

Basic Concepts in 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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Simple Overview

A beginners overview of the basic concepts in Madhyasth Darshan:

Happiness is a result of Knowing

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

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

Human-Nature Relationship:

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

Human-Human Relationship:

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

Within:

- The human is also unresolved within: has internal contradictions, a lack of clarity, self-doubt.
 - This manifests as 'indefinite conduct' or 'indefinite behavior'. *The result is unhappiness within. This unhappiness within itself manifests as problems around: with other humans and the rest of nature.*

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

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

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

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

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

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

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

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

This is to inform you that:

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

Existence (reality) is Coexistence

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

1. Existence is Coexistence:

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

2. There is evolution in Existence:

There is evolution or ‘development progression’ in Existence: The formation of atoms, many species of atoms, molecules, larger formations are naturally occurring. The evolution of living life, plant life from matter, and its thousands

of species and their propagation is also on its own. The atom is the basic unit in existence, in which development takes place. The atom has a *madhyasth* or mediating force/power that is in the central part (nucleus). This nucleus or central part of the atom or *madhyasth* force/power is responsible for regulating the other particles in the atom and maintaining its structure/constitution

3. There is ‘development’ in Existence:

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

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

The Human being consists of the **conscious self** *jeevan* in coexistence with the material body. The conscious self or ‘I’ given the name *jeevan* is a constitutionally complete atom.

The human being has no role to play in any of this. All this is happening by itself.

4. There is Awakening Progression in Existence:

Humans appear on the scene, with a more evolved body than animals. We not only have the will to live as in animals, but the will to live *with happiness*. In our quest for happiness, we have learnt to deal with and modify our surroundings. We have explored the material world & fulfilled our material needs via food-clothing-shelter & transport-radio-television.

We are now learning to live with other humans, live with nature. We are trying to find out our purpose on this planet. We are in a quest for knowledge, and contentment. Everything we do is for happiness.

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

Reasons for the current human situation

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

5. There is ‘Awakening’ in Existence: the solution

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

Kinds of humans

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

plane A: animal consciousness plane (partial understanding):

1) servile human & 2) fiendish human

plane B: human-consciousness plane (complete understanding):

3) humane, 4) godly and 5) divine humans

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

Man is a part of Reality. Man wants to, and can understand Reality. Reality is Coexistence. There is no 'chaos'. Everything, except the Human, is in a state of harmony. **Every unit or entity like matter, plants, animals and humans have 4 dimensions which need to be known: appearance, properties, Basic-Nature and beingness/ religion * (रूप, गुण, स्वभाव, धर्म).** In other words, we only understand how things like stones, plants, animals and humans *look* and *behave* right now, but do not understand their *purpose* and *fundamental-nature*. (स्वभाव-धर्म).

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

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

	Physical Chemical matter	Living matter	Conscious matter	Space	Time
Dimension of the entity studied: ↓				x₂	x₃
Form (appearance)	✓	✓	x		
Properties (behavior)	✓ ^①	✓	x		
Innate-nature (purpose)	?	?	x		
Beingness, Religion (fundamental nature)	?	x	x		

Legend for symbols used in the table above:

Legend	
✓	Addressed/understood in human history so far
x	Not understood so far
?	Attempted but partial clarity/unclear
✓ ^①	The mediating or <i>madhyasth</i> force has not been understood
x ₂	Space as energy in equilibrium, consciousness & its relationship to matter not understood.
x ₃	<i>Measured</i> time understood. But <i>experienced</i> time and time as an <i>eternal presence</i> not understood.

Summary

The fundamental findings can be tabulated as below:

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

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

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

The conscious self, *jeevan* is wholly distinct and different from Space/Void/ the omnipresence (Space/Void). The conscious *jeevan* is submerged in Space/Void. Space/Void is all pervasive. Consciousness **does not arise** from physical matter, or

vice versa. All three: omnipresent or all-pervasive Space/Void, physical matter & conscious matter are ‘real’ and make up the ‘reality’ we inhabit.

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

Harmony in Living

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

1. Harmony in Ourselves

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

2. Harmony in Human Family

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

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

3. Harmony in Society

Society consists of many, many human families, living together for a common humane goal. By living in Harmony in the family, we automatically become

harmonious in society. We are able to recognize and fulfill our relationship with other humans other than our own family. This is in the form of understanding & accepting universal '**social law**'. We recognize our responsibilities in Society & fulfill them.

4. Harmony with Nature

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

Result of understanding in the Individual

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

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

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

Result in Human Society

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

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

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

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

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

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

One Human Race, One Human Religion

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

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

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

Human Religion is One = Happiness.

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

Human Race is one

– based on the similar anatomy of the human body.

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

Undivided Human Society, Universal Order

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

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

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

Five Dimensional Human Program

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

There are thus two kinds of programs for us:

