

The Alternative

Why? How?

A Nagraj

This is English Translation of “Vikalp” originally written in Hindi by Shree A. Nagraj. I have done this translation in my capacity as student of Madhyasth Darshan. The translated version is a work in progress and is subject to revision. – Rakesh Gupta (rakesh2715@gmail.com, <http://madhyasth-darshan.blogspot.in>)

My Fellow Human beings,

The Study of Human being could not be accomplished until now based on worldviews of Idealism/Theism or Materialism. I am happy while informing that their alternative is “Human Focussed Contemplation based on Existence” (also known as Madhyasth Darshan). The study of human being has become possible in, from, for coexistence with Madhyasth Darshan.

This alternative tries to intimate you that all exercises of observation, examination and survey have been completed to establish that study of human being can be universalized through education based on human consciousness. “Abhyudaya Sansthan” in Chhattisgarh, India is one of the study centres.

This document also declares that all human beings can evidence *nyaya* in their living upon accomplishing this wisdom. Each family with this wisdom can evidence resolution and prosperity in their living. This knowledge can be propagated by way of education. I trust, you will internalize the information presented here using your own good judgment.

Yours,

A Nagraj,
Propounder,
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The Alternative (Jeevan Vidya)

1. The study of human being could not happen through **physical and chemical matter focussed ideology** based on instability and uncertainty, also known as scientific method. Nor could this study happen through **idealistic contemplation based on mystery**. Both these ideologies have called human being to be a kind of animal.

Madhyasth Darshan Sah-astitva-vad, obtained as their alternative, identifies and helps others identify human being as an entity of knowledge order through **human focussed contemplation based on existence**.

According to Madhyasth Darshan, only human being is the knower (the subject) in existence, and existence in the form of coexistence is all there is to know (the object). This (relation between subject and object) itself is the holistic-view (*darshan*). Along with this, the way of evidencing the knowledge of consciousness (jeevan) and the knowledge of conduct of humanness has become studiable.

Existence based human focussed contemplation - Madhyasth Darshan, Sah-astitva-vad – has been presented by me in written form before humankind for study.

2. Prior to existence based human focussed contemplation, I (A Nagaraj, Hassan district, Karnataka, India) was initiated in spiritual knowledge from *upasana* and *karma* based on vedic ideology.
3. Vedanta postulates - “Brahman is Real and World is Illusion” - while proposing that animate and inanimate world emanated from Brahman.

Upasana: - Practices of devotion towards gods and goddesses.

Karma: - All actions for getting “heaven”.

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

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

After studying all these, following question arose in my mind:-

4. **How could the animate and inanimate world which emanated from “the ultimate-truth, knowledge, infinite Brahman” be an illusion?**
Upon taking this inquiry to the scholars and other renowned wise people of that time: -

I got assured that one gets to “know the unknown” in the state of *samadhi*. Upon its confirmation in scriptures, I accepted to perform necessary activities for *sadhana*, *samadhi* and *sanyam*. In the state of *sanyam*, I studied and realized that entire existence is in the form of eternal presence (existing and being) of coexistence. As a result, Madhyasth Darshan Sah-Astitva-vad emerged in the form of literature, as alternative.

5. According to scriptures of idealism/theism – i.e. mystical God focussed contemplation and traditions – “knowledge is imperceptible and incommunicable.”

According to Madhyasth Darshan - knowledge is perceptible, it is communicable, it can be understood by way of study, and evidence of this knowledge is accessible through behaviour.

6. Instability and uncertainty based materialistic ideology assumes Science to be knowledge, wherein it is said that human being could make laws. As its alternative, human focussed contemplation based on existence in the form of coexistence postulates stability of existence, definitiveness with purpose of development and awakening, and all laws are intrinsic to nature.
7. Existence is not just physical and chemical, but all physical, chemical and conscious (jeevan) realities have inseparable presence in the omnipresent reality. This is the fundamental principle of Madhyasth Darshan, Sah-astitva-vad.

Testimony

8. The place where I started this bodily journey, my ancestors were called “*ved-murti*” (apostles of vedic knowledge). My home and village resounded of Vedanata, Upanishads and Darshan. My family had tradition of worshipping, invoking, praying and singing vedic hymns.
9. My family had scholars of highest order with established practices of devoted serving (*seva*) and hard labour. From these, I inherited the tendencies of serving and hard labour, while questions remained in me on the aspect of their knowledge.
10. First question which arose in my mind was -

How can the animate and inanimate world be an illusion, which (they say) emanated from Brahman – the truth?

