

What is Madhyasth Darshan*

- A small introduction.

“Existence based Human-centric Contemplation”

- an “Alternative” to Materialism & Theism/Spiritualism

**Originally propounded by: Shri A.Nagraj, in Hindi.*

#Also known as Jeevan Vidya, Saha-Astitva-Vaad – Coexistential Philosophy

** Has no correlation to other Eastern or Occipital darshan’s/philosophies*

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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Part of a 6 part series*:

1. Companion reader to the Jeevan Vidya Workshop
2. What is Madhyasth Darshan – a small introduction.
3. Basic Concepts in Madhyasth Darshan –a small introduction.
4. Key Discoveries in Madhyasth Darshan
5. Study Method in Madhyasth Darshan – a small introduction.
6. Educational Theory in Madhyasth Darshan – a small introduction.

*Also see introductory texts in Original Hindi available at: madhyasth-darshan.info

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

Contents

What is Madhyasth Darshan.....	3
Objective of Madhyasth Darshan/Jeevan Vidya	6
This Discovery.....	7
Existence, the Universe.....	7
The Human	8
Human Living.....	9
Summary.....	10
Implications for us.....	13
What the world consists of.....	13
How the World came to be.....	13
Who & How we are.....	13
Birth & Death.....	14
Why we are different.....	14
Happiness & Sadness.....	14
Purpose of Human life.....	15
The problem today.....	15
The solution – how every person can be humane.....	15
How we can live.....	16
Addressing our current intellectual notions	16
Snapshot of the Alternative – Comparison with Materialism & Idealism/Spiritualism	18
Message by Shri A.Nagraj.....	19
Background to this Discovery: The ‘Alternative’ – <i>Shri A.Nagraj’s Note</i>	21
Preface	21
The Background	22
My Testimony.....	24
The Alternative in Practice (Behavior & Work).....	28
Knowledge.....	29
The Possibility of Purposeful Living.....	31
Plan for Society – <i>Yojana</i>	32
1. For General Public Awareness – Jeevan Vidya Workshops.....	32
2. Humanization of Education.....	33
3. Family based Organization model for the World.....	33
List of Published – Basic Literature.....	34
About Shri A.Nagraj	36

What is Madhyasth Darshan

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

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

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

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

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

Since it uncovers the origins & nature of consciousness, Madhyasth Darshan (Coexistential Philosophy) provides significant breakthrough's in metaphysics, ontology, epistemology, axiology, ethics, cognitive science & brain theory. It has a solution for the **'hard problem of consciousness'**. Both dimensions of reality: free of space, time & form and imbued with space, time & form are revealed and resolved.

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

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

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

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

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

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

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

- Knowledge, Wisdom & Science
 - (ज्ञान -विवेक-विज्ञान)
- Reality, Actuality & Truth;
 - (वास्तविकता, यथार्थता सत्यता)
- Universal Humane Justice, Religion & Education;
 - (मानवीय न्याय, धर्म, शिक्षा)
- Basic Structure of Undivided Human Society: Universal Culture, Civility & Norms
 - (अखंड समाज, सार्वभौम संस्कृति, सभ्यता, विधि)
- World Constitution & Organization of Nation States.
 - (सार्वभौम संविधान, व्यवस्था)

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

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

This is only possible via Consciousness Development, which needs Knowledge, Wisdom & Science (ज्ञान विवेक विज्ञान) . The current human living, education, justice, culture & constitutions is a

reflection of under-developed consciousness. Consumerism (*bhog*) & Renunciation (*tyag*) have not worked for humankind.

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

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

This is a proposal for Universal Good.

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

It is now available for study.

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

सुदूर विगत से भारत से जो ‘ज्ञान’ की अपेक्षा रही, वो पूरी हो चुकी है |

Terms:

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

Objective of Madhyasth Darshan/Jeevan Vidya

Objective

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

Scope of Jeevan Vidya

Knowledge (gyaan) of the *fundamental aspects of*

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

Wisdom (viveka)

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

Science (vigyaan)

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

This Discovery

Driven by an intense enquiry to know the nature of existence and human purpose in it, A.Nagraj spent 20 years performing meditative '*sadhana*'* (mental discipline) . He did not find answers to his enquiry even in the ultimate state of awareness of *samadhi**. He then further improvised his approach. As a result, he had 'realization' of entire existence (all that exists). He understood the fundamental nature of material, conscious & spatial realities and their inter-relationships.