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

Put together, these fulfill the Universal Human Goal of

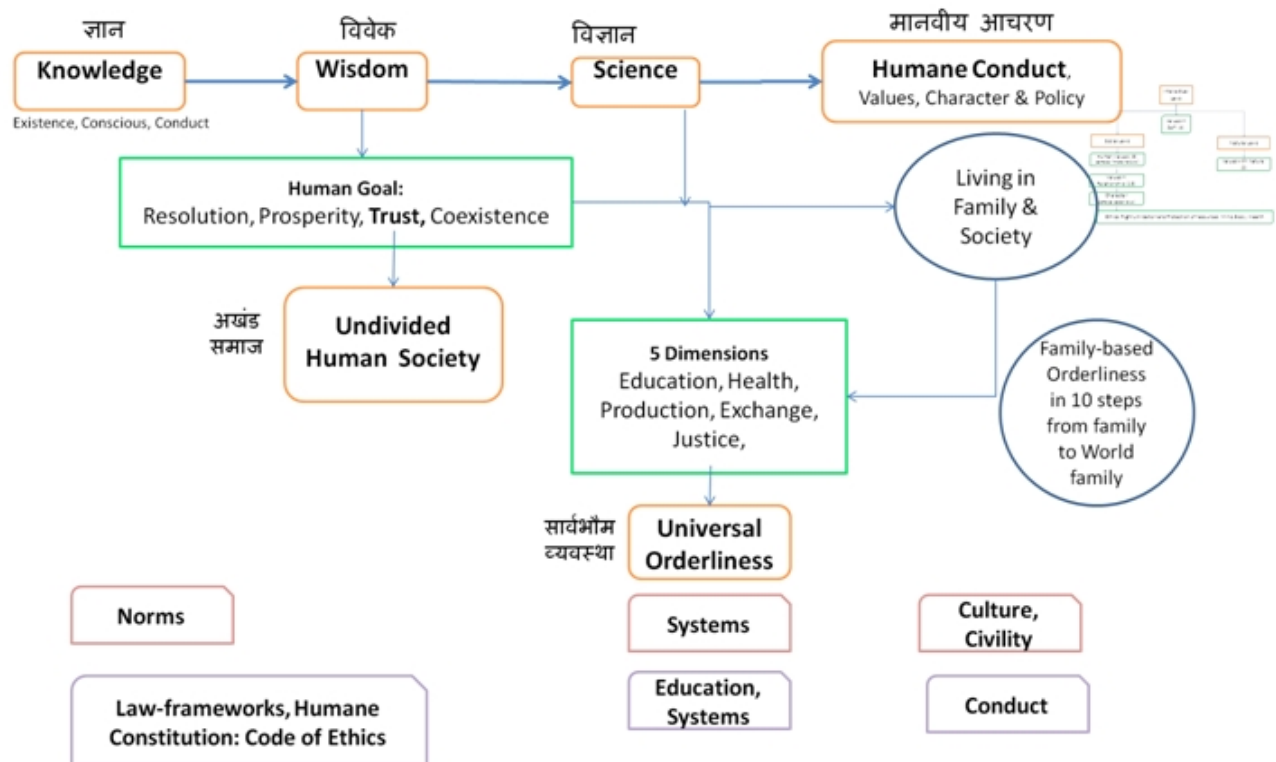
- ❖ **Intellectual Resolution** in every Human
- ❖ **Material Prosperity** in every Family
- ❖ **Fearlessness** in Society – leading to an Undivided Society
- ❖ **Coexistence** with Nature – leading to Universal Order

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

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

10-staged Family based World Organization

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



What is Knowledge

Knowledge, Wisdom & Science

Knowledge

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

❖ **Knowledge of realistic-view of Existence:** [अस्तित्व दर्शन ज्ञान]

- Existence is Coexistence, as nature saturated in all-pervasive 'space/energy'. Nature = collection of active units = physiochemical and conscious units.
- The evolution in Nature: From Atoms to Molecules, Liquids, Plants, Animals & Humans
- Knowledge of all four dimensions of nature (matter): form, properties, Basic-Nature & religion (*rup, gun, swabhav & dharm*) consisting of formful and formless dimensions

❖ **Knowledge of Conscious Self (Jeevan):** [जीवन ज्ञान]

- Knowledge of the 10 activities in the Self (Conscious) and the 5 Potentials and 5 Forces.
- Viz: Tasting & Choosing; Evaluating & Analysing; Contemplating & Visualising; Comprehension & Determination; Realization & Evidencing corresponding respectively to the experiencer, disposition, mind, intellect & soul (*mun, vritti, citta, buddhi & atma*)

❖ **Knowledge of perfect-Humane Conduct:** (मानवीयता पूर्ण आचरण ज्ञान)

- Living in human-human relationships and human-nature relationships. – as humane values, character & ethics

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

Wisdom (*viveka*)

While knowledge enables understanding of *what* exists, and *how* it exists, Wisdom based on knowledge provides the *purpose* for human living:

Wisdom or Conscience based on Knowledge is defined as knowledge of the

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

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

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

Science (*vigyan*)

The Current Scientific Outcome:

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

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

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

The scientific view is committed to struggle. On this basis, it is postulated that entire nature other than humans is for human consumption. People and technology based on science have ended up trying to dominate nature. This is at

the root of our ecological crisis. Will science take responsibility for this outcome? Which scientist is even ready to assume this responsibility? (for natural destruction). *Who is responsible for science?*

The book or the human?

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

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

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

Science consists of:

❖ Knowledge of Activity or *procedural knowledge*

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

❖ Knowledge of Time or *chronological knowledge*

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

❖ Knowledge of Decision or *purposeful knowledge*

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

Coexistential Science thus consists of:

- ❖ **Material Science** – study & implementation of physical-chemical interactions & procedures
- ❖ **Behavioral science** – study of & implementation of human interactions & ways of living
- ❖ **Spiritual science** – study & practice of conscious (psychological) interactions & procedures for knowledge

The study of physiochemical nature and the use of technology, is thus for a **definite purpose**: to fulfill the universal human goal, and these are in keeping in mind the inherent coexistence & harmony in nature.

Science in the coexistential view, is thus not in opposition with nature, nor is it alienated from human purpose and life.

This is the meaning of **wisdom-oriented science, or science with purpose**.

In the coexistential view, there is absolutely no entity or reality in existence that cannot be understood. Every 'thing' in existence, in reality has been understood. And this can be communicated and can be lived.

