

"The Alternative" in Mainstream-Education

Keynote Address by Baba Shree A. Nagraj Sharma
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My Brothers and Sisters!

I am experiencing happiness finding myself amongst all of you. You have come from far off places, and have been listening to each other attentively. Somewhere or the other, I trust, all this will lead to the final conclusion.

How will *the alternative* achieved from my research reach the mainstream education? - is something people here want to listen from me. I trust you all want to listen to this with lot of curiosity.

I have tested this thoroughly that after an age every individual, man or woman, believes himself/herself to be “wise”. The erstwhile line of thinking leads to a conclusion something like – “One who can generate lot of money is wise!” And the one who can’t generate money is not wise. Earlier the “mighty one” was considered to be wise. And before that – the one with good looks was considered to be wise. The attempts of recognizing wisdom on the basis of might and looks has been rejected by mankind now. However, those who could amass more money and power are still believed to be wise. Money and Power have become two sides of the same coin. Money begets Power, and Power begets Money. I have

concluded – It will not be possible to recognize “wisdom” on the basis of looks, might, power, or money. Living in human-consciousness is wisdom – is my conclusion.

I studied the education-method for bringing *human-consciousness* into human-tradition. I have attempted explaining that to the educationists. These attempts have culminated in Chhatisgarh state education’s now becoming ready in studying this proposal. Chhatisgarh State Education is putting efforts, time, and resources for studying this. This information is for your consideration.

What is the content of this study?

This research of mine resulted in preparation of a book called – **“Manav Vyavhar Darshan”**. You can call this book as the “Basic Study-Material” of this proposal. Manav Vyavhar Darshan describes the view of human-behaviour with human-consciousness. It describes the view of justice. We impart the education for this. Manav Vyavhar Darshan determines the duties and responsibilities of a human-being. You yourself decide - whether determination of duties and responsibilities of human-being is necessary or unnecessary? Every individual has this right to decide on this.

“Manav Karma Darshan” demarcates the worthy and unworthy actions for a human-being. Here too, you can think thoroughly about its necessity or futility. If it becomes our necessity we naturally get committed for this.

“Manav Abhyas Darshan” is about practicing this knowledge in the aspects of behaviour and occupation.

“Anubhav Darshan” is mostly about the human-right of self-actualization.

Whether these four documents are needed or not – everyone can determine, understand, and then actualize.

After Darshans come “vaads”. Vaads describe how we will live with the four natural-orders.

First is – **“Samadhanatmak Bhautikvad”**. Here we study, how the material objects are working in the purview of resolution.

Second is – **“Vyavharatmak Janvad”**. Here we study, how a human-being can actualize awakening in its behaviour. Human-being’s (awakened) behaviour with other humans is with justice, dharma, and truth. Human-being’s (awakened) behaviour with nature other than human-beings is with principle, control, and balance.

“Anubhavatmak Adhyatmvad” describes – The experience in knowledge (anubhav) is of Existence as entire material and conscious nature saturated in pervasive space. And as a result of this experience in knowledge a human-being becomes the one who actualizes coexistence in coexistence. Had there been only Space, and no matter – then there’s no experience. Had there been Matter, but no Space – then also there’s no way for a human-being to experience. Space and Matter (Nature) have to be together for Experience to be. The entity of Knowledge-Order (Human-being) only can experience the Space – and thereby realizes the ultimate-truth. This itself was experienced by me. This is the basis of my entire presentation.

Then come – “Shastras”. The first shastra is – **“Manav Sanchetnavadi Manovigyan”** or *Human-Consciousness Based Psychology*.

“Consciousness” means knowledge. “Human-Consciousness” means – the knowledge that expositions Truth. “Manav Sanchetnavadi Manovigyan” describes the 122 conducts which get actualized with humanness. A human-being’s living with orderliness becomes possible on the basis of these conducts.

“Vyavharvadi Samajshastra” (or *Behavioural Sociology*) is about actualizing human-consciousness in behaviour.

“Avartansheel Arthshastra” (or *Cyclical Economics*) describes the view of production and exchange systems while ensuring perpetuity of the natural-resources used for these.

All these are necessary or unnecessary – you can *study, understand, accept*, and *reject* too based your own discretion. I am not insisting that you have to accept this only. But the Reality is This! - So I *dare* say, so is my *submission*. Whatever you accept in these, is alright.

In this way, the purpose of these darshans, vaads, and shastras is clear. All those who have studied this with us have accepted that these are *absolutely* necessary. How this would happen here, and how it would

happen at other places, in other states all across the world – the future will tell. The acceptance in Chhatisgarh state for this proposal is now such that people there have started saying – “It’s not possible to live in a humane way without understanding this proposal.” This proposal can be tried here as well. Other places can also try it.

Human-being expresses *Justice, Dharma, and Truth* with other humans, and *Principle, Control, and Balance* with rest of the nature upon getting established in human-consciousness. Principle, Control, Balance, Justice, Dharma, and Truth – these are the 6 aspects of every “wise” human-being’s expression. Whether there’s any scope for “struggle” in these – is something every person could *study*, every person could *understand*, every person could *live*, and every person could *actualize*. It’s possible only if you “want” it. If one “wants” to live in *animal-consciousness* itself – that person won’t even pay *attention* to this, nor would *do* anything about it. If one “wants” it – one could *understand* and *actualize* this proposal by *living* it. If you “want” – you can look into this proposal, and *study* it. I accept – all gathered here are only for the purpose of understanding, and for expressing their understanding.

The Darshan, Vaad, and Shastras thus prepared were brought into Mainstream-Education under the name – **“Value Education through Consciousness Development”**.

Along with Darshan, Vaad, and Shastras – I also wrote the **“Manveeya Aachaar Samhita Svaroopi Samvidhaan”** (or Humane Conduct Based Constitution). You can look into that as well.

Mainstream-Education would incorporate “Adhyayan” (or Study) of this Alternative proposal.

“Adhyayan” or Study is – All the activities performed in the light of Experience in Knowledge.

Where is the “Experience in Knowledge”? “Experience in Knowledge” is with the person who *imparts* education. Whatever we *think*, whatever we *understand*, whatever we *accept* in the light of that Experience – all of that is “Adhyayan”.

How is “Adhyayan” imparted?

I believe - all the people who are sitting here are capable of “reading”. Reading alone is not sufficient (for achieving *human-consciousness*). Adhyayan is essential. For Adhyayan, it’s proposed – Every word has a *meaning*. That meaning is in the form of a *reality* in existence. When we have *understood* the reality in existence then we can say we did *adhayayn*. If we got the *sakshatkar* (direct-observation) of the reality – then we can say that we have *studied* that reality. If we didn’t get the *sakshatkar* - it only means that we haven’t done adhyayan. This is clear enough. In this way whether we did *adhyayan* or didn’t – we can *think*, *understand*, and then *actualize*.

How does Adhyayan take place? Where does it take place? The answer to this question is – It happens with the *ability to imagine*. Every individual – from very young to very old – has this *imagination-ability* and *freedom to act*. Imagination-ability and freedom-to-act together yield the “tadaakaar tadroop vidhi”. It’s with this “tadaakaar tadroop vidhi” that a human-being can *recognize* realities. “tadaakaar vidhi” is for *recognition* of reality in a human-being. “tadroop vidhi” is for *actualizing* one’s self, upon “experience in knowledge”. This is the way “adhyayan” is imparted.

Every human-child accepts this adhyayan. This was first tried at Bijnaur – U.P. There we found that this proposal gets accepted in every child. There we asked the parents/guardians – “Would you want your children to become wise, and live with wisdom – or would you want them to do a salaried-job?” 90% of the parents said – “They should do salaried-jobs!” 10% of the parents said – “They should do jobs and they should understand also!”

Later on we did a workshop with Chhatisgarh State-Education’s officers and teachers. The main objective of that workshop was – **“Can a salaried person achieve self-actualization in true-sense of the word?”** To this I had answered – a salaried person can’t be the “evidence” of truth. A salaried-person will only prepare another salaried-person, and nothing else. A self-actualized person will alone prepare another self-actualized person. A salaried-person can be “inspirational” though. On this basis, about 100 teachers are doing *adhyayan* of this proposal in Chhatisgarh. Two months have passed since they started, and third month is about to complete. Two individuals who impart this *adhyayan* are sitting here in this gathering itself.

This was about taking this message to children. Now the question comes –

what about elders? They also need this education. Its answer is – “Common Education”. This whole proposal will get conveyed through the method of “Common Education”. This programme hasn’t started yet. We need to start this programme.

If you have any doubts on whatever I said thus far, you can ask me now. Whatever I told about presenting Madhyasth-Darshan’s Alternative in Mainstream-Education, if you have any doubts about it then you could ask me.

Question: When will the education in the light of this knowledge become a reality?

Answer: It will become a reality only upon *understanding* this. Whether we want to live on the basis of knowledge in coexistence or not - decide on that! One lives with problems in animal-consciousness. One lives with resolution in human-consciousness. How do you want to live? - think about that. Nothing but problems are there in the purview of animal-consciousness. Nothing but resolution is there in the purview of human-consciousness. You decide, what you want to do.

Who caused this condition of Earth - Human-being or some something else?! Think about that too... If you can accept that it's human-activity that has caused this condition, then you can also accept that humans did these acts due to their being in animal-consciousness. It's up to you, whether you want to accept it or not. I am not compelling you to accept it. You do, whatever you think.

On the matter of - "How long would it take?" - it has taken so many days for humans to take this Earth to this destruction. Now for this proposal to get incorporated in Education would also take some time.

Question: Please explain the meaning of "Study" (adhyayan) and "Teaching" (adhyapan)?

Answer: Study and Teaching happens in conjunction. The *study* happens on coming together of one who *studies* and the one who *teaches*. Whatever activities of *understanding* is carried out in the light of the teacher's *anubhav* is called Study. Continuing on this, every word (used for study) indicates to a *meaning*. The *meaning* is in the form of a *reality* in existence. Study is accomplished when the *reality* gets *seen* (by the student) in its *entirety*.

Study happens through method of "*tadakar vidhi*". Every human-being has *ability to imagine* and *freedom to act*. It's there in the child born today, and the one who's going to die tomorrow. It's through use of *ability to imagine* - that one gets to see a reality in its entirety, which is called *tadakar-vidhi*. This process of imparting education is the same - whether imparting how to steal and rob of *animal-consciousness*, or it is imparting of understanding of justice, dharma, and truth of *human-consciousness*.

Question: What are the "Abilities" required to be a Teacher?

Answer: A Teacher is the one who has clarity of existence, and who actualizes that clarity through living in human-consciousness. Such a person becomes acceptable to every human-child. Anything short of clarity of existence isn't really worthy to be a "teacher". Prior to the clarity one is just a producer of problems! A teacher living in animal-consciousness can only be the basis of creating problems, and nothing else... A teacher living in human-consciousness would be the fountainhead of resolution, and nothing else. Now you do, what you want to do!

I had given you the example of a school in Bijnaur (UP). The efforts there led to children their opening up about these things, which amazed their parents and visitors there alike. Afterwards, same thing happened in Murmunda village near Achhoti (Raipur). I would like to share a little more about that experience here. The teacher in the government-school of that village - Sahu ji - is amongst us here today. Anjani Agarwal - who is also here - his wife addresses that school's children. She reaches there an hour prior to the school starting. She finds the children already awaiting her when she reaches there. One day a government officer - ADI - reached for inspection at that school. He asked the children - "What would you like to learn from me?" The children said - "Teach us Justice!" The ADI got befuddled hearing this... When supreme-court doesn't know what justice is, how could he teach them! He went back and told his officer, and the matter eventually reached the collector. The collector himself reached the school to see things first-hand. He heard the same question about "justice" from the children there. He asked the children - "Do you know what justice is?" The children replied - "Yes, we know justice." He asked again - "With whom do you do justice?" The children replied - "We do justice with our brother, sister, parents, and teachers." Befuddled, he asked - "Why don't you do justice with rest of the people?" Children said - "That we haven't learnt yet! If you want, you can go to Achhoti." The

collector was very impressed hearing this, and he conducted a Jeevan Vidya workshop for 3000 school-teachers there. This is a real incident that took place there.

Question: How will the material needs of a teacher get fulfilled?

Answer: When we live with *resolution*, the way for *prosperity* emerges naturally from us. I am from a common family background. When I achieved *resolution*, the way for *prosperity* did emerge from me. I do agriculture, dairy, and know ayurveda. I can recognize common ayurvedic medicines - and based on that I practice ayurvedic treatment. I do these three for my occupation. No work of mine is held up for the want of resources. I reach anywhere on my own. I am not dependent on others.

I recognized purpose of *material-resources* is for - nourishment and protection of bodies of all family-members, and for the family's participation in 'societal-progress'. The *need* for material-resources gets definitively assessed *after* achieving wisdom. I experience *prosperity* upon producing more than that 'definite need'.

What people do after accumulating money - we all know... All said and done, the accumulation of money is either for "pleasure" or for "struggle". People these days are after "Healthiness". *Why* should we be healthy? The answer to this question again comes - we have to stay healthy so that we can have more "pleasure", or so that we could "struggle" more.

What is right? "Staying healthy" and "amassing money" for pleasure and struggle - or - "producing for body's nourishment, protection, and societal-progress" and "resolved living"? - You yourself think and decide.

Question: Who is responsible for actualizing wisdom? Individual or Society?

Answer: Upon achieving wisdom, every individual actualizes his wisdom - as "culture" and "civilization" through his *family*; and actualizes "law" and "order" through *family-council*. This is the basis of "Family based Self-Organized Order". A "wise-family" bears the *culture* and *civilization*. A "wise family-council" bears humane *law* and *order*.

Family is the complete basis for entire expanse of self-realization.

We realize ourselves in the world only after getting realized in our family. Getting realized thus is the *right* of every wise person.

Question: How can anyone standing amidst so much poverty and social-imbalance work for his "self-reliance"?

Answer: Your assessment of present situation can be accepted. How long would such situation continue for an individual? The answer to this is - This situation will prevail till the person becomes wise. When a person becomes *wise*, his *self-reliance* naturally follows through. I had shared my own example. I am not a "rich" man. I did my penance following the path of devotion and renunciation. On this path there's no question of doing any hoarding. Upon getting resolved, I adopted three ways (agriculture, dairy, and ayurveda-practice) for realizing *prosperity*. Apart from these three, I have 30 more ways which I could practice! Every human-being becomes capable of finding ways for *prosperity* upon achieving the *resolution*. Without resolution, neither *resources* nor *conditions* are adequate. Upon resolution, all *conditions* become adequate, and whatever *resources* one has - become more than sufficient.

Ability to work is our primary resource. At present, people believe "money" to be "primary-resource". In its place we are saying here - our "ability to work" is our primary-resource. Everyone has this ability to work. There's no one who's devoid of this ability. Ability to work is there even with those who dumb or maimed.

"Talking alone" is of no use. "Living" is of use. We can go on talking for hours together - it's of no use. "Living" doesn't happen without achieving resolution. It's not possible to "live" for anyone without resolution. I have seen it! Criminality is no "living". Meaninglessness is no "living". Lying is no "living".

Resolved-living is "living".

Prosperous-living is "living".

Justice, Dharma, Satya based living is "living".

Principled, Controlled, and Balanced living is "living".

Clarity of existence is essential or such "living". I invested 25 years for achieving this clarity. You could invest at least 25 weeks! 25 months! I am sure you can invest 25 months for this. if you do, you will get this clarity. The arrangements for imparting this understanding have been done.

Question: What is "salvation"?

Answer: Freedom from illusion itself is Salvation. The root of illusion is in believing self (jeevan) to be body. Jeevan alone believes itself to be body. Jeevan enlivens body, and as senses happen in the enlivened-body - it assumes itself to be the body. Jeevan itself gets fooled this way. And as a result it becomes miserable. Believing self to be Body is "Illusion". Becoming free from this illusion itself is "Salvation". Freedom from Illusion = Becoming free from the mistakes of over-valuation, under-valuation, and un-valuation.

Thanks! Blessings! and Greetings! to everyone.