This entire period was from 1950 to 1975 & performed in the then dense forests of Amarkantak. He has presented this understanding in the Hindi Language in the form of a new '*Darsana*' (*philosophy or body of knowledge*) called Madhyasth Darshan – Sah-Astitva-vad (*Realistic-view of Mediation ; Coexistentialism*) in the Hindi Language published as a core-set of 12 books.

This is to inform you that:

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

His ‘findings’ are summarized as follows:

Existence, the Universe

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

1. Existence is Coexistence:

Existence is as material and conscious activities present in Space. This is Coexistence. There is no ‘chaos’ in Existence. Existence is stable. Progress and awakening in Existence are definite. This **fundamentally** changes the way in which we think of ourselves and the Universe.

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

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

3. There is ‘development’ in Existence:

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

4. There is ‘awakening progression’ in Existence:

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

5. There is ‘awakening’ in Existence:

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

The Human

He realized that the human-being is the combined form of a conscious unit and a physio-chemical body. The conscious unit, given the name ‘*jeevan*’ consists of 10 activities (5 ‘potentials’ and 5 ‘forces’). Humans exhibit the ability for ‘freedom of imagination’ (*kalpana-sheelta*) and ‘freedom of action’ (*karma-svatantrata*).

He ‘saw’ that Humans on this planet have so far lived in an undeveloped state of consciousness called ‘animal-consciousness’, due to which their cognition/understanding of themselves, of reality/existence and human purpose is incomplete and delusionary. We currently only use partial (4.5 of 10) faculties in the conscious Self. This un-awakened state of living, or ‘animal consciousness’ is the root cause for *all our problems*. Based on our ‘awakening’ various humans

can be seen to be assuming/ understanding the same reality differently, and behaving in contrasting different manners – which has resulted in our state of chaos.

The fundamental need of the human being is knowledge, as a result of which the human is 'awakened' and lives in 'developed-consciousness' as human-consciousness. This happens when we use all 10 faculties in the conscious Self.

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

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

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

Human Living

He 'saw' that the **environmental problem, the problem of economics, social conflict, in relationships, and in the Self**, together called 'unhappiness' are **due to a lack of understanding in man himself**. This philosophy proposes definite humane conduct and universal laws and model of living in family, society and with nature that lead to harmony. Based on this laws of living as: intellectual law, social law and natural law can be understood can all be understood in a *universal* manner leading to:

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

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

Summary

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

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

across the 4 'levels of living':

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

In Sum,

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

Presentation

This proposal is not tied to any existing or past belief or tradition. It is based on a *direct cognition of Reality*. The entire work has been written ‘ground-up’ with a new set of definitions for the words used – it does not refer to any other texts.

The aims, content, process and outcomes (lifestyle) proposed by Madhyasth Darshan are different from that in Materialism (Science) & Spiritualism/Theism – it is hence presented as an Alternative. (भौतिकवाद और आध्यात्मवाद का विकल्प)

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

This philosophy is logically consistent and enables us to deal practically with the phenomena in nature, and verify it via direct experience and as proof in living – it is thus free of mysticism. This understanding & model of living is now available for study & practice. A diverse set of people are now seriously evaluating this proposal. Efforts to bring this into education are underway in India.

This is a call to the peoples & Universities on this planet to consider this proposal with their own good reason. This proposal is in the capacity of a human: from one human to the other.

This is a proposal for Universal Good.

* *sadhana-samadhi-sanyam*:

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

Key Existential Discoveries

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

1. **Constitution completeness** (*gathanpurnata*)
 - ✧ The formation of the conscious atom, 'jeevan' with the "will to live"
 - ✧ = the immortality of "result" in the atom (*parinaam ka amratva*)
2. **Functional (activity) completeness** (*kriya purnata*)
 - ✧ The awakening of all 10 activities in the conscious *jeevan* via knowledge
 - ✧ = The resting of "effort" in the conscious atom (*shram ka vishram*)
3. **Conduct completeness** (*acharan purnata*)
 - ✧ Fully awakened and manifested *jeevan* conscious atom.
 - ✧ = The destination of "motion" for the conscious atom (*gati ka gantavya*)

Implications for us

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

What the world consists of.

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

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

How the World came to be.

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

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

Existence/the Universe is self formed and self regulated. It has definite laws and direction. We human beings understand nature/reality using our faculty of imagination, can impact it in many ways and also reap the fruits of our actions. The human being alone is the 'seer', 'doer' & 'experiencer'. No other entity is 'creating', 'controlling' or 'seeing' us.

Who & How we are.

We are conscious beings, a product of evolution & development in Existence. 'We' are not just the 'brain'. 'We' are conscious units or beings that have a definitive set of faculties. These faculties are *the same* for every human: from a baby to an old person. All our activities like:

desiring, visualizing, thinking, using logic, experiencing emotions, enjoying various tastes, take place in the conscious unit (*jeevan*) in conjunction with the brain. Which is it why it currently feels like it is taking place *in* the brain. Consciousness thus is *not in* the brain, neither does it *arise* from the brain – it *exists* by itself, and *coexists with* the brain & the body in the form of a ‘human being’. The conscious unit, *jeevan* depends on the brain and bodily senses for external stimuli and also expresses itself via these.

Birth & Death.

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

Why we are different.

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

Happiness & Sadness.

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

Purpose of Human life.

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

The problem today.

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

The solution – how every person can be humane.

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

How we can live.

Each human can live with intellectual resolution (understanding) & material prosperity (*boudhik samadhan, bhoutik samriddhi*). We can live fulfilling family and social lives. Relationships such as father & son, husband & wife, brother-sister & friend, colleague and teacher can be understood while values or feelings such as **trust, respect, affection, care, gratitude & love** can be expressed and fulfilled. Human relationships are thus not a ‘mystery’. We can work towards a *humane* society in way that sustains and enriches nature, of which we are a part.

Universal Human religion (dharma) is One = resolution = happiness = based on understanding or knowledge in the conscious self and **Human Race is One** – based on similar anatomy of the body. This becomes the basis for an **undivided human society**.

Addressing our current intellectual notions

Metaphysics, Physics & Neuroscience.

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

Philosophy, Spirituality & past *darsanas*.

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

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

Psychology, Sociology & Human behavior.

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

Education, Culture & Civility.

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

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

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

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

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

Message by Shri A.Nagraj

*(*from the book 'manav vyawhaar darshan', or philosophy of human behaviour)*

*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 Vyavhar 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)

Background to this Discovery: The ‘Alternative’ – *Shri A.Nagraj’s Note*

Translator’s Note:

- “Vikalp” or ‘Alternative’ provides the background for the emergence of the Madhyasth Darshan proposal.
 - It is presented as an “**Alternative**” to Idealism (*Spiritualism, Pantheism, Super-Naturalism*) and Materialism. [आदर्शवाद और भौतिकवाद का विकल्प].
 - This is a **Universal proposal**– for all human beings, in all Places, for all Time. “Human Religion is one, and Human Race is one”.
 - Madhyasth Darshan- (Coexistentialism) *does not* profess or promote the ‘Vedas’, or the ‘Hindu’ religion or any other tradition or belief. It has its own **independent standing – on reality**.
 - This Darshan needs to be read with its *own definitions*.
-

Preface

My fellow human brothers and sisters,

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

The Alternative here is an attempt to make you aware that all scrutiny, examination, and survey exercises have been completed for universalizing *the study of human-being* through the method of value-education based on consciousness-development. One such place is “*Abhyudaya Sansthan*” in Chattisgarh, India.

This presentation also elucidates how all resolved-humans can live with *justice*; how every resolved-family can live with *resolution* and *prosperity*; and how *justice, resolution,*

and *prosperity* can be universalized in humankind through the method of education. I trust you will internalize the presented information – using your own good rationale.

Yours,

A. Nagraj,

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

The Background

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

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

According to Madhyasth-Darshan, human-being alone is the knower in existence (one who knows), existence in the form of coexistence is the reality worth knowing, in other words, is the entire reality to be known, this itself is knowledge of *darshan* or realistic-view. Along with this, the method for evidencing coexistence with knowledge of *jeevan* and complete-humane conduct has now become study-able.

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

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

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

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

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

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

I got the assurance that ‘the unknown becomes known’ in the state of *samadhi*. On the basis of its confirmation in the scriptures, I accepted to perform the necessary activities for *sadhana*, *samadhi* and *sanyam*. In the state *sanyam*, via the method of study and realization, I obtained the complete-understanding of entire existence being and manifesting as coexistence, as a result of which *Madhyasth Darshan*, *Sah-Astitva-vaad* arose in literature form as an alternative.