Actuality, Reality & Truth

Actuality (यथार्थता)

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

Reality (वास्तविकता)

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

Truth (सत्यता)

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

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

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

What is Existence (Reality)

Existence as Coexistence

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

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

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

1. Units or matter are

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

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

2. Void or ‘Space’ is:

- **Pervasive** – *vyaapak* [व्यापक]: (there is no ‘place’ where space is not. Every ‘place’ itself is ‘space’)
- **Transparent** – *pardarshi* [पारदर्शी]: (Reflecting, every unit is able to recognize the other unit by being in it)
- **Permeating** – *paargaami* [पारगामी]: (Space exists ‘where’ there is a unit, units are soaked in space)
- **Omnipotence** : *satta* [सत्ता]: (Energy in equilibrium: that neither increases, nor decreases)
- **Has no activity**: *kriyashunya* [क्रियाशून्य]: (Inactive, not a ‘unit’, unchanging)

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

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

‘Units’ (*ikai*) are of two kinds:

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

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

These units, or ‘Nature’ is manifested as the 4 “natural-orders”:

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

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

- **Form/appearance** [Shape, Surface Area, Density] – [रूप]
- **Properties** [Positive, Negative, Mediating properties; relative cause and effect] -[गुण]
- **Basic-Nature** [Purpose or participation or value or essence] – [स्वभाव]
- **Religion** [Inseparability or Innateness] – [धर्म]

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

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

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

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

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

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

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

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

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

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

4) Relationship between the above:

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

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

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

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

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

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

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

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

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

* Basic Nature & Religion

Basic-Nature: (*Swabhav*)

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

Religion: (*Dharma*)

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

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

Man living in animal-consciousness uses only partial activities in the Self or conscious unit (*jeevan*), and as a result lives with animal-like attributes. He lives only with **Assuming** (& expectation of Knowing) & ‘Basic-Nature’ as wretchedness, cunningness, cruelty: which is **unnatural** to him, and is not acceptable to him, or to others (when expressed). He has an *expectation* for resolution & happiness (his religion) but is unable to have/ensure continuity of the same.

Man living in this state, makes some **assumptions** regarding his ‘Basic-Nature’ & religion that do not have universality and thus cause differences in human-society. This is why this plane of living

is called ‘animal-consciousness’ since even though man has progressed from where animals are, he has still not known his Basic-Nature & religion, still not accessed the will to ‘know’ and hence, assumes struggle for survival as the goal (akin to animals) and an Basic-Nature that is akin to animals.

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

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

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

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

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

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

Thus, the **fundamental need** for the human is to **SHIFT** from living in animal-consciousness to living in human-consciousness,

which is only possible via Knowledge via the method of consciousness-development.

Important Definitions of words used in darshan of Existence.

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

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

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

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

The Atom and its Development in Existence

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

These are the 5 lines to be understood, realized:

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

The 5 aphorisms are expanded hereunder:

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

Existence is coexistence

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

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

There is harmony, orderliness in existence

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

Existence is limitless, eternal

- There is no ‘limit’ to Existence. Wherever Existence is deemed to be ‘upto’, there is always void/space ‘after’ that. *For, every ‘place’ itself is the void.*
- There is no ‘external cause’ for Existence, Existence is eternally-present as Coexistence. No cause for matter, or void/space is evidenced.

- Existence has always been ‘this way’, and will always be ‘this way’ : as units saturated in void/space.

Void/Space

- Is all-pervading, hence called ‘Omnipresence’ (*vyaapak*)
 - There is no time and location where void/space is not
 - The Void/space, is *everywhere*, since every ‘place’ itself is ‘void’ or ‘space’.
- Space is not an activity: it is in a state of zero-activity (*kriyashunya*)
 - There is no wave, pressure or force in void.
 - All activities (units) are **in** void/space.
- Space is energy in equilibrium, hence called ‘Omnipotence’ (*satta*)
 - void/Space is energy itself, is manifested in units as energy (*fundamental source for energy in the Universe, in Existence*)
- void/Space itself is consciousness, knowledge (*gyaan, chetana*)
 - Is manifested in the conscious unit as consciousness,
 - Is manifested in the conscious unit as knowledge
- void/Space is Transparent (*pardarshi*)
 - Every unit is able to recognize its relationship with the other unit and fulfill it, being in space. void/Space does not ‘prevent’ one unit from recognizing the other.
 - Every unit is resplendent by being in void/space. Every unit is resplendent with its form, properties, innate-nature & religion by being, and continuing to be in void/space.
- void/Space is permeating (*pargaami*)
 - void/Space ‘exists’; ‘where’ there is unit, and where there is not. All units are ‘soaked’ in void/space. There is space both ‘inside’ and ‘outside’ the unit, there is void/space ‘everywhere’.
- void/Space is “Mediating” (*madhyasth*)
 - void/Space is in the ‘complete-state’. There is no ‘change’ in the ‘state of void/space’. All changes are only found in ‘units’ (activities)
 - void/Space is not affected by the unit, it is mediating. It has always been this way, will always be this way.

Units/Matter

- Are recognized by being limited from 6 sides
- Are continuously active
- Are energized while being in space (soaked in space)
- Each unit is in the form of State and Motion (*stithi, gati*)
 - State is the units 'being-ness' in itself
 - Motion is its participation in the larger orderliness
- There can be some *location* where units are not, but no *time* when units are not. There is no location, nor time, where space is not. Any 'location' itself is space.
- Every unit is an inseparable presence of 4 dimensions: form, properties, innate-nature & religion.
- Units are manifested as the four 'natural-orders', units = activities = nature
- The innate-nature and religion for a given 'natural-order' is the same for all units in that natural-order. Natural-orders are: material-order, respiring order (*praanic*), animal-order, knowledge-order.
- Nature saturated in Space is as attractive, repulsive and mediating activities and is limited. Therefore Space is the complete-state (perfect).
- The smallest 'unit' that is in orderliness, and can hence be understood is the atom.
- Units are soaked, encircled and submerged in space. Consequently, they are energized, protected and active while being in space.
- Units are as physiochemical nature (*jad*) and conscious nature (*chaitanya*). Physiochemical and conscious units (nature) are eternally-present in space.
- There is no creation or destruction of units/matter/nature. There is only change in constitution (form), at the atomic level.
- Infinite activities or groups of activities itself is nature, which is recognizable as physiochemical (*jad*) and conscious (*chaitanya*).

2. There is development progression (evolution) in existence

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

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

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

These have been respectively *named as atma, buddhi, chitta, vritti and mun.*

- They have the activities of : tasting, weighing, contemplation, comprehension & realization in state (*stithi kriya*); and selecting, analysis, imaging, determination & evidentiality in motion (*gati kriya*) respectively.
- Units in the animal-order (animals) are a combined form of physiochemical body and conscious-unit, and at the same time are also a part of nature.
- Human-being is a combined form of physiochemical body and conscious-unit, and at the same time is also a part of nature.

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

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

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

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

- Units of knowledge-order (human beings) are endowed with the capacity for realistic-view (*darshan*). Realistic-view (*darshan*) is in the sense of physiochemical and conscious nature situated in all-pervasive entity or Omnipresence.
- It is only in the non-delusion state that realization-knowledge and realistic-view (*darshan*) get completed.
- Awakening in deluded human-beings itself is functional-completeness and conduct-completeness
- Functional-completeness is in the form of manifestation of all 10 activities in ‘*jeevan*’.
- This happens via knowledge of realistic-view of Existence, knowledge of *jeevan* (self) and knowledge of complete-humane conduct. Awakening in ‘*jeevan*’ or the conscious-unit thus takes place by way of

jeevan knowing its true form, properties, innate-nature, religion and the truth (coexistence = units saturated in space).

- This results in “intellectual resolution”, which results in continuity of happiness.
- The human living in human-consciousness lives with complete-humane conduct. This is as values, character and ethics. Values are in the form of 30 values, character is in the form of righteous-wealth, righteous marital (husband-wife) relationship and kindness in work & behavior.
- Human living in human-consciousness is able to live fulfilling the human-goal of resolution, prosperity, fearlessness (trust in the present) & coexistence and participate in orderliness from family to world-family leading to an undivided society and universal orderliness
- Only the human living in human-consciousness is able to live with his true innate-nature and knows and lives as evidence his ‘religion’ as resolution, happiness.
- Human living in human-consciousness is able to live with law-restraint-balance with the remaining 3 natural-orders and with justice-religion& truth with other humans.
- ‘Human’ (*manav*) living in human-consciousness is more evolved than the bestial-human living in animal-consciousness. ‘Human’ lives with the innate-nature of steadfastness, courage & generosity; subjects as: progeny, wealth and fame motives and primarily evidences the perspective of justice in living
- ‘Godly-human’ (*dev-manav*) living in ‘godly-consciousness’ is more evolved than the ‘human’ living with human-consciousness. Godly Human lives with innate-nature of steadfastness, courage & generosity plus kindness and graciousness; ; subject as fame motive and primarily evidences the perspective of religion (*dharma*) – with justice in living
- Divine Human (*Divya-manav*) with complete-awakening is more evolved than godly-human. Divine Human lives with innate-nature of steadfastness, courage & generosity plus kindness ,graciousness & compassion ; no motives left, lives only for beneficence and primarily evidences the perspective of truth – with justice & religion (*dharma*) in living

- Man is a 'replica' of coexistence. He is the seer in coexistence. Existence spawned a unit that can understand Existence itself.
- Conduct completeness is in the form of all the orbital-activities in the conscious-unit fully functioning under the influence of the centre unit (*atma*)

Physical-chemical Formation & Deformation in Existence

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

What is Human Being

The conscious Self, *Jeevan*

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

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

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

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

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

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

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

Each one of us can examine this:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The dimensions of innate-nature, Religion & Truth is unknown; *we only have the language & assumptions for these realities*. Living at this level, there is no sound basis for the activity of Imaging (Desiring) , and therefore, our Desires, Thoughts and Expectations keep changing, and 'we really don't know anything in our own right'. We are unable to be 'stable', we have contradictions within, and this itself is unhappiness.

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

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

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

This means understanding and living with '**Law, Restraint & Balance**' [*niyam, niyantran, santulan*] with the rest of the three 'natural-orders' and with **Justice, Religion & Truth** [*nyaya, dharm, satya*] with the Human Order.

This is only possible when we have knowledge of all four dimensions of reality: form, properties, innate-nature & religion of all the four 'natural-orders' for which 'consciousness-development' is needed.

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

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

122 conducts in the awakened Self or Jeevan

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

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

- **64 activities in the fourth orbit: 'mun' or mind (32 in state, 32 in expression);**
- **36 activities in the third orbit: 'vritti' or disposition: (16 in state, 16 state in expression)**
- **16 activities in the second orbit: 'chitta' (8 in state, 8 in expression)**

- **4 activities in the first orbit: ‘buddhi’ or intellect (2 in state, 2 in expression)**
- **2 activities in the centre: ‘atma’ or soul (1 in state, 1 in expression)**

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

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

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

Human knowledge, human psychology, sociology, economics, materialism, spiritualism, humanism, education, conduct, norms, systems, culture & civility and universal human constitution, since all these are desired by, understood by, carried by ‘*jeevan*’ or the conscious-unit, in human tradition. (* *includes knowledge of darshan of coexistence, jeevan & humane-conduct*)

