, bones, blood, fat skin in body. Thus seven dhatoos have been seen. Many organs and their path have been seen. We have been able to sketch the structure of Central Nervous System and imagined about the functions of Central nervous system and concluded that memory etc. work is done by brain. But this could not be proved. All the memories are in Jivan. On the basis of confused and non confused memories, Jivan intends and conducts its body. Thus a humanbeing does wrong or right and is seen as confused, not confused, awakened (Jagrit) and unawakened (ajagrat). This is the only basis of a humanbeing.

Humanbeings are categorised under Gyanavastha (Knowing how to stage) living on the basis of Jivan (Jivanmulak). Still human beings have to learn live authentically in Jivan. Only then we will be endowed with understanding (samadhan) otherwise humanbeings will intend to live like animals i.e. species specific (vanshanushagiya). At present latest science also considers humanbeing species-specific. This is absolutely wrong for Humanstage (knowing stage) with species-specific method. Humans should not have been more than a monkey or other animals as humanbeing's body has been derived firstly from some animal's body in the course of evolution. The humanbeings species has been established differently from other species. Species specificity changes in itself. Many plants and trees change their specificity according to seed.

Animals tradition is according to species e.g. monkey, bear, ass, horse, dog, cat. They are understood on the basis of their conduct. While humanbeings can not be satisfied (tript). living on the basis of species specificity like animals, because Human stage is knowing stage. An animal lives only to maintain its body while humanbeing wants to live happily. Humanbeings can not be happy if only his/her body is maintained. On reconsidering and researching this fact arose - Human being is a unit living on the basis of Jivan (Jivanmulak) not on the basis of body (sharirmulak). We can say we should live chiefly on the basis of Jivan. All the magnificence of Jivan is - to authenticate in human tradition. To authenticate any tradition three important things are there :-



1. One should understand natural values in Existence. One should live maintaining the proper states (yathesthiti) in nature.
2. One should recognize human relations and values of these relations. One should live in according to these value.
3. One should maintain his/her own proper state (yathasthiti) only then we can live in order with our 'twa' (intrinsicness).

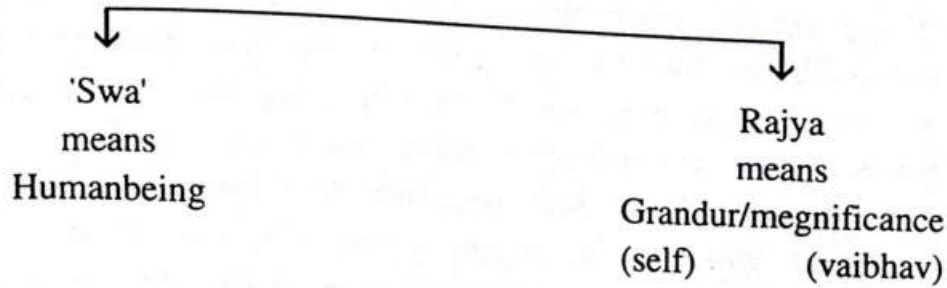
Without maintaining the human and natural values, we can not live in order with 'twa' (intrinsicness). If we are not living in order, then all the technology, science, knowledge will lead to frustration at some point. Many times a question arises before all the scholars, after constructing, testing and surveying their technology - Are we meaningful?

Regarding human tendency, we are still not progressing either we are still not progressing either we are living like animals or we are becoming a devotee detached from worldly things and searching for real parents, real chief source. Knowledge and trying to achieve it. This has been told to us in past. Technology & Science told us - our body is an instrument. It is made of many parts and these parts can be changed. While human body anatomy and structure of plants, trees are related to their totality (samagrata), not merely assembly of their parts. With recent advanced diagnostic aids, like ultrasonography and foetoscopy, we can easily inspect formation of foetus from embryo. By this time, all organs, their parts and all the sense organs form and develop simultaneously in foetus. We can now see it and this can be authenticated. conclusion of people can be removed. Science has provided means to devoid humanbeings from confusion. Science has provided as good methods to examine and inspect. In the past there were no means for examining and inspecting facts by devotee path. In spite of this ayurveda recognized seven dhatoos. While ultramodern medical science has not recognized it. But it recognized the organs and their parts very nicely. In Ayurveda after recognizing seven dhatoos, there was imagination of organs and their parts but could not understand the functional harmony amongst organs and their parts. All this can be reviewed. We should accept it. Only then we will be able to think further. Otherwise, we will remain frustrated lying flatly as such. We should pay our attention toward this fact.

Humanbeings belonging to knowing stage, the chief fact is power of imagination (kalpanasheelta) and freedom to work (Karmswantantrata). If we want the saturation point of power of imagination - we will have to live in order, in independent (swarajya) order.



# SWARAJYA



Thus Swarajya means self grandeur or grandeur of Jivan. This meaning of swarajya has yet to be established. The 'sharir rajya' (body rule) is in animals. The grandeur of body has been already established in animals. All the body sensitivity has been well developed in Animal stage. In some animals it is to a lesser extent, in some animals it is to a greater extent. Almost all the scholars know it. Regarding big structures all the small plants and big trees are already formed. We know all these facts. Now if we study ourselves we come to a conclusion. A healthy humanbeing tradition can be established only by authenticating the grandeur of Jivan i.e. Jivan oriented method (Jivanmulak). This can be achieved by two ways :-

1. Humanbeing should be complementary to other humanbeings not destructive.
2. Humanbeings should be complementary to Nature i.e. Material stage, Pranic stage and animal stage. Humanbeings should let these stages maintain their order with their 'twa'. they should not distort their order.

These two ways reflect meaning of living in order with 'twa'. Such touchy tender meaning can be understood by humanbeings only. Neither animals, plants nor Material stage can understand it All know this fact very well.

In this sequence, we can think about the meaningfulness of humanbeing by healthy way. For maintaining the meaningfulness also 'healthy way' is required. Health can also be achieved, if we concentrate on Jivan. We will have to study in terms of awakening in Jivan only then healthy body will be clear to us. We will be clear about healthy body organs and their parts. We will be clear about the complementary functioning of body organs i.e. central nervous system and kidneys. It is essential for kidneys to be complementary to brain. We are clear about it. The nutritive element required for brain, is received by kidneys and presents for brain. Whatever is required for kidneys central nervous system provides that. In the same way larynx lungs and heart complement each other, Liver, Spleen and other abdominal organs complement each other in their functions. After proper study we conclude that each organ and its parts are self complementary to other organs and their parts. This can be understood easily by few examples. If an ear is not functioning well, all other organs try to correct its functioning. If skin is torn, to correct this tearing of skin, all others systems like blood, fat, nervous and capillaries come forward for healing. In the same way, if any organ is malfunctioning, all other organs and their parts are complementary for correction of this



malfunctioning. If malfunction of some particular organ is not corrected, then that organ is excluded from body's order. For example many persons feel insensitivity in skin. In that part capillaries do not function. As a result capillaries maintain their function everywhere except that part of skin. It has been seen, in the same way one ear been damaged very badly, the body leaves aside that ear, only one ear functions. If one eye is not functioning, inspite of correcting order of that eye, body order functions at other places. If nose is not functioning, inspite of correcting disorder. Body functions thus a human being remains alive even if eyes nose, ear do not function.

It has been seen that if larynx is not functioning; a person is mute, even then Jivan uses that body. One arm is cut even then Jivan uses that body. But chiefly it head is cut at neck, then all other systems are silent. If heart is not functioning, then also all other systems are silent. To maintain nervous system all systems try their best. In this way, body has been seen. Body tends to correct any of its disorder. because of liveliness (Jivantata). Jivan conducts body, on this basis the healing power of body i.e. cells, increase and are able to compensate for any damage. Thus body's balance has been maintained. **Only live body's order is maintained. There is no method to keep dead body healthy.** This is the terminal end One more helping point is achieved - the confusion, of considering body as Jivan is cleared. Jivan is Jivan. Body is body (Jivan uses body to express itself). Body is formed in uterus. Its deformation is essential. If we accept this fact, we live freely inspite of being slave of body. Then we will try to get maximum optimum use of body. Only then, we are able to benefit others. By benefication method, we are able to maintain our health. If Jivan is not benefitting, body is never healthy.

At present this health is the obligation of some Jivan. Health is not achieved by money. But it has been seen, that the obligations of Jivan are being sold by money. The cognition (sangyanshilita) of Jivan is being sold, while it is benefaction (upkar) only. Thus human beings entangle in confusion and we start thinking that benefaction is achieved only through money. We get afraid. It is essential to get rid of this fear. We can get rid of this fear -

1. In sequence of authenticating human's grandeur in the form of independence (swarajya).
2. In sequence of authenticating self, by self disciplinary way (swanu-shashan) by self motivated way i.e. swantantrata (freedom)

Thus both swantantrata & swarajya become satisfaction point. Freedom to work (karmswantantrata) is stabilised in freedom (swantantrata) and the freedom (swantantrata) is stabilised in satisfaction (tripti) at remains perpetual. In the same way power of imagination (kalpanashilita) gets satiated in thoughts, thoughts in understanding (samadhan), understanding in authentication (praman) and thus a tradition is maintained. In this way, on the basis of authentications only, we can focus the order and we can maintain health



in the form of obligation of same Jivan.

Jivan-health and health-Jivan are harmonious to each other. This harmony is reflected -

1. Jivan can express itself, communicates with other and reflect itself through body.
2. Jivan can work and behave properly.

In this way we are linked with complementary way (puraktavidhi). We become complementary only by benefaction way (upkar vidhi) we call benefaction way as complementary. A humanbeing who benefits there is complementary.

1. Firstly he distributes prudence (samjahdari) in tradition by education virtue system.
2. He benefits by establishing tradition of living in order by justice (nyay) and security (suraksha).
3. Then he/she authenticates his/her awakening (Jagriti) in production work.
4. He/she focusses on exchange devoid of profit and loss that person communicates it.
5. Naturelly health and self inclined control (sanyam) is maintained.

Thus by living upto these five dimension, Health - Sanyam becomes an indivisible programme attached to these dimension.

Till now we are fixing our view by pondering over few points by studying, coexistence principle. In this sequence - Jivan awakening is also a link. We have already viewed over jivan. Jivan - incidence, and functioning of Jivan under the heading of evolution of atom. Now we are focussing on evolution sequence. Evolution sequence had always been there. It has lasted upto human body i.e. human body structure. Another link of evolution has lasted upto completely organized atom. Thus evolution sequence in atom, evolved atom is recognized as chaitanya unit. Jivan atom/completely organized atom/noble atom. There is arrangement for authentication of hope (asha), thoughts (vichar), desire (Ichha), determination (sankalp) and experience (anubhav). Hope is authenticated in all humanbeings. It is even authenticated in animals also partially. Thoughts are authenticated mostly in humanbeings. Desires have also been authenticated in humanbeings. By experience-oriented (Anubhavamulak) method to authenticate determination, desires, thoughts, tastes (Aaswadan) and hopes (asha) on the basis of authentication is still remaining. In this sequence the study of awakening sequence is the study of evolution - sequence upto eligibility to authenticate-experience, authenticity (praman) and authentically. This is the evidence of awakening i.e. the eligibility to



authenticate authenticity. In this way, the need arose to think about awakening sequence. In this awakening sequence only humanbeings have been included. Below humanbeings, the particulars of Animal stage have been already been enumerated. They live in their own order with their 'twa' by species-specific (vanshanushagiy) mehtod because their conduct is according to their own species. This is achieved completely in them without any training.

It is humanbeing, only who develops his/her produrence by study. He/she presents their conduct according to their prudence. But, the last step of prudence achieved till now is only upto ambition of success in collection of facilities. But our servey has led to two conclusive facts :-

1. There is no satiety (tripti) point of collection of facilities.

2. Maximum collection of facilities achieved by any person till now, can never be achieved by all equally. Question may arise why all can not achieve equal maximum collection of facilities ? answer is that even if we divide this earth, still disribution can not be satisfactory. Thus all can not achieve it. If one person has collected facilities, it is quiet obvious that collection has been by exploctaion or revolution with this world. It is a bitter fact. It can also be considered as innate truth by method of evolution sequence i.e. taking place of an incidence. This truth is not about absolute truth (param satya). In the form of "incidence" it is true. In such situation, the seed arises for reveiwing - should one person must have that collection of facilities? Rest persons. should keep on crying, and groaning for that collection of facilities. Should such chaos must go on or an alternative should be thought for such chaos? We should think on these two points. The conclusion is that it is impossible for all to get maximum collection of facilities equally. When it is impossible then can one person's collection of maximum facilities be prevented ? But this is also impossible. Still, laws, order, guns and swords both go side by side but this is also impossible. Then what should be done? The necessity is to reveiw and intend for prudence, for everyone. Regarding study of humanbeing the study has led to this point by co-existent method. We can achieve awakening (Jagriti). In awakening, the first principle is to live in co-existence. For humanbeing the co-existence is with human relations and natural relations.

**Relation** is commitment (anubandh) for completeness (purnata). Thus a relation is mutually complementary. In **natural relations** - animals, birds, grains, plants, minerals, earth all are included. All these have been recognized as nature. In keeping natrual relations, the goal is how to keep earth healthy and how to maintain seasonal balance. We can study the methodology, policy ways and order to maintain natural relations by keeping these two points in focus.

We understand **human relations**. In human tradition, addressing of human relations is in vogue (common use). It is prevalent in all countries. The decorum and limits of these relations has been recognized and maintained in different countires and



time. On awakening if we recognize human relations, the udattikaran (development) occurs in self motivated way. For example as soon as a mother recognizes her baby, immediately motherhood (Mamta) overflows automatically. No training, no study is required for this. But every mother has this quality. This faith remains till source of mother's happiness is her baby. Whenever this achievement of happiness through baby dims, this flow of motherhood also diminishes. It has been seen. It can be tested at any place and any time. Everyone can test it.

In the same way trust (vishwas) should be maintained in every relation. We cannot do so, if we do not recognize the relation. It is true for every relation. Therefore we recognize trust as basic/common value. Relation is commitment (anubandh) for completeness (puranta). Thus a relation is mutually complementary.

I think this will be useful for all humanbeings. On the basis of this trust value, we can maintain all our relations, whether they are mother - father, son - daughter, brother - sister, friend, teacher, spiritual guide, pupil, co-ordinator (sevak) master (swami) or husband-wife. Trust is required in every mutuality. By leaving trust, by suppressing trust trustworthiness / reliability of any relation is impossible. On this basis, we should also trust **culture** (sankriti) and **civilization** (sabhyata). Culture means - Human conduct. Civilization means - participation in whole (samagra) order. This is only formula for health, behaviour and order. According to it when one maintains trust for our culture in the form of culture, that person presents his/her conduct in static (sthir) form. He/she is able to present definite human conduct. Naturally, trust will be maintained for others. If we participate in order. Naturally trust in mutuality flows. In both human relations and natural relations there is order and relation are related to order. Relations related to family and society are essential to maintain trust. The mutuality is addressed in the familial and social relations in the form of friend-companion (sathi) co-ordinator (sahyogi). Pupil, brother, sister, mother, father, husband, wife, teacher, guide. We can elaborate these by addressing paternal and maternal uncle & aunt. In all these relations and addresses the trust should be maintained. Maintenance of trust is related to only one matter i.e. clarity of duties (kartavya) according to one's age.

As per the clarity of duties according to age, trust is maintained in order to complementariness in relations between two. For example, a mother will always try her best to cure her child's illness. This is her duty. In the same way, if mother is old and children are young. Young children are always ready to get their ailing mother cured. This is children's duty. If one person is ailing; he/she should always be ready to get oneself cured. Thus duties are ascribed according to age.

Trust is essential Let us see what is trust ? In each mutuality, in every second circumstances change age changes. We know it. Things are combined in different states. Seasons also vary. Places are also different. Air, water etc always remain. A humanbeing lives with other person with all these incidences. While living many circumstances are



there. In each mutuality if every circumstance or problem is converted into understanding (samadhan) - this is trust. The conversion of circumstances or problems into understanding (samadhan) is trust. It is essential to have perpetual understanding (samadhan) in mutuality. This essentiality is felt only through co-existence method not by any other method. This can never be achieved by materialistic way, idealism or godly way. This has been tested very well, examined and studied very well in all these ways. This understanding (samadhan) is never achieved by any of these ways. What do we need? We need understanding (samadhan) in each mutuality in every circumstance. For example, motherhood (mamta) flows as soon as a mother recognizes her child. In the same way as any relation is recognized, trust flows. It has been seen in every circumstance. Any person can test it. Thus trust polarizes into understanding (samadhan). This is are need.

Understanding (samadhan) means - to escape if air flows heavily, to escape excessive rains, to escape flood, to escape heat stroke. These are solutions of the problems. Medication of a diseased person is solution. Having food on getting hungry is a solution. A house to stay is a solution of shelter. Solution of these problems is trust and solution is essential. In this way we live everywhere.

Another thing is recognition of one human being by another humanbeing. This is based on trust value. Other values are - gratitude (kritagyt), pride (Gourav), adoration (shraddha), love (prem), motherhood (mamta), fatherhood (vatsalya) honour (samman), and affection (sneh).

These values are always there in all known human relations. One or other value is predominant in each relation. Trust is always linked. We feel **gratitude** and honour the person who helps in our awakening, physical progress, physical prosperity, intellectual solution, understanding (samadhan). The acceptance of such helping person by the helped person is called as gratitude.

**Gratitude** is felt for a person by other person who worked for other person's welfare. If we understand it, we accept it. This is gratitude. In the same way every value has its clear cut definition. **Pride** is felt for those persons who worked for welfare of mankind. We want to be like them. For example, some scientist made some instrument. We have acceptance for making instrument. We feel gratitude for scientist.

Some persons lived very nicely. They always maintained trust. If other desires to live like that person she/he will develop prudence equal to that person. Thus gratitude is always there for such person. This is an innate Truth. In the same way, **honour** is felt for those persons, who have understood and worked more than what other has understood and worked person others person desires to honour them. **Affection** is felt for persons, who have equal understanding. In these relations also, trust is always there. **Motherhood (mamta)** flows if we feel to nourish another person's inefficient body as that Jivan is unable to nourish his/her body. Another person feels responsibility to



nourish such person's body. This feeling is called as **motherhood (mamta)** value. **Fatherhood (vatsalya)** flows when one takes care of another person's Jivan awakening. **Shraddha (adortion)** automatically develops when we accept another person as excellent (shreshthta). **Love (prem)** is the Absolute value (param mulya). Love is expression of full awakening. We can understand it as combined use of **kindness (daya)**, **benevolence (kripa)** and **compassion (karuna)**.

Let us define kindness, benevolence and compassion. Kindness (daya) is provision of things to an eligible person. Benevolence (kripa) is provision of eligibility to a person having things. Compassion (karuna) is provision of both things and eligibility to a person. We can see these three things together with our children. In their early childhood, they have neither eligibility nor any achievement (thing). We project our compassion on them. Whatever we do to establish these two in our children is our benevolence (kripa). We show our kindness (daya) by providing things according to eligibility. If child has no conscience, and eligibility, we try to develop these in our child. Thus practical meaningfulness of kindness, benevolence and compassion is understood in this way. If we see kindness, benevolence and compassion in such meanings/terms, it happens with all persons not nearly with their children. It happens, when a person is fully awakened. Before awakening we are blindly attached to a person or jealous of someone. As long as jealousy is there, blind attachment (vyamoh) is also there. Blind attachment means overestimation i.e. over evaluation. It means we have evaluated more than we should have done correctly. Jealousy means under evaluation of someone i.e. less than correct evaluation that both these two diminish the eligibility of any person like a weak poor person. It has been seen. It is essential for all especially for holistic doctors to pay special attention over this point.

To touch the full awakening there is awakening sequence. In this sequence, two types of humanbeings have been seen. Devil human and Animal human; collectively called as Below human. They are highly confused persons. Animal humans blindly follow a crowd. Till now tradition has been for creating more and more confusion through religion rules, educations and trade. They themselves are confused and make other persons confused. All these channels of tradition and constitution work on the basis of fear, allurement blind faith (bhay, pralobhan and astha) and jealousy. Ruler's throne also runs on the basis of fear and allurement. Religion throne also runs on the basis of fear and allurement. Present education throne diminishes fear but adopts allurement more. Trade throne is totally based on allurement and negates fear but fear remains inside. We can see it everywhere in court offices, industries, union etc. All have warp and woof of fear and allurement. By this way our every work is based on fear allurement, blind faith right from our home, family, country and upto all countries on this earth. We are badly entangled in it. We find relief only in collection of facilities. We run towards it. But it does not provide us relief completely. This is the meaning of confusion. Thus without being confused nobody can be a devil or animal human. It is essential to be confused for being devil or animal human. Only then a confused person



is given the name of devil or animal human. If we evaluate it, then we are astonished. It is essential to get rid of confusion.

Only after getting rid of confusion, we can think of family, family relations, maintenance of family relations, values and evaluation. Mutual satisfaction starts from family. This is applicable to all teachers, doctors, lawyers, judges, producer, exchanger. We don't find anyone without family. All are member of some or other family. Anyone can work more in one dimension of society but is always linked to all dimensions. Due to this linkage. One can understand totality (samagrata). If we are not linked to all dimensions, we cannot understand totality. Both ancient and modern education do not teach us how to get linked up with totality. Moreover, we have not succeeded in developing any arrangement for this. It means-education itself is confused, so humanbeings are confused or humanbeings are confused. So education is confused. This is an important point to ponder. If we ponder over it carefully - we find that tradition has led to two ways namely - mysterious God centered philosophy and unstable material centred philosophy. God centred philosophy, centred around God, considering him to be form of knowledge. This was focus of idealism. We considered mysterious God, who can not be described and spoken about. While in Existence, there is nothing as mystery. Unstable material centred philosophy considered all the physical achievements as ultimate Truth. While all the achievements are before ultimate Truth. We could not get any relief with any one of these philosophies. Therefore, it is essential to recognize place of relief.

Relief can be obtained only with co-existence. Only then we are justful. Naturally we are according to laws (niyam) and balance. As a result, we find sources of happiness in the form of happiness as understanding (samadhan). Thus we get property (samaridhi), automatically. We recognize every person as a combined form of Jivan and body. Jivan recognized as. Endowed with immortal forces and immortal powers.

Body's requirements are limited. Therefore, every person is able to produce more than his/her personal body needs. Someone produces for needs of ten persons. Someone produces for fifty person or for five persons or for two persons. Essentially, every person can produce for body needs of more than one person. Realization of this capacity, is prosperity. By achieving happiness and prosperity we are able to trust present (vartaman mein vishwas) we are able to maintain trust in all relations. This is the meaning of trust in present. As a result we are able to live in co-existence. We will be able to authenticate by living with human relation and natural relations.

Thus we can understand evolution sequence. As long as a humanbeing is confused, there will be allurements for body sensitivity programmes. Confused persons trust in collection of facilities. None gets satisfied with collection of facilities. Again their trust is shattered. Thus we conclude that we have not succeeded in this way. We should trust co-existence, self awakening, understanding (samadhan) and prosperity. As a result one is able to trust present and become able to live in order. Co-existence is authenticated. We can understand meaningfulness of Existence. The result of awakening



## FIVE TYPES OF HUMANBEINGS OF HUMAN STAGE

|                                                                                                                                                                                                                                                                                                                                                               | Intrinsicness                                                                                                          | Subjects                                                               | Sight                                            | Evidence                                                                                                                                                    |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------|--------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <div style="display: flex; align-items: center;"> <div style="border: 1px solid black; padding: 2px; margin-right: 10px;">Below human</div> <div style="display: flex; flex-direction: column; gap: 10px;"> <div style="text-align: right;">↗</div> <div>Devil Human</div> <div style="text-align: right;">↘</div> <div>Animalistic Human</div> </div> </div> | <p>chiefly, cruelty<br/>deceptivity &amp;<br/>servility</p> <p>Chiefly servility<br/>deceptivity &amp;<br/>cruelty</p> | Eating, sleep<br>fear, copulation                                      | Sensual<br><u>bodi profit</u>                    | Reflect disorder<br>Confused humans                                                                                                                         |
| <div style="display: flex; align-items: center;"> <div style="border: 1px solid black; padding: 2px; margin-right: 10px;">Human</div> <div style="text-align: right;">→</div> <div>Human</div> </div>                                                                                                                                                         | Patience<br>Bravery<br>Generosity                                                                                      | Vitteshna<br>Putreshna<br>Lokeshna                                     | Justice                                          | Homogenicity in<br>order, education<br>conduct = tendency<br>for independence<br>(Swarajya)                                                                 |
| <div style="display: flex; align-items: center;"> <div style="border: 1px solid black; padding: 2px; margin-right: 10px;">Super Human</div> <div style="display: flex; flex-direction: column; gap: 10px;"> <div style="text-align: right;">↗</div> <div>Goodly Human</div> <div style="text-align: right;">↘</div> <div>Divine Human</div> </div> </div>     | <p>Kindness, Patience<br/>Bravery, Generosity</p> <p>Kindness, Compassion<br/>Benevolence</p>                          | <p>Lokeshna</p> <p>Complete<br/>(nitya, sarvatomukhi<br/>samadhan)</p> | <p>Justice &amp;<br/>Synergetic</p> <p>Truth</p> | <p>Loyalty for<br/>independence tendency<br/>for freedom (Swatantrata)</p> <p>Free Jivan with<br/>independence &amp; Swarajya<br/>= No Confusion at all</p> |



is - humanbeing (manav), Godly humanbeing (Dev Manav) and Divine humanbeing (Divya Manav).

Now coming to the intrinsicness (swabhav), sight (drishti), tendency (pravratti) of all five categories of humanbeings. Everyone has its intrinsicness (swabhav). It means value of self (swayam ka bhaw). This can be evaluated by everyone. All can understand it.

Therefore can be called as mutual evaluation. Every person has tendency (pravratti). They are of two types - body sensitivity tendency and cognitive tendency (sangyanshil). Till now, we have tried a lot for achieving cognitive tendency by idealism. But it could neither be applied through education, nor authenticated in materialism. Idealism left no stone unturned to improve humanbeing. Despite idealisms untiring efforts, result is not significant perhaps, so much labour will not be required in future to improve humanbeings significant. While materialism did not try hard but used many unfair means.

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Materialism used unfair means mostly with this earth. The result is that now survival of humanbeings on this earth is questionable. Now if we think that humanbeings are awakened, they adopt awakening and establish awakening tradition. There will be Healthy family education, indivisible universal society education, whole order education by coexistence education. We will be helpful in improving our health by living on this earth with understanding (samadhan) and prosperity. We will be helpful to earth in opposition to damaging earth. This comes naturally. If, earth is healthy, then human-tradition may remain on this earth forever. If humanbeings are not awakened it is true that humanbeing will not survive on this earth. Humanbeing's intrinsicness tendency and attribute is based on the basis of their awakening. Whatever are the states of humanbeing, intrinsicness is always there. Thus we can recognize definitely the intrinsicness, sight and tendency.

Inhuman (Below Human) intrinsicness has been recognized as servility, deceptively and cruelty. Cruelty means troubling others. Naturally their qualities and procedures are the conduct of other's money, other's man or woman and torturing others (pardhan, parnari/parpurush, parpeeda). All inhuman persons, whether they are seroile deceptive or cruel, they present such conduct as their character. Servile and deceptive persons present numerous types of conduct to trouble others. They create such circumstances and situations. As a result presenting their servility and deceptivity. Servility means having feeling of incompetence to fulfill self needs. Deceptivity means fulfilling self needs by fraudulence. Cruelity means fulfilling self needs forcefully by robbing, snatching and using violence by rods, swords or guns etc. All this can be seen in today situation. Thus none of servile, deceptive or cruel person can be social. They can never be in terms of society. Therefore, servility, deceptivity and cruelty are curses for humanbeings.



It is essential to get rid of it, Only then a humanbeing can live with happiness, prosperity, peace and tranquillity.

All humanbeings want to live with peace and tranquillity be a doctor or industrialists, or a good farmers. A judge or lawyer think about justice. They provide justice and security, such person also want to live with peace and tranquillity. A teacher; who educates also want to live with peace and tranquillity. If we think regarding the want of peace and tranquillity we end education for awakening of Jivan. For realization of work and behaviour of awakened person, education is essential. Educated persons may be a doctors they participate in justice and security, production-work, exchange-saving. Thus an education person participates in all five dimensions of society. Education should (a) help in awakening, (b) in authenticating awakening and (c) should connote the purport of awakening. Thus awakening is essential to live, so that all these there will perish. If we understand this touching point, we need evaluation.

An inhuman (below human) to is categorized as servile, deceptive and cruel after evaluation only. Both devils and animalistic humans are violent. The result is inhumanity. In sequence of evolution or awakening sequence, these two types of humanbeings are seen.

After awakening, a humanbeing evolutes and progresses to being Godly human (Dev Manav) and Divine human (Divya Manav), During awakening sequence, one may come back to inhumans. Thus human children remain confused. For clearing their confusion, for their awakening, we have Education - virtue system, Justice - security system, production work system, exchange - saving system, and Health - self - inclined - control system. With all these five systems or tradition, if we find an incoming human child, then there is provision of awakening inspite confusion. Therefore humanbeings are called as "confused and non confused" (Bhrantabhrant)

After being Godly human also, the next generation may remain confused. We plan for their awakening. This can not be due to clan-tradition. The awakening is due to human tradition by Education method. It never happens that children of an awakened person are also awakened. Who have not studied Jivan, can never be awakened. It has been seen that children of learned scholars had been idiots. On the other hand. Children of many idiots had been learned scholars. We can solve this problem by establishing tradition of awakening. It is the tradition which may awaken one or confuse one. There is tradition of education. Although often people do not get justice, but there is tradition of providing justice in courts. There is tradition of production. All industrialists do it, whether it is right or wrong, this is a separate matter. There are untiring efforts for Health-self inclined control. All these traditions are still going on. It is essential for all these five systems to be in consonance with awakened tradition. Because till now in all these systems. There is no method to get happiness understanding (samadhan) and prosperity. Achievement of happiness, understanding and prosperity, is the authentication of awakening. Achievement of justice security is the evidence of awakening. If we



achieve all these and achieve justice and security by education virtue system production-works becomes more than requirements; we get enriched will exchange - saving system devoid of profit and loss method Health and self inclined - control is established nicely, so that awakening is authenticated by the combined form of Jivan and body. If we are adorned with these intents or purports and get refined, we will be able to maintain our tradition and this earth will be blessed.

We have tried to understand about inhuman sight and conduct. Inhuman sight is limited only to sensual, bodily and profit consideration. Sensual (Priya) means - whatever feels good to sense organs and the persons remain entangled in these. They think something good if it looks good, smells good, feels good, tastes good and on hearing feels nice. We can say that whatever is favourable to ears, skin, eyes, tongue and nose, is considered good. But this may not be favourable to other person's sense organs. Another person will not consider such unfavourable things as good. Thus the linkage between two persons was based on this body sensitivity, but this failed. Bodily (hit) means usefulness limited to body only. Profit (labh) - means to get more than investment.