Second question -

How can Brahman be the cause of both bondage and salvation (*moksha*)?

Third question -

What should be considered as evidence (*pramana*):—

- **Word or its Bearer?**
- ***Aapta-vakya* (trustworthy declaration) or one who originally made that declaration?**
- **Scripture or its Author?**

One more question arose from circumstances of that time.

Fourth question -

Constituent assembly was setup after Indian independence, which without defining or describing nation, nationality, or national character accepted public representatives to be worthy of ruling the nation.

What is the meaning of “public verdict” and “public representative” if casting of votes could be influenced with money?

The constitution proclaimed “secularism” while at the same time it enlisted numerous castes, communities and sects.

The constitution proclaimed “equality” while at the same time describing reservation (for certain sections of society) and its procedures.

What is the meaning of “democracy” when there is nexus of votes and money in the process of electing public representatives?

11. In an effort to rid myself from shackles of these questions, at the suggestion of scholars, *ved-murtis* and respected *rishis-maharishis* (great spiritual teachers and sages) of that time –

- (1) I was told the only way for “knowing the unknown” is through *samadhi* – which I accepted.
- (2) I accepted Amarkantak to be the appropriate place for performing *sadhana* (spiritual practices).

- (3) I started *sadhana* in 1950. My *sadhana* attained maturity in the decade of 1960.
- (4) In 1970, I accepted of having accomplished the state of *samadhi*. In the state of *samadhi*, my wants, thoughts and desires were silent. It was also clear that the event of “unknown becoming known” did not take place in this state of *samadhi*. I would remain to be in this state everyday for twelve (12) to eighteen (18) hours.

I followed the sequence - *samadhi*, *dhyana*, *dharana* - as procedure for accomplishing *sanyam*. Two years later, upon accomplishing *sanyam*, I accepted having found the evidence of *samadhi*. In this duration, from *samadhi* till accomplishment of *sanyam*, I used to be in *sadhana* from 12 to 18 hours. As a result, I had realization that all existence is in the form of coexistence. This has been presented in literature as “Madhyasth Darshan Sah-astitva-vad”.

- 12. Coexistence: - I understood that all matter as inanimate and animate nature is saturated (immersed, encompassed and soaked) eternal presence in the omnipresent supreme power.

In coexistence itself: - I understood development progression in atom in the form of “hungry” and “surfeit” atoms, and their development in the form of existing and being of constitutionally complete atoms.

In coexistence itself: - The constitutionally complete atom or conscious unit was understood to be in the form of ‘jeevan’.

In coexistence itself: - I understood, all physical, chemical and bio order forms are composed of atoms, molecules and bio cells. This Earth is composed of atoms and molecules, and in the same way are many Earths.

- 13. I understood in existence, on this Earth, which is a physical body, the way of *sanyog* (matter’s coming together in definite proportions and circumstances) resulted in emergence of chemicals (fluids and sub-fluids), which in the same way gave rise to emergence of *pran-kosha*, and upon bio order’s becoming fully enriched as all kinds of forests and vegetations, the same *pran-koshas* gave rise to organisms, and ultimately human body form also emerged, establishing tradition of its kind.
- 14. I understood human being to be a combination of jeevan and body, as a manifestation of coexistence itself.

I understood that existence is in effect eternally in, from and for coexistence. I understood, this successive emergence of coexistence itself is destiny (immutable law of nature).

15. The course of destiny is from the way of coexistence itself: -

There are the four orders of existence

- material order (*padarth-avastha*)
- bio order (*pran-avastha*)
- animal order (*jeev-avastha*)
- knowledge order (*gyan-avastha*)

There are the four realms in existence

- physical realm (*pran-pad*)
- illusion realm (*bhrant-pad*)
- godly realm (*dev-pad*)
- divine realm (*divya-pad*)

And

- development progression (*vikas kram*), development (*vikas*)
- awakening progression (*jagruti kram*), awakening (*jagruti*)

And I understood, upon human tradition's awakening alone there is eternal grandeur of human being's living in order with humanness and participation in universal order of existence. I assumed this to be the essence of universal good and accepted that all human beings have natural expectation for goodness. As a result, I have presented before humankind the essence and elucidation of consciousness development value education, constitutional framework of humanness, essence and elucidation of conduct and order of humanness.

*May Earth be heaven, May all humans be godly
May dharma prevail, May there be eternal goodness.*

- A Nagraj

The Alternative in Practice

16. Development Progression is in the form of material order and bio order.

Material order is with Earth becoming enriched with all kinds of minerals.