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

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

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

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

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

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

Vritti	Third Orbit	Decision on basis of likes, health, profit OR justice, religion, truth[priy, hith, laabh, OR nyaya, dharma, satya]	In State: Weighing, tulan: On the basis of likes-health-profit OR justice-religion-truth. Conducts are: Knowledge, Fame, Definiteness, Peace, Grace, Firmness, Competency, Gratitude, Glory, Trust, Truth, Justice, Identity, Moderation, Courage, Feelings, Race, Contentment. In Expression: Analyzing, tulan; [Thought, vichaar] Taking a decision, expansion of Images on the basis of perspective in weighing. Conducts are: Intelligence, Entities (realities), Steadfastness, Kindness, Compassion, Forgiveness, Zeal, Politeness, Simplicity, Magnanimity, Religion, Sensitivity, Undauntedness, Law, Momentum, Time, Thriving
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Mun	Fourth Orbit	Tasting & Selection. These activities are in the <i>jeevan</i> , but get performed via the 5 senses in the Body. (sound, touch, form, flavor, smell)	In State: Tasting/Experiencing On the basis of preference, values & goal. Conducts are: Devotion, Care, Respect, Affection, Son-Daughter, Colleague, Coworker, Self-reliance, Health, Likes, Enthusiasm, Natural-Disposition, Guru, Student, Brother-Friend, Sister, Acceptance, Preference, Happiness, Husband/Wife, Mother, Father, Soft/Hard, Cold/Hot, Sour, Sweet, Spicy, Bitter, Astringent, Salty, Pleasant/Unpleasant-odor, Nice/Bad-form
			In Expression: Selecting - <i>chayan</i> Taking a decision, based on taste in ‘Tasting’. Conducts are: Engrossment, Generosity, Compliance, Allegiance, Fondness, Responsibility, Duty, Prosperity, Health, Disposition, Pleasantness, Shyness, Evidentiality, Enquiring, Progress, Betterment, Welcome, Identification, Speed, Perseverance/Fortitude, Nourishment, Protection, Carrying, Inhale/Exhale, Welcome/Unwelcome

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

The Human Being

Definition of the Human Being

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

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

Human Purpose / Goal

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

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

Human Construct

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

Activities like understanding, thinking, desiring, expecting, using logic, imagination, etc are in the conscious self or *jeevan*. Activities like physical transformation, digestion, breathing, eating, excretion, etc are in the Body. Every human being has the '**freedom of imagination**' (kalapana-sheelta) and '**freedom of action**' (karma-svatantrata)

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

Human Values

There are a total of 30 identified universal human values:

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

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

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

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

Laws of Living

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

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

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

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

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

Human Relationships

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

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

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

Human Character

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

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

Human Ethics

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

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

Humane Living, Values & Ethics.

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

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

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

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

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

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

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

First – **values** are our participation in the larger orderliness. There are 4 values in the Self, or *Jeevan*, 6 Human Values, 18 Values in Human-Human relationship and 2 Values in Human-Nature relationship; totaling 30 values in all. Put together, these are ‘**human values**’.

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

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

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

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

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

Wisdom, Universal Human Laws of Living:

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

Intellectual Laws: (pertaining to Self)

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

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

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

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

- Utility, Complementarity, Purpose-fullness, Coexistence

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

Values: [मूल्य]

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

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

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

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

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

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

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

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

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

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

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

Character: [चरित्र]

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

- **Righteous Wealth:** Wealth acquired by means of:
 - (a) Fruit of efforts employed on nature
 - (b) Gift from someone
 - (c) Award given (without asking or expectation) for services rendered in society
- **Righteous Marital relationship (Husband/Wife)**
 - Fidelity in Marital relationship: in Words, Thought & Deeds

- **Kindness in Work and behavior:**

Not intruding in the others progress. Recognition of complementariness.

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

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

Policy [निति]

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

Religious Policy (*Dharma Neeti*)

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

State Policy (*Rajya Neeti*)

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

* Living in this manner/ on this basis flows naturally from every human as a result of knowledge. It does not have to be **imposed** from outside or ‘learnt’ and ‘repeated’. Hence, this is not a ‘set of beliefs’ or a ‘set of rules’ to be followed, but something that has to be **known**. **This is the reason ‘human values’ is only possible via consciousness-development.**

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

Human Family

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

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

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

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

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

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

What is Society & the World – Undivided Human Society

Human Race

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

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

Human Religion

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

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

Justice

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

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

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

Human Culture

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

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

Human Civility

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

It is because we do not have a common vision, common understanding of our purpose of living, which may even vary within members of a single family, that we do not have any common shared notion of Civility. As a consequence, this varies from place to place.

Whereas, Human Civility, should arise out of an understanding of what it is to be Civil, and living with civility then leads to Human Civilization.

Human Education

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

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

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

Human Civilization

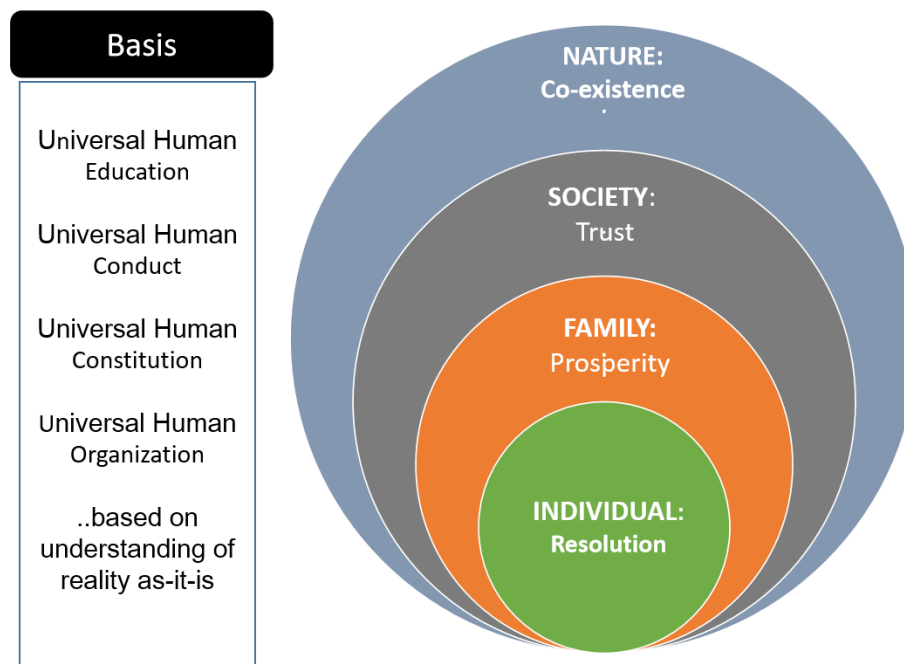
Civilization is needed to ensure the continuity of humane tradition. Human beings need awakening. Humans living in awakened tradition are able to fulfill their individual, familial & societal goals and live in harmony with Nature.

