

Study Method 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)*

Written, Compiled by: *Shriram Narasimhan, Student since 2006. ; zshriram@gmail.com ,
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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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About Study

Why should we Study?

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

Objective of Study

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

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

Broad Phases

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

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

The first step is ‘Preliminary Evaluation’ to clear our doubts. We test the **need and validity** of the proposal for ourselves and all of humanity. We start by attending introductory workshops. We evaluate this proposal via *Scrutiny, Examination & Survey* (निरीक्षण, