Sahastitva-vaad (Coexistential Philosophy)

- A beginner's introduction

*Madhyasth Darshan

"Existence based Human-centric Contemplation"

Originally propounded by: Shri A.Nagraj, in Hindi. (www.madhyasth.org)
#Also known as Jeevan Vidya
** Has no correlation to other Eastern or Occipital darshan's/philosophies*
- an "Alternative" to Materialism & Theism/Spiritualism/Idealism

***Objective of this note**: Intended to provide English speakers a beginners peek into the Madhyasth Darshan, Coexistential Philosophy.*

***Limitations:** Not a scholarly, or comprehensive introduction to Madhyasth Darshan. Any shortcomings in this presentation are due to the limitations of this compiler & the medium initially intended for (website)*

***Written, Compiled by:** Shriram Narasimhan, Student since 2006.*
zshriram@gmail.com ,
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What is Madhyasth Darshan Saha-Astitva-vaad*

"An existential inauguration of the nature of consciousness, reality & human purpose leading to an Undivided Human Society & Balance in Nature"

***Original in Hindi by A.Nagraj**

-This layman's first-introduction by Shriram Narasimhan, student, Jan 2012.

Madhyasth Darshan or 'Coexistential Philosophy' is an insight into reality & human nature. 'Darshan' in the Sanskrit language means to "see", or have a vision of reality as-it-is. It has come about via original existential exploratory-research via the method of '*sadhana-samadhi-sanyama'* by (late) Shri A Nagraj of Amarkantak, India (*originally from Hassan, Karnataka*). It is a *new* discovery of the fundamental nature of the **Universe, Human Being, Consciousness & Human purpose**. It explains the nature of matter, conscious, space & evolution and thus demystifies the human being and existence.

This comprehensive knowledge system *(darsana)* examines & provides clarity in all dimensions of human life: the experiential, rational, emotional & occupational. **It has solutions for the myriad problems all of us face, the world faces.**

This *darshan* (philosophy) is an 'existence based human centric contemplation'. It is being presented here as an 'Alternative' to Materialism/Science and Theism/Spiritualism for evaluation and study by mankind. The aims, content, process, outcomes & lifestyle proposed in Madhyasth Darshan are ***different*** from those in Materialism & Spiritualism.

'Coexistential Philosophy' is not based on any caste, religion or sect, but on natural laws, on reality – in a way that every human can understand them in his/her own right and live with this understanding.

Since it uncovers the origins & nature of consciousness, Madhyasth Darshan (Coexistential Philosophy) provides significant breakthrough's in metaphysics, ontology, epistemology, axiology, ethics, cognitive science & brain theory. It has a

solution for the '**hard problem of consciousness**. Both dimensions of reality: *free of space, time & form* and *imbued with space, time & form* are revealed and resolved.

Madhyasth Darshan thus provides a **"grand unified view"** of our cognitive experience, external reality & human-living, enabling coherence in our Spiritual, Intellectual, Behavioral & Material aspects via consciousness-awakening (आध्यात्मिक, बौद्धिक, व्यवहारिक, भौतिक पक्षों में जाग्रति).

This understanding comes in living: Madhyasth Darshan enables freedom from prevailing criminal mentality, freedom from ignorance (delusion) and freedom from communal mentality between peoples via consciousness development.

This philosophy has sound proposals to **resolve our current issues** such as:

- **Personal strife** and meaninglessness
- **Interpersonal issues** with people - in the family & around
- **Societal conflict** - like war & exploitation
- **Ecological problems** - pollution & resource depletion

This understanding results in living with **simplicity, generosity, kindness & benevolence.** We can understand ourselves as humans and **fulfill our relationships in family, society and nature.**

Madhyasth Darshan thus has a *universal resolution* to our current existential, personal, familial, social & ecological dichotomies. Such comprehensive understanding & living results in **happiness, peace, contentment & bliss.**

This is to inform you that based on this understanding of developed human consciousness, the following universal tenets have been understood:

- Knowledge, Wisdom & Science
  - **(ज्ञान -विवेक-विज्ञान)**
- Reality, Actuality & Truth;
  - **(वास्तविकता, यथार्थता सत्यता)**
- Universal Humane Justice, Religion & Education;
  - **(मानवीय न्याय,धर्म, शिक्षा)**

- Basic Structure of Undivided Human Society: Universal Culture, Civility & Norms
  - **(अखंड समाज, सार्वभौम संस्कृति, सभ्यता, विधि)**
- World Constitution & Organization of Nation States.
  - **(सार्वभौम संविधान, व्यवस्था)**

Madhyasth Darshan propounds that 'Existence is fundamentally in the form of Coexistence'. Such comprehensive understanding & living with definite humane conduct results in happiness, peace & contentment…

This proposal is for intellectuals, scientists & lay persons. 'Competent' humans themselves have been responsible for committing crimes in human history. One variety preached, while the other committed to exploitation & war. Human happiness can never be had whilst living in 'Animal-Consciousness'.

This is only possible via Consciousness Development, which needs Knowledge, Wisdom & Science (ज्ञान विवेक विज्ञान) . The current human living, education, justice, culture & constitutions is a reflection of under-developed consciousness. Consumerism (*bhog*) & Renunciation (*tyag*) have not worked for humankind.

This philosophy is logically consistent and enables us to deal practically with the phenomena in nature, and verify it via direct experience and as proof in living – it is thus free of mysticism. This philosophy provides remarkably clear & precise definitions for every aspect of human living. This understanding & model of living is now available for study & practice.

A diverse set of people are now seriously evaluating this proposal. Efforts to bring this into education are underway in India.

This is a proposal for Universal Good.

The Human search for the origins, nature & purpose of 'consciousness' is over.

It is now available for study.

The expectation of 'knowledge' from India that has existed from time immemorial, has now been completed.

सुदूर विगत से भारत से जो 'ज्ञान' की अपेक्षा रही, वो पूरी हो चुकी है ।

Terms:

- *Madhyasth – means Mediating, the stabilizing aspect in Existence.*
- *Darshan – or philosophy is a direct insight into reality and its exposition*
- *Saha-Astitva-vad: Coexistential Philosophy or Coexistentialism, is dialectics*
- *Jeevan – name for the conscious aspect, unit*
- *Jeevan Vidya – program for public dissemination, knowledge of 'jeevan'*



Objective of Madhyasth Darshan/Jeevan Vidya

Objective

- For Qualitative-improvement from animal-consciousness to human-consciousness in humankind
- For evidence of humans living with complete humane conduct, with humanness
- Undivided Human Society and Balance in Nature: For omni-dimensional solution & prosperity – Evidence of Universal Orderliness

Scope of Jeevan Vidya

Knowledge (gyaan) of the *fundamental aspects of*

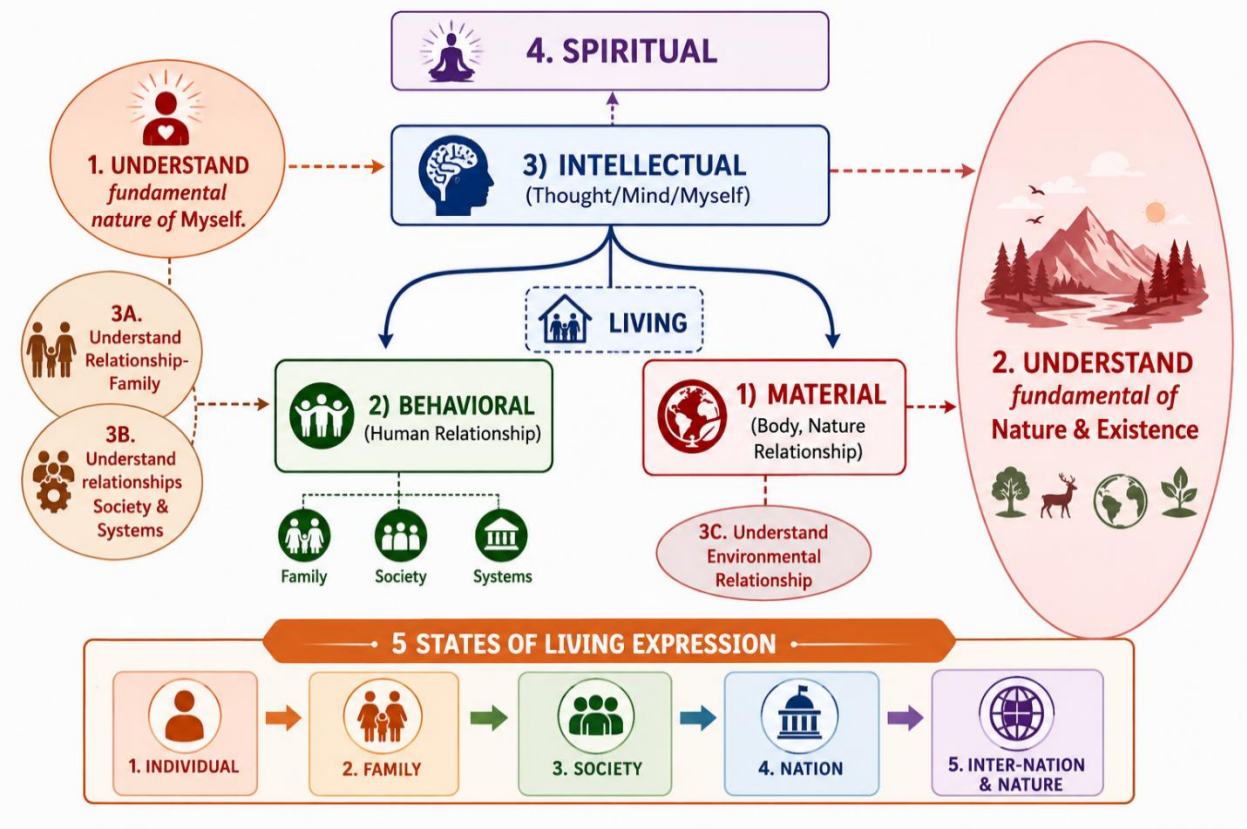
- Human being (all conscious faculties and physical aspects)
- Entire existence (reality) & *purpose* of all entities in it: fundamental aspects of physical, chemical, conscious & spatial reality
- 'True-nature' or definite Humane conduct

Wisdom (viveka)

- Identification of what is *continuous & not continuous*
- Identification of 'laws of living' as: intellectual-law, social-law & natural-law
- Identification of the Universal Human-Goal

Science (vigyaan)