A person's tendency is according to his/her sight. If a person's sight is sensual bodily and profit, then that person is able to live only according to sense organs of hearing, seeing, taste, touch and smell. This is that person's tendency. Sight functions as concluding in self. In each person these functions are in mutuality of hope, thought and desire. This is preserved in each person. This can be examined in each person. There is no doubt regarding it. There will never be a humanbeing less than Devil and more than Divine humanbeing. Thus all humanbeings can be categorized in five categories. Meaningfulness of humanbeing can be clearly demarcated between humanity and inhumanity. No person can make meaningful family or community with inhumanity. Society (samaj) with fearlessness as still awaited. Even communities have achieved no meaningfulness. The evidence of this unmeaningfulness is that all the communities raise slogans of religion and rule. They are not devoid of jealousy. They start with jealousy and end with jealousy. This is their history, till now.

Therefore, it is essential to test and adopt constitution devoid of jealousy. We need it essentially. Constitution means definite Human conduct. Preservation of Human conduct is constitution. Preservation means - methods, procedures and policies of making ingenious in human conduct. These should be included in constitution, Such constitution based on aphorisms of human conduct, provides Education - virtue at top priority. Second is justice -security. Justice - security means - procedure of evaluating human conduct. We will evaluate human conduct in 1. Production - work, exchange - saving and health self inclined - control systems 2. We will also evaluate in natural relation 3. We will evaluate human conduct in human relations and universal order. This is the area only in which evaluation is done. When someone tends to evaluate in these areas, then essentially that person becomes ingenious in human conduct. Thus one can easily and innately live according to human constitution as a result we work more in same



dimension, but always remains related to other dimensions. of society order. This is applicable to each person. For example, a person working in production work. remains related to Education virtue, Health - self inclined control exchange - saving and justice-security. Thus we can evaluate such person as agreeing and working in all five dimension of society and inspiring other persons. The central point is human conduct.

Human conduct is obviously a conduct of values character and policies Values means to recognize relations. Relations are natural and human relations. Value are maintained in relations, Evaluation is done in terms of balance or equilibrium in natural relations. In human relations evaluation is done in terms of justice. As a result of evaluation we find mutual satisfaction. The basis aphorism of justice procedure is to recognize relation, maintain values and evaluation. Thus each person gets justice. Mutual satisfaction is achieved. Security is achieved when our conduct is based on justice. We evaluate according to our conduct. We get mutual satisfaction. To get satisfaction is security. Thus a person lives with understanding (samadhan) and prosperity. Such person trusts understanding (Samadhan) and prosperity. Naturally he/she develops trust in present, trust in order and trust in co-existence. When living in co-existence that person gets authenticated. There is beginning of human tradition. Till now, we lived opposite to co-existence.

We opposed materials and their functions according to Science. If we live in materialistic way - we oppose knowledge and prudence. The evidence of it is to crush down values of human conduct. We should evaluate it, as how much justice, injustice and crime has been done with mankind. Any conscientious person's duty lies in evaluating this. It should be evaluated. The materialistic way, finally drenched us in collection of facilities. The previous godly way (idealism) allured for God's grandeur, magnificence and attainment of God. To live with world was labelled as sin. It also gave rise to fear. They highlighted good deeds (punya). Heaven is achieved in exchange of good deeds (punya). It is written and quoted in all the constitution of religion, on this earth. The fear and allurement is also in constitution. This provides fear for crime and mistakes. It provides fear in neighbour country regarding wars. This had been a programme of constitution also. Allurement is also provided in the same way. For example, you live within our constitution and we will protect your life and property. This had been since early times. This is still in vogue. On the basis of fear and allurement, both the thrones of religion and rule flourished. Industry throne had to be based on allurement we had been living on the basis of fear and allurement. But there is no place of relief. It can be provided by following definite human conduct.

Human conduct is based on human values, human policies and human character mutual satisfaction is achieved on the basis of evaluation, evaluation is based on values, are based on relation. It is necessary to protect mutual satisfaction in justice code. Thus justice-security is completely achieved. We get security, naturally. Because, if a person lives justfully, then he/she is a benefactor. One who is gets benefit, that person is



secured. Thus security is authenticated in human constitution. If we work in Health-self inclined control system justfully, other person is secured. None needs to run for security. If we live justfully in production-work, then equilibrium of nature is maintained, we get security. If we live justfully with other persons, we get security from other persons. Thus justice - security is completely achieved.

Living with these methods - is called humanbeing's intrinsicness. We can evaluate human intrinsicness as patience, bravery and generosity. Patience means understanding order and living in order. Innately. There is firmness in justice and no other alternative of justice. There is no staggering regarding justice. There is loyalty for justice. Bravery means helping others in understanding order and living in order. Our benefaction in easily providing justice to others is bravery. Till now bravery meant killing thousand and million of persons. People called such person brave. Infact we call a devil as brave. We should start pondering over this fact This is also our duty. Thus bravery is tendency of easily attaining and providing justice to others. Bravery can be recognized is Human conduct. Generosity means helping others to understand order and living in order by investing our body, Jivan and resources. We invest our prosperity in benefaction. If we have prosperity of thought, conscience-prosperity, prosperity of science, materialistic prosperity; it should be available to others tool. Because prosperity means distributable things are with us . Things can be distributed only with humanbeings maximally with next generation and with unhappy persons of last generation. It happens if we live justfully. Living with human conduct is not an obstacle to it. If we get rid of confusion, and follow definite human conduct; Every one agrees to it however bad he/she may be a criminal, or a sinner or cruelest person, a devil or an animalistic person,

On this basis when Babaji understood Existence, co-existence, justice, all five dimensions of society, he learned to live in autonomous way (swayattvidhi). Nobody interfered in his living found only our constitution as an opponent. Only this constitution is human opponent, nothing else is human opponent. We want to verify that it should be according to humanbeings.

Thus there is possibility of following human conduct; a lot. It is necessary to confirm our tendency in human conduct totally. By affectinate way, if we follow human conduct there is affection link with each human . We have way of living devoid of crime for a criminal. A criminal agrees with it. We have way of justful living for a person committing mistakes. Such person agrees to it. Both these have been tested. We should think about the magnificence, thus achieved. If we have magnificence of human conduct; it means we agree to it. Thus a humanbeing's intrinsicness is - patience, bravery and generosity.

Humanbeing's sights are based on justice (nyay), synergetic attribute (dharma) or understanding (samadhan) and Truth (satya). Living chiefly with justice, one can live with family, society and order. Thus tendency is - for children (putreshna), finance (vitteshna) and benefiting others (lokeshta). A humanbeing will like to have children



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## HUMANHOOD = HUMAN CONDUCT

HUMAN VALUES

(MULYA)

HUMAN POLICY

(ORDER RELATED)

HUMAN CHARACTER

(PERSONAL)

1. Self money

2. Own wife/husband

3. Kind work behaviour

Arthniti

Production  
& Enrichment  
of human &  
his resources

Dharmaniti

Proper and  
Optimum use  
of human &  
his resources

Rajyaniti

security &  
preservation  
of human &  
his resources

- Jivan
  - Body
  - Family
  - Society
  - Nature
  - Existence
  - Vastu
  - (Things & Substance)
  - Human
  - Dev Human
  - Divya Human
- Happiness, peace, contentment Bless.
  - Sanyam in Jivan, Health in body.
  - Confidence, correct assessment & honour, affection, motherhood, Fatherhood, adoration, pride, Gratitude & Love.
  - Solution, Prosperity, Fearlessness & Co-existence.
  - Mutual, complementary.
  - Co-existence.
  - Utility, Aesthetic Sense.
  - Patience, Bravery, Generosity)
  - Kindness (Daya)
  - Benevolence (Kripa) & Compassion (Karuna)



justfully. We can call-it is desire for manpower. Jusfully, a human will like to produce money. It remains with us, in terms of prosperity. It becomes meaningful. Tendency to benefit others, justfully remains chiefly in godly humanbeing (Dev manav).

Godly human's (dev manav) intrinsicness is - patience, bravery, generosity and kindness (daya). We have already defined - patience, bravery and generosity. Kindness - also has been described. It means provision of things to an eligible person, devoid of things. Such capability may develop in all humanbeings as per tendency. Putreshana i.e. tending for manpower and Vitteshna i.e. tendency for finance power; becomes negligible. Lokeshna i.e. tendency to benefit others predominately remains in Godly humanbeing.

A Divine human's intrinsicness is kindness, compassion and benevolence. All these have been described. To present oneself with love is the meaning of kindness, compassion and benevolence. Love is the Absolute value. Such person always thinks for welfare of all, plans and lives for welfare of mankind. Such person has autonomy (swayattata) e.g. knowledge autonomy (Gyan swayattata) and things autonomy (vastu swayattata) remain in Divine human. It is according to knowledge and science. As a result one can take decision, on the basis of co-existence. Co-existence is perpetual source. It never dries up. It is always present. For perpetual autonomy - knowledge autonomy and science autonomy both are required. Knowledge autonomy - means contemplation of perpetuity of co-existent Existence. Science autonomy means harmony and rhythmicity of things inmutuality. To authenticate this rhythmicity, all methods are required. As a result, a person can live autonomously. Thus a person can live in co-existence with thought autonomy and knowledge autonomy. All the aphorisms are linked to co-existence. In co-existence is the aphorism of conscience (vivek) and science (vigyan). The relation of non-living things to other non-living thing is called law (niyam). The study of laws (niyam) is called Science. The relation of (chaitanya) with chatanya is called justice. The study of justice is conscience (vivek). The relation of non-living with chaitanya is called attribute (dharma). Its study is called conscience agreeable Science. Both laws and justice are included in it. The relation of nature and vyapak is Truth. Its study is called philosophy (darshan). It includes law, justice and attribute (dharma).

We have knowledge of living with laws, control, balance justfully, understanding (samadhan) and authentications. We can remain alert for natural balance totally. Thus we can live on earth crest happily. We have used so much artificiality. We can also raise hope for living happily without destroying Earth. Only obstacle to it is solution of fuel. We used mineral oil and coal as fuels unknowingly, due to allurements, due to fear or due to circumstance, till now. This was the root cause of crime with earth. We can solve fuel problem using other methods like solar energy, flowing force. Gobar gas or Biogas and wind energy. We are trying to use solar energy maximally. We can use flowing force of rivers as mechanical force. By doing so, we can produce electricity hundred times more than the requirement of electricity on this Earth. As many rivers



flow in India, if their flowing force is invested in mechanical force, we can get ten times of our electricity requirement. The network of electrical wiring is already established. It is not necessary to work more in it. If some lacuna is there, it can be easily accomplished. We can save fuel in all things. Biogas is also beneficial. We could not trust it till now. But those who trusted in it, felt very comfortable we can develop wind. We can also be benefited by it partially. Fifth is waves of ocean and seas etc. Experiments are going on over those.

Every field needs experimentation. We have considered mineral oils easily available by drilling earth. There is more profit in its trading. Trade is easily attainable to do. Mechanically, we thought like this and we are trying for that. Now we are helpless. This helplessness is due to lack of human understanding (samadhan). This has not been understood by scientists till now. It is essential to understand it.

Diminution of oxygen is due to these two fuel systems i.e. mineral oil & coal. Forests help in producing oxygen and filter air. Forest have been cut. As a result oxygen producing trees finished one by one. Fuels of coal and mineral oils increased the amount of impurities in air, which are injurious to health. We call it pollution Till now, scientists have tried to calculate the amount of pollution in which a humanbeing can live. We call it as standard pollution sadly pollution free has not been considered as 'standard' No philosophy has arrived regarding pollution freedom till now. This can not be achieved till alternative of fuel is achieved. We should always keep this thing in mind. This gradually becomes. Acceptable with the thoughts full of humanity. Pollution is a crime against co-existence and humanhood. We can accept it. Somewhere it has been accepted by constitution, in laboratory. by science and industries. Question arises when crimes are being accepted with pride, then what is the need of human survival on this earth? What for humanbeings are needed on this earth? Humanbeing were needed to authenticate Jivan awakening in sequence of evolution. This is the only destiny of humanbeing. This is the only aim of destiny sequence.

In order to authenticate Jivan awakening, science could not take a healthy step, till now. Idealism too could not provide anything to live with awakening. It is necessary for humanbeings to review over it. The basis of reviewing is co-existent, form of Existence. Existence neither increases nor decreases. Humanbeings have to live within Existence innate to co-existence. Humanbeings are insapable from Existence. Awakening is needed to maintain humanbeings' Existence. Thus to live in coexistence in each dimension is human tendency i.e. putreshna, Vitteshna and lokeshna. Human sight is justice predominantly, understanding (samadhan) and Truth (satya). Human intrinsicness is - patience, bravery and generosity. In the same way Godly humanbeings' intrinsicness is bravery, generosity and kindness Godly human's sight is mainly understanding (Samadhanor, dharma), justice and Truth. In this way, is the functioning of sight. Godly human's tendency is lokeshna. Lokeshna means being prosperous and tendency to make others prosperous. Human's conduct of justice, remains included in Godly human's conduct.



Divine human's intrinsicness (Swabhav) is compassion and benevolence. Divine human's sight is understanding (samadhan dharm) and justice based on Truth, only then authentication is done. Tendency of Divine human is to authenticate Truth. Divine human is free from lokeshna too. It has been experienced also. Sights are always functioning. As a result, a Divine human is always capable to authenticate co-existence. Therefore, Divine human authenticates autonomy, independence (self organization) and freedom (swarajya). Autonomy has been described as prudence. In freedom (swarajya) there is grandeur of humanbeing. To authenticate freedom Godly human and Divine humans are very capable.

Humanbeings' aim is authentication, understanding (samadhan), prosperity and co-existence. Thus humanbeings, Godly humans and Divine humans are able to live on this earth with justice. Therefore, it is essential for Devil humans and animalistic humans to achieve humanity. It is essential to accept this fact otherwise, this earth will get spoiled more and more. Spoiling earth is just like Kalidas vidya. It means that drilling and destroying our plate cutting the same branch of tree on which we are sitting. To avoid this Kalidas vidya we should follow human conduct and experience education, justice - security, productions-work, exchange-saving and Health-self inclined control system on the basis of human conduct. Only then we are able to give holistic care. We cannot achieve it, do it or authenticate it. Before following human conduct. It can't be in less than human conduct. More than human conduct is not needed. In this way, totality (samagrata), completeness (purnata) and its perpetuality is achieved. Humanity itself is complete. It is perpetual. Humanity progresses towards Godliness and Divineness. Thus humanity is brightened up. On adopting humanity, understanding (samadhan) and prosperity is achieved.



## PART - III

### 1. HUMAN ORDER

मानव परम्परा

### 2. HUMAN IS COMBINED FORM OF JIVAN AND BODY

जीवन और शरीर का संयुक्त रूप

### 3. AWAKENING (JAGRITI) IN JIVAN ONLY

जीवन में ही जागृति

### 4. HUMAN BEHAVIOUR WITH AWAKENING (JAGRITI)

जागृति पूर्वक मानवत्व सहित वैभव(मानव व्यवहार)



## PART - III

### 1. HUMAN TRADITION (*MANAV PARAMPARA*)

It is natural to see human tradition as combined intrinsicness and tendency of humans. These are the basic matters of study. Human tradition is maintained if these intrinsicness and tendencies are seen in behaviour of some person. This can be done by Education-virtue system. It is our duty to study and teach humanity, Godly humanity and Divine humanity. If someone has loyalty (*nishtha*) in human conduct perpetually, that person will have loyalty for Godly human and Divine human. All these loyaltiness gets authenticated in Human conduct only. Nobody needs less than that and more than it. More or less is seen in tendency and sight. These help in brightening human conduct more. In Divine status these tendency and sight brighten human conduct devoid of excess or deficit. It is necessary for each human to follow human conduct because humanity is human's 'swatwa' (intrinsicness) i.e. humanhood.

On the basis of intrinsicness (*swatwa*) one can live in order with 'twa'. Without intrinsicness, one is not able to live with 'twa'. In the same way animals' intrinsicness (*Swatwa*) is to live species specifically (*vanshanushangiya*). They live like that. Plants and trees flourish according to their seeds (*Beejanushangiya*). All the minerals have result oriented order (*parninamanushangiya*). It is their intrinsicness (*swatwa*). In the same way humanity is seen in intrinsicness (*swatwa*) of human. Humans want to adopt it. They are trying to adopt it. But their attempts have failed both by idealism and materialism. Idealism must have provided some meaningfulness as one step in the beginning. But later on failed. In the same way materialism must have been a step. But it led to many miseries. As a result, a third step was required in the form of thoughts, knowledge and science on the basis of co-existence. Planning, regarding work behaviour and industrial planning all are included in co-existence. All these are authenticated in terms of living upto them. If all these dimensions are not authenticated in living of a humanbeing, then their, knowledge, science, conscience, planning, work and behaviour are incomplete. Therefore, human's totality has been included in all these five dimension. It is authenticated in Order of society. To repeat, they are -

1. Human Education - Virtue, culture system, Education planning work.
2. Justice - planning security system and work.
3. Production - planning work system.
4. Exchange - saving devoid system of profit and loss.
5. Health - self inclined control system.

In Health - self inclined control system, it is necessary for each guardian to have responsibility of health of their family. It is necessary to give whole health maintenance



knowledge in education. We are nowadays slaves of speciality in each negligible field. This is criminal for mankind. It is necessary to visit specialist if there is a sudden accident broken leg or head injury. Then it seems reasonable, too. Therefore, speciality should be learned, But it should not be our sole property. It should be distributed to all. This is necessary for order. Thus the meaningfulness of speciality is in its socialisation or generalisation. The knowledge available to all is most useful as compared to speciality. If knowledge, science, conscience is not available to all then we will have to take shelter of speciality. This status can be understood till there is confusion. With confusion all knowledge ends up with business, war, allurements, fear only. This has been since early times to modern era.

Now we have to live with understanding (samadhan), justice, prosperity and co-existence. We have to trust the present. Only then we can live with happiness and tranquillity. This cannot be achieved in less than this status. More than this status is not needed. This status is also called as Absolute (param).

Meaningfulness of human tradition can be seen clearly in terms of Humans, Godly human and Divine humans. Human tradition can not be mentioned in below human status. More than Divine human do not occur. Therefore, for humanbeings, human tradition is an Absolute (param) status. Its perpetuality happens. For example, hardness is Absolute status of iron thus iron tradition originates. After origin (abhyuday), there is perpetuality of tradition. In the same way, in sweet basil (tulsi) plant, there is an attempt till abundance of its qualities. After abundance of sweet basil's qualities, there is arrangement for (tulsi's) perpetuality. In the same way there is tradition of all metals, medicines, plants and grains. There is tradition of animals and insects. They have their own order. Humanbeings are quite assured of their conduct. The Holistic treatment has been thought of on the basis of assurance of humanbeings over their own conduct. The basis of Holistic treatment is seen with whole knowledge, science, conscience, planning, working and authentication. In the same way is the exchange system, production systems, justice-security system, Education-virtue system is also like that. All are related to all these dimensions. One can never leave anyone of these dimension. None of these dimensions can be seen separately roaming in plane or satellite. If humanbeings have to live on this earth, they will have to live like a humanbeing with humanity. We will have to give meaningfulness to the term 'humanbeing'. We should follow meaningfulness. Then we will get mutual satisfaction after evaluation. This should be in our living.

The most clear form of human tradition is humanity. Authentication of humanity as humans, Godly humans and Divine humans, is the polarisation of all awakening sequence. To live perpetually on the basis of humanity as focus point is humanhood (manavatwa).

This is sharpened more in Godly humanity. It is absolutely clear in Divine humanity. Thus it is only humans, who make living sequence meaningful as humans, Godly humans and Divine humans according to their own will. These planning of



making living meaningful are called human. Tradition Human. Education is included in it participation in indivisible society and in universal order is included in humanity. Thus there can be origin (abhyuday) of human tradition i.e. understanding in all dimension (sarvtomukhi samadhan).

This understanding (samadhan) is best solution for human tradition. This understanding (samadhan) is human tradition.

## 2. COMBINED FORM OF JIVAN AND SHARIR (Life Force & Body)

It has become clear in few last chapters that humanbeing is a combination of body and Jivan. The obvious aphorism of human tradition is - understanding (samadhan). On the basis of its interpretation, art of living becomes clear in Jivan. Regarding body it has been cleared previously too, that body is a physiochemical thing formed in uterus. Speciality of body is the right proportion of seven dhatoos. There is harmony in body organs and its part. Human body's organs and its parts are formed in sequence to right combination of seven dhatoos. The complementary amongst the body's organs remains. Mainly the brain remains able to receive the signals of Jivan and is able to present Jivan's signals. This is meant by fully developed brain. Such body with fully developed brains is humanbody, otherwise called as mentally retarded Healthy Human body can be formed in uterus only. It cannot be formed elsewhere. Some people thought that by creating uterine environment, human body should be formed. But it is neither essential nor welcome. It can be thought of after establishment of human tradition.

In history, once upon a time china sent a message to Russia that all the non-communists should be eradicated from this earth by killing and only the communist people should be produced methodically. All the media and magazine elaborated it. Now, again a thought is coming that only the intellectual persons are produced and the non intellectuals should be removed from Existence. This scientific thought is just like past message of china to Russia. This confusion is there, because humanbeings are working according to body. Science considers body as Jivan but this is totally a lie in all aspects. Therefore, it is necessary to tell the Truth firmly.

Whole human conduct is on the basis of that particular Jivan's acceptances. Some acceptances are due to human's power of imagination. Some acceptances are due to thoughtfulness. Some acceptances are on the basis of desires. Some acceptances are on the basis of experiences, for these a humanbeing is determined. In Existence, the ultimate (param) of experience (anubhav) is to remain feeling co-existence. Feel co-existence and remain feeling co-existence, only this is the ultimate (param). As a result one expects to live in order, understanding (samadhan), with justice (nyay) and Truth.

If a person lives according to body, then that person lives only in sensual, bodily and profitable (prira, hit, labh) terms. The person living in such bodily terms at best, has been considered as best person. It has been thought so in two ways -



1. By materialistic way, who is skilled in consumption, excessive consumption and multiple consumption (bhog, atibhog and bahubhog) has been considered developed person.

2. Second developed person is that who is skilled in wars and deception.

Based on these two wrong concepts, materialism will not be able to make a human, recognize a human. Materialism has no way to recognize a humanbeing. Scientist should think over it. All have tendency to recognize a human. To recognize a humanbeing one will have to recognize Existence. If we recognize Existence, then co-existence will be recognized. One realizes the indivisible present of vyapak and each unit. Everyone can realize it. By study also each unit can be seen changing, refining and evolving. In evolution of atom, the destination of evolution and destination of physiochemical things has been cleared. It is essential to give study materials in this way. Because humanbeings should live like humanbeings not like animals. Till now, humanbeing's work was thought to be fighting and cheating. To live nicely, after robbing and defeating many persons, was considered as existence of humanbeing. While this is entirely a white lie.

Existence is harmonious, always present. The Existence is a perpetual rhythmic harmonious evidence. Co-existence is evidence of complementariness in whole Existence. Co-existence is also evidence of evolution and awakening. What else evidence is required? In the whole world humans do not desire more evidence than this. Thus, Co-existence is evidence of Existence, then we cannot make castles in air by our imagination. We ourselves will be hurt and will hurt others. Who is getting the benefit ? By learning non coexistent science humanbeings themselves are hurt and try to hurt others. Idealism taught to think oneself useless. To authenticate one's uselessness, one should search for forest and mountains. We received this as heritage. But we cannot be a human by this heritage. We cannot live with humanity. We cannot authenticate humanity. There is no possibility also, to authenticate humanity by this heritage. This is very true.

If we adopt co-existence method one can step easily and firmly. We may tend to live like a human, Godly human or Divine human. This is human tradition. We are able to authenticate humanity on the basis of human tradition. In human tradition, there are mainly three things human society, human family and humans for authentication. Human society is indivisible society and its aphorism is humanity, nothing else. Authentication of humanity preservation of humanity, evaluation of humanity and perpetually rejoicing to live with humanity are the basis of felicitation (Utsav). For humanbeings also humanity is the basis of perpetual felicitation. To make humanity stout, we live like Godly human and Divine human.

In this way, if humanity is not adopted clearly in education and order, then human tradition will never originate. The invention of Babaji is being presented as suggestion. He invented Existence, felt Existence and understood Existence. After



understanding, he tried to communicate it. In this trial human education becomes clear. What is required in human tradition? Human Education, Human order, Human society are required in human tradition. It is necessary to be authenticated as human family. All these, when completed, then it is called Human tradition. Till now, we have achieved only community tradition not human tradition. Because inmutuality of each community, there is only bitterness, enmity, opposition, conflict, war, struggle, traditions, malice etc. If these entangle a society then it is not a society. On this basis, we should get rid of these criminal tendencies, and we should be prepare our wisdom in favour of Human society. It is very essential. On this basis, this suggestion in presented.

The chief basis of Human tradition is Human conduct Humanbeing's conduct is definite. **Definite conduct is human conduct.** It has already been told that the combined expression communication and reflection of values, character and policies - is human conduct. Regarding values, it has been cleared that authentication of values on the basis of relations, their expression, communication, evaluation after maintenance of values and mutual satisfaction is the end result. Values are communicated in mutuality. There is no communication of values in aloofness. There is no evaluation. Mutual satisfaction can not be even thought of, in aloofness. Thus no humanbeing can authenticate values in aloofness. There is actually nothing alike aloofness or loneliness. Each humanbeing lives with air, water, earth, sky. The meaningfulness of the sermons of aloofness becomes clear that they are useless, as we are with many things. It was also thought of that consuming person is one. Only one person can consume (bhog). But this also can not be done in loneliness. For consumption, also more than one person is required. It is necessary to have more than one thing. To live in solitude also, more than one thing is required, humanbeing is required, Thus sermons of both aloofness and consumption by one person were useless. Now, question arises - what should be there? Answer is that it is essential for human beings to develop a refined art of living with earth, minerals, grains, plants, animals and other humanbeings. This co-existence view will help humanbeings in developing a refined art of living. Everybody can live happily in this way. Babaji believes in it. He has loyalty in co-existence. He lives like that. He is happy. We can all be easily happy, like him.

In this suggestion Human tradition is an essential state. We authenticate Health-self - inclined control by living with whole order. To easily provide others the Health-self- inclined control programme, their authentication, is achieved only by living in co-existence neither by solitude nor by consumption (Bhogvad). Each person can research over this it. Each can inspect and examine this fact. After inspecting we will arrive to a conclusion. This right is secured with each person. Because each person is endowed with power of imagination and freedom to work. Thus we get understanding (samadhan) in prudence (Samajhdari). We are authenticated in swarajya, after developing understanding (Samadhan) and after authentication. After these two incidence, we study and decide on the basis of power of imagination and freedom to work. Each person has this right.

Thus we can understand Human-tradition. (1) To be authenticated in family - is



prudence. The meaningfulness of living in family is understood on authentication of prudence and prosperity. (2) Then we are authenticated in indivisible society. Then we should recognize our behaviour as human conduct. Each person can trust other with human conduct. It is yet to be recognized. We have recognized it through studies. (3) Participation in whole order. Human education - virtue, justice - security, production-work, exchange-saving devoid of profit and loss, Health-self inclined control, all these are the dimensions of whole order. We can live in any one of this dimension chiefly. We can work more in any one dimension. But we are always affiliated to other dimensions. We will never be able to live, working many in one dimension and cutting off ourselves from all other dimensions. Thus every person living in any dimension, maximally useful person, is also affiliated to other dimensions also. This is called human tradition. For this, we could experience and authenticate human tradition in family. Authentication in society and order, will be in combined form. For this, it is essential to start from education - virtue and reach upto Health self inclined control system. Thus Human tradition can be achieved. Human tradition means - indivisible society and whole order. Healthy family means - to be endowed with understanding (samadhan), prosperity and authentication. Healthy society means authentication of understanding (samadhan) prosperity, fearlessness i.e. authentication of trust in present. Authentication of healthy order means authentication of understanding, prosperity, fearlessness and co-existence. Thus Human tradition becomes. Elegant. We can achieve living in all dimension with understanding, happiness, prosperity and trust is present. This is human tradition.

In human tradition authentication of body and Jivan has been found meaningful. We make our body to work according to awakened Jivan, perpetually. Justice, understanding (samadhan) and Truth are authenticated in tradition, perpetually. This can not be opposed. No one opposes justice, values, trust, love, gratitude, pride, honour, motherhood, fatherhood & affections. Thus, there is no opposition of human values till now. Because, opposition is not meaningful. This is the calamity. Therefore, it is essential to study the method of making values meaningful. This study should be able to evaluate state of Jivan and body both. Body's evaluation is also essential. Body has its meaningfulness in society and society tradition, Jivan is also essential in society. It is wrong to say that only Jivan or body is essential. The meaningfulness of understanding God as Jivan did not turn up. The trial of explaining body as Jivan also turned up meaningless. It was not meaningful. Thus we can authenticate meaningfulness in combined form of Jivan and body. This is the immortality of Jivan knowledge (Gyan). Regarding Jivan we have already described a lot. We have precisely discuss about body. We will make it clear more in Health-self inclined control system and Holistic treatment methods. Intellectuals may be satisfied with this.

### 3. AWAKENING IN JIVAN ONLY

The possibility of recognition experience, authentication and functions of Jivan awakening are based on the fact, if we inspect body. We get clarification of five sense organs. We touch, see taste, smell and hear. We spread smell and accept smell also. We



feel touch of someone and make other feel touch. Thus, we accept five sense organs. We realize the values of these sense organs and make other realize. Both these two things occur simultaneously. This is the meaning of co-existence. In this co-existence is the meaning fullness of complementariness. We accept smell by nose; form (rup) by seeing through eyes, hears words by ears, taste by tongue, touch by skin. We make others accept smell, form, word, taste and touch. Thus the function of accepting and making others accept is based on complementariness. Its recognition is study. If someone differs from acceptances of our sense organs, only then there is opposition. We have gathered so much opposition on the basis of sense organs. There is no need to increase it. The necessity is to recognize the harmony amongst them. The purport of combined form of Jivan and body is authenticated, if we control our sense organs justfully.

According to Jivan, justice, understanding (samadhan) and Truth complement and hint each other. If we invest sense organs justfully, then sensitivity gets controlled. If we use words justfully and communicate, then it is always acceptable to other. But if we use words problematically, then it may or may not be acceptable to other. There is no rule for this. While as a rule, justful communication is always acceptable to other. This can be experienced hundred percent. If we produce and communicate smell justfully. It will always be acceptable to other. If we justfully touch and communicate, it will always be acceptable to other. If we present and communicate form (rup) justly, it will always be acceptable to other. Thus it is essential to learn how to present on self justfully. This education is essential. This education was lacking till now. This lack of education committed people to community consciousness. Excellent communities developed haughtiness, leading to conflicts amongst them. Due to these conflicts earth was bound to be unhealthy. With unhealthy earth, human tradition is not going to be maintained. Therefore, it is essential to keep earth healthy. We should review over this point.

