Madhyasth Darshan

*- A detailed conceptual introduction**

*(*to be read in conjunction with 'A short laymans introduction'.)*

Sah-Astitva-vad

"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)*

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The reader is encouraged to access the Original Works in Hindi:
madhyasth.org

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Key Concepts Summary

Knowledge & Consciousness

A beginners overview of the basic concepts in Madhyasth Darshan:

Knowledge is the basic need & anchor for the human being, his innate, inalienable need. This knowledge is:

- **Knowledge of all that exists.** [अस्तित्व दर्शन ज्ञान]
- **Knowledge of the conscious self :**[जीवन ज्ञान]
- **Knowledge of perfect-Humane Conduct:** (मानवीयता पूर्ण आचरण ज्ञान)

This is to inform you that:

- ✓ **"Co-existence" (reality) has now become study-able**. Existence (Reality) has been understood as a Coexistence of physiochemical (insentient), conscious (sentient) & a *'pervasive-entity'* which we currently identify as *'Space / Void' or 'void'.*
- ✓ **The human-being has been understood** as being the combined form of a conscious unit and a physiochemical body. The conscious unit and nature of 'consciousness' has been understood.
- ✓ **The 'Human purpose' in existence has been understood** and Human's 'being' and 'living' has become clear. Universal human conduct, values, religion* and race have been understood. (**religion* = *dharma* =*adherence* = *inseparability*)

Existence (reality) is Coexistence

Existence, is just not just the 'material' things we 'see' around us (like rocks, plants, etc) , but also consists of 'Space/Void' and conscious units, called *'jeevan'*. Thus, 'Coexistence', means the existence of material & conscious units in all pervasive 'Space/Void'. There is a definite 'progression' in Existence: plants evolve from matter, and animals evolve from plants and so on. We can understand progression and the definite direction in existence from the following 5 lines:

1. Existence is Coexistence:

The nature of existence is not just physio-chemical, but all physical, chemical, and conscious *(jeevan)* entities are inseparably present in the all-pervasive 'Space/Void' or 'void'.

2. There is evolution in Existence:

There is evolution or 'development progression' in Existence: The formation of atoms, many species of atoms, molecules, larger formations are naturally occurring. The evolution of living life, plant life from matter, and its thousands of species and their propagation is also on its own. The atom is the basic unit in existence, in which development takes place. The atom has a *madhyasth* or mediating force/power that is in the central part (nucleus). This nucleus or central part of the atom or *madhyasth* force/power is responsible for regulating the other particles in the atom and maintaining its structure/constitution

3. There is 'development' in Existence:

The progressive development in the atom yields an atom in which there can be no longer be any change in structure or constitution. This is called **constitutional-completion or 'गठनपूर्णता'**. This singular atom becomes free of the bondage of molecular-association and weight – it is weightless. This atom is indestructible, hence 'immortal'. This atom is the conscious Self (I). It has its own volition, with the 'will to live'. We see in animals – they have the *will* to live, whereas, plants only live. We see the evolution of many species of animals – on land, water and in the air. Each animal is able to propagate its own species.

The Animal consists of the **conscious self or *jeevan*** in coexistence with the material body.

The Human being consists of the **conscious *self jeevan*** in coexistence with the material body. The conscious self or 'I' given the name *jeevan* is a constitutionally complete atom.
The human being has no role to play in any of this. All this is happening by itself.

4. There is Awakening Progression in Existence:

Humans appear on the scene, with a more evolved body than animals. We not only have the will to live as in animals, but the will to live *with happiness*. In our quest for happiness, we have learnt to deal with and modify our surroundings. We have explored the material world & fulfilled our material needs via food-clothing-shelter & transport-radio-television.
We are now learning to live with other humans, live with nature. We are trying to find out our purpose on this planet. We are in a quest for knowledge, and contentment. Everything we do is for happiness.

To be 'conscious' means to have the 'will to live'. In humans, this means having the ability to think, have imagination, feelings, etc. This is what distinguishes us from animals. As conscious beings, we wonder about the things around us, and are in the process of understanding who and *what* we are, *why* we exist, and *how* to live

Reasons for the current human situation
Our current 'way' or ability to see or perceive the world, reality, is limited to the dimensions of 'form' and 'properties'. In other words, we can study & understand how things *look* and how they *behave*. All our study and understanding of the material world, including humans is currently only limited to these two dimensions. While this is useful, this is insufficient, as is evidenced by the complex problems we continue to face as a species.

5. There is 'Awakening' in Existence: the solution

We are unable to see or apprehend the remaining two dimensions of reality of 'innate nature' *(svabhav)* & 'beingness/religion' *(religion).* In other words, we are yet unable to understand the *purpose* of things and how they *fundamentally are.* The reason for this is because we only use/access partial (4.5) faculties in the conscious self, due to which our understanding and living is limited and delusional – we have a purely *mechanistic* or physical view of things, including ourselves. On accessing the remaining (5.5) faculties in the 'conscious self', we are able to 'see' all four dimensions of reality: *form, properties, Basic-Nature & beingness/religion* that correspond respectively to *appearance, behavior, purpose* and *fundamental-nature* of various realities such as stones, plants, animals and humans. This gives us holistic knowledge that satisfies us spiritually, intellectually & emotionally – which itself is happiness. When all 10 activities in the conscious self are functional, it is called 'activity-completeness' or क्रियापूर्णता and when all 10 are expressed in living with perfection, the state is called 'conduct-completeness' or आचरणपूर्णता .All these changes take place in the conscious self, the *jeevan.*

Kinds of humans

Thus, based on their development/understanding & living, humans are found in these 2 developmental planes in which we have 5 classes of humans:

> **plane A: animal consciousness plane** (partial understanding):
> 1) servile human & 2) fiendish human
>
> **plane B: human-consciousness plane** (complete understanding):
> 3) humane, 4) godly and 5) divine humans

Every human and their behavior can be understood based & explained based on the above.

Human is a part of Reality. Human wants to, and can understand Reality. Reality is Coexistence. There is no 'chaos'. Everything, except the Human, is in a state of harmony. **Every unit or entity like matter, plans,**

animals and humans have 4 dimensions which need to be known: appearance, properties, Basic-Nature and beingness/ religion * (रूप, गुण, स्वभाव, धर्म). In other words, we only understand how things like stones,plants,animals and humans *look* and *behave* right now, but do not understand their *purpose* and *fundamental-nature*. (स्वभाव-धर्म).

On having 'knowledge' the human being becomes awakened, and as a result lives in human consciousness, with happiness & humane conduct.

The table below represents which dimensions of reality humans have been able to understand or explore reasonably well using spirituality/religion and materialism/science to date, and which ones are yet to be understood. This representation is possible based on the clarity offered by Madhyasth Darshan:

	Physical Chemical matter	Living matter	Conscious matter	Space	Time
Dimension of the entity studied: ↓					
Form *(appearance)*	✓	✓	✗		
Properties *(behavior)*	✓❶	✓	✗	✗❷	✗❸
Innate-nature *(purpose)*	?	?	✗		
Beingness, Religion *(fundamental nature)*	?	✗	✗		

Legend for symbols used in the table above:

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Legend	
✓	Addressed/understood in human history so far
×	Not understood so far
?	Attempted but partial clarity/unclear
✓❶	The mediating or *madhyasth* force has not been understood
×❷	Space as energy in equilibrium, consciousness & its relationship to matter not understood.
×❸	*Measured* time understood. But *experienced* time and time as an *eternal presence* not understood.

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Summary

The fundamental findings can be tabulated as below:

	Type	Description
1	**Non-Living Matter (activity)**	Physical & Chemical phenomena of atoms & molecules
2	**Living Matter (activity)**	Molecules of the above forming cells that breathe or 'respire' & 'grow'. Includes plants, insects, animal and human bodies including the brain
3	**Conscious Matter (activity)**	Single constitutionally-complete atom – has 'will to live'. Experiences sensory inputs, has intelligence, thoughts, visualizing ability, emotions and the *awareness* that all this is happening. Single nucleus with 4 orbits. Each conscious atom coexists with the brain & body to form animals and humans. Irreducible & indestructible. This conscious atom or self (*jeevan*) interacts with the brain but is wholly *different* from it.
4	**Space /Void (no activity)**	All pervasive, energy in equilibrium. Manifests as 'Energy' in physical-chemical entities and as 'consciousnesses in conscious entities. *Not* a 'seer', *not* a 'doer', *not* an 'experiencer', *not* a Creator, not a director. Does not, *cannot*, 'do' anything.
5	**Coexistence**	Inalienable presence of 1, 2 & 3 above in 4 (Space). All laws are inherently present in Coexistence, Reality, Nature itself. Humans can understand these laws and live accordingly.

Space/Void or the all-pervasive entity *(vyapak vastu)* is omnipresent. It is energy in equilibrium, manifesting as 'energy' in insentient matter and as consciousness in sentient matter.

Space/Void or the all-pervasive entity is inactive, causeless, eternal and unchangeable. It is *free* of any effect, pressure or wave. It is ***not*** the cause of the material universe: be it sentient or insentient. In other words, the world ***does not*** arise from Space/Void or the all-pervasive entity. Sentient and insentient beings are present *in* the omnipresence. They are saturated: drenched, encircled & submerged in Space/Void. Space/Void or the pervasive-entity is thus not, creator or controller and is *not* omniscient. It can also be given various names such as *Brahman* and *Isvara.* (if one were to draw a parallel with Indian philosophical thought).

The conscious self, *jeevan* is wholly distinct and different from Space/Void/ the omnipresence (Space/Void). The conscious *jeevan* is submerged in Space/Void. Space/Void is all pervasive. Consciousness ***does not arise*** from physical matter, or vice versa. All three: omnipresent or all-pervasive Space/Void, physical matter & conscious matter are 'real' and make up the 'reality' we inhabit.

Physical matter and conscious matter are in the form of 'activities' or units. Each 'unit' of such reality has four dimensions: form *(rup)*, properties *(gun)*, Basic-Nature *(svabhav)* and religion *(dharm).* Hence, 'form' is as much a part of reality as the 'formless'. We are able to see, witness different dimensions of reality depending on which faculty in the conscious self, *jeevan* we employ. When we employ all 10 activities/ faculties in the conscious-self or *jeevan*, we are able to 'see' or understand all these realities. This itself is the ultimate human goal.

Human Program can be carried out in 10 stages: starting from a single family at the first stage, to the entire world at the 10th stage. Each family elects a representative for coordinating with at the societal level, and 10 such members then go onto form a committee connecting to the next village or town.

What is Knowledge

Knowledge, Wisdom & Science

Knowledge

Knowledge is the anchor for the human being, his innate, inalienable need. This knowledge is:

- **Knowledge of realistic-view of Existence:** [अस्तित्व दर्शन ज्ञान]
  - Existence is Coexistence, as nature saturated in all-pervasive 'space/energy'. Nature = collection of active units = physiochemical and conscious units.
  - The evolution in Nature: From Atoms to Molecules, Liquids, Plants, Animals & Humans
  - Knowledge of all four dimensions of nature (matter): form, properties, Basic-Nature & religion *(rup, gun, swabhav & dharm)* consisting of formful and formless dimensions
- **Knowledge of Conscious Self (*Jeevan*):** [जीवन ज्ञान]
  - Knowledge of the 10 activities in the Self (Conscious) and the 5 Potentials and 5 Forces.
  - Viz: Tasting & Choosing; Evaluating & Analysing; Contemplating & Visualising; Comprehension & Determination; Realization & Evidencing corresponding respectively to the experiencer, disposition, mind, intellect & soul (*mun, vritti, citta, buddhi & atma)*
- **Knowledge of perfect-Humane Conduct:** (मानवीयता पूर्ण आचरण ज्ञान)
  - Living in human-human relationships and human-nature relationships. – as humane values, character & ethics

* It has been discovered that the Void/Space is not really 'empty', but manifests as "energy" in material-nature and as "consciousness" (*chetna*) in conscious-nature (*Jeevan*). Conscious *Jeevan* beholds knowledge. It is hence postulated that Space/Void itself is knowledge. (*gyaan hi vyapak hai*)

Wisdom (*viveka*)

While knowledge enables understanding of *what* exists, and *how* it exists, Wisdom based on knowledge provides the *purpose* for human living:
Wisdom or Conscience based on Knowledge is defined as knowledge of the

- immortality of the conscious self (*jeevan*) & mortality of the body – *hence enables discrimination between 'true & false'*
- knowledge of the laws of living as intellectual law, social law and natural law – *hence enables discrimination between 'right & wrong'*

On the basis of the above identification, wisdom enables the identification of the *Universal Human Goal* in the form of:

- **Resolution** *(samadhaan)* in every Individual
  - (*leading to happiness)* [हर व्यक्ती में समाधान]
- **Prosperity** in every Family
  - *(leading to happiness, peace)* [हर परिवार में समृद्धी]
- **Fearlessness (Trust)** in Society
  - *(leading to happiness, peace, contentment)* [समाज में अभय]
- **Coexistence** in all four 'natural-orders'
  - *(leading to happiness, peace, contentment + bliss)* [प्रकृति में सह-अस्तित्व]

Science (*vigyan*)

The Current Scientific Outcome:

Humans want to succeed in the method of science. Science so far has faced the following two experimental & behavioral difficulties in being able to succeed:

- Firstly, could not find out any clue about the ultimate truth,
- Secondly, could not find out the basic unit, basic energy & their goal

Science's attempt to recognize the human as being equivalent to a machine and has been *entirely* unsuccessful.

The scientific view is committed to struggle. On this basis, it is postulated that entire nature other than humans is for human consumption. People and technology based on science have ended up trying to dominate nature. This is at the root of our ecological crisis. Will science take responsibility for this outcome? Which scientist is even ready to assume this responsibility? (for natural destruction). *Who is responsible for science?*

The book or the human?

Instruments which are an outcome of such books are assumed to be the basis for the ultimate truth. In this manner, rather than humans taking up responsibility, this responsibility has been imposed on the instrument. This was so we could escape getting embroiled in logic. An instrument cannot be argues with, since a machine/instrument keeps repeating the results. In this manner, *reiterating repeatedly* was assumed to be the basis for trust.

On the basis of scientific endeavor, Humans thus moved away from assuming responsibility for their actions *(extrapolating it on the machine)*. Whereas, we find on scrutiny and observation that every human is in favor of assuming responsibility. Every human is in favor of justice, is in favor of order. At the base of all of this, every human is in favor of being wise. – A Nagraj (*translated version)*

From the co-existential view, we can thus see that while knowledge enables understanding of what *exists*, & wisdom provides the *purpose & goal*, science determines *how to achieve* these goals – the *direction* for achieving the universal human-goal.

Science consists of:

- **Knowledge of Activity** or ***procedural knowledge***

- *(Activity is continuous, eternal-active-presence; never ceases since units are energized by being in space)*

❖ **Knowledge of Time** or ***chronological knowledge***

- *(As Past, Presence & Future: The Periodicity of an activity itself is measured-time)*

❖ **Knowledge of Decision** or ***purposeful knowledge***

- (*provides the direction to achieve the Human Goal identified via Wisdom – viveka*)

Coexistential Science thus consists of:

❖ **Material Science** – study & implementation of physical-chemical interactions & procedures

❖ **Behavioral science** – study of & implementation of human interactions & ways of living

❖ **Spiritual science** – study & practice of conscious (psychological) interactions & procedures for knowledge

The study of physiochemical nature and the use of technology, is thus for a **definite purpose**: to fulfill the universal human goal, and these are in keeping in mind the inherent coexistence & harmony in nature.
Science in the coexistential view, is thus not in opposition with nature, nor is it alienated from human purpose and life.

This is the meaning of **wisdom-oriented science, or science with purpose.**
In the coexistential view, there is absolutely no entity or reality in existence that cannot be understood. Every 'thing' in existence, in reality has been understood. And this can be communicated and can be lived.

Actuality, Reality & Truth

Actuality (यथार्थता)

The intrinsic-nature or participation of a unit in Existence (*swabhava*). Or, the *meaning* of a unit in Existence is its actuality.

Reality (वास्तविकता)

Four dimensions of a unit- appearance, qualities, intrinsic-nature and religion *(rup, gun, swabhav, dharm). i.e.* reality of a unit or activity consists of both its form-full aspects (appearance, qualities) as well as its formless aspects (intrinsic-nature and religion)

Truth (सत्यता)

Absolute Truth: (स्थिति सत्य) Physical-Chemical and conscious (*jeevan*) activities saturated or samprikt in all pervasive space.

State-full Truth: (वस्तुगत सत्य) The inseparable dimensions of appearance, qualities, intrinsic-nature and religion *(rup, gun, swabhav, dharm) in a physical, chemical or conscious unit.*

Relative Truth: (वस्तु स्थिति सत्य) The relative notions of occupied space, direction and time of a unit, which is relative to the observer and the period of observation.

What is Existence (Reality)

Existence as Coexistence

Existence is in the form of co-existence, as "nature saturated in all-pervasive-entity or space/void".

There are only two fundamental kinds of realities in Existence /in the Universe:

1. Units, or Nature (Matter, Mass, Substance, Material) – that are 'active'
2. All-pervasive void (Omnipresence) – is 'inactive'

1. Units or matter are

"**Saturated**" *(samprikt)* in the all-pervasive-entity *(vyaapak vastu)*, currently called *space*. To be "saturated" means to be: (संपृक्त)

- **Soaked** (*bheega*) : By which every unit is energized – *oorjit,* (ऊर्जित)
- **Encircled** (*ghira*) : By which every unit is restrained – *niyantrit,* (नियंत्रित)
- **Submerged** (*dooba*) : By which every unit is active – *kriyasheel,* (क्रियाशील)

2. Void or 'Space' is:

- **Pervasive** – *vyaapak* [व्यापक]: (there is no 'place' where space is not. Every 'place' itself is 'space')
- **Transparent** – *pardarshi* [पारदर्शी]: (Reflecting, every unit is able to recognize the other unit by being in it)
- **Permeating** – *paargaami* [पारगामी]: (Space exists 'where' there is a unit, units are soaked in space)

- **Omnipotence** : *satta* [सत्ता]: (Energy in equilibrium: that neither increases, nor decreases)
- **Has no activity:** *kriyashunya* [क्रियाशून्य]: (Inactive, not a 'unit', unchanging)

What we call as 'empty space' is **not** 'empty'; it is equilibrium energy itself and the fundamental source for all activity (at the atomic level) in the entire universe, in existence.

Space manifests as 'energy' in physiochemical matter (*jad*) and as 'knowledge (*gyaan*) or consciousness *(chetana*) in the conscious unit (*chaitanya*) (Self or *Jeevan*).

'Units' (ikai) are of two kinds:

(Units = Nature, Matter, Mass, Substance, Material)

- **Physiochemical (insentient) (*jad)***
- **Conscious (sentient) (*chaitanya*)**

These units, or 'Nature' is manifested as the 4 "natural-orders":

- Knowledge Order (human beings) [ज्ञान अवस्था]
- Animal Order [जीव अवस्था]
- Bio (*pranic*) Order [प्राण अवस्था]
- Material Order. [पदार्थ अवस्था]

Each unit in Existence, i.e. each of the four 'natural-orders' has the following dimensions:

- **Form/appearance** [Shape, Surface Area, Density] – [रूप]
- **Properties** [Positive, Negative, Mediating properties; relative cause and effect] -[गुण]

- **Basic-Nature** [Purpose or participation or value or essence] – [स्वभाव]
- **Religion** [Inseparability or Innateness] – [धर्म]

Every 'unit' (from an atom to the larger formations of matter) in existence has these four dimensions. Of these four dimensions, 'form/appearance' and 'properties' are 'form-full' in that they have length, breadth & height while Basic-Nature & religion are form-less (no length, breadth, height). Understanding both the form-full and form-less dimensions is needed to understand these 4 'natural-orders' completely, to understand reality.

This enables us to understand their 'Basic-Nature' as their 'purpose' in existence, their *participation* or their *value*; and their religion, as their very *'being-ness' or 'intrinsic-ness'*, or their 'orderliness within'.

To date, humankind has largely concerned itself with the study of only the 'form-full dimensions' of reality (form/appearance and properties) ignoring the other dimensions of reality.

The following dimensions of reality still remain to be (completely) understood by us humans:

1) All-pervasive-entity (omnipresence) or space, and its attributes of

- Omnipotence, permeating, & Transparence:(व्यापक वस्तु, शून्यअवकाश, सत्ता, पारगामी, पारदर्शी)

2) Conscious unit or matter that has consciousness:(चैतन्य इकाई, चेतना का रूप, गुण, स्वभाव, धर्म):

- and all its dimensions: its form/appearance, properties, Basic-Nature and religion.

3) The 3 formless aspects of physiochemical units/matter:(जड़ इकाई))

- Mediating Properties, Basic-Nature & religion **(**मध्यस्थ गुण, स्वभाव और धर्म**)**

4) Relationship between the above:

- conscious matter, physiochemical matter and all-expansive omnipotence (space): चैतन्य इकाई, जड़ इकाई, व्यापक सत्ता में संबंध

The problems we have today are a result of not having the above knowledge. The reason we do not have this knowledge is because we have not yet 'used' certain faculties of knowing present in ourselves (Self or *jeevan*).

Madhyasth Darshan – Coexistentialism (*Jeevan* Vidya) has proposals for the above, in the form of words that point to these realities. On Studying these realities with the aid of words, and *using* the 'faculty' of imagination present in us under the guidance of someone who has this knowledge, we are able to have 'understanding' of these realities in our own right.

The atom is the smallest basic unit that is in organization or orderliness in Existence:

The smallest unit to count as '1' is the atom – this is the 'stable point' for counting, below which we do not find any definiteness. The natural state of being of 'matter' is in the form of an atom. This atom is natural to existence. The human being does not 'organize' the atom, or 'regulate' them; nor are *we* 'supplying' energy to atoms for them to be continuously active; and neither have we *created* the various types of atoms.

We can only *study and comprehend* stable states – and our study has to include the 'whole' [units and space] and 'the observer' [the conscious entity that is understanding].

There is no centralization in Existence. There is no 'creator, sustainer, controller and destroyer'. There is decentralized self-regulation in Existence.

This 'orderliness' is seen across all 4 'natural-orders', and except in the human, on this planet.

Units in Existence are self-organized, or in 'orderliness within' and participate in the larger orderliness. No one is 'organizing' this from the outside. This is their natural state of being.

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* Basic Nature & Religion

Basic-Nature: *(Swabhav)*

- *Basic-Nature of the material-order is 'composition-decomposition'*
- *Basic-Nature of the bio-order is 'enhance-worsen'*
- *Basic-Nature of the animal-order is cruel—non-cruel*
- *Basic-Nature of humans living in 'animal-consciousness' is: wretchedness, cunningness & cruelness*
- *Basic-Nature of humans living in 'human-consciousness' (true-human nature) is: steadfastness, courage & generosity, and kindness, graciousness & compassion*

Religion: *(Dharma)*

- *religion of the material-order is: to exist, indestructibly*
- *religion of the bio-order (plants, praanic) is: 'growth'*
- *religion of the animal-order is: the ' will to live'*
- *religion of the human-order is: live with happiness, resolution*

#origin of the word 'religion': based on Latin religare 'to bind'

Human living in animal-consciousness uses only partial activities in the Self or conscious unit (*jeevan*), and as a

result lives with animal-like attributes. He lives only with **Assuming** (& expectation of Knowing) & 'Basic-Nature' as wretchedness, cunningness, cruelty: which is **unnatural** to him, and is not acceptable to him, or to others (when expressed). He has an *expectation* for resolution & happiness (his religion) but is unable to have/ensure continuity of the same.

Human living in this state, makes some **assumptions** regarding his 'Basic-Nature' & religion that do not have universality and thus cause differences in human-society. This is why this plane of living is called 'animal-consciousness' since even though Human has progressed from where animals are, he has still not known his Basic-Nature & religion, still not accessed the will to 'know' and hence, assumes struggle for survival as the goal (akin to animals) and an Basic-Nature that is akin to animals.

The proof of this is the definition of the Human as a 'social-animal'.

Human living in human-consciousness lives with all 10 activities in the Self or conscious unit (*jeevan*), and as a result lives with the humane-attributes. He lives with Knowledge (& Assuming, Recognition and Fulfillment on this basis) & his 'Basic-Nature' is steadfastness, courage & generosity: which is *natural* to him, and acceptable to him, and to others (when expressed).

I.e. the rest of the 3 'natural-orders' are living according to their Basic-Nature & religion. Only Human needs to do so. He is able to do so by having 'knowledge'. Human has thus been recognized as belonging to the 'knowledge-order'. Knowledge is his fundamental need.

Thus, on the basis of living with human-consciousness, it becomes clear that:

- **Human Nature is the SAME** for all humans (on the basis of their 'Basic-Nature'),
- **Human Race is ONE** (based on similar construction of the Body) &
- **Human Religion is ONE** (based on happiness, resolution, understanding)

[Basic-Nature = purpose, value] [religion = inseparability: that which cannot be separated from a unit is its religion, same as dharma

Thus, the **fundamental need** for the human is to **SHIFT** from living in animal-consciousness to living in human-consciousness, which is only possible via Knowledge via the method of consciousness-development.

Important Definitions of words used in *darshan* of Existence.

सत्ता	Omnipotence *(satta)*	The eternal grandeur present in all places where nature is, and where nature is not. Space is permeable in conscious and physiochemical nature and is transparent in their mutualities.
व्यापक वस्तु	pervasive-entity (Omnipresence) *(vyapak)*	
शून्य	Space , *Void(shunya)*	That which is not an activity itself, but in which all activities are included (*activities are present in space. They are soaked, submerged & encircled in space*) # *Translators notes: what we consider to be 'empty space' or void is actually an all-pervasive-entity, a reality. It is Omnipotence = energy in equilibrium. This is cognizable via the activity of 'realization' in the Self, or conscious unit.* *Origin of the word entity:* late 15th century (denoting a thing's existence): from French *entité* or medieval Latin *entitas*, from late Latin *ens*, *ent-*'being' (from *esse* 'be')
चेतना	Consciousness *(chetna)*	Cognition, accomplished with knowledge, wisdom & science. Knowledge, equilibrium energy, space, absolute-force

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Form/appearance *(roop)*	Shape, surface area and volume	
गुण	Properties *(guna)*	Relative powers are known as properties (*guna*). Properties (*gunas*) are recognized in the form of positive, negative, and madhyasth (*mediating*), which itself is effect # *synonyms: quality, especially when we consider 'properties' of a human being.*
स्वभाव	Innate-nature *(swabhav)*	Purpose, participation, valueThe utility of properties itself is innate-nature *#synonyms: essence, true-nature, characteristic, fundamental attribute*
धर्म	Religion *(dharm)*	Inseparability itself is *dharma*. That which cannot be separated from a unit is its *dharma* or religion. *#Translator notes: inseparability, innateness# origin of the word 'religion': based on Latin religare 'to bind'*

अस्तित्व	Existence *(astitv)*	Physiochemical and conscious nature saturated in all-pervasive-entity, in Omnipotence *(space)*.
सहअस्तित्व	Coexistence *(sah-astitv)*	(*Definition in the context of existential-purpose of humankind):* Relationships without exploitation, hoarding and hatred, and fulfillment of relationships and associations with behavior of generosity, affection, and serving alone is co-existence. (*Basic Definition*): nature saturated in the all-pervasive-entity, Omnipotence, *space*.
संपृक्त	Saturated *(samprikt)*	Status of nature (physical, chemical, and conscious) soaked, submerged and enveloped in Omnipresence, Omnipotence, space. # *Omnipresence: all-pervasive*
प्रकृति	Nature *(prakriti)*	Form-full existence; i.e. Infinite units of material-order, bio-order, animal-order and knowledge-order (*humans*)Infinite agglomeration of physiochemical and conscious units. Continuously-active, inseparable presence of form/appearance, properties, innate-nature & religion (*dharma*)

मानव	Human-being *	One who materializes his ideas, has expectation for healthiness of mind and realizes the same is known as human-being.
जीव चेतना	Animal-consciousness (*jeev chetana*)	Human being living in delusion # *Translators notes: lack of knowledge, un-awakened*
मानव चेतना	Human Consciousness (*manav chetana*)	Awakened human being, free of illusion, living with knowledge and progeny-motive, prosperity-motive and fame-motive.
जड़	Physiochemical * (*jad*)	The unit without any thinking-aspect, whose span of function is limited to its length, width, and height. # *'inert' in the sense it is not conscious*
चैतन्य(जीवन)	Conscious *(*chaitanya*)(*jeevan*)	The unit whose span of function is more than its length, width, and height and has an active thinking-aspect called conscious (unit).
कल्पनाशीलता	Imagination	Expression of 4.5 activities of imaging, analysis, weighing, tasting and selecting in conscious unit (*jeevan*)
कर्मस्वतंत्रता	Freedom to act	Evidence of freedom of action according to imagination in every human
भ्रम	Delusion	Flaw in cognition: assuming something to be more, less or other than what it is. # *Translator notes: error in cognition, incomplete cognition*

The Atom and its Development in Existence

Reality can be expressed in these 5 aphorisms. The entire 3,600 pages of Madhyasth Darshan literature is to explain and express these 5 lines.

These are the 5 lines to be understood, realized:

1. **Existence is in the form of 'Coexistence'**
2. **There is Development Progression (evolution) in Existence, in the atom**
3. **There is Development (progress) in Existence, in the atom**
4. **There is Awakening Progression (of the human) in Existence, in the conscious atom (sentient)**
5. **There is Awakening (of the human) in Existence, in the conscious atom (sentient)**

The 5 aphorisms are expanded hereunder:

1. Existence is in the form of co-existence, as "units saturated in space"

Existence is coexistence

Existence is not just material (physical matter) – but all physical-chemical and conscious-entities are inseparably and eternally actively-present in all-pervasive Void or pervasive-space.

- Existence is *stable*. There is no increase or decrease in existence.
- Existence has *definitiveness* for *progress* and *awakening*.
- All principles in existence are *natural*.

There is harmony, orderliness in existence

- Each unit is organized within itself and participates harmoniously with the overall orderliness

Existence is limitless, eternal

- There is no 'limit' to Existence. Wherever Existence is deemed to be 'upto', there is always void/space 'after' that. *For, every 'place' itself is the void.*
- There is no 'external cause' for Existence, Existence is eternally-present as Coexistence. No cause for matter, or void/space is evidenced.
    - Existence has always been 'this way', and will always be 'this way' : as units saturated in void/space.

Void/Space

- Is all-pervading, hence called 'Omnipresence' (*vyaapak*)
    - There is no time and location where void/space is not
    - The Void/space, is *everywhere,* since every '*place'* itself is *'void'* or *'space'.*
- Space is not an activity: it is in a state of zero-activity *(kriyashunya)*
    - There is no wave, pressure or force in void.
    - All activities (units) are **in** void/space.
- Space is energy in equilibrium, hence called 'Omnipotence' *(satta)*
    - void/Space is energy itself, is manifested in units as energy (*fundamental source for energy in the Universe, in Existence)*
- void/Space itself is consciousness, knowledge *(gyaan, chetana)*
    - Is manifested in the conscious unit as consciousness,
    - Is manifested in the conscious unit as knowledge
- void/Space is Transparent *(pardarshi)*

        - Every unit is able to recognize its relationship with the other unit and fulfill it, being in space. void/Space does not 'prevent' one unit from recognizing the other.
        - Every unit is resplendent by being in void/space. Every unit is resplendent with its form, properties, innate-nature & religion by being, and continuing to be in void/space.
- void/Space is permeating *(pargaami)*
    - void/Space 'exists'; 'where' there is unit, and where there is not. All units are 'soaked' in void/space. There is space both 'inside' and 'outside' the unit, there is void/space 'everywhere'.
- void/Space is "Mediating" *(madhyasth)*
    - void/Space is in the 'complete-state'. There is no 'change' in the 'state of void/space'. All changes are only found in 'units' (activities)
    - void/Space is not affected by the unit, it is mediating. It has always been this way, will always be this way.

Units/Matter

- Are recognized by being limited from 6 sides
- Are continuously active
- Are energized while being in space (soaked in space)
- Each unit is in the form of State and Motion *(stithi, gati)*
    - State is the units 'being-ness' in itself
    - Motion is its participation in the larger orderliness
- There can be some *location* where units are not, but no *time* when units are not. There is no location, nor time, where space is not. Any 'location' itself is space.
- Every unit is an inseparable presence of 4 dimensions: form, properties, innate-nature & religion.
- Units are manifested as the four 'natural-orders', units = activities = nature

- The innate-nature and religion for a given 'natural-order' is the same for all units in that natural-order. Natural-orders are: material-order, respirating order *(praanic)*, animal-order, knowledge-order.
- Nature saturated in Space is as attractive, repulsive and mediating activities and is limited. Therefore Space is the complete-state (perfect).
- The smallest 'unit' that is in orderliness, and can hence be understood is the atom.
- Units are soaked, encircled and submerged in space. Consequently, they are energized, protected and active while being in space.
- Units are as physiochemical nature *(jad)* and conscious nature *(chaitanya)*. Physiochemical and conscious units (nature) are eternally-present in space.
- There is no creation or destruction of units/matter/nature. There is only change in constitution (form), at the atomic level.
- Infinite activities or groups of activities itself is nature, which is recognizable as physiochemical (*jad*) and conscious (*chaitanya*).

2. There is development progression (evolution) in existence

- Nature continuously manifests effort, motion, and constitution. *(shram, gati, parinaam)*
- There is a development-progression or evolution in atoms. Hungry-atoms (atoms with less particles than needed) and emissive-atoms (atoms with more particles than needed) are statuses of development-progression, which manifest as a large variety of atoms.
- The central-part (nucleus) found in every atom is the Mediating (*madhyasth)*-activity. Therefore, attractive and repulsive activities and relative forces (in every atom) are restrained and protected.

3. There is development in existence (progress) in the atom

- Development-progression or evolution in Existence takes place in the atom. The only 'progress' that takes place in Existence is in the atom.
- Physiochemical nature itself attains the conscious-plane after constitutional-completeness and becomes 'conscious' in the form of the conscious-atom or '*jeevan*'. This itself is development (progress).
- 'Constitutional Completeness' is a state of perfection of the atom in which there is no further possibility of taking or expelling particles. i.e. it is *complete, forever. It is hence, "immortal".*
- The conscious unit has a shape, and occupies space, and is weightless. It does not 'react' with any physiochemical unit. It cannot be seen with the naked eye, or any instrument, *since both of these are but physical.* Only the conscious-*jeevan* can see itself, and see other such entities *via faculties in itself.*
- Immediately on formation, the conscious-unit (*jeevan*) becomes free of the 'bondage of weight' and 'bondage of molecular-formation' and becomes equipped with the bondage of the 'will-to-live'. It uses the body to do so and expresses this will-to-live via the body, using the brain as the medium of interaction with the body.
- The conscious-atom has 61 particles, of which 1 is in the centre and the others distributed in 4 orbits: 2 in the first, 8 in the second, 18 in the third and 32 in the fourth orbit. This is the '*jeevan*' atom. These have been respectively *named as atma, buddhi, chitta, vritti and mun.*
- They have the activities of : tasting, weighing, contemplation, comprehension & realization in state *(stithi kriya)*; and selecting, analysis, imaging, determination & evidentiality in motion *(gati kriya)* respectively.

- Units in the animal-order (animals) are a combined form of physiochemical body and conscious-unit, and at the same time are also a part of nature.
- Human-being is a combined form of physiochemical body and conscious-unit, and at the same time is also a part of nature.

4. There is awakening progression in existence, in the conscious-atom

- Awakening-progression in existence takes places in the conscious-atom (*jeevan*) as the sequential awakening in its activities
- The conscious-unit (*jeevan*) starts its bodily journey with the animal-body and continues to do so until the human-body is needed for its expression. This is called *jeevani-kram*. (progression of expression of will to live)
- Human in awakening-progression (*jagriti kram*) lives expressing only 4.5 activities out of 10 in the Self or conscious-unit (*jeevan*) and hence lives in animal-consciousness.
- The conscious-unit, *jeevan* assuming itself to be the body is the meaning & cause of living in animal-consciousness. Assuming oneself to the body is the meaning of living in animal-consciousness.
- This is the reason for problems and unhappiness at the level of the individual, family, society, nation-state and inter-nation; as well as the problems in human-nature relationship
- Human being living in this level of consciousness lives expressing the activity of imagination and freedom to act; via the faculties of tasting-selecting; weighing-analysis & imaging. *(aswadan-chayan; tulan-vishleshan; chitran*) The activity of weighing is only with the perspectives of likes, health and profit. These are 4.5 activities in total when living at this level of consciousness.

- The innate-nature of a human living in animal-consciousness is: wretchedness, cunningness & cruelty, while the subjects are: food, sleep, fear & coitus. The perspectives of living are: likes, health & profit – living is restricted to this domain.
- There is *expectation* for the activities of contemplation, comprehension-determination, realization-evidentiality and consequently, the *expectation* for justice, religion (*dharma*) & truth. *(nyaya-dharma-satya);* the expectation for happiness, and peace.
- It is not possible to live according to 'humane innate-nature' and human-religion when living in animal-consciousness, neither can reality be understood in all its dimensions when living in this level of consciousness – it is only restricted to the domains of 'form' and 'properties' and hence incorrect, incomplete.
- Human not living according to his 'humane innate-nature' & religion *(swabhav-dharm)* is the cause for human problems.
- Servile-human (*pashu-manav)* of knowledge-order in illusion is more evolved than units (animals) in the animal-order. Servile human is operated by the beastial human.
- Beastial-human (*rakshas-manav)* of knowledge-order in illusion is more evolved than the servile-human in illusion

5. There is awakening in existence -in the conscious atom

- Units of knowledge-order (human beings) are endowed with the capacity for realistic-view (*darshan*). Realistic-view (*darshan*) is in the sense of physiochemical and conscious nature situated in all-pervasive entity or Omnipresence.
- It is only in the non-delusion state that realization-knowledge and realistic-view (*darshan*) get completed.
- Awakening in deluded human-beings itself is functional-completeness and conduct-completeness
- Functional-completeness is in the form of manifestation of all 10 activities in '*jeevan*'.

- This happens via knowledge of realistic-view of Existence, knowledge of *jeevan* (self) and knowledge of complete-humane conduct. Awakening in '*jeevan*' or the conscious-unit thus takes place by way of *jeevan* knowing its true form, properties, innate-nature, religion and the truth (coexistence = units saturated in space).
- This results in "intellectual resolution", which results in continuity of happiness.
- The human living in human-consciousness lives with complete-humane conduct. This is as values, character and ethics. Values are in the form of 30 values, character is in the form of righteous-wealth, righteous marital (husband-wife) relationship and kindness in work & behavior.
- Human living in human-consciousness is able to live fulfilling the human-goal of resolution, prosperity, fearlessness (trust in the present) & coexistence and participate in orderliness from family to world-family leading to an undivided society and universal orderliness
- Only the human living in human-consciousness is able to live with his true innate-nature and knows and lives as evidence his 'religion' as resolution, happiness.
- Human living in human-consciousness is able to live with law-restraint-balance with the remaining 3 natural-orders and with justice-religion& truth with other humans.
- 'Human' *(manav*) living in human-consciousness is more evolved than the beastial-human living in animal-consciousness. 'Human' lives with the innate-nature of steadfastness, courage & generosity; subjects as: progeny, wealth and fame motives and primarily evidences the perspective of justice in living
- 'Godly-human' (*dev-manav)* living in 'godly-consciousness' is more evolved than the 'human' living with human-consciousness. Godly Human lives with innate-nature of steadfastness, courage & generosity plus kindness and graciousness; ; subject as fame motive and primarily evidences the perspective of religion (*dharma*) – with justice in living

- Divine Human (*Divya-manav)* with complete-awakening is more evolved than godly-human. Divine Human lives with innate-nature of steadfastness, courage & generosity plus kindness ,graciousness & compassion ; no motives left, lives only for beneficence and primarily evidences the perspective of truth – with justice & religion (*dharma*) in living
- Human is a 'replica' of coexistence. He is the seer in coexistence. Existence spawned a unit that can understand Existence itself.
- Conduct completeness is in the form of all the orbital-activities in the conscious-unit fuly functioning under the influence of the centre unit *(atma)*

Physical-chemical Formation & Deformation in Existence

- Nature continuously manifests effort, motion, and constitution. As a result, nature itself is perceivable in four natural-orders.
- 'Formation' implies the changes in the constitution (form) of the atom, also manifested as properties *(guna)* which itself is visible as the different physical and chemical formations.
- Physical and chemical formations give rise to cells, which are manifested as vegetations and forests, insects, animal body and human body.
- Deformation implies changes in the constitution (form) of the atom, also manifested as the ceasing of activity of respiration in plants, animal body and human body.
- '*Jeevan*' or the conscious-unit does not 'exist' in plants and vegetations. *Jeevan* is only found in animals & humans. *Jeevan* 'leaves'/ceases association with the animal-body or the human-body due to "death" of the body. This leads to further cell-death and deformation.
- There is no *absolute* 'creation' or 'dissolution' of 'matter' in existence. There is only formation and deformation.

What is Human Being

The conscious Self, *Jeevan*

'Jeevan' is the name given to the conscious aspect of a human being (*what we commonly call as 'I' or 'self' is actually referring to this conscious unit or jeevan without actually knowing it*).

This '*jeevan*' or 'conscious' or 'self' has been known to be a 'constitutionally complete atom'. (*gathan-poorn parmaanu)*

I.e. it is an atom in which there cannot be any further structural change (change of form, or constitution). As a result, it becomes 'conscious' (*chaitanya*) and co-exists with the body. This 'conscious unit' cannot be seen with the naked eye or via any instrument, since it is subtler than both of these. Only '*jeevan*' can know 'itself'; or, only 'I' can know 'myself'.

A human being is a combination of the conscious unit '*jeevan*' (Self) and the physio-chemical body (*jad*). The activities and 'nature' of '*jeevan*' can be understood.

The conscious unit is an activity; it is a "constitutionally-complete atom". It is' material' in the sense it is made up of matter' and hence a 'substance'. It has dimensions and occupies space (has volume) **but its weight cannot be 'measured'** (*weightless***)**, whereas physiochemical atoms have weight. The conscious unit's (*chaitanya ikai*) span of function is more than its length, width, and height and it has an active thinking-aspect. The physiochemical unit's (*jad ikai*) span of function is limited to its length, width, and height and does not have any thinking-aspect.

The constitutionally complete atom, or the Conscious Self, (*Jeevan*) is:

- Weightless and not visible to the human eye or to instruments, since these are 'grosser' than 'it'. The 'span of operation' of '*jeevan*' is *greater* than its dimensions: its length, width & height.
- The conscious-atom or '*jeevan*' cannot be understood or identified by mathematics, or logic, since these are but some of the faculties in that very conscious-atom or *jeevan* itself.
- For the conscious self: Only 'it' can know and understand 'itself', using faculties in 'itself'. It also understands the entire existence and lives expressing 'complete-humane-conduct' in human tradition.

Each one of us can examine this:

- Our desires and thoughts are 'weightless', our imagination is weightless, our dreams are weightless, and our *ability to imagine* is not dependent on the food we eat.
- We have a sense of 'being', of being 'aware' and only 'we' can *truly* know 'ourselves'. Each one of us has an innate need to know.
- Each one of us has an innate and natural need for 'good' and 'well-being' and 'want' to live 'fulfilling lives' – even though we may have assumed *different ways* of going about it.

The 'construction' of the conscious-unit (*jeevan, chaitanya*), its activities, capabilities, and need are the same in all Humans. *Jeevan* is the one that experiences pleasure-pain, happiness-unhappiness, feelings & emotions, reasons & analyzes, wants knowledge, and wants continuous happiness. Continuous Happiness = harmony in all the activities in *Jeevan* (*conscious unit, or Self*).

In the state of delusion (*lack of knowledge*) '*jeevan*' assumes itself to be the body – Only partial faculties in '*jeevan*' are active in this state (4.5 out of a total 10).

The conscious unit has the faculty or potential of cognition, The 'conscious unit' is not space. The conscious unit is endowed with consciousness by being saturated (soaked, submerged, and encircled) in space, hence space is also called 'consciousness'.

'*Jeevan*' or the conscious-unit has been identified as having 10 activities – 5 in state (*stithi*) and 5 in motion (*gati*). [*every unit has state (stithi) and motion motion (gati) . state or stithi of a unit is its being in itself, while motion or gati is its expression in the larger order*]. These 10 activities of the 'self' or '*jeevan*' are **inseparable** from each other:

10 Inseparable activities of the Conscious Unit (Self), or 'Jeevan' with the 5 'Powers' and 5 'Forces':

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-equivalent words in the table above are indicative only & to assist getting a sense of the activity. They are under revision. See Definitions for clarification on these activities. These activities will have to be understood retaining their original hindi nomenclature to ensure the meanings are not 'mixed up'*

Atma (I/Soul*): Is the *name* for the centre-particle of the conscious atom ('*jeevan*', Self). Its activity is Realization (Experience) of Coexistence and its Evidencing/Display. Evidencing is in the form of the force of 'Evidence' in expression, or the name of the activity of Evidencing is 'Evidence'

Buddhi (Cogniser): Is the *name* of the first orbit of the conscious atom ('*jeevan*', Self). Its activity is Comprehension and Determination. Determination is in the form of the force of 'Truthfulness' in expression, or the name of the activity of Determination is 'Truthfullness'

Chitta (Imager, Mind, Psyche): Is the *name* of the second orbit of the conscious atom ('*jeevan*', Self). Its activity is Contemplation and Imaging. Imaging is in the form of the force of 'Desiring' in expression, or the name of the activity of Imaging is 'Desiring'

Vritti: (Intellect, Disposition) (*Vritti* literally means whirl, from '*pravritti*') Is the *name* of the third orbit of the conscious atom ('*jeevan*', Self). Its activity is Weighing and Analyzing. Weighing takes place on the basis of one of 2 sets of perspectives: "likes, health, profit" OR "justice, religion, truth". [religion: inseparability]. For the human living in animal-consciousness, only the perspectives of "likes, health, profit" are active. Analyzing is in the form of the force of 'Thought' in expression, or the name of the activity of Analysis is 'Thought'

Mun (Mun): Is the *name* of the fourth orbit of the conscious atom ('*jeevan*', Self). Its activity is Tasting/experiencing and Selecting. Selecting is in the form of the force of 'Expectation' in expression, or the name of the activity of Selecting is 'Expectation'

The conscious unit is saturated in space (consciousness) and hence has 'consciousness'

The principle activities of a human being can thus be understood by the activities in *jeevan*. The rest is merely the physio-chemical activities of the body. Activities in *'jeevan'* include all familiar activities like tasting, selection, evaluation, thinking, memory, desiring, feeling, imagining, dreaming, curiosity, using logic, reason, intuition and yet-unidentified activities which are detailed out in Madhyasth Darshan.

All these activities can be studied and known. I.e. it is possible to know ones 'conscious self' fully.

Unawakened state: Living in Delusion, in animal-consciousness:

As of today, we 'use' or are 'aware of' or, are 'awakened' in only 4.5 of the above 10 activities. The remaining 5.5 activities **still remain to be 'known' – or awakened.** This is the basic cause for our unresolved condition, unanswered questions, our problems.

The human living with only 4.5 of 10 activities awakened in '*jeevan*' is living in the purview of 'animal-consciousness'. This is 'delusion' and the cause for illusion of 'reality' (Incomplete/ wrong estimation of reality). The 'view of reality' while operating at this level of cognition is restricted to the dimensions of 'form & properties' and hence only '**Assuming'**.

The faculty of **Knowing** remains to be fulfilled. The only perspectives *(drishti, or vision)* active in 'weighing' are those of "likes, health & profit". Our thinking, desiring, and goal of living remains confined to these aspects.

The dimensions of innate-nature, Religion & Truth is unknown; *we only have the language & assumptions for these realities.* Living at this level, there is no sound basis for the activity of Imaging (Desiring) , and

therefore, our Desires, Thoughts and Expectations keep changing, and 'we really don't know anything in our own right'. We are unable to be 'stable', we have contradictions within, and this itself is unhappiness.

We make wrong assumptions about human-human relationship and human-nature relationship and these manifest as the multitude of problems we have. It is not possible to understand Existence, Reality or any 'grand-unifying-theory' when operating from this level.

Awakened state: Living with Knowledge, in human-consciousness:

Living with all 10 activities awakened is living in human-consciousness. This itself is 'Resolution' & happiness. Living with all 10 activities in conscious or '*jeevan*' means having a) Knowledge of *Jeevan* (Self); b) Knowledge of realistic-view or *darshan* of Existence (Coexistence); and c) Knowledge of complete-Humane Conduct.

This means understanding and living with **'Law, Restraint & Balance' [***niyam, niyantran, santulan***]** with the rest of the three 'natural-orders' and with **Justice, Religion & Truth [***nyaya, dharm, satya***]** with the Human Order.
This is only possible when we have knowledge of all four dimensions of reality: form, properties, innate-nature & religion of all the four 'natural-orders' for which 'consciousness-development' is needed.

Thus, one lives with knowledge of Actuality, Reality & the Truth and is 'resolved' and hence in harmony, is happy. Our imagination, which earlier had no basis of its own and was driven by assumptions, now functions according to the knowledge gained in the Orange shaded region, which itself is surety about the truth, confidence, happiness.

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

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122 conducts in the awakened Self or Jeevan

The conscious unit (Self, or *Jeevan*, commonly referred to as 'I') has been found to be a "constitutionally-complete atom": There are 61 particles in the conscious-atom (*jeevan*). Each of these particles has state (*stithi*) and motion (*gati*). There is a conduct (behavior) for every state and every motion.

There are thus a total of 122 (61 x 2) activities or 'conducts' in the fully 'awakened *jeevan*' or conscious unit "Self"

- **64 activities in the fourth orbit: 'mun' or mind (32 in state, 32 in expression);**
- **36 activities in the third orbit: 'vritti' or disposition: (16 in state, 16 state in expression)**
- **16 activities in the second orbit: 'chitta' (8 in state, 8 in expression)**
- **4 activities in the first orbit: 'buddhi' or intellect (2 in state, 2 in expression)**
- **2 activities in the centre: 'atma' or soul (1 in state, 1 in expression)**

Each of these activities has been identified, named and defined in Madhyasth Darshan.

The 'degree of understanding' (and hence its certainty) cognizable in '*jeevan*' progressively increases from the fourth orbit, inwards until the centre. The reality 'understood' by the centre particle (atma) is the most (& complete), while this 'understanding' can be described in one line. As we move from the centre to the fourth orbit, the degree of understanding reduces, while the explanation, expression and words increase.

Thus, the understanding of the conscious-unit (*jeevan*)*, becomes the basis for:

Human knowledge, human psychology, sociology, economics, materialism, spiritualism, humanism, education, conduct, norms, systems, culture &

civility and universal human constitution, since all these are desired by, understood by, carried by '*jeevan*' or the conscious-unit, in human tradition. *(* includes knowledge of darshan of coexistence, jeevan & humane-conduct)*

Today, (*while living in animal consciousness*) we only have the words and imaginations of the above conducts, activities and systems, do not have the meaning, the understanding, and hence do not live according to the above. With only 4.5 activities awakened, we have deformed versions of the conducts (behavior, realities) and systems given above.

Snapshot of activities & 122 conducts in the fully awakened conscious-unit *Jeevan* or Self (constitutionally-complete atom)

* Words used in English are only indicative. Please see Original Hindi Literature for accuracy.

Potential in *Jeevan*	**'Location' in *jeevan* atom**	**Basic Activity**	**Corresponding Conducts** **(in Awakened or** jagrit *jeevan***)**
Atma	Centre	(know the) Property of indestructibility and active presence – *(astitv, – naash rahit guna)*	**In state:** Realization (anubhav) The complete acceptance obtained from existential-progression. (anukram se praapt poorn sweekriti) ***Conduct is:*** Eternal-presence in the form of Nature saturated in Omnipotence. (truth, satya)
			In expression - Evidentiality: (pramaanikta) Supreme Bliss: (paramanand) Transparency of Atma, and experience in pervasiveness (omnipresence). ***Conduct is:*** Expression, Communication & Exposition of realization. Decision to express on the basis of Realization (anubhav)

Buddhi	First Orbit	**Compre-hension** of Truth (satya bodh)	**In state: Comprehension**. (bodh) Comprehension of Truth, Reality, Actuality (yathartata, vastavikta, satyata ka bodh) Conducts are: – (bodh) Clarity as meaning of reality in existence. The bodh of reality and earnestness for its realization with conviction. This itself is truthfulness. -(dhee) The earnestness for manifestation with joyousness. Potential for absorption of knowledge and influencing.
			In expression: **Determination** (Sankalp) Allegiance, Unwavering objective for evidencing (being according to) Realization. Decision on the basis of comprehension. ***Conducts are:*** -(sankalp): Expression of having permanence in conclusion of justice, dharma, and truth. – (dhriti): Absence of fear, trust in present.