- Knowledge of activity, time & decision
- Physical Science, Behavioral Science & Spiritual Science


4. SPIRITUAL
1. UNDERSTAND fundamental nature of Myself.
3) INTELLECTUAL (Thought/Mind/Myself)
2. UNDERSTAND fundamental of Nature & Existence
LIVING
3A. Understand Relationship-Family
3B. Understand relationships Society & Systems
2) BEHAVIORAL (Human Relationship)
1) MATERIAL (Body, Nature Relationship)
Family
Society
Systems
3C. Understand Environmental Relationship
5 STATES OF LIVING EXPRESSION
1. INDIVIDUAL
2. FAMILY
3. SOCIETY
4. NATION
5. INTER-NATION & NATURE

Snapshot of the Alternative – Comparison with Materialism & Idealism/Spiritualism

Aspect	Idealism (Theism, Spiritualism,	Materialism	Coexistentialism
View	Mysticism based God centric contemplation Assumes Knowledge is supreme, the knower is small	Instability, Indefiniteness based Material centric thought Assumes Science is big and right, the scientist is small & not dependable.	**Existence based Human centric contemplation** **The Human himself is the knower & beholder of knowledge, the Human is the scientist.**
What is the world	World is an illusion. God (/Spirit) is the only Truth. God made the World World *arises from consciousness*	Material Reality => Big Bang ? / Multiverses.	**Coexistence of Material + Conscious + Spatial entities => State + Evolution = Active Presence.**
Who am I	'I am' is an illusion / anatma I am = jeeva / Atma / Purusha / Soul	I am the body/ brain I am *in* the brain. *Consciousness arises from the brain*	**I am a human. (coexistence of body and the conscious self)** **Conscious Entity = Jeevan**
Why Live? purpose?	Freedom from illusion Freedom from suffering, Birth & Death	? Random Occurence ? Survival, Maximise Pleasure	**For Knowledge.** **Understand Coexistence & live in it: Undivided Human Society & Universal Humn Order**
How Live? Happiness?	Devotion & Renunciation (*bhakti-virakti)* => Follow Edicts/ Scripture	Consumption & Accumulation *(Suvidha-Sangraha)*	**Resolution & Prosperity - *(Samadhan-Samriddhi)***
Outcomes	?Denial of Self Production in Family Sectarian Society Side by Side with Nature	Individualism/Confusion in Self, Accumulation in Family Consumerist Society Exploitation of Nature	**Intellectual Resolution in Self** **Prosperity in Family** **Assurance in Society** **Coexistence with Nature**

Background to this Discovery: *by A.Nagraj*

The 'Alternative' ('*vikalp*')

Translator's Note:

- "Vikalp" or 'Alternative' provides the background for the emergence of the Madhyasth Darshan proposal.
- It is presented as an **"Alternative"** to Idealism (*Spiritualism, Pantheism, Super-Naturalism*) and Materialism. [आदर्शवाद और भौतिकवाद का विकल्प].

- This is a **Universal proposal**– for all human beings, in all Places, for all Time. "Human Religion is one, and Human Race is one".
- Madhyasth Darshan- (Coexistentialism) *does not* profess or promote the 'Vedas', or the 'Hindu' religion or any other tradition or belief. It has its own **independent standing – on reality.**
- This Darshan needs to be read with its *own definitions.*

Preface

My fellow human brothers and sisters,

The Study of Human-being could not be accomplished until now by the two major ideologies – Theism-Idealism and Materialism (Science) – that emerged and evolved in the history of humankind. I experience happiness while informing you that – The Alternative is "Madhyasth Darshan Saha-Astitva-Vad", for which another name is "Existence-Rooted Human-Centric Contemplation". The Study of Human-being is now possible in, from, and for coexistence with Madhyasth Darshan.

The Alternative here is an attempt to make you aware that all scrutiny, examination, and survey exercises have been completed for universalizing *the study of human-being* through the method of value-education based on

consciousness-development. One such place is "*Abhyudaya Sansthan*" in Chattisgarh, India.

This presentation also elucidates how all resolved-humans can live with *justice*; how every resolved-family can live with *resolution* and *prosperity*; and how *justice, resolution*, and *prosperity* can be universalized in humankind through the method of education. I trust you will internalize the presented information – using your own good rationale.

Yours,

A. Nagraj,

Originator – Madhyasth Darshan Saha-Astitva-Vad,
Divya Path Sansthan,
Bhajanashram, Amarkantak,
Distt Anuppur, M.P.
INDIA

The Background

The study of human-being could not be achieved by the method of 'instability, uncertainty rooted physical-chemical material centric ideology' or Science. The study of human-being could also not be achieved by the method of 'mystery rooted idealistic contemplation'. In both these types of ideologies, human-being has been called a kind of animal (*jeev*).

Madhyasth-Darshan Sah-astitva-vad recognized and helped others recognize the human-being as belonging to the knowledge-order via the method of 'existence-rooted human-centered contemplation'. This is an '*Alternative*'.

According to Madhyasth-Darshan, human-being alone is the knower in existence (one who knows), existence in the form of coexistence is the reality worth knowing, in other words, is the entire reality to be known, this itself is knowledge

of *darshan* or realistic-view. Along with this, the method for evidencing coexistence with knowledge of *jeevan* and complete-humane conduct has now become study-able.

The knowledge of existence rooted human-centric contemplation, *Madhyasth Darshan, Sah-astitva-vad* has been presented for study in literature-form by me before humankind.

Prior to existence-rooted human-centric contemplation, I (A. Nagraj*, Agrahar Nagraj, Hassan district, Karnataka State, India) was initiated in spiritual-knowledge vedic-ideology based worships and actions. *(* A Nagraj: 1920 – 2016)*

According to Vedantic-knowledge "*Brahman* is Real, World is Illusion" – whereas the origin of the material and conscious world has been said to have been from *Brahman*.

Worship (*upasana*) : – in the context of deities
Action (*karma*) : – All actions for attaining "heaven" (in language form)
In the *Manu* Dharma *Shastra* : – Prescribes code of daily conduct of four social-classes (*varna*) in four life-stages (*ashrama*).
Rituals : – From conception till death, sixteen types of ritual-services are believed and their activities are prescribed.

From the study of all these, there arose a question in my mind:-

How could the conscious and material world that originated from the "ultimate-truth, knowledge, infinite *Brahman*" be an illusion? Upon taking this inquiry to the vedic-scholars and other renowned wise people of that time: –

I got the assurance that 'the unknown becomes known' in the state of *samadhi*. On the basis of its confirmation in the scriptures, I accepted to perform the necessary activities for *sadhana*, *samadhi* and *sanyam*. In the

state *sanyam,* via the method of study and realization, I obtained the complete-understanding of entire existence being and manifesting as coexistence, as a result of which *Madhyasth Darshan, Sah-Astitva-vaad* arose in literature form as an alternative.
According to scriptures of idealism and mystery-rooted, God-centered contemplation and tradition – "Knowledge is unmanifest and is incommunicable."

According to Madhyasth-Darshan – Knowledge is manifest, communicable and knowable via the method of study, and it became clear that its evidence is universally achievable through human-behaviour.

In material centered ideology according to instability, indefiniteness-rooted materialism, science is believed to be knowledge, in which it is said that Human hypothesizes the laws of nature. As its alternative, according to coexistentialist 'existence rooted human-centeric contemplation'; it has been postulated that existence is stable, progress and awakening are definite, and all laws are natural in state and manifestation.

The nature of existence is not just physiochemical, but all physical, chemical, and conscious (jeevan) entities are inseparably present in the all-pervasive-entity (Omnipresence). This itself is the essence of Madhyasth Darshan, Sah-astitva-vad.

My Testimony

In the place where I started this bodily-journey*, my ancestors were called as "*ved-murti*" (vedic-scholar). My home and village resounded with the language, sounds, and tunes of Vedanta, Upanishads, and Darshana's . My family tradition carried out invocations, worships, supplication and prayers prescribed in the Vedas. *[* A Nagraj was born on 14 January, 1920 in Agrahara Village, off Ramnathpura-Arkalgud Road, Hassan District, Karnataka, India]*

My family tradition had scholars of the highest order with the attitude of serving others (*seva*), physically hard working (*shram*) and mindful of their behavior, out of which I accepted the attitudes of hard work and serving others. Questions remained on the scholarly-aspect.

The first question that emerged in me was –
How can the conscious and material world that originated from true *brahman* be an illusion?

Second question –
How can *brahman* itself be the cause for both bondage and salvation?

Third question –
Which one of the two is evidence (*pramaana*) – word or the one who bears and carries the word?

Which one of the two is evidence – the sacred-word or the *originator* of sacred-word?
Which one of the two is evidence – scripture or *author* of the scripture?
From the circumstances of that time, another question emerged.

Fourth question –
The Constituent Assembly was setup after independence in India – in which there being no definition or description of Nation, Nationality, or National-character – accepted the public-representative as being worthy in the Indian-Constitution.

What is the meaning of public-verdict and public-representative if votes could be interchanged with money?

The Constitution proclaiming "secularism" – and at the same time enlisting numerous castes, communities, and sects.

Constitution proclaimed "equality" – and along with this, it mentioning reservation and the procedures for the same.

The conjoin of money and votes in the elections of public-representatives

What kind of democracy is this?

In order to rid myself from the shackles of these questions, based on suggestion of scholars, *ved-murtis*, and respected *rishis-mahrishis* of that time –

(1) The only way for "knowing the unknown" was told to be *samadhi* – which I accepted.

(2) I accepted Amarkantak to be a suitable place to perform *sadhana*.

(3) I started *sadhana* procedures from 1950. My *sadhana* attained maturity in the decade of 1960.

(4) In 1970, I came to the state of accepting my having attained *samadhi*. In the state of *samadhi*, my expectations, thoughts, and desires remained silent. In this state, the event of "unknown getting known" did not occur, this too became clear. This state of *sadhana* used to happen everyday for twelve (12) to eighteen (18) hours.

I accepted the sequence of ***samadhi*, *dharana*, and *dhyan*** as procedure for *sanyam* out of my own self inspiration. On attaining the state of *sanyam* after two years I accepted the evidence of *samadhi* having taken place. The activity in the duration of going from *samadhi* to *sanyam* too kept taking 12 to 18 hours. As a result, I had realization of entire existence being in the form of coexistence. This has been presented in literature form as "Madhyasth Darshan Sah-astitva-vad".

Co-existence: – I came to understand entire physiochemical (*jad*) and conscious (*chaitanya*) nature to be saturated in all-pervasive-entity (Omnipresence), and this is eternal-presence.