If we are able to control tendencies of our sense organs justfully, then we will present ourselves justfully, with understanding (samadhan) and Absolute Truth. (satya). Absolute Truth is co-existence. To present with Absolute co-existence is Absolute Truth. It is possible for all persons. We can present with universal understanding (sarvatomukhi samadhan) in each mutuality. It is essential and true, By presenting ourselves with justice, we are able to authenticate justice. On the basis of human relations and natural relations. We consider it as Truth. In this way, Truth presents itself in the form of understanding (samadhan) and justice (nyay). Thus we present with Truth in all three states. All these three states are essential for humanbeings. Justice and understanding (samadhan) are essential in family. Truth is essential for evaluation. In family if we evaluate each other; it will be justful evaluation we evaluate whether trust is there in relation or not, whether understanding (samadhan) is in relation or not. After evaluating justice, and understanding, we evaluate whether Truth is there in relation or not. Thus justice, understanding and Truth is evaluated. Words are not evaluated only, the Truth is indicated by words, is evaluated. Truth indicated by touch is evaluated. Justice,



understanding and Truth is indicated by communication related to form (rup). Thus all five sense organs are controlled in sequence to presenting with justice, understanding and Truth.

In this way firstly we are authenticated in family with understanding and prosperity. If we are self controlled, our sense organs are regularized and controlled with justice, understanding and Truth and their functioning is justful. If we have achieved it, the aphorism of society develops. Every person wants it. Everyone can adopt the way to authenticate oneself with understanding and prosperity. As a result, we are able to live and evaluate with justice, understanding and Truth. Thus aphorism of understanding becomes aphorism of society. Understanding (samadhan) is in humanbeing. Justice is in humanbeing. Truth is in Experience, of humanbeing. No other living being has it. Therefore Devils and animalistic humans were not able to do justice. till now. This is the evidence. Devils humans are mainly cruel. They are not able to do justice. Animalistic humans are servile and deceptive mainly, they are also unable to do justice. Both Devils and Animalistic humans i.e. 'Below humans' had been unable to do justice. Due to this crisis people adopted devotion and detachment. This also was not able to authenticate family justice and society justice. Thus we were empty handed in both servile deceptive, cruel way and devotion, detachment way. Now we should think about the third way i.e. co-existence way.

By co-existence way, we are able to fulfill family. Justice with justice, understanding and Truth (nyay, dharma, satya). We are able to fulfill society justice. We become eligible to authenticate fully in whole order. All person's basic longing is to be authenticated. It is seen in the way that each person wants to present her/his recognition. Maximum persons present their recognition in the form of words and form (rup). They expect that the other person must evaluate them on the basis of their form and words. But it is incomplete. The expectation also becomes incomplete. This presentation also becomes incomplete. Because a person recognizes other, on the basis of form, words, touch smell i.e. functioning of all five sense organs. If we recognize the sense organs, and find someone justful in the form of words than there can never be in justice in other sense organs. Thus introducing oneself only by words becomes useless. We are standing nowhere. All the assurances were not reliable. The tradition is also not able to give stability. Thus if someone presents with only form and words, introduces oneself with assurances that too beyond hope. Such person was recognized in other dimensions, by other sense organs. But the opposite happened. For example a big truck given to someone on the contrary that person. Starts collecting in himself/herself. As a result a humanbeing becomes destructible. Teachings others lessons of detachment but collecting within self is contrast. Giving sermons of living with Truth to others, as politicians do Delivering sermons of hard work, honesty, but keeping accounts in foreign banks is being understood by people. This is not concealed now. People understand and test everything now. In the same way evaluation is done. A person introduces oneself in one dimension but other person is able to test that person in other dimensions. Thus



persons are able to evaluate each other. This is one evidence of evolution sequence.

To conclude, it is necessary to have self inclined control of all five sense organs. If someone is able to control five sense organs with justice, understanding and Truth, he/she introduces himself/herself with justice, understanding and Truth, we accept such person. If we do not recognize with justice, understanding and Truth, other person also discards or does not accept. In this way, we achieve the state of accepting mutuality. This is the aphorism of indivisible society. If we participate in indivisible society, we are controlling our sense organs. As a result only justice, understanding and Truth is indicated to each other. Thus we come to know that humanbeing's original form is to present with justice, understanding and Truth. This justice, understanding and Truth is the functioning of Jivan not body. This is the main dictum.

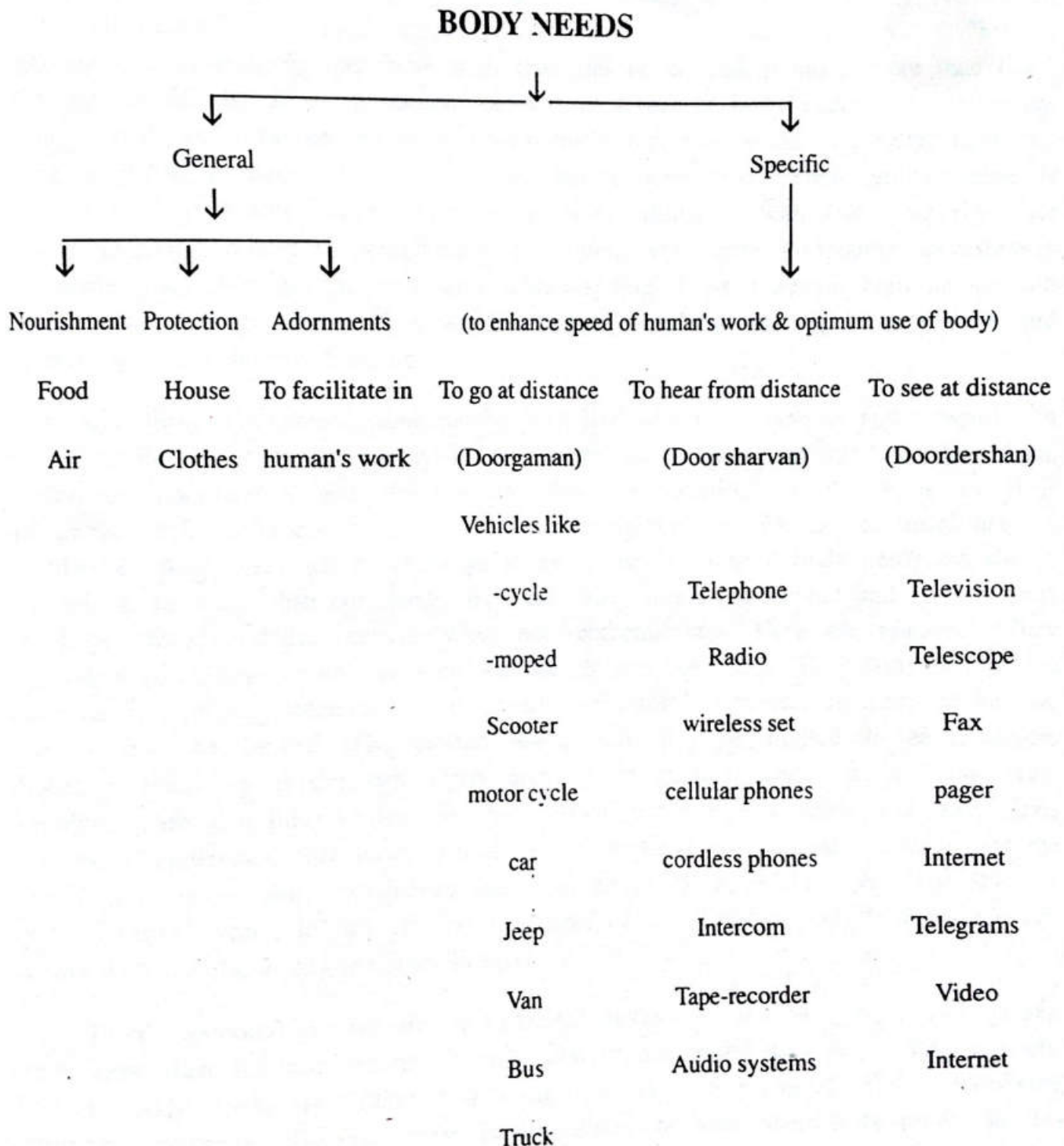
Jivan keeps sense organs alive thus a person becomes sensual. If Jivan does not keep body alive then no one can be sensual. Words can not be heard, touch can not be understood, eyes can not see, smell sense does not work, taste organ will not work, tongue has no power to taste. So, all the sense organs depend on liveliness of body. The nasal power of recognizing smell is based on body's liveliness by Jivan. Eyes can recognize forms correctly on the basis of keeping whole order of eyes alive. In the same way, body functions on the basis of being alive by Jivan. Keeping sense organ's liveliness by Jivan helps humanbeing to realize justice, understanding and Truth. This is splendid. The bearer of justice, understanding and Truth is Jivan not body. This thing has already been discussed, that body's organs their part were cut into pieces and examined by microscope, none turned out to be bearer of justice, understanding and Truth.

It should be realized that Jivan and body are different. Humanbeing is combined form of Jivan and body. Humanbeing may be awakened or confused. It is essential to recognize awakening. The method of recognizing awakening is recognition of values, maintenance, evaluation and mutual satisfaction, This is the first ladder to awakening. No organ of body or one part of any organ is able to recognize and to evaluate. Neither eyes, ear nor hands and legs can do so. Only Jivan is able to evaluate. Recognition of values is also done by Jivan. Its authentication happens in family. Authentication of awakening of Jivan firstly happens in family. In family, almost all human relations have their address. If we are able to maintain all relations with laws, balance and justice then we are awakened. Its continuity is maintained. If there is no continuity of justice in family, we will not be able to experience happiness in family. This is the meaning of understanding (samadhan) in family i.e. recognition of relation, justice in mutuality and its maintenance. This is the first source of happiness and understanding (samadhan).

Coming to prosperity, we recognize body's needs with the possibility of living happily on its basis. Evaluation of our things starts, production of things also starts on this basis. We invest technology according to things required. As a result, we are able to produce all things useful to body. Humanbeings needs are two - general and specific.



General body needs are recognized as (a) nourishment of body by food, water and air. These needs are felt, needed and fulfilled by the family for maintaining the organization at social and higher levels.



(b) Protection of body by clothes and house (c) adornments to facilitate humanbeing in their work e.g. pen, copy, light, fuel, utensils etc. adornments do not imply jewellerys and ornaments. Because, adornments are part of beauty. They are used as instruments to facilitate in human's work. Every humanbeing can appreciate it Jivan undertakes the responsibility of nourishing, protecting and optimum all using of body.



Every humanbeing can decide which facilities, how many facilities and adornments are required for his/her body. Everyone is able to produce them, everyday. Thus a humanbeing is not dependent on any one for fulfilling his/her body needs. We are crippling humanbeings with confused education. Humanbeings should be provided awakened education. It should be popularised. As a result, each humanbeing may trust in himself/herself with awakening firstly in being endowed with understanding (samadhan) within self, secondly in being prosperous. Thus we can define prosperity - "Whatever body needs a humanbeing has more than that and he/she can produce more than that". This state is felt by Jivan, of course defined in terms of body needs. For prosperity, plenty natural resources are available, continuously e.g. soil, stone, air, water light etc. These available resources along with our labour investment, Their utility value is established in its beauty. As a result, in terms of utility, we can feel prosperity after gaining all things related to nourishment, protection, adornments doorgaman, doorshravan and doordarshan. We are endowed with understanding if we maintain both human and natural relations with justice. Thus we live happily and can participate in making and maintaining happy human tradition.

If a Jivan is awakened, such person will live with understanding and prosperity in his/her family. We know prosperity in six forms food, house and clothes adornments, doorgaman, doordarshan and doorshravan. We are satisfied on the basis of their usefulness. Their usefulness is in terms of awakening tradition. We can use awakening in doordarshan, doorgaman and doordhravan in every aspect. General body needs are always available to us more than our needs, Because, body needs are limited and Jivan powers are hope, thought, desire, determination and authentication. They are immortal. They never diminish. They remain as such we use. It has been seen. Thus Jivan powers are immortal, it is easily understood. Body needs are limited. Because, as many clothes we wear, it will be limited. The clothes worn will also be limited in each Person. Regarding house, a person can sleep and sit in limited space. It is being seen. Adornments are also limited. Because whole world can not be covered over body. Thus it is easily understood that food, shelter and adornments are limited. More so are the limitations of doorgaman, doorshravan and doordarshan. If a person buys a car, this car works for many years. In that car too a person sits in a corner, not in the whole car. In this way specific needs are also limited.

Jivan's immortal powers are in sufficient amount to achieve general and specific needs more than the requirement. Jivan's powers are more than body. Requirements. Therefore body needs are limited and Jivan's powers are immortal. Thus humanbeing experiences prosperity. Because, there is availability of more than body needs. In this way, in humanbeing's behaviour tradition of understanding's (samadhan) and with things tradition of prosperity both are the basis of a humanbeing's satisfaction. This tradition is possible only with awakening. Till now it becomes clear that there had been lot of confusion stories. Everyone can see it. Thus, the first evidence of awakening is family endowed with understanding and prosperity. For this there are mainly three studies.



1. To understand existence as co-existence and to maintain eligibility to make others understand (Astiwa Darshan)
2. To understand Jivan to maintain one's ability to make others understand Jivan - (Jivan Gyan).
3. To be expert in Human conduct and to maintain one's ability to make others expert in human conduct (Manviyapurn aacharn)

In these three things is the limitation of our prudence. Thus, with this meaningful prudence, only the way to happiness becomes clear i.e. the way to understanding and the way to prosperity. The way to trust in family and the way to participation in order becomes clear. The way to, feel oneself in co-existence becomes clear. In this way, the evidence of human's awakening is to be authenticated in all dimensions. Only then, we are awakened human otherwise not awakened but confused. This becomes clear. A clear outline of awakened and confused humanbeing forms. In awakened human patience, bravery, knidness, generosity, benevolence and compassion in human mutuality becomes obvious. And with natural tradition, principles of laws, balance and justice are always maintained. As a result the way to a humanbeing's happiness and balance becomes clear with both human relations and natural relations. This is the evidence of awakened Jivan. This is the possibility and necessity also.

#### **4. MAGNIFICENCE WITH HUMANITY AND AWAKENING (Human behaviour)**

A humanbeing can be defined as - One who materialises according to shapes of mind (mana) and hopes for healthy mind." Although confused humans like devils and animalistic humans are also included in this definition. Healthy mind means endowed with understanding, prosperity, fearlessness and co-existence. Thus the authentication of healthy mind is awakened human. Confused humans do according to their mind and hope for healthy mind but they do not have healthy mind. In awakened human tradition, every person can authenticate his/her healthy mind. This can be easily understood. For this healthy tradition, human education is required. We teach Science. In Human education study of Jivan is essential so that Science can be experienced. If Jivan is not clear with Science, a human will be confused nautrally. Therefore, there should be provision of study of chaitanya in the form of Jivan. With psychology, prudence should be included. Psychology does not mean doing absurd. Psychology means all humanbeing's mind, thoughts and intellect are thirsty of prudence. To accept this prudence and make others realize the virtues (Sanskar) of prudence - is human education. Prudence means - being able to

Study, understand realize and experience. Existence as co-existence. This is also the meaning of virtue (sanskar). Thus prudence is virtue. Virtue does not mean anything else. On the basis of prudence we know thought style. Thought style based on prudence



is always according to science and conscience. On the basis of being scientific and conscience related, we become eligible for universal understanding (sarvatomukhi samadhan). Because thing indicated by conscience is - Goal Thing indicated by science is - analysis and enlightenment of the way to achieve Goal. Analysis of the way is the meaningfulness of science. Because science means analysis. Analysis in terms of enlightenment of way to achieve Goal, is meaningful science otherwise science's meaningfulness is not understood. In this way meaningfulness of science and conscience (vivek) is understood. Human Goal is awakening.

Human Goal being awakening, human expects for understanding (samadhan), prosperity, fearlessness, and co-existence. As a result humanbeings succeed after awakening. For making human tradition, successful, awakening is very essential and compulsory. Even for natural eco-balance, human awakening Jivan awakening is essential. Thus to make awakening meaningful it is essential to know and accept. Existence as co-existence. In co-existence. Jivan is also a unit. Physiochemical things are also units. Body is also physiochemical thing. Jivan is an evaluated atom. For magnificence of science it is essential to study Jivan atom. Humanbeings must think understand, accept and materialise it as per need. Thus first step of awakening is to understand Existence in its co-existence form. Second step is - Jivan in the form of an organized atom in the form of an chaitanya unit, devoid of weight binding, devoid of molecular binding, combined with binding of hope, thinking, desire; with the possibility of determination and in experience (Anubhav) endowed with authentication, is essential to be recognized. With this we can enlighten the way of further awakening. Otherwise on the basis of body, there is no base of body awakening. No hypothesis on the basis of body can lead to awakening. We can easily decide it. Third step is human conduct. It is essential to recognize Human conduct in the form of order with 'twa' and in the form of meaningful participation in whole order. These three are recognized by Jivan only, for Jivan in Jivan.

Thus we can understand the magnificence of Jivan. In itself only Jivan is such unit with the ability of authentication as onlooker (Drista pad), doer (Karta pad) and enjoying justful results (bhokta pad). Thus the forms and magnificence of onlooker (Drista pad) is neither in cells nor in body formed of cells. The forms and magnificence of onlooker is in Jivan. Experience happens in Jivan only in soul (Atma). Realization (Bodh) in intellect (Buddhi), Sakshatakr in chitt, compression (Tulan) in Vritti, and taste (aaswadan) in mana (mind). As a result of taste, Jivan choses (chayan). For taste choosing and for compression justice, understating, Truth, bodily, sensual and profit are the things.



## FORCES, AND POWER OF JIVAN :

### Prityavarthan State (Shthiti)

### Reflection Movement (Gati)

| Function (kriya)           | Force                 | Power                        | Function (kriya)           |
|----------------------------|-----------------------|------------------------------|----------------------------|
| 1. Experience<br>(Anubhav) | Soul<br>(Atma)        | Authenticity<br>(Pramanikta) | Authentication<br>(Praman) |
| 2. Realization<br>(Bodh)   | Intellect<br>(Buddhi) | Ritambhara<br>(Pragye)       | Determination<br>(Sankalp) |
| 3. Meditation<br>(chintan) | Chitt                 | Desire<br>(Iccha)            | Sketching<br>(Chitran)     |
| 4. Compression<br>(Tulan)  | Vritti                | Thought<br>(Vichar)          | Analysis<br>(Vishleshan)   |
| 5. Taste<br>(Aaswadan)     | Mind<br>(Man)         | Hope<br>(Asha)               | Choose<br>(Gayan)          |

For sakshatkar, co-existent form of existence is the matter (vastu). In the form of all the four stages, four pads only whole co-existence is seen (Sakshatkar) and understood nicely. In Realization (bodh), whole co-existence is realized. In experience, this is authenticated by central force of Jivan i.e. atma (soul).

### Man





Taste (Aaswadan) happen in mind (mana) in the form of justice (nyay) in human relations and in the form of echo balance in ecological relations. This is the constant (nitya) source of happiness. This is available to all. To understand it nicely, and to authenticate it in behaviour. Thought and experience is awakening. Thus Jivan awakening makes its originality obvious. No Opposition is possible for it . It has become essential to adopt awakening. The intellectuals and scholars will test it, understand it and use it.

The basic aphorism and interpretation of human tradition is human conduct. Humanbeings authenticate humanity with their behaviour. Behaviour means exchange in mutuality. Mutuality is with ecology and with other humanbeings. The exchange happens in the form of thoughts, values, evaluation, experience (anubhav), authentication (praman) and programmes. On the basis of these facts, value of things are also exchanged. Things are exchanged in the form of duty (kartavya) and responsibility (dayitva). Whatever we produce and earn, is finally consumed, where we trust. Where we do not trust, there is exploitation. Where we trust finally either on the basis of allurements or on the basis of fear, we surrender all things there. But, where we do not trust and where there is no danger, we exploit there. This has been the tradition till now. By this method ecology has also been exploited thinking it as out of danger. But now, the danger is in front of all humanbeing's survival. Humanbeings have also been exploited thinking them to be devoid of danger, But now the danger is in front of us, in the form of revolution war, crimes etc. We now fear that if we exploited them, they will also exploit us. This has also been clear with ecology. We are exploiting it. But one day ecology will eat and digest us. On this basis the doubts and fear of this kind have aroused in humanbeing.

Now the solution to this exploitation and fear is to adopt behaviour and conduct full of humanity i.e. Human conduct. Only human conduct presents authentication of controlled/balanced sensitivity. The magnificence of human conduct is in balanced presentation of all five sensitivities in behaviour. This is the human behaviour. With this we maintain trust with humanbeings and balance with eco-system. Maintenancea both these relations is reflected in the form of security of humanbeings. Everyone can trust self security and its possibility. Thus human behaviour is an aphorism and interpretation for self assurance, trust in present, reviewing the past.



## PART - IV

1. FORM OF SHIKSHA (EDUCATION)-SANSKAR (VIRTUE)  
IN HEALTHY HUMAN SOCIETY  
स्वस्थ मानव परंपरा में शिक्षा –संस्कार का स्वरूप
2. FORM OF JUSTICE- SECURITY (NYAY- SURAKSHA)  
SYSTEM IN HEALTHY HUMAN SOCIETY  
स्वस्थ मानव परंपरा में न्याय-सुरक्षा का स्वरूप
3. FORM OF POLLUTION - FREE METHOD IN PRODUCTION- WORK  
(UTPADAN-KARYA) SYSTEM IN HEALTHY HUMAN SOCIETY  
स्वस्थ मानव परंपरा में उत्पादन कार्य में प्रदूषण मुक्त विधि
4. "PROFIT-LOSS" FREE METHOD IN EXCHANGE - SAVING (VINIMAY-  
KOSH) SYSTEM IN HEALTHY HUMAN SOCIETY  
स्वस्थ मानव परंपरा में लाभ-हानि मुक्त विधि विनिमय प्रणाली
5. EASY SIMPLE FORM OF HEALTH-SELF INCLINED CONTROL  
(SWASTHYA-SANYAM) SYSTEM IN HEALTHY HUMAN SOCIETY  
स्वस्थ मानव परंपरा में स्वास्थ्य-संयम का सरल स्वरूप



## PART - IV

### 1. FORM OF EDUCATION-VIRTUE SYSTEM IN HEALTHY HUMAN TRADITION

Education means the procedure, method and policy of making one realize. Virtue (sanskar) means authentication of realization. Education is an aphorism of virtue. Virtue is authentication of self. The authentication of our education are our virtues. In education, it is essential to study Jivan or chaitanya along with Science. Only then the magnificence of Science is complete. Philosophy (Darshanshashtra) is also incomplete without virtue. Actually philosophy (darshan) is study of Truth i.e. relation between nature and vyapak. It is necessary to be realized in philosophy that Existence is co-existence. Jivan keeps body alive and conducts body. To elucidate this fact. It is essential to study chaitanya unit i.e. Jivan. Along with this, in Psychology it is essential to study virtues. The necessity of self authentication is virtue. We have accepted relation, we authenticate relation, this is virute. We authenticate our acceptances. This is true with both confused and awakened human. Thus study of Jivan is essential with Science and study of virtue is essential with Philosophy. The fact that only Jivan is doer, onlooker and enjoys the justful results (karta, rishta and bhokta) becomes clear to us if we study Philosophy with Jivan. The programme to complete this study, is the study of virtue.

It has already been elucidated that Jivan is onlooker (oristapad). This state never remains with human body if Jivan leaves it. If body is there and Jivan is not there it is not a humanbeing. If Jivan is there body is not there - this is not a humanbeing too. For being named as humanbeing the ineseparable indivisible presentation of both Jivan and body is essential. The combined form of humanbody and Jivan is called humanbeing. If a humanbeing is authenticated as onlooker (Drishta pad) such person presents with Jivan oriented (Jivan mulak) method. It has already been elucidated that only Jivan can understand from Jivan, in Jivan, and for Jivan only. Jivan becomes prudent. This is virute. If this is authenticated, Then it is the authentication of virtue and prudence. Thus prudence is virtue by authentication of prudence. Virtue is also authenticated. This authentication should be full of humanity. For this human conduct is essential. Only with human conduct, we are authenticated in order with our 'twa' i.e. 'manvatwa' (humanhood). We participate in whole order. We get authenticated. Thus for humanbeing to live in order with 'twa', virtues are essential.

**EDUCATION** - Understanding of order (from self to existential order).

Right understanding = (Samadhan)

**VIRTUE** - preparation to live in order

Right behaviour - socialism = mutual satisfaction.



Right work = Economically self dependent = mutual prosperity.

## 2. FORM OF JUSTICE - SECURITY IN HEALTHY HUMANBEING TRADITION

Healthy human, prudent human is called scholar, conscientious and scientist. Healthy humanbeing presents himself/herself as scholar conscientious and Scientist. Conscience (vivek) means we can easily and nicely see (sakshatkar) the Jivan goal or human goal. In the form of Jivan goal we recognize, can recognize and have recognized - the happiness (sukh). The peace (shanti), the contentment (santosh) and the bliss (anand).

We recognize it as Jivan Goal. Happiness occurs in the form of understanding (samadhan). Understanding occurs in the form of justice. Peace happens in the form of understanding and prosperity. Contentment occurs in the form of understanding, prosperity and fearlessness. The Bliss is elucidated in the form of authentication of co-existence by understanding, prosperity and fearlessness. Thus we can authenticate happiness, peace, contentment and Bliss. We authenticate understanding, prosperity, fearlessness, co-existence, these are human's expectations. In mutuality a humanbeing expects understanding, prosperity, fearlessness, (trust between one another) and co-existence. Everyone definitely expects to be with someone. In this way, we can easily live in order with humanhood (manavtwa).

Now we get a link to justice - security system in healthy humanbeing tradition, when fearlessness, prosperity, understanding (samadhan) and coexistence is experienced in mutuality, there is no corner left for humanbeings to doubt. Trust from all sides happens with humanbeing. Thus, we know how to live in healthy human tradition. Art of living includes justice - security after education - virtue.

Justice is recognized in relations. Maintenance of values, their evaluation, achieving mutual satisfaction and balance is justice. If there is mutual dissatisfaction, this is injustice. We can't get justice in court. It is necessary to be justful to other humanbeings. Fearlessness from other humanbeings, is achieved only by this aphorism of justice. This is the only aphorism interpretation, possibility and provision of achieving fearlessness. We achieve balance by maintaining eco-system and mutual satisfaction by doing justice to other humanbeings. Thus we achieve a very good way to get satisfaction in mutuality. There is felicitation in living. There is facilitation in living. There is zeal in living. We can experience this zeal and felicitation. The possibility and provision is by Existence - innate way. All humanbeings need it. We can try and manage accordingly. Naturally scholars will try for it. This is the main goal. Thus in healthy human tradition, justice - security is provided by the humanbeings, for the humanbeings and experienced by the humanbeing.



- Justice** - Recognition of relation
- Recognition of their values
  - Maintenance of values

Evaluation



Mutual satisfaction → Justice

**Injustice** - Mutual dissatisfaction this is not perpetual, as it has no existence. Mutual happiness is established by right behaviour.

**Security** - Till now security meant maintenance of things due to fear.

Justice will lead to fearlessness.

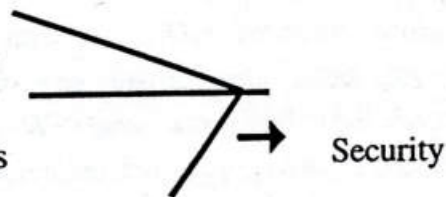
**Security is achieved by maintaining ecological relations.**

We achieve mutual prosperity by right work fulfill our requirements. By doing so we must enrich preserve and assure meaningful utilization of natural resources..

Enrichment of Natural resources

Preservation of Natural resources

Meaningful utilization of Natural resources



Co-existence with Nature is ensured by security.

### 3. POLLUTION FREE METHOD IN PRODUCTION WORK SYSTEM IN HEALTHY HUMAN TRADITION.

**WORK** - Relates to human interaction with nature in order to fulfil his/her general and specific as well as enrichment of nature.

**PRODUCTION** - Outcomes of such interaction (work) in the form of object or things.

In awakened society this production work is sustainable (aavartanshil). It means Any (i) process, we introduce, participate in, must be cyclic in nature.

(ii) Every unit participating in cyclic process must be enriched.

(iii) The introduced process should not hamper the other already existing cyclic process rather it should enhance these processes too..



Till now we have achieved a glimpse of healthy human tradition. Only in healthy human tradition pollutions free method of production - work order can be maintained. Confused persons can not maintain it. Now the focus lies in searching for basis of pollution. The scientist still do not consider coal mining and oil drilling as chief cause of pollution. Neither they have recognized it nor it has been included in education. Standards have been made in how much pollution humanbeings can survive. Different persons present different standard of pollution for human survival. A lot of money is being allotted for this research. Mainly industries are responsible for pollution. All the industries are dependent on fuel. Previously, pollution - free fuels have also been discussed. Their, sources are maximally flowing force of rivers, solar energy, wind energy, wind energy, waves of oceans and seas, biogas etc. By using these sources of fuels no pollution is going to occur. Flowing force of rivers can be used as mechanical force. We can easily prepare electricity from flowing force of rivers thus, we can get electricity more than our needs. Nowadays, to fulfill need of some place the powercut is being done, somewhere else. Thus programmes of dissatisfaction are being developed. All humanbeings are doubtful regarding source of energy and fuel source. Nobody believes that sources of fuel and energy may last forever. On the contrary flowing energy of river can be converted into mechanical force and mechanical conduction. Flowing force is along the slope and drags water. We can prepare all the rivers of India.

We can put a rotating tin drum with fan. This drum and fan rotates. A bridge is made across the river over the drums and fans. The rotating drum and fan produce a force, this force can be used for conducting instruments used for producing electricity. Turbines rotate and produce electricity. We have achieved the production of electricity and conduction of electricity by the recent technology using turbines and dynamo. For conducting turbines and dynamo, energy can be obtained by flowing force of energy. We can put these turbines and dynamo at fifty meters or hundred meters distance. Thus we can produce and supply electricity for the whole world. Earnestness of industries is required for doing so. These industries may be of the government or private. Tendency for achieving pollution free fuel is required in people of both types of industries. We can get pollution free electricity more than our requirement. If turbines are placed at 50-100 meters distance, we can get thousand and million kilowatt of electricity.

Solar energy is also being used in many ways. One more experiment for solar furnace is essential. So many person have lit their bidi and cigarette by using convex lens. If a dome of convex lens is prepared. All the rays falling on this lense are focused at one point and enhanced at focal point. Thus we can produce fire at focal point. People have lit their bidi and burnt cotton by using a convex lens. Thus to prepare a solar furnace semi circle dome from such convex lenses is essential. The length of semicircle dome may be as per requirement. The material under this dome gets roasted with the temperature given by such dome. Soil, bricks, stone can be roasted in it. It can be used for roasting anything. For melting metals electricity should be used. For roasting soil, cement, bricks lime this solar furnace should be used. No pollution



occurs in this solar process.

Third pollution free source of energy is biogas or gobar gas. If we do not use these waste material as animal dung, their gases are disaloved in nature. This gas formation occurs in itself. We use these gases in complementary way, Again, they are dissolved in nature.

Automobiles run by petrol and diesel are also a major source of pollution like tractor, truck, bus, auto, scooter, tempo, motorcycles etc. For these vegetable oils should be used. The vegetable oils extracted form Karanj and Neem etc. Such oily seeds are plenty in forests. Forests are being destroyed. Forest should be enriched. Every farmer can produce these oily seed trees in his/her field according to their need. They can thus easily collect these seeds, extract their oil and run their truck, tractor etc. Biogas can also be produced at home. Thus all can be prosperous with energy. We can get fuel with pollution free method.

Funeral of a dead person, requires wood. Every farmer can produce wood in his/her field. If wood is not available, we can use electricity for burning dead body. Many big cities have already started using electric furnace for funeral.

Small vehicles can be easily run by dry battery electricity. Natural gas is also good for small vehicles. Small planes can also use solar energy. As their fuel. Small planes, motorcycle, scooter, cars can be run by battery charged by electricity. This electricity can be gained by flowing force of river. These batteries can be made to go at distance of 200, 400 or 500 km. Other centre providing same type of charged battery should be made at lesser distances. Batteries are exchanged there. Other method is natural gas. If we do not use it, still flows. We can use it. It is essential also. On the basis of natural gases lot of vehicles can be run.

Thus flowing force of rivers is converted into electricity, solar energy converted into electricity, we can perform lot of work with electricity. We can reuse this electricity in dry battery. This battery can be used in small instruments. Natural gases can be used and are being used daily, as fuel in cooking This is in daily practice. Deficit of electricity should be fulfilled. Flowing force is the only thing to be used for this purpose.

Unhealthy gases (apaan vayu) are named - such as carbon-di-oxide ( $\text{CO}_2$ ) or Carbon monoxide ( $\text{CO}$ ). Carbon-di-oxide is used by plants for their food. and in its exchange give oxygen ( $\text{O}_2$ ) (Praan Vayu). We all know this fact. Students should feel the essentiality of plantation as providers of oxygen. This Oxygen is very much essential for maintaining humanbody. We can make arrangements for fuel with minimum ( $\text{CO}_2$ ) expulsion and no ( $\text{CO}$ ) expulsion. We can arrange for such instruments. Thus we can achieve pollution free environment. We can also admire the significance of plants, trees and forests. Clouds made of sea water rain on the basis of plantation. There is possibility of our success in this. Due to pollution, there is seasonal imbalance too. Due



to this imbalance, the survival of humans and nature is questionable. The concentration of ( $\text{CO}_2$ ) is leading to serious condition for humanbeings. The first drop of water ( $\text{H}_2\text{O}$ ) was made of hydrogen and Oxygen. Hydrogen burns and oxygen helps in burning. By their combination, water formed. It quenches our thirst and drenches. Cosmic rays helped in combination of ( $\text{H}_2$ ) and oxygen. Thus their compound i.e. water continued its tradition. Now, ozone layer has got many holes due to pollution of confused science and technology. Cosmic rays can now start dissociating water. Which scientist will prevent it with his hand ? Which scientist has such ability ? It has been evidenced that for distruction small force is required but for construction a lot of force is required. Biggest power is natures law i.e. fate sequence (niyati, krim) and complementary way. The damage can be repaired only by complimentary way only humanbeings can participate in this complementation. If human beings are awakened only then magnificence of humanbeing tradition can be saved, otherwise there will be no trace of human tradition.

In confused human tradition we are living as garrulous persons and fret all the day we work to make other persons unhappy. We can also asses in this way that a country, a community, a family which makes other persons unhappy maximally is called as most developed. But is it true? Why we say so ? We should think over it. When a humanbeing is awakened only then impartial opinion is formed. Human tradition is awakened, then all persons are able to present their impartial opinion nicely, that such developed country or community or family is not developed or progressed or awakened. We called most fallen persons as developed. The people living on the basis of maximum exploitation, were called as prosperous. Naturally such concepts are foolishness only. On the contrary a country a community or family or person. Participating actively in co-existence is worth imitating. This is the principle.

Thus goal of healthy human tradition becomes clear. It is essential to adopt pollution free method of production work system in healthy human tradition. This necessity becomes clear and meaningful with above said pollution free method.

#### **4. "PROFIT-LOSS" FREE METHOD IN EXCHANGE - SAVING SYSTEM IN HEALTHY HUMAN TRADITION.**

We can define healthy human tradition as prudent tradition, tradition endowed with human conduct and tradition maintaining eco-balance. Such tradition is called as healthy human tradition. It is essential for exchange to be free of profit and loss in healthy human tradition. It is essential for exchange to be free of profit and loss in such tradition Because when each family can produce more than its need and can experience prosperity, then there is no need to exploit anyone. This happens only if one is awakened, one is able to evaluate. Exploitation can be evaluated perpetually going in favour of crime or mistake. A humanbeing can think by self motivated way. No one wants to get his/her name included in list of criminals or doing mistakes. Although it has been seen that in front of so many memorials or place of worship devotees are seen continuously declaring themselves as criminals. But this declaration is done only with mute things. They do not do justice with living things. It seems that somewhere



we recognize our mistakes or crimes, but we do not want to accept mistakes and crimes. The evidence of this is that no court has tradition of confusion of mistake and crimes. Therefore court depends entirely on evidences. Thus whatever one may do, can be known only on the basis of evidences. Humanbeings confess crimes and mistakes in front of or statyes memorials, declaring themselves as foolish, sinner, poor and asking for protection of the sanior. Humanbeings have been seen shouting, singing, crying and dancing while confessing in different stages. The conclusion after seeing all this is that, awakening is only in healthy human tradition. Awakening has its evidence. In order to authenticate awakening, exchange system should be healthy exchange system.

Healthy exchange system is devoid of profit and loss. This is very easy we all know that humanbeings' labour is invested over natural magnificence. Basic capital is human's labour. Technical science is form of labour. A healthy human knows how to use his/her legs, hand, ear, nose and eyes accordingly. When we implement according to our mind (mana) with proper technology produce and work, then production is always more than our need. We can easily assess the passing over of things to next generation since early times. Early man also did so. Next to next generation is increasing. Now humanbeings have also collected more than our needs but the distributions is wrong. Due to wrong distribution, many things have been collected at one places and lacking at other place. Satisfaction (tripti) is not seen at either place. On this basis, we should think in third way. If there would have been satisfaction in shortage, all must have gone towards shortage. If there would have been satisfaction in excess, all must have gone towards excess satisfaction is not there in either state.

The third way is experiencing prosperity in family. Prosperity is not experienced at any other place. In a family, there are limited persons. It is essential to have limited persons in family, for experiencing prosperity. Limited persons happen only in family. Family has all the addresses of relations. We can understand meaningfulness of relations by study. Values are found on the basis of prudence. On the basis of values, we experience understanding (samadhan) in family. Living with justice and understanding, we can maintain trust in mutuality very well. Along with maintenance of trust in mutuality we can produce more than our family needs by investing our labour. Production more than need is named as prosperity. Prosperity more than this is not required. Less than this is not prosperity. Thus, we experience prosperity. To maintain the prosperity, only family's prosperity is not enough. It is essential for all to be prosperous. For this it is essential for all to be prudent. Prosperity for all needs prudence for all. Thus it is essential to popularise prudence. If we be prudent and popularise prudence then every human family on this earth will be endowed with understanding, prosperity and human conduct. As a result, participation in indivisible society and whole order will be ensured. In this way, we are able to produce more than our needs to achieve prosperity.

Production is outcome of human interaction (labour) on nature, in the form of physiochemical thing. Its value is in its utility and authentic sense. Each thing has its



utility value, production value and aesthetic value. On this basis only labour is evaluated. Investment of labour on Natural magnificence results in production of something its evaluation is done on the basis of its utility and aesthetic value. Such thing is exchanged with thing having same utility and aesthetic value. We exchange things with things of same value. Thus we give and get mutual satisfaction. We achieve profit-loss free exchange system. In such exchange labour value has also been included. Labour value means production and transport of production from one place to another place. It also depends on the produced thing. It does not mean earning 200% or 400% profit over this labour value (1) Labour value done for production of thing. (2) Utility value (3) aesthetic value (4) Labour value for exchange i.e. transport or distribution is included in evaluation of a thing. Thus distribution method is made on the basis of evaluation of labour value. We are free of profit-loss. Thus there is neither collection nor damage (loss). We can adopt this profit-loss free exchange system. Only then we become social. If we get profit, then there is always loss of someone. With profit and loss there is no society. This is basis of distrust. This is called exploitation. Thus in healthy human tradition profit loss free exchange system happens with labour investment. Labour value. Evaluation of labour and exchange of labour value.

Regarding saving, of production of a ward or village, a place is required. Production useful for city, will be used by city. City will exchange it more than needed. Before exchange a place is required for its collection i.e. saving. The place may be a home or a place for all members of a ward or a place for all villagers. This saving system will include production of every person. An account of each person is maintained. In each village, exchange saving system is always required. For this a committee is formed. Member of each healthy family is vowed to work in this committee for one or two year. This committee conducts this saving work. Till this committee works, always there is saving more than need of each person, family, ward or village. This saving if required at any other place, we transport it. This transport value i.e. labour value of transport is included in exchanging things. In the same way, if we transport something from elsewhere, transporting labour value is included in value of things. Thus exchange system is essential for saving and saving is essential for exchange. Saving system gives order on the basis of village or wards. Thus a profit-loss free exchange system is maintained.

**Exchange (Vinimay)** - Production of families are exchanged amongst families for mutual complementariness, not with the motive to get maximum profit.

**Saving (Kosh)** - Collection of excess production for further development and maintenance of society.

To ensure, fearlessness regarding material things, both exchange and saving are essential.

## 5. EASY SIMPLE FORM OF HEALTH SELF INCLINED CONTROL



## SYSTEM IN HEALTHY HUMAN TRADITION

We have understood healthy human tradition as prudent human tradition. This human tradition is in order with its 'twa' and 'twa' (intrinsicness) and participates in whole order. This is the form of healthy human tradition. In this there is authentication of humans implementing according to mind and hoping for healthy mind. There is authentication of living in order with humanity (Manavtwa). There is authentication of a human's prudence. Thus there are three dimensions of healthy human tradition :-

1. Prudence
2. Human conduct
3. To live in order and participating in whole order.

These three parts collectively give a form of healthy human tradition. All these have already been elucidated. The order of healthy human tradition has five dimensions- 1. Education - virtue system. 2. Justice - Security System. 3. Production - Work system 4. Exchange - Saving System. 5. Health - Self inclined control system. Health - control system is inseparable from order of society. Healthy humans participate in all these five dimensions. This is the meaning of participation in whole order.

**HEALTH** - is depicted in body. Body is used by Jivan. Therefore body's functioning is according to Jivan. There is an order amongst organs and parts of body. To determine this order - Aahar - Vihar

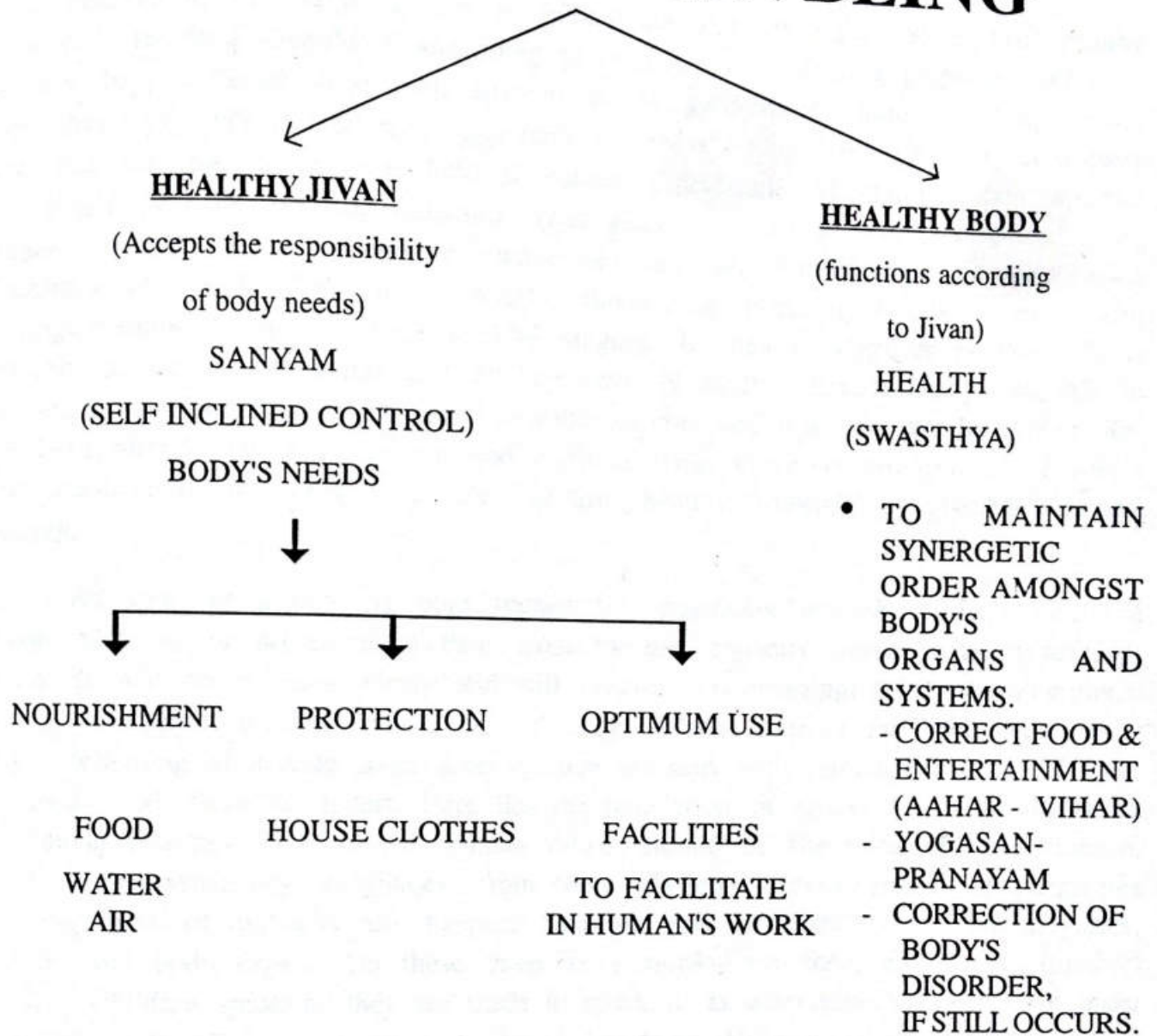
Aasan - Pranayam

- cure of any disorder of body if still happen by any pathy.

**SELF INCLINE CONTROL (SANYAM)** - is a Jivan



# HEALTHY HUMAN BEING



Sanyam means awakening. There is control only with awakening. Awakened Jivan is able to keep body alive and uses sensitivities with control. As a result whole humanbeing seems controlled. Jivan is controlled therefore humanbeings look controlled. Thus control of sensitivity means awakened Jivan. Therefore called Health control. Keeping healthy body means awakening of Jivan. If Jivan is able to authenticate its awakening in tradition then sensitivities are always self-controlled, body will be healthy. There will be self-inclined control. The sensitivities are expressed in controlled way and balanced way. All the works of hearing, reading etc. will be on this basis of self-inclined control. Because awakened Jivan takes responsibility of its body's nourishment, protection, and optimum use. Thus Jivan decides what to eat, drink, which clothes to wear, which house to live and which adornments and facilities are required to fulfil body's general and specific needs for optimum use of body. If Jivan has self inclined control, this will be reflected thorough, healthy body. This is the evidence of controlled/



awakened Jivan.

Foundation of health is laid in intrauterine life of baby. Since then healthy tradition is required. Guardians' awakening plays major role. During pregnancy, all must be very happy. "Some Jivan will authenticate its awakening through coming healthy body, this baby will be source of guardians happiness". Guardians must expect a baby with this longing. It is first duty of human generation, Maintaining their conduct accordingly is called control (sanyam). Thus Health - control system originates from intrauterine life. Then meaningless, unpleasant, useless, functionings are kept aside Guardians should be busy in meaningful functioning meaningful talking meaningful hearing meaningful devotion meaningful singing. It means whatever is done, it is essential to be in an environment of happiness. Naturally, this is easily available in awakened tradition. This is not easily available in confused tradition. We have seen this. We have already checked the confused tradition. Thus there is arrangement of baby's body construction in uterus in the form of firm, healthy, beautiful by guardian's control (sanyam).

As soon as a baby is born immediately guardians nourish it. Even confused people also do so according to their mentality and capacity status. After awakening, guardians will do so more nicely and will evaluate its meaningfulness. Meaningfulness lies in meaningful beautiful presentation of baby's efforts. During childhood i.e. after 3-5 yrs. schooling of a child starts. During study we start with human education. We start practising with them the letters. Here lies the foundation of study. All the words based on human relations, body organs, human values, should be the basis of letter practice. Thus human-sensitivity originates from here. When human sensitivity originates meaningfulness of mutuality also happens. Thus the pole of letter practice lies in values, relation and body organs. On these three bases words, are there e.g. Amma (mother) 'A' (À). Children speak as they are made to speak. It is upto guardians, what we make them to speak. This letter practice should be done. Human values are used in all relations e.g. brother, sister, friends, teachers, parents, husband - wife. Amongst all the values of relation if trust is maintained, only then there will be a foundation of a society.

Then comes the matter of spreading students' attention all-over. Number are practiced in the form of number of humanbeings in villages, families of a village, villages. The numbers are practiced on the basis of objects. Object oriented number practice helps humanbeings to be devoid of confusion in arithmetic. We had been confused on the basis of arithmetic. A function in itself is a unit, Earth is also a unit. We see its function since sunrise to sunset. This function is perpetual till next sunrise. We consider it as one (1) day. We divide one day into twenty four parts (hours). Again this one part (hour) i.e. hour is divided into sixty (60) parts i.e. minutes. Again this one minute is divided into 60-60 parts. Thus by division we finally negate the present, while the perpetuity of function is present (vartmaan). But we negate it by numerology by the further division and further sub divisions. This was the basis of indefiniteness. On this



basis humanbeings has been confused a lot and damaged a lot. We need exemption from this confusion. Every humabeing agrees to it, whether they are confused humans, humans expecting awakening or awakened humans. All accept exemption from confusion. Thus this expectation is universal. Exemption from confusion means healthy human tradition. Healthy human tradition means prudent tradition in the form of universal order tradition and indivisible society tradition. Each prudent person participates in indivisible society and universal or whole order. Thus meaningfulness is understood in the form of understanding (samadhan), prosperity, fearlessness and co-existence. Each can experience happiness, peace, contentment and Bliss for, authentication - understanding, prosperity, fearlessness and co-existence are required. Our evaluation should depend on-whether endowed with understanding, prosperity, fearlessness and co-existence or not. Such healthy humanbeings make healthy family, healthy society and healthy order.

Thus there is no double opinion that if a person becomes prudent, his/her authentication is in tradition of family, society and order. Only in these traditions one can understand. No one can understand with plants or stone. People can know their utility only. In this way, authentication of prudence is always with humanbeings. All the authentications of understanding (samadhan), prosperity (fearlessness) trust in present happen with humanbeing only. In the form of eco-balance we can link trust. Thus authentication of co-existence is in ecological human relations. As a result we are authorised for universal understanding (sarvatomukhi samadhan). With this we can maintain with indivisible, society, universal order. We become happy and become eligible for making next generation happy.

When we recognize importance of health control in healthy human tradition, then we find that longing for health is since intrauterine life. Everybody desires for health of an intrauterine baby. Most useful is awakening of guardians. According to guardian's awakening healthy body of foetus is formed. As soon as a child starts learning education - virtue, human sensitivity arises. Because in human education, letters are practised on the basis of values, relation and body parts. Human consciousness (Sanchetna) also originates through education - virtue system in a child or young adult. Human consciousness means - cognition (Sangyanshilta) and sensitivity (samvedanshilta). Knowledge of relations is cognition. Maintenance of relations is congestion with sensitively. This consciousness (chetna) is the basis of evolution. We start using it. We start practising numbers with children. This number practice is object-oriented (vastu mulak). We can get exemption from confusion arising out of only numbers if it is not associated with object. It is very essential to get rid of this confusion. Number is always along with some object. By division, we negate the present, while each person is authenticated in present. Therefore it is essential to develop object-oriented number science or object-oriented mathematics.

Thus we get authenticated in present only. Health-control is also authenticated in present only. Health means body capable to express, communicate and reflect Jivan - awakening. Such body is healthy body. Control means control of body sensitivity



according to cognition. This is the chief basis of order. A person can live in order if health-control is in order. Such person can participate in whole order. As a result, both human expectation and Jivan expectations become meaningful. On this basis we need health-control. In healthy human tradition, it is easily available to all. In confused tradition it is not easily available to all. It has been seen. Someone may be living on the basis of his/her invention and research. Therefore, it is essential to research and reconsider health-control. Body-health is required for being able to authenticate understanding prosperity in family and for participation in participate in whole order. Health depends on these two criteria. As age advances, only incidents occur in body. Seasons vary and according to seasons infections are probable. Prophylaxis of these infective diseases is also a major part of health control system.

Few measures to remain healthy, are enumerated below :- In rainy season, we should start drinking warm drink of sweet basil (Tulsi) leaves and black pepper. Thus we can easily avoid many infection. In winter season, use of dry ginger, (sonth), black pepper with honey can easily avoid many infections. It is possible to follow in all families. No mountain plaoging is required for this. In summer season, use of cumin seeds, black pepper with honey, can avoid many infections. This can be practised easily and meaningfulness can be understood. Each person can adopt it and use it, in all countries. It is not very difficult, Many helping substances can be used along with above said material. Invention and research is required for this. Then they should be included in healthy human tradition. This is not unfair.

Thus, to maintain health we should recognize, controlled programmes. In this sequence use of things, food habits, refinement of water according to seasons are also programmes of health. Refinement of water has been considered a lot but food has not been considered a bit. Nowadays, we are proceeding towards fast food. Tinned food is also available. It is easy to use them. Thus, there will be no need of fresh cooking in home. Food processing started to preserve the tinned food. Excitement of gaining maximum profit has been included in it. This becomes the basis of exploitation. To achieve facility of non-cooking, we become prey to exploitation, we can easily assess it and clear it.

Thus autonomy is essential in health control. Prudency is the basis of autonomy. To recognize properties of matter and use them by mixing or extracting. It is essential to develop this method. The use of three things in three seasons are invented works. By these methods - infection can be easily controlled. It has been seen. In future, it essential to invent more about such preventive home remedies. They should be publicised. In prudent tradition, whatever we understand should be easily available all. Thus to maintain health becomes art of each family. Included in each family this art becomes easily available to each child. This is the arrangement. For children, it becomes a very easily adoptable method, available in family. These is no better will wisher then parents and guardians. Thus, we can easily publicise health control programmes. If still fever develops, the form of fever should be recognized. Few persons able to recognize



form of fever should be available in village. To maintain this, is the meaning of health-control. Anyone out of these person presents cure of this fever. Thus naturally in village - there is a health-control committee. Because in freedom (swarajya) order, five committees always work namely - health - control, Education - virtue, exchange-saving, justice security and production-work committee. These committees work in swarajya committees till world family. They are interlinked to each other. First link and authentications is in family.

Till now, we tried to look for this authentication in parliament assembly and kings courts. But we could not get the authentication of understanding (samadhan). On the contrary family-oriented swarajya order is the only solution in healthy human tradition. It starts in a family. There is a group of families, it forms a village. Group of villages forms a region. Regions form a district, group of districts form main state. States form chief country, countries form world family committee. We can think of order on the basis of these committees. On the basis of our wisdom, these committees maintain harmony with each other and with their methods also. This is applicable to all systems i.e. health - control system, production - work system - justice security, education - virtue, exchange saving. System. If something good developes at one place in a village or many villages, we can communicates it through doorsharavan i.e. telephone, wireless etc. It has become quiet effective. Telecommunication is very helpful for meaningfulness of family oriented swaraj order. We can also make it public by papers, pamphlets, video shooting etc.

Thus we can understand each other immediately and make other understand by these doorsharvan and doordarshan devices. This is applicable to all five committees of five dimensions. We can also feel the needs and make other feel needs, we can make exchange meaningful, in the same way any research in education, health, production can be communicated to all places. Thus, we can very nicely and happily, maintain health control. Only this much good wisdom is required in Health-control. This is achieved through awakening. By confused wisdom only bad wisdom is achieved. By awakening way, there can never be bad wisdom (durbuddhi).

After awakening, health control is made available to all. We can get rid of a heavy binding of specialization. On the basis of speciality. People are trying to make only their right over special fields. Reservation is also included in it. But no business or trading can be done with justice, understanding (samadhan/dharm), knowledge and Truth. Because these can not be packed in small envelop. Truth, understanding and justice are equal to all. It is not possible to trade equal values (samya mulya). If we trade it, we will be unhappy and make others unhappy. If we do not get salvation from this trading, then society and indivisible society can not be seen thought of. Trading of justice, understanding and Truth forms only a society with people making others unhappy. This will make only craving for own happiness in the form of collection of facilities. Others also crave for facilities. We deceive ourselves and others. This is still going on. Therefore, it is essential to think it nicely. If we want to be happy with



understanding, awakening and evaluation of awakening and make others happy with understanding, awakening and evaluation of awakening, then no trading of understanding, knowledge, justice is required. For example, if in a village all are endowed with understanding and prosperity, they elect a person for justice-security. This person is cared by his/her family. This person does not expect any thing against his/her services. All the committee members work like this. Each member is also child of someone. He/she is an awakened person belonging to prosperous family. Members are self dependent for his/her needs and can work anywhere in terms of benefaction. Thus each family can easily give one person for village, society-welfare. Village committee fulfils their labour evaluation. Source of income of village committee is village only. Each family declares its contribution for running programmes of village committees. Village committee is not able to spend it. Committees run this work on this basis. This was called indirectly as tax. Tax is imposed, while voluntary contribution can be done by all according to their status. Our status is always producing more than our needs. We maintain relation we get justice and present justice.

We can trust easily that if we present justfully we get justice although environment is still not very much awakened. This trust is our heavy capital. It is essential to be prudent and intellectual. We should be endowed with knowledge, science, conscience. It is essential to experience our duties, responsibilities and arrange our working programmes accordingly. Only then we get happiness. All persons can be happy in the same way. Thus we understand the meaningfulness of health-control. We can provide health education to all, so that each family can eradicate maximum health problems. This health education or training can be provided in a village or amongst ten villages by a health committee. The committee can provide this training one by one in a village for one or two months. Thus this committee will be able to educate and train all ten villages within one year. We can include it in education, so that next generation will be fully capable. This mentality should be in all generations. With this possibility only, family oriented gram swaraj vyavastha will be meaningful. To achieve this meaningfulness, health-control plays a very important role. Although other four dimensions are also very important i.e. justice, production, exchange and education - virtue. But most important is health-control. To make it meaningful, we can start with small units. To start with we should propose guardians and family members the measures to be healthy, the properties of matters to be recognized what combinations are required? What to eat and what not eat ? What should be the Anupan ? By training people with these things, we can make health - control system meaningful. Thus we will be able to understand vastness and meaningfulness of health control.



## PART - V

### 1. HEALTHY HUMAN ORDER

स्वस्थ मानव परंपरा

### 2. POSSIBILITY OF IRREPAIRABLE DAMAGE ON THE BASIS OF UNHEALTHY (IGNORANT) HUMAN ORDER

मानव परंपरा, अस्वस्थ रहने के आधार पर पाये गये अपूर्त क्षति संभावना

### 3. NECESSITY OF AWAKENED (JAGRIT)/HEALTHY HUMAN FOR KEEPING EARTH HEALTHY

धरती को स्वस्थ रहने के लिए मानव को जाग्रत होने की आवश्यकता

### 4. HISTORY OF HEALTHY EARTH

धरती के आदिकाल से स्वस्थ रहने का इतिहास

### 5. RISE OF EARTH TEMPERATURE, AS A RESULT OF HUMAN WORK DONE IN SCIENCE ERA

विज्ञान युग में अनंतर मानव के करतूत उसी के परिणाम स्वरूप धरती में ताप वृद्धि



# PART - V

## 1. HEALTHY HUMAN TRADITION

The points to be studied about healthy human tradition are 1. Study of existence 2. Study of Jivan in, from and for Jivan 3. Human conduct. These have been elucidated Human conduct is essential in order to authenticate awakening of human tradition. It is essential to study all these three dimensions compulsorily. This has been untouched till now intradition. Regarding universal indivisible society, the basis of its study is human conduct, as an authentication. The root of human conduct is in universal understanding (sarvatomukhi samadhan) or human religion (dharma). Human religion or understanding is in the form of happiness. Understanding = happiness. We are happy, where we have understanding (samadhan). We are surrounded by problems, when we lack understanding (samadhan). It may be in terms of a person family, community or state. Around the whole world's thrones or faculties of religion, kingdom, trade and education, we are happy where these faculties are providing understanding (samadhan). But where these faculties lack understanding (samadhan), we have problems leading to unhappiness. This is the final evaluation, review or assessment. On the basis of these faculties the human tradition does not have indivisible society of healthy humanbeings. Humanbeings experience understanding (samadhan) common for all humanbeings. But problems trouble humanbeings differently. These problems afflict someone more and someone is less afflicted by some problem. For example, in fever someone trembles, someone breaths deeply while someone is as pleasant as ever. These different stages are seen, while problem of fever is same. Thus, with fever different person show their problem differently. We can easily understand it. But reflection of understanding is always in the same way. Understanding is neither more nor less. Thus we can recognize human religion with understanding (samadhan). Human religion is happiness. A humanbeing is happy with understanding only. A humanbeing is unhappy with problems

**Problems = Unhappiness**

**Understanding (samadhan) = Happiness**

This is the perpetual principle and law. Laws based on understanding are always in terms of perpetual meaningfulness. Meaningfulness lies in participation in indivisible society and universal order. This is the centre pole point of meaningfulness leaving aside this centre polar point a humanbeing will never be able to find meaningfulness of his/her work and behaviour. The original form of humanbeing is family human. In family, we are able to live with understanding and prosperity. Only then we are able to participate in indivisible society and universal order. Till now, we have only communities not fearless-indivisible-society. Even families are not formed completely in real sense. No community has harmony. Till now, some community has provided a religion, throne/facility and a kingdom faculty. Therefore religion faculty was never devoid of narrow mindedness. This was applicable to kingdom faculty too. Humanbeing's happiness has



been entangled between these two faculties. These faculties provide only negation or prohibition e.g. if something is done against religion by someone, he/she will get hell He/she will have to atone. Thus programmes have been made for sinners and ignorant.

Religious faculties have considered, sins as doing mistakes, committing crimes, creating crimes. They talk about the atonement and emancipation. Trading has been included in this. Religious faculties try to make ignorant a scholar. But the knowledge is not yet centralised. They provide mysterious knowledge in the form of an information assurance. Many persons have devoted themselves in this religious faculty. Thus religious faculty nowadays is engaged only in atonement of mistakes and crimes, making an ignorant a scholar, making some selfish person a social worker. With these three determinations, religious faculty works. But no authentication achieved till now. This is the story of all regions on this earth. All religions want to work with the abovesaid three longings.