Humane Civilization consists of the following four aspects:

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

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

Result of this understanding: Fulfilment of Universal Human Goal



Humane World Organization (vyavastha)

Five Dimensional Human Program

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

There are thus two kinds of programs for us:

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

Put together, these fulfill the Universal Human Goal of

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

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

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

A brief elaboration is provided below:

1. Education & right values or sanskar Committee

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

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

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

Religious Education, which seeked to further Religious aims and dictats

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

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

2. Health & Discipline Committee

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

The role of discipline is to understand what is suitable for the Human Body and ensure this. It is the responsibility of conscious *jeevan* to do this. Health is a result of this discipline and nutrition & exercise. To be healthy means the 5 sense organs and 5 momtor organs are functioning as per the needs of *jeevan*. This committee shall look into these aspects.

Today, we see that we try and get satisfaction from the Body. Since our need for happiness in continuous, the things we do with the body, on the body in order to derive sensory

pleasure is also seemingly endless, due to which the Body becomes abused. Hence, it is only with discipline that Health can be ensured.

3. Production & Work Committee

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

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

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

4. Exchange & Storage Committee

Not everyone produces everything. We don't produce all year round. We thus store the excess production for future use and Exchange the excess with others for goods that we may need in return. We are able to do this with the right understanding. This means we have understood Justice, Religion & Truth. The perspectives of Liking, Health & Profit become retrained under the influence of such understanding. We are thus able to partake in profit-less Exchange and do not engage in hoarding out of fear, greed, etc.

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

5. Justice & Security Committee

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

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

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

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

Family based World Organization

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

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

At the **second (2nd) level**, 10 such families (called “Neighbour Family Organisation”) organised together and participating in 5 dimensional program are able to meet all basic requirement and some additional requirements of all 10

families. Each family with consent of all 10 members (called “Family Assembly”) spares a member for coordinating the activities of these 10 families in addition to carrying activities in family as agreed by all members of the family. These 10 members spared from 10 families make a “Neighbour Family Assembly”.

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

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

by Shri A.Nagraj (*Translated*)

Madhyasth Darshan - a universal proposal for Mankind

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

January 2017

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

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

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

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

Principle postulations in Madhyasth Darshan

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

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

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

Omnipotence (*space*) is Mediating (*madhyasth*). Therefore, nature saturated in Mediating (*madhyasth*) Omnipotence is restrained and protected. The central-part (nucleus) found in every atom is the Mediating (*madhyasth*)-activity. Therefore, attractive and repulsive activities and relative forces (in every atom) are restrained and protected.

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

In (the process of) development-progression, constitutional-completeness itself is development, while (in the process of) awakening-progression, awakening in deluded human-beings itself is functional-completeness and conduct-completeness. The Awakened human-being nourishes purposefulness and right-use by way of behavior and occupation with less-developed nature. Human-being

has the responsibility for behavior with other humans, glory with those more awakened, and practices, studies and contemplates for higher awakening. .

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

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

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

Units of knowledge-order are endowed with the capacity for realistic-view (*darshan*). Realistic-view (*darshan*) is in the sense of physiochemical and conscious nature situated in all-pervasive entity or Omnipresence.

It is only in the non-delusion state that realization-knowledge and realistic-view (*darshan*) get completed. Which is why –

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

“Humankind alone is primarily responsible for the rise and fall of Humankind”

– A Nagraj, 1977

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

“Coexistence”

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

January 2013

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

- Human-being (*manav*): – One who *materializes his ideas* and is wantful of *healthiness of mind* and realises the same is known as human-being.
- Behaviour (*vyavhar*): – The deployment of effort for more than one human-beings coming together or being together is known as behaviour.
- Realistic-view (*darshan*): –
Understanding, conception, and realization attained from perspective alone is known as realistic-view.
- Perspective (*drishti*): – Activity of seeing, understanding, recognizing, and evaluating the realities is perspective.
- Analytical-reasoning (*vishleshan*): – Elucidation of *definitions* for explaining *existential-purpose*.
- Definition (*paribhasha*): – Group of words used to indicate meaning
- Omnipresence (*void, space, pervasive entity*) is undivided and units are countless.
 - Omnipresence (*vyapak*): – That which is there at *all* places and times and is *eternal-presence*.
 - Unit (*ikai*): – Body of matter limited from six sides (from all sides) itself is unit. In the Omnipresence, entire units are *inseparably present* in co-existence.
 - Countless (*anant*): – That which cannot be captured in any number itself is countless. That which a human-being is *incapable* of counting, nor does the *need* arise for counting it, that itself is *countless*.
- All-pervasive Omnipotence is there in, from, and for an awakened human-being as law at the time of work and behaviour; as resolution at the time of thinking; as bliss at the time of realization; as justice at the time of conduct – because entire nature saturated in the Omnipotence is in the form of inseparable presence. This itself is co-existence.
 - Time (*kaal*): – Duration of activity itself is time.
 - Law (*niyam*): – The foundation of restraint in conduct and activity itself is law.
 - Resolution (*samadhan*): – Being fulfilled by having answers of every *why* and *how* itself is resolution.