In coexistence itself:- I came to understand hungry and emissive atoms in the form of development-progression (evolution) in the atom, and as a result of development (progress) in the atom itself, the being and manifestation of 'jeevan' in the form of fulfilled atoms.
In co-existence itself: – The constitutionally-complete atom or conscious-unit , in the form of 'jeevan' was understood.

In co-existence itself: – I came to understand, that it is from hungry and emissive atoms, molecules and *pranic*-cells that the entire physical, chemical and *pranic*-order formations are made, and it became clear that earth is composed of atoms and molecules, and numerous earths are composed in the same way.

I came to understand that in existence, on this earth, which is in the form of a physical formation, it is by the method of synthesis along with chemical processes that formations of *pranic*-cells evolved in the form of entire range of forests and vegetations, and upon their having fully evolved, from *pranic*-cells itself, the bodies of animals and the human body also evolved and came to be established in the form of tradition (as continuity of specie)

In co-existence itself: – I came to understand human-being to be a combination of jeevan and body manifested as human-tradition.

In, from, and for co-existence: – I came to understand co-existence to be eternally effective. I understood this itself to be the 'evolution of destiny or fate' in co-existence.

The way of destiny is in accordance with the way of co-existence itself:
–

- Material-order
- *Pranic-order*
- Animal-order
- Knowledge-order *(* humans)*

And

- *Pranic* Plane *(*material-order & praanic-order)*
- Illusion Plane *(*living in animal-consciousness: animals and humans in delusion)*
- Godly Plane *(*living in human-consciousness: godly human)*
- Divine Plane *(*living in super-human consciousness: divine human)*
- Evolution, Progress (* *development-progression in the atom & development in the atom = it becoming 'conscious')*
- Awakening-progression, Awakening*(* in the conscious atom – jeevan, in human tradition)*

And I came to understand that awakened human tradition itself is the eternal grandeur of humans in self-organization with humanness, and participating in the overall orderliness. I believed this to be the essence of universal-goodness and accepted that all human-beings have natural-expectation for goodness, as a result of which, I have presented before humankind the essence and elucidation of consciousness-development based value-education, constitutional-framework for humanness, humane conduct and orderliness (systems).

May the earth be heaven, May humans be godly
May dharma be established, May goodness arise always.*
– A. Nagraj, 2004

** Dharma = Religion = Inseparability. That which cannot be separated from a unit is its religion.*

The Possibility of Purposeful Living

Every Human and woman needs to achieve understanding for liberation from criminal tendency in all 700 crore human beings on this Earth.

It is from understanding that evidence of resolution gets realized in the present.

It is with resolution that prosperity becomes evident in every family with deployment of hard work (physical labour). The evidence of beneficence is immanent in every family living with resolution and prosperity.

The awakened human tradition liberated from crimes is with consciousness development, value education and technology in its education, and every family lives the vision of undivided society and universal orderliness, and thereby tradition of resolution, prosperity, fearlessness and coexistence.

It is necessary for every Human and woman to be as living evidence of law, restraint, balance, justice, religion and truth.

Statement

The 27 topics which have been presented under the title "The Alternative", at its root is the vision of humankind living as undivided society and universal orderliness, with human consciousness,

liberated from mindset of crimes, hatred and walls of mine versus others. Such living has now become a need for human tradition if human race is to continue on this Earth. Therefore, for taking decisions on righteousness, whatever questions could arise in you for the objective of righteousness based on the information provided here, the answers to all those questions is there with me, those who want can get from me.

A. Nagraj,
Propounder,
Madhyasth Darshan Sah-astitva-vad,
Divya Path Sansthan
Bhajanashram, Amarkantak
Distt Anuppur, MP, India

Key Concepts in Saha-astitva-vad

-by Shriram Narasimhan, student 9 Jan 2024

A first-timer layman's introduction to the Originals by A.Nagraj (www.madhyasth.org)

Context

Happiness is a result of Knowing

Everything that exists is called 'Existence'. Today, we have come to assume that things are in random arrangement, that the Universe is in chaos. However, the reality is that Existence is co-existence itself, is in harmony, in orderliness.

The 'things' we see around us – animals, plants and things like stones, minerals, etc are in 'self-organization' and participate in the larger orderliness. We see the following situation today:

Human-Nature Relationship:

- As a result of not being in self-organization, the human is unable to fulfill his relationship with the other three natural-orders in nature (animals, plant and material).
    - *This manifests as the* ***ecological problem****.*

Human-Human Relationship:

- The human is also not able to fulfill his relationship with other humans.
    - *This manifests as* ***economic problems, social problems, problems in relationships, in criminal mentality, war, exploitation, etc.***

Within:

- The human is also unresolved within: has internal contradictions, a lack of clarity, self-doubt.
    - This manifests as 'indefinite conduct' or 'indefinite behavior'. ***The result is unhappiness within. This unhappiness within itself***

manifests as problems around: with other humans and the rest of nature.

We human beings are thus unresolved – within and without. This is collectively called unhappiness, lack of peace, or discontentment

The reason for the above issues is a lack of understanding of

- Who we are - The 'Self' and
- What the World is - Existence (*all that exists*) and
- Mans purpose and relationship with everything in the World. (Humane Conduct)

The human being wants to live in orderliness, in harmony, in happiness. The need for *happiness-contentment* is only fulfilled by having *knowledge (right understanding)* while the need for '*physical things'* is fulfilled by *material goods*. The need for 'knowledge' is a *fundamental* human need.

On having knowledge about the self, existence & humane conduct, the human becomes resolved, and this results in happiness. ***Having this knowledge fulfills the humans existential, intellectual, logical, ethical, moral, emotional and sense-organ related needs***.

Knowledge or 'right-understanding' provides ***the basis for our imagination, of our desires, of our conclusions on physical reality as well***, hence, knowledge is, provides, the **very basis** for our living.

This Discovery

Driven by an intense enquiry to know the nature of existence and human purpose in it, A.Nagraj spent 20 years performing meditative '*sadhana** (mental discipline) .

He did not find answers to his enquiry even in the ultimate state of awareness of *samadhi**. He then further improvised his approach. As a result, he had 'realization' of entire existence (all that exists). He understood the fundamental nature of material, conscious & spatial realities and their inter-relationships. This entire period was from 1950 to 1975 & performed in the then dense forests of Amarkantak. He has presented this understanding in the Hindi Language in the form of a new '*Darsana*' (*philosophy or body of knowledge*) called Madhyasth Darshan – Sah-Astitva-vad (*Realistic-view of Mediation ; Coexistentialism*) in the Hindi Language published as a core-set of 12 books.

This is to inform you that:

- **"Co-existence" (reality) has now become study-able**.
- **The human-being has been understood** as being the combined form of a conscious unit and a physiochemical body.
- **The 'Human purpose' in existence has been understood** and man's 'being' and 'living' has become clear.

His 'findings' are summarized as follows:

Existence, the Universe

He realized, experienced that Existence is Coexistence, stability and harmony is innate to Existence. Every unit or 'thing' in Existence is in self-organization & participates in the whole organization. There is a definite, natural direction and purpose in evolution – and this is manifested as the intricate & astonishing web of Matter, Plants, Animals and Humans on this planet. The Human being alone creates problems due to his ignorance and delusion. This is communicated via the following 5 aphorisms or truth-statements:

1. Existence is Coexistence:

Existence is as material and conscious activities present in Space. This is Coexistence. There is no 'chaos' in Existence. Existence is stable. Progress and awakening in Existence are definite.

This **fundamentally** changes the way in which we think of ourselves and the Universe.

2. There is 'evolution' (development progression) in Existence:

This development takes place fundamentally in the atom. Atoms evolve to form planets via molecular association, then form plants, and the animal and human bodies. There is a continuous formation and break-down of physical-chemical structures.

3. There is 'development' in Existence:

Evolution in the atom results in a 'constitutionally complete' atom that becomes conscious in nature and exhibits the 'will to live'. This is the conscious-Self, given the name *'jeevan'*. It has the abilities of thinking, imagining, knowing, etc.

4. There is 'awakening progression' in Existence:

The conscious self or *jeevan* exists in various animals coexisting with their bodies. In humans, this is expressed as 'awakening progression' where we have *partial* awareness & understanding.

5. There is 'awakening' in Existence:

On having knowledge of the entire reality of Coexistence, humans become awakened to a state of 'developed consciousness', or 'human consciousness' and live with it. This itself is happiness, peace, satisfaction & bliss. *(sukh, shanti, santosh, anand)*

The Human

He realized that the human-being is the combined form of a conscious unit and a physio-chemical body. The conscious unit, given the name *'jeevan'* consists of 10 activities (5 'potentials' and 5 'forces'). Humans exhibit the ability for 'freedom of imagination' *(kalpana-sheelta)* and 'freedom of action' *(karma-svatantrata)*.
He 'saw' that Humans on this planet have so far lived in an undeveloped state of consciousness called 'animal-consciousness', due to which their cognition/understanding of themselves, of reality/existence and human purpose is incomplete and delusionary. We currently only use partial (4.5 of 10) faculties in the conscious Self. This un-awakened state of living, or 'animal consciousness' is the root cause for *all our problems*. Based on our 'awakening' various humans can be seen to be assuming/ understanding the same reality differently, and behaving in contrasting different manners – which has resulted in our state of chaos.
The fundamental need of the human being is knowledge, as a result of which the human is 'awakened' and lives in 'developed-consciousness' as human-consciousness. This happens when we use all 10 faculties in the conscious Self.

The *irreversible* transformation from animal to human consciousness requires the following knowledge:

- **Knowledge of Existence** *(reality)* **as Coexistence**
- **Knowledge of Conscious Self** *(jeevan)* **& all its 10 activities**
- **Knowledge of perfect Humane conduct/living**

On having knowledge, we know the ultimate truth about ourselves & the world, of humane conduct & living. We live with this humane conduct. This itself is happiness. This is our ultimate goal.

Human Living

He 'saw' that the **environmental problem, the problem of economics, social conflict, in relationships, and in the Self**, together called 'unhappiness'

are **due to a lack of understanding in man himself.** This philosophy proposes definite humane conduct and universal laws and model of living in family, society and with nature that lead to harmony. Based on this laws of living as: intellectual law, social law and natural law can be understood can all be understood in a *universal* manner leading to:

- Intellectual resolution in Individual = Happiness
- Prosperity in Family = Peace
- Trust in Society = Satisfaction
- Coexistence with Nature = Bliss

This proposal provides a **new 'alternative' in the fields of Education, Health, Socio-political structure, Judicial systems, Production & Economic models.** It proposes Universal human education, values, religion, world constitution and organization.

