

What is Madhyasth Darshan*

- A small 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, Coexistential Philosophy

** 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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Part of a 6 part series*:

1. **What is Madhyasth Darshan – a small introduction.**
2. *Madhyasth Darshan – in the Author's words*
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.*

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

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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 World <i>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