According to ruler faculty the public of country committs mistakes and crimes, neighbour countries attack Rulers accept only these three concepts. On this basis they consider power centred rule. Constitution as the best. All powers i.e. bamboo, guns, missile, bombs are working on this basis. They have three conclusions - mistakes prevented by mistakes, so that number of persons doing mistakes is lessened. The persons who have committed mistake or crime for his/her happiness, should be made maximally unhappy, thus atonement naturally happens. Tendency for performing crimes is lessened. Rulers established this hypothesis. But this has proved to be useless till now. Percentage of crimes is increasing day by day. Previously, the prisons and jails were situated in seatlered manner. But now, the need to build one jail in each block, is being felt. Almost one jail in each block has been built. Where it has not been built, it is under construction. With these evidences, it is known that number of criminals has increased.

Anyone can easily understand it. We are unable to evaluate and assess the meaningfullness of our Constitution. Moreover, people robbing trains, buses, houses, tourists. Are making history of criminal tendency. These news are spread by papers and magazines. Cinemas also train criminals. Many criminals use the tricks by cinema and other media. By power centred rule we could not get rid of crimes and mistake. We could not get any relief. No healthy community has been formed. Although all expect for healthy community. Constitution also expects it. But this has not occurred till now.

According to religious faculty also, we should not be selfish. They preach for sacrifice. To be a sacrificing person, all religions should be entrusted to religious faculty. This is the final conclusion. Religious theme or faculty is the only place, where all religions can merge. All the sermons show this form only. While criminal has not yet been seen either selfish or social workers. No evidence of this is available. Ignorant has not been seen as scholar. Sinner has not been seen getting rid of sin. What ruler's or faculty wanted that too has not been evidenced yet. Religious throne or faculty has not



achieved its goal yet. Both have been defeated badly. In this state, the alternative has to be sought for.

As an alternative, it is essential to prepare mentality according to co-existence. We should authenticate ourselves as with education, study, meditation, realization and experience. In order to authenticate co-existence, the principle of living in co-existence is there i.e. complementary principle and udattikaran (self-expansion) principle. Complementariness and self expansion (udattikaran) are mutually complementary to each other. Thus if self expansion happens then it is complementary and if complementariness happens then there is self expansion.

Material stage evaluated and expanded into Pronic stage. Pronic evaluated and expanded into animal bodies and human bodies. Jivan atom develops in course of evolutions, and esteemed as Jivan pad. All this happens due to complementariness and self expansion. To be in all this is the magnificence of co-existence. According to this magnificence the unit of Human stage/known stage (Gyanavastha) i.e. humanbeings should recognize the basis of their magnificence in confused human tradition. Only awakened humans. Authenticate their magnificence in healthy human tradition.

## **2. POSSIBILITY OF IRREPARABLE DAMAGE ON THE BASIS OF UNHEALTHY (IGNORANT) HUMAN ORDER.**

Unhealthy human tradition means confused or ignorant human tradition. Confusion never has only one form. The underlying principle is that humanbeings are different in mistakes but uniform in doing right. For example, we teach maths to millions of students. If all the students solve it correctly, millions of answers are right. If they solve it incorrectly millions of wrong answers are derived and there is possibility of more than million wrong answers. With this example, it is known that humanbeings present uniformly in doing right and present in numerous ways while doing wrong. It means, there are many communities. They have accepted some wrong concepts. To accept a wrong concept is confusion. To accept a right concept is awakening. Recognition of right has not been achieved either by Godly way or by materialistic way. With co-existence way all children, young, adults and old persons can perpetually recognise right. We can recognize right if we see co-existent form of Existence i.e. each stage being in order with its 'twa'. Thus first step of awakening of humanbeings is to live in order with their humanhood (manvatwa) second step is to participate in whole order i.e. indivisible society. Third step is to participate in universal order. Thus in these three steps whole awakening of healthy tradition is authenticated. Unhealthy tradition authenticates on the contrary as conflicts, difference of opinion, mutual estrangement growing dissension, quarrels, fanaticism in the form law suits in family, fighting amongst communities law suits, quarrels, cheating, riots, mischives are being seen. In this way, humanbeings wrongly tried to make recognition of his/her community amongst many communities. But this could not lead to recognition of community, family expression. If someone gets recognition by frightening others temporarily, it gets washed up. For



examples, many Prime Ministers, Presidents, higher officers had many sycophants, till they had right of devastating others due to their post. As soon as they left their posts, no one was seen taking even their names.

Thus by terrifying others. if we get some recognition, it becomes the basis of mistakes and crimes. These mistakes and crimes are not acceptable to common public. Even confused persons do not accept it. On this basis, each person wants to be right, justful, endowed with understanding (samadhan) and prosperous. They want to have trust in present perpetually, to live in order and to make their identity is co-existent form. Only on these points lies the auspicious wish of humanbeings.

If tradition is confused, it is called unhealthy human tradition, Irreparable damage to human tradition has been done in unhealthy tradition. Maximum damage has been done to Earth (1) As result, earth temperature is increasing. If the ice of both north and south poles melts and included in oceans and seas. Then there is apprehension of increased water level about 700-800 feet above present sea level. There will be no place for humanbeings to live. This is one possibility of ecological misery (2) Another possibility is ruining of north and south polar balance by mining. Earth will be lost in few minutes. Which scientist will be able to prevent it ? No scientist is able to prevent it, if water level rises. Scientists have contributed for devastation. Is there any scientist to inhabited the earth ? This question arises. Is there anyone who can answer this question ? None has answer to this question.

Water has been formed by combination of a burning gas Hydrogen ( $H_2$ ) and a gas helping burning oxygen ( $O_2$ ). Water is a compound magnificence. Two things with different conduct combine in different and definite quantity, leave their conduct and become ready to adopt third conduct of new compound thus formed. Water is also like a compound. Burning gas hydrogen has also left its conduct and Oxygen causing burning also left its conduct. Both combined and the resulting compound the conduct of quenching thirst and extinguishing fire. This water is seen on the surface of earth in rivers, canals ponds seas and oceans (3) There is also underground water in earth. We have also used it. To use underground water is not useful. A lot of damage has been imposed on earth by this. If we use underground water, it is essential to collect more rainy water on the surface of earth. Only then the damage can be repaired. We have not done this. Confused tradition will not do this because it knows only mining drilling and boring. Thus causing undesirable damage unknowingly. This preparation has been done for next generation as project. These three swords are hanging over us. We will have to immediately stop our ignorant works. Earth was balanced only then humanbeing evaluated. Balance of earth has been ruined a lot. This is the irreparable damage done by unhealthy human tradition. It is essential to repair this damage. For this, it is essential for humanbeings to be awakened. Without awakening evaluation of damage is not possible. After awakening only, there is loyalty towards evaluation. When we evaluate damage, repair method is also available somewhere. The earth itself has the property of repairing the damage. It is essential for humanbeings to take back the



methods causing damage. We have discussed it very well in fuel arrangement.

Thus for repair of damage of earth 1. we will have to enrich forests. Humanbeings have courage to do this. As the forests were ruined, forests should be enriched (2) We will have to stop mining of minerals, coal and oil immediately only then the auspicious hour of repair will start no repair will start. Otherwise no repair is possible. With reference to repair of irreparable damage caused to earth, attention should be paid to it.

### 3. NECESSITY OF HUMAN AWAKENING FOR KEEPING EARTH HEALTHY

We can conclude by study done so far, that if earth has to remain healthy, it is essential for humanbeings to be awakened because it is only confused humanbeing who ruins earth. After awakening no one ruins earth. On this basis, the necessity of human awakening, is there, in each person. Everyone needs it. Everyone accepts awakening. Efforts made till now were not complete for achieving awakening by devotion and worship to God. By worshipping God and meditation, we will get happiness. A lot of work has been done on this basis Numerous persons, devoted themselves for this. But no tradition of happiness has been formed.

In the same way by collection of facilities imagination of happiness was done Numerous persons collected lot of facilities. But no evidence of happiness was found. We have already discussed that there is no society point of collection of facilities. No family, society can be formed on the basis of devotion and detachment. Naturally humanbeings will think about the alternatives. Because, humanbeings have power of imagination and freedom to work. This is authenticated since childhood. It is easy to search for alternatives by using freedom to work and power of imagination. On the basis of laws, control and balance, We have to recognize justice, understanding (samadhan) and Truth. This is awakening.

We have to live with laws, control, balance, justice, understanding and Truth. Living with understanding living with human attribute of happiness. Living with Truth means. Living with authenticity and authentication. This is the necessity and longing of humanbeings. But it was never achieved. It can be achieved with alternative way of co-existence. We can complete all the link with co-existent way. We are authenticated by living with laws, control, balance, justice, understanding and Truth. These are six steps or links for authentication. All accept us if we live authentically. Who is not authenticated in living; is not acceptable to anyone. Where we are not upright in any of these six links, it is not possible to trust each other. The complexity of human mutuality has been due to lack of this trust. It is essential to enrich this trust by adopting co-existence way as alternative. Thus it is essential for humanbeings to be awakened. The end result and authentication of awakening happens in these six steps. A humanbeing is authenticated in these six steps. As a result, naturally understanding (samadhan) and



prosperity is achieved by family. In indivisible society understanding prosperity and fearlessness is authenticated. We authenticate understanding, prosperity, fearlessness and co-existence while participating in universal order. A humanbeings' desire is linked to all these four. This will be authenticated and become meaningful only by living with laws, control, balance, justice understanding and truth. This will be seen becoming meaningful in our Jivan. It has been seen, lived and declared by Shri A. Nagraj Sharma after achieving success.

By co-existence way indivisible society and universal order will be easily available. Therefore, it is essential for humanbeings to be awakened. The benefaction with earth will be stoppage of crimes with earth in the form of coal and mineral mining. This has been taught in science that black colour absorbs maximum heat coal is the only one measure which absorbs sun heat, thus keeps earth temperature normal. Coal is everywhere. According to ratio of coal earth temperature is maintained. If we remove coal then maintenance of earth temperature will also stop. Each scientist can think of it. No scientist has paid his/her attention towards it. While it is very essential. But all the scientists have designed big machines to extract all coal but no attempt has been made by scientists to keep earth healthy. This is the basis of all calamities what should be done to get rid of this calamity? The answer is that we should immediately stop coal mining. Fuel alternative have been already elucidated in the form of electricity, solar energy, wind energy and biogas. We use coal and mineral oil as fuel therefore pollution is increasing. As a result, defensive ozone layer of earth is getting perforated. It is also informed by newspapers.

Therefore it is essential immediately to stop coal and oil mining. Otherwise pollution will not be controlled. Scientists are changing the standards of pollution quantity for human survival day by day. Finally a day will come when there will be no humanbeing on this earth. So, human awakening is very essential because only humanbeing we running earth. No animal, plant, water, wind, sunlight or solar rays are able to mine. Only unit on this earth able to mine is humanbeing only. But one should think that after complete mining, where humanbeing will live. Some foolish persons may say that we will shift our countrymen to moon. But this is not possible. Foolish persons can gossip any way. But this is not going to happen. No scientist is going to protect from devastation. He/she has no self protection. Therefore, before total destruction, we should leave way of destruction and we should adopt way of habitation. This is awakening. This is essential to keep earth healthy. Humanbeings should themselves adopt way of habitation. Way of habitation is co-existence. Earth itself is an authentication of co-existence. Earth authenticated in co-existence only. In the same way humanbeings should also be authenticated in co-existence. Only then one can think of keeping earth healthy. All the programmes of keeping earth unhealthy will change. This will be provided by co-existent way.



#### 4. HISTORY OF HEALTHY EARTH SINCE EARLY TIMES

Everyone knows that history always belongs to past. Earth becomes prosperous in itself. With the environment of earth, after being prosperous with all atoms required for earth chemical compound reactions started. We can imagine it normally. When chemical reactions started, they started to make their species in structure with live cell. During course of evolution, chemical molecules under a specific temperature, pressure and suitable mutuality having vibrations in the form of respiration. Thus a live cell is formed. This process is called self expansion (udattikaran) in the form of live cell and structures made of live cells. The live cell which work in grain plants, same cells form animal body and humanbody. The way of structure formation is different. On this basis a tradition of structural method becomes prosperous e.g. a coconut plant tradition becomes prosperous. After this the structure method of next species appears itself in chromosomes of cell. As a result, another form of structure starts developing. By this method unicellular, bicellular, tricellular and multicellular structure are formed and result in skyscreeping trees. After this small to bigger animals formed. After all human body structure of knowing stage formed. Human body structure is found in mammals. Both oviparous and mammalian animals are found in animal kingdom. Animals are found to be aquatic, terrestrial and arboreal.

All these things were evidences in front of all children and other persons too. When stage became prosperous; bodies of animals evolved. In Existence chaitanya units are always there in the form of organised atom. These chaitanya units started conducting animal bodies. When animal stage became prosperous, then human body formed in some most developed animal's uterus. Thus humans started making their species. In different geographical conditions, in the form of siblings of many animals, human species evolved on this earth. Thus tradition started. At that time, this earth was full of plants, medicinal plants, river, canals, seas, oceans and minerals. With all these things humanbeing evolved on this earth. This is the previous history of earth, before humanbeing evolution. Before the earth had earthquakes and turning of earth layers with plants and trees. But this was also in order to present the earth's form. It means, before evolution of humanbeing, this earth had worked only to make earth healthy. Earth's environment has also been made by earth, then humanbeing evolved. At that time, humanbeing had no other way except to live in forest with other animals. But early men used to fear the carnivorous animals, lightening and thunder of clouds. Slowly with their freedom to work they developed a hut for shelter. Thus they left trees and started living in hut on earth. Then they developed a tribe and village. They developed fields for agriculture. Then they started their programmes to prosper their livelihood. Thus early men used their knowledge with the help of their self-conscience, power of imagination, and freedom to work. No scientist's hypothesis helped in this. No scientist was there to guide them. Humanbeings were perplexed by natural calamities, animals and inhumanity of other humanbeings, as per history. Humanbeings used to attack torture exploit, devastate each other, considering other as enemy. Early



men used to make other races slaves by suppression. This slave custom has finished now. We are in science era.

After era of science, tools and other useful things developed. Some tools were made as weapons. Many human resources also developed for doorgaman, doordarshan and doorshravan. After these developments humanbeings were relieved a lot from pain of distance. They got the opportunity to see and understand each other by covering distance. It is also seen in newspaper in the form of culture exchange, financial exchange, weapon exchange, business exchange etc. All the facilities of religion, politics, finances, education were associated with trading. Due to association of all these four faculties with trading, their goal became only collection of facilities. Each person, family and community is struggling for this. This is today's proper state. We will never get path of awakening with this method. It is not possible. Struggle means there is confusion. Therefore, it is essential to leave the way to confusion and be awakened.

The earth made itself prosperous and healthy. If had a protective covering, or armature in the form of rare gases i.e. ozone layer. The earth has kept its arrangement to keep itself healthy. In science era, humanbeings did a lot of inventions and researches. On this basis earth's armature became porous. The unwanted solar rays started coming on earth and earth's health got affected leading to rise of earth temperature. Due to mining more calamities started on earth. All this prepared three hanging swords for humanbeings (1) Due to rise of earth temperature, polar ice may melt and whole earth will be full of water maximally. Humanbeings may be seen sitting on some islands like owls (2) Due to excessive use of underground water, there will be no water on earth naturally all will die (3) Due to excessive mining, the magnetic force of earth may be lost. Earth is revolving in its pivot Excessive mining one day will disbalance north and south polar balance. Whole earth will be ruined.

No scholar, scientist, trader, ruler, or religion has ways of defences to these three swords. The only way of defence is humanbeings should reform themselves, recognise their awakening and start living in order. To live in order is essential, as even smallest unit of nature i.e. atom is also in order and participates in whole order. One molecule and big planets all are like this. Each live cell is in order and participates in whole order. All plants are like this and have authenticated themselves. All the animals are in order and have authenticated their participation in whole order. Only humanbeings had been incapable of being in order. Because to live in order is human's self intrinsicness (Swatwa). If humanbeings start living in their self intrinsicness, they will not trouble earth. As a result earth will start regaining its health. This can be anticipated. If earth starts regaining its health. Then humanbeings can live in order with awakening for a long time on this earth. If we start living with this affirmative planning, we achieve happiness, prosperity and understanding (samadhan). If we negate it we get continuous unhappiness, problems and pain. This has been seen. Therefore it is very essential for humanbeings to be awakened.



## 5. RISE OF EARTH TEMPERATURE AS A RESULT OF HUMAN WORK DONE IN SCIENCE ERA

We have understood that humanbeings is the only unit troubling earth. We have drawn this conclusion, by the study till now. It is only humanbeing, who can live according to earth's activities by living in co-existence with awakening. All the minerals, plants and animals live according to earth's activities. This is presented by their conduct. But humanbeing has not been able to live with laws, control and balance while it is very essential.

Till now humanbeings have tried only to collect weapons. Before science era, they used swords, bamboo etc. Then guns powder and guns were invented. Humanbeings increased their ammunition. They took highest developed ammunition as the reputation of their country. While this statement is hollow. Because to devastate world humanbeings mineral, forest, animals cannot be an honourable thing. If this is honourable then question arises, what is unhonourable ? We will have to reconsider it.

None can remain healthy by ammunition, war weapons, jealousy, exploitation, revolution and war. Even animals, plants, rivers, canals, mountains cannot remain healthy. We can easily understand this thing. In recent past all the ashes of the bombardment done in gulf war, formed layers over Himalaya. All this has been evidenced before us. If we remember all these things, we realize the excitement of humanbeings. They are ready to do any absurd work. They do not know themselves. They know neither self devastation nor devastation of other. They are full of excitement like a lunatic breaks items of home, one by one. Ruler also do same thing. They are busy in breaking world to pieces. It is essential for them to reform themselves. Each religious faculty must reconsider it. Education faculty will have to reconsider it. There is no other way out. Trade faculty will have to evaluate itself. To live with exploitation free method, we will have to bring readiness in ourselves. Thus confusion has been created maximally by religious faculty, political faculty, trade faculty and education faculty, as humanbeings are confused. We have done all this and no way of living happily and healthily has been invented with our present day activities. We do not have any auspicious way out. Each corner is inauspicious. The evidence of it is that we are not able to emerge as healthy family. It is very difficult to recognize a person as prudent person. We do not see any community, which is living in unopposed, affectionate and trustworthy way. It is most difficult to see affection, un-opposition and trustworthiness amongst communities. While humanbeing will have to trust the present, only then one can live in order. One can not live in order till he/she can not trust the present. All the other units of nature are in order, but only humanbeing is not able to live in order. Therefore, it is essential for humanbeings to get rid of confusion. Humanbeings have created a lot of calamities on the earth and to get rid of these calamities, only humanbeings will have to think about the remedies.

The scientific inventions have authenticated pollution in ecology. This has been



assessed, but they know no way of controlling the activities. Spreading pollution has been invented. Pollution is increasing day by day. No control is possible over pollution. The basic causes of pollution are mineral, coal, and mineral oil. They are maximally increasing the pollution. Secondly radio active metals are distorting the environment. We should make the suitable situations for this. All these are leading to perforation of defensive armour of earth i.e. ozone layers. Earth's temperature is continuously rising. Humanbeings are continuing with the causes of rise of earth temperature. Till, humanbeings do not stop exploitation of minerals, mineral oil and coal, this chaos will continue. Nobody knows, where this chaos will lead us to ? All the humanbeings will be ruined, one day. Therefore, it is essential to stop mining immediately and search for alternatives.



## PART-VI

1. HEALTHY HUMAN-HEALTHY EARTH  
स्वस्थ मानव - स्वस्थ धरती
  - EVIDENCE OF CO-EXISTENCE  
(SAH-ASTITWA)
  - सहअस्तित्व का प्रमाण
2. HUMAN SOCIETY (MANAV SAMAJ) AND ITS  
INDIVISIBILITY (AKHANDTA) IN CO-EXISTENCE (SAH-ASTITWA)  
सह-अस्तित्व में मानव समाज व उसकी अखंडता
3. UNIVERSALNESS OF CULTURE AND CIVILIZATION  
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विधि-व्यवस्था की सार्वभौमिकता
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स्वस्थ परंपरा की गवाही



## PART-VI

### 1. HEALTHY EARTH-HEALTHY HUMAN EVIDENCE OF CO-EXISTENCE

This has become clear to us that when this earth became prosperous fully, remained healthy and constructed its defensive armour, in that state only, humanbeing evolved on this earth. We have understood this. After arrival of humanbeings, they started chaos firstly in the form of forest-cutting. Early men destroyed the forest. There was necessity of fields according to needs of humanbeings. They vacated the forest and started agriculture. This was thought to be their achievement. Still, agriculture is required. Still only humanbeing is responsible for maintaining balance of agriculture, forest, river, canal, mountain, rain, summer, cold. If these are balanced, it means humanbeings have started authentication of their being on the earth.

Coming back to history of humanbeings, gradually tradition of tribes, clan, communities of different doctrines, cast groups and groups on the basis of money evolved. Thus groups were mainly recognized on the basis of money - higher income group, lower income group, no income group. Secondly, group were recognized on the basis of doctrines cost, our culture- your culture, our religion-your religion and so many differences of opinions. This earth had been enduring. All the humanbeings on this earth are following some community tradition, some doctrine, some politics, some trade and essentially education. Education is essential for study. Nowadays service or job is also a trade. Exchanging things is also trade. Both these are not producing anything. Thus minimal number of persons are engaged in production-work. Still trial was going on for fulfilling the needs. But this led to exploitation. Because producer group developed the mentality that we produce so much, others use it. Working mentality increased but it was associated with exploitation. Helplessly, industrialist adopted machinery to keep the production running. It is essential too.

Today's state is that industrial estates are mostly autonomous on the basis of production by machinery. This is our normal history. Industrial, trading, cultural, political, financial history is included in it. If we go through these four histories, then we conclude that for a family it is essential to produce. This is justice. Because each family itself is a need in the form of general needs and specific needs. We have understood both these needs. All the family members are able to fulfil these needs. They are able to produce more than their needs. As a result, each family is capable of fulfilling its general and specific needs. Each person can live affectionately and with trust in present.

Trust in present reflects order. As a result of living in order, one may trust the present. If not living in order, no one is able to trust the present. The grandeur of present is that it is always, perpetual. Because all the natural functions are perpetual.



Time has been calculated on the basis of period of some function, to facilitate humanbeings by the humanbeings. Thus we get all the problems and understanding (samadhan) in all dimensions in present only. It has become clear that we are happy with understanding and unhappy with problems.

Humanbeings evaluated on this earth when earth attained its health completely. Humanbeing was an eligible unit to be complementary to earth. But humanbeing has not yet authenticated it. Can we become complementary to earth after so much devastation? We should understand this. We will have to develop art of living on earth's surface, by co-existent way. All things related to food, shelter and adornments are always found on earth. By their combination, there is arrangement for food and shelter. Grains, plants, trees are grown, over earth only. Forests and minerals are essential for seasonal balance. Therefore, it is essential to have a proportion of forest. If mineral proportion increases, then human health problems will increase. Thus for seasonal balance only humanbeings are responsible. Neither animals nor plants nor minerals are responsible for seasonal balance. Only humanbeing has distorted seasonal balance and only humanbeing will be able to make it up. Humanbeings will be able to do so only, when human tradition gets awakened.

After awakening, humanbeings will work for balance and justice only. They will work for natural eco-balance. It means all the mountains, climate, forest, rivers and canals are balanced in terms of hot or cold temperature. The evidence of this is having maximum crop yield and this temperature should be endurable to animals and humanbeings. Temperature should not be intolerable. It should neither be very hot nor very cold leading to death of animals and humanbeings. There should not be excessive rain leading to flood and drowning all. Their balance is essential. Earth started with balance. Earth has its natural procedures to maintain balance of earth. Humanbeings have distorted it and created obstacles in balance. It is essential for humanbeings that they are creating obstruction to earth-balance, in the form of mining of mineral oil, mineral and coal. It is criminal to get rid of this crime, search for alternative is essential. Fuel alternatives have already been suggested in the form of flowing force of river invested in mechanical energy, solar energy, bio-gas, natural etc.

Thus, after recognizing justice, we are able to recognize balance, we recognize justice and honour in human relations. Recognition of balance is in ecological relations in the form of seasonal balance. It is essential to get rid of polluting activities, mainly minerals and coal. Minerals and coals are essential for earth. To keep temperature balance of earth all minerals, mineral oils and coal are necessary. We can recognize it by scientific way, utility way, effect way or result way. Each person can evaluate. After evaluation tendency to adopt its alternative develops, but only after awakening.

For awakening of humanbeings, study is essential. Humanbeing is in the combined form of Jivan and body. Mainly study of Jivan is missing. If one is able to understand the missed study of Jivan, then one is able to live in order. For living in



order, humanbeing is justful and works for balance. This is the meaning of healthy humanbeing. Such person is able to live with justice, understanding and truth. The authentication of justice in human tradition is reflected as balance of human tradition. The authentication of balance is seen in eco-balance there is temperature balance. We are able to keep ecology and environment for balance of temperature. With both human balance and ecological balance, the esteemed humanbeing is glorified. Every person can be happy in this way. Healthy human tradition should review it and draw attention towards its necessity.

Firstly, it is essential to start human education-virtue. Present day education is leading towards industrialism, technology, science literacy by data assessment ways. But we realize neither social justice nor ecological balance with this education. When something has not been realized, why humanbeing will have tendency for it ? Therefore, education is the central polar point for human tradition. The mentality of people forms on the basis of their education. Previously when education was provided in godly way. People trusted in it and devoted themselves in it. The mentality of present population is according to present education. Accordingly they have tendency. This consented to exploitation of earth by all politicians, religious faculty, trade faculty and education faculty too. If we evaluate their consent to exploitation, it resulted into imbalance of earth, imbalance of earth's environment, seasonal imbalance, climatic imbalance. We can see that the rivers and canals which used to flow in full bloom. They are now flowing feebly or have dried up. We have achieved this state. Suppose if all the rivers and canals dry up, then what humanbeing will do ? We are seeing that underground water level is also diminishing. The water of earth's surface is the source of underground water. To store water an earth's surface, ponds were made. They have been destroyed. Off course, some dams are there. They are serving their purpose. It is essential to make more dams. It is worth mentioning that to form ponds in each village is essential. Because each cultivator should arrange for three times of underground water used by him/her. This is justified that we should make source of water or more than our use of water.

Secondly, we should stop exploitation of mineral oil and coal. It is very essential to stop procedure of exploitation. It is essential to use flowing force of rivers and solar energy. There is no question of pollution in using flowing force or solar energy. Solar heat itself reaches earth. It will be absorbed earth, whether earth likes it or not. Solar heat will be absorbed by earth. In sequence to absorption of solar heat, this earth became so warm and became so much prosperous. This investment of solar energy on earth became appropriate. As a result, after minerals earth blossomed with greenery then animal stage evaluated and finally humanbeings evaluated. Only human sensitivity is capable of maintaining earth's health. Humanbeing need to maintain it. They are not needed to make it or spoil it earth's health itself forms by co-existent way.

Co-existing thoughts can be brought in humanbeing when education is endowed



with knowledge science and conscience. If we do so, naturally we will study science alongwith justice and chaitanya units i.e. Jivan. We will study virtues alongwith Psychology in favour of prudence. We will study Philosophy with Kriya Paksh (activity). It means that alongwith teaching of Philosophy, we will also teach its authentication. We may study any philosophy. But if it is not authentic, then what is its use? We will teach to be justful alongwith its activity side or authentication. We will teach humanbeing and humanity alongwith History and Geography. Thus we will teach literature alongwith its elementary sides. This is very essential. There can never be anything in education lesser than this. With the study of elementary sides we gradually realize order automatically.

In Existence, everything happens with order their magnificence can be made only with order and only with order meaningfulness is achieved from magnificence. We can understand this thing. After understand in this thing, a humanbeings develops tendency to lives in order. As a result, seasonal balance is restored. In humanbeings, justful balance and social balance forms. Human tradition balance is also like this. We can easily get rid of tendencies of quarrels, cheating, differences of opinion, opposition, revolution, exploitation, war. We can easily trust each other and live in order. This order has been named as family oriented freedom (swarag) order.

The form of this order is that all the family members are prudent. Basic source of prudence is co-existent form of Existence. Existence is nothing but nature imbued (Samprikt) in space (Satta). We can realize and experience it. After experience (anubhav), we experience each unit of nature as soaked, embedded and surrounded by Vyapak. Due to soakage with Vyapak/Satta (space) each unit is full of energy, force, magnetic force. We realize it. As a result activity is seen in each unit. Activity is in the form of effort (Shram), movement (Gati) and result (parinam). Pole of evolution is effortlessness (shram ka vishram) goal of movement (gati ke gantavya) immortality of result (parinam ke amaratwa).

This is pole of evolution. In Jivan pad, immortality of result remains authenticated. In animals, all the programmes are with hope (asha). Only in human tradition effortlessness and goal of movement is achieved. Effortlessness is understanding. Each effort may bring out some understanding (samadhan). This is effortlessness. Thus understanding (samadhan) is effortlessness. Everyone can recognize it. Pole of human education is understanding (samadhan) or effortlessness. Therefore justice, understanding and truth are realised. As a result humanbeing can reflect his or her intrinsicness in the form of human conduct. Thus there is balance in human tradition and ecological balance.

Thus when there is a family of such prudent persons, there are mutual relations, recognition and maintenance of values, evaluation, mutual satisfaction. Naturally, they jointly recognize the body needs of their family members. They can fulfil their body needs by investing their labour on natural magnificence. We are in an able state to



obtain each technological thing by prosperous way. This is applicable to all the technological science included in tradition. At present, technology is very prosperous. It is essential for each person to use it. It can be done in this way. Prudent family will optimally use technology, in natural form. With optimal use only, there is seasonal balance and ecological balance. Thus, we can plan for all products in terms of ecological balance. By doing so, we can live happily with capability and understanding. This is the meaning of family human-first prudent human then family human. The outcome of family human is understanding and prosperity. Understanding mutually in family and prosperity in family. Family humans maintain more than body needs in the form of six things i.e. food, shelter, adornment, doorgaman, doordarshan and doorshravan. Thus an autonomous family is formed.

Autonomy is self relying. This is the only way for humanbeing to be clear in his/her form. If there is no autonomy then that person is not self reliant. Autonomy means

(1) planning and presentation of plan with science, conscience and knowledge in a self motivated way.

(2) Working accordingly.

The outcome of this is Human balance, family balance and ecological balance. Balance in mutuality of family member is evidence of family balance. Thus we are able to work in terms of ecological balance since beginning. Thus we are able to authenticate ourselves in both relations and this is essential. Thus we can recognize a family human.

Family human is an assembly in itself. Family also represents society. Assembly represents order. Thus order begins from there and society also begins from family. Such family is considered a healthy family. If each family becomes a healthy family. There will be healthy society. If human society is healthy, then naturally there is understanding and prosperity in human tradition and essentially they live in universal order. Thus there is trust in present. All the doubts regarding ecology are removed. Useful technology for eradicating doubts according to situations and circumstances is available with us. We have knowledge to fulfil any human curiosity. Thus we have art of living in both our hands after being prosperous. This is healthy human tradition.

The human tradition started on healthy earth. But humanbeing had been incapable of maintaining earth balance, honestly. Therefore humanbeings are suffering the bad results. To get rid of these bad results, we will have to be healthy humanbeing first, only then there is possibility of healthy earth. Initially, on the basis of healthy earth humanbeings evolved. Now on the basis of healthy humans, there is possibility of healthy earth. This is the chief point. If we are able to accept it as necessity and compulsion, then this society tradition naturally tends for meaningfulness in



both work and behaviour. For this healthy education is essential.

Healthy education is human education-virtue. Human culture, civilization, method and order all are included in human education. Human culture means participation of humanbeings in family and society e.g. food habits, sitting habits, ways of thinking, speaking and to do so is civilization. Participation in order is civilization. Thus while living in family order we reflect civilization. We reflect culture while living in human relations of family. In the same way, when we go to live in order in family group assembly, we authenticate civilization. We authenticate culture while living in family. In the same way, in world family assembly also, the relations are formed serially from family assembly also, the relations are formed serially one family to other family. Thus we have an art of living, devoid of any tension and bad effects of pollution. This art of living is with understanding, prosperity, fearlessness and co-existence. In this family assembly, family group assembly, village family assembly, village family group assembly, region family assembly, division family assembly, division group family assembly, chief state family assembly and main state family assembly and world state family assembly are nominated. Thus working in mutuality by complementary manner is possible. Five committees of production work, education-virtue health-control exchange-saving and justice-security, work fully in a village. As a result, in a village all things are available to all and living nicely is possible. Thus we can recognize healthy human tradition.

As a result of healthy human tradition, there is possibility of earth remaining healthy. We have caused unhealthy earth. Humanbeings can also exempt earth from unhealthiness. This is our proposal. It can be tested.

## 2. HUMAN SOCIETY AND ITS INDIVISIBILITY IN CO-EXISTENCE

Human society in co-existence only has been indicated in headings till now. Still it is essential to understand it completely. Indivisible society happens in co-existence only. No other method is available for indivisible society. Though we tried to get indivisible society by both godly way and materialistic way. By godly way or solitude way or mystery-oriented-God centred philosophy we tried to make persons loyal and devote People staked their life for this. But no healthy society formed by this way. This is shining example. By materialistic way also happiness could not be achieved, we are enduring it. But we could not give hypothesis of healthy society. By both these philosophies there will be class struggle Difference of opinion will remain amongst persons. Debates will go on amongst humanbeings. To endure this is our bad luck. We think like this while its eradication is possible by co-existent way. In co-existence, there can never be difference of opinion, bitterness, problems or pain. There is neither excess nor deficiency. Because each family experiences prosperity and understanding. Understanding in itself is complete. It is devoid of excess or deficiency prosperity is also devoid of excess or deficiency. It means what we require, we have. Understanding means whatever we require, we know. Lot of thinking has been done since early times to know the unknown and to achieve things not achieved But it was difficult to know what is not



achieved. It was labelled as miracle or accomplishment (sidhi). A lot of cheating has been done. Humanbeings entangled in miracles and accomplishments. While in Existence there is no miracle or accomplishment.

Humanbeing is the only unit to understand Existence Whenever humanbeings want to understand, they can understand. They are ignorant till they have not understood order, indivisible society, universal order. We understand indivisible society after understanding co-existence with prudence. We can achieve indivisible society with co-existence only. We have its evidence. All the accomplishments and miracles are not meaningful, if we live in co-existence not much labour is required for this. It naturally happens because in Existence, there is neither accomplishment nor miracle. We entangled in miracles and accomplishments with confusions and uselessly harassed ourselves. Nothing was accomplished. Nor miracle happened. We can easily conclude, if we understand Existence.

In opposition to co-existence, due to ignorance various doctrines and communities established. Each community has basis of some miracle. On the basis of those miracles whatever community dedicated a lot of families and persons prospered. This formed a community. Such community people started boasting their excellence, that too regarding their Guruji. Guruji was like this, gods were like this. God was benevolent over their Guruji. Guruji were benevolent over them. All others are labelled as sinners, hypocrite or atheist by the communities. They may use another language thus opposition and enmity was created amongst communities. No indivisible society can be formed by this way. We actually name a community as society while indivisible society have not yet been achieved. Indivisible society is achieved on the basis of humanbeing. Their religion is one i.e. to be happy. On this basis only there is arrangement or order of indivisible society. Each person wants to be happy. We can survey it. Till now there has been difference of opinion regarding ways to achieve happiness. It is essential to eradicate this variability by way of understanding (samadhan). Understanding has its results, effect and magnificence.

Understanding = Happiness

Understanding is reflected as prosperity in the form of exchange of human values and exchange of things devoid of profit loss. By exploitation both parties are unhappy. A lot of exploiters have not been found to be happy. Therefore, to be happy we need understanding. Justice-security is also an understanding. All achieve justice in the form of mutual satisfaction in all relations. Achievement of mutual satisfaction is understanding. Its outcome is happiness. Human education virtue system is a continuous source of providing understanding in all situations and circumstances. It perpetually provides complete co-existent knowledge. This in itself is understanding. In the same way health-control is also an understanding. We should maintain our good health, so that all our sensitivities reflect our cognition i.e. justice understanding and truth.



To authenticate justice, understanding and truth is understanding. To authenticate Existence in co-existent form in truth. This is also called as absolute Truth (*param satya*). All can understand it, who ever want to understand it. Understanding is in the form of participation in order. As much we participate in order, its basis is prudence, honesty and responsibility. With all these three when participation is associated in harmonious way. Naturally, it is called. Understanding. It is only understanding, which gives happiness to others. To authenticate understanding, we will have to maintain our participation in human order. Thus we will get perpetual understanding. As a result, we will live with happiness and peace. Justice is done, if we maintain balance in human relations by mutual satisfaction and balance in ecological relations. We are happy, if we authenticate balance in both human relations and ecological relations. Thus we are happy while authenticating co-existence. Existence and participating in universal order. In indivisible society mutual satisfaction is authenticated in mutual relations. This is the source of happiness.

We are satiated by obtaining authentication of absolute happiness in the form of Truth. There is no person, who is not happy and satiated after obtaining it. For this basic thing required is prudence. It can not be without prudence. At present what is considered as prudence that is 1. Exploiting ecological relations by confused ignorant way. 2. Collection of facilities. 3. Attacking over another country or community and producing unsightful scenes. But it is not prudence. Prudence leads to happiness. While all these there lead to unhappiness. This is only foolish ignorant and helpless tradition. If we attentively think over it, we became clear about the source of prudence that prudence is only to understand. Existence as co-existence. To understand Jivan as unit endowed with immortal power immortal force and an organized atom; i.e. prudence Being able to continuously maintain mutual satisfaction in mutuality and authenticating human conduct, is prudence. This is total frame of prudence. If we move within this frame healthy society is formed. There is independence or self organization (*swatantrata*) and freedom (*swarajya*) in healthy society only.

Swaraj is made of Swa + Raj. 'Swa' means self, Raj means 'magnificence' (*vaibhav*). Thus 'swaraj' means self magnificence (*swayam ka vaibhav*). Humanbeing's 'swa' is human conduct, its magnificence is swaraj. Only this magnificence of human conduct has not been achieved. Though slogans of freedom (*swaraj*) have been raised, a lot. But only transfer of power happened in the name of freedom. It was transfer of power-centred rule. No swaraj is there. Constitution still supports prevention of mistakes by mistakes, prevention of crimes by crimes. prevention of war with war. Which swaraj is going to be achieved with this? If we reconsider it, justice is conduct with mutual satisfaction in human tradition and balance in ecological tradition. Thus we get balance with justice in both human relations and ecological relations. As we participate in indivisible society and universal order with understanding (*samadhan*), we become happy. We authenticate co-existent form of Existence. We become happy. There is no use of preventing or opposing. It thus establishes and esteemed as universal prudence.



Hypothesis of healthy indivisible society universal order is thus formed. We should authenticate it with experiment. This is our loyalty. To make it successful is our programme.

### 3. UNIVERSALNESS OF CULTURE AND CIVILIZATION.

The basic aphorism of this is only humanity. It is essential to pay attention to human culture and human civilization. This is aphorism of indivisible society. The first step of human culture is to trust self money, own husband/wife, kind work and behaviour and authentication of trust in mutuality. If we work within this, it becomes the aphorism of indivisible society thus we get indivisible society in healthy human tradition.

We celebrate many festivals by different methods. For example, in pregnancy, we want to have festivity. We can celebrate it with blessings of coming child as bearer of human culture and civilization. We can sing, dance have conversation with these blessings. This is a very good arrangement of festival. After this as the child grows and goes school for education. At this time also a festival is celebrated as auspicious beginning of education. In this festival also the expectation is to receive education as bearer of human culture and civilization. Child will graduate and expertise in it. As a result, child will be able to authenticate. We can expect this much from education. On this basis we can sing and dance. Every year, we celebrate birthdays of children. This is also in vogue adorscent children can evaluate and verify their learning in last year. They can expect what to learn in coming years. Both these should be verified by children only. For their success, good wishes, inspiration and planning is expected from the person present in assembly. Thus we celebrate festivity in such happy function.

Marriage ceremony between a boy and girl is celebrated with great pomp and show by humanbeings. Chief goal of this marriage is to live with one mind and two bodies. This can be human culture and human civilization. On the basis of these basic points, we have graduated. We have understood human culture and human civilization. Human culture is human conduct and participation in indivisible society. It remains in the form of authentication in family as understanding (samadhan) and prosperity. The evidence of culture is authentication of understanding prosperity and fearlessness in indivisible society. With this evidence, both boy and girl are committed in marriage ceremony. They now to live with human culture. All the guardians bless them as being happy and authenticating human culture in their conduct in their this body journey as husband-wife relation. This is expected by all categories. Guardians consider them responsible for well manneredness of their children by self motivated way guardians also now for this. They will select this auspicious journey to maintain it. A lot of songs can be sing in this festival with auspicious wishes for success of human culture and civilization. One can dance and have conversation with these wishes. All the persons of all age groups can participate in this festivals like this whether children or young or old persons. It is essential to celebrate marriage ceremony in this way.



In the same way, essential seasonal and agricultural festivals e.g. spring season are celebrated expecting seasonal balance. To celebrate festivity we can make many goals. Songs can be composed for this. We can keep programmes for conversations, in order to recognize each other's mentality. This is easily available, if humanbeing becomes awakened. For awakened humans, it is very easy to talk in terms of justice and understanding. There is not much complication. Meaningfulness is maximally targeted in terms of balance, understanding, justice, authentication, authenticity. Goal of work and behaviour is understanding, prosperity, fearlessness and co-existence. In this way, as many plannings are presented in the form of work and behaviour, they are in terms of these goals. This is applicable to seasonal festivals also. This is in terms of programmes of indivisible society, universal order, education and health-control also. This is so simple.

Understanding of co-existence is not very much complicated. We can understand gradually as much we require. One can understand co-existence completely in first attempt. We can also understand it partly, according to our utility. For instance, humanbeing is a part in co-existence. We can understand humanbeing this is also a good initiative of prudence. One can have initiative to understand Animal Stage or plants or minerals. To develop prudence with (space) vyapak and each units is an initiative with prudence. Our honesty is associated This can be tested between these two. Responsibilities are maintained with prudence and honesty. Responsibilities can be evaluated. Participation is according to responsibility. This can be evaluated. In these criteria a meaningful testing can be done. If we start evaluation with this meaningfulness. This becomes a form of healthy society. This is a meaningful form.

**The basis of culture civilization is healthy society.** This is authenticated in healthy society, by humanbeings only. No ass, horse, dog or cat can authenticate it. This authentication is achievement of humanbeing in indivisible society. This is assessed and polarised in terms of indivisible society and universal order. On the basis of these poles, we recognize culture civilization. Our conduct desire, thoughts are arranged harmoniously in terms of indivisible society - this is culture. Basis of our whole prudence are our virtues. On the basis of virtues, we have our culture. First step of culture is to participate in indivisible society in its festivals and festivity. Therefore seasonal festivals are celebrated.

Death function is held everywhere. Whenever a Jivan leaves body, the custom is to dissolve it in nature in different manners. The best custom is to convert it in to ashes by fuel. Thus body does not decay. Burying in graves will also be troublesome because on one day, whole earth will become a graveyard. We can see that many graveyards are being included in villages. Burning dead body is best. There is no such trouble in it. The custom of flowing body in rivers canals and allowing it to be eaten by birds is also not good. Best custom is to burn body and allowing this ash to be mixed in soil instead of causing decay.



Burning body making grave and erecting memorial is a form of thorn. For humanbeings. If we bury a body and plant one tree, this is ideal. This tree can be of peepal, gooler, vat, neem or any fruit tree this is acceptable. Some person has completed this body journey by living nicely and one tree is planted in that person's memory. But throwing dead body in rivers and canals, allowing body to be eaten by eagle and vultures cause filthiness. Therefore best is burning or plantation over burial places. If plantation is the goal of burial, then it is beneficial to public. But after burying if a tomb is made, this is troublesome for humanbeing. Because one day whole earth will be a graveyard. There will be no place for living and sitting of humanbeings.

On thinking over these points we find that only body journey is finished but Jivan is not finished. As long as body is useful to Jivan, Jivan uses it. Jivan leaves body, if body is not useful to Jivan in order to authenticate Jivan's awakening. Then it is natural to leave body. But in nowadays body is thought to be for consumption only. Ignorant or confused Jivans leave body, if not found useful for consumption or struggle. After awakening, Jivan leaves body if not found useful to express its awakening. There is no surprise in death. Body is formed in uterus. This is also an associated question - how much population should be on this earth ? In awakened tradition, this is also decided itself. Each village has its limit. So much land belongs to this village. Because distribution can not be proper without marking. On this basis each village's limit line is drawn. This method come out itself. Countries were distributed like this for kings and their ruling. This method is used in villages for village orders. Land is marked. This limit is a definite quantity. How many persons can live on that definite land comfortably, this should be calculate and determined. As many persons' families can live on that land. Accordingly a numerical population planning is done. Planning of decreasing population is done on the basis of one child. Normal or slightly increase in population is maintained on the basis of two children. Thus we can see that population increases if more than one child is born to a couple. Thus we can ourselves plan our activities in self motivated way. Many persons can be satisfied with only one child and many families are satisfied with two children. There is no difference in satiety (tripti) with one child or two children. Moreover with lot of children, we become very powerful, this also does not happen. More children have no value or meaningfulness in today's state. During struggle period, having many children might have been a power. But nowadays, this is rarely found, in foolish or obdurate persons. After awakening such concepts are automatically corrected. Thus population control is achieved.

The ecological balance, society justice, indivisible society, healthy society is also achieved. Then universal culture and civilization begins to be authenticated, means uniformity of culture and civilizations is in the form of participation in order. i.e. participation in human education participation in justice security participation in production work, participation in exchange saving, participation in health control. A humanbeing can be complete, while participating in all these systems. Naturally, that humanbeing participates in universal order. We can participate in indivisible society by



maintaining relation according to values, evaluation, mutual satisfaction. Thus understanding, prosperity and fearlessness is established Co-existence is authenticated on the basis of participation in order. As a result indivisible society can be understood culture-civilization is authenticated in indivisible society. Human civilization can not be authenticated in community.

Thus basically we should adopt human education virtue. In this health control is also associated. It is essential for each family to maintain health of their family members. Our goal is to adopt health control in terms of authentication of awakening for this, each family is responsible. This responsibility should be accepted. Each person is capable to fulfil this responsibility. Awakened person is able to take care of own health. Thus there is possibilities of health control being public. Healthy human tradition is thus established for healthy tradition, it is essential for body to be healthy and Jivan should be awakened Healthy jivan means awakened Jivan. Healthy body means body capable of authenticating Jivan's awakening. As a result, we become capable of authenticating human culture and civilization in universal form. Thus, we may become happy with understanding, prosperity, fearlessness and co-existence.

#### 4. UNIVERSALNESS OF LAW AND ORDER

Source of law and order is human culture and civilization. Source of human culture is prudence. Evidence of human culture is human conduct. Original form of human culture is prudence. Basis of prudence is co-existence. Human is present in co-existence. Only humanbeing has right for human conduct. No other will follow human conduct. Whenever human conduct is followed. It will be by humanbeings. Thus there will be cultural balance. It means balance of indivisible society. Balance in universal order, balance in family and ecological balance. All these balances are achieved with human conduct. This is evidence of awakening.

If we do not follow human conduct we will follow inhuman animalistic humans. This has been already Elucidated. Only communities can be formed with thoughts of devils and animalistic humans, like groups of animals In the same way human communities can be formed with thoughts of devils and animalistic humans. like groups of animals In the same way human communities have been authenticated. This can not be a society. Movement (gati) in terms of completeness is required for formation of society i.e. indivisible society. This movement in terms of completeness leads to indivisible society form only. Uniform human culture and human virtues are required for this. Human virtues are form of prudence. The result of virtues the effect of prudence is - honesty .Effect of honesty is responsibility. The effect of responsibility is - participation. Participation is of ecological responsibilities and participation of human culture in indivisible society is perpetual source of happiness remains while participating in ecological balance and indivisible society.

Thus basis of law is culture. Human conduct, form of humanbeing, human



education and virtues, all these are law. Human order is law. Human prudence is law. Human's honesty is law. Human's responsibility is law. Human participation with responsibility is law. This is basic right. With these basic rights when we recognize law, we get constitution of human conduct code. This is form of law i.e. how we work in each dimension of society with human conduct. How we work in dimension of order; is law. How we work in ecological relations; is law. How we work in human relation is law. How we work with ecology of plants, animals and minerals, is law. Participation to fulfil responsibilities, this conduct is law thus we feel responsibility with earth, rivers, canals, seas, this country this island, other islands and whole earth. Our participation is thus decided law to maintain this participation. How we will have profit loss free exchange in mutuality, so that there is rhythmically, harmony and happiness. We should understand it and maintain participation accordingly. Following these laws, is human conduct. Our basic rights are maintained and authenticated. We are happy and become capable of making other humanbeings happy. We work for ecological balance. All these are cleared in terms of law. These are also elucidated in constitution of human conduct code. We will have to study it and teach others. Basic right in constitution of human conduct code is authenticated in the form of universalness. We get understanding (samadhan) everywhere.

**Order** is family oriented freedom order, if we want universal order. A glimpse of this order has been given previously. Family is formed with human relations. Order includes both human and ecological relations. Order is to fulfil the necessities of both relations. In human relations in mutuality we get society order in five dimensions. With human education-virtue, we get universal education. Awakened human can participate in justice security. Each person can achieve this universal justice. Each awakened human can participate in production work. Production happens more than needs of family. Therefore to experience prosperity is family's goal. This is fulfilled. It has been understood and seen in profit-loss free exchange saving system naturally. We can exchange things with will rhythm of value, evaluation, investment, labour value investment of labour, evaluation of labour.

Thus we can be happy. With this method we can succeed very well in health control system. It is very easy to maintain health in terms of awakening. All the situations and circumstances are favourable for this. Therefore it is essential for humanbeings to understand a bit. We will have to put one step forward to prudence.

Only prudent person can achieve balance in health control, till we are not prudent. There is no meaning of health without balance. We get balance but if we struggle, there is no meaning of such balance. We get balance, but we indulge in consumption and excessive consumption, there it means nothing. There is no provision of human cognition is it. Thus, all the above said states were links to disorder. Nobody has been happy with this disorder. Law and order becomes universal if we become happy and make tradition happy. Thus we can recognize family and state in the form of family assembly, family group assembly, village assembly, village group assembly,



regional assembly, divisional assembly, chief division group, Rajya sabha, chief Rajya sabha, Main Rajya sabha and world Rajya sabha family is authenticated in terms of indivisible society. Our behaviour in family and our working in an assembly is formulated in universal order.

Power centred rule is not universal. But all expect a universal order. Universalness, indivisibility, immortality, three thus things are always expected in each state. Due to divisibility there are so many state. Each state is confined to some division. In state constitution we consider our country effect as universal. Immortality is considered as being perpetual. Each person can think over it and understand it. Each work is possible with research, reconsideration and redecision. With this possibility a complete order is achieved as family oriented freedom order. This order has become very favourable to recent situations. We can understand and establish this order by education method only. With human education whole village is well matured. Children become expert in it. The adults also become expert in human education by Jivan Vidya programmes. As a result this human education is communicated from children to old persons. All these persons start living in family oriented order. After becoming expert with human education. This is our effort for universal order. After ten such villages there is a combined order for these ten villages group. Thus with multiplication of ten, we start with ten persons and achieve world Rajya sabha. All the five dimensions work in it and apply in it order. As a result, we are authenticated as living in co-existence being interdependent. Thus, the universalness of order is formed by co-existence method. This order is formed for humanbeings to achieve understanding, prosperity fearlessness and co-existence. While power centred rule mistakes for preventing mistakes. They consider it a favourable order. They prevent crimes by crimes, war with war.

The religious faculty considers order as making ignorant a scholar. To provide salvation to a sinner is order. To make selfish a social welfare worker is order. No indivisible society is thus formed. So many doctrines have evolved. There is no unision in them. Neither these can be universal, nor states can be universal.

We wish for universalness. This is true. We can achieve universal order with only family oriented freedom order. We can achieve indivisible society with justice security system. We can authenticate family order with understanding and prosperity. Thus indivisible society and universal order is achieved with law of human conduct only. No universalness is achieved with the aphorism of war. The achievement of war is actually not an achievement. No universalness is achieved with revolution, quarrels, exploitation. The religious faculties provide salvation of the sinner on the basis of heaven and hell, they tend to eradicate their sins. The priests (pujaris) worship. They have a tendency to save godly order. Nobody understands God ironically those who give sermons, they also have not understand God. Just they consider God as good, although unknown to themselves. There can never be its universalness. Both religious and ruler faculties could not provide universalness. Therefore, on the basis of humanbeings, humanity and human religion there is universal law and order on the basis of universalness. It depends on our



loyalty to make it meaningful.

## 5. EVIDENCE OF HEALTHY TRADITION

Everyone expects for healthy tradition. Because humanbeings want to imitate firstly. They invent and research. This is human tendency. Most easy is to imitate. One imitates, what has been authenticated or evidenced. Healthy tradition evidence starts from humanbeings and this is promulgated (lokvyapikaran) with imitation, invention and research. For such imitation and invention, our education tradition is responsible. This can be evidenced by establishment of human education. Human management is a complete concept. This will be presented with method of knowledge, conscience and science. Then we will talk of self dependence and authentication. With all so many tendencies we are trying for human management.

**Shri A. Nagraj Sharma is person has evidence of human conduct.** Anyone can test and see him. Any one can test his acceptances, opinions, conduct plannings and programmes. Anyone can see his authentication. These are the evidence.

**Third evidence is in the form of literature on healthy human tradition.** This is alternative thought. Till now only two philosophies evolved 1. Mysterious god centred philosophy also known as idealism. 2. Indefinitive unstability oriented thing centred logical industry or materialism. This materialism also could not provide law and order to humanbeings. Idealism too could not provide universal law and order. Kings who favoured idealism also fought. After materialism, also fighting was seen. The exploitation revolution and quarrels will increase. Thus both idealism and materialism could not provide indivisible society or universal law and order. The literature of Shir A. Nagraj Sharma is available as Madhyastha Darshan (Central or soulful philosophy) and Sah-Astitwavad. (Co-existence principle)

**Madhyastha Darshan** has been described in four chapters i.e. - (1) Manav vyavhar Darshan (Human behaviour Philosophy), (2) Manav Abhyas Darshan (Human Practice Philosophy), (3) Manav Karm Darshan (Human work philosophy) and (4) Manav Anubhav Darshan (Human experience philosophy). In co-existence principle both philosophy and principle are included. In philosophy, they are in the form of aphorisms. The co-existence principle has been interpreted as Samadhantmak bhowtikvad (Understanding based materialism). vyavaharatmak bhowtikvad (Behaviour materialism) and anubhavatmak adhyatmivad (Experience based spiritualism). When seen as diciplines or art of humanbeing's living - cyclic economics (Avartansheel Arthshashtra), Behavioural social sciences (Vyavharvadi Samaj shastra and Human cognitive psychology. (Manav Sanchetnavadi manovigyan). Thus three diciplines evolved. These have been for the welfare of humanbeings.

There is Jivan Vidya planning for adults and old persons and human education since early childhood to youth. This human education is endowed with knowledge, science and conscience. **Third planning is in the form of family oriented freedom order.**



We can think of healthy human tradition, if we learn them by heart. Only then four magnificence of universal culture, civilization, law and order of healthy humanbeings comes out. As a result, we can live in all five dimensions of society order. This is art of living. We can live in all relations of society. As a result, we have understood co-existence. Humanbeings will authenticate whole culture, civilization, law and order in co-existence. This has been elucidated. Our unmeaningful attempts could not lead to universalness. Universal healthy tradition is achieved only with co-existence principle.



## PART - VII

### ACTIVITIES SEEN HISTORICALLY IN HEALTHY SYSTEM

स्वस्थ परंपरा में निम्न प्रवृत्तियां जो ऐतिहासिक रूप में देखी गई थीं :-

1. NO POLLUTION  
प्रदूषण मुक्ति
2. NO ADULTERATION  
मिलावट से मुक्ति
3. NO CORRUPTION  
भ्रष्टाचार से मुक्ति
4. NO TENSION  
तनाव से मुक्ति



## PART - VII

### ACTIVITIES SEEN HISTORICALLY IN HEALTHY TRADITION

#### 1. NO POLLUTION.

Healthy tradition means awakened tradition. Awakened tradition means human tradition imbued (sampilkt) with co-existent thoughts, means the tradition is expert in planning and programming of education-virtue to health control system i.e. all the five dimension of society order. This is the general symptom of healthy tradition. Human Tradition magnificence is family oriented freedom order - Such traditions is healthy human tradition. Only in the tradition there can be no pollution.

We could not get any way to be free of pollution by godly order or materialistic way. Still, we have not achieved freedom from pollution. Just we are trying and talking that. Nothing comes out authenticating even after so much work. It has become clear that mining of minerals, mineral oils and coal are causing maximum pollution. There radio-active metals are used a lot. They also produce pollution. Leaving aside these three things, nothing other than this is in Existence, which cause pollution. If humanbeing's bowels are kept outside, then it will decay and spread diseases. In the same way many diseases are spread if we take out earth's bowels this will also decay and spread many diseases.

All over the world people are now thinking of the ways to get rid of pollution. All the scientists are trying for that although industrialists are mad after profit . It is difficult for them to tolerate their loss in order to get rid of pollution. But somewhere in some corner of their mind, they are also agreeing to get freedom from pollution. Thus it is essential for all states to think in this direction. Constitution has also been made. Each state should make a regorous programme for eradicating pollution by searching alternative for fuel.

We should immediately start preparing electricity by changing flowing force of rivers into mechanical force. Maximum energy is obtained by flowing force of rivers. Then solar energy, energy from natural gases, gobar gas and wind can be used or fuel to get rid of adulteration. In this way we can use these alternatives of fuel. Fuel is used in melting metals, heating soils, cooking, funeral. If we succeed in these day to day works by alternative fuel, then it is beginning of freedom from pollution. At present, polluting department is trying to minimise pollution and assessing the level of pollution in which we can survive. We are also only increasing pollution. Pollution will not stop, pollution remains as such. Scientist say that pollution has accumulated, it has not spread. It is essential to understand this. Human survival is becoming questionable due to pollution. So many incurable diseases are due to pollution. We can start programmes to get rid of pollution, naturally. The ecological balance will be restored. As ecological balance is restored, the freedom from pollution starts.



The healthy human tradition i.e. awakened human tradition participating in indivisible society and universal order understands the meaningfulness of freedom from pollution.

## 2. NO ADULTERATION

All the concepts of confused humans change, when they get awakened. The biggest hurdle is pollution. When one sees the ways to get rid of pollution then awakened human has no mentality to do crime have malice, rebellion, deprivation of other humanbeings. They develop tendencies to authenticate co-existence with humanbeings. They have mentality to be complementary. Due to lack of complementary mentality, people are doing adulteration. Big industries are giving pollution to mankind. This tendency is only due to madness to gain maximum profit. In awakened humanbeing tradition there is no place of this profit madness. They experience prosperity in family. Prosperous family stops this profit madness when we understand mistakes, then it is not possible to be entangled in mistake. After awakening mistakes become clear in righteousness when a humanbeing adopts art of living rightly. Such person never goes in favour of mistakes. Mistakes cause problems. Awakened humans never like to include themselves in list of confused humans. By this way, the way becomes clear and easy.

## 3. NO CORRUPTION

Corruption is also an outcome of confusion. In India corruption arose maximally after independence. Its root cause was binding of vote with note. Because we thought to run government by socialistic way, people's way and republic way. It was started on the basis of concept that all public representatives are honest and all votes never mistake. By combining both these poles we decided to hand over government to leaders. This was included in constitution. But behind the curtain, power centred rule of leader's decision worked. Thus the democracy started. The binding of note with vote was maximally causing corruption. Investment of note to get vote was thought to be a necessity. It is also written in constitution that how much a M.L.A. can expend. As much promotion they get, they can expend more and more. A lot of learned persons and scholars sit and think like this. This imagination is named as corruption i.e. (money) note is essential to one vote. Anyhow, we have to get votes. This becomes central focus polar point of corruption. Corruption will never end till there is binding of note with vote on this earth. Because, no republic is free of corruption i.e. binding of note with vote. All are entangled in dissatisfaction, satisfaction, vote-note, division. Corruption will never end, if we are not free from entanglement of vote-note, division and dissatisfaction.