Harmony in Living

On having knowledge, we become fulfilled. When we express this understanding, live it, it manifests as synergy or harmony all around us. We can see this harmony at the following levels:

1. Harmony in Ourselves

Knowledge or understanding fulfills us spiritually, intellectually & emotionally. All our questions are unanswered. We know our place and purpose. We understand & accept **'intellectual laws'** of living. This is called **'intellectual resolution'.**

2. Harmony in Human Family

We are able to recognize our relationships in family, the purpose of the family and fulfill it at all times. These relationships are in the form of a parent, children, brothers, sisters, friends, our teachers, etc. We live in the expanse of these relationships and are able to have, express and **fulfill emotions** like trust, respect, affection, care, guidance, worship, gratitude & love.

The physical efforts we put in enable the family to have **'material prosperity'**

3. Harmony in Society

Society consists of many, many human families, living together for a common humane goal. By living in Harmony in the family, we automatically become harmonious in society. We are able to recognize and fulfill our relationship with other humans other than our own family. This is in the form of understanding & accepting universal **'social law'**. We recognize our responsibilities in Society & fulfill them.

4. Harmony with Nature

Nature is already in a state of harmony & balance. Although it may *seem* that there are inconsistencies, or struggle, or competition in nature, this is not so. The struggle is in us, the viewer, that is observing nature. Only the human is not in harmony in the natural system. On understanding Coexistence, we understand & accept the universal **'natural laws'** of living, which results in fulfilling our relationship with nature in a harmonious manner.

Result of understanding in the Individual

- Living with resolution in **Thought**;
- Mutual Fulfillment, Justice in **Behavior** with humans;
- Mutual prosperity in **Work** with nature; and
- Knowledge of actuality, reality, truth in **Realization**

The following is ensured as a result of living with 'human-consciousness':

- ✓ **Freedom from crimes**– *(mental, social & environmental)*
- ✓ **Freedom from delusion** *(ignorance, absence of knowledge)*
- ✓ **Freedom from fear** *(of life, of wealth, respect and status)*

Result in Human Society

- Resolution in Every Individual = Happiness
- Prosperity in every Family = Peace
- Trust in Society = Contentment
- Coexistence with Nature = Bliss

The above knowledge leads to identification of humane culture, civility, norms, humane systems and humane constitution. [मानवीय संस्कृति, सभ्यता, विधि, व्यवस्था, संविधान]

This understanding applies comes in human tradition in the form of coherence in:

- Education [शिक्षा]
- Conduct/Behavior [आचरण]
- Constitution (of nation states, of humankind) [संविधान]
- Systems (Societal Organization) [व्यवस्था]

It thus opens up the possibility for a just and humane order, leading to

- **Undivided Human Society [अखंड मानव समाज]**
- **Universal Orderliness [सार्वभौम व्यवस्था]**

One Human Race, One Human Religion
On having this knowledge, we understand and recognize that every humans wants to be happy, and can be so by having knowledge of coexistence.

When we study the human body, we recognize that although we may seem to be from different races, are of different heights and shapes, of various colors, gender, languages, etc, our body composition is the same. Everyone has a heart, lungs, kidneys, eyes, brain, etc. Our anatomies are basically the same.

Whereas, we can see that in animals, the constitution of the body varies from one species to the other. Hence, we can understand that:

Human Religion is One = Happiness.

– based on understanding in the conscious self = resolution = happiness. The word 'Religion' means to be '**bound by'**. **We are bound by our need for happiness, by our need for knowledge.** Our Religion is Happiness.

Human Race is one

– based on the similar anatomy of the human body.

The differences we see around us today are based on wrong assumptions – assumed religions based on belief and discrimination based on class, caste, gender, language, color, etc – which are nothing but illusionary. Having knowledge, we become free of such illusions & delusions.

Undivided Human Society, Universal Order

The society we see today is fragmented on many lines. There are numerous basis based on which we discriminate one human from the other. This has lead us to be in a perpetual state of some form of conflict or the other, of war. The **discrimination and faulty beliefs** that people behold towards each other itself is the cause of terrorism.

The governance systems we are witness to today are based on the centralization of some form of 'force' or the other. Be it dictatorship, or feudal systems, or communist, socialist setups, or even democracy, all of them rely on the **use of force and authority to varying degrees.**

Whereas, on having knowledge of coexistence we realize and accept the equality between all humans and our relationship with every aspect of Existence, including humans. Being in harmony with humans is Naturally Acceptable to us. When we express this relationship in family and when every family is able to express this feeling, we have an **Undivided Human Society**.

Five Dimensional Human Program

Human Organization is needed in order to establish, sustain and further human endeavors that are in line with the Human Goal of having an awakened Society. An awakened human society fulfills the Human aim of Happiness, Peace, Contentment & Bliss.

There are thus two kinds of programs for us:

- A Program to ensure understanding or Knowledge in the conscious Self – leading to Resolution
- A program to ensure requirements of the Body – leading to Prosperity.

Put together, these fulfill the Universal Human Goal of

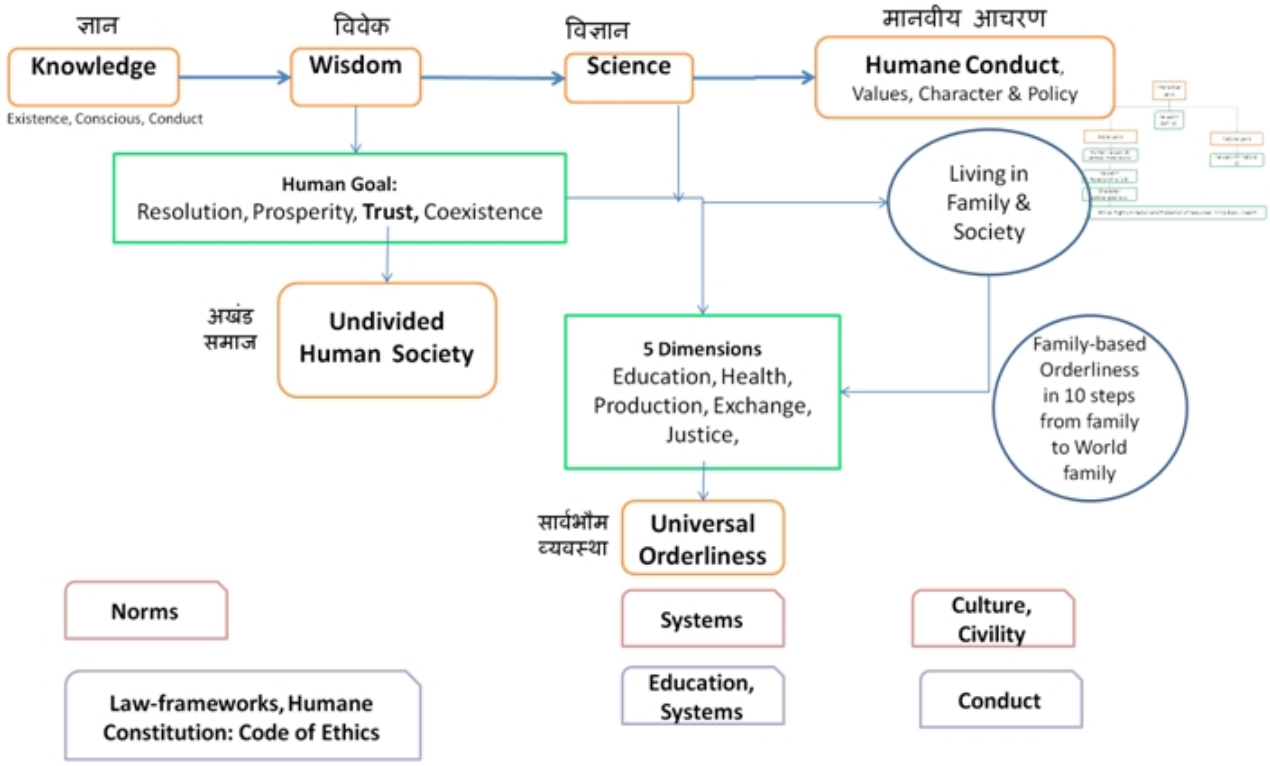
- **Intellectual Resolution** in every Human
- **Material Prosperity** in every Family
- **Fearlessness** in Society – leading to an Undivided Society
- **Coexistence** with Nature – leading to Universal Order

The program to fulfill the above Goals are in the following 5 dimensions, for which a committee needs to be formed in every village. Every family is assumed to consist of 10 members and a family shall spare one member to participate in the village organization. Every village shall consist of 100 such families, and will thus have a 10 member "village organization council". This council shall then form 5 committees to address the following five dimensions:

1. Education & right values or *sanskar Committee*
2. Health & Discipline *Committee*
3. Production & Work *Committee*
4. Exchange & Storage *Committee*
5. Justice & Security *Committee*

10-staged Family based World Organization

These 5 dimensions of the



Summary

Madhyasth Darshan thus has answers for, resolves the following 'dimensions' in every individual:

- Realisation, (अनुभव) / *Spiritual Dimension*
- Thought, (विचार) / *Intellectual Dimension*
- Behavior (व्यवहार) / *Behavioural Dimension*
- Occupation (व्यवसाय) / *Material Dimension*

across the 4 'levels of living':

- as Individuals [व्यक्ति]
- in Family [परिवार]
- in Society, Nation, Inter-nation [समाज]
- in Nature [प्रकृति]

In Sum,

- ✓ The study of the conscious Self (*jeevan*) is possible.
- ✓ Its basis is Existence
- ✓ Man is inseparable from Existence
- ✓ Imagination & Freedom of Action is present in the Human
- ✓ Man is the seer in Existence (one who understands)
  - ✧ *Comprehensive Reality (Satya, Truth)*
  - ✧ *Individual Identity, Internal Order in all 'My' faculties, of All Humankind & that of everything else. (Dharma, Religion)*
  - ✧ *Laws of Living, fulfillment with all other Humans (Nyaya, Justice)*
- ✓ Nature is (already) in order: law, regulation & balance. (*niyam, niyantran, santulan)*

Presentation

This proposal is not tied to any existing or past belief or tradition. It is based on a *direct cognition of Reality*. The entire work has been written 'ground-up' with a new set of definitions for the words used – it does not refer to any other texts. **The aims, content, process and outcomes (lifestyle) proposed by Madhyasth Darshan are different from that in Materialism (Science) & Spiritualism/Theism – it is hence presented as an Alternative.** (भौतिकवाद और आध्यात्मवाद का विकल्प)

The activities in the conscious self, *jeevan* have been described in a great degree of detail. The difference between the apparent 'cause & effect' world we can see, perceive & experiment with in physical science, and the form-less dimensions of reality that explain 'ultimate-cause' have also been clearly explained. This proposes 'alternative' thesis for Sociology, Economics, Psychology, Materialism, Spiritualism and knowledge systems *(darsana)*.