Chitta	Second Orbit	Form, Properties, Counting, Time, Expanse, Effort, Motion, Constitution(roop, gun, ganana, kaal, vistaar, shram, gati, parinaam)	**In State:** Contemplation: (chintan): Emergence & qualitative improvementActivity for, in, by the force of Desire. Understand meaning, purpose in existence. ***Conducts are:*** Verbalization(shruti), Wisdom, Lustre, Scrutiny, Love, Satisfaction, Guidance, Reverence
			In expression: Imaging, chitran: [**Desire,** ichha] Absorption of Images (memory) and Creation of images. Absorption & Creation of Shape & type, purpose & possibilities. Taking a Decision based on Contemplation ***Conducts are:*** Memory, Art, Form, Properties, Prosperity, Unanimity, Spontaneity, Veneration

Vritti	Third Orbit	Decision on basis of likes, health, profit OR justice, religion, truth[priy, hith, laabh, OR nyaya, dharma, satya]	**In State:** Weighing, tulan: On the basis of likes-health-profit OR justice-religion-truth. ***Conducts are:*** Knowledge, Fame, Definiteness, Peace, Grace, Firmness, Competency, Gratitude, Glory, Trust, Truth, Justice, Identity, Moderation, Courage, Feelings, Race, Contentment.
			In Expression: Analyzing, tulan; [Thought, vichaar**]** Taking a decision, expansion of Images on the basis of perspective in weighing. ***Conducts are:*** Intelligence, Entities (realities), Steadfastness, Kindness, Compassion, Forgiveness, Zeal, Politeness, Simplicity, Magnanimity, Religion, Sensitivity, Undauntedness, Law, Momentum, Time, Thriving

Mun	Fourth Orbit	Tasting & Selection. These activities are in the ***jeevan*****,** but get performed via the 5 senses in the Body. (sound, touch, form, flavor, smell)	**In State:** Tasting/Experiencing On the basis of preference, values & goal. ***Conducts are:*** Devotion, Care, Respect, Affection, Son-Daughter, Colleague, Coworker, Self-reliance, Health, Likes, Enthusiasm, Natural-Disposition, Guru, Student, Brother-Friend, Sister, Acceptance, Preference, Happiness, Husband/Wife, Mother, Father, Soft/Hard, Cold/Hot, Sour, Sweet, Spicy, Bitter, Astringent, Salty, Pleasant/Unpleasant-odor, Nice/Bad-form
			In Expression: Selecting - *chayan* Taking a decision, based on taste in 'Tasting'. ***Conducts are:*** Engrossement, Generosity, Compliance, Allegiance, Fondness, Responsibility, Duty, Prosperity, Health, Disposition, Pleasantness, Shyness, Evidentiality, Enquiring, Progress, Betterment, Welcome, Identification, Speed, Perseverance/Fortitude, Nourishment, Protection, Carrying, Inhale/Exhale, Welcome/Unwelcome

* Each of the conducts above is defined and explained in the book: 'human consciousness-oriented psychology' (*manav sanchetana-vaadee manovigyaan*).

The Human Being

Definition of the Human Being

One who actualizes his mental visions/imaginations and has expectation for healthiness of mind. Since the beginning of Human history, we have used our faculty of imagination to understand our surroundings and learnt to modify and live with them. We have thus actualized our imagination, be it using tools, agriculture, to advanced machines and computer with AI, etc. We have achieved many milestones in this respect.

Each one of us desires to have a healthy mind. We don't want internal conflict. We want to be in a state if synergy – within ourselves and with our surroundings, which we can call happiness. We have yet to achieve any real progress in this regard.

Human Purpose / Goal

The universal human goal is intellectual resolution in the Self, Prosperity in Family, Trust in Society and Coexistence in Nature. Our basic purpose is to have knowledge, to be awakened, to live in 'human-consciousness', be happy, live with 'perfect-human-conduct'. This is our Universal goal, whether we know it or now.

Today, we have and live a set of assumed goals which is a sum total of our impressions, the influences from the environment and our bodies. Our goals, hence are not really our own, which is why they are not stable. Which is why 'satisfaction' remains elusive.

Human Construct

The Human Being is combined form of the conscious *jeevan* and the physical-chemical body. There is quantitative change in the body from the time to conception to death. There is Qualitative change in the conscious *jeevan*.

Activities like understanding, thinking, desiring, expecting, using logic, imagination, etc are in the conscious self or *jeevan*. Activities like physical transformation, digestion, breathing, eating, excretion, etc are in the Body.

Every human being has the '**freedom of imagination'** (kalapana-sheelta) and **'freedom of action'** (karma-svatantrata)

We currently try to understand the human being solely on the basis of the body or our current behaviours, or by studying animals which is not going to be possible.

Human Values

There are a total of 30 identified universal human values:

Universal values in society are: Steadfastness, Courageousness, Generosity; and Kindness, Graciousness & Benevolence.

Values in the Self are: Happiness, Peace, Satisfaction & Bliss.

Values in human-human relationship are: Trust, Respect, Affection, Care, Guidance, Glory, Worship, Gratitude, & Love. These 9 values reside in us as 'established values' and we express them in relationship as 9 'expressed values'.

What we call as values today stem from some belief or imagination or expectation for humanness.

Laws of Living

Once we understand reality, existence, and its inherent laws, we also understand and accept the universal laws of living for a human being:

intellectual law: that ensures balance & healthiness of mind: a) non-accumulation b) affection c) knowledge d) straightforwardness e) fearlessness

social law: that ensures balance and regulated behaviour in societal living: a) self-wealth b) morality in marital life c) kindness in behavior

natural law: that ensures balance and enrichment of nature: a) coexistence b) utility & complementariness

Today, our laws of living or lack thereof are a set of assumptions based on society, culture, religion, belief and our own fancy imagination.

Human Relationships

There are 7 human relationships in all: Mother-Father & Son-Daughter, Brother-Sister, Friends, Teacher-Student, Husband-Wife, Colleague-Co worker & Relationship with Society/ Larger Order. The values in relationships like Trust, Affection, etc are expressed as expectations and fulfilled in these relationships

We assume today that relationships have to be made, or forged. Whereas, relationship IS in existence. We are inalienably related to every other human. When we accept our responsibility and duty towards the other human live together, it is called family.

Today, our notion of relationship is either related to the Body, or some kind of gain that comes from that association. Which is why we can 'make' and 'break' relationships today.

Human Character

Is defined as having & living with righteous wealth, fidelity in marital relationship and displaying kindness in behaviour. Righteous wealth is defined as material goods acquired via ones physical efforts on nature, or that received as gifts or at social functions. Kindness in behaviour means letting live & live.

Even today, someone that interferes in anothers marital life, does harm to the others mind, or wealth, or steals, etc is called upon as a criminal and said to have bad character.

Human Ethics

This is defined as State Ethics and Religious Ethics. State Ethics is defined as the protection of ones body, mind & wealth. Religious Ethics is defined as the right-utilization of ones body, mind & wealth

Ethics can only be understood when we understand Humane Organization, its purpose, and our participation in it. Ethics today attempt to derive from morals, but since there is no Universal basis for the same, it ends being faith based. This is why Ethics are not natural today, rather we have to talk to enforcing ethics.

Humane Living, Values & Ethics.

Having understood Existence and the nature of the Conscious unit, or Self (*Jeevan*), we understand our relationship with every unit in Existence & live accordingly, in the form of complete-Human Conduct, via Wisdom (*vivek*).

When a human being has knowledge, he desires, thinks and behaves according to that knowledge. This knowledge is based on existence, on reality; hence human living becomes based on a definite meaning and understanding, leading to a definite human conduct. On the basis of this knowledge, the human is able to clearly identify the 'values in living' as his 'participation in the larger orderliness'.

He is able to see that these values are naturally acceptable to him; and living according to these values gives him satisfaction and is also fulfilling for other humans and the rest of nature (plants, animals, etc). 'Values' are thus the same as our 'participation' or 'innate-nature'; our 'purpose' of living.

Consequently, all his thoughts and imagination become in accordance with these 'values' and he expresses his understanding via these 'values' with other humans as well as nature. Therefore to live with these values becomes natural for him and to live otherwise becomes unnatural.

On the basis of this he is able to live with satisfaction in the self and have mutually satisfying relationships: with other humans and with 'nature'. This itself is 'justice' & fulfillment in relationships.

This prepares the ground for Human tradition via education. Human beings can thus have definite conduct. Complete-Humane Conduct comprises of:

- Values [मूल्य]
- Character [चरित्र]
- Policy [निति]

First – **values** are our participation in the larger orderliness. There are 4 values in the Self, or *Jeevan*, 6 Human Values, 18 Values in Human-

Human relationship and 2 Values in Human-Nature relationship; totaling 30 values in all. Put together, these are **'human values'.**

Second – **humane-character** is the same for every human. Humane-character is in the form of righteous-wealth, morality in husband-wife relationship and work-behavior filled with kindness. [चरित्र = स्वधन, स्वनरी/स्वपुरुष, दया पूर्ण कार्य व्यवहार]

Third – we realize **ethics** when we rightly-use and protect our resources (body, mind, and wealth). [तुन, मन, धन का सुरक्षा, सदुपयोग]

In this way, complete- **humane-conduct gets explained as a combination of values, character, and ethics.** These are the three pillars for our living in orderliness

Living with such humane-conduct requires the basis of Wisdom:

Wisdom, Conduct and Values **do not need to be 'enforced', or 'learnt'**. They are a **natural outcome** of Knowledge, of Understanding. Each Human has **Natural Acceptance** for these laws and values.

Wisdom, Universal Human Laws of Living:

Immortality of *Jeevan*, Perishable nature of the body, and Laws of living:

Intellectual Laws: (pertaining to Self)

- Non-Accumulation (Balance between expenditure and income: prosperity), Affection, Knowledge, Simplicity, Fearlessness

Social Laws: (pertaining to Human-Human relationship, in Society)

- Righteous Wealth,Fidelity in Marital relationship (Husband/Wife), Kindness in work and behavior

Natural Laws: (pertaining to Human- rest of Nature relationship)

- Utility, Complementarity, Purpose-fullness, Coexistence

The 30 Values (human values) of Humane-Conduct when living with such wisdom:

Values: [मूल्य]

4 'Values in the Self' (Conscious unit, *Jeevan*): Happiness, Peace, Contentment, Bliss.

6 'Human Values': Steadfastness, Courage, Generosity and Kindness, Graciousness, Compassion

18 'Relationship Values': Values in Human-Relationships (Interpersonal)

Human Relationship IS in existence. It does not have to be created. It is already there. It only needs to be understood. These are definite expectations in relationships, also called values. Values in behavior are manifest in human relationships as 9 established and 9 expression values. These are definite and can be understood. I.e. the expectations in human relationships are definite and can be fulfilled leading to mutual satisfaction.

The identification of Human Relationships, fulfillment of values and mutual satisfaction itself is **Justice.**

	Established-Value [स्थापित मूल्य]		Expressed-Values [शिष्ट मूल्य]	
1	Trust	[विश्वास]	Complementariness	[सौजन्यता]
2	Respect	[सम्मान]	Cordiality	[सौहद्रता]
3	Affection	[स्नेह]	Commitment	[निष्ठा]
4	Care	[ममता]	Generosity	[उदारता]
5	Guidance	[वात्सल्य]	Naturalness	[सहजता]
6	Reverence	[श्रद्धा]	Veneration	[पूज्यता]
7	Glory	[गौरव]	Simplicity	[सरलता]
8	Gratitude	[कृतज्ञता]	Self-restraint	[सौम्यता]
9	Love	[प्रेम]	Oneness	[अनन्यता]

There are 7 kinds of Human-Relationships in line with Human Purpose:

Name of Relationship	**Activity, Purpose**
Father-Mother, Son-Daughter	Nourishment, Protection; Utility – Complementariness
Husband-Wife	Mutual Complementariness
Brother-Sister	Mutual Assistance
Friend-Friend	Mutual Assistance
Teacher-Student	Evidenced-Enquiring
Colleague-Coworker	Responsibility-Duty
System Relation	Participation

Values flow only on recognizing the meaning or purpose of relationships. For example – when someone recognizes (the meaning or purpose of) relation of his father, or of the teacher, then values naturally flow in those relationships. When the mother recognizes the relationship with the child, she does not need to make efforts to have the feeling of Care, it flows naturally.

Values don't flow naturally where there isn't any recognition of relationships. Study of relations can be done on the basis of their purposes. The continuity of recognition of relationships and fulfillment of values is only possible by having knowledge, by living in developed-consciousness, as human-consciousness.

Each of the 7 relationships and the 18 values therein are explained in detail in the Madhyasth Darshan-Coexistentialism literature.

Character: [चरित्र]

Living with acceptance for 'social laws' itself manifests as 'character' while living in human-society.

- **Righteous Wealth:** Wealth acquired by means of:
  (a) Fruit of efforts employed on nature
  (b) Gift from someone

(c) Award given (without asking or expectation) for services rendered in society

- **Righteous Marital relationship (Husband/Wife)**
  Fidelity in Marital relationship: in Words, Thought & Deeds
- **Kindness in Work and behavior:**
  Not intruding in the others progress. Recognition of complementariness.

Living with these social-laws or 'character' ensures we are self-restrained, not intruding in the other persons living in society, we let the other live. When we are unable to live with the above, we end up being a **burden for society.** All **crimes in society** are a result of not following one, some or all of the above:

- **Unrighteous Wealth:** Steal, Cheat or Conniving. Harming someone's wealth.
- **Infidelity:** Causing mental and physical harm by outraging someone's modesty.
- **Sadism:** Either speak, wish or partake in acts to cause harm to the other: mentally or physically

Policy [निति]

Essence of Virtue is deploying one's resources (body, mind, and wealth) for purposefulness. This is called right-use. Right-use is in two aspects:

Religious Policy (*Dharma Neeti*)

- Right-use of one's resources: Body, Mind (conscious aspect), and Wealth.

State Policy (*Rajya Neeti***)**

- Protection of one's resources: Body, Mind (conscious-aspect), and Wealth

* Living in this manner/ on this basis flows naturally from every human as a result of knowledge. It does not have to be **imposed** from outside or

'learnt' and 'repeated'. Hence, this is not a 'set of beliefs' or a 'set of rules' to be followed, but something that has to be **known. This is the reason 'human values' is only possible via consciousness-development.**

In this way, complete-Humane-conduct gets defined as a combined form of Values, Character, and Policy.

Human Family

The family is the basic unit of organization and basis for humane society:

Such a family consists of a definite set of individuals living with 'resolution', & prosperity. They participate in production, exchange of goods and ensuring 'justice' – by way of living with 'humane conduct' as defined above. A family unit typically consists of 3 generations and about 10-12 people. Recognition of relationship and fulfillment of values such as Trust, Respect, Affection and Care in the family ensures mutual-fulfillment which itself is Justice.

There are 3 relationships within the family: Mother-Father/Son-Daughter; Husband-Wife; and Brother-Sister. There are 3 relationships outside the family: Friend-Friend; Colleague-Coworker; and the 'System' relation (participation in human orderliness, systems). Every human lives in such relationships, even today. When we deny any of these relationships, it causes problems.

The identity of a human being is only in the family. A human being has no independent identity (although we imagine otherwise today). Material needs can only be definitely identified in a family.

Just like many particles come together to form an atom which is the smallest unit in orderliness in the Universe, so also, humans come together to live in a family (some by birth, some by marriage) and this forms the smallest unit and basis for orderliness in human society. Human beings experience fulfillment only by living in relationships.

It is not possible to have complete-Humane-Conduct without Wisdom; and it is not possible to have Wisdom without 'Knowledge'

What is Society & the World – Undivided Human Society

Human Race

Is one, based on the similar construction of the Body. All of us have bones, blood, a heart, kidneys, lungs, etc. The Anatomy, Constitution & functioning of the Human body is the same.

We wrongly assume today that we belong to different Races. There are, however no 'sub-species' in Humans as in plants and animals. The apparent difference is due to variations in climatic conditions, which causes us to have different colors, shapes, sizes and features. Hence, even though we differentiate and discriminate based on these superficial differences, this is not acceptable to any human, which is the reason for the all the struggles we see around us today.

Human Religion

Is happiness. No human can be separated from the need to be happy, even for a moment. Such separation itself will be with the aim to be happy. Human Religion or dharma* is: Happiness, Peace, Satisfaction & Bliss. This is possible only via having knowledge or understanding, which leads to resolution. Hence, Human Religion = Resolution. *Dharma = Religion = innateness. That which cannot be separated from an entity is its dharm or religion. Religion: from the Latin Religare: to be Bound. As humans, we are bound by the need to be happy, satisfied. We are bound by the need for Knowledge, bound to Understand.

What we call as Religion today, can be changed from time to time. It is a set of assumptions that is followed by the family in which we are born. Hence, this varies from place to place. Hence, we have 'religions' being born, and religions ceasing to exist. Whereas, anything that exists in Reality, always continues to do so. The struggles, conflict & discrimination we see on the name of Religion today are due to wrong assumptions, illusion.

Justice

Justice is the point of balance in human behaviour. When two awakened humans are able to recognize the relationship with each other, express values in that relationship like Trust, Affection, etc, evaluate their interaction or behaviour and are mutually satisfied, it is called Justice. Thus, Justice means something positive. Just like there is a definite way in which other entities in nature interact, so also there is in humans. This itself is Justice. Justice means protection of humanness.

Universal Justice, Religion (dharm*) and Truth (न्याय-धर्म-सत्य) are both fundamental tenets to be understood for the transition from animal consciousness to human consciousness, as well as realities to be lived with and expressed in daily life.

What we call as Justice is actually passing judgements. Punishment & retribution are part and parcel of todays Justice. As a result, neither of the two parties are satisfied. When two people, or sets of people have a problem, they hire a third person, called a Lawyer, and a fourth person, called a Judge, passes the judgement.

Human Culture

Based on the common understanding of Reality, of ourselves, human purpose and human living, we can understand Human Culture. This is defined as the expressions of human living in the form of Festivals. Festivals are those that are in line with Human Purpose, the Human Goal, which is Resolution or Happiness in every Individual, Prosperity or Peace in every Family, Trust or Satisfaction in Society and Coexistence or Bliss with Nature. Such Festivals are around Birth, Education, Marriage, Harvests, etc. These are causes for Celebration and are common across all Humanity.

Today, while we celebrate festivals, many of them are based on belief, which could be from some religious following or otherwise, which itself can cause differences between peoples.

Human Civility

No human lives alone. No Human Family lives by itself. They way in which we live together, itself is Civility. Civility means everything: from how we treat each others wealth or property, our mutual behaviours to the way our houses are laid out, common areas of living, etc.

It is because we do not have a common vision, common understanding of our purpose of living, which may even vary within members of a single family, that we do not have any common shared notion of Civility. As a consequence, this varies from place to place. Whereas, Human Civility, should arise out an understanding what it is to be Civil, and living with civility then leads to Human Civilization.

Human Education

The purpose of Human Education is to fulfil human needs and purpose. This is knowledge, and living with happiness. Knowledge means having the right impressions, values, or sanskar. The process of transfer of such impressions or sanskar from one that has understood (the teacher) to the student, itself is Education. Humane Education yields the following:

- Assurance in the Self,
- Respect for Excellence,
- Balance in talent & personality,
- Sociable in behaviour &
- Self Sufficient in Occupation.

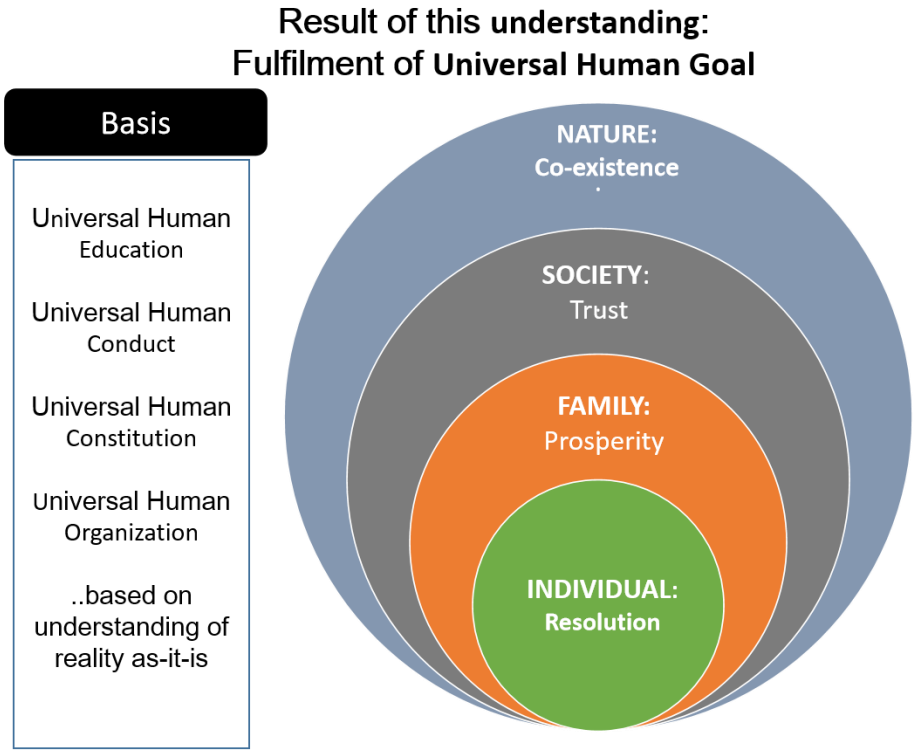
Our Education today, has been reduced to getting information and acquiring a few skills with the sole purpose of getting a job, or business, with the ultimate aim of making money & getting recognition. This is based on competition, fear and enticement, which only lead to internal and external conflict. The broader aspects of living – in relationships with human behaviour, society, with nature, in knowing oneself, and the Reality we are a part of are ignored. This gives rise to the Mania for Profit, Mania for Consumption & Mania for Sex.

Human Civilization

Civilization is needed to ensure the continuity of humane tradition. Human beings need awakening. Humans living in awakened tradition are able to fulfill their individual, familial & societal goals and live in harmony with Nature. Humane Civilization consists of the following four aspects:

- **Humane Education& Culture**
- **Humane Conduct & Civility**
- **Humane World Constitution**
- **Humane Organization**

Today, while we use these terms, they vary from place to place, from time to time, from country to country. Whereas, on understanding Reality and human purpose in it, these can be understood and defined in a Universal Manner – that does not change with time, place or person.



Humane World Organization (vyavastha)

Five Dimensional Human Program

An Organization of the Human World 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, Satisfaction & 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

A brief elaboration is provided below:

1. Education & right values or sanskar Committee

This is the primary program for Humans. The human is a combined form of the conscious self or *jeevan* and the physical-chemical body. The basic need of the conscious *jeevan* is knowledge or understanding, by which it becomes fulfilled: has happiness, peace, satisfaction, etc. The primary purpose of Education is to thus enable this need.

This is called Humane Education and is possible via Consciousness Development via Human Values (CVMS). Our entire education will have to be re-established in this light. Our way of looking at ourselves, at reality, and our program has to be re-looked at. This committee shall look into these aspects:

This is in contrast to current day Education where the aims vary from place to place, from country to country. There have been two kinds of Education in human history to date:

Religious Education, which seeked to further Religious aims and dictats

Materialist Education: which seeks to establish a proven understanding of Material Reality and the ability to acquire goods, comforts and services in later life

'Coexistentialist Education' means to understand all aspects of Existence, Human Being, and Human Living on this basis.

2. Health & Discipline Committee

The Body is needed for the conscious *jeevan* to acquire knowledge and also express this understanding in Human Living: in family, society, etc. Humans did not make the human body. We did not make ourselves. We have come to be. The human body is a fine balance of many many vital organs that work together to function as a synergistic whole. All the organis work together in a fine rythm so the 5 senses (sight, touch, sound, smell & taste) and 5 motor organs (hands, feet, urination, excretion & swallowing) function smoothly.

The role of discipline is to understand what is suitable for the Human Body and ensure this. It is the responsibility of conscious *jeevan* to do this.

Health is a result of this discipline and nutrition & exercise. To be healthy means the 5 sense organs and 5 momtor organs are functioning as per the needs of *jeevan*. This committee shall look into these aspects.

Today, we see that we try and get satisfaction from the Body. Since our need for happiness in continuous, the things we do with the body, on the body in order to derive sensory pleasure is also seemingly endless, due to which the Body becomes abused. Hence, it is only with discipline that Health can be ensured.

3. Production & Work Committee

The Body needs material input. Human endeavor needs material input. The efforts we apply on the rest of nature to get material things is called Work. Production is a result of work. On understanding Coexistence, work follows the approach below:

- We produce as much as is needed to fulfill and exceed the material requirements of the Family. Since the need of the Body is limited, production is also definable and becomes limited.
- The method of production follows the inherent laws of cyclicity in Nature – human production thus not only sustains Nature, but can also enrich it.

This in contrast to our current approach where production is unlimited, even behaving with people is considered work, and most of our reliance on energy and production techniques, not to mention consumption patterns are steadily eroding Nature.

4. Exchange & Storage Committee

Not everyone produces everything. We dont produce all year round. We thus store the excess production for future use and Exchange the excess with others for goods that we may need in return. We are able to do this with the right understanding. This means we have understood Justice, Religion & Truth. The perspectives of Liking, Health & Profit become retrained under the influence of such understanding. We are thus able to

partake in profit-less Exchange and do not engage in hoarding out of fear, greed, etc.

Our exchange mechanisms today are profit-centric. They assume that profit will lead to goods, which shall lead to happiness. They also assume that a few people profiting will benefit the larger society. The problem with this is there is no end-point of satisfaction when it comes to profit, since there will always be a mathematical number in profit that will be greater than what we have. This leads to hoarding of wealth. This whole notion needs to be re-looked at, since it is not serving human purpose.

5. Justice & Security Committee

Justice means the code of conduct to ensure the protection of humanness. Justice can only be understood on understanding human relationship, which itself can only be understood on understanding the human being and the nature of reality that connects two humans. The satisfaction point of human relationship itself is Justice. This is achieved by recognizing relationships as they are a part of Human Order, fulfillment of the values and mutual fulfillment of both humans involved.

When we rightly-utilize a thing, it automatically becomes secured. In this way, we are able to ensure the security of mind, body and wealth by right-utilization.

Today, we pass judgements in the name of justice. We talk of justice only in response to a wrong that has been done. We don't understand what Justice is, in itself. Retribution and punishment depends on fear as a deterrent. It doesn't teach right understanding. As a result, our crimes never seem to stop. Such use of force and power itself gives rise to struggles and uprising, which causes a Security problem.

Individuals, societies and Nations, in their endless quest for power, influence and wealth routinely transgress onto others boundaries, further exacerbating the problem. The basic reason for this is that the continuous needs of the conscious jeevan cannot be fulfilled by the finite material world. The faculties in the jeevan are inexhaustible. They can only be fulfilled by knowledge. If we understand this, our problems in Justice and Security sort themselves out.

Family based World Organization

These 5 dimensions of the Human Program can be carried out in 10 stages: starting from a single family at the first stage, to the entire world at the 10th stage. Each family elects a representative for coordinating with at the societal level, and 10 such members then go onto form a committee connecting to the next village or town.

Thus, at the **first (1st) level**, around 10 people in a family (called "Family Organisation") are engaged in activities related to resolution and prosperity meeting their partial needs through own production.

At the **second (2nd) level**, 10 such families (called " Neighbour Family Organisation") organised together and participating in 5 dimensional program are able to meet all basic requirement and some additional requirements of all 10 families. Each family with consent of all 10 members (called "Family Assembly") spares a member for coordinating the activities of these 10 families in addition to carrying activities in family as agreed by all members of the family. These 10 members spared from 10 families make a "Neighbour Family Assembly".

The same sequence of each level electing 1 member, and 10 such members forming a committee of governance or order is then continued at the level of the **Village, County, Block, District, Group of Districts, State, Nation and Inter-Nation, thus connecting all the way to the entire World in 10 stages.**

Thus based on this understanding, we have the relationship from **Family to World Family** and systems for human functioning from **Family Order to World Family Order.**

Key Discoveries – Explained

Nature of Reality / Metaphysics/Ontology

1. Matter (*jarh)*

Matter <u>does not</u> 'arise' from consciousness.

Matter is as fundamental physical activity and consists of atoms comprised of sub-atomic particles that are present in a nucleus and the orbits. The central part of the atom is responsible for maintaining the structure and order in the atom, which it does by exerting a force. This is called *madhyasth bal or mediating power & force.* This is being postulated as a 'fifth force' in nature. Matter does not *arise* from 'space' or *brahman* and does not disappear into space or *brahman. Sub-atomic particles/ atoms/ matter is neither created, nor can be destroyed.*

2. The Conscious Self *(chaitanya)*

'Consciousness' <u>does not</u> 'arise' from the brain.

It <u>is not</u> identical with 'Universal consciousness'

The conscious entity (*chaitanya) or* **'Self'** is a 'constitutionally complete atom' – consisting of 1 particle in the nucleus and 60 particles distributed across 4 orbits.

- *The central-nucleic particle of this atom has been called the 'Atma' and the subsequent orbits have been named the buddhi, citta, vritti & mun.*
- Each of these orbits play a specific-role in our subjective experience and universal cognition of different dimensions of reality.
- These 'orbits' are responsible for the various cognitive functions & experiences we have.
- The central-particle, called Atma is ***not separable*** from its orbits. viz, *buddhi, citta, vritti & mun*

- The identity 'I' exists within the conscious-Self and is a 'seer' of all the contained states of being within itself *(the conscious atom).*
- What we perceive as the 'Mind', the 'Intellect', citta, and sensory experiencies are all faculties, or orbits *inside* this Conscious Self.
- The conscious-atom is ***imbued with consciousness***. *In other words, consciousness is contained in the conscious-atom.*

This **conscious atom** is distinct in every person and has its own individual progression, but common destiny. The conscious-atom called *jeevan* has the **will to live, with knowledge & happiness, peace, contentment & bliss.** It functions *with the brain* and being conscious in nature, cannot be studied using any instrument. Only 'it' can understand 'itself'.

- **Formation:** The conscious *jeevan* atom is formed as a result of development-perfection in material atoms. This is called constitution perfection, or *gathan purnata.* This 'atom' is now conscious, and has the 'will to live' . The conscious-atom is indestructible – *it is immortal. jeevan* is immortal.
- **Qualitative Evolution:** The various faculties in the 4 orbits of the conscious *jeevan* atom begin to function sequentially and its awareness of itself and the world (reality) around slowly develop. This is called progression in awakening. The *jeevan* is in a quest for internal rest & happiness.
- **Completeness & Rest:** On having total self-knowledge, the conscious atom functions with awareness of all its faculties. This is called functional completeness or *kriyapurnata, a state of active rest.*
- **Final Destination:** On having complete existential (reality) knowledge, or *brahma gyana*, the conscious-jeevan atom functions with perfect awakened conduct and this is called *acharanpurnata*

****The conscious 'jeevan atom' <u>does not become</u> 'universal consciousness' on awakening. It remains in Existence, having realised the ultimate reality.***

3. Void/Energy/Consciousness (*brahman, shunya)*
The 'world' <u>does not</u> 'arise' from Consciousness/Energy.
Pervasive Void, or 'empty space' is energy in equilibrium and the fundamental source of energy for sub-atomic particles. Material units are energised by being drenched in this space/energy, while conscious nature is imbued with 'consciousness' due to being drenched in this void. Hence, pervasive void or space itself is fundamental energy and consciousness, in which material and conscious nature are energized and conscious. This 'void' is also called *brahman*** or iswara. Brahman, or Chetna (consciousness) is one, and indivisible.*

- **Conscious *jeevan* atoms are *wholly distinct* from the pervasive void, or *brahman and <u>not the same</u> as brahman.***
  - *They realise the inalienable presence of pervasive brahman on having knowledge.*
  - *They experience being **drenched** in pervasive brahman on having knowledge. But **do not** become 'that'.*
  - *There are **innumerable conscious atom's or 'Self'** and they are all in various stages of awakening on this planet.*
- **Material atoms are *wholly distinct* from conscious atoms & the pervasive void or *brahman.***

(Note: This is attributing various names to 'space' so these words used in Human history can be tied to reality. 'Space' or Void, is all-pervasive, energy in equilibrium, Omnipotence, permeating and transparent. This space can hence be named 'Brahman' according to Indian Vedic tradition and God, Almighty and other such names according to other traditions. This term has no correlation whatsoever with the connotations attached to these words in other ideologies/beliefs)*

4. Entire Existence

- Is **not just** matter, or conscious-selves or '*absolute consciousness*'
- Existence, consists of formfull realities (physical and conscious matter) as well as formless reality (expansive void or, space)

- Existence, is the **inseparable presence** of material atoms, conscious atoms and the pervasive *void, or equilibrium energy or consciousness, also called brahman.*
- *This itself is* ***Coexistence****.*

Validity of Knowledge / Epistemology

Space or *void* is transparent. All nature present is present in this *void* or *brahman* and 'reflected' onto every other entity with all its dimensions. Conscious nature *or jeevan* is able to cognize or 'see' this reflection of reality onto itself. The various levels of cognition correspond to the various internal faculties present in the different orbits of conscious *jeevan. Ex:* experienced reality via the senses, the usage of logic & math for rational proof, the usage of intuition, as well direct-cognition of formless dimensions of reality. These are experienced as a glimpse, intuition, direct-perception & realisation of reality. Knowledge is thus self-evident.

Human Purpose /Ethics/ Axiology

The human purpose is to understand 'all there is' and live contributing to human tradition. The fundamental human desire is happiness, peace, contentment & bliss, which are nothing but synergistic states between, within, amongst the various activities across the 4 orbits of the conscious *jeevan atom.*
Those behaviours which are naturally-acceptable and result in well-being of the Self and the well-being of all are deemed to be 'ethical'. I.e. behaviour or conduct that

- does not contradict the understanding of reality,
- does not cause internal contradiction and
- does not go against the other humans basic natural-acceptance & nature
- does not go against humane goal of organisation

is deemed to be moral, ethical & humane. That which contradicts these conditions is deemed the be 'inhumane' and immoral.

Such 'ethical-rules' are well-laid out across the individual, familial, societal and state-organizational spheres of living, and called 'Humane Conduct'.

Principle distinctions with other Indian Systems

The basic entities in Existence are not just ONE, or different, or identity in Difference

- Sentient (conscious entities, jeevan) are distinct from insentient (material) and these two in turn are distinct from Void/Brahman.
- Sentient and insentient are not manifestations of Brahman.
- Sentient and insentient exist in brahman, are drenched, submerged and encircled in it.

Brahman/ Ishvara is not the controller. Nor is the World 'just random-chaos'.

- There is no centralization in Existence.
- There exists decentralized order.

Brahman is not the knower. Brain is not the knower

- The conscious entity, jeevan is the knower (gyata). Entire existence is the reality to be known (gyeya). Brahman itself is in the form of knowledge (gyana) in humans.
- Knowledge in Humans = of Existence, of Conscious Self & Perfect Humane Conduct

Brahman is not the seer (drista) doer (karta) and enjoyer (bhokta).

- The conscious self, jeevan is the seer (one that cognizes)
- The Human Being is the doer and & enjoyer.
- The Human Being is the combined form of an instentient body and sentient entity, jeevan.

'God' or Brahman does not create, sustain or destroy the Universe.

- Brahman is formless = Isvara. It is void, all pervasive, permeating, absolute energy, consciousness & *gyana*.
- Isvara = God.
- The Universe, is in Order and is contained, in this expansie void, called Brahman or Isvara.
- Isvara can be understood.
- Brahman itself is the source for absolute energy, consciousness and law (niyama) in Existence.

Brahman is not the 'Supreme Self'.

- In the awakened state, 'I' am the 'Atma' which is the central (madhyasth) activity of the conscious-jeevan atom.
- In the awakened, 'I', the Atma, am always with the other inseparable faculties in me, viz the Buddhi, Citta, Vritti & Mun.
- In the deluded or illusionary state, 'I' am the the 'ahankara' and this ego/Self (deluded buddhi) takes on various associations such as conceit, obstinancy and pride (mad, hatha, abhimana)

The 'Atma' is not separable from the Buddhi, Citta, Vritti & Mun.

- These 5 faculties put together make up the various faculties of knowing and the various streams of experiences we undergo.
- All this is in the absolute.

All conscious entities are not the same.

- Every conscious entity is distinct from the other, and each has the same constitution and faculties.
- They are *similar*.
- These are innumerous.
- They each undergo similar but unique stages in development.
- They have a common destination – which is awakening, knowledge & bliss.

Awakened entites (jeevan) do not disappear in the Brahman.

- They experience themselves as being drenched in Brahman.
- They continue to exist in Brahman.
- They themselves play the role of Gods and Godesses – by having supreme knowledge and conduct.
- Humans too can thus become Gods.

Conscious entities exist. There is no 'anatma'.

- The activities of Atma & Buddhi in the conscious entity are witness to unchanging dimensions of reality.
- The activities of Citta, Vritti and Mun are witness to changing dimensions of reality, and themselves undergo change.
- These five activities are inseparable. This is what is 'born' again, with the body.

The world (jagat) is not mithya (illusory)

- **Sthiti Satya** = absolute truth, the unchanging reality of insentient and sentient matter in expansive void.
- **Vastu gat satya** = objective truth, the existence of form, properties, characteristics & religion in matter (*rupa, guna, swabhava, dharma)*
- **Vastu sthiti satya** = relative truth, that which changes, or is dependent on time, space & direction.

- The 5 activities of the conscious *jeevan* put together are witness to, can understand & interact with thes above 3 dimensions of satya, reality.

'Human purpose' is not just liberation from cycle of birth & death or endless consumption.

- Human Purpose (lakshya) is understanding/resolution, trust/fearlessness and coexistence for the conscious entity (jeevan)
- & Material Prosperity for the Body (sthula sharira).
- It is by means of achieving this human purpose, that the Chaitanya *jeevans* goal of *moksha, paramananda, gantavya*, is also achieved.

Human problems are not just issues in the brain, or some kind of divine play or punishment.

- Personal, Familial & Social Problems, Communal problems, of greed, violence, war, etc are a manifestation of illusion in the conscious chaitanya – or living in 'Animal Consciousness'.

Plan for Society – *Yojana*

The Reasoning

We have 'understood' that the *only* long-term solution to humankinds myriad personal, familial, social, economic & ecological problems is a *qualitative transformation* in the level of consciousnesses in every human. Humankind needs to 'awaken' to every dimension of humanness & reality, this is called *'jagriti'*.

Jagriti, awakening is possible via understanding. We believe Madhyasth Darshan enables such understanding and see our participation in social change as an integral aspect of our practice. 'Social Participation' is hence, not a source of our livelihood.

Changing the way people think, see, *changing the world* is a slow process.

We are thus here for the <u>really</u> long haul.

1. For General Public Awareness – Jeevan Vidya Workshops

(Lok Shiksha Yojana - Jeevan Vidya Yojana)

To start the change - Change people.

Our open programs for the general public (ages 18-90) consist of introductory workshops followed by intensive study programs. There is no 'fee' for the 'teaching'.

- **Introductory workshop (Jeevan Vidya Shivir)** - 7-10 days: provides a basic overview of the concepts and comparative discussion with prevailing notions and conditions. More about Introductory Workshops
- **Study Workshop (Adhyayan Shivir)** - Long Term systematic, intense, guided study of reality & human consciousness via Madhyasth Darshan Literature. This is available in part-time and full-time options.

Progress

- More than 1 Lac people have attended these week long workshops over the past 30 years all across India.
- Some of them see significant changes in the direction of their lives. A few are engaged in sustained study.

2. Humanization of Education

(Shiksha Sanskar Yojana - Education & Right Values)

To change the Future - Change education.

Consciousness Development via Human Values (Chetna Vikas Mulya Shiksha or CVMS)

School Education:
Complete replacement of the goals, pedagogy, content and outcomes of prevailing education. From Class 1 through 12.

Supplementing the Content in Existing Education - humanization of existing education content and pedagogy.

Colleges: Supplementary Human Values course to aid development of discernment in pupils.

3. Family based Organization model for the World.

(Parivar Mulak Swarajy Vyavastha)

To enable & sustain change - have humane systems

We have small experiments of family clusters living in self-organization with awareness, behavioural justice and ecology. The Family is proposed as the basic unit of human organization, just as atoms are, of the material world. A set of resolved (samadhanit) individuals live in family units fulfilling the material, behavioral, intellectual and spiritual needs of the human, in line with social-law and natural-law.

Five Dimensions of Society:

- Education & Sanskar | Health & Regulation | Production & Work | Exchange & Storage | Justice & Security

Ten Staged World Organization: A representative from each Family will participate in the five dimensions above, across the following 10 Stages:

- Family > Group of Families > Village > Group of Villages > Block > County > Districts > States > Nation States > World

Articles by Shri A.Nagraj

(Translated)

The Alternative in Practice (Behavior & Work)

Material order and Pranic order is in the stage of evolution.

Material order is after the Earth becomes enriched with all kinds of minerals.

Pranic order is enriched with all kinds of forests, big and small jungles with numerous kinds of vegetations. The balance in climate is from balance in forests and minerals, this too became clear.

Along with this, it was also understood that humankind in awakening progression stage, while living in animal consciousness, in the form of communal traditions, as servile human (pashu-manav) and beastial human (rakshas-manav), is caught in a vicious cycle of deceit, cheating, fraud, charlatanism, conflict, revolt, exploitation, war, coercion, bribe, penalising, fragmenting – while believing all kinds of crimes as legal, which resulted in Earth's becoming sick. Extraction of coal, fossil fuels and radiation metals from Earth is a crime with this Earth. Exploitation of Earth by human being has resulted in Earth's condition of sickness and now there is a question mark whether it will remain liveable for humankind or not. As alternative to fossil fuels, there is suggestion for using renewable energies, like energy from flow of water current. There is suggestion for making solar equipments cheaper and for maximally using the wind energy. This was suggested for consideration for national planning.

Humankind at present is in animal consciousness, its evidence has been seen as constitutions (law frameworks) of all nations are essentially in the

form of attempts of stopping one wrong by doing another wrong, stopping one crime by committing another crime, stopping one war by raging another war – while believing all these acts as legal.

Humankind at present is in animal consciousness as is evident in education of today which encourages maniacal pursuit for profit, sex and consumption.

Media of all kinds is working in the interest of spreading fear and greed. Fear and greed is the limit of humankind of today, this I understood.

It is due to above mentioned reasons that I accepted to present this alternative, which presents Economics of Natural Cyclicality, Sociology of Human Behaviour and Psychology of Human Consciousness.

These propose the possibility of evidencing in present the realization of jeevan values (happiness, peace, contentment and bliss) and existential purpose of human being (resolution, prosperity, fearlessness and coexistence) by way of ten staged orderliness.

Innate nature of humanness is proposed to be steadfastness, courage, generosity, kindness, graciousness and compassion. Existential purpose of every human being is proposed to be resolution, prosperity, fearlessness (trust in the present with the four evolution stages) and coexistence.

Humankind produces the evidence of coexistence (upon awakening) in the form of culture, civilization, norms and orderliness.

It is proposed that (upon awakening) instilled values in human being get manifested as recognition and fulfillment of relationships, as grandeur of eternal celebration of culture, as evidence of the vision of undivided society in present.

It is also proposed that the activities of giving, taking, offering and surrendering of objects with values of mannerism is also the grandeur of human consciousness.

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

Humanness is the evidence in the form of resolution, prosperity, fearlessness and coexistence.

The knowledge, wisdom, science, thoughts, plans, action plans, behaviour and results of a human being are mutually coherent in the purview of human consciousness. The grandeur of human consciousness is humanness.

Knowledge

- Knowledge of Existence in the form of Coexistence
- Knowledge of Jeevan (*conscious entity)*
- Knowledge of Conduct of Humanness

Wisdom

- Immortality of Jeevan (*conscious entity)*
- Mortality of Body
- Laws of Human Behaviour

Conduct of Humanness (complete-human conduct)

- Righteous Wealth, Righteous Marital Relationship, Work and Behaviour with Kindness
- Relationship, Values, Appraisal and Mutual fulfillment

- Good-use and Protection of Means in the form of body, mind and wealth

Science

- Knowledge of Time, Activity and Decision
- Duration of Activity = Time
- Activity = Eternal Presence

Entire nature is present in the form of activity in coexistence.

Activity = Effort, Motion, Constitution
Constitution, Effort and Motion in activity (unit of nature) is progressive for achievement of immortality, effortlessness and destination respectively.

Immortality of constitution = Constitutionally complete atom = conscious unit = jeevan

Effortlessness of effort = Tradition of Human Consciousness, as manifestation of undivided society and universal orderliness in human living.

Human motives (tendencies) = Progeny motive, Wealth motive, Fame motive.

Destination of motion = Human living with tendency of beneficience (universal goodness) as godly consciousness and divine consciousness.

All this is studiable and livable in, for and from human being.

Madhyasth Darshan - a universal proposal for Mankind

**Original in Hindi by Shri A Nagraj | English version by Shriram N | student*

January 2017

Madhyasth Darshan (Coexistential thought) propounds universal humane constitution, education & organizational systems.

'Madhyasth Darshan' is free of mysticism/secrecy. It makes the actuality, reality and truth of the complete dimensions of a human being study-able & understandable. The expression of the power of realization, conveying of all-round resolution, and the art of living via the method of just-full behaviour, lawful occupation & perfect conduct can be gained via Madhyasth Darshan. Along with this, it makes intellectual resolution, material prosperity, fearlessness (freedom from intrinsic human fears) and coexistence accessible via reasonable solutions, in a systematic manner.

According to 'Madhyasth Darshan', every unit (activity) in Existence is endowed towards progression whilst participating with the entirety. In the process of knowing, believing, recognizing and fulfilling this fact, Humans are in self-organization and participate with the entire organization.

The human is the seer of all the bhaavas or essence in Existence. The understanding of all the essences itself is awakening in the conscious self or *jeevan* which is in the form of evidencing in realization and resolution in thought. The meaning of all round resolution is the recognition of human and ecological relationships (matter, plants, animals) and the fulfillment of the values intrinsic in them.

Message to humankind

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.

– A. Nagraj

***

May Earth be Heaven, May humans be god-like.
May Dharma get realized, May Goodness arise always.*

Human-beings found at present on this Earth, which is a part of one among infinite galaxies in the all pervasive Space (Void), are extremely fortunate, because they have the golden opportunity and means for studying and experimenting progression and regression in existence.

Abhyudaya (all-round resolution) is inspiring everyone everywhere that – "Appraise yourself, so that you will not make mistakes or commit crimes, and as a result you will never be unhappy, distraught, or deprived."

For appraising oneself, the following naturally-evident fundamentals are required to be internalized, and these are: –

1. Earth is One (undivided-nation) – Nation-states are Many.
2. Human race is One – Human-actions are Many.
3. Human Religion is One – Resolutions are Many.
4. God* (Omnipresence) is One – Divine-beings are Many.**
(translator note: God = Space, or Void. Space is all-pervasive, and hence Omnipresence. We can call 'Space' by any name, one such name is God. 'God' is not an 'activity'. Space itself is energy-in-equilibrium and hence given the name 'Omnipotence'. In this sense, 'Space' can be called 'God'. **Divine-beings: Conscious units that have the knowledge & conduct of human-consciousness, super-human consciousness)*

(This proposal)

1. Is so that every human know the other human as a unit (in orderliness) and fulfill the relationship with him accordingly – to develop such potential, ability, and receptivity,
2. Is for natural continuity of coexistence, balance, resolution, fearlessness, and happiness,
3. Is for becoming capable of living resolutely with righteous-wealth (having only what is rightfully one's own), righteous marital-relationship (physical-relationship with one's wife and husband only), and work-behaviour with kindness,
4. Is for finding a simple-path to move from inhumanness to humanness, and from humanness towards super-humanness,
5. Is for fulfilling one's responsibilities in undivided-society and universal-orderliness in a natural manner,
6. Is so that knowledge and cherished humane culture and civilization can be evidenced,

7. This proposal is for developing culture and civilization of humanness in the Nation (all of Earth).

In order to make the above study easily available to all, I experience great happiness while handing over the first part of "Madhyasth-Darshan Sah-astitva-vad" under the title "Manav Vyavhar Darshan" to entire humankind. (*Manav Vyawhar Darshan = Realistic-view or darshan of Human-behaviour)*)

I fully trust that after studying the facts indicated here, this book will inspire you for instilling humane perspective, properties (qualities), and tendencies in your behaviour and it will help in development of your personality. Whereby:-

Earth itself will become heaven, Humans themselves will become god-like.
Dharma will get realized, And only good will happen always.

– A. Nagraj, *1977*

(Note: Dharma = Religion = Inseparability = Innateness. That which cannot be separated from a thing is its Religion, or Dharma)*

What is Madhyasth Darshan

– a Universal proposal for humankind – by A Nagraj
**Original in Hindi by Shri A Nagraj | English version by Shriram N | student | January 2017*

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The human is the seer of all the *bhaavas* or essence in Existence. The understanding of all the essences itself is awakening in the conscious self or *jeevan* which is in the form of evidencing in realization and resolution in thought. The meaning of all round resolution is the recognition of human and ecological relationships (matter, plants, animals) and the fulfillment of the values intrinsic in them.

Madhyasth Darshan is in 4 parts:
दर्शन: '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

In which the complete study of existence, i.e. existence itself being coexistence, progress in existence, the occurrence of *jeevan* in progressor evolution, awakening in *jeevan* and the physical-chemical formation and deformation is included.

**The Darsana books can also be written as:*
Philosophy of Human Behaviour
Philosophy of Human Action
Philosophy of Human Practice
Philosophy of Human Realization

The coexistentialist perspective based on Madhyasth Darshan explains how a human can experience coexistence with other units of nature, as well as humans with humans and humans with entire existence. This is made studyable via the following thought-systems:

Saha-astitva-vaad, or Coexistential Thought
(Coexistentialism, Coexistential Philosophy) is in 3 parts:
वाद: 'ism or dialectic: Expansion at the level of thought

- समाधानात्मक भौतिकवाद: Resolution-centric Materialism
- व्यवहारात्मक जनवाद: Behavior-centric Public Discourse
- अनुभवात्मक आध्यात्मवाद: Realization-centric Spiritualism
- In order that self-organization or self-rule (accessibility to justice, exchange & production) and freedom (self-regulation) are made available to humans in the form of the 'art of living' the following codes of conduct or shastras, based on the Coexistential view have been provided.

The 'Shastras' or codes of conduct for living are in 3 parts:
शास्त्र: code of conduct or living

- व्यवहारवादी समाजशास्त्र: Behavioral Sociology
- आवर्तनशील अर्थशास्त्र: Cyclical Economics
- मानव संचेतानावादी मनोविज्ञान: Human consciousness-oriented psychology
- मानव आचार संहिता रूपी मानवीय संविधान – Humane Constitution – from essence to detail: in the form of human code of ethics

Supporting Books

- परिभाषा संहिता: Definition Codes: dictionary of definitions, tying the words to meanings of entities in reality
- जीवन विद्या अध्ययन बिंदु: Topics of Study, the recommended Syllabus for 'Jeevan Vidya' workshops or shivirs
- जीवन विद्या एक परिचय: Introduction to Jeevan Vidya: (transcription of a discussion with Shri A Nagraj)
- संवाद: Transcripts of a series of dialogues with Shri A Nagraj on a variety of topics, method of study, etc.