Question arises - how can we get rid of this corruption? Answer is only by awakened human tradition. There is family oriented freedom order which is devoid of voting. Because it is based only on recognition of one person by ten persons. In awakened human tradition, there is arrangement of recognizing one person behind ten



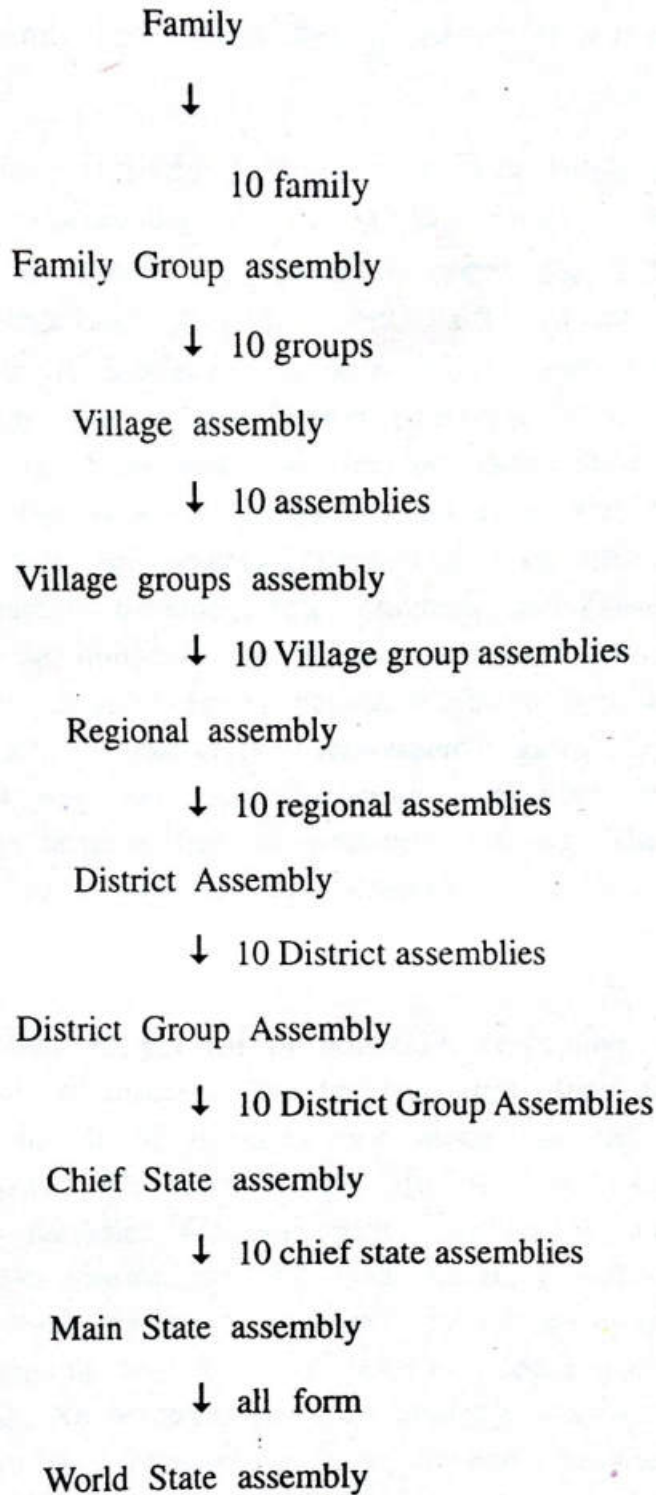
persons only on the whole earth. Each person can recognize ten persons easily. While it is very troublesome for one person to recognize lakhs of persons. It is more troublesome for one person to recognize one million persons. At present, we think one MLA can recognize one lakhs of persons, while it is totally wrong. A MLA can recognize only 100-200 persons. Rest are not recognized by MLA. In the same way we talk of crores of people. But it is not possible to be introduced to so many persons. Thus we loose our dignity and magnificence. Therefore, to be prosperous and have our magnificence the best method is to recognize one person amongst ten persons. Thus we can get republic, democracy without money.

We consider that in a family, there will be at least ten persons. This number may be eight or eleven. There will be no trouble. We recognize one person amongst those family members. This person will work for one or two years in family group Rajya Sabha. Each member of family can participate in it one by one. We elect one person. As a result, this person starts working in family group Rajya Sabha. Family group is a group of ten families. In this group, all the five dimensions of society i.e. education virtue, health-control, production work, justice security and exchange saving system's concepts are clear to all. Such ten family groups form a village assembly. In village assembly, ten persons form five committees for the five systems of society order namely - Human education virtue committee, justice - security committee, production - work committee, Health - control committee, exchange - saving committee. All these five committees appoint those who want to work and participate in that village. They also work for one year, two years or four years, depending on the desire of village assembly and villagers. This time limit may depend on the mentality of the villages of that village. All the programmes of that village are run by these five committees. Perpetual account of working of these five committees is maintained. They are interlinked to each other. The village assembly keeps a watch on their inter-relations and proper functioning. Thus proper balance is maintained with each other. Not even one penny is required to expend for people's representative.

In the same way one member from ten village assemblies form a village group assembly. There will also be five committees. One member from such ten village group assemblies form a regional assembly. It also has five committees. Ten regional committees form one district committees. Ten members will work in it. In all this infra structure, recognition of recognitions of one person by money is not required. This method involves recognition of people's representative without arranging votes. This method involves group of ten-ten persons. If a person is recognized by a crowd, some conceit (dambha) always remains in such person. Therefore, a system forms devoid of this conceit.

Such ten district committees form a chief state committee. Such ten chief state committees form main state committee. As a result are such main state committees of one this earth form a committee word state.





Thus ten steps are required till formation of World State committee right from family assembly. There is no arrangement of expending even one penny over these ten steps. By this way we get more notefree representatives. One more big achievement is that prosperity and understanding remains in awakened human family. The mentality of benefaction remains. All the works of committees are done in the form of benefaction. Still, it is heard that some people invest their salaries in some meaningful work. It means some feeling of benefaction is inside these persons, nothing else. Thus when all humanbeings are awakened, each family becomes prosperous. Usually almost all the representatives give their services without any stipend or salary. Nothing special is there in it. Even representative of world state assembly will also be an authenticated member



family. Thus, recognition of a person is based on authentication in family. Thus all the prudency is authenticated in a family first. After that prudency is authenticated at each place. by only benefaction method.

Prosperity and understanding is firstly authenticated in a family only. After this self expansion (udattikaran) of humanbeing occurs in the form of benefaction. The tendencies of working according to benefaction spread to many places by this method. We can recognize order, establish and maintain immortality of order without any cheating. Thus the basic element is prudency, prudent family and then tendency for order develops. This order develops due to benefaction tendency. It can also be studied in such way in a healthy family. Who want to develop their children nicely, their children are developed nicely on the basis of benefaction tendency. Very few persons can develop their children nicely, if they are expecting something from their children. If we develop our children with benefaction tendency, this tendency also flows everywhere. It can be expected because in Jivan immortal forces and immortal powers are there if indisputable benefaction movement develop. Every person wants to benefactor. For this it is essential to have indisputable unobstructive movement (gati). This indisputable movement forms by co-existent way only. Unobstructing movement forms by family oriented order. By this way, we become free of note-vote binding. Thus we can step forward for healthy order. We find a way free of corruption.

#### 4. NO TENSION

It is very clear that we want to get rid of pollution, corruption, adulteration and tension. These are the four causes of diseases. We received these from tradition. Due to configuration of prudent tradition, all of us are very much troubled from pollution, adulteration, corruption and tension. We want to get rid of these calamities. In this sequence we can easily search remedies for corruption, adulteration and pollution, as discussed previously. Freedom from tension has also been essential. Although till now, as many aphorisms have been elucidated, regarding education, order, awakening, understanding, prosperity. All of them are aphorisms to get rid of tension. Concluding is that we get rid of tension after being prudent. An essential point is prudency. As much prudency, we have developed till now, was not in a meaningful form for our satisfaction (tripti). Still these four ghosts i.e. pollution, adulteration, corruption and tension are following us. Therefore we can not be considered as prudent. There is no evidence of our prudency. So the main point to get rid of these four causes of diseases is to increase our prudency. If we understand co-existence then we can get rid of these four ghosts following humanbeings since childhood to oldage.

We authenticate understanding and prosperity in family after prudency (Samajhdari). Thus we get rid of these four troubles. We get rid of tension. In whichever auspicious date and auspicious hour, we start participating in indivisible society and universal order, all these four ghosts will leave us and run away. Thus the main thing to get rid of tension is to be prudent. It is necessary to develop our understanding in co-existent way.



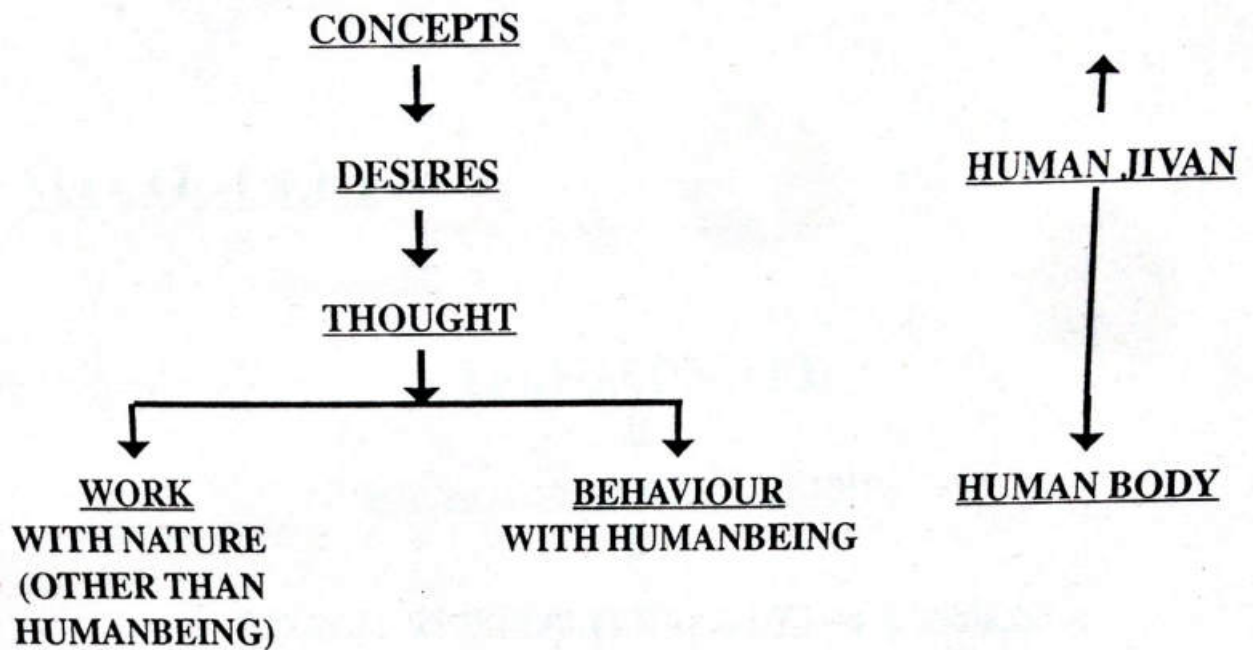
By co-existent methods we get way for family order i.e. to recognize family, relations, maintain values, evaluation and to achieve satisfaction. First thing is our authentication and authentication of prosperity. This is the first step to get rid of tension. It is essential for each person to participate in indivisible society and universal order, to get rid of pollution, adulteration and corruption. We can have tendency in programming to get rid of pollution. We can live nicely. Naturally on this basis freedom from both corruption and adulteration is achieved. In this way, we can start our life devoid of tension on the basis of increasing our prudence one step ahead.

The prudence which we have developed till now is - invention and research on the modes of increasing adulteration and pollution. We want to wear best white Khadi clothes, while spreading pollution and doing maximum exploitation. Thus humanbeings want to keep their dress & image as a clean person but their programmes and thoughts are very dirty and most inferior. We have seen it on this earth. Thus, it can be inferred, who gives more lectures, injures this earth more. Therefore delivering lectures had been worth worshipping once, but now it has no value. Now authentication is required. Authentication is required to get rid of these four ghosts. Whether this authentication is worthy our lectures and study or not? Such study provides us something to get rid of pollution or not. It provides something to live in order or not. It provides us ways to recognize our personality in indivisible society or not. It paves way to live with understanding and prosperity in family or not. We can use all these criteria. So that a lot of lectures will be self controlled. All things are authenticated i.e. our human thoughts human character, human policy, morality and values. As a result, we can experience freedom (swarajya) order in universal order in the ten states of family oriented village freedom order. i.e. starting from family to world order. We can participate in it and get rid of pollution, adulteration, tension and corruption.

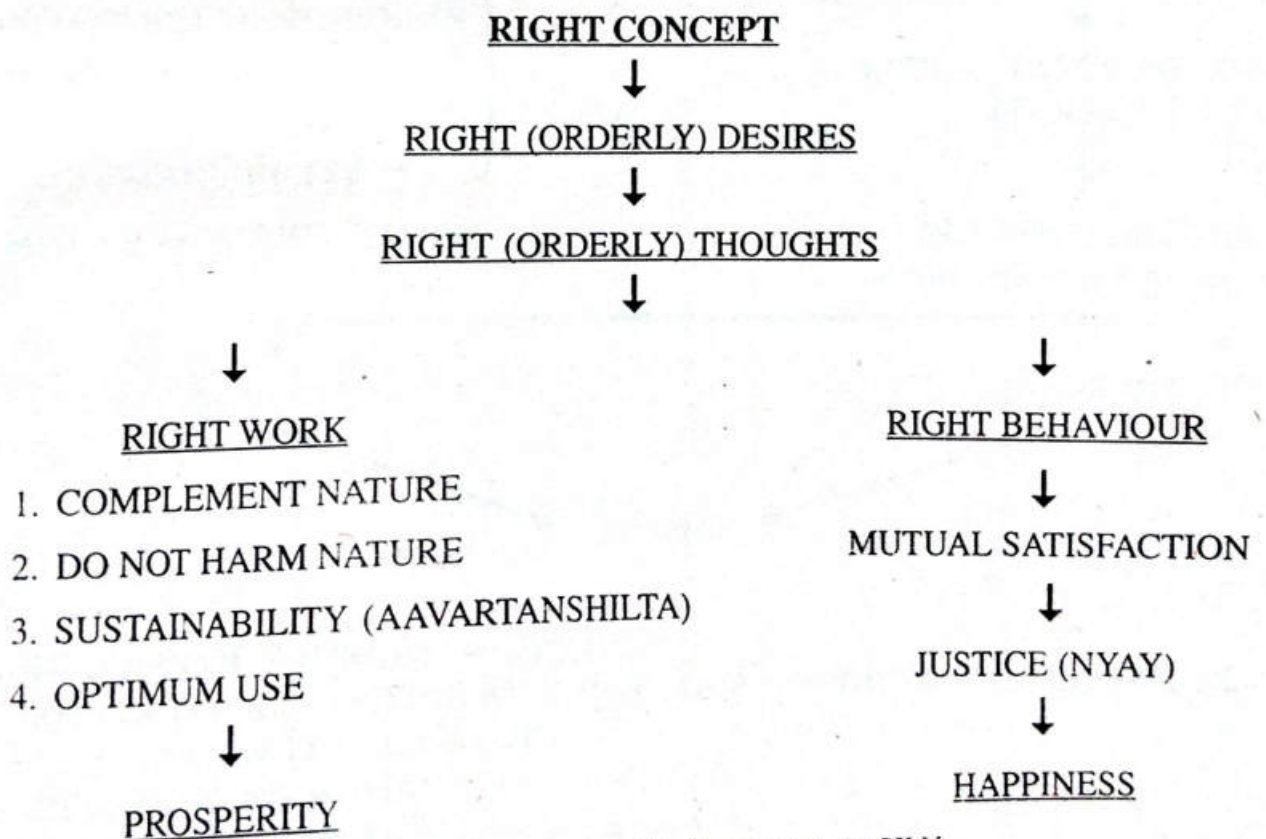
It is also an experience that the mental agrievement and tension is increased by pollution, corruption and adulteration. Thus, humanbeing's thoughts are the basis of tension and freedom from tension. This has been seen nicely. Its basis is that as long a humanbeing is confused he/she thinks in definite manner. Confused thoughts' basis is collection. For collection, cheating and exploitation is required. Thus this becomes the basis of tension. Malice (dvesh) follows it. Our tension is increased with malicious thoughts of destroying this one and that one in order to get all facilities with ourselves. Such wisdom of thoughts increases tension. Ignorancy (avidya) also increases our tension. Illiteracy means confusion.



# CONCEPT



## RIGHT CONCEPT



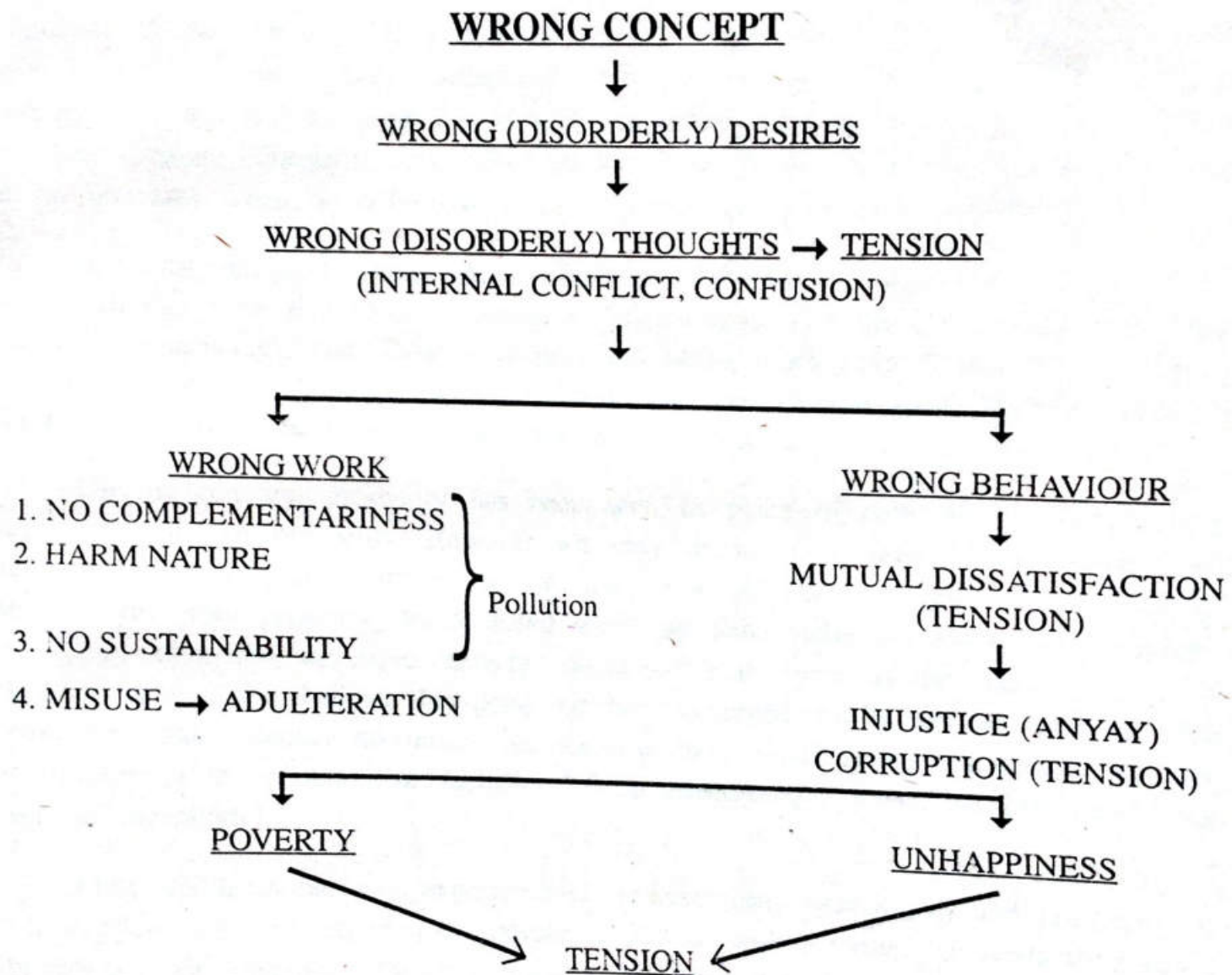
JIVAN ACCEPTS RIGHTEOUSNESS EASILY

EVIDENCE OF RIGHTEOUSNESS IS THE

END RESULT → HAPPINESS AND PROSPERITY



# WRONG CONCEPT



## ERADICATION OF SOURCES OF DISEASES

1. VERIFYING OUR CONCEPTS BY UNDERSTANDING THE WHOLE EXISTENCE.
2. UNDERSTANDING HUMANBEING
3. UNDERSTANDING HUMANHOOD (MANAVTWA)
4. ENSURING PARTICIPATION IN WHOLE ORDER





Our confused wisdom increases our tension and bowled pressure. e.g. we consider a hump as a ghost. Confusion is just like mirage. A wave of water is seen in sandy hot ground. If someone runs to get water, that person will die by sticking in sand. Thus if a humanbeings thinks in confused manner, tension will increase. Knowledge (vidya) means to understand something as it is e.g. to understand dog as dog and humanbeing as humanbeing. We had not been able to understand a humanbeing. By co-existent way, we understand a humanbeing as such and what a humanbeing should be. Its recognition and polarisation is human conduct. Definite human conduct enables recognition of humanbeing. Till human conduct is not definite there will be no recognition of humanbeing. On this basis human's conduct is never definite till that person is confused. As a result humanbeings work according to his/her wilfulness. There is no mutual trust. Neither family is formed nor society is formed. As a result, dreadful confusion increase. Dreadful confusion means as much we mentally accept fear, our tension increases. Thus by collection, malice and ignorance tension increases.

Self-over esteem (Asmita) means thinking ourselves as excellent and others as foolish. In that state also tension increases. Dreadfulness (Abhinivesh). means fear. Fear increases humanbeing's fear. Thus a humanbeing thinks himself or herself in five forms of collection malice, ignorance, self-overesteem, and dreadfulness in loneliness. Naturally blood pressure rises. Each person can experience it, test it.

On the contrary, prosperity has been seen in place of collection. Non-collection occurs in terms of prosperity. However we may think of in terms of prosperity, we become prosperous only with sense of self responsibility. Evaluation of prosperity happens only after prudence. In confused state, we think only collection as prosperity. Regarding collection, we have already elucidated that there is no satiety point in collection of facilities. Neither this point has been achieved nor it will be achieved. The person who has collected maximum. No one can have equal maximum collection. Thus our indulgence in collection of facilities led to unmeaningfulness. This indulgence can never be meaningful.

Meaningfulness means - experience of understanding (samadhan) and prosperity. It never happens that one experiences prosperity without understanding. Understanding never happens without prudence. Prudence has not yet been authenticated with education and behaviour. Even the idealism or godly way and the materialistic way, both could not fulfil the criteria of prudence. This is the chief point. We can recognize understanding and prosperity only after prudence. We can also recognize our work behaviour and right of self independence. On the basis of this fact we can understand that we are able to experience prosperity only after prudence, never before prudence. The aphorism of understanding forms as one becomes prudent. We experience prosperity only with understanding. Very few persons, who experienced prosperity, did so only by this method. Thus prosperity is included in prudence.

Second step is affection (sneh) in place of malice. Trust happens along with



affection. We can maintain each relation in terms of mutual satisfaction only with trust. Because in relation as soon as relation is experienced, immediately values originate in Jivan. This is magnificence of Jivan. As a result, evaluation occurs and we get the end result i.e. mutual satisfaction. This happens only after prudence never before prudence. Thus, if we start with affection method, we can present nicely with world, with perpetual complementariness for each other's understanding and prosperity. Thus understanding and prosperity's is world wide expansion occurs. Its basic base, basic tendency, basic source is - education its world wide expansion can occur only on the basis of education and it should happen. Our work and behaviour becomes easy when we adopt affectionate way. Another person's work and behaviour also becomes easy. Thus we proceed.

Regarding knowledge (vidya) it is only prudence. Thus only Jivan vidya is vidya. This is absolute Vidya. The absolute darshan is Astitwa Darshan. Only Human conduct is absolute conduct. Thus prudence is complete with Jivan vidya. Astitwa Darshan and human conduct. If we are ignorant, we will tend for confusion. We authenticate humanity only with knowledge (vidya). This is the chief point in removing tension, out of ignorance. We become perpetually clear with human conduct. As a result our understanding, prosperity, affectionate relations become. spontaneous. Maintenance of affection and trust in social relations also become spontaneous.

Self over esteem (Asmita) means haughtiness (Ahankar). Such persons think themselves as best and under estimate all others. Thus haughtiness means over evaluation of self and under evaluation of others. We can reach no where by this haughtiness. It increases tension. As we become prudent, the simplicity (Saralta). Flows in place of haughtiness. Simplicity means - that in whole existence. I am not the only prudent person. Each person can be prudent. Many others are also prudent. On this basis evaluation happens. The prudent person develops tendency for expansion of prudence with those who can be prudent. For being prudent, we start behaving definitively.

Dreadfulness (abhinivesh) means - to be fearful. Since early times. We can see fear in the form of natural fear, animal fear, fear of inhumanity of inhumans, exploitation, war spite (droh), revolution. Due to these fears short forms of debates, malice and opposition occurs. It has been seen in Parliament, Rajya Sabha and even World assembly. Their members do not have any knowledge, conscience and method to decide without opposition. Therefore, some persons talk in fevour and some in opposition. This is known in every place. Thus freedom from fear of inhumanity of humanbeings can be achieved only with humanity. Animal fear can be eradicated only with ecological balance and control. Natural fears are for diseases, earth quacks volcanoes, storms, infectious bacteria, viruses and other microbes. We get spontaneous freedom from these fears if we recognize Holistic health. with Holistic healthy way. Thus goal of preservation of health is to authenticate Jivan's awakening. After Jivans awakening, the inspection, testing and eradication of diseases becomes very simple. It is rare and very difficult, till we are confused. It has been seen. Thus chief pivotis



awakening of humanbeings; whether they are doctors or not. A doctor also exchanges, participates in production, justice - security, education - virtue. Doctors can authenticate their excellence only with these participation. They can give their recognition. This the chief point.

Thus five causes of displeasure and pleasure are due to Jivan and Jivan's thoughts. Thus, this pleasure and displeasure are due to thoughts only. A humanbeing can adopt the way to be happy by only thoughts. Although the way to be unhappy has been already seen by mankind since times immemorial. In this way, this is the only pole to reach for good state, good situation and right state. Pole means definite centre, definite source. Definite sources originate perpetually in the form of thoughts and thought style. They never stop. Once upon a time, it was thought that preventing thoughts will be beneficial to some extent. Its last end has been described as Samadhi. Many persons have attained Samadhi. They evidence that in this state, thoughtlessness occurs. But they have achieved something, this cannot be evidenced. One cannot decide in that state whether we are good or bad, right or wrong. This has been well observed by many Shri A. Nagraj Sharma declares that he could not achieve anything by thoughtlessness of Samadhi. He did sanyam after many efforts and for this the efforts for Samadhi would have been helpful to some extent. When Babaji did sanyam in sky. He could have sakhatkar of all things. Because all things are in sky. As a result "Astitwamulak Manav kendrit Chintan" originated. By co-existence way, the partial functioning of changing affliction into pleasure becomes clear. In this sequence, we become ready to live do and think nicely.

Magnificence with six types means understanding (Samadhan), prosperity, trust in present i.e. order and participation in order, authentication in co-existence, living in indivisible society and universal order. This is the total meaning of six types of magnificence. Human tradition can live for ever healthily and beautifully with understanding and prosperity.



## PART VIII

### ACHIEVEMENTS

#### उपलब्धियां

1. EACH HUMAN BEING ENDOWED WITH SOLUTION (SAMADHAN)  
THUS A SWAYATTA MANAV  
हर मानव समझदार फलस्वरूप 6 प्रकार के वैभवों से संपन्न स्वायत्त मानव
2. EACH FAMILY ENDOWED WITH ENRICHMENT (SAMRIDHI)  
हर परिवार समाधान समृद्धि से संपन्न
3. PARTICIPATION OF PROSPEROUS (SAMRADH) FAMILY IN  
INDIVISIBLE (AKHAND) SOCIETY ORDER - ITS POSSIBILITY  
OF SPONTANEITY, CONTINUITY IS ALWAYS PRESENT  
AS HUMAN RIGHT  
संपन्न परिवार अखंड समाज व्यवस्था में भागीदारी - संभावना परम्परा अधिकार नित्य वर्तमान
4. TO PROOVE HUMAN ORDER BY SOLUTION, PROSPEROUS,  
FEARLESSNESS (ABHAY) AND CO-CXISTENCE- GOAL OF HUMAN  
मानव परम्परा समाधान, समृद्धि, अभय, सहअस्तित्वपूर्वक प्रमाणित होना -  
यही मानवीय लक्ष्य है



## PART VIII

# ACHIEVEMENTS

### 1. EACH HUMAN PRUDENT - AS A RESULT

#### AN AUTONOMOUS HUMANBEING ENDOWED WITH SIX TYPES OF MAGNIFICENCE.

The magnificence of Jivan is achieved in self. As we understand Jivan's powers, forces and functioning, we see reflection (paravartan) and prityavartan (inner development). Their magnificence starts after Jivan's awakening. In reflection, we are authenticated and in prityavartan we become endowed with knowledge (Gyan) and conscience. Both these functions are perpetual and complementary to each other. Thus six types of magnificences is found. Other six types are being self in order with understanding, prosperity, fearlessness, co-existence and participating in whole order. These are six magnificence. Third method is when we live by six ways i.e. physically, mentally, by speech deeds (krit) we have magnificence of six types. Thus a humanbeing can present himself/herself by many ways, faculties and in many dimension. This is the glory of Jivan's awakening. After awakening, there is no place, where we are not able to live with understanding. We can live nicely in all fields. A humanbeing lives in some place. Naturally, we live with knowledge. We think in the form of conscience (vivek) and science. We make plans and programmes of working. Thus with knowledge, conscience and science we behave and do business. As a result, we obtain understanding in sixth dimension. thus we live with six types and achieve understanding and prosperity. Thus we live in six ways. All these in totality indicate only one place that it is very essential for humanbeings to live in order. with understanding, prosperity, fearlessness and co-existence. The prudency polarises in these two dimensions. We can also test it nicely. The source for this is prudency.

This prudency source is always present in co-existent form. The magnificence is in receiving and providing this source. Magnificence is in giving an orderly shape to prudency in wisdom. Its expression, communication and reflection is a magnificence. To live in these magnificence is only humanbeings's work. Other stages are not able to live like this, thus source of prudency is a necessity and there is possibility in humanbeings only, to live like this. Both these things are available. Our loyalty is in making it successful. Thus we should think about optimum use of possibility, necessity and patience of living with six types. Wisdom is required in it. We can test each decision on the criteria of understanding, justice, prosperity, present order. We can examine each persons work and behaviour over the criteria of whole order. In this way all these things are self proved (swayam siddha) for evaluation. For this, it is necessary to learn source of prudency by heart.



Prudency is understanding co-existence in the form of whole Existence. Prudency is - to understand all things about Jivan, Jivan's functioning, Jivan's form Jivan's powers, Jivan's results, Jivans goal, in various ways. Prudency is to understand human conduct completely. We get everything when we authenticate these three things i.e. Astitwa Darshan, Jivan Gyan, and human conduct.

With magnificence of six types, we achieve our necessity understanding, prosperity, fearlessness and co-existence. Then we experience happiness, peace, contentment and bliss. Thus out of infinite angles of human's expression, we become happy only with few angles. There is arrangement for being happy at each angle. This is the point of chief concern. Humanbeings become happy by presenting herself/himself. in more than one angle or dimension. Thus has been described as humanbeing's magnificence by six types.