This philosophy is logically consistent and enables us to deal practically with the phenomena in nature, and verify it via direct experience and as proof in living – it is thus free of mysticism. This understanding & model of living is now available for study & practice. A diverse set of people are now seriously evaluating this proposal. Efforts to bring this into education are underway in India.
This is a call to the peoples & Universities on this planet to consider this proposal with their own good reason. This proposal is in the capacity of a human: from one human to the other.

This is a proposal for Universal Good.

**** sadhana-samadhi-sanyam:***

- *'sadhana' – taming the mind, intense mental practice.*
- *'samadhi' – penultimate state of meditation according to Indian thought in which the 'unknown' is said to become 'known'.*
- *'sanyam' – a procedure beyond samadhi.*

Principle Discoveries

-by Shriram Narasimhan, student 9 Jan 2024

A first-timer layman's introduction to the Originals by A.Nagraj (www.madhyasth.org)

Key Discoveries - Snapshot

1. **The emptiness, void, exists.** This void or *shunya* is *not really 'empty'*. It, itself is 'equilbrium energy' & 'consciousness' & hence the 'source of energy' for matter.
2. **Matter exists.** it undergoes *transformation.*
3. **The conscious entity or 'Self' exists.** It is an non-physical atom. It has been named *'jeevan'*. The 'conscious jeevan' is permanent, eternal and not subject to structural change, hence indestructible & *immortal.*
4. The immortal conscious 'Jeevan' is the one that **transmigrates**. It is the one that realizes, knows, remembers, analyses, discriminates and undergoes experiences. These various faculties are *inseparable* from one another.
5. **Every human is a combined form** of this 'conscious-atom'- 'jeevan' & the material body. The brain is a part of the material body and *not the conscious jeevan.*
6. Entire Existence is the infinite, **inseparable coexistence** of material & conscious nature in the pervasive void/emptiness. This itself is Coexistence.
7. There is **progressive awakening** in the faculties in the conscious atom to **different dimensions of reality.**
8. **Internal Conflict** arising from **delusion & illusion** in the conscious Self itself is the cause of human suffering & problems. This is due to **partial-functioning** in the conscious activities.
9. The full '**awakening**' of all faculties in the conscious atom (*jeevan)* results in fulfillment in the conscious self & in human living.

10. **Nature is in intrinsic Order. Existence is Stable**. Progress & evolution (in matter) and awakening (in conscious atom) are **definite**.
11. **I.e. The conscious atom (*jeevan*) itself has illusion about reality**. It hence experiences unhappiness, conflict, discontentment, bondage and disorder 'within' & as an individual, in family, society & nation-states. **The conscious atom (*jeevan)* itself becomes awakened to reality,** experiencing order, happiness, contentment & freedom 'within', thus expressing & enabling order 'outside' as individuals, families, society & nation-states.
12. **The human purpose** is to understand the above, behold this knowledge and live expressing this Order.


KEY DISCOVERIES OF EXISTENCE
(Madhyasth Darshan)
A NEW METAPHYSICS
MADHYASTH
MADHYASTH
EXISTENCE = COEXISTENCE ALWAYS
MATERIAL NATURE (MATTER)
WITHIN THE PERVASIVE VOID
CONSCIOUS NATURE (JEEVAN)
1 THE VOID (SHUNYA) EXISTS
2 MATTER EXISTS
3 THE CONSCIOUS ENTITY EXISTS
4 JEEVAN IS THE EXPERIENCING ENTITY
5 THE HUMAN BEING
6 THE NATURE OF EXISTENCE
7 AWAKENING IS DEFINITE
8 ROOT CAUSE OF HUMAN SUFFERING
9 AWAKENED HUMAN LIVING
10 UNIVERSAL ORDER
11 HUMAN PURPOSE
EXISTENCE IS COEXISTENCE
FINAL DISCOVERY
EXISTENCE = COEXISTENCE

Nature of Reality / Metaphysics/Ontology

1. Matter, Insentient (*jarh prakriti)*

- Matter does not 'arise' from consciousness. Matter is not false or mithya.
- 'Matter' has always existed, and always will be. It is *distinct* from consciousness.
- The Human Body, including the brain, is insentient.
- Matter is **true**. It has 4 dimensions which can be cognized, of which two dimensions undergo transformation and are relative (rupa and gunas), while two dimensions do not undergo transformation & are abolute. (swabhava and dharma)

2. The Conscious Self, Sentient *(chaitanya prakriti)*

- *'Consciousness' does not 'arise' from the brain.*
- *'The Conscious-Self is not identical with 'Universal consciousness'*
- The Conscious Entity ('Self') is a constitutionally-complete atom (*prakriti).* Material nature itself undergoes development to form conscious nature *(jarh ka vikas hi chaitanya)*
- There can no longer be any change in structural form in this conscious atom – it is indestructible, hence ***immortal***. This is called ***gathan purnata*** or constitution-perfection.
- There are innumerable conscious entities and each is *distinct*, but *similar*.
- Its final goal is complete knowledge and living with happiness, peace, contentment & bliss (sukh, shanti, santosh, anand)
- The various orbits, activities or faculties in the conscious self-atom, viz: *atma, buddhi, citta, vritti & mun* are *inseparable*.
- *The Conscious Self does not 'sublimate' into Consciousness on having knowledge'.*
- *'I' am not 'Brahman'.*
- 'I' am in Brahman. I, Me & Mine are *forever* present in Brahman.

3. Void/Energy/Consciousness (*brahman, shunya)*

- The 'void' is all pervasive (omnipresent), permeating, absolute energy, consciousness & *gyana.*
- *The 'world' does not 'arise' from Consciousness/Energy.*
- The 'world' or all material and conscious nature, exists **in** the expansive void/Energy/Consciousness/*Brahman*.
- 'All is *not Brahman*'
- The world exists, inextricably, *in Brahman.*
- *Brahman*, or Void (*shunya*) or Omnipresence (*vyapak*) is in every 'thing' *(permeating).*
- Brahman or *shunya* is as energy in material-nature (jarh) & as consciousness and knowledge in sentient nature *(chaitanya).*
- Thus, the void or *Brahman* itself is the fundamental source of energy (*urja),* consciousness (*chetna)* & knowledge (*gyana)*

4. Entire Existence

- *Is **not just** matter, or conscious-selves or 'absolute consciousness'*
- But is the inseparable presence of material nature & conscious nature in all pervasive void (space), or energy, also called brahman.
- This itself is 'Coexistence'.

Human Purpose

- *Human purpose is not just survival/consumption or 'freedom from birth & death'.*
- The human purpose is to understand 'all there is' and live in the present contributing to human tradition.
- The fundamental human desire is happiness, peace, contentment & bliss, which are but synergistic states between, within, amongst the various activities of the conscious *jeevan atom.*

Human Condition & Development

- The Conscious entity (called 'jeevan') undergoes progressive awakening to different dimensions of Reality & behavioural characteristics.
- Internal Conflict, Delusion, Illusion, Problems & Pain manifest due to incomplete understanding/knowledge in the conscious *jeevan.* This is called animal consciousness or *jeev-chetana.*
- 'Development' in Humans is in the form of awareness and awakening in the Conscious Self & its exhibition of *humane qualities & conduct.* This results in happiness, peace & contentment (*sukh shanti santosha)*
- The achievement of full-awareness, internal-rest (*shram ka vishram)* & lack of conflict in the conscious self is called ***kriya purnata*** *or activity completeness.* This takes place via self-knowledge and results bliss. (+ *anand*)
- The achievement of the ultimate knowledge of Coexistence is the destination of motion (*gati ka gantavya)* and perfection in conduct. This is called ***acharan purnata*** or conduct perfection. This takes place via knowledge of *Brahman &* results in supreme-bliss (+ *paramanand)*
- 'Human Development' hence is the development in consciousness & humanness in the conscious self, or *jeevan.*
- This is Human Purpose.

Key Existential Discoveries Summary

Madhyasth Darshan postulates 3 key discoveries (*anusandhan)* - that unravel the origins, awakening journey & destination of the conscious entity (*chaitanya*). These have been enumerated below and elaborated in brief later.

1. **Constitution completeness** (*gathanpurnata*)
    - ✧ The formation of the conscious atom, *'jeevan' with the "will to live"*
    - ✧ = the immortality of "result" in the atom (*parinaam ka amratva*)
2. **Functional (activity) completeness** (*kriya purnata*)
    - ✧ The awakening of all 10 activities in the conscious *jeevan* via knowledge
    - ✧ = The resting of "effort" in the conscious atom (*shram ka vishram*)

3. **Conduct completeness** (*acharan purnata*)
   - ✧ Fully awakened and manifested *jeevan* conscious atom.
   - ✧ = The destination of "motion" for the conscious atom (*gati ka gantavya*)

Implications for us

This discovery of reality has the following important implications for us humans:

What the world consists of.

The world/ or nature consists of physical activity, chemical activity & conscious *(jeevan)* activity saturated in an all pervasive void, or space. These activities combine & evolve spontaneously to form matter, plants (bio), animals and humans.

This seeming 'void' is not empty, but energy in equilibrium – manifested in matter as the energy we know and in the conscious (ourselves) as consciousness.

How the World came to be.

There is no *external* cause to the way the Universe/ Reality/Existence is. The cause of Existence/the Universe is in Existence/the Universe itself. Existence is not in 'chaos'. It has intrinsic order, it is in Harmony. Existence/the Universe is thus "every-actively or always present". There is no 'beginning' or 'end'. Any beginning or end we *perceive* is due to the limited space & time in which we are observing.

Space is omnipresent & energy in equilibrium and can hence be *named* the 'Almighty'. This 'Almighty' does not 'know', or 'do' anything. We can only understand 'it'. Space is not *creating* 'matter'. So fundamentally, nothing is 'created', only 'transformed' – from atoms to molecules to plants, animals and humans. There is thus no *evidence* in reality of a 'creator', 'sustainer', 'director' or 'destroyer' – personal or impersonal.

Existence/the Universe is self formed and self regulated. It has definite laws and direction. We human beings understand nature/reality using our faculty of

imagination, can impact it in many ways and also reap the fruits of our actions. The human being alone is the 'seer', 'doer' & 'experiencer'. No other entity is 'creating', 'controlling' or 'seeing' us.

Who & How we are.

We are conscious beings, a product of evolution & development in Existence. 'We' are not just the 'brain'. 'We' are conscious units or beings that have a definitive set of faculties. These faculties are *the same* for every human: from a baby to an old person. All our activities like: desiring, visualizing, thinking, using logic, experiencing emotions, enjoying various tastes, take place in the conscious unit (*jeevan*) in conjunction with the brain. Which is it why it currently feels like it is taking place *in* the brain. Consciousness thus is *not in* the brain, neither does it *arise* from the brain – it *exists* by itself, and *coexists with* the brain & the body in the form of a 'human being'. The conscious unit, *jeevan* depends on the brain and bodily senses for external stimuli and also expresses itself via these.

Birth & Death.

'Birth' is the association of the conscious self (*jeevan*) with the material body and 'death' is its disassociation due to a breakdown in the material body. The body is 'living' where the cells 'breathe' and there is growth, just as in plants. There is also decay of the body, just as in plants. Thus, when a human 'dies' – two things happen: the body ceases to 'breathe' & consequently the conscious self, *jeevan* dissociates itself from that body. It remains as-is on disassociation, until it starts this association in a new womb around the 6th month of human pregnancy, thus starting a new life with a new identity. The reason we don't remember any of this is because of our partial state of awareness – just as we don't recollect a dream later on, however vivid it may have been when we were *having* it.

Why we are different.

All of us have various sets of assumptions, content and tendencies in the activities in the conscious self. The reason this is so is due to a) varying environments, b) differing past 'latent impressions' and hence c) varying efforts at understanding/cognition. This makes up our persona and our intellectual & behavioral abilities. Our bodies are also similarly constructed but different. This is why we have differing physical abilities be it as strength or in sports.

Happiness & Sadness.

We are 'happy' when there is a synergy or harmony in us & 'unhappy' when we have conflict or strife. The source of our **pleasure or pain** could be external sensory stimuli via sound, light, touch, smell & sight that take place in our *material bodies*. The source of **happiness or unhappiness** is harmonious or conflicting visioning, thoughts, emotions and expectations in our *conscious selves* or *jeevan*.

Purpose of Human life.

Our purpose of life is to have **consciousness development** to ***human consciousness*** – *via* knowledge of existence, self and humane conduct and live accordingly- expressing this understanding in relationship with human beings as mutually fulfilling behavior and with the rest of nature, maintaining its inherent balance. Having this 'knowledge', we become free of illusion & our mental and behavioral imperfections, and have 'resolution'. We live with answers to the why? and how? of everything. Having and living in this state of 'resolution' or *samadhan* itself is happiness & peace. Knowledge & happiness is the fundamental human need.

The problem today.

Most of us have assumed we are only the body, and the world is only material. Some of us assume the world is only conscious and the material world is *ephemeral*. Both these viewpoints are due to usage of only partial cognitive faculties in our conscious selves. Hence we have many animal-like tendencies focused on food, sleep, fear & coitus, which are attained by means of **wretchedness, cunningness and cruelty**. This consequently results in **profit mania, sex mania and consumption mania** which we are witness to on an increasing scale today. There is a wide variety of human beings we encounter based on these combinations. Because we don't understand ourselves, we don't understand other people, and hence have problems in relationship. We thus end up wounding and exploiting humans and nature. While we behave in this manner, it is not acceptable to us. All this is due to living in 'animal-consciousness'. We yearn for something humane, and that is 'human-consciousness'.

The solution – how every person can be humane.

By using all faculties in our conscious selves or *jeevan*, we have complete understanding about ourselves and the world and live with humane values such as **steadfastness, courage, generosity, compassion, & benevolence**. This is possible via having knowledge, via humanization of education for every human being. We can all living fulfilling personal, familial, social and ecological lives. This is because Existence is Coexistence. And this is the ultimate Truth.

How we can live.

Each human can live with intellectual resolution (understanding) & material prosperity *(boudhik samadhan, bhoutik samriddhi)*. We can live fulfilling family and social lives. Relationships such as father & son, husband & wife, brother-sister & friend, colleague and teacher can be understood while values or feelings such as **trust, respect, affection, care, gratitude & love** can be expressed and

fulfilled. Human relationships are thus not a 'mystery'. We can work towards a *humane* society in way that sustains and enriches nature, of which we are a part. **Universal Human religion *(dharma)* is One** = resolution = happiness = based on understanding or knowledge in the conscious self and **Human Race is One** – based on similar anatomy of the body. This becomes the basis for an **undivided human society.**

Addressing our current intellectual notions

Metaphysics, Physics & Neuroscience.

This understanding proposes answers to issues such as: the mind – body problem, nature of consciousness, its origins,. various planes of cognition, awakening and methods for the same, fundamental source of energy and consciousness in the universe, the relationship between matter, space & time, the issue of the 'observer' or 'knower', and the relationship between consciousness & the brain.

Philosophy, Spirituality & past *darsanas.*

Due to this understanding of reality as it is, it becomes possible to resolve or precisely understand the following:

- Provides a new resolution to key concepts & dichotomies in Eastern/Indian traditions of enquiry such as: *brahm-maya-avidya. cit, acit, chaitanya, chetna ,brahman & isvara.* Demystifies terms such as *bhakti, yoga* and *jnana*. Precisely defines *gyana, viveka, vigyana, anubhava* and *vairagya & jivana-mukta, mukti & moksha. Sukha, dukha and kaivalya.*
- Philosophically it addresses the issues of: free will, imagination, ego, sub-conscious, human purpose, god, creator, sustain-er, etc.
- Madhyasth Darshan does not draw from any past source for these explanations, rather *re-defines* the meaning and import of these words – based on direct realization.

Psychology, Sociology & Human behavior.

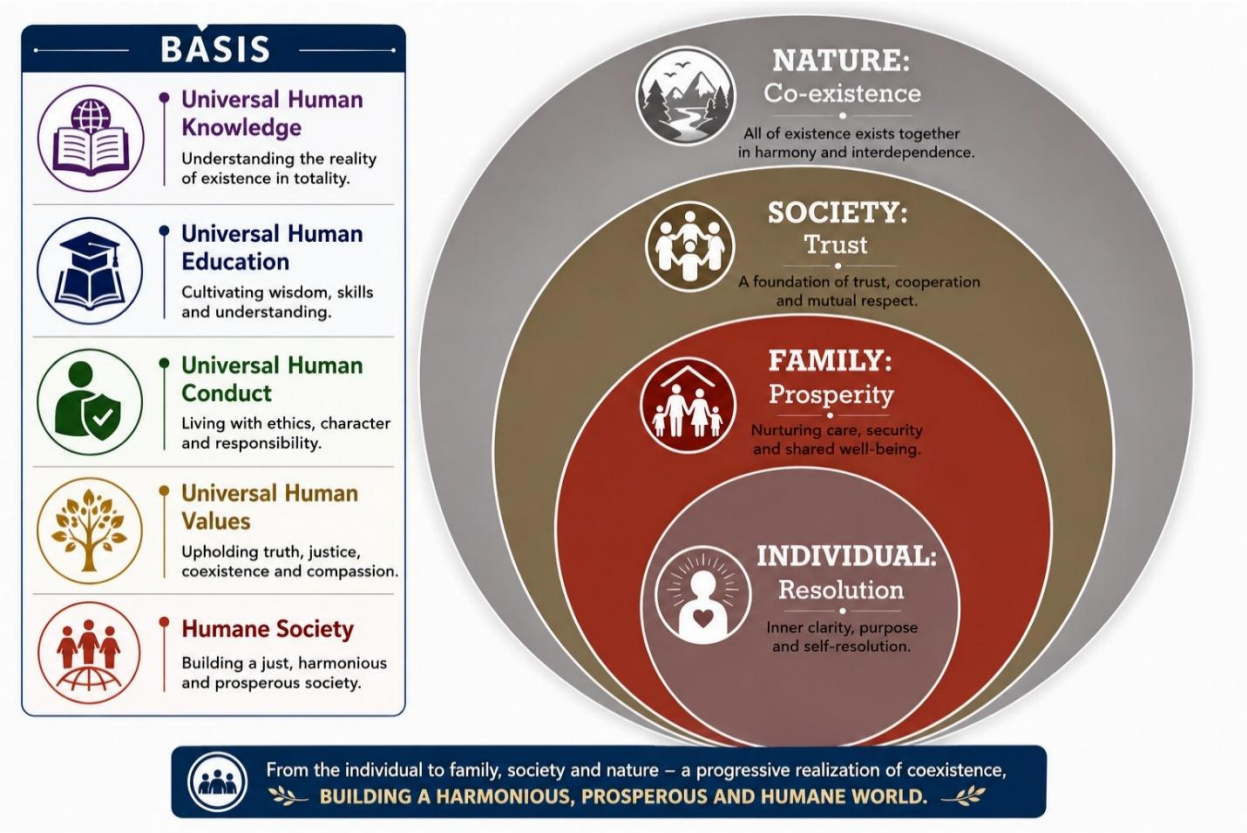
Because we can understand the human conscious precisely, it becomes possible to trace & explain every known human behavior & tendency to an activity in the conscious self, *jeevan*. We can thus explain why humans have behaved in the ways in which we have, and why we currently have varied levels of cognition or awareness and varying behavior and different concepts of right & wrong. The waking, dreaming and deep sleep states can be understood, as well as an awakened state of living in 'human-consciousness'. Hence, we can understand the reasons for our personal, inter-personal (relationship), social-economic & ecological problems. We can also have a concrete plan or way to resolve them.

Education, Culture & Civility.

Since the purpose & role of human life based on consciousness is now clear, the content, aims & process of Education shall entirely change. Today, our focus is on literacy, analytical capability & job or business skills which are largely occupation focused. Whereas, the role of education needs to be to communicate the need for consciousness development and ensures value education to attain human purpose.

We assume today 'human culture' to be the the ways of expression of food, clothing, shelter, customs and festivals. However, these are each based on various sectarian tendencies such as caste, religion, class, ethnicity, etc. A Universal understanding of Human culture means the above shall be celebrated synchronous with universal human goals. The objectives of Humane Culture, festivals, etc thus become to enhance, encourage and establish humane *sanskars* based on the reality of Coexistence & Human Consciousness. *Their ways of expression, can be different, as they are today*.

Civility today is seen as adhering to local, state & national norms and regulations. In many parts of the world these are tied to sectarian religious, ideological, ethnic beliefs. On understanding the reality of an Undivided Human Society based on human consciousness, the role of Civility thus becomes to express & maintain Universal Human Order.


BASIS
Universal Human Knowledge
Understanding the reality of existence in totality.
Universal Human Education
Cultivating wisdom, skills and understanding.
Universal Human Conduct
Living with ethics, character and responsibility.
Universal Human Values
Upholding truth, justice, coexistence and compassion.
Humane Society
Building a just, harmonious and prosperous society.
NATURE:
Co-existence
All of existence exists together in harmony and interdependence.
SOCIETY:
Trust
A foundation of trust, cooperation and mutual respect.
FAMILY:
Prosperity
Nurturing care, security and shared well-being.
INDIVIDUAL:
Resolution
Inner clarity, purpose and self-resolution.
From the individual to family, society and nature – a progressive realization of coexistence,
BUILDING A HARMONIOUS, PROSPEROUS AND HUMANE WORLD.

Consciousness in Madhyasth Darshan

-Shriram Narasimhan, student. Jan 2012

A first-timer layman's introduction to the Originals by A.Nagraj (www.madhyasth.org)

Consciousness & the Conscious Self

(जीवन ज्ञान)

'Jeevan' is the conscious aspect of a human being, commonly referred to as the 'self'—the conscious unit without explicit recognition.

This 'jeevan' or 'conscious self' is a constitutionally complete atom (gathan-poorn parmaanu).

The conscious atom exhibits consciousness due to the presence of void (shunya), which is itself Consciousness (chetna). The sentient jeevan atom is conscious as it is immersed in this pervasive void.

The Sentient Self ('jeevan') is an atom with no further structural change possible, making it conscious (chaitanya) and co-existing with the body. It is invisible to the naked eye or instruments, known only by itself.

A human being combines the conscious unit 'jeevan' (Self) and the physio-chemical body (jad), with understandable activities and nature.

The conscious unit is a material substance with dimensions and volume but is weightless. Its functional span exceeds its physical dimensions, unlike physio-chemical units, and includes active thinking.

The Conscious Self (Jeevan) is:

- Weightless, invisible, with a functional span greater than its dimensions.
- Not definable by mathematics or logic, as these are its own faculties.
- Self-knowable, understanding existence and expressing complete humane conduct.

Verification of the Conscious Self:

- Desires, thoughts, imagination, and dreams are weightless and independent of food intake.
- We have an innate sense of 'being' and awareness, knowable only by ourselves.
- We naturally seek 'good,' well-being, and fulfilling lives, despite varying approaches.

The conscious unit (jeevan) has uniform construction, activities, and needs across humans, experiencing emotions, reasoning, and seeking continuous happiness through harmony.

In delusion, jeevan mistakes itself for the body, with only 4.5 of 10 faculties active.

The conscious unit has cognitive potential, endowed with consciousness by being saturated in space (also called consciousness).

Jeevan has 10 inseparable activities: 5 in state (stithi) and 5 in motion (gati), representing its being and expression.

10 Inseparable Activities of the Conscious Unit (Jeevan):

Potential ***[बल]***	**Activity in State** (pratyavartan) [स्तिथि क्रिया]	**Activity in Expression** *(paravartan)* [गति क्रिया]	***Force*** ***[शक्ति]***
Atma (Soul)	**Realization** *(anubhav)*	**Evidentiality** (pramaanikta)	*Evidence* (pramaan)
Buddhi (Intellect)	**Comprehension** (bodh)	**Determination** (sankalp)	*Truthfulnes* (ritambhara)
Chitta (Imager)	**Contemplation** (chintan)	**Imaging** (chitran)	*Desire* (ichha)
Vritti (Disposition)	**Weighing** (tulan)	**Analyzing** (vishleshan)	*Thought* (vichar)
Mun (Mind)	**Tasting** (aaswadan)	**Selecting** (chayan)	*Expectation* (asha)

** English terms in the table are indicative and under revision. Refer to original Hindi nomenclature for accuracy.*

Atma (I/Soul): The central particle of jeevan, responsible for Realization (Experience) of Coexistence and Evidencing (Display) as 'Evidence.'

Buddhi (Cogniser): The first orbit, handling Comprehension and Determination, expressed as 'Truthfulness.'

Chitta (Psyche-Mind: Imager): The second orbit, managing Contemplation and Imaging, expressed as 'Desiring.'

Vritti (Disposition, intellect): The third orbit, performing Weighing and Analyzing based on perspectives like justice or profit, expressed as 'Thought.'

Mun (Percieving Mind): The fourth orbit, handling Tasting and Selecting, expressed as 'Expectation.'

The conscious unit, saturated in space, embodies consciousness.

Jeevan's activities include identity, tasting, thinking, desiring, and more, detailed in Madhyasth Darshan, all of which can be studied.

It is possible to fully know one's conscious self.

Unawakened State: Living in Delusion

Only 4.5 of 10 activities are awakened, leaving 5.5 unknown, causing unresolved issues and problems.

In animal-consciousness, cognition is limited to form and properties, leading to incomplete assumptions.

Weighing is restricted to 'likes, health, profit,' causing unstable desires and contradictions, resulting in unhappiness.

Wrong assumptions about relationships manifest as numerous problems, limiting understanding of Existence or Reality.

Awakened State: Living in Human-Consciousness

Awakening all 10 activities results in resolution and happiness, encompassing knowledge of Self, Existence, and humane conduct.

Living with **Law, Restraint, Balance** in natural orders and **Justice, Religion, Truth** in human order.

Requires consciousness development to understand all four reality dimensions across natural orders.

Living with knowledge of Actuality, Reality, and Truth ensures harmony and happiness.

Imagination, now based on knowledge, provides surety, confidence, and happiness.

Truth is understood as **Absolute, Relative, and Objective Truth**.

122 Conducts in the Awakened Self

The conscious unit (jeevan) comprises 61 particles, each with state and motion, totaling 122 conducts.

- 64 activities in Mun (mind): 32 state, 32 expression.
- 36 activities in Vritti (disposition): 16 state, 16 expression.
- 16 activities in Chitta (imager): 8 state, 8 expression.
- 4 activities in Buddhi (intellect): 2 state, 2 expression.
- 2 activities in Atma (soul): 1 state, 1 expression.

Each activity is defined in Madhyasth Darshan.

Understanding increases from the fourth orbit to the center, with the center (atma) grasping complete reality concisely.

Understanding Jeevan Enables:

Knowledge of psychology, sociology, economics, spiritualism, humanism, education, conduct, norms, systems, culture, and universal human constitution, all rooted in jeevan.

In animal-consciousness, these are merely words and imaginations, deformed due to partial awakening.

The different terms - Explained

Three Names, One Philosophy: Coexistence, Jeevan Vidya and Madhyasth Darshan

A. Nagraj's philosophy reaches people through three names. Each one opens the same understanding at a different depth, so the right name depends on where you are today.

Coexistence (SahAstitva) is the starting point for newcomers. It introduces one idea: everything that exists is connected and in order. Short workshops of 3 hours, 1 day or 3 days make it easy to begin. *SahAstitva* is the Hindi form of the same word.

Jeevan Vidya is the knowledge of the conscious self. It is the best-known name, recognised through large introductory workshops that run for 1, 3 or 7 days. You can begin here directly, without attending a Coexistence workshop first.

Madhyasth Darshan is the philosophy itself, and the source of every definition used in the other two. It is the name to follow when you want to study the books written by A. Nagraj.

The content does not change from one name to the next. Only the depth does. Every word also carries the meaning this philosophy gives it, which can differ from everyday use. That is why each name has its own article, with the words explained at the right level.

If these ideas are new to you, start with Coexistence. If you want a full introduction, join a Jeevan Vidya workshop. When you are ready to study the books, move to Madhyasth Darshan.

Coexistence: Everything Is Connected, and in Order

Nothing exists alone. An atom is particles held together in order. A body is an organ working as one. A forest is plants, animals and soil sustaining each other. Humans did not arrange any of this. It happens on its own, everywhere. A. Nagraj's philosophy states this as its central discovery: **Existence is Coexistence.**

In everyday speech, coexistence means people or groups tolerating one another. Here it means something deeper. Space and every material and conscious unit within it are already in relationship. Relating is not a choice made later. It is how reality is built.

Existence shows itself in four orders, all present together: matter, plants, animals and humans. Each supports the others, and humans are part of this, not apart from it. A human being is itself a coexistence of two things: a body, which belongs to the material world, and Jeevan, the conscious self that wants, thinks and understands.

People naturally seek each other's company and want harmony in their families, communities and the world. Yet conflict still appears in families, between communities and across nations. The philosophy's answer is that this happens when we live without a clear understanding of how things really are. Understanding coexistence closes that gap.

When it is understood, four things follow. There is **resolution**, which means clear answers and no inner conflict. There is **prosperity**, which means producing more than your family needs. There is **fearlessness**, which means trust in relationships and in existence. And there is **coexistence** itself, which means living in harmony with people and nature. Inwardly, these show up as happiness, peace, contentment and bliss.

A short workshop is the easiest way in. The **Coexistence Workshop** runs for 3 hours, 1 day or 3 days, and no prior reading is needed. The **SahAstitva शिविर** is the same workshop under a Hindi-friendly name. For a fuller introduction to the conscious self and humane living, the next step is a **Jeevan Vidya (Coexistence)** workshop.

Jeevan Vidya: Knowing the Conscious Self

Jeevan Vidya is the knowledge of Jeevan, the conscious self, as defined in Madhyasth Darshan. *Jeevan* is the conscious unit, the one in you that wants, thinks, desires, resolves and realises. *Vidya* means knowledge. The meaning comes from the definitions in A. Nagraj's philosophy, not from a general idea of life or self-improvement.

A human being is two things together. The body belongs to the material world and carries out physical and chemical activity. Jeevan is the conscious unit that knows, assumes, recognises, evaluates and experiences. Most confusion begins when the two are mixed up. Knowing Jeevan lets you tell apart what the body needs and what Jeevan needs, physical activity and conscious activity, and passing sensory pleasure and lasting happiness.

The philosophy explains how Jeevan works through five parts: *mun, vritti, chitta, buddhi* and *atma (the perceiving mind, analytical mind, imaging mind or psyche, cogniser and seer, respectively)*. They work in two movements. Understanding is inward, from mun toward atma, the movement ends in *anubhav*, the realisation of truth. Expressing is outward, from atma back toward mun, it becomes evaluation and regulation. Jeevan Vidya studies this working, so a person can see how a thought, a feeling or a decision actually forms.

The philosophy also describes two ways of living. In **animal-consciousness**, a person lives in assumption and confusion, where *bhram*, or delusion, means taking something to be more, less or other than it is. In **human-consciousness**, a person lives with understanding, which is *jagriti*, or awakening. These words describe how someone lives, not what they are worth, and anyone can move from one to the other.

In this way, Jeevan Vidya helps a person move from assumption or belief to understanding, from contradiction to resolution, and from uncontrolled mental activity to right evaluation. Because a human is Jeevan plus a body, knowing Jeevan also opens the way to understanding existence and living humanely.

In society, this whole programme is known by one name: Jeevan Vidya. The **Jeevan Vidya Shivir** is its entry point, a workshop where people spend focused days together. It runs for 1, 3 or 7 days and covers three areas of knowledge: existence, the conscious self, and humane living. It is offered in English as the **Jeevan Vidya Coexistence Workshop** and in Hindi as **जीवन विद्या सहअस्तित्व शिविर**, and both names refer to the same workshop. A 7-day follow-up, the **अध्ययन बिंदु शिविर**, goes through the topics of study in depth.

Jeevan Vidya Yojana is the organised programme that makes this knowledge available for study and practice in education, family and society, and passes it across generations. Jeevan Vidya is the knowledge. Jeevan Vidya Yojana is the programme that carries it.

The programme has grown well beyond workshops. Over 1 lakh families have attended the 7-day introductory sessions, and more than 5,000 people are in deep study of the philosophy. In schools, it is the basis of Delhi's Happiness Curriculum, which reaches about 8 lakh students, and it has been part of Chhattisgarh government schools since 2010. In higher education, the Human Values course based on Jeevan Vidya is part of AICTE's model curriculum, reaching over 4,000 colleges across 33 universities in 6 states and Bhutan. In May 2007, then President Dr. A.P.J. Abdul Kalam inaugurated a national convention on value education through Jeevan Vidya at IIT Delhi.

To study the same understanding in the philosophy's own words and in A. Nagraj's books, the next step is **Madhyasth Darshan**.

Madhyasth Darshan SahAstitva-vaad: Understanding Existence as It Is

Madhyasth Darshan is the philosophy given by A. Nagraj (1920-2016). It is the source of the understanding behind both Jeevan Vidya and Coexistence. It arose from years of penance (*sadhana) based* research and practice at Amarkantak, and is described as existence-based, human-centred contemplation. Every word in it has its own definition, so words must be read in the sense the philosophy or *darshan* gives them.

The name has two parts. *Madhyasth* is the capacity to stay balanced and unaffected by excitement. *Darshan* is seeing and understanding reality as it is, through reflection, acceptance and commitment. Together, Madhyasth Darshan is the study and explanation of balanced presence, balanced activity, balanced force and balanced Jeevan, all within coexistence. The Paribhasha Samhita, the philosophy's

book of definitions, states it this way: "सह अस्तित्व में मध्यस्थ सत्ता, मध्यस्थ क्रिया, मध्यस्थ बल, मध्यस्थ जीवन का अध्ययन एवं सूत्र व्याख्या।"

Materialism explains reality through matter alone. Spiritualism explains it through consciousness alone. Sah-Astitva-vaad or Madhyasth Darshan reduces existence to neither. It understands both the material and the conscious within the larger reality of coexistence, which makes it an alternative to both - Materialism & Spiritualism.

The core philosophy is expressed through four darshan books: Human Behaviour, Human Action, Human Practice and Human Experience. It also gives rise to three principal ideas, called *vaads*, which are समाधानात्मक भौतिकवाद, व्यवहारात्मक जनवाद and अनुभवात्मक अध्यात्मवाद.

The research began from the suffering caused by not understanding order. Its aim is clarity in three areas: existence, the conscious self, and humane conduct, so that a human being can understand order and take part in it.

Madhyasth Darshan and SahAstitva-vaad are not two separate systems. Madhyasth Darshan is the seeing and study, and SahAstitva-vaad is its systematic explanation. SahAstitva, or coexistence, is the fact. SahAstitva-vaad explains that fact: how things develop, complete each other and move toward completeness.

The philosophy is studied through A. Nagraj's books. This study is called *adhyayan*, and it means more than reading or memorising. It means studying until the understanding becomes your own and shows in how you live. This is achieved by understanding the meaning of the words & the realities they indicate. Reading goes together with the Paribhasha Samhita, a book of about 250 pages of definitions. Without it, words like *vyavhar* or *anubhav* can be read in the sense of other knowledge systems, and the philosophy's specific meaning is lost.

Workshops at this level are held in Hindi. They are the **मध्यस्थ दर्शन अवलोकन शिविर**, the **मध्यस्थ दर्शन अध्ययन शिविर** and the **मध्यस्थ दर्शन अध्ययन अभ्यास विधि शिविर**. For students who have already attended **अध्ययन शिविर**, two discussion sessions to stabilise one's conceptual grasping, called: **श्रवण गोष्ठी** and to practice & actualise it, called **मनन गोष्ठी**.

If the philosophy is new to you, begin with Coexistence or Jeevan Vidya. Both introduce this same understanding.

The Literature

'Madhyasth Darshan' is in 4 parts:

Darsana	***'realistic-view':* Postulations from realization**
मानव व्यवहार दर्शन	*Darsana** of Human Behavior
कर्म दर्शन	*Darsana* of Human Action
अनुभव दर्शन	*Darsana* of Human Realization
अभ्यास दर्शन	*Darsana* of Human Practice

Alternative Dialectics

- 'Resolution-centric Materialism'

  - instead of *Conflict-centric Materialism*

- 'Realisation-centric Spiritualism'

  - instead of *Mysticism-centric Spiritualism*

- 'Behaviour-centric Humanism'

  - instead of *Struggle-centric Humanism*

Alternative Codes for Living

'Cyclical Economics'

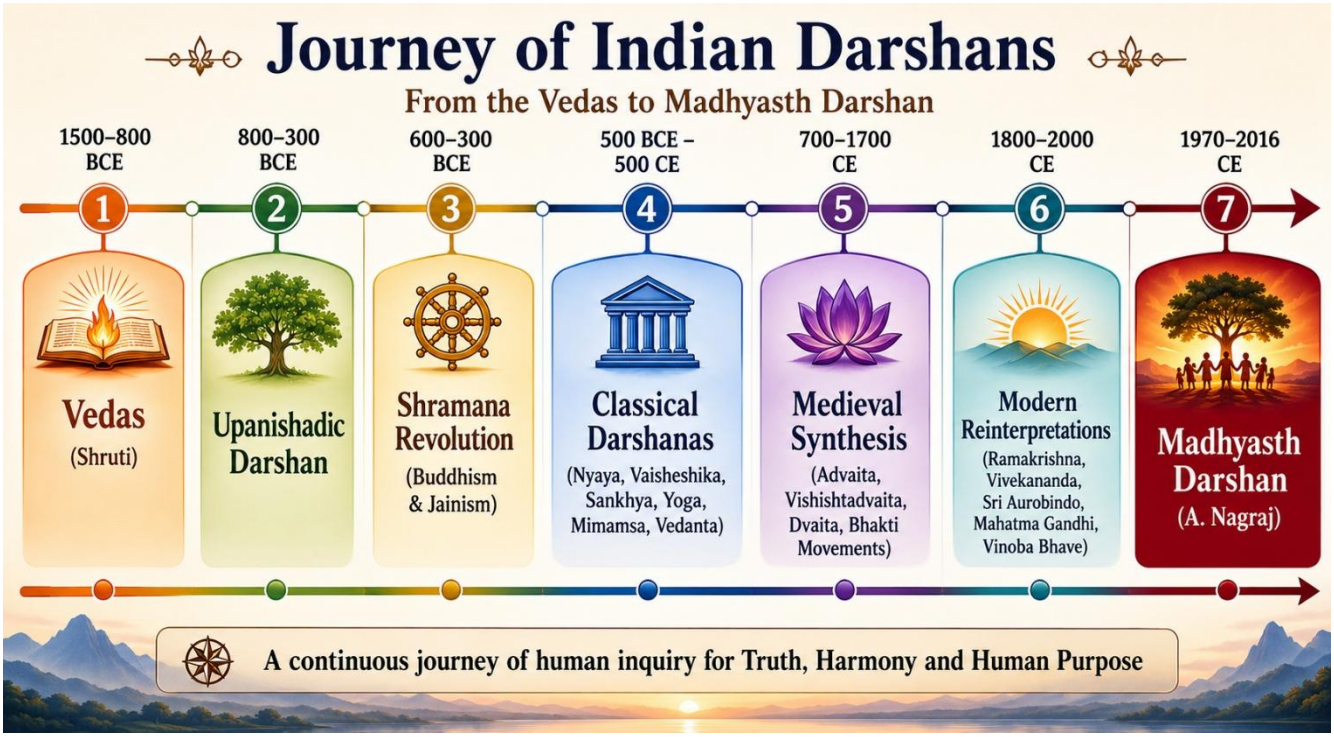
- instead of *Profit based Economics*

- 'Behavioural Sociology'

  - instead of *Consumption based Sociology*

- 'Consciousness oriented Psychology'

  - instead of *Desire based Psychology*


Journey of Indian Darshans
From the Vedas to Madhyasth Darshan
1500–800 BCE
1
Vedas
(Shruti)
800–300 BCE
2
Upanishadic Darshan
600–300 BCE
3
Shramana Revolution
(Buddhism & Jainism)
500 BCE – 500 CE
4
Classical Darshanas
(Nyaya, Vaisheshika, Sankhya, Yoga, Mimamsa, Vedanta)
700–1700 CE
5
Medieval Synthesis
(Advaita, Vishishtadvaita, Dvaita, Bhakti Movements)
1800–2000 CE
6
Modern Reinterpretations
(Ramakrishna, Vivekananda, Sri Aurobindo, Mahatma Gandhi, Vinoba Bhave)
1970–2016 CE
7
Madhyasth Darshan
(A. Nagraj)
A continuous journey of human inquiry for Truth, Harmony and Human Purpose