The following plans or programs have been provided in the above:

- Jeevan Vidya program
- Production systems
- Humane education plan
- Humane constitution plan
- State Organization plan (undivided society)
- Cyclical Economics plan
- Plan for protection of environment
- Humane justice systems plan

- Humane health & discipline plan

7– A. Nagraj, 1988

Madhyasth Darshan, Coexistentialism, Code of conduct (shastra) has been presented for Study in the form of 'Existence based Human Centric Contemplation' literature for the actuation of realization based living.

Principle postulations in Madhyasth Darshan

Originally in Hindi by A Nagraj. English version by Shriram N | student | january 2015

Omnipotence (*space*) is Mediating (*madhyasth*)*, it is all-pervasive. Nature in Omnipotence is as attractive, repulsive, and mediating (*madhyasth)* activities and is limited. Therefore Omnipotence is in the complete (perfect)-state.

Material and conscious nature in Omnipotence (*space*) is continuously-evolving therefore nature is contained in the Omnipotence (*space*) . Therefore, Nature is totally inundated in the Omnipotence (*space*) . As nature is saturated in the Omnipotence (*space*) , therefore, nature is fully-energized. In other words nature is continuously-evolving. Therefore, nature continuously manifests effort, motion, and constitution. As a result, nature itself is perceivable in four natural-orders. For this reason, out of the physio-chemical and conscious nature saturated in Omnipotence, the opportunities for conscious nature for attaining the potential, ability, and receptivity for realization are always close, and the four natural-orders are completely bound amongst each other for wholeness.

Omnipotence (*space*) is Mediating (*madhyasth).* Therefore, nature saturated in Mediating (*madhyasth)* Omnipotence is restrained and protected. The central-part (nucleus) found in every atom is the Mediating

(*madhyasth)*-activity. Therefore, attractive and repulsive activities and relative forces (in every atom) are restrained and protected.

Infinite activities or groups of activities itself is nature, which is recognizable as physiochemical (*jad*) and conscious (*chaitanya*). Physiochemical nature itself attains the conscious-plane after development-completeness. This is by way of existential destiny. Human-being is a combined form of physiochemical and conscious, and at the same time is also a part of nature.

In (the process of) development-progression, constitutional-completeness itself is development, while (in the process of) awakening-progression, awakening in deluded human-beings itself is functional-completeness and conduct-completeness. The Awakened human-being nourishes purposefulness and right-use by way of behavior and occupation with less-developed nature. Human-being has the responsibility for behavior with other humans, glory with those more awakened, and practices, studies and contemplates for higher awakening. .

Only a human-being in delusion is free at the time of performing actions but subservient at the time of receiving the results.

Human-beings on this Earth are in awakening-progression. The opportunity, expectation, and possibility for becoming awakened is available to them. The primary trait of an awakened human-being is his being helpful for less-evolved ones.

Respirating-order (*pranic-order)* is more evolved than material-order, animal-order is more evolved than respirating-order (*pranic)* and servile-human (*pashu-manav)* of knowledge-order in illusion is more evolved than animal-order. Beastial-human (*rakshas-manav)* of knowledge-order in illusion is more evolved than the servile-human in illusion, Human with discernment (*bhrant-abhrant)* is more evolved than the beastial-human, and godly-human (*dev-manav)* in non-illusion is more evolved than the human with discernment. Divine Human (*Divya-manav)* with complete-awakening is more evolved than godly-human with non-illusion.

Units of knowledge-order are endowed with the capacity for realistic-view (*darshan*). Realistic-view (*darshan*) is in the sense of physiochemical and conscious nature situated in all-pervasive entity or Omnipresence.
It is only in the non-delusion state that realization-knowledge and realistic-view (*darshan*) get completed. Which is why –

Non-delusion itself is awakening; awakening itself is holistic-intelligence; holistic-intelligence itself is holistic-authority; holistic-authority alone is universal-sovereignty; universal-sovereignty alone is undivided-society and universal-orderliness

"Humankind alone is primarily responsible for the rise and fall of Humankind"

– A Nagraj, 1977

(Translator note: '**madhyasth**' = '**Mediating**' = Restraining of positive and negative (properties). Unaffected by positive and negative (properties). The grandeur of normalizing of all excited-states and remaining unaffected by excited-states. The word 'Mediating' has been used hereon and should be understood with its definition.* ***Omnipotence*** *= Void = pervasive space =* ***energy in equilibrium****)*

"Coexistence"

**Original in Hindi by Shri A Nagraj | English version by Shriram N | student*

January 2013

- I present the analytical-reasoning of *darshan (*vision*)* of human behaviour while recollecting realization in physiochemical and conscious nature saturated in eternal, true, pristine and absolute all pervasive Omnipotence.
    - Eternal (*nitya*): – Always *present* in the *same* way.
    - True (*satya*): – Always *sensed, intuited,and known* in the *same* way.
    - Pristine (*shuddh*): – Always *blissful*in the *same* way (in realization).
    - Absolute (*buddh*): – Always gets *understood* in the *same* way.
    - Omnipotence (*satta*): – The eternal grandeur present in all places where nature is, and where nature is not. Omnipotence is permeable in material and *conscious* nature and it is transparent in their mutualities Omnipotence is also termed as *paramatma*, God, supreme-lord, consciousness, absolute-energy and perfect
    - Saturation (*samprikt*): – All material and conscious nature is *immersed*, *surrounded, and soaked* in the Omnipotence. This itself is co-existence, co-existence itself is *eternal,* this itself is *knowledge*. In co-existence itself law, restraint, balance, justice, dharma, and absolute truth are evident.
    - Material (*jad*): – Units that are continuously-active within the expanse of their length, width, and height.
    - Conscious (*chaitanya*): – Units that are continuously-active in whirl-form in a span that is more than their length, width, and height.
- Awakened human-being alone is counted in the seer-plane
    - Human-being (*manav*): – One who *materializes his ideas* and is wantful of *healthiness of mind* and realises the same is known as human-being.

  - Behaviour (*vyavhar*): – The deployment of effort for more than one human-beings coming together or being together is known as behaviour.
  - Realistic-view (*darshan*): – *Understanding, conception,* and *realization* attained from perspective alone is known as realistic-view.
  - Perspective (*drishti*): – Activity of seeing, understanding, recognizing, and evaluating the realities is perspective.
  - Analytical-reasoning (*vishleshan*): – Elucidation of *definitions* for explaining *existential-purpose*.
  - Definition (*paribhasha*): – Group of words used to indicate meaning

- Omnipresence (*void, space, pervasive entity*) is undivided and units are countless.
  - Omnipresence (*vyapak*): – That which is there at *all* places and times and is *eternal-presence*.
  - Unit (*ikai*): – Body of matter limited from six sides (from all sides) itself is unit. In the Omnipresence, entire units are *inseparably present* in co-existence.
  - Countless (*anant*): – That which cannot be captured in any number itself is countless. That which a human-being is *incapable* of counting, nor does the *need* arise for counting it, that itself is *countless*.
- All-pervasive Omnipotence is there in, from, and for an awakened human-being as law at the time of work and behaviour; as resolution at the time of thinking; as bliss at the time of realization; as justice at the time of conduct – because entire nature saturated in the Omnipotence is in the form of inseparable presence. This itself is co-existence.
  - Time (*kaal*): – Duration of activity itself is time.
  - Law (*niyam*): – The foundation of restraint in conduct and activity itself is law.
  - Resolution (*samadhan*): – Being fulfilled by having answers of every *why* and *how* itself is resolution.
  - Bliss : – Realization in absolute-truth in the form of co-existence itself is bliss.

  - Justice (*nyaya*): – Behaviour of humanness in mutualities itself is justice.
  - Behaviour of Humanness (*manviyata poorna vyavhar*): – *svabhav* of steadfastness, courage, generosity, kindness, graciousness and compassion; holistic-perspective of justice, dharma (orderliness), and truth; and behaviour with tendency of righteously realizing motives of progeny, wealth, and fame itself is behaviour of humanness.
  - Human-being has been and will continue to endeavor and study for knowing, recognizing, and becoming enlightened in, from, and for existence.
- Realization in co-existence itself is exposition of knowledge. Study is for, from, in realization in co-existence. Knowledge alone is evidenced in the form of wisdom and science. This is the essence of humanness in knowledge-order.
- Knowledge while not doing activity itself or while not being an activity is evidence of blissful-grandeur in human-self's state of realization. Realization expression itself is knowledge. Knowledge itself is the basis and source-of-inspiration for entire positive activities in an awakened human-being.
- Knowledge itself is the Void (*pervasive-entity, space*) and the Void *(pervasive-entity, space)* itself is Knowledge.
  - The state (reality) of non-activity is known as Void (*pervasive-entity, space*), and knowledge while not doing any activity or while not being an activity is the basis and source-of-inspiration of entire activities.
  - Therefore knowledge and Void (*pervasive-entity, space*) prove to be one and the same – and it is only from being situated in it, inspiration for activity always remains available (*to units or matter*). There is no unit which is devoid of or liberated from knowledge or Void (*pervasive-entity, space*)

"May there be Universal Goodness"

– A Nagraj, 1977

Unveiling the Mystery of Conscious Nature

- A. Nagraj

Numerous speculations have been offered regarding consciousness. For instance, materialists have tried to explain the aspect of consciousness within the limits of chemical processes. According to them, all functions are performed by the brain (Medhas), or the brain carries out conscious activities, or the brain itself is consciousness. In this context, Madhyasth Darshan presents an unprecedented proposition that is universally inspiring. Madhyasth Darshan has described consciousness as an **action (kriya).** This is also the intention of the materialists. However, Madhyasth Darshan describes this action as an atom that has achieved **completion of formation (gathan purnata).** This philosophy posits that every atom is an atom by virtue of its formation. It is necessary for every formation to have more than one constituent part (ansh). Explaining the meaning of constituent and formation, it is said that it is that which manifests shape, volume, and density. In the context of action, it is clarified that that which has sensation and motion is action. This infinite group of actions is **Nature (Prakriti)**.

The entire Nature is submerged in **Existence (Satta);** consequently, it is saturated in Existence. Explaining the root cause of this entire creation, the co-existence of Nature and Existence has also been stated. Madhyasth Darshan claims that Nature and Existence cannot be separated because there is no place devoid of Existence. Consequently, the ceaseless activity of Nature is explained.

Madhyasth Darshan states that the constituent parts found in atoms do not have independent motion. As evidence for this, it is said that a constituent part within any formation cannot separate from the boundary of that formation until it is disturbed by something else. After being disturbed, whether it is an atom or a constituent part, it attains an unnatural motion. This unnatural motion has been calculated by the name of **power (shakti).** These are the relative powers. Continuing in this sequence, it is clarified that when an atom accommodates all the constituent parts that it possibly can, that atom becomes free from chemical reactions or the sequence of displacement-replacement events. For this reason, its vibrational motion becomes greater than its circular motion, and at that very moment, the manifestation of **hope/expectation (asha)** begins.

This conscious atom operates in a restrained manner in a space larger than its length, width, and height, thus existing in a cluster form. Each

cluster is the form of some living being. That conscious atom, existing in a cluster form, operates the physical body (jad sharir) according to its hope/expectation. It operates the physical body as long as it remains a capable instrument, after which it separates from it. In this way, the body, found within the limits of chemical processes, is obtained as an instrument for the conscious unit and then dissolves. This is the process of birth and death.

The realm of chemical and physical results has been addressed as **material nature (jad prakriti).** A clear process has been propounded for material nature to evolve and attain the state of consciousness through the completion of formation. Such conscious action, through change and refinement, manifests its hope, thought, desire, and resolve through numerous living bodies and, ancillary to that, through the human body, which is an objective truth. Clarifying this objective truth, it has been stated that the fundamental tangible form of a human being is hope, thought, desire, resolve, and realization, which every human being sees within themselves.

Madhyasth Darshan clarifies the solid proof of conscious action being the operator of the physical body: whatever the physical body takes in as food, drink, and air, the body assimilates what is necessary and expels what is unnecessary, which is directly observable. What is thus taken in is, in some quantity, power. In a ratio far exceeding that power, powers are expelled. The greater amount that is expelled is entirely the power of the conscious activity, which is hope, thought, desire, and resolve.

As evidence of this, it is seen that one generation provides various kinds of resources to the next generation.

Every human being sees in their life that in all the chemical substances, physical structure, and mechanical capacity of the body, there is not a single hope, thought, desire, or resolve. At the same time, it is also seen that it is through such a body that hope, etc., are manifested. Rational human beings do not have the capacity to deny this objective truth. In this regard, Madhyasth Darshan clarifies that the relationship between the medium and the effect becomes clear, like that of electricity and machines.

Without machines, it has not been possible to get an introduction to relative powers. Continuing in this sequence, it is further clarified that the physical body is the medium for conscious action. The manifestation in any medium that is greater than its natural power will be of a different power. Since the natural powers in the body are limited to the chemical and physical realms, there is no possibility of hope, etc., manifesting in them.

Madhyasth Darshan has clarified that **hope, thought, desire, resolve, and realization** are the property of conscious action.

When the material becomes conscious, two fundamental achievements have been stated: (i) the completion of formation, and (ii) the vibrational motion becoming greater than the circular motion. The simultaneous occurrence of these two is the event of becoming conscious.

Both the conscious and the material have been described as action. Madhyasth Darshan has claimed that **decline (hraas)** and **development (vikas)** are found only within the limits of the atom, not in molecules or structures. The revelation of this fact provides an angle for the thinking of humankind. This clarifies the definite line between the material and the conscious. The atom has been described as an atom by virtue of its formation.

There is no action without formation. Defining action, the combined state of sensation and motion has been termed action. The possibility of the motion of constituent parts has been stated, which are relative powers. Such motion has not been described as its natural motion but as an **agitated state/charge (aavesh).** For this agitated state, the attack and permeation of external forces are necessary. Madhyasth Darshan has clarified the subtle knowledge concerning the atom and its constituent parts. However, we see in every life that no agitated state is found in anything without an external force. For example, until a stone is thrown, the charge of acceleration is not found in it. In living beings, an agitated state is not found without sensory influence. In the human body, an agitated state is not found without thought.

From a single atom to the largest unit, it becomes clear that for a motion greater than its natural motion, the imposition of external forces is necessary. However, in the context of development, Madhyasth Darshan has propounded the fundamental principle that the manifestation of power is a result of the unit's motion. **"Internal employment of such power = Development; external discharge = Decline."** How much this reflects an objective truth is seen in the fact that the more we are engaged in external, dualistic processes like depending on others, being a support for others, expectations, neglect, etc., the more tired we become.

In contrast, we see that we never get tired even when practicing living in and for the self. The meaning of internal employment is to inspect oneself by oneself and to follow oneself; this is alertness. In this context, Madhyasth Darshan has clarified that the five activities found in conscious action are hope, thought, desire, resolve, and realization. These five actions manifest respectively in**the Mind (Human), Disposition (Vritti), Psyche (Chitt), Intellect (Buddhi), and Soul (Atma).**

A conscious atom is described as the combination of these five activities. In the context of self-inspection in a conscious atom, it is said that the Disposition (Vritti) inspects the Mind (Human), and the Mind is dedicated to the Disposition, meaning it is ready to receive its signals. Similarly, the Psyche (Chitt) inspects the Disposition, and the Disposition is dedicated to the Psyche; the Intellect (Buddhi) inspects the Psyche, and the Psyche is dedicated to the Intellect; the Soul (Atma) is the seer of the Intellect, and the Intellect is dedicated to the Atma.

This is complete development; as a result, a human being becomes endowed with a mediated life. Explaining its necessity and utility, it is said that such a human being is capable of manifesting and experiencing rules in profession, justice in behavior, dharma in thought, and truth in experience. With the revelation of this fact, the meaning of the internal employment of power in human life becomes universally known and clear. This is the very conduct that humanity has been deprived of for a long time. It is in the context of making this universally accessible that the completion of formation, completion of action, and completion of conduct have been clarified.

The employment obtained through the process of internal inspection has been described as the completion of conduct. The completion of action has been described in a life of humanity. Madhyasth Darshan has explained humanity in a comparative manner, or rather, the whole in a comparative manner.

Madhyasth Darshan has clarified the distinct study of 122 conducts manifesting in a conscious unit replete with conduct, i.e., in a single conscious atom. This is an unprecedented achievement for the world of thought. It paves a clear and accessible path for every human being to attain the states of a **humane-human, a deity-human, and a divine-human.**

Out of the 122 conducts, 2 of the Atma, 4 of the Intellect, 16 of the Psyche, 36 of the Disposition, and 64 of the Mind have been clarified. This amazing revelation is directly before all of humanity, that even physicists, through their research on the atom and its parts, have accepted the possibility of 122 parts being accommodated. From this, we get the clear knowledge that a formation-complete atom contains 122 parts. Such an atom is free from chemical duality; this is the proposition of Madhyasth Darshan. According to physicists, that atom is neutral and inert. Madhyasth Darshan has clarified the completion of action for this atom within the limits of humanity, and the completion of conduct within the limits of divine humanity.

In the context of the formation of the atom, Madhyasth Darshan has stated that every formation will have a central part; the constituent part located in that central part has been indicated by the name **Madhyansh (central constituent)**. This is proven meaningful only when one or more parts in one or more orbits around the Madhyansh remain active in a circular path. It is a proposition of Madhyasth Darshan that in a formation-complete atom, there will be four orbits dependent on the Madhyansh; the conduct of the parts situated in these four orbits is what manifests. Based on this, the 122 conducts of the parts contained in the formation of atoms have been clarified. Madhyasth Darshan has indicated the part located in the center of the atom by the name **Soul (Atma)** and has described its action as **mediated action (madhyasth kriya)**.

As evidence, it is said that it is not affected by balanced-unbalanced influences. From this clear resolution, we understand that the Atma remains unaffected by or detached from balancedunbalanced dualities. Further in Madhyasth Darshan, explaining the dignity of mediated action, it is clarified that all dependent parts are compelled to develop until they build the capacity, capability, and eligibility to receive the signals of the Atma.

Clarifying the relationship and position of the dependent parts, the parts found in the first orbit of the Madhyansh are given the designation of **Intellect (Buddhi)**, the parts found in the second orbit are called **Psyche (Chitt)**, the parts found in the third orbit are called **Disposition (Vritti)**, and the parts found in the fourth orbit are called **Mind (Human)**. This is a gift to the human race that clarifies the ambiguous gap regarding the **"self" (swa)** and resolves the long-standing debates and many doubts, which has been the eternal desire of humanity.

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-Translated from the Original Hindi by Shriram Narasimhan – January 2025

www.madhyasth.org

Basic Elements of Madhyasth Darshan

** English Translated version of Original Hindi by A Nagraj*

1. Proclamation

- Let Live and Live

2. Wish for Universal-Goodness

- *May Earth be Heaven,*
  May humans be godly.
  May Dharma be fulfilled,*
  May goodness arise always.

*(Translator note: * Dharma = Religion = Adherence = Inseparability. That which cannot be separated from a thing is its Religion or dharma)*

3. Knowledge in Realization

- Physiochemical (*jad*) and conscious (*chaitanya*) nature saturated in the Omnipotence, physiochemical and conscious units saturated in the all-pervasive Omnipotence are infinite.
- All units saturated in all-pervasive, (transparent, and permeating) Omnipotence are endowed with form, properties, innate-nature, and religion (*dharma*)* – and are orderly with their innate-nature and participate in the overall-orderliness.

4. Principle

- Effort, Motion, Result (*shram, gati, parinam*)

5. Sermon

- Believe what has been known
- Know what has been believed

6. State of Being

- Continuously-evolving nature saturated in the complete-state Omnipotence.

- Co-existence is eternal-presence.

7. Evidence

- Realization – Behaviour – Experimentation
- Realization itself is ultimate-evidence,
- Evidence itself is holistic-understanding, knowledge,
- Holistic-Understanding itself is manifest,
- Manifestation (of understanding) itself is resolved work and behaviour,
- Resolved work and behaviour itself is evidence,
- Evidence itself is awakened-tradition,
- Awakened-tradition itself is co-existence.

8. Actuality

- *Brahman** is real, world is eternal
- *Brahman* (Omnipotence) is all-pervasive (Omnipresent), jeevan-units are many
- *Atma, buddhi, chitta, vritti*, and *mun* are inseparable in jeevan. The grandeur of human-being is as combined expression of jeevan and body.
- God is the Omnipresence, while divine-beings are *many*.
- Humankind is *one* race, while human-actions are *many*.
- This earth is *one* undivided nation, while nation-states are *many*.
- Human Religion is *one*, while resolutions are in *many* dimensions.
- Jeevan is eternal, while birth and death are events .

(Note by Translator: This is attributing various names to 'void/'space' so these words used in Human history can be tied to reality. 'Space' or Void, is all-pervasive, energy in equilibrium, Omnipotence, permeating and transparent. This 'pervasive-entity' can hence be named 'Brahman' by using the Sanskrit etymology. This has no correlation whatsoever with the connotations attached to these words in other ideologies/beliefs)*

9. Reality

- Development-progression and development in co-existence
- Awakening-progression – Awakening

- Expressions upon Awakening as human-tradition of holistic-understanding.

10. Knowledge

- Knowledge of jeevan in co-existence
- Knowledge of realistic-view of existence in the form of co-existence
- Knowledge of 'perfect- humane conduct'
- Realization itself is knowledge

11. Discovery from Exploration *(anusandhaan)*

- Constitutional Completeness
- Functional Completeness
- Conduct Completeness

12. Basis

- Nature saturated in Omnipotence (Coexistence)

13. Postulations

- Physical-chemical nature alone is in the stage of development-progression. Jeevan is conscious-unit in the developed form.
- The conscious-unit or jeevan alone, upon awakening, produces evidence of undivided society in human tradition.
- Completeness in Alertness as Humanness and Social-harmony.
- Completeness in continuity of complete-cognition with Awareness and Alertness as godly-humanness.
- Completeness in Awareness with naturalness as divine-humanness.
- Constitutional Completion, Functional Completion, Conduct Completion

14. Truth

- Nature saturated in Omnipotence itself is Creation.
- Nature itself is destiny
- Destiny itself is holistic-orderliness.
- Holistic-orderliness itself is Development and Awakening.
- Development and Awakening itself is Creation.

- Law is Justice (in Humankind), Justice is Religion (*Dharma, Orderliness*), Religion is Truth, Truth is Grandeur (Co-existence), Realization in Grandeur of Co-existence itself is Bliss, Bliss is (innate-nature of) Jeevan, Law is in Jeevan.
- Only a human-being in delusion is free at the time of performing actions but subservient at the time of receiving the results.
- An awakened human-being is free while performing actions and is also free while receiving their results.

15. Refuge of Humankind

- The refuge of humankind is undivided-society and universal-orderliness (co-existence) – as human-tradition with evidences.

16. Humane Orderliness

- Humanness. Orderliness with humanness, participation in overall-orderliness.

17. Perfection in Individual

- Functional Perfection
- Conduct Perfection

18. Perfection in Society

- Resolution in all dimensions
- Prosperity
- Fearlessness
- Human-tradition as evidence of co-existence

19. Perfection in the Nation-state

- Skillfulness
- Artfulness
- Scholarliness

20. Perfection in Inter-nation (Undivided Nation)

- Coherence (universality) in Humane Culture, Civilization, Norms, and Orderliness

21. Human Religion

- Happiness, Peace, Contentment, Bliss

22. The Basis of Religious Ethics

- Orderliness for right-use of material and conscious means-of-living in the form of body, mind, and wealth

23. The Basis for State Ethics

- Orderliness for protection of material and conscious means-of-living in the form of body, mind, and wealth

24. Movement towards Realization and Contemplation

- From gross to subtle
- From subtle to causal
- From causal to supreme-cause (co-existence)

25. Evidence of Awakening

- From inhumanness to humanness
- From humanness to godly-humanness
- From godly-humanness to divine-humanness

26. Harmony

- Jeevan is a status of harmony.
- Evolution is a status of harmony.
- Resolution is a status of harmony.
- Awakening is a status of harmony.
- Realization is a status of harmony.

27. Universal Harmony

- Coherence and universality in the four aspects of human-living (work, behaviour, thought, and realization), five statuses (individual, family, society, nation, and inter-nation), and the ten staged family rooted self-organizing orderliness.

28. Supreme Harmony

- Awakening as realization in Truth (liberation from delusion)

29. Accomplishment

- Experience in established-values in co-existence
- Natural evidence of resolution, prosperity, fearlessness, and co-existence – this alone is universal goodness.
- Liberation from delusion and everlasting awakening

30. Completeness in Education

- Consciousness-development Value-Education
- Technical Education (Skills)

– *A. Nagraj [1977]*

The Concept of Village based Organization

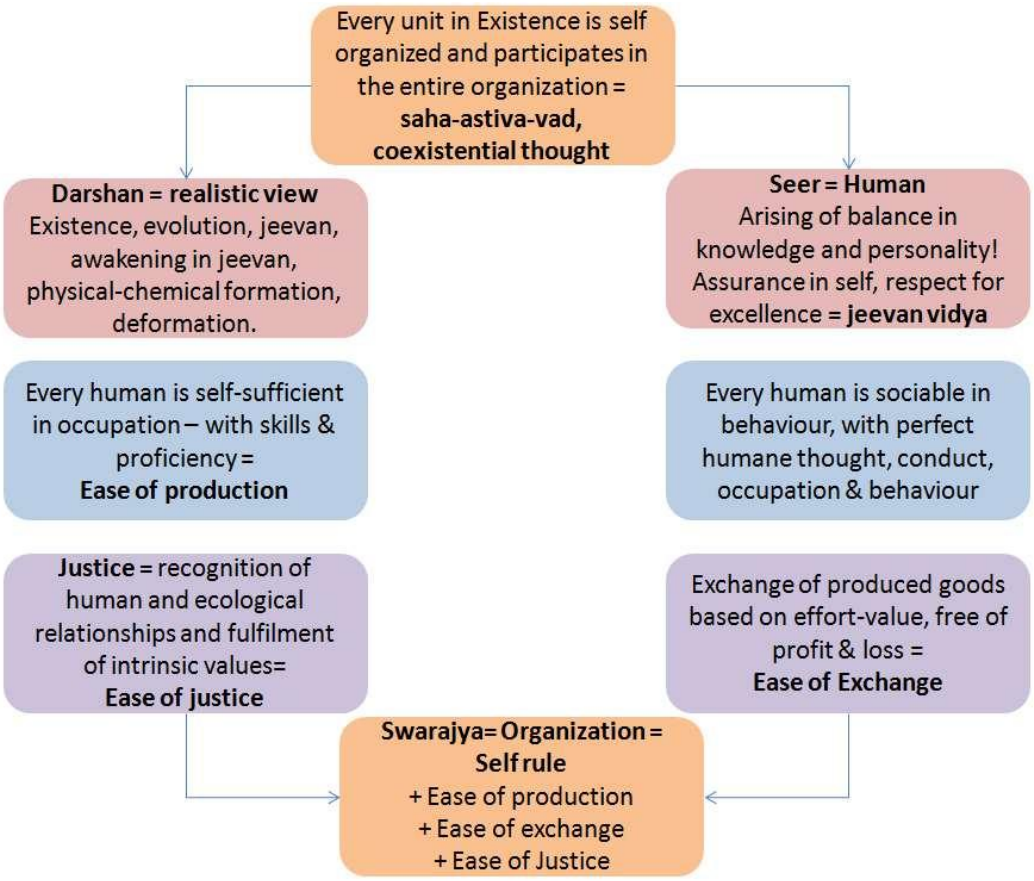
"The basis for an Undivided Society is Village Organization"

– From the Original Hindi (परिवार मूलक ग्राम स्वराज्य व्यवस्था) by A Nagraj |

English version by Shriram | Student | Jan 2017

The Family is the fundamental unit of the Village Organization. The family itself is a complete humane organization. Swarajya or self-rule means having the ease of access to Justice, Production & Exchange. The meaning of freedom or swatantrata is every human being self-organized and expressing, conveying and propagating the same. This takes place by knowing and assuming the Truth in the form of Existence, i.e. recognizing & fulfilling the mutually occurring relationships & values in Existence.

"Every Human in Existence" is in organization with humanness and participates in the social organization. The obvious form of this is freedom in the form of self-organization and *swarajaya* or self-rule in the form of participation in the entire (larger) order. The participation of organization with the entirety is only possible with more than one person. Which is why the combined form of more than one person itself is nothing but family. It is only with perfect human conduct & behavior along with the availability of intellectual resolution and material prosperity in such a family that village self-rule or organization itself becomes easily possibly which becomes the basis for an undivided society.



Availability of justice-security in the family and in humanity means the recognition of human and ecological relationships and the fulfillment of values intrinsic in them. The form of self-sufficiency in human tradition is freedom (self-organization) in state and self-rule or organization in expression.

Ease of access to means of production-work means making every member of the family independent in occupation by the time they become an adult, so that every adult in the family can get together and produce more than the material needs of the family. Production within the means of humanness means the production of ordinary expectations (food, clothing, shelter) and extraordinary expectations (radio, transport & television) by putting in physical efforts on the natural grandeur without causing it any harm – in a complementary manner. Material prosperity in the family does need more than this, nor is material prosperity possible in less than this.

Ease of access to cooperative exchange-storage systems means the exchange of goods produced by the family with other families, on the basis of effort-value in a manner free of profit & loss (profit is defined as taking

more and giving less in return), so every family can experience material prosperity. Profit centric business setups do not have any room in this system. Complete exchange systems means the exchange of investments of efforts of one family with other families on the basis of the effort-values (of the goods). The village shall have a storage facility, by means of which the excess production in every family shall be exchanged in external markets and the required goods from such external markets or villages shall be made available to the village inhabitants. This system shall be connected to the county, block, district, state and entire nation in a staged manner

It is only after village self-rule or organization is established and easily available, that it becomes possible for every human to participate in the entire existential organization and himself be occupied with humane organization. This itself is the witness of *jeevan*s awakening for which human tradition has been desiring & waiting since time immemorial. *Jeevan*s awakening itself propounds the meaning and usefulness of universal order in humans because evidence and resolution itself are expressions of universality in human tradition.

Becoming proficient in universal sociability is wisdom, its conduct is authority and its protection and enrichment in continuity is sovereignty.

This itself is the aphorism or sutra for humane constitution. The final aim of village organization is the establishment of undivided sociability by which every human in society shall have access to intellectual resolution, material prosperity and 'coexistence' in a universal manner.

Thus, the primary aim of this program is to realize and make others realize, the family centric village organization. Every member of every family in the village shall live with perfect humane conduct. Every human shall recognize and fulfill human & ecological relationships and their intrinsic values. They will obtain material prosperity – in others words, greater production than that is required. They shall express, convey & propagate intellectual resolution. To enable such capabilities itself is Village Organization. The basis of the 'Village Organization Plan' is the development of a production based utility-based perspective in the place of a job & business oriented mentality. This is our conception and commitment.

10-staged family based World Organization

Plan for Organization Councils

1st Level: The Family Council

Every family in the village shall be in the form of ten (10) members. Should there be less than 10 members in a family, they shall join together with neighbouring families to form a family council. Every member in the – be it children or old people, shall be members in the council. The members of the family shall elect one member from their family as the head to represent them in the neighbourhood family council. Such a person shall be well-versed with understanding of the self (*jeevan* vidya) and material understanding.

2nd Level: Group of Families – Neighbourhood Council

In this manner, the heads of 10 families shall come together to constitute a neighbourhood council or family-group-council. One member from 10 such neighbourhood family councils shall be elected to be a member of the village council.

3rd Level: Village Council

In this manner, 10 members that have been elected from 10 neighbourhood councils (or 100 families) shall constitute the village council, out of whom one shall be anointed the chief. Thus, 100 families shall constitute a 'village organization council' that shall have 10 elected members. (For families and villages with lesser or more number of members, the ratios of members will be adjusted accordingly)

4th-10th Level: block -> region -> county/taluka -> district -> state > nation -> intern-nation

Taking this forward, every village organization council of 10 members shall nominate one person from amongst themselves to the next level of village block council. 10 villages will form a block of villages, of 1000 families and have 10 members at the block council level. 10 such village block organization councils shall nominate 1 member each to the next level of village regional council, and 10 such councils shall nominate 1 member each to the county or taluka council, and 10 such 10 such taluka

councils shall nominate 1 member each to the district council, and 10 such district councils shall nominate 1 member each to the state council and 10 such state councils shall nominate 1 member each to the nation-state council, while 1 member each from 10 such nation-state councils shall be elected to the inter-nation council. In this manner, at every level, each person shall only evaluate 10 others and nominate 1 person for the next level.

(This model is suitable upto a population of 1000 crores, or 10 Billion)

Qualifications of council members:

Elected members from the family to the village organization councils shall be qualified as below:

- Be at least of 21 years of age
- Will be fully knowledgeable of the self (*jeevan* vidya) and material knowledge (vastu vidya) and shall be self-sufficient in occupation and sociable in behaviour
- Shall live with evidence of humane conduct (Righteous-wealth, Morality in married life & kindness in behaviour)

Span of work and term

The span of work of every village organization council shall be up to 100 families.

The Village council shall be elected for a period of 4 years. This applies for the village-organization council as well as the village-group or village-block councils.

Committees in 5 Dimensions

Each village council shall constitute committees in the following 5 dimensions to establish the 'Village self-rule Organization' or gram swarajya vyavastha

- **Humane education and right-values** committee
- **Production-work advisory** committee

- **Cooperative Exchange & Storage** committee
- **Health & discipline** committee
- **Humane justice & security** committee

The aforementioned committees shall work according to the guidance of the village council. These committees shall in turn work to establish their respective areas.

Membership in the Committees

The members for the above committees shall be nominated by the village organization council. Every member of these committees shall work in a part-time basis and shall fulfill their duties & responsibilities towards their committees over and above their own occupation.

Roles and responsibilities*

**** given in short. For complete write-up, see original in Hindi by A Nagraj***

Humane education and right-values committee

Enable every human to:

- Have confidence/assurance in themselves
- Sociable in behaviour
- Self sufficient in work
- Respect for excellence in other humans

Which shall lead to balance in their knowledge and personality.
The knowledge imparted shall include the following:

- Knowledge of Coexistence & evolution
- Knowledge of self/jeevan, how humans are self-organized and participate in the larger organization, humane perspectives, objects and characteristics
- Recognition & fulfillment of human and ecological relationships: just-full behavior and lawful occupation

Production-work advisory committee

- This committee shall enable every healthy male and female in the village to be proficient in some occupation/work and service/seva.
- They shall provide their advise and make available requisite training and tools/goods for work and production
- The production shall pertain to ordinary human expectations: food, clothing, shelter and extraordinary expectations: radio, television & transport – after assessing the needs of the village.
- Protection of the environment and being in harmony in with the environment/nature shall be given prime importance
- Resource depleting and polluting activities shall not be carried out
- It shall pertain to: agriculture, animal husbandry, forest produce, fuels, sculpting & small-scale units, etc.

Cooperative Exchange & Storage committee

- The cooperative exchange and storage committee, or bank shall be an important agency in the village. It shall have its own constitution.
- This agency shall work in a manner that is free of profit and loss.
- Its primary objective shall be to source the output of every family in the village and sell the same.
- It shall work towards removing 'business-mindset' and establishing 'production-work' mindset
- It shall prevent and discourage hoarding of goods in any manner
- Every individual and family shall have an account in this bank and shall be able to sell their goods and purchase/exchange goods based on the effort put in producing the goods: i.e. based on their 'utility' and 'art' value.
- The committee shall work towards establishing a cyclical exchange system based on effort-value and free of profit & loss.

Health & discipline committee

- Shall take on the responsibility of the health and well-being of every person in the village
- Create syllabus and study material related to health & discipline and include it in educational curriculum
- Shall look into exercise, yoga, games, cultural activities, etc
- Create medicinal facilities, hospital, document and propagate know how of local herbs and their uses, home-remedies, etc.
- Work towards removal of harmful habits, addiction, etc.

Humane justice & security committee

- Shall resolve all behavioral disputes and be free of external influence.
- The justice mechanism shall be based on human consciousness and reform oriented and not one of punishment or retribution.This is because every human has an equal right to live in a humane manner, with ethics.
- Based on this, there shall be the policies for the protection and right-utilization of mind, body and wealth in the village
- Humans commit crimes, makes mistakes and misuse their own body, mind and wealth out of lack of knowledge, misconception and over expectations. Such behavior is not useful from the perspective of humanness, sociability and organization or order.

This committee shall be committed to ensure ease of access to justice and security in human behavior. There are 4 main dimensions to justice:

- Justice in conduct
- Justice in behavior
- Justice in Production
- Justice in Exchange

This committee shall be aware of all security in the village. Security means right-utilization, with humanness:

- Securing the village – the boundaries, forest produce and way of life
- Securing production & exchange systems – documenting and continuity of justfull means

- Securing the family – protecting from undesirable influences
- Securing education & values – protecting humane means and their continuity
- Securing health & discipline – preventing ill habits and continuity of good habits
- Securing the environment- trees, plants and medicinal herbs

In this manner, every committee shall coordinate as needed with the other committees for their area of operation. The committees in the village shall coordinate as needed with those in the next levels: at the block, district, state levels, etc and the entire network and communication shall be computer enabled.

Evaluation

- The village organization council shall evaluate the work carried out by the 5 committees from time to time and suggest areas for improvement.
- The basis for evaluation shall be the roles and responsibilities of these respective committees and the objectives of these 5 dimensions of human organization (education, health, production, exchange and justice)

The Literature

The books were published between 1977 and 2008. The entire work has been written in Hindi, and the core books published in about **13 volumes, in the classical Indian style in three sets:** Darshan, Vaada and Shastra**. (Direct Insight > Dialectics> Code of Conduct)**

Most of the important words used in the Darshan are *tatsam*. (Taken directly from Sanskrit). Work of translating the books into other languages is underway.

The literature has been written using the *paribhasha** style or definition method where all important words/concepts have been defined anew. The 'definitions' connect the 'word' with 'meaning' in reality.

The books are not mutually exclusive of each other – since it is the same existence, reality they are addressing, only seen in different dimensions of cognition & different 'aspects' of living.

Knowledge itself is such that all of it can be expressed in a single line. The books only contain information. The Human being is ultimately the carrier of this knowledge.

The purpose of publishing the books is neither for publicity nor profit. The entire cost of publishing has been borne by Shree A Nagraj himself. It is hoped that you would use these books to have realization yourself and live with evidence of the same.

Only a human being who himself has the 'understanding' can *truly* explain these works**.**

'Madhyasth Darshan' 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

In which the complete study of existence, i.e. existence itself being coexistence, progress in existence, the occurrence of *jeevan* in progressor evolution, awakening in *jeevan* and the physical-chemical formation and deformation is included.

*The Darsana books can also be written as

- *Philosophy of Human Behaviour*
- *Philosophy of Human Action*
- *Philosophy of Human Practice*
- *Philosophy of Human Realization*

The coexistentialist perspective based on Madhyasth Darshan, explains how a human can experience coexistence with other units of nature, as well as humans with humans and humans with entire existence. This is made studyable via the following thought-systems:

'Saha-astitva-vaad', or Coexistential Thought in 3 parts

(Coexistentialism, Coexistential Philosophy)

vaada	**'ism: Expansion at the level of thought**
समाधानात्मक भौतिकवाद	Resolution-centric Materialism
व्यवहारात्मक जनवाद	Behavior-centric Public Discourse
अनुभवात्मक आध्यात्मवाद	Realization-centric Spiritualism

In order that self-organization or self-rule (accessibility to justice, exchange & production) and freedom (self-regulation) are made available to humans in the form of the 'art of living' the following codes of conduct or shastras, based on the Coexistential view have been provided.

The 'Shastras' or codes of conduct for living in 3 parts

shaastra	**code of conduct or living**
व्यवहारवादी समाजशास्त्र	Behavioral Sociology
आवर्तनशील अर्थशास्त्र	Cyclical Economics
मानव संचेतानावादी मनोविज्ञान	Human consciousness-oriented psychology
samvidhaan:	**Universal Human Constitution**
मानव आचार संहिता रूपी मानवीय संविधान	Humane Constitution – from essence to detail: in the form of human code of ethics

Supporting Books

परभाषा संहिता	Definition Codes: dictionary of definitions, Tying the words to meanings of entities in reality
जीवन विद्या अध्ययन बिंदु	Topics of Study, the recommended Syllabus for '*Jeevan* Vidya' workshops or shivirs.
जीवन विद्या एक परिचय	Introduction to *Jeevan* Vidya: (transcription of a dialogue with Shr A Nagraj)
संवाद	Transcripts of a series of dialogues with Shree A Nagraj on a variety of topics, method of study, etc.

The following plans or programs have been provided in the above:

1. *Jeevan* Vidya program
2. Production systems
3. Humane education plan
4. Humane constitution plan
5. State Organization plan (undivided society)
6. Cyclical Economics plan
7. Plan for protection of environment
8. Humane justice systems plan

9. Humane health & discipline plan

-A.Nagraj, 1988

Brief Descriptions

Given below is a brief description of the type of the book (darshan > vaad> shastra) and a view into the contents in each book. The books only contain *information*. The Human being is ultimately the carrier of this knowledge.

Darshan **or 'Philosophy':**

-Existential postulations based on Realization & Insights

Definition of' Darsana': Activity by the seer via his/her vision (***sight***) for understanding the scene as-it-is, and its expression, communication and publishing.

#This set of books focus on the realization and insights achieved of reality. The meaning of the word 'Darshan' means direct 'seeing reality as-it-is' or 'sight' or 'realistic-view' . In order to have realistic-view we need to have the seer, the vision and the seen. (darshan needs drishta, drishti and drishya). The Darsanas are in 4 parts:

philosophy of human-behavior (*vyawhar*):

- Provides the existential basis for human-behavior: and answers to humankind's most intriguing questions, the conscious unit, human-consciousness, awakening progression & awakening in the conscious *jeevan*, and inspiration to live with humane qualities, perspectives and character.
- <u>Contents:</u>
    - Coexistence. Realistic-view of Creation. Existential-purpose of human being. Non-illusion itself is effortlessness. Action & Result. Humane Behavior. Planes and Transcendence. Holistic-view – Observable Reality &Perspective.
    - Liberation from Conflicts. Union. Traits, Worlds, World-views and Aims of Human-beings. Religious Ethics, State Ethics. Laws of

Human Behavior. Liberation from Mystery. Happiness, Peace, Contentment and Bliss.

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philosophy of human-action *(karma):*

- Provides the basis for human-actions with other humans and the rest of nature, the 9 types of **'karma' or activity** we engage with using our mind, body & wealth.
- Discusses Coexistentialist Science, and the fundamental nature of matter.
- Contents:
    - 9 kinds of human actions. *Upasana* or Worship, Awakening of the 3 Forces (*shakti*) of: Desire, Activity, Knowledge (*ichha, kriya, gyan shakti*), Different grades of Desires. The occurrence of the atom in existence, its structure, property, development progression and development in the atom.
    - Coexistence, Time, Count, Force, Power, Heat, Pressure, Flow, Magnetic Potential, Space, Direction, Distance, Dimension, Spread. Knowledge, Knower and Known. Seer, Doer and Enjoyer.

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philosophy of human-realization *(anubhava)*

- Covers the relationship of the conscious unit or 'self' with void ***(shunya, brahman)*** and resolves the issue of the 'observer' or ' I' in the 'self' and the occurrence of the self or conscious unit in existence and its awakening.
- Describes the experience of realization in coexistence (existence) and the pervasive, omnipotent nature of space….Happiness, Peace, Contentment and Bliss
- Contents:
    - Human in the status of seer is endowed with evidence of awakening. Indications of Resolution and freedom from mental deformities. Pain from efforts itself is the yearning for rest. Root dispositions arise from latent impressions on the mind.
    - Realization of Coexistence is the fundamental aim of every human. Program for universal goodness is to have occupation, behavior,

thought, norms-orderliness, study, education system, mode of exchange and utilization that aid realization in coexistence.

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philosophy of human-practice *(abhyasa)*

- Details on practice to be undertaken in order to have Understanding/Knowledge. After understanding, 'bringing of understanding or knowledge into living' & its manifestation at various levels in the form of 'values' at the level of 'contemplation' in the self.
- Details Literature-practice, Behavioural Practice, Contemplative Practice
- Contents:
    - Study of sociality, Social order, Human Culture, Living with Integrity & Humanness, Education, humanness and united mankind, proficiency in behavior, skills and knowledge, Humane Culture, Established values and Expressed values, Study for Realization, Resolution & Coexistence.

Vaada or **'Ism**:

– Dialectic, expansion in logic, discussion, supporting arguments.

Definition of Vaada: Clear propounding of Actuality, Reality & Truth.

 # the vaada's or 'isms are for mutual-discussion; or the expansion of knowledge gained via 'darsana' at the level of thought. They contain logic and reasons in support of the postulation of realities expounded in the darsana's. They include mutual-discussion between peoples. The 'isms are:

Materialism – resolution based,

- Elaborates on 'physiochemical material reality' in the form of 'resolution-centric materialism'. Discusses the issues in materialism to date and how these get resolved. Maps to philosophy of human action which provide its basis.

- Lays out the the existence of the atom & evolution in the atom as physical development progression, development to the conscious unit, awakening progression & awakening in the conscious atom.
- Nature of Light, speed, pressure, wave and form.
- Contents:
    - Resolution and Conflict. History of Mankind. Existence and the development of atom in existence. 5 kinds of Humans in the knowledge-order. Four natural-orders in nature. Orderliness in Existence = Coexistence. Coexistence, Complementariness & Orderliness.
    - Cognition, Consciousness and Conscious. Society, Religion (Dharma, Orderliness) & State. Human Food. Essence of the Human. Inter-relationship between Religion & State. Properties, Effect & Potential. Industry, Requirement, Relationship & Balance. Fear-Enticement or Value-Evaluation.

Spiritualism – Realization based,

- Discusses spiritual-reality: discussion of the conscious, consciousness and all-pervasive-entity or space and their co-relation. Discusses the issues of *moksha ,mukti*, etc in spiritualism to date and how these get resolved. This is in the form of 'realization-centric spiritualism'. Maps to philosophy of human realization/experience. Maps to darsana of human realization which provide its basis.
- Explains the functioning of the conscious atom **(***jeevan***)** & how it attains knowledge of the 'spirit' or spiritual knowledge & how it continues to live the full life of a human after that.
- Contents:
    - Natural Evidence of Realization is the same in all humans. Bondage and Freedom. Seer, Doer, Enjoyer. Epitome of Awakening.

Humanism – Behavior based:

- Covers mutual discussion between peoples covering behavior & justice in a propositional manner with view of evidencing the same. Discusses the issues in humanism to date and how these get resolved. This is in the form of ‘‘behavior-centric humanism’. Maps to philosophy of human behavior which provide its basis.
- Contents:
    - Why Behavior-centric Humanism? Nature of Humane Behavior. Discussion of Humanist Thought. True-Nature of Human on the basis of disposition.
    - Behavior with Human Tradition. Need for peoples discussion.

Shaastra: or Codes

-Humane code of conduct

Definition of Shaastra: Inspiration for self-discipline, Activity of transmission capable of ensuring assimilation of restraint

 # translators notes: ‘shaastra’ denotes code-of-conduct or ‘discipline’. i.e. the darsana’s cover the understanding of reality, the vaad or ‘isms cover the expansion & explanation of what was understood at the level of thought – i.e. such ‘knowledge’ coming in thought, and this thought then comes in living, in the form of a self-determined ‘code-of-conduct, based on what was understood/known.

Sociology – behavioral:

- In *behavior*, in the form of sociology, (behavioral sociology). Maps to darsana of human behavior and behavior-centric humanism which provide its basis.
- Lays out the existential and humanistic laws and rules for human behaviour and humankinds living as social groups, the ‘undivided nature’ of the human race & what needs to be done to enable and ensure the same.
- Contents:
    - Various communal and social failures in human tradition.

Definition of Behavioral Sociology. Indication towards knowledge of *jeevan* (conscious unit).

- Carrier of Humane Constitution. Fundamental Rights. Responsibility & Duties. Society and Norms. Evaluation.

Economics -cyclical:

- In *work & occupation* as economics (cyclical economics)- maps to darsana of human action and resolution-centric materialism which provide its basis.
- Elaborates on the 'occupational' aspect of human living, basis for exchange or trade of goods between humans, the psychological & cognitive basis for the same, and the qualitative development needed in humans to enable 'fair trade'. Lays out the proposed organization of human societal systems in 5 aspects and '10 staged arrangement' of world order.
- Contents:
  - The beginnings of identification of resource, definition and beliefs about resource. The realistic-view basis for Cyclical Economics. Perception of Cyclical Economics.
  - Inevitability and nature of cyclicity. Production & Value. Human is the Basis of Evidence. Awakening and Freedom. Program for family-based village organization system.

Psychology – consciousness based:

- *In mentality as* human-consciousness oriented psychology. – maps to darsana of human realization/experience and experience-centric spiritualism which provide its basis.
- Gives details of 'perfect humane conduct' as "122 activities" in the awakened conscious entity ***'jeevan'***
- Contents:
  - Why the need for research/exploration into Humane Conduct? Human and Complementariness. Exploration & Dissemination.
  - Explanation in detail of 122 conducts in each of the 10 activities in awakened *jeevan* (conscious unit)

Samvidhan: Human Constitution:

– in the form of humane code of ethics

Definition of Constitution: Aphorisms and explanation of Law frameworks for the purpose of evidence of perfection in tradition. Law frameworks, Norms, Justice, Conduct; Awakened Human, Fundamental Rights, Orderliness (Human Systems).

#The Constitution provides the overall basis& law-frameworks for Human Society and its existential basis on Actuality, Reality & Truth. This is a 'Universal Human Constitution'

Contents:

- Aphorisms and detail of Coexistence, Constitution, Law frameworks, Norms, Justice, Conduct; Awakened Human, Fundamental Rights, Orderliness (Human Systems).
- Village-Settlement orderliness, Examination sutras for every individual, Natural Conduct sutras for Humane Conduct.

'Proof 'or 'evidence' *(pramana)* of understanding is as:

1. 'evidence of realization',
2. 'evidence in behavior' and
3. 'evidence in experiment' (in work)

via living according to humane psychology, sociology & economics – respectively.

Lexicon of definitions (*Paribhasha Samhita*)

Paribhasha means definitions. Although the words used in these books and on may seem familiar, they have *different* meanings than which is currently associated with them. The definitions, or *paribhasha* – link the words to meanings in reality – entities in reality are as meanings, and on reading the words with the definitions (paribhasha), and deploying our ability for imagination, it becomes possible to understand the same

meanings ourselves. I.e. These words are *pointers* to meanings in reality, which can be studied, understood ('seen') and 'realized' by a human being, in himself.

It is a requirement that the literature be studied with the accompanying definitions or *paribhasha*.

- The Lexicon: '*paribhasha samhita'* (परिभाषा संहिता) contains the key-terms used in the literature. These key-words have been defined in a specific, definitive way, which ties their meaning to reality. The words have been taken from the *sanskrit* language and used in *hindi* rendition. This is called *'tatsam'*.

- It is thus essential that the reader interpret the books according to these definitions. Else, one runs the risk of using ones own interpretation, or interpreting words such as vyavhar, anubhav, etc as per *other* knowledge-systems or darshan's.
- Every word has a meaning. There are *realities* in existence in the form of these meanings. The definitions, or *paribhasha* – links the words to meanings in reality.
- **The words used are from human tradition, while the definitions have been given totally afresh, tying them to reality. I.e. the entire work has been built "ground-up"**

Study Method in Madhyasth Darshan

Why should we Study?

- It is not possible for us humans to live meaningfully without understanding ourselves, the world we live in, and our relationship with this world.
- We humans Study because we want to 'understand', and live with 'humanness'. We want to be happy, be peaceful, contented, etc.
- The outcome of Study is 'consciousness transformation' or awakening. When we are awakened we can 'see' the *natural order of everything that exists*. We thus have a resolution (*samadhan*) for all states we live in. This is happiness.
- We thus live in 'human-consciousness', express our awakening, happiness and humane-conduct. This is our ultimate goal, the human goal.

Objective of Study

The **objective of Study** is transformation from 'animal consciousness' to 'human consciousness':

- **Freedom** from wrongful mentality (अपराध मुक्ति)
- **Freedom from Illusion,** *via Knowledge of reality*
- **Living** with humaneness – with feelings such as trust, affection, care and love in our relationships
- **Participation:** ensuring we promote an undivided human society and natural world order
- **Experience and express happiness**, peace, contentment & joy as a result of the above.

Broad Phases

The approach to Study of Madhyasth Darshan consists of 2 broad Phases:

Phase#1: Preliminary evaluation to ascertain one's seriousness

The first step is 'Preliminary Evaluation' to clear our doubts. We test the **need and validity** of the proposal for ourselves and all of humanity. We start by attending introductory workshops.
We evaluate this proposal via *Scrutiny, Examination & Survey (निरीक्षण, परीक्षण, सर्वेक्षण)* in the workshops, discussions and reading of the books and finding that it fulfills our need & conditions for knowing & living.
There are 4 Parameters for Testing the validity of this proposal through-ought the process of study:

1. **Universal** for all places & people *(naturally acceptable to me, rational, experiential)*
2. **Perennial** – for all time *(natural to existence)*
3. **Livable**: *(harmony with humans and nature)*
4. **Communicable:** *from one one human to another*

This phase thus convinces us to commit ourselves *wholly to this endeavour or 'way of life'.*

Phase#2: Study & Practice (अध्ययन और अभ्यास)

Once doubts have been cleared in the 'preliminary evaluation', and *we don't have any other alternatives for knowing and living*, we **commit ourselves** to serious Study & Practice of the proposal. This broadly consists of:

I) Practice of Textual Study

- Systematic study & understanding of the subject matter in the Literature in a logically-consistent manner

- Get an intellectual-view of the nature of Reality, and the basic program for a Human

II) Practice in Humane Living

- We practice the laws of living we've understood in our daily life.
- These include righteousness in wealth, marital life (chastity) and kindness in behaviour.
- We recognise the relationships we live – in family and beyond, and fulfil them.

III) Practice Meditation/Reflection

- This is a process of distillation where we derive inferences from our Study & Practice in Living
- We strive to continually focus on the realities we seek to have knowledge of - our own conscious-self and its many faculties or activities, of the various dimensions of reality/existence, and of humane conduct or living.

  This process leads to gradual clarity as glimpse (*bhaas*) and semblance (*abhaas*) in understanding and living.
  Our success is in being able to have direct-perception (*sakshatkar*) of such realities
  Such clarity or insight enables an evolving **transformation** in our level of consciousness.

What Study is not

- Study *(adhyayan)* is not merely a *'bookish' exercise* to be done on a desk. This is not merely an *'intellectual exercise',* but one that manifests in living and necessitates investigation of & living in human-relationships and relationship with the rest of nature.

- This is not a *'part-time' pursuit*. **Serious** study – (in order to become awakened, complete with knowledge) requires full time commitment to Study and Practice and needs changes in lifestyle and our perspectives *(drishti)*.
- The study of reality according to Madhyasth Darshan ***does not*** include any 'prevalent meditative-practices', 'need to close ones eyes', 'chanting' or 'mystical-experiences'.
- Madhyasth Darshan *does not* derive from other darshans or philosophies. This is being mentioned here in order to avoid confusing this with existing theories, where the words used are similar, but with a *totally different intended meaning*.
- Study may not be entirely completed alone. Study takes place with a competent person, a teacher – in whom the meanings of words reside as 'knowledge of reality'.

Introduction to the The 4 Stages

The ***objective*** of study & practice is to have the understanding, or answers to every why, what and how. This is called *resolution or samadhan*. 'Resolution' is possible via transformation to human consciousness & awakening, that results in happiness, peace, satisfaction & bliss.

The method consists of **Study (अध्ययन) & Practice (अभ्यास)** that takes one through the four following stages or grounds:

Stage 1. Theoretical Understanding

- We *systematically study* the literature to access the underlying meanings denoted. The meanings cover
  - the Conscious Self (*jeevan*),
  - Existence (*astitva darshan*),
  - Humane Conduct (*manveey aacharan*) and

    - Humane Order (*akhand samaj, sarvabhoum vyavastha*).
- Via a process of repeated study, we use logical analysis & comparison of different concepts to get a 'composite-view 'of the different aspects of reality, the conscious self (*jeevan)* & the program for a human (awakening-progression & awakening).
- At some point, we commit to refocus our lives *wholly* for this pursuit of the Human Goal (*manav ka karykram*), of the goal of the conscious self (*jeevan ka karykram)*
- We notice gross level changes in our selves, our goals for life and living.
- We get a wholesome 'view' that *mimics all aspects of reality* - the material, conscious and spatial in their gross, subtle & causal dimensions.
- *We* are *convinced* about the validity of the proposal, the path, & ability to have the understanding oneself.
- We choose a a **favourable environment** where we can pursue this further: place, people (fraternity), program and larger-purpose.
- At this stage, our 'understanding' is largely dependent on words. This is where we reconfirm our beliefs or *shravan.*
- This stage is called *listening or viewing in or via the mind* or ***shravan.***

Stage 2. Focusing & Implementation in Living

- We further focus on the theoretical understanding obtained to get a *distilled view* of the different dimensions of reality, to get its *semblance or abhasa.* This includes research and cross-referencing across the entire body of literature.
- These distilled 'inferences' or *nishkarsh,* are now as meanings, *supported by words*. We check and recheck our inferences and *shravan* for '**confirmation bias'** (*believing our own beliefs to be true!*)
- We now become *involved* with these meanings, we *implement* these inferences in our **daily life:**

    - We *identify* the various conscious activities in ourselves via self-scrutiny and observation
    - We *deploy* these inferences or *acceptances* in our conduct - in living with humans and in work with nature.
    - We thus practice laws such as non-accumulation, righteous wealth, chastity in marital life, kindness, trust, care, generosity, identifying & fulfilling relationships etc. in daily life,
    - At the same time we identify and let go of undesirable traits in us.
    - This help develop the associated feelings *(bhavas)* in us
- This repeated process thus makes our inferences come 'alive', further sharpening them with subtle interconnections and refining the picture/cognition we have. We now are able to deliberate or judge on the basis of a total semblance of the realities of justice-religion & truth *(nyaya dharma satya).*
- Maturity in this stage of practice demands a high degree of *internal honesty, objectivity, purity, humility & acceptance of coexistential bhavas.*
- We achieve a basic (wavering) level of *'retention'* of our mental faculties on these meanings resident in our mind (*citta* or psyche). We begin to identify the gross & subtle dimensions of conscious *(jeevan) activities* and external realities and experience interrupted (semblance) of happiness & peace *(sukh, shanti)*
- Based on the clarity from such retention & results we get in daily life, we now have the *highest intense desire* to 'see' these realities ourselves and achieve continuity in our state of contentment.
- This stage is called **Reflection, Meditation, or *manan.*** *Here, the object of knowing & living is fixated in our mind or citta, and the activities of analysis and tasting in the mun follow suit.*

Stage 3. Establishment via Confirmation & Practice

- When the previous practice gives rise to an intense concentration of our mental faculties, we are able to get confirmation of the inferences we have distilled.
- This happens when we have *direct-perception* or direct-knowledge of the realities related to any one or more of these inferences.
- This direct-perception is beyond, or devoid of word and logic. It *reveals* the associated reality and hence confirms the earlier inferences that *were supported by word & logic. This is the beginning of 'knowing'.*
- This results in *immutable contemplative-knowledge* of first the subtle and then the causal activities in the conscious self (jeevan) & corresponding dimensions of external reality that is continuous and un-erasable. This is also called profound meditation or ***nididhyasan.***
- As a result of such knowledge, we become committed to live according to the knowledge gained and strive to bring it in practice and complete our knowledge of the remaining realities via further concentration or focus to achieve *unwavering retention.*
- This cyclical process of concentration & behavioural practice leads to a state of 'Fixity' in humane conduct and the experience of developed human consciousness. *It doesn't 'move' or 'shake' any more.*
- We now experience a *retention* in our experience of happiness, peace and contentement *(sukh, shanti, santosh).*
- This stage is called ***sakshatkar leading to avdharna. This is 'Study' or Adhyayan*** *that has resulted from the previous Practices, or 'arms of adhyayan'.*

Stage 4. Comprehension & Realization

- Once we have complete mastery over the Establishment or Fixity in developed human consciousness & humane living, we further

concentrate our faculties on its *essential value or meaning* and refine our behaviour & conduct to include Love, or complete acceptance.

- When this is achieved, we have knowledge about the *causal-dimensions* of ones conscious self *(jeevan),* of spatial reality *(vyapak, shunya)* & the innate nature of external reality *(dharma)*. This is a *spiritual accomplishment*.
- This is the 'balance' in knowing and believing & called **Comprehension or Bodh,** leading to further fineness & abilities in living, followed by final Realization.

Realization (*or Spiritual Experience*) means complete acceptance of the existence of, and fundamental relationship between spatial reality *(satya)* and all (causal, subtle & gross) dimensions of conscious and material realities. This is called ***anubhav or centralized concentration.***

- This is the fulfillment point of knowing & believing. There is nothing left to be 'known'.
- We then live accordingly, variously expressing justice, religion & truth *(nyaya, dharma, satya)* - evidencing Human, Godly & Divine Consciousness *(मानव, देव मानव, दिव्य मानव प्रमाणित होना)*

4 Stages – Theoretical overview

A theoretical overview of the method of study *(adhyayan prakriya)* is given below.

Definition of Practice: (अभ्यास)

- Intellectual, Spoken & bodily activities for obtaining the answer to Why? and What?

Definition of Study: (अध्ययन)

- "Becoming in the form of the truth or *tadakaar*: Our imagination becoming in the form of, attuned to the meanings indicated by words*, in the form of realities, itself is becoming *tadakaar* [तदाकार होना – शब्द के अर्थ में स्वरुप में अस्तित्व में वस्तु के साथ तदाकार होना]
    - *[* word given in madhyasth darshan]*
- The combined procedure of listening, meditation & direct-perception is adhyayan. (श्रवण मनन निदिध्यासन की संयुक्त प्रक्रिया ही अध्ययन है)

Study and Practice go together. Study itself is Practice

We deploy our faculty of imagination (visioning & thoughts) to understand Reality. We use our ability of knowledge-perspective, or knowledge-cognition *(gyan drishti, gochar)* instead of the sensory-perspective or sensory-cogniton (*chakshu drishti, gochar*) for our study. This is essential to understand the 'formless' dimensions of reality.

We progress through the following four stages or grounds in our Study & Practice:

Ground 1: Listening (श्रवण) -> (Acceptance & Understanding)

- **Literature Study-Practice (शास्त्राभ्यास)**
  - ***Glimpse* of Reality (भास्):** "Acceptance of the *meaning* of the written and spoken word - the ultimate truth of Coexistence coming in imagination"- Apprehending via external inputs from the books/ spoken / media
  - ***Semblance* of Reality (आभास)** "With the word & meaning in imagination, usage of logic for consistency of meaning, as a result of which, the entity/reality becomes clear"
  - Verification whether the proposal is a) Universal b) Live-able c) Teachable
  - Distinguish between acceptable (universal, right) and un-acceptable (criminal, wrong) behavior: Acceptance of living in 'social law' - righteous-wealth, fidelity in marital relationship & kindness in behavior (स्वधन, स्वनारी/स्वपुरुष, दयापूर्ण व्यवहार)

- **Outcome -**
  - ***Completion of systematic text-study & logical understanding, meaning comes in memory* (विधिवत अध्ययन एवं तर्क संतुष्ट होना, शब्द-अर्थ - स्मरण में होना)**
  - ***Desire for knowing and living according to the truth* (वास्तविकता को जानने एवं जीने के लिए इच्छा)**
    - Living with acceptance and practice of righteous wealth, chastity in marital relationship & kindness in behaviour

Ground 2: Reflection & Meditation (मनन) -> (Preparation for Direct-Perception)

- Semblance of Reality complete (आभास पूरा) - becomes *apparent*
- **Contemplative Practice** (साक्षात्कार के लिए अभ्यास)
  - **Discriminating Study (विवेकात्मक अध्ययन):**

- Deliberating/evaluation on the basis of Justice-Religion-Truth (न्याय धर्म सत्य तुलन)
- Scrutiny & Observation (निरीक्षण परीक्षण) of (a)Existence, (b)Activities in the Self or *jeevan* & (c) Living.
- Witnessing, evaluating & understanding the activities in the Mun, vritti, chitta (मन, वृत्ति, चित्त)
- Distinguish between changing and changeless dimensions of reality & laws of living

- **Behavioral Practice** (व्यवहाराभ्यास)
  - Living according to Intellectual law, Social law, Natural law - नियम अनुसार जीना + व्यवस्था में भागीदारी
  - **In Family:** Fulfilment of human responsibilities and duties - participation in justice, production/seva & exchange - परिवार व्यवस्था में भागीदारी
  - **In Society -** via the family, participation towards the larger order/good - in education, public awareness, health, production, etc - समाज व्यवस्था में भागीदारी
  - Inculcating/Practicing of humane values or *bhavas* such as Trust, Respect, Affection, Non-Accumulation, Humility, Generosity, Gratitude, Reverence, etc.
  - Letting go of, or weeding of tendencies and acceptances that are inhumane.

- **Practice of Work (कर्माभ्यास)**
  - Physical efforts needed for fulfillment of material needs that are synchronous with 'natural law' and 'social law'
  - Experience confidence & fearlessness in the material sphere (not related to money)

- **Outcome**
  - ***Intense Desire - Priority established of Justice-Religion-Truth over Preference-Health-Profit*** **(मानसिकता, अर्थात चित्त वृत्तियों में न्याय-धर्म-सत्य का प्राथमिकता , तीव्र इच्छा होना)**
  - ***Living with semblance of humanness*** **(मानवीय जीवन का आभास पूरा होना)**

        - Living in Social Law, Natural law, semblance of Intellectual law (non-accumulation, affection, straightforwardness & fearlessness)
        - Regulation of the agitations such as infatuation, greed, malice, vanity, anger and passion, and tendencies such as obstinancy & pride.
    - ***Concentrating the mental faculties on the realities to be known (Existence, Conscious Self & Humane Conduct that exist in memory/as imaging)*** **(स्मरण रूपी श्रवण के अर्थ में चित्त वृत्ति द्वारा ध्यान देना - अस्तित्व, चैतन्य जीवन एवं मानवीय आचरण)**

Ground 3: Direct-Perception & preformation -> Stability & Fixity (dharana, avdharna)

(साक्षात्कार, अवधारणा)

- Direct identification/understanding of the realities of Justice-Religion-Truth devoid of logic, form, words & living accordingly (रूप गुण स्वभाव धर्म के संयुक्त रूप में साक्षात्कार)
- Having credibility (प्रतीति). Definitive acceptance (निश्चयात्मक स्वीकृति): Comprehending, understanding the meaning, Reality. (वास्तविकता का साक्षात्कार एवं स्वीकृति)
- Alternative terms - प्रतीति, साक्षात्कार, निदिध्यासन
- **Contemplative Practice (चिन्तनाभ्यास) and Behavioral Practice (व्यवहाराभ्यास)**
    - Contemplation on the Truths known, the purpose of Entities & Living accordingly with humane conduct (वस्तुओं के प्रयोजन पर चिंतन, मानवीय दृष्टि विषय स्वभाव सहित जीना अभ्यास)
- ***Knowledge of state-full truth & relative truth as-it-is*** *(वस्तुगत सत्य, वस्तु स्थिति सत्य).*
- **Outcome**
    - ***Stability from Sakshatkar*** **(स्थिरता) =** ***Avdharna (अवधारणा)***
        - *Establishment (धारणा) & Regulation of the mental faculties in developed human consciousness (मानवीयतापूर्ण जीवन के अनन्तर न्याय- धर्म- सत्य रूपी वांछित वस्तु देश एवं तत्व में चित्त वृत्तियों का संयंत होना)*

- *Awakening of Activity-Force (क्रिया शक्ति जागरण)*
- *Beginning of the Awakening of the Desiring-Force (इच्छा शक्ति)*
- *Happiness, Peace & Contentment (सख, शांति, संतोष)*
- Non-occurance of the agitations such as infatuation, greed, malice, vanity, anger and passion, and tendencies such as obstinancy & pride.
- Entry into developed Human Consciousness with Positive Ego, humane perspectives, characteristics (steadfastness, courage, generosity) & wishes.

Ground 4: Total Comprehension & Realization: Concentration (dhayana, kendrikrut dhyan)

(पूर्ण बोध, अनुभव) -> ध्यान, केंद्रीकृत ध्यान

- **Total Comprehension (पूर्ण बोध)**
  - ***On having complete regulation or mastery on Fixity, the mental faculties get concentrated on the desired region or essential region of such Fixity (establishment) (धारणा पर पूर्णाधिकार के अनन्तर उसके वांछित भाग अथवा सारभूत भाग में चित्त-वृत्तियों का केन्द्रीभूत होना - निष्ठा, ध्यान)***
  - Comprehension of oneself (स्व-बोध) and Void (व्यापक)
  - The activities in the *jeevan* now get aligned according to the nucleus.
  - Continuance of Behavioral Practice.

- **Complete Realization (पूर्णअनुभूति)**
  - Complete Acceptance of absolute truth, state-full truth and relative truth (स्थिति सत्य, वस्तुगत सत्य, वस्तुस्थिति सत्य की पूर्ण स्वीकृति)
  - Direct Experience of ultimate nature of Reality: of Coexistence, of Self & human nature: Complete knowledge of Pervasive Space (Brahman), Coexistence, evolution, development, awakening progression, awakening = 'Material and Conscious nature saturated in pervasive space (व्यापक सत्ता में भीगा, घिरा, डूबा प्रकृति का बोध एवं अनुभव)
  - The satisfaction point of knowing and believing. Nothing left to be "known".
- **Outcome**

- ***Immersion of the chitta, vritti & sankalpa (buddhi) in but the meaning, the value of the Aim. (ध्येय के मूल्य मात्र में, अथवा अर्थ मात्र में चित्त वृत्ति एवं संकल्प (बुद्धि) का निमग्न होना - सत्तामयता में अनुभूति)***
- ***Awakening of the Knowledge-Force (ज्ञान शक्ति जागरण)***
- ***Living with evidence of Realization, Thought & Behavior (अनुभव, विचार, व्यव्हार प्रमाण,)***
- ***Happiness, Peace, Contentment & Bliss (सुख, शांति, संतोष, आनंद की निरंतरता)***
- Perfect Humane Conduct.

NOTES

1. The study of reality according to Madhyasth Darshan does not include any ' prevalent meditative-practices', 'need to close ones eyes', or 'mystical-experiences'. This is being mentioned here in order to avoid confusing this with other philosophies/darshan, where the words like 'Shravan, Manan, Nididhyasan', etc used are similar, but with a different intended meaning. See definitions.

2. The objectives, method & outcomes of study in madhyasth darshan does not derive from or based on Vedanta, the YogaSutras or Buddhism, etc. Terms may be similar or have some overlaps.

3. Stages 1, 2 & 3 above are both sequential and cyclical. Success in Study needs guidance from a living competent human being, that has this understanding.

General Pointers

Need for a Teacher / Guide

- 'Adhyayan' or Study is not an 'isolated' exercise. While reading and other media are important, guidance is ultimately only from a Human Being (Teacher) who has understood, hence it is important to be in touch with a competent person you feel can guide you.
- This is because

- The *meanings* to the words, as realities reside in the teacher, and they can properly clarify the same for us. The teacher can in addition:
- Guide us through the various stages of practice
- Give us individual pointers on where we lack, and help avoid internal & external pitfalls
- As and when needed, take steps to improve our capacity (*patrata)*

"Living" continues with Study

'Qualitative Transformation' in us and & consciousness development takes time, effort & sincerity. While we walk this path towards our comprehensive goal, we continue to 'live'. We will continue to live the:

A. Student Life – *our intellectual life, pursuits*
B. Material Life - *our occupational/monetary life, pursuits/interests*
C. Family Life – *our behavioural life & responsibilities*
D. Social Life – *our interactions with, and contributions to Society.*

I.e. It is not so that we shall first entirely dive into study, come out successful, and *then* start living in the other dimensions. These various dimensions are integral to our experience as humans and shall continue. As we improve in our clarity and abilities, so also shall our fulfillment and success in the various dimensions of living. It is sound advice to first focus more on 'understanding' before disturbing the other areas of our living.

The time and efforts we put into the 4 areas above depends on our prior disposition (s), age, stage & circumstances of life. As we mature in our practice, we are able to give equal importance to all these areas via the different practices (*abhyasa's: shastrabhyas, vyavharabhyas, karmabhyas, samagra vyavastha bhagidari, chintanabhyas)*

It hence also becomes essential that we do not take any *drastic* steps without the guidance of someone experienced, that has been *walking this path.*

Importance of Living –जीना

- 'Adhyayan' is not *just* about 'reading at a desk'. Reading & Analysis is the *first step* in the Study Process.
- Study & Practice also involves 'Self-Evaluation' and '**Living accordingly**':
    - as **Behavior** *(Vyavaharabhyas)* & fulfillment of relationships with other Humans (in Family, friends, etc) and
    - '**Work**' with the rest of nature. *(Karmabhyas)*
- Practice of 'Living' according to 'intellectual-law'(बौद्धिक नियम), social-law(सामाजिक नियम) and natural-law(प्राकृतिक नियम) is an integral part of Practice.

Meet & Sharing with people – समाज में भागीदारी

- You may want to 'share' what you have 'learned/ understood' with others – via small discussions or even conducting full-introductory shivirs yourself. Keep in mind that we are doing this for 'our practice', and to 'test & deepen' our own understanding. **Not** to 'change the world'. The world will be properly benefited, only when we are ourselves complete, have had 'Understanding' ourselves. Sharing what we have learned benefits the world anyways.
- Hence, this is not primarily a 'social change' program. Rather, it is a process of having knowledge and living with humane-conduct ourselves, and change percolating to others via our own understanding & living.

Not 'Mixing' – बिना मिलावट का अधययन

- The study of reality according to Madhyasth Darshan **does not** include any ' prevalent meditative-practices', 'need to close ones eyes', 'chanting' or 'mystical-experiences'.
- *'Madhyasth Darshan' **does not** derive from, nor related to Vedanta, the YogaSutras by Sage Patanjali, Buddhism or any other Darshan*

in any way, albeit one will find many similar sounding words and overlapping concepts.

- This is being mentioned here in order to avoid confusing this with existing theories, where the words like '*Shravan, Manan, Nididhyasan*', etc used are similar, but with a *totally different intended meaning*.
- 'Study' also does not mean 'comparative studies' with other philosophies/*darsanas*
- Hence, Madhyasth Darshan needs to be studied and practiced in *its own right,* and not on the basis of any current / past practice, or some 'hybrid-method' we may come up with.
- The method to achieve anything is provided by *one who has crossed that path*, **not** the student that is *on the path himself.*

Making changes in place of living

Consider these six factors when making changes in place/location for your study and practice:

1. Suitability of ***physical location*** for living (locale, schools, etc) (भौतिक-प्राकृतिक वातावरण)
2. Company of good people/ ***fraternity*** (सहभागी लोग, सांस्कृतिक वातावरण)
3. Intellectual or ***scholarly*** atmosphere/ study **guidance**. (बौद्धिक वातावरण)
4. Opportunity for ***meaningful physical activity*** *(work, seva, etc)* – (कर्माभ्यास)
5. Availability of socially ***meaningful participation*** /**program** (समाज व्यवस्था में भागीदारी, सार्थक योजना)
6. Stability/ Availability of ***monetary resources*** to support your journey, experiments (अर्थ व्यवस्था)

Join Goshti's / Discussion circles

During formal study, and after, it is useful to seek out the company of other practitioners for guidance & support. See the main website for links to such groups.

Adhyayan Goshti :

- For proper interpretation, understanding & synthesis of the texts.
- To validate one's assumptions and also uncover 'weak' or 'blind' spots in one's *shravana*

Manan Goshti:

- One has now become a 'scholar' in the written darshan.
- Manan is when the theoretical/intellectual/logical understanding you have gained shall be translated into inferences, insights and changes in internal & external conduct
- You will need the entire library of originals as material for your *manan,* especially the section on *adhyayan - sankalan* and *shod-patra* by student-practitioners.

With/After Manan

- Maturity in manan is followed by *sakshatkar* – this is when/where 'chetna vikas' *really begins.*
- Maturity in *sakshatkar* results in *avdharna.* We have minimal dependency on the books/written words after this stage.
- *Avdharna* is followed by *Bodh* and then, by *Anubhav*

Education Theory in Madhyasth Darshan

Snapshot of Clarity offered

Due to the basic discoveries regarding the Human Being & Existence in Madhyasth Darshan we finally have realistic, clear, universal answers to the following fundamental inquiries related to education:

Who is being Educated? What is this entity?

a. **It is the conscious-self, *Jeevan.***
b. **As a Human, *with* the Brain.**

Not (just) the neuronal Brain. Not the conscious-aspect in the brain.
Not the Soul, or 'Atma'.
Not the "Body-Mind Complex".

Why educate? – Purpose?

c. **For Goal of the conscious-*jeevan*:**
    i. Thirst for knowledge, *human thirst for justice & order (resolution)*
    ii. The experience of happiness, peace, contentment & ultimately, *bliss.*
d. **For Human Goal:**
    i. Intellectual Resolution, Material Prosperity, Societal Assurance & Coexistence.
    ii. To Prepare to live as: Individuals, in Family, Society & with Nature.

Not for some race. Not just for money, or fame. Not just for liberation into an 'afterlife'

What Educate? – Content?

A synthesized, wholistic view of the existence, purpose & nature of:

e. Material Aspect:_ The Body & External Physical & Chemical Realities.
f. Behavioural & Social Aspects:- Family & Society
g. Intellectual Aspect: - Nature of the Mind.
h. Spiritual Aspect: - Origins and Purpose of everything.
i. Use & Appreciate: Language, Logic, Reason & Math

Instead of (just) a loose assortment of various subjects and information. Or the negation of experienced world.

How Educate?

j. Role of the Teacher: Cultivate, Guide & fulfill innate expectations that are universally present in every child:
    i. justful behaviour, or *nyaya*
    ii. doing right work or *niyama*
    iii. curiosity to know or *satya*
k. Understanding of cognitive processes in the conscious *Jeevan* with the Brain.
l. Different learning styles in children
m. Role of language, symbols, & memory
n. Learning by doing/seeing + Learning *then* seeing.
o. Distinctions between language, logic, meaning & understanding.