## 2. EACH FAMILY ENDOWED WITH UNDERSTANDING AND PROSPERITY

Family means more than one person, who want to live together. These persons are included in the term "family". This was true in the past, is true now and will be true in future. The needs are never determined with single person. Moreover there is no way for authentication in living alone. Thus we experience our needs in family. There is possibility of authentication in more than one person such state is named as family. In a family, from one direction and view, this has also been recognized that it is essential for humanbeing to live in many relations. Humanbeings can never be satisfied by living is only one relation. Such person will never be able to express his/her whole magnificence. For example, if someone thinks to live only in one husband-wife relation, but it is not possible to live in all relations by confining only in one relation. Living only in brother-brother relation, then also living in all relations is not possible. It is not possible to live only like a father by living as father-son only. Therefore, one has to live with all relations namely -

1. Mother - Father
2. Daughter - Son
3. Brother - Sister
4. Guru - pupil
5. Friend - co-ordinator
6. Husband - wife
7. Brother - Brother
8. Sister - Sister



## 9. Master - Attendant

The relations are in Existence and are authenticated. The aphorism of whole in divisible, divisible society and universal order is derived only by accepting all these relations. By living in these relations we will be able to authenticate indivisibility in art of living by justice. We will be able to live nicely in all places.

Thus we will have to learn by heart the aphorism of justice, to live in indivisible society. Babaji thought and understood a lot in this sequence of learning by heart. He lived upto it. We can make programmes very nicely. First step of the programme - is for family, in family and from the family. Therefore, it is termed as human family. In prudent family, two programmes are formed immediately in the form of - 1. Behaviour tradition 2. Production tradition. In behaviour tradition, it becomes possible to live with relations. This becomes, aphorism for indivisible society and whole society. Thus starting from one family, many families, we reach world family. Side by side we plan for production. Its basis is production more than needs. This results into experience of prosperity. As we recognize and maintain the basic relations for society tradition. This becomes the basis of understanding, naturally. In the state of justice in mutuality. We have understanding (Samadhan).

Understanding is source of happiness. In this way, source of happiness is maintenance of relations. We can easily understand it. We also want to be happy. Thus we become benefactor on the basis of understanding and prosperity. This is the third achievement. Thus we start expressing ourselves as healthy humanbeing, in healthy human society. This whole thing is thus popularised itself and naturally. Whatever prosperity and understanding, we want in family, is already with us and easily available, perpetuality. No untiring efforts are required for this. It comes automatically, As we run for society, our benefaction methods increase. Our benefaction tendency increases. While in confused state - we assess that today we are so sad made others so sad, tomorrow we will make others more sad and will be more sad ourselves. This has also been seen. No one can make others sad without being sad himself/herself. One can not impose problems on others without being entangled in problems. By this way we can fix a criterion for each.

The problems are originating and increasing politically, religiously, educationally, and by trade. The reason behind this is that all the politicians, religious leaders, educationists and traders are themselves entangled in problems. As a result, they create problems. This is the conclusion. On the contrary, if we are endowed with understanding we are able to deliver understanding in all dimensions.



### 3. PARTICIPATION OF PROSPEROUS FAMILY IN INDIVISIBLE SOCIETY ORDER ITS POSSIBILITY OF SPONTANEITY CONTINUITY IS ALWAYS PRESENT AS HUMAN RIGHT.

The family endowed with understanding and prosperity intend for indivisible society order. We have understood this thing. This is the benefaction method. Magnificence of living is in family further magnificence is in benefaction method. by benefaction method. Magnificence of living is in family. Further magnificence is in benefaction method. By benefaction method, we make society by thoughts of society. We live in order by benefaction method. Thus we have order method. Only humanbeings have basic and original right for this method. Humanbeings authenticate, living in order with their 'twa' in family. Their participation in whole order itself happens by benefaction method. The bearer and conductor of this benefaction method is only humanbeing. Humanbeing's basic right is their 'swatwa' (intrinsicness) and independence (swantaantrata). We can never forget this magnificence. This has been linked with humanbeings continuously. The method of accepting auspiciousness has been linked since early times. Expectation of auspiciousness is the basis of each invention and research. To fulfil this expectation is this invention of co-existence. In this sequence a humanbeing becomes a benefactor by authenticating human culture and civilization in large scale far and wide.

Each person wishes for self recognition, spreading and authenticating culture-civilization far and wide with his/her conduct according to human culture - civilization and law order. By this wishing method, when each person gets endowed with understanding and prosperity in family. This benefaction method originates in self - motivated manner. When we recognize a relation, values originate, flow and are reflected themselves in self -motivated way (swayam sfort). No training is required for this. Likewise, the person after authenticating himself/herself in family with understanding and prosperity. The benefaction method originates in such person and each member of that family. It has been seen. As a result, human - family or awakened family, is always benefactor. As guardians recognize children. they become able to use parenthood (vatsalya) and motherhood ( mamta). In the some way each human family, becomes ready for benefaction method after attaining understanding and prosperity. By this way living in indivisible society and universal order becomes easy. The necessity of healthy family is always there. Education programmes of being prudent human and living in family order are required for making healthy family. As a result, benefaction tendency easily develops in humanbeings.

### 4. HUMAN GOAL - TO AUTHENTICATE HUMAN TRADITION WITH UNDERSTANDING PROSPERITY, FEARLESSNESS AND CO-EXISTENCE

If we survey, inspect and test all humanbeings individually, we come to know that each person welcomes understanding and prosperity. This necessitates the authentica-



tion of understanding and prosperity. People try to get understanding and prosperity by various ways in confused state. People rob others thinking that they will have a lot of money and will experience prosperity. Kings used to increase their kingdom thinking themselves prosperous with increased kingdom. Traders think to be prosperous by doing a lot of trading. Thus humanbeings tried for collection of money by any means. The basic behind all these means was self torture and problems, which led to all these misdeeds. Because, one who is self-tortured, only that person can torture others. If some one is having understanding, then that person will not be able to torture others.

When a humanbeing experiences prosperity, he/she benefacts others in self-motivated way (swayam sfort). As a result tendency develops for participation in indivisible society That person becomes eligible for this. As a result of participation in indivisible society, we get society devoid of enmity. Fearlessness is thus proved itself. Everybody develops trust in present. With trust in present, one develops eligibility for participation in indivisible universal order. Thus authenticating co-existence only by co-existent way and only in co-existence, we will be able to authenticate universal order, otherwise not. All communitites tried hard till now, but could not get a universal order. All the mutual orders of communities have internal conflict. Its evidence is that all are prepared for war. If there would have been no opposition, what was the need to collect so any weapons and artillery for war. Due to internal conflict, each community state is ready for war, due to internal conflict. Even guessing is done which state will start war first? Which country will start world war?

If world war occurs, then there will be no need for further war. Because, a humanbeings will themselves reach forest era. This is also being thought that if all the humanbeing will die. This earth will loose its ability for human survival. All these possibilities are in the minds of humanbeings, still we are making artillery. Who has maximum artillery that country in called very good. Anyone can see evidence of this wisdom while human tradition needs understanding, prosperity, fearlessness and co-existence, essentially. This necessity, can be fulfilled only by humanbeings. Neither ants can fulfils it nor elephants can fulfil it. Ants and elephants live in order by their own way. Only humanbeings are not found to be living in order. If they would have been in order then there was no need of war. Neither exploitation, nor malice nor revolutions was required. Thus humanbeings will have to recognize their own misdeeds on their own criteria. When we discuss by that criteria, we ourselves evaluate and review ourselves. The need of evaluation is always there on our door. Each person's mind and brain is shadawed with the contradictory thoughts. None favours war, exploitation malice and revolution.

But at present trade is nothing but only exploitation. In rule of government or kingdom nothing happens except malice, revolution, war and exploitation. This is respectfully and seriously termed as politics. All this looks like child tantrums. We say something, but do the contrary.



Thus we hope for being happy at same place with dual personality. This is also right. But dual personality will not help in becoming happy. Only a clean beautiful awakened personality achieves happiness. As a result we get understanding, prosperity, fearlessness, co-existence. Only prudence can lead to understanding. We experience prosperity, because we achieve production more than our needs. We achieve fearlessness by evaluating our participation in indivisible society. Thus, we authenticate co-existence. Only then we are contended with co-existence. Participation in indivisible society means participation in all five dimensions i.e. education virtue system, justice-security system, production work system, health control system and exchange saving system. Thus we can authenticate co-existence by living upto our duties and responsibilities in these systems. The happiness of being in co-existence is authenticated. Thus if we move with all these splendours, the necessity of war becomes zero. The chances of exploitation, malice and revolution are very-very remote. With dual personality, we increase collection facilities and consider ourselves prosperous, But this turned out to be totally meaningless. The need is also finished. Thus human race can have day of being happy beautifully with understanding.





## PART IX

### RESULTS

#### परिणाम

#### 1. EXPERIMENTS

##### प्रयोग

#### 2. ASSESSMENT ON VARIOUS POINTS IN EXPERIMENT

##### प्रयोग में विभिन्न मुद्दों का आंकलन

#### 3. EVALUATION OF VALUES (MULYA) OF HUMANS

##### व्यक्तियों का मूल्यांकन

#### 4. CONCLUSION.

##### निष्कर्ष



## PART IX

### RESULT

Results are thought to be as end result of human activities and natural activities by humans deed till now. We know winter season, hot season and rainy season in natural activities. We know the result and effect of rain, winter, wind, soil on humanbeing. Humanbeings live with earth, air, water and cast their influence over these materials. The result of this influence is known as **ecology or environment**. The results of science developed till now, are called as human opponent. Many people are suffering from this pain.

Humanbeing behaves with humanbeing and works with nature, uses it, consumes it. The end result of this work and behaviour is - understanding (samadhan) and prosperity (samridhi). Humanbeings themselves experiences happiness as a result of understanding. Humanbeings experience unhappiness as a result of problems Humanbeings have right to accept or negate happiness and unhappiness. On this basis humanbeings accept the methods which seem pleasant to them in order to get happiness Humanbeings negate and leave the methods which seem unpleasant to them in order to avoid unhappiness. This leads to understanding of disorder. As a result of this understanding of disorder, humanbeings are unhappy. They want freedom from this unhappiness. Unhappiness causes a lot of pain. No one wants pain.

Disorder = Problem = Unhappiness.

Order = Understanding = Happiness.

Till now, whatever humanbeings have thought and understood in the form of their kingdom, religion, work, production, trade almost all caused problems. This paved way to disorder for humanbeings. Humanbeing had been perturbed and suffered a lot due to disorder. Humanbeings created disorder and a suffered a lot. Every humanbeing wants to get rid of this suffering. This is true The proposal for this is healthy humanbeing form. On the basis of healthy humanbeing form, the result is always awaited in the form of perpetual happiness.

Each work and behaviour of healthy humanbeing is alway useful, optimumally useful and meaningful. Work means production-work. Behaviour means service, work-behaviour of humanbeing with another humanbeing. This means recognition of relations, their values maintains the relations and mutual evaluation. This is the way to get satisfaction. By this way, healthy humanbeing gets way to acheive happiness in all relations. This is the order and shelter to achieve happiness, when humanbeings start living by way of achieving happiness. We come to know this form of healthy humanbeing and every person can know. Thus result of healthy humanbeing is in terms of happiness. The



result of unhealthy humanbeing has been reflected over humanbings in the form of unhappiness. Everyone can think it. By this way a small glimpse of result has been presented. Every person can research and check it in himself/herself. Every person can authenticate it.

## 1. EXPERIMENTS

If every person thinks about his/her experiments done in past; humanbeings are seen on the verge of devastation according to results. If we want results in the form of order; - then few principles of our experiments arose. For example, we can experiment on our work and behaviour with our understanding (samadhan) and prudence. Experiments are done for only two purposes (meaningfulness) -

- (i) experiments related to production-work,
- (ii) experiments related to behaviour-work.

We behave with humanbeings in the form of experiment. We produce by working with natural magnificence. Only human labour is invested over natural magnificence. As a result the utility value is established in produced thing. These things are found to be optimumally useful for humanbeings. In the same way, whatever human labour - service is invested in human behaviour; as a result we get key to achieve satisfaction. Satisfaction (tripti) is our main original capital. This satisfaction is healthy humanbeing's dream. We have to experiment in our work-behaviour with every humanbeing. For achieving satisfaction by method of evaluation, we have to achieve satisfaction. By expanding this satisfaction, we have to achieve satisfaction by living in order i.e. universal order (sarvhowm vyavasth).

Each person can maintain his/her participation in all five dimensions of universal order only. For example, to maintain our participation in **human education - virtue**, this experiment is our magnificence. To participate in **justice-security** is humanbeing's magnificence. To produce more than family needs, is dignity of human's magnificence in **production-work**. To carry **exchange** with no profit-no loss is also humanbeings's magnificence. To become expert in **health-control** and maintain participation in it, is also humanbeing's magnificence. Thus it is essential for humanbeings to be healthy physically and must have clear understanding (samadhan) mentally. This is healthy humanbeing form. With understanding **the path of perpetual happiness** is paved automatically. By the method of production more than family's needs, there is arrangement to see **each family prosperous** This is the goal of our experiment.

If we start with these experiment, it means, we have achieved prudence. Without prudence, we are not able to participate in these five dimensions. We will get entangled firstly in Education-virtue. We will not be able to participate in it. After recognizing human education only, we become expert in human education-virtue. Only then, we become eligible to participate in it. We have already discussed a lot on human education.



Thus our experiments are always going on in our business i.e. production works and behaviour works. The result is always associated with experiment. If the result is causing unhappiness, it means the experiment led to problem. If it produced understanding (samadhan), it leads to happiness.

In this way, we create understanding or problem in our behaviour and business too. Problem-understanding of business occurs with environment. For example, living with water, earth, air, weather, mountains, rivers, canals is right or wrong, pure or impure. A lot of questions have been raised for this in all countries. In the same way understanding-problem also happen amongst humanbeings. If humanbeings hope desire and does everything with malice, revolution, exploitation, war - naturally this will lead to problem only, nothing else. If we work for collection facilities only - it will lead to exploitation. On this basis, with exploitation, such humanbeing is called as a burden on the earth. Such exploiterer always remains unhappy and makes others unhappy. Because whatever one possesses is able to distributes that only. This is very simple rule. According to these laws humanbeing remains as healthy humanbeing. Healthy humanbeing, means - humanbieng endowed with understanding, an authenticated humanbeing justful humanbeing, lawful humanbeing balanced humanbeing - all this is the magnificence of healthy humanbeing. If humanbeings present understanding, law, control and balance in co-existent way; consequently such persons always remain happy in themselves. Therefore, they present these. An unhappy person can not present it. An unhappy person presents only problems after problems unhappy persons are unhappy in themselves and make others unhappy. This is humanbeings is grandeur.

"Whether you want to be happy or not?" If this question is asked; every person will reply in same manner - "I want to live happily". It is essential to develop tradition of living happily by healthy humanbeings. After making persons prudent, the **honesty** should be tested. Afterwards **responsibilities** should be evaluated. At last **participation** of each person should be evaluated. We can research in mutuality all the functions starting from evaluation to prudence. We can inspect, test, evaluate and get satisfaction. In this way it is very essential for result of experiment to be in terms of mutual satisfaction. The basis of humanity is not at all, the way of thinking that whether this world may remain or not, let us do our wilfulness. Thus necessity of experimentation is always there. Today we are experimenting, tomorrow we will stop experiments - this never happens. We present ourselves daily with new methods. Today, as I presented myself in front of the world, I prepare for better presentation tomorrow.

In this way, healthy humanbeing produces the custom of novelty for achieving understanding (samadhan) in all circumstances by new methods, everywhere. This is the path for progress. Only prudent humanbeing, is able to do experiments. Ignorant humanbeing is neither able to do any experiment in this way nor there will be any fruitful result of ignorant humanbeing's experiment. In this way to be healthy humanbeing we will have to be prudent humanbeing. We prove it with experiment as social in our behaviour



and self-dependent in our business. The family endowed with understanding and prosperity present the result of such experiments always in the form of understanding, prosperity, social in behaviour, self-dependent in business, self-trust, honour for excellence. These six good virtues are in each person. to authenticate these six things with experiments is the form of healthy humanbeing.

## 2. ASSESSMENT OF VARIOUS POINTS IN EXPERIMENT

It is obvious now that only prudent humanbeing presents understanding (samadhan) in every work, behaviour, thoughts and in every dimension. Likewise, ignorant humanbeing presents problems in his work behaviour, thoughts and in each dimension. We are presenting it by a method which can be understood. Various points to be assessed are -

1. Relation
2. Psychology
3. Sociology
4. Economics

**Human-relations** are maintained according to our thoughts and behaviour. We live in family, recognize relations and their values in family, maintain relations according to values, evaluate and achieve mutual satisfaction. Each behaviour is done to achieve mutual satisfaction. This is our goal.

Natural/relations For production, we work with nature to achieve a useful thing. Naturally, a relation is formed with nature. We think about maintenance of ecology. Ecology means maintenance of seasonal balance. So that our plants are stout, rivers canals are abundant, rains can satisfy earth and humanbeings, the yields of rain are adequate in the form of forest and grains. We have to think about their balance and we should recognize these balances.

**Psychology** deals with study of humanbeings. If we study humanbeing correctly then this study only deals with prudent humanbeing. Study of ignorant humanbeing is not possible. Our aim is not to make ignorant humanbeings. Nobody can make ignorant humanbeing. Ignorant humanb being will also proceed with thoughts of making prudent humanbeing. This is natural procedure. In this way after becoming perfect with prudence; humanbeing. The prudent humanbeings are seen increasing from one to two, two to four, sixteen from the prudent humanbeings are seen increasing from one to two, two to four, sixteen from four. We should accept and realize this fact. That the highest need is to be prudent in all dimensions, all points. Only one can study awakened humanbeing i.e. sakshatkar of Psychology. Prudent human's wisdom is prepared on the basis of co-existence and Jivan. This wisdom is prepared to prove meaningfulness of human conduct. Because in Existence, each one is itself an order with its 'twa'. Each one is seen participating in whole order. In the same way, humanbeings should be in order in themselves, with their



humanhood (manavtwa) and should participate in whole order i.e. in all five dimensions.

In this way a humanbeing's magnificence is in the form of order with human conduct. The basis of participation in whole order arises itself in each prudent humanbeing. It means - there is no need for its training. For example - motherhood (mamta) itself flows as soon as a mother recognizes her child and fatherhood (vatsalya) itself flows as a father recognizes his child. After recognizing friendship, trust automatically flows. In the same way, after recognizing order, inspiration occurs for universal understanding (sarvatomukhi samadhan) and abhoday. Likewise after understanding every meaningfulness, our perpetual enthusiasm remains to achieve and maintain that meaningfulness. This is self-arising (udbhoot). This happens in every person. This splendour of Jivan is authenticated by humanbody. This is the speciality of human tradition.

Human tradition is not clannish but it is virtuous. Human tradition lives on the basis of prudence and wisdom. Human tradition does not live on the basis of clan as a black person does not live blackishly, a fair person may not live fairly. Someone may live both fairly and blackishly. On the place of living each humanbeing is a humanbeing and there is no partiality in it. Living maximally and living minimally can not be imposed. A knower is also a humanbeing while living. An ignorant person is also a humanbeing, while living. A scholar is also a humanbeing, while living with human conduct. Thus the basis is a humanbeing with humanity.

On this basis, this trust happens after prudence, not before prudence. We can trust only after prudence. In this way, what happened? We can recognize mentality of prudent humanbeing only with prudence. We can say it in short form that each prudent humanbeing will live with understanding, with happiness, with prosperity, with trust in present. A prudent person will live authenticating co-existence. This is the original intention. A person living with all these various points, authenticates four things only i.e. understanding, prosperity, fearlessness and co-existence. If we authenticate these four points, we can be recognized as healthy humanbeing, completely healthy humanbeing and absolutely healthy humanbeing. If we are not able to authenticate these four points. It means, we are not perfectly healthy. Thus awakened tradition is very splendid. If awakening flows as tradition, every humanbeing may get awakened. Therefore chief point is awakening and to be awakened. Second point is to authenticate it. Third point is to live meaningfully. To live meaningfully we should recognize human psychology with humanity i.e. **human cognizable psychology** (manav sanchetanavadi manovigyan) and if we live upto it, then we can easily live, with understanding, justice and meaningfulness. Meaningfulness is awakening in terms of authentication of understanding, prosperity, fearlessness and co-existence. This is a short meaningful form of psychology.

Sociology should be behavioural sociology. This is the contribution of human cognizable psychology. Mutual satisfaction and justice should be there in maintaining relation. Thus the common point in mutual evaluation, if becomes rhythmic and balanced - it is mutual satisfaction. Justice happens due to mutual satisfaction. Human justice occurs



as a result of mutual evaluation. Solitary evaluation will never lead to mutual satisfaction. Till now this had been the chaos that one person evaluates and other person will not accept it. In this way, there has been no basis of justice. The basis of justice is to link with relations, to link with values of relations, to maintain relation and on evaluations of both the outcome should be in the form of mutual satisfaction. Both get satisfaction. thus we should evaluate each work behaviour, each utility-optimum use and meaningfulness. Mutual satisfaction should be the outcome. These are the points one by one. We should thoroughly study it. This can be achieved only with human education virtue system.

**Economics** should be sustainable economics. Till now we had been accepting the profitable Economics. By this, no one can achieve mutual satisfaction. The exploiters consider themselves meaningful and the one who is exploited becomes unhappy. The exploiter exploits for collection of facilities. Till now, the satisfaction point of collection of facilities has neither been achieved nor will be achieved. Thus howsoever we collect by linking with this mirage, there will always be a step for collection of facilities further. This number will never stop. The procedure of collection of facilities is just like spreading bedsheet today with one style, tomorrow in second style, day after tomorrow in third style, thus spreading bedsheet in thousand styles. This will only lead to spreading bedsheet throughout our life. This will never end. It means there is no satisfaction point of collection of facilities. The satisfaction point forms only with optimum use and meaningfulness. We have to understand this method.

**Utility** (upyogita) means - we are useful in family. We are optimally useful (sadupyogi) to society. We are meaningful to order. **Meaningfulness** means to be authenticated in all four dimensions - i.e. understanding, prosperity, fearlessness and co-existence. Fearlessness should be authenticated in society understanding and prosperity should be authenticated in family. In this way sequential steps are there. The background of this meaningfulness is - society. The society's background is family. Family's background is prudent humanbeing. We can understand it easily. In prudent human tradition, there is perpetual fearlessness and sustainability. The basis of sustainability is investment of labour over natural megnificence, establishment of utility value on the basis of labour investment, the evaluation of labour value on the basis of utility value. All these things become perpetual. By this method, we become eligible for exchange with profit-loss free method, on the basis of evaluation of utility value. We become free of profit loss. Whatever we use, it has some definite utility value. Our labour value is confirmed on the basis of utility value. According to our labour-value, the achieved thing is free of profit-loss. On the basis of currency money no value is free of exploitation. Thus, this currency confuses person. The symbol is never achieved. For example, if millions of rupees are there but if tea leaves are not there, the tea can never be made. We may burn millions of rupees, but we can not get one cup of tea. Thus we are not able to get one symbol or simile. By entangling in these symbol and simile, the depth of human's confusion and its uselessness increases. Thus our tradition had been groaning in grip of confused tradition.

The main thing is - we must have solution or understanding (samadhan) at every



place. In this way, we must have solution in education, behaviour, order, production etc. In the same way we must have solution or understanding in Astrology, and vastu etc. There is no place which does not need solution or understanding. VASTU - the understanding required in vastu means - the residence should be comfortable to humanbeings. The light and air should enter and cross the residence in right way. So that it can maintain our facility and prestige. Such vastu should be recognized.

**ASTROLOGY** - is study of planetary space rays in all. Their recognition is also very simple. The conductors of these rays along with solar rays, is helping each person in his/her development. This earth has developed and still it seems that planetary rays are useful to this earth. We have made our earth sick; still if we take back all the procedures which make earth sick; naturally the spoiled ecology will return back. Such a nice law and order has been diseased by us we should pay our attention to it. If earth does not remain; where the humanbeings will live?

The establishment of justice amongst humanbeings is not possible till we think about restricting crime with crime, mistakes with mistakes and war with war. This will never end. New and recent methods of crimes, can be easily thought by humanbeings, and the method to prevent crimes will be thought later on. There is no end. Justice can not be achieved. Therefore, the glory, magnificence and necessity of awakened human tradition is on the basis of making humanbeings eligible to live in order with self motivated way. Thus we need education enabling us to authenticate understanding, prosperity, fearlessness and co-existence at every turn and point.

### 3. ASSESSMENT OF VALUES OF HUMANS

In tradition, chiefly a person will maintain relation with another person. Each person accepts it. Behaviour may be justly and unjustly. If there is justly behaviour then on evaluation, each humanbeing is satisfied in mutuality. Thus justly behaviour is the basis. This justly behaviour has already been explained. We should live according to relations. There is always some meaningfulness in each relation. On the basis of these meaningfulness, values are there. On the basis of these values, relations are maintained. Maintaining relations and achieving meaningfulness, we should get mutual satisfaction on evaluation. This applies to every relation.

Thus a humanbeing is assessed on the basis of (1) recognition of relation, (2) recognition of values (3) maintenance of relations according to values (4) achievement of mutual satisfaction. If we ponder over the present situation, nowadays, mutual satisfaction is secondary or negligible. Living under one roof in mutuality is seen to be on the basis of fear and allurements. People are seen to be living with each other on the basis of allurements more. Living on the basis of mutual satisfaction has not been seen yet. Chief point is that mutual satisfaction is meaningful only in healthy human tradition. If every person is healthy in family, there will be mutual satisfaction. If every person is healthy in society, there will be satisfaction in mutuality and fearlessness. This is the assessment.



Healthy humanbeings can be achieved through Education virtue. This is original source. The present education-virtue is- trade education. It is essential for humanbeings to achieve behavioural education inspite of trade education. This behavioural education can be achieved if (1) we understand Existence as coexistence (2) we understand Jivan as different from body (3) we follow human conduct. As a result, humanbeings become healthy. If we do not understand these three things, humanbeings can never be healthy. They will remain unhealthy - if they do not understand. Existence in the form of co-existence; if they donot understand. Jivan different from body. Jivan different from body because their conduct will not be human. Conduct is always according to one's understanding. If we live on the basis of body sensitivity, we will be an unhealthy humanbeing. Because only animals live on the basis of body sensitivity. **Humanbeings will have to live on the basis of cognition (sangyanshilta).** Their conduct will be based on the knowledge of Existence and Jivan. As a result healthy humanbeing's work and behaviour will be in terms of achieving mutual satisfaction. Thus each person is asessed on this basis, whether such person is healthy or not.

If we have adopted the way to be healthy and we recognize humanbeings as healthy humanbeings, naturally the number of healthy humanbeings increases. As a result, humanbeings are seen to be living as healthy humanbeing with humanity, happiness, understanding, prosperity and trust in present (fearlessness) They will be seen authenticating co-existence. This is the basis and procedure of assessment of humanbeings. If we think over its necessity, then it can be easily appreciated that every humanbeing needs to be happy. For happiness, every person needs understanding (samadhan) alongwith prosperity, fearlessness and co-existence. This is the source of happiness. This needs authentication. If we determine to authenticate, we can change this whole educational tradition. As a result, we can easily bring healthy human tradition. It has been checked, understood and lived. One can live like a healthy humanbeing. Babaji himself has seen this by living upto as healthy humanbeing.

#### 4. CONCLUSION

If we want conclusion, the conclusion is only that if a humanbeing lives with determination the conclusion is authenticated. Determination is basically to be happy, or to be endowed with understanding or to be prosperous. If we catch hold of anyone out of these, we automatically link up with other things. If we begin for understanding-prudency is achieved. Understanding is never possible without prudency. Naturally, after prudency and understanding; prosperity is essential. Automatically one becomes prosperous. If we see, still humanbeings produce more than their needs. Its evidence is that humanbeings prosper generation to generation. But they suffered poverty by entangling in collection of facilities only. Thus they had created more and more problems.

Just fifty years ago, there had not been so many vehicles. But today, there are vehicles in each house of each street. Thus we see, with passage of time, next generation had always been in a state of producing more and more both by human labour or



mechanically. After all, human labour is required in production. On these bases, we can easily assess that next generation can easily achieve more and more production and facilities by a natural procedure. This is in tradition. But there has been lack or deficit of prudence to achieve understanding. Total prudence had not been achieved in tradition. As a result, we lagged behind in field of prudence. For prudence, original things to understand are Jivan-body, co-existent form of existence and human conduct. Our prudence will be complete only if we understand all these things. Evidence of complete prudence is - understanding, prosperity. We never desire for problems with understanding. Thus we achieve trust in present i.e. fearlessness. We are assured of future, this is the chief point of fearlessness.

Then we live in co-existence. We authenticate living in both human relations and natural relations. The original basis of evaluation is - humanbeings had perpetually lived with other humanbeings by maintaining relations and meaningfulness or not. If we live maintaining relations meaningfulness is accomplished. If meaningfulness is accomplished - these four things (understanding, prosperity fearlessness and co-existence) have been achieved. If these four things have not been achieved, it means that meaningfulness has not been accomplished. This is the chief point of evaluation.

In both natural and human relations, there had been need for co-existence. In the same way, it is essential to live with laws, control and balance in relation to nature. It is essential to live with justice, understanding and truth in human relations. This is the polar point, while evaluating humanbeing. No other evaluation is possible. No evaluation is possible with prosperity. No meaningfulness is achieved. When a humanbeing is evaluated on the basis of collection of facilities, then there is always a difference amongst humanbeings.

Prosperity is expectation of everyone. While at present, everyone has entangled in collection of facilities. This can never be complete. The difference remains same. This distance never decreases, it may increase. In the same way there is difference amongst countries. At present, this difference is evaluated on the basis of artillery, weapons and atomic power. Trading power has also been considered a lot. Trading power means capital. Nowadays, the country investing more money and having more artillery, atomic power, is considered as — a developed country while this concept is wrong. This evaluation is wrong. This evaluation is based on malice, revolution and exploitation. Trading means exploitation. No trade is possible without exploitation. No war is possible without malice and revolution. All these occur for want of collection of facilities. It is wrong to label. Someone spending more as - rich - developed and someone spending less as - poor-undeveloped.

The basis of humanbeing's evaluation should be understanding, prosperity, fearlessness and co-existence not atomic-artillery power. Evaluation should be on the basis of trust in present i.e. fearlessness. Evaluation should not be based on a humanbeing's spending power. Prosperity should not be evaluated on the basis of collection of facilities. Prosperity



means, ability to produce more than family's needs. In this way, if the facilities are more than family needs, they should be used for benefaction.

Collection of facilities never ends. It is in the form of currency and things. A thing happens in its real form. Currency is symbol of thing. Symbol can not be achieved. Therefore, the persons considered as rich look more poor because they need more. Poor persons also need more though in lesser amount. Thus humanbeings entangled in achieving more and more troubled themselves in vain. The only way to get rid of this trouble is - healthy human tradition. We can adopt this method. We have its source and we can use this source. If we evaluate then we can see that everyone wants to be healthy and desires to make its tradition. This is easily available to all. Experience of happiness is possible with use of evaluation method. If anyone makes up mind to establish healthy humanbeing tradition, it is an auspicious symptom. Auspicious mentality is mutually available amongst humanbeings.



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