Bio order consists of all kinds of forests, big and small, with numerous kinds of vegetations. It also became clear to me that climatic balance on Earth is based on balance in forests and minerals.

Along with this, it became clear that humankind in awakening progression stage, being in animal consciousness, has kept living in their communal traditions, as *pashu manav* and *rakshas manav*, committing crimes of every kind while justifying these, due to being caught in the vicious cycles of deceit–cheating–contempt–hypocrisy, conflict–rebellion–exploitation–war and coercing–bribing–punishing–dividing. Abduction of coal, oil and radiation metals from underneath Earth is crime with Earth. The result of all these crimes by human being is the ailing condition of Earth and now there is a question mark on whether it will remain habitable for humankind or not.

As energy alternatives there are suggestions to utilize force of flowing water streams and rivers. Solar energy needs to be made cheaper and we need to use more and more of wind energy. These were suggested for consideration in national planning.

17. Humankind is living in animal consciousness is evident if we observe that constitutions of all nations on Earth are essentially in the form of stopping one mistake by making another mistake, stopping one crime by committing another crime, stopping one war by waging another war. These acts are accepted as legitimate.

Animal consciousness is evident in education that encourages obsessive pursuit of profit, sex and consumption.

Animal consciousness is evident in media (such as newspapers, television, internet etc) occupied in doing propaganda of fear and temptation.

I understood this to be the limit of human capability at present.

18. For reasons mentioned above, I accepted to present this alternative as Cyclical Economics (*aavartansheel arth-shastra*), Behavioural Sociology (*vyavharvadi samajshastra*) and Human Conscience based Psychology (*manav sanchetna vadi manovigyan*).

These theses propose possibility of actualizing of jeevan values – happiness (*sukh*), peace (*shanti*), contentment (*santosh*) and bliss (*anand*) - and human goals – resolution (*samadhan*), prosperity (*samriddhi*), trust (*abhaya*) and coexistence (*sah-astitva*) - by way of ten staged family focussed *svarajya* order.

19. Human Values = fortitude (*dheerta*), courage (*veerta*), generosity (*udaarta*), kindness (*daya*), grace (*krupa*) and compassion (*karuna*).

Human Goals = resolution, prosperity, trust and harmony.

The goal of harmony is to have culture (*sanskriti*), civilization (*sabhyata*), law (*vidhi*) and order (*vyavastha*) of humanness established in the form of tradition.

Intrinsic values (*sthapit-mulya*): - confidence (*vishwas*), respect (*samman*), affection (*sneha*), motherliness (*mamta*), guardianship (*vatsalya*), gratitude (*kritagyata*), reverence (*shraddha*), pride (*gaurav*) and love (*prem*)

These intrinsic values are proposed as basis of culture of humanness and its eternal magnificence as tradition of undivided society.

Moral values (*shisht moolya*): - courteousness (*saujanya*), cordiality (*sauhardta*), dedication (*nishtha*), generosity (*udaarta*), forthrightness (*sahajta*), humility (*saumya*), devoutness (*pujya*), simplicity (*saralta*), equality (*ananyata*).

The material things are offered, accepted, presented, and devoted with these moral values as acts of celebrating human relations. Such is the magnificence of human consciousness.

Human consciousness itself is humanness in behaviour and law in conduct.

20. Humanness becomes evident as eternal presence of resolution, prosperity, trust and harmony in human tradition.

Human consciousness has wisdom (*gyan, vivek, vigyan*) as basis of one's thoughts (mindset), which reflects in one's goals and plans of action to accomplish those goals, these plans translate into actions (work and behaviour) and results. The concurrence of these results with wisdom

(*gyan, vivek, vigyan*) itself is resolution (*samadhan*). Humanness is this magnificence of human consciousness.

Knowledge (*gyan*)

- knowledge of holistic view of existence (*astitva darshan gyan*)
- knowledge of jeevan (*jeevan gyan*)
- knowledge of conduct of humanness (*manviyata poorna acharan gyan*)

Conscience (*vivek*)

- immortality of jeevan (*jeevan ka amaratva*)
- mortality of body (*shareer ka nashvaratva*)
- laws of behaviour (*vyavhar ke niyam*)

Science (*vigyan*)

- knowledge of fundamental nature of time (*kaal-vadi gyan*)
- knowledge of fundamental nature of matter (*kriya-vadi gyan*)
- knowledge of wisdom based reasoning (*nirnaya-vadi gyan*)

(10)

- विज्ञान-
- तन मन धन रुपी अर्थ का सदुपयोग सुरक्षा
 - काल क्रिया निर्णयवादी ज्ञान
 - क्रिया की अवधि = काल
 - क्रिया नित्य वर्तमान

सहअस्तित्व में सम्पूर्ण प्रकृति क्रिया स्वरूप में वर्तमान

क्रिया - श्रम गति परिणाम

परिणाम का अमरत्व - गठनपूर्ण परमाणु चैतन्य
इकाई जीवन

श्रम का विश्राम - मानव चेतना सम्पन्न परंपरा
अखण्ड समाज सूत्र व्याख्या
और सार्वभौम व्यवस्था
सहज सूत्र व्याख्या =
अभ्युदय

ऐषणा प्रवृत्ति = पुत्रेषणा, वित्तेषणा, लोकेषणा ।

गति का गंतव्य - देव चेतना, दिव्य चेतना सहज वैभव रूप में
उपकार प्रवृत्ति सर्वशुभ रूप में ।

यह सब अध्ययनगम्य एवं जीना मानव में, से, के लिए ।

प्रयोजन संभावना

21. धरती पर 700 करोड़ मानव अपराध कार्य प्रवृत्तियों से मुक्ति
पाने के लिए हर नरनारी का समझदार होना ।
समझदारी से समाधान-सहज प्रमाण वर्तमान होना ।
समाधान सम्पन्न हर परिवार में श्रम नियोजन पूर्वक समृद्धि

Conduct of Humanness (*manviyata poorna acharan*)

- values (*mulya*): identification of relationship, responding based on values, evaluation and mutual fulfilment
- character (*charitra*): righteous wealth (*sva-dhan*), righteous conjugality (*sva-nari/sva-purush*), kindness in actions (*daya poorna karya vyavhaar*)
- ethics (*naitikta*): righteous-use and protection resources (body, mind and wealth)

Entire nature is in coexistence as eternal presence of atomic activities.

Duration of activity = time

Activity = effort, motion, constitution

Immortality of constitution = constitutional completeness, conscious unit, jeevan

Resting of Effort = Tradition of Human Consciousness, Essence and Elucidation of Undivided Society and Universal Order.

Humane Motives (tendencies of humanness) = Progeny motive, Prosperity motive, Fame motive.

Destination of Motion = Grandeur of **Godly Consciousness**, **Divine Consciousness**, **Benefaction** tendency in the form of **Universal Good**.

All this is Studiable and Liveable in, for and from human being.

Possibilities for Actualization of Purpose

21. All 7 billion human beings on this Earth need to become Wise (achieve realization in Coexistence) for their liberation from criminal tendency.

Actualization of “Resolution from Wisdom” as Eternal Presence.

Actualization of “Prosperity from deploying Physical Effort” is readily achievable.

Actualization of Benefaction tendency is readily achievable for a Resolved and Prosperous family.

22. **Liberation from criminal mindset** is readily achievable in humankind with **Education of Consciousness development, Value education along with Technology**, so that each family lives as microcosm of **Undivided Society and Universal Order**, living with Resolution, Prosperity, Trust and Coexistence.

For this, each man and woman has to become a living evidence of Law, Restraint, Equilibrium, Justice, Dharma and Truth.

23. Madhyasth Darshan (Human focussed Contemplation based on Existence) is presented in the form of **Consciousness Development - Value Education** under the following four headings: -

1. **Holistic view of Human Behaviour**
2. **Holistic view of Human Actions**
3. **Holistic view of Practices in Human living**
4. **Holistic view of Realization in Human Being**

24. Ideology (line of thinking) based on holistic view above has been presented under following three headings: -

1. **Resolution focussed Materialism**
2. **Behavioural Harmony focussed Public Discourse**
3. **Realization focussed Spiritualism**

25. Theses based on holistic view and ideology have been presented under the following three headings: -

1. **Economics of Natural Cyclicity**
2. **Sociology of Behavioural Harmony**
3. **Psychology of Cognitive Perfection in Human Being**

26. On the basis of this contemplation, holistic view, ideology and theses –
“**Jeevan Vidya – Topics of Study**” and “**Constitutional Framework of Humanness**” has been presented.
27. Along with these, “**The Definitions**” (of keywords used in this literature) has been presented.

Statement

The 27 topics which have been presented under the title “The Alternative” are based on the vision for humankind living as undivided society and universal order, with human consciousness, liberated from criminal mindset, hatred and sectarian boundaries. Humankind’s living with Humanness has now become their survival need. If your decision is in affirmative, whatever questions with positive intent may arise in you on information presented here, I have their answers, which you can get from me.

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The definitions of the words used in the alternative

1. Existence (*astitva*): - Being, being perennially.
2. Inseparable (*avibhajya*): - Perennial activeness of units in the omnipresent reality, as eternal presence.
3. *Ashrama*: - Producing evidences in accordance with human consciousness along with physical effort. Making efforts for producing evidences according to human consciousness.
4. Infinite (*anant*): - That which mathematically could not be understood, while possibility of its being remained. That which has come in imagination, but has not been understood yet – while possibility of its realization remains.
5. Study (*adhyayan*): - The activities and endeavours upon memorization in the light (guidance) of realization.
6. Undivided Society (*akhand samaj*): - Eternal presence of Universality in Culture, Civility, Law and Order as Tradition.
7. Studiable (*adhyayan-gamya*): - Realities in existence getting understood upon Study.
8. Replete Atom (*ajeerna parmanu*): - Configuration of atom that has more particles than needed for fulfilled configuration, and thereby such atoms to be radioactive and effortful for expelling some particles from their configuration.
9. Molecule (*anu*): - A configuration of material atoms. Combined activity of more than one material atom.
10. Crime (*apradh*): - Misappropriation (Purloin or Stealing), Adultery, Cruelty in Work and Behaviour. The acts of animalistic humans and demonic humans who assume livelihood to be about amassing wealth and seeking comforts.
11. Natural Cyclicity (*avartansheelta*): - Becoming prosperous through Production while ensuring perennality of resources.
12. Trust (*abhaya*): - Human being with Trust in Eternal Presence of Existence. Self-actualization as Undivided Society and Universal Order.

13. Presenting (*arpan*): - The Way of Taking after Giving something.
Deployment in expectation of something in return.
14. Immortality (*amaratva*): - Configuration Perfection = Immortality of
Result (Jeevan)
15. *Abhyudaya*: - All-round Resolution as Evidence (that has) Eternal
Presence.
16. Hope (*asha*): - The hope of living with happiness.
17. Desire (*ichchha*): - Visualization of Contemplation Activity as combination
of Holistic view and its Projection.
18. Honesty (*imandari*): - Preparing a definite Plan for Actualization of
Wisdom.
19. Mutual fulfilment (*ubhaya trupti*): - Fulfilling (expected) Values in
minimum of two relations.
20. Benefaction (*upkar*): - Becoming Wise, Letting live and live with Wisdom
and Prosperity.
21. *Upasana*: - Study, Acceptance, Accomplishment and Evidence of Desired
Object (Goal) while following a definite Way.
22. Human motive (*eshana*): - Manifestation of Progeny Motive, Wealth
Motive and Fame Motive.
23. Human Action (*karma*): - Production activities for Basic needs (food,
shelter and decoration) and aspirational needs (transportation and
telecommunication).
24. Action Plan (*karya yojana*): - Implementation of the Plan.

Work and Behaviour (*karya vyavhar*): - Behaviour is with human being,
and Work is with material nature for Production.
25. Practice in Work (*karma abhyas*): - Becoming Proficient in instilling
Value as Usefulness and Art on natural abundance.
26. Madness for Sex (*kaam unmad*): - Human being obsessed with thoughts
of sex.

27. Mineral (*khanij*): - Material that is extracted from Earth by digging.
28. Motion (*gati*): - Relocation or Change.
29. Consciousness Development (*chetana vikas*): - Human consciousness is higher value than Animal consciousness, Godly consciousness is higher value than Human consciousness, and Divine consciousness is highest value (higher than) Godly consciousness.
30. Animate (*chaitanya*): - Configurationally perfect atom, conscious unit, jeevan.
31. Contemplation (*chintan*): - Refinement in, from, for Desire, and its Projection.
32. Knowledge of Jeevan (*jeevan gyan*): - To understand and make others understand configuration perfection, activity perfection and conduct perfection.
33. Jeevan (*jeevan vastu*): - The reality that expresses hope of living, thoughts, desire, determination and authenticity (evidence).
34. Inanimate (*jad*): - The activities of material order and bio order. Things that remain active within their expanse (height, width and breadth).
35. Material world (*jagat*): - The physical and chemical nature.
36. Animal order (*jeev-avastha*): - Presence in the form of many specie traditions with hope to live.
37. Awakened human tradition (*jagruti sahaj manav parampara*): - The tradition of evidencing All-round Resolution with Wisdom. The evidence in Orderliness by way of Education and Justice.
38. Jeevan values (*jeevan mulya*): - Happiness, Peace, Contentment and Bliss.
39. Responsibility (*jimmedari*): - Turning one's Work and Behaviour into Plan.
40. Godly Plane (*dev pad chakra*): - The plane of human living in which there qualitative progress from Human consciousness to Godly consciousness and deterioration from Godly consciousness to Human consciousness.

41. Divine Plane (*divya pad*): - Eternal Presence of Divine consciousness, Conduct Perfection, Evidence of Benefaction Tendency.
42. Holistic view (*darshan*): - Valuation of State and Motion of Existence (as combined form of form, quality, intrinsic-nature and dharma), and its Eternal Presence as Evidence (in human living).
43. Observable Reality (*drishya*): - Inseparable presence in, from and for the Omnipresent.
44. Observer (*drishta*): - One who understands and makes others understand the Fundamental Truth, Manifested Truth and Evident Truth.
45. The Knowledge of Holistic view (*darshan gyan*): - The Wisdom, Acceptance and Evidence of Fundamental Truth, Intrinsic Truth and Evident Truth.
46. Initiation (*deeksha*): - Acceptance and Dedication towards definite Way of understanding and making others understand.
47. Earth (*dharti*): - Big composition from molecules of Material Order where Emergence of Bio Order, Animal Order and Knowledge Order could happen.
48. Mortality (*nashvaratva*): - That whose nature is to undergo change in composition.
49. Eternal Grandeur (*nitya vaibhav*): - Each Order and Plane has grandeur of its Status (in Progression of Emergence) and Eternal Presence.
50. Progression of Destiny (*niyati kram*): - Emergence from Material Order to Bio Order, Bio Order to Animal Order, and Animal Order to Knowledge Order.
51. The Way of Destiny (*niyati vidhi*): - Definitiveness in the Conduct of Material Order, Bio Order, Animal Order and Knowledge Order.
52. Eternal (*nitya*): - That which has always been and will always be, Perennial.
53. Restraint (*niyantran*): - Being in Harmony with Basic Character and Participation in Universal Order.
54. Law (*niyam*): - Definite Conduct

55. Justice (*nyaya*): - Relationship, Values, Valuation, Mutual fulfilment and its perennality.
56. Configuration (*parinam*): - The increase or decrease in number of particles in Atom.
57. Evidence (*praman*): - Continuity of Emergence.
58. Matter (*prakruti*): - Evidence and Presence of Being a priori.
59. Atom (*parmanu*): - Definite Basic Configuration (of Matter) that is Orderly with its Basic Character and Participates in the Universal Order. Basic Unit of Material Nature that evidences Usefulness and Complementariness.
60. Bio cell (*pran kosha*): - Unit as combination of *pran-sutra*, *pushti-tatva* and *rachna-tatva*, which along with respiration (inhalation and exhalation) has the tendency of forming definite bio-order composition with its intrinsic way of composition (*rachna vidhi*).
61. Matter (*padarth*): - That which exhibits Meaning in accordance with Plane of its being.
62. Bio Plane Cycle (*pran pad chakra*): - The cyclical transformations from bio order to material order and material order to bio order.
63. Temptation (*pralobhan*): - Helplessness towards Conduciveness to Senses.
64. Result (*fal*): - The Accomplishments from implementation of a Plan.
65. Propounder or Originator (*praneta*): - Source of Inspiration who gives perfect clarity of Fundamental Truth, Intrinsic Truth and Evident Truth.
66. *Brahman*: - Another name for the Omnipresent reality.
67. Bondage (*bandhan*): - Illusion. The flaw of excess, lacking or absence.
68. Participation (*bhagidari*): - The activities performed for accepting outcomes of actions.

69. Fear (*bhaya*): - Lack of Trust in relationships, Not being able to make others understand – while still having expectation (of achieving mutual trust and understanding).
70. Madness for Consumption (*bhagonmad*) or Consumerism: - Helplessness in Seeking Conduciveness of Senses.
71. Plane of Illusion (*bhranti pad*): - The cycle of human being living like animals (due to being in illusion) to come in the form of animal, and animal order to be in the form human being in illusion.
72. Starved Atom (*bhukha parmanu*): - Atoms that have fewer numbers of particles than in a fulfilled atom (configurationally perfect atom or jeevan atom).
73. Physical object (*bhautik vastu*): - Eternal presence of a composition of atoms and molecules.
74. Human being (*manav*): - One who materializes ideas and evidences healthiness of mind.
75. Perfectly Humane Conduct (*manviyata poorna acharan*): - The human tradition that evidences Values, Character and Ethics (as actualization of realization in coexistence).
76. Madhyasth Darshan: - The essence and elucidation of perennality (continuity of harmony) in, from and for existence.
77. Salvation (*moksha*): - Liberation from illusion, Awakening.
78. Human Values (*manav mulya*): - Fortitude, Courage, Generosity, Kindness, Grace and Compassion.
79. Value Education (*mulya shiksha*): - The education that explains and imparts practice of Jeevan Values, Human Values, Intrinsic Values, Dignity Values, Usefulness Values and Artistic Values in Work and Behaviour.
80. Plan (*yojana*): - Deciding for desired accomplishment from recognizing natural coincidences.
81. Mystery (*rahasya*): - Not understanding while feeling its presence, lack of clarity.

82. Chemical object (*rasayanik vastu*): - Upon *yaugic* activity, exhibiting presence of different conduct from physical conducts. (for example – water, which is the reality that quenches thirst, while it is from yog of one object that burns and other object that abets burning)
83. Nation (*rashtra*): - Undivided Society and Universal Order, Earth as a whole.
84. Nationhood (*rashtriyata*): - Essence and Elucidation of Undivided Society
85. National Character (*rashtriya charitra*): - The Grandeur in the form of Human Tradition of Resolution, Prosperity, Trust and Coexistence as Undivided Society on Earth.
86. Composition (*rachna*): - All compositions like vegetations, forests, shrubs, greenery as tradition with seed-heredity method, and bodies of animals, human beings are also compositions. All these are part of one big composition of Earth.
87. World of Chemicals (*rasayan tantra*): - Emergence of *pushti-tatva* and *rachna-tatva* upon combination of acid and base substances in water on Earth's surface. Combined function of many chemical substances emerged in the same way forms the world of chemicals.
88. Demonic Human: - In the purview of animal consciousness, ones whose living is characterised by Cruelty.
89. Madness for Profit (*labhonmad*): - The wicked tendency and acts taking more while giving less.
90. Thought (*vichar*): - The acceptance of bringing logical conclusions into practice.
91. Ideology (*vaad*): - Analysis that explains Cause, Effect with Evidence as Eternal Presence in a mathematical way.
92. *Varna*: - The level of one's consciousness (animal consciousness, human consciousness, godly consciousness and divine consciousness) itself is one's *varna*.
93. Alternative (*vikalp*): - Resolution of problems acquired in the course of human history.

94. Omnipresent (*vyapak*): - Present at all places – immanent in, from and for inanimate and animate matter.
95. Eternal Presence (*vartman*): - Sustained activity. Continuity in the form of state and motion.
96. Practice in Behaviour (*vyavhar abhyas*): - The Practice of living with Resolution and Prosperity in relationships, evidencing Values, Character and Ethics.
97. Intelligence (*vidvata*): - Evidencing Realization of Fundamental Truth, Intrinsic Truth and Evident Truth. Evidencing Presence of Knowledge, Conscience and Science.
98. Object (*vastu*): - That which keeps expressing its Intrinsic-nature in the form of evidencing its Usefulness and Complementariness.
99. Behavioural Harmony focused Public Discourse (*vyavharatmak janvad*):
- Study and discourse needed for purposeful and logical implementation of Justice (Relationship, Values, Valuation, Mutual Fulfilment), Character (Righteous Wealth, Righteous Conjuality, Work and Behaviour full of Kindness), Ethics (Right-use and Conservation of Body, Mind and Wealth).
100. Evident Truth (*vastu sthiti satya*): - Place (location), Time (duration) and Direction (orientation).
- Intrinsic Truth (*vastugat satya*): - Form, Qualities, Intrinsic-nature and Dharma.
101. Kinds of Relationship (*sambandh*): - (i) Biological Relationship (e.g. brother, sister, mother, father), (ii) Human Relationship, (iii) Educational Relationships (for getting or giving knowledge), (iv) Orderliness Relationships (for participation in civil order), (v) Production Relationships (with co-workers and assistants), (vi) Exchange Relationships (with whom we give and take objects of utility), (vii) Environmental Relationships (with rest of the nature).
102. Fundamental Truth (*sthiti satya*): - Matter saturated in Omnipotence.
103. Wisdom (*samajhdari*): - Knowledge, Conscience, Science.
104. Devote (*samarpan*): - The activity of offering without expecting anything in return.