Instead of by fear, enticement and rote. Or blind belief.

Outcomes of Education

In the Individual

p. General Information, Clarity & commitment to live a *contented*, *humane* life
q. Skills, abilities needed for *material sustenance via self-reliance in occupation.*
r. Acceptance of relationship & responsibilities in family for *behavioural fulfillment*

s. Development of logical, rational faculties *for intellectual fulfillment*
t. Responsibility towards Society for *social fulfillment.*
u. Awareness & assurance in oneself *for spiritual fulfillment.*

Results of such 'Educated Individuals' living together in Society.

- Prosperous, Cooperative Families
- Undivided, Trust based Society - Humane culture & civility
- Universal Human Systems – humane education, holistic health, cyclical production, fair-exchange & humane-justice systems to enable the same Human Goal.

Instead of (just) "research ready" or "market ready" individuals with little clue about the beauty, purpose & vastness of Human Living. Or just 'Moksha'.

Instead of:
Mania for Carnality.
Mania for Profit.
Mania for Consumption.

'Existence based Human-centric' Approach

- Based on a deep direct-understanding of the nature of existence (reality) and the human being & universal human purpose.
- Integrated view of all subjects as seen from within the experience of actual human living (*the way the child, youth, and adult see and experience the world)* & their interconnection in nature/the world, not (*just)* 'external' disparate pieces of info
    - Integral role of the 'seer' as the one that is experiencing, living (study of the human, not just abstraction of bodily physiology, anatomy, etc)
    - Includes all phases and dimensions of human life & human happiness
    - Includes all aspects of nature, reality the human needs to understand, and is related to, and affected by.

    - Subjects are taught as seen from within this 'human-frame of living'.
    - Includes laws in the natural sciences, laws of behaviour, social laws, and law in intellectual spheres.
- Addresses universal human aspirations
    - Of peace, understanding, prosperity, good character, etc.
    - Includes expectations of the Family, Society and Nation from the student, and vice-versa and their interactions thereof.
    - Needs, Capabilities & commensurate learning & practices in the life stages of the human: childhood, youth, adult and old-age; whilst living in the Individual, Family, Society, Nation and Inter-Nation spheres.

The need for humane education

Despite the long history of education on this planet, the outcomes for us as individuals, families, society & our impact on our natural environment are far from satisfactory. This is because the content and process of humane education yet remain to be identified in a universal manner: While theism/spiritualism could not enunciate their proposals in a universal manner, materialism/science has not been able to provide a way for universal goodness.

Whereas, we can observe that every human child expects justice since birth, desires for right behavior and work and speaks the truth. The child does not know the above realities (Justice, Right behavior-work & Truth). It depends on education & human tradition (the environment) in order to understand these. Since human tradition as yet does not have a common clear understanding of the truth, beliefs by name of Justice, Right behavior-work & Truth are commonly accepted by various human communities. Accepting such beliefs, or the combination thereof, we grow up to be adult citizens, with our own varying set of notions & assumptions of right & wrong. This has resulted in the confused state we are in today.

We can hence brief the need for human education as follows:

- We humans live our lives based on our assumptions, beliefs and understanding. Humans conform to their assumptions/values or *sanskar*, unlike animals whose behavior and living is according to their race. *If our beliefs change, so do our behavior, goals and actions.*
- Humans have the *ability of imagination* & freedom of action. This is why we end up having different beliefs and differing behaviors.Whereas, we see that every other entity in nature: be it soil, metals, plants and animals exhibit a definite conduct. Humans are yet to have a **definite conduct.**
- There is a basic innate expectation & desire in every human to have right understanding and live rightfully with definiteness.
- There are realities in existence in the form of Justice, Religion (innate-order) & Truth. (*nyaya-dharma-satya*) and the right humane way of living
- We can use our *imagination abilities* to understand these truths and the correct 'way of living'
- The role of education thus is to enable every human to use their faculty of imagination to understand these realities of existence & human life as they are and live accordingly: spiritually, intellectually, emotionally (in behavior) & in occupation (materially). This leads to definite human conduct & then reflects as coexistence & harmony in living in families, society, nation-states and with nature.

We can hence summarize as follows:

- Human beings belong to the 'knowledge-order'. Our **fundamental need** is knowledge.
- Humans have the **expectation** to understand the truth about everything, including their living
- There are such realities in existence and the **possibility** that we can understand them
- Humans have the **capability** for such understanding.
- The role of education is to **enable** this understanding.

View of Reality/world view/ Ontology

Our content and pedagogical process of education is based on a fundamental and deep understanding of the human conscious, mind & psychology as it is in reality. This is enabled by the Madhyasth Darshan philosophy, or *saha-astitva-vaad* (coexistential thought). Simply put, existence (reality) is in the form of coexistence, is in harmony. There is spontaneous evolution in existence, and the occurrence of the world consisting of conscious entities – both animals and the human beings as we know it.

We finally know the *entity* that has to be educated. This is the conscious-self, *jeevan.* The Human being is a coexistence of this conscious-entity and the material body. Human living is a *combined expression* of the conscious & body.

Humans on this planet are in a state of 'awakening progression' in our consciousness, in a state of illusion, wherein our understanding is partial and our plane of living is akin to that of animals.

The human being has been identified as belonging to the "knowledge-order' (gyan avastha). **Knowledge is the fundamental human need.**

The basic need for the human being is comprehensive happiness *in all dimensions of living*, as peace, contentment & bliss and this is possible via knowledge that leads to development to 'human consciousness' & living with 'awakening'.

Role/Objectives of human education

Humans are disposed towards goodness and knowledge of the Truth, because its necessity and possibility exist in reality. Education enables the actions, conduct & study worthy of understanding the truth.

Unhappiness, lack of peace & dissatisfaction in the human itself is conflict and these in turn are themselves the results of conflict. Human necessity is happiness, peace, satisfaction & bliss which is possible via knowledge of & living in human-consciousness.

Enabling this transformation to human consciousness & its expression in living is thus the basic purpose of education. Education enables the

arising of civility & culture in a human being. An awakened human being lives with resolution in themselves, with material prosperity in family, trust & cooperation in society & coexistence with nature.

Education enables the awakening and expression of all four dimensions of the human: a) realization/understanding, b) thought/imagination, c) behavioral/social & d) occupational/natural. This addresses the spiritual, intellectual-logical, emotional and material needs of the human. It enables mental healthiness or intellectual balance, social balance and natural balance. It enables qualitative change from inhuman characteristics to humane characteristics and nature.

Such an educated individual then goes on to establish/play their role in humane culture, civility, norms & societal organization. The role of education is to provide the content, process and environment for this transformation in an individual & work synergistic-ally with other societal systems in a manner that are in line with universal human goals.

We can thus summarize that manifestation or appearance of existence itself is discovery and invention by the human being. The generalization process of this understanding in humankind itself is education. Understanding becomes commonly available via education & publicity.

Content of Education: Multidisciplinary & Holistic

The basic content of human education consists of knowledge, wisdom & science covering conscious & material realities and their inter-relationships:

- **Knowledge = Why & How** things exist in reality
- **Wisdom = What to do** – purpose and laws of living
- **Science** = Procedural Knowledge, **how to do** – in behavior, work & mind (Behavioural Sciences, Material Science & Spiritual Science/Psychology)

In other words, the entire content for education is the study of physical, chemical & conscious (*jeevan*) activities, leading to mental balance, behavioral & social balance & natural balance. This content covers the three dimensions below:

1. Self education (jeevan vidya, जीवन विद्या)

- *jeevan vidya* – understanding myself, my various conscious faculties, goals and how I am conscious, the causes for my happiness and unhappiness, my aspirations and fears as they are, in reality.

2. Behavioral education: (value education, मूल्य शिक्षा)

- *in Family*: understanding my relationships with other humans: in family, with parents, brothers, sisters, etc and with friends, teachers & acquaintances. Understanding the intrinsic values in living and how they can be recognized and fulfilled
- *Social education:* understanding my relationship with other humans, how human race is one and human religion is one. Understanding social-laws & human values and how to live in them
- *Human organizational education*: Learning how human society is formed and what our common goals are. Learning to live in family, and the roles, duties and responsibilities, like *seva* or service in family. Human history.

3. Material education: (vastu vidya, वस्तु विद्या)

- *Skill based occupational education*: Learning useful skills so I can earn my own living when i grow up. Learning to use my hands and feet on the rest of nature effectively – farming, carpentry, repairing things, making a mobile phone, wind generators, etc.
- *Material science education*: understanding the physical-chemical processes in nature and how they have evolved, their innate nature and characteristics. Physics, Chemistry, Biology, Geography & Mathematics.
- *Ecological education:* understanding the evolution from matter to plants to animals, their inter-relationships and how they are in harmony and how to interact with and live with them in a harmonious manner. Understanding natural law.

Multidisciplinary and holistic implementation – a small glimpse

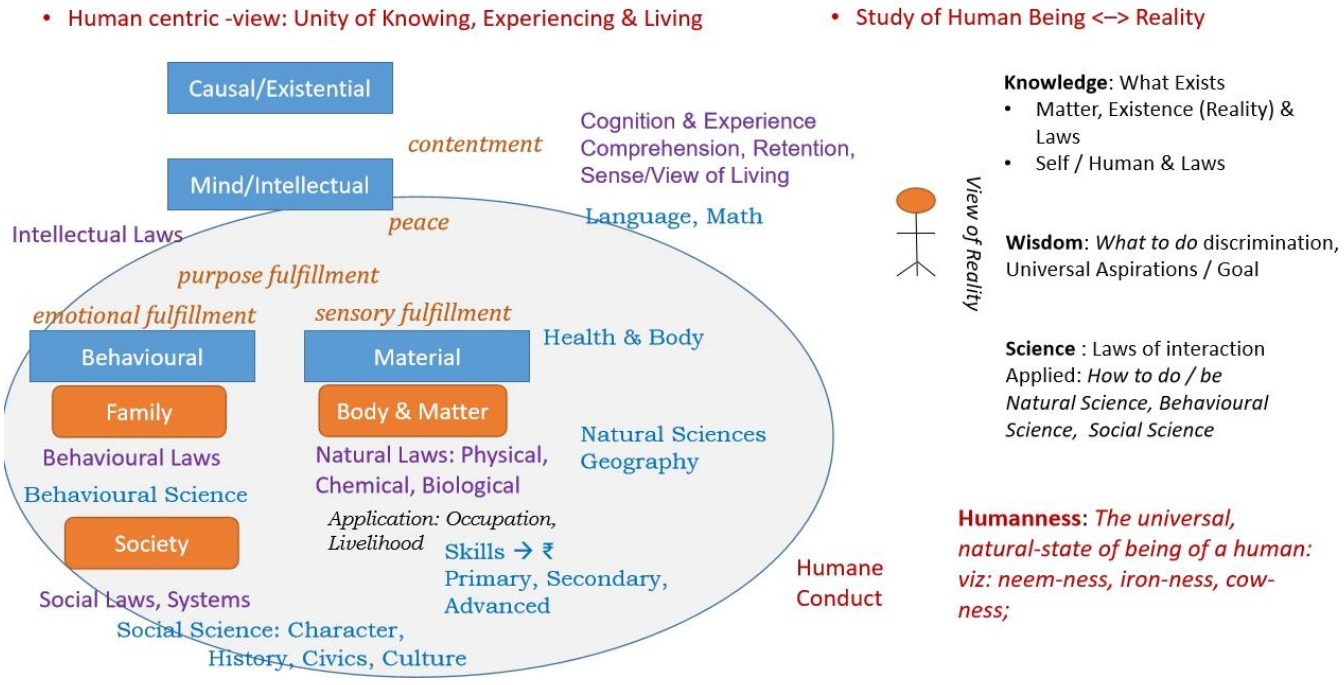
1) Life Themes

- Takes a 'human-centric' view of understanding, with the experience of the *seer*, the student, at the center.
- Based on a sound understanding of consciousness and how it functions, with the brain.
- Subjects are taught as they integrate in the fabric of nature, and how they relate to the student and the various dimensions of real human living. i.e. human living is connected to the classroom.
- This helps the child make connections between theoretical memory and practical experience, and develops the child's interest in the subject, since now, it is something that 'they need' compared to what 'the school wants to teach them', since their own curiosity, happiness now depends on it.

Reasoning:

- Human living is in the following four dimensions, and there is a specific experience or contentment we derive from these four dimensions.
- We hence have to have the input, or understanding that can fulfill these needs.

- The basis for these inputs has to be based on an understanding of the human being vis-a-vis reality, and this is obtained as Knowledge, Wisdom & Science (ज्ञान, विवेक, विज्ञान)
- The subjects that can complete this understanding thus has to be communicated to the child, in an age-appropriate manner.



Address the 4 dimensions of Individual Human Living

- **Experential/Existential**
  - *Fulfilled by: Purpose, Happiness, Peace & Contentment*
- **Intellectual/Rational**
  - *Fulfilled by: Language, Math, Logic & Reasoning.*
- **Behavioural /Relationships**
  - *In Family: Relationships, Values such as Trust, Affection, Care, Respect,* Kindness
  - *In Society: Ethics, Social Character, History, Civics and Culture*
- **Material/Occupational**
  - *Fulfilled by: Natural Sciences, Geography, and finally Skills & Technology to ensure material livelihood*

Across the 5 levels / 'spheres' of Living

1. Individual
2. Family
3. Societal
4. Nation
5. Inter-Nation

The different needs, expectations & responsibilities in the various stages of Human Life

1. Student life (*vidyarthi*)
2. Householder – Relationships + Economic aspects (*grahastha, arthik*)
3. Old Age

The above gives rise to/enables fulfillment/happiness in Living

1. Sensory Fulfillment (& Material Security)
2. Emotional Fulfillment (Relationships, in Family)
3. Purpose based Fulfillment (Larger goals of living, Society)
4. Inner Peace (Due to clarity & being able to deal with various situations of life)
5. Contentment (From the Confidence that their vision is Comprehensive)

Language, Math, the Natural Sciences, Social Sciences, Vocational Skills, are thus seen as experienced from within the child's world -> combining Intellect, Emotions, and Real Life Experience.

Humans are naturally inclined towards curiosity and the need for happiness and the subjects thus naturally fulfill these needs. These connections are made clear. These are done in two ways

1. Having a separate integration class where this is clarified in an age-appropriate manner
2. Embedding this understanding while teaching the individual subjects (needs the teacher to have this holistic view)

2) Family Life & Human Character

Equip the child with the clarity, sensitivity and capability to live within the Family.

As a Student

- Relationship with parents, with siblings, friends and elders -the expectations the child has from all of them and that the Family has from them.
- Brought out using theory, real-life obervations at home and discussions.

As an Adult

- The meaning of martial life, its responsibilities, and the sanctity of Marital life. Examples are taken from home and around, bringing out the secure environment the child has at home and how it is essential to maintain and secure this for the future as well.

Old Age

- The sensitivities involved as we age, and the need for seva for elders at this stage in life, and how this also emotionally fulfilling for us. Children are able to relate these to the real conduct they see in their family and around.

3) Living in Society & Social Character.

Equip students with the clarity of social-life, its inter-dependencies and intricacies.

How I am related to Society, and how we are dependent on it. My expectations from Society

- The deeper connection, or relationship between us as humans (goals, and all the subjects and needs and dimensions given in point #1 are the same)
- The various things we use (food, clothing, shelter, services, etc) and need and how they are enabled by so many others in society

- This is brought about using content and discussion on how deeply inter-twined social networks are, about how it takes so many people to come together to produce a single item, and how it is due to this inherent cooperation that we are able to live like we do.

Societies expectation from me

As social character. There is a basic expectation of conduct from society, and this itself is taught as social-law. Restraint in, or not hurting anyone via the following

- Not hurting va Mind: Not troubling or bothering anyone, or hurting them: i.e by adopting kindness in behaviour and work: restraint of the mind
- Not hurting via Body: Not harming anyone, or outraging their modesty: i.e. by respecting the sanctity of Family life, by practising chastity; restraint of the body
- Not hurting via Wealth: Not stealing, not taking what is not mine: or by following righteous wealth: restraint of source/means of acquiring wealth

These points are brought out using written content and discussions in an age appropriate manner. These are basic expectations that we too have from every human, and in turn, other humans (society) has from us. This is the bedrock on which every family is built. When any of these 3 conditions are broken, then we have social and familial distress, and lack of mental peace and self-confidence.

When any or more of these basic rules are broken, society, and the law, call it a 'crime'. Every definition in the Indian Penal Code (IPC) consists of these. This is brought out using live examples from news items, etc. Ex:

- Mind: Defamation suits, mental harrasment, dowry/torture cases
- Body: Infidelity, Sexual harrasment, Gender Bias, Murder and Molestation Cases
- Wealth: Theft, forgery, corruption, financial fudging, misdirecting wealth, etc cases.

This is gradually developed' over the years to develop suitable mentality & acceptance in the child to abide by social-law. **This goes to ensure a big part of "ethics & morality in social life".**

Learning Theory

Both environments are considered equally important as input-sources for the child:

The School environment: that includes the formal-content, teacher relationship, peers and general humane atmosphere.

- expectations the school has from the child, and vice-versa

Environment outside: at the Home, the Larger Community, Society, Culture & Nature.

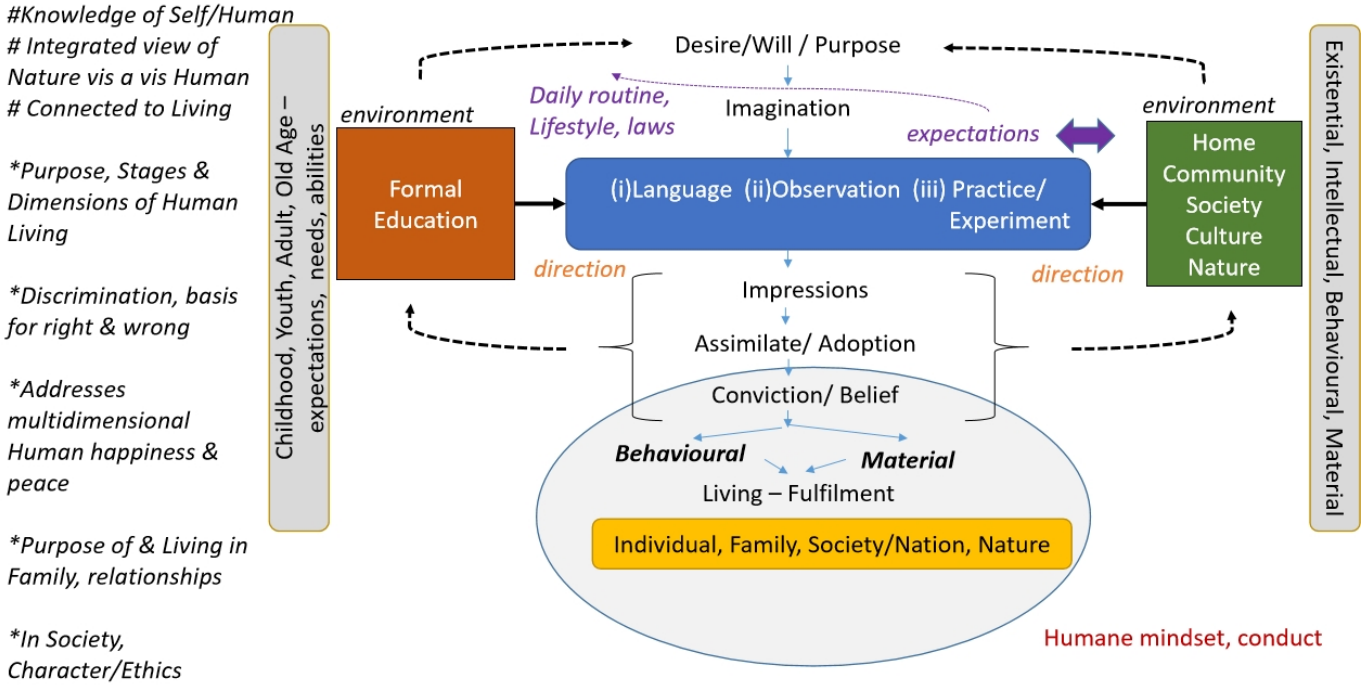
- expectations each of these have from the child & vice-versa

Child's /Human mind (conscious jeevan) **and how it assimilates learning**

1. Has a desire/will or purpose – that it wants/needs (according to age)
2. This results in imagination
3. <input comes from the school or outside life environment in the form of >
    a. Language
    b. Experiments/Practice
    c. Observations
4. <the child matches theory to the observations he/she makes within and without -i.e. around, across matter, plants, animals and people>
5. These lead to mental-impressions (*sanskar*)
6. The child assimilates/adopts these impressions depending on their tendencies (*pravritti*)
7. This goes on to form a conviction/belief about that subject/object/ living.
8. Such beliefs are across the Individual, Family, Societal, Nation, and the entire spectrum of Nature

This in sum develops into 'human mindset'. *This "mindset" is what makes us who we are.*

The role of education thus is to create the necessary factors that shall enable 'humane mindset' in a comprehensive manner.



Pedagogy/Process of Education

There are realities in existence and the meanings & understanding of these realities reside in the teacher/guru. Since words are the most potent means of communication, they are used to provide direction to the pupils imagination.

Education thus, is the process of transferring this understanding or right values (sanskar) from the teacher to the student enabling the student to have these impressions of reality & live accordingly.

Our process of education has the following characteristics:

1. Addresses the 'self ' directly

- We finally know *who and what* we are educating – the conscious *jeevan.*

- Addresses inquisitiveness and exploration by each child, since the innate need for every human is to know – *in place of mere memorization and rote learning*
- Respect: Respects the freedom of imagination and freedom of action in the child allowing for their creative thinking & expressions (कल्पनाशीलता, कर्मस्वतंत्रता)
- Critical thinking: Enables students to scrutinize & evaluate using their own freedom of imagination and decide between right & wrong, true & false in their own right.

2. Recognizes human relationship

- Based on sound teacher-student relationship – between one who knows and one who wants to know: *as against it being a 'job' alone.*
- Based on values & evaluation, *as against fear and enticement.* (punishment and rewards)
- Fosters cooperation and mutual fulfillment with other children/ humans – *in place of seeing them as opponents to compete against*.
- Promotes excellence – everyone can be excellent. *As against specialty & competition.*

3. Integrated approach based on reality

- Subjects taught in an integrated manner – as the inter-related fabric of the cosmos, to human life on this planet and our roles as individuals, in families, society, nation-state etc – *as against fragmented teaching leading only to specialization*
- Addresses all dimensions of human living: realization, thought, behavior and occupation – *as against the current goal of education largely for an occupation, or 'to make a living'*
- Based on the reality of Coexistence – of Existence being in harmony, that can be known – *as against material-centrist chaos/instability based view or mysticism/god centrist views.*

Outcomes of Coexistential Education

Supplementation of the current curricula is expected to yield the following results:

We can expect increased clarity and improvement in the following areas:

1. **Responsible Consumption:** Appreciate the role & limitations of material goods –what & how much to 'consume'
2. **Better Family & Human Relationships:** Appreciate importance of & inherent responsibilities in Family & relationships. Harmonious relationship with other humans (in the place of jealousy, hatred etc)
3. **Ecological sensitivity:** Relationship with nature, environmental footprint and maintaining balance
4. **Honesty & Ethics:** Acceptance of honesty and ethics in life and occupation
5. **Self-Improvement:** Recognize and resolve 'undesirable tendencies' such as anger, cheating, lying, jealousy, hatred, etc.
6. **Wisdom in thinking:** Enable critical reasoning abilities between 'Right' and 'Wrong'; 'Desirable' "Undesirable" and how our living is conditioned by external influences.
7. **Awareness & Clarity:** Increased awareness of internal mind and an integrated view of the holistic, universal goals spanning all dimensions of human living.

The person that **successfully completes comprehensive** *chetna vikas mulya shiksha (CVMS, value education for consciousness development)* education is endowed with the following 5 qualities:

- ***Has assurance***, trust in oneself and his capabilities and knowledge
- ***Respects excellence in the other human*** – recognition of who has worked for, or reached the common human goal
- ***Has balance in his knowledge and personality*** – can live according to what he/she knows
- ***Is sociable in behavior:*** pupils living does not cause an imbalance in society: lives within the confines of marital relationship and displays kindness in behavior with other humans, lives with human values.
- ***Is self-sufficient in occupation:*** has the needed skills to work for his and families material prosperity

Humanizing the current educational content

Students don't get complete knowledge in any single subject in the current Education system. Study of the following missing aspects need to be inculcated to make prevalent education complete: –

addition of ***Conscious aspect*** (*jeevan*) in Science.

addition of ***Mental-impressions*** (*sanskar*) in Psychology.

addition of ***Ethical utilization*** of the material and conscious aspects in Economics.

addition of ***Culture and Civics of Humaneness*** in Sociology.

addition of ***Conservation and Encouragement of Humaneness*** in Political-Science.

addition of ***Activity of Matter*** in Philosophy (Darshan-Shastra).

addition of ***Human being and Humaneness*** in History and Geography.

addition of ***Essential Reality*** in Literature.

In order to achieve the above, the following *alternatives* will have to be inculcated into education:

Alternative Dialectics	**Alternative Codes for Living**
- 'Resolution-centric Materialism' ➢ *instead of Conflict-centric Materialism* **- 'Realisation-centric Spiritualism'** ➢ *instead of Mysticism-centric Spiritualism* **- 'Behaviour-centric Humanism'** ➢ *instead of Struggle-centric Humanism*	**'Cyclical Economics'** ➢ *instead of Profit based Economics* **- 'Behavioural Sociology'** ➢ *instead of Consumption based Sociology* **- 'Consciousness oriented Psychology'** ➢ *instead of Desire based Psychology*

Criterion for evaluation & acceptance

The human values via consciousness development or Chetna Vikas Mulya Shiksha (CVMS) fulfills the following criterion:

1. **Universal** – naturally acceptable to the human & natural to existence/nature – is not be an imposition
2. **Perennial** – Timeless truths are free of the limitations of space & time.
3. **Logical & Verifiable** – *Appeals to human reasoning and intuitively & experientially verifiable*
4. **Livable**: *comes in living – improves quality of understanding and living and leads to harmony with humans and nature*