According to scriptures of idealism and mystery-rooted, God-centered contemplation and tradition – “Knowledge is unmanifest and is incommunicable.”

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

In material centered ideology according to instability, indefiniteness-rooted materialism, science is believed to be knowledge, in which it is said that man hypothesizes the laws of

nature. As its alternative, according to coexistentialist ‘existence rooted human-centric contemplation’; it has been postulated that existence is stable, progress and awakening are definite, and all laws are natural in state and manifestation.

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

My Testimony

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

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

The first question that emerged in me was –

How can the conscious and material world that originated from true *brahman* be an illusion?

Second question –

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

Third question –

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

Which one of the two is evidence – the sacred-word or the *originator* of sacred-word?

What is Madhyasth Darshan – *a small introduction*

Which one of the two is evidence – scripture or *author* of the scripture?

From the circumstances of that time, another question emerged.

Fourth question –

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

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

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

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

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

What kind of democracy is this?

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

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

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

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

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

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

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

In coexistence itself:- I came to understand hungry and emissive atoms in the form of development-progression (evolution) in the atom, and as a result of development (progress) in the atom itself, the being and manifestation of ‘jeevan’ in the form of fulfilled atoms.

In co-existence itself: – The constitutionally-complete atom or conscious-unit, in the form of ‘jeevan’ was understood.

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

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

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

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

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

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

And

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

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

*May the earth be heaven, May humans be godly
May dharma* be established, May goodness arise always.*

– A. Nagraj, 2004

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

The 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 bestial 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 Cyclicity, 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 beneficence (universal goodness) as godly consciousness and divine consciousness.

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

The Possibility of Purposeful Living

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

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

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

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

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

Statement

The 27 topics which have been presented under the title “The Alternative”, at its root is the vision of humankind living as undivided society and universal orderliness, with human consciousness, liberated from mindset of crimes, hatred and walls of mine versus others. Such living has now become a need for human tradition if human race is to continue on this Earth. Therefore, for taking decisions on righteousness, whatever questions could arise in you for the objective of righteousness based on the information provided here, the answers to all those questions is there with me, those who want can get from me.

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

Plan for Society – Yojana

The Reasoning

We have 'understood' that the *only* long-term solution to humankind's myriad personal, familial, social, economic & ecological problems is a *qualitative transformation* in the level of consciousness 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 really 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

List of Published – Basic Literature

Madhyasth Darshan (Existence rooted Human centered Contemplation) is presented in four parts for study in the form of “consciousness development value education”.

1. Philosophy of Human Behaviour (*Manav Vyavhar Darshan*)
2. Philosophy of Human Actions (*Manav Karma Darshan*)
3. Philosophy of Practices in Human living (*Manav Abhyas Darshan*)
4. Philosophy of Human Realization (*Manav Anubhav Darshan*)

The thoughts (dialectics, lines of thinking) based on the above Darshans are in three parts:

1. Materialism based on Resolution (*Samadhanatmak Bhautikvaad*)
2. Commentaries based on Human Behaviour (*Vyavharatmak Janvaad*)
3. Spiritualism based on Realization (*Anubhavatmak Adhyatmvaad*)

On the basis of Darshan (Holistic view) and Thoughts, the Disciplines are in three parts: –

1. Economics based on Natural Cyclicity (*Avartansheel Artha Shastra*)
2. Sociology based on Human Behaviour (*Vyavharvaadee Samaj Shastra*)
3. Psychology based on Human Consciousness (*Manav Sanchetnavadee Manovigyan*)

What is Madhyasth Darshan – *a small introduction*

On the basis of this contemplation, i.e. Darshan (Holistic view), Thoughts,
Discipline: –

The method of addressing Jeevan Vidya becomes clear.

- The ‘Constitutional Order of Humanness’ in the form of code of humane conduct has been provisioned and presented for study. (*Manveeya Samvidhan*)
- Along with this, a collection of definitions has been presented. (*Paribhasha Samhita*)

About Shri A.Nagraj

Shri Agrahar Nagraj Sarman was born on 14th January 1920 in the village of Agrahar, near Ramnathpura, Hassan Dist, Karnataka. The family belonged to the 'sanketi' community, and was revered at that time for their scholarship, service (*seva*) and hard work.

Since the age of 5 of itself, young Nagraj had questions regarding the respect that the others in the village bestowed on his family. On questioning, he was informed that his family had produced scholars since many generations, hence the respect.