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

“May there be Universal Goodness”

– A Nagraj, 1977

Basic Elements of Madhyasth Darshan

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

1. Proclamation

- Let Live and Live

2. Wish for Universal-Goodness

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

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

3. Knowledge in Realization

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

4. Principle

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

5. Sermon

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

6. State of Being

- Continuously-evolving nature saturated in the complete-state Omnipotence.
- Co-existence is eternal-presence.

7. Evidence

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

8. Actuality

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

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

9. Reality

- Development-progression and development in co-existence
- Awakening-progression – Awakening
- Expressions upon Awakening as human-tradition of holistic-understanding.

10. Knowledge

- Knowledge of jeevan in co-existence
- Knowledge of realistic-view of existence in the form of co-existence

- Knowledge of 'perfect- humane conduct'
- Realization itself is knowledge

11. Discovery from Exploration (*anusandhaan*)

- Constitutional Completeness
- Functional Completeness
- Conduct Completeness

12. Basis

- Nature saturated in Omnipotence (Coexistence)

13. Postulations

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

14. Truth

- Nature saturated in Omnipotence itself is Creation.
- Nature itself is destiny
- Destiny itself is holistic-orderliness.
- Holistic-orderliness itself is Development and Awakening.
- Development and Awakening itself is Creation.
- Law is Justice (in Humankind), Justice is Religion (*Dharma, Orderliness*), Religion is Truth, Truth is Grandeur (Co-existence), Realization in Grandeur of Co-existence itself is Bliss, Bliss is (innate-nature of) Jeevan, Law is in Jeevan.
- Only a human-being in delusion is free at the time of performing actions but subservient at the time of receiving the results.

- An awakened human-being is free while performing actions and is also free while receiving their results.

15. Refuge of Humankind

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

16. Humane Orderliness

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

17. Perfection in Individual

- Functional Perfection
- Conduct Perfection

18. Perfection in Society

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

19. Perfection in the Nation-state

- Skillfulness
- Artfulness
- Scholarliness

20. Perfection in Inter-nation (Undivided Nation)

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

21. Human Religion

- Happiness, Peace, Contentment, Bliss

22. The Basis of Religious Ethics

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

23. The Basis for State Ethics

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

24. Movement towards Realization and Contemplation

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

25. Evidence of Awakening

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

26. Harmony

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

27. Universal Harmony

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

28. Supreme Harmony

- Awakening as realization in Truth (liberation from delusion)

29. Accomplishment

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

30. Completeness in Education

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

– A. Nagraj [1977]

The Concept of Village based Organization

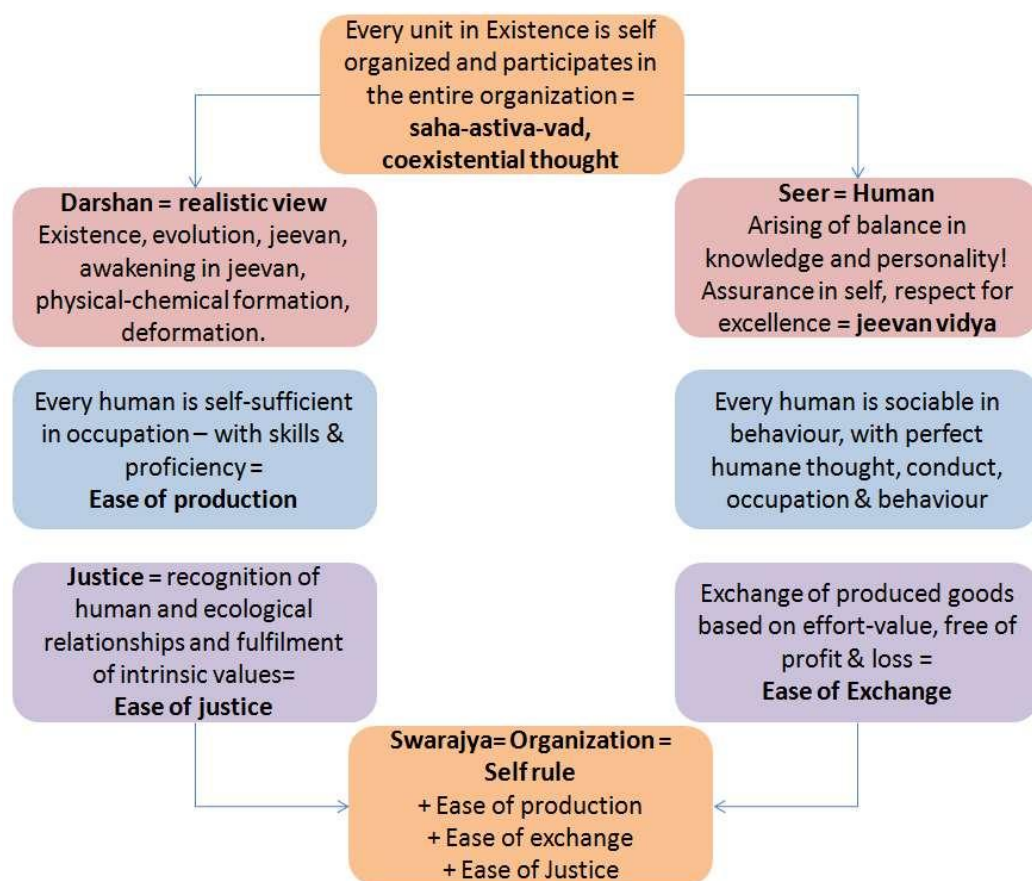
“The basis for an Undivided Society is Village Organization”

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

English version by Shriram | Student | Jan 2017

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

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



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

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

Ease of access to cooperative exchange-storage systems means the exchange of goods produced by the family with other families, on the basis of effort-value in a manner free of profit & loss (profit is defined as taking more and giving less in return), so every family can experience material prosperity. Profit centric business setups do not have any room in this system. Complete exchange systems means

the exchange of investments of efforts of one family with other families on the basis of the effort-values (of the goods). The village shall have a storage facility, by means of which the excess production in every family shall be exchanged in external markets and the required goods from such external markets or villages shall be made available to the village inhabitants. This system shall be connected to the county, block, district, state and entire nation in a staged manner

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

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

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

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

10-staged family based World Organization

Plan for Organization Councils

1st Level: The Family Council

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

2nd Level: Group of Families – Neighbourhood Council

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

3rd Level: Village Council

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

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

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

elected to the inter-nation council. In this manner, at every level, each person shall only evaluate 10 others and nominate 1 person for the next level.

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

Qualifications of council members:

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

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

Span of work and term

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

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

Committees in 5 Dimensions

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

- **Humane education and right-values** committee
- **Production-work advisory** committee
- **Cooperative Exchange & Storage** committee
- **Health & discipline** committee
- **Humane justice & security** committee

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

Membership in the Committees

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

Roles and responsibilities*

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

Humane education and right-values committee

Enable every human to:

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

Which shall lead to balance in their knowledge and personality.

The knowledge imparted shall include the following:

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

Production-work advisory committee

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

- It shall pertain to: agriculture, animal husbandry, forest produce, fuels, sculpting & small-scale units, etc.

Cooperative Exchange & Storage committee

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

Health & discipline committee

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

Humane justice & security committee

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

expectations. Such behavior is not useful from the perspective of humanness, sociability and organization or order.

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

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

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

- Securing the village – the boundaries, forest produce and way of life
- Securing production & exchange systems – documenting and continuity of justfull means
- Securing the family – protecting from undesirable influences
- Securing education & values – protecting humane means and their continuity
- Securing health & discipline – preventing ill habits and continuity of good habits
- Securing the environment- trees, plants and medicinal herbs

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

Evaluation

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

Brief about the Literature

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

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

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

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

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

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

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

‘Madhyasth Darshan’ in 4 parts:

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

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

*The Darsana books can also be written as

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

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

‘Saha-astitva-vaad’, or Coexistential Thought in 3 parts

(Coexistentialism, Coexistential Philosophy)

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

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

The ‘Shastras’ or codes of conduct for living in 3 parts

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

Supporting Books

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

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

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

Brief Descriptions

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

Darshan or 'Philosophy':

-Existential postulations based on Realization & Insights

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

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

philosophy of human-behavior (vyawahar):

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

philosophy of human-action (*karma*):

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

philosophy of human-realization (*anubhava*)

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

philosophy of human-practice (*abhyasa*)

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

***Vaada* or 'Ism:**

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

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

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

Materialism – resolution based,

- Elaborates on 'physiochemical material reality' in the form of 'resolution-centric materialism'. Discusses the issues in materialism to date and how these get resolved. Maps to philosophy of human action which provide its basis.
- Lays out the the existence of the atom & evolution in the atom as physical development progression, development to the conscious unit, awakening progression & awakening in the conscious atom.
- Nature of Light, speed, pressure, wave and form.
- Contents:
 - Resolution and Conflict. History of Mankind. Existence and the development of atom in existence. 5 kinds of Humans in the knowledge-order. Four natural-orders in nature. Orderliness in Existence =

Coexistence. Coexistence, Complementariness & Orderliness.

- Cognition, Consciousness and Conscious. Society, Religion (Dharma, Orderliness) & State. Human Food. Essence of the Human. Inter-relationship between Religion & State. Properties, Effect & Potential. Industry, Requirement, Relationship & Balance. Fear-Enticement or Value-Evaluation.

Spiritualism – Realization based,

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

Humanism – Behavior based:

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

Shaastra: or Codes

-Humane code of conduct

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

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

Sociology – behavioral:

- In *behavior*, in the form of sociology, (behavioral sociology). Maps to darsana of human behavior and behavior-centric humanism which provide its basis.
- Lays out the existential and humanistic laws and rules for human behaviour and humankind's living as social groups, the 'undivided nature' of the human race & what needs to be done to enable and ensure the same.
- Contents:
 - Various communal and social failures in human tradition. Definition of Behavioral Sociology. Indication towards knowledge of *jeevan* (conscious unit).
 - Carrier of Humane Constitution. Fundamental Rights. Responsibility & Duties. Society and Norms. Evaluation.

Economics -cyclical:

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

Cyclical Economics.

- Inevitability and nature of cyclicity. Production & Value. Human is the Basis of Evidence. Awakening and Freedom. Program for family-based village organization system.

Psychology – consciousness based:

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

Samvidhan: Human Constitution:

– in the form of humane code of ethics

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

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

Contents:

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

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

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

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

Lexicon of definitions (*Paribhasha Samhita*)

****Paribhasha*** means definitions. Although the words used in these books and on may seem familiar, they have *different* meanings than which is currently associated with them. The definitions, or *paribhasha* – link the words to meanings in reality – entities in reality are as meanings, and on reading the words with the definitions (*paribhasha*), and deploying our ability for imagination, it becomes possible to understand the same meanings ourselves. I.e. These words are *pointers* to meanings in reality, which can be studied, understood (‘seen’) and ‘realized’ by a human being, in himself.

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

- The Lexicon: ‘*paribhasha samhita*’ (परिभाषा संहिता) contains the key-terms used in the literature. These key-words have been defined in a specific, definitive way, which ties their meaning to reality. The words have been taken from the *sanskrit* language and used in *hindi* rendition. This is called ‘*tatsam*’.
- It is thus essential that the reader interpret the books according to these definitions. Else, one runs the risk of using ones own interpretation, or interpreting words such as *vyavhar*, *anubhav*, etc as per *other* knowledge-systems or *darshan*’s.
- Every word has a meaning. There are *realities* in existence in the form of these meanings. The definitions, or *paribhasha* – links the words to meanings in reality.

- **The words used are from human tradition, while the definitions have been given totally afresh, tying them to reality. I.e. the entire work has been built “ground-up”**