105. Civility (*sabhyata*): - Participation in Law and Order activities. The formulation and implementation of Universal Order.
106. Culture (*sanskriti*): - The activities performed towards or with perfection, and having them into education, communication and propagation.
107. Prosperity (*samriddhi*): - Production more than the needs of Family.
108. Resolution (*samadhan*): - Wisdom, Honesty, Responsibility and Participation – and the Outcomes of such Living to be according to Wisdom.
109. Intrinsic Values (*sthapit mulya*): - (1) Trust, (2) Respect, (3) Affection, (4) Gratitude, (5) Glory, (6) Reverence, (7) Care, (8) Guidance, (9) Love.
110. Saturation (*samprikt*): - Immersed, Encompassed and Soaked for the sake of Perfection and Completeness.

Perfection = Configuration Perfection, Activity Perfection, and Conduct Perfection.

Completeness = Unit + Environment.
111. Universal Orderliness (*sarvbhaum vyavastha*): - Ten Staged Family based Self organizing Order, in which there is no need to spend money for getting a public representative. Where all public representatives live with Resolution (from Wisdom) and Prosperity (from hard work). The public representative from a resolved and prosperous family would participate in education, justice, production, exchange, health related civil activities.
112. Co-existentialism (*sah-astitva-vad*): - The eternal Effect, Activities and Presence of inanimate and animate Matter saturated in Omnipotence.
113. Testimony (*satyapan*): - Describing one's own Status in, from and for self.
114. *Sanyam*: - The Tradition of Evidencing Wisdom, Honesty, Responsibility and Participation.
115. *Samadhi*: - Hope, thought and desire being silent, while being witness of self.

116. *Sadhana*: - The endeavours for achieving the objective.
117. Truth (*satya*): - Matter saturated in Omnipotence. The inanimate and animate matter saturated in the Omnipresent reality. Fundamental Truth, Intrinsic Truth and Evident Truth.
118. Equilibrium (*santulan*): - Mutual Usefulness and Complementariness in Material Order, Bio Order, Animal Order and Knowledge Order.
119. Coexistence (*sah-astitva*): - Inanimate and Animate Matter saturated in Omnipotence.
120. Development progression in Coexistence (*sah-astitva me vikas kram*): - The Expulsion and Inclusion activity of particles in Atoms.
121. Development in Coexistence (*sah-astitva me vikas*): - Constitutional-Perfection in Atom.
122. Awakening Progression in Coexistence (*sah-astitva me jagruti kram*): - Human being as a combined expression of jeevan and body in living, while assuming oneself to be body.
123. Awakening in Coexistence (*sah-astitva me jagruti*): - Natural Evidence of Configuration Perfection, Activity Perfection and Conduct Perfection in Coexistence (Matter saturated in Omnipotence)
124. Continuity of Awakening in Coexistence (*sah-astitva me jagruti kee nirantarta*): -
- Continuity of Activity Perfection and Conduct Perfection in human tradition.
 - Continuity of Evidence of Resolution, Prosperity, Trust and Co-existential Harmony.
 - Continuity of Undivided Society and Universal Order.
125. Code of Conduct (*shastra*): - Coherence in human actions as thought, words or deed of doing, getting done and giving consent.
126. Education (*shiksha*): - Knowledge, Conscience and Science.
127. Training (*shikshan*): - Technology. The Practice of necessary techniques for Production activities.

128. Physical Effort/Hard Work (*shram*): - Instilling Usefulness and Artistic Value on natural abundance with Proficiency in Skill, Behaviour and Wisdom by Human being.
129. Knowledge (*gyan*): - The Knowledge of Existence, Jeevan (conscious aspect), and Perfectly Humane Conduct.
130. Knower (*gyata*): - The one who understands and evidences the understanding.
131. Knowledge Order (*gyan-avastha*): - Human Consciousness is Higher-value than Animal Consciousness
- Godly Consciousness is Higher Value than Human Consciousness
- Divine Consciousness is Highest Value – as Tradition of Evidencing Knowledge.
132. Fulfilled atom (*trupt parmanu*): - Configurationally Perfect atom. Immortality of Configuration. The atom with tendency for Activity Perfection and Conduct Perfection.