Young Nagraj did not show any interest in the scriptural studies in his family tradition (*vedas*). He did not receive any formal schooling. His family was quite upset with his cross questioning and lack of scholarship. During his late teens, Nagraj started studying the scriptures in order to understand them and escape being called a fool by his relatives.

On doing so, he felt there were major inconsistencies in the scriptures that his family held in utmost esteem (*advaita moksha interpretation, of the vedanta*). How could the world that has arisen of the ultimate truth *brahman* be *mithya* or false? Why is there is a difference in what his elders *said* and how they *were*? While India was to gain Independence soon, what is the definition of National Character? This was in 1946. Pained by these questions he visited many learned men of the time, including sri ramana maharishi and sri chandrashekhar bharati of sringeri amongst others.

They told him the only way to get answers was to see the state of *Samadhi*. Based on their assurance, he decided to attempt the penultimate stage in Indian Vedic thought – *Samadhi*, in which the 'unknown is said to become known'. He arrived in the then remote, dense, tiger infested forests of Amarkantak with his wife in 1949 – he was 30 years old then. He performed rigorous *sadhana* (meditative practice) between 1949 and 1968 using the *Agama tantra upasana method*. He went on to realize/experience *samadhi* after 18 years of rigorous practice, 12 hours a day.



When his basic question was unanswered even after attaining the final *Samadhi* in 1968, he went on to perform an advanced stage called *sanyam* using a self improvised method. As a result, he was a direct witness to the ultimate reality & truth – he had realization of the fundamental nature, origins and purpose of life and the universe, of the human being and human purpose. All his questions were answered, and more.

in his own words:

<quote> “Prior to Existence based human centric contemplation, I (Agrahar Nagraj, village: Agrahar, District: Hassan, State: Karnataka, India) was initiated in the practice of worship in accordance with “Spiritual knowledge- Vedic thought” . In order to quench my curiosity, I accepted the completion of the task of ‘sadhana’, ‘samadhi’* and ‘sanyam’*. Consequently, during the period of ‘sadhana’, in the state of ‘sanyam’, I attained understanding through ‘Realization’ of ‘existence itself being and operating as co-existence’ and subsequently presented ‘Madhyasth Darshan- Sah Astitvavaad’ as a new philosophy.*

I understood that ‘human tradition aligned with awakening’ and ‘human order aligned with humanity and participating in the whole order’ itself is eternal magnificence. I accepted this as ‘universal good’ and recognized the presence of the expectation of ‘goodness’ in every human. I consequently presented consciousness development based value education, humane conduct, human organization, and constitution to entire humanity.” <unquote>

Accepting that what he had ‘discovered’ belonged to the entire human race, superseding religion, race & belief, he started writing it in literature form from 1975 to 2005 – by when it assumed the form of the madhyasth darshan literature. He has presented this as *Alternative* to Materialism & Idealism (Spiritualism, Theism, etc). **This work does not promote or refer to any other philosophy/ darsana / body of knowledge.**



Since 1980, many ordinary & eminent people, many humans, came in touch with Sri Nagraj and spent substantial amounts of time trying to learn what he had understood. Many of us took to this Study seriously, recognizing it resolved all human questions. These efforts slowly took the shape of a program to disseminate this understanding among people and to bring it in school & higher education.

Shri Nagraj lived in Amarkantak from 1950 to 2016 with his wife, children and grand children. An accomplished Ayurvedic medicine practitioner, he didn't take any financial assistance from anyone. He supported his family and *those of many others* via agriculture, dairy and medicine. Sri Nagraj established the the 'Jeevan Vidya program' without any established structure, or hierarchies. There is no give and take of money. The only concern for those involved is *gyan*, knowledge and the Universal Good. All his efforts were to establish this understanding in others – just as a seed replicates itself; so the vision of an Undivided Human Society and Universal Order can be evidenced on this planet



They Study and Practice of Madhyasth Darshan is in order to understand Existence- all that exists; know ones Self, and know Human Living. Shri Nagraj spent the first 30 years of his life in Karnataka and the latter 66 years in Amarkantak, MP. He passed away on 05 March 2016 having lived the life of a human, having known what it is to be human, having taught what it is to be human.

* You can read the official [biography here](#). (hindi)

To get a glimpse into his persona, read [recollections – सान्निध्य – संस्मरण – by students](#) (hindi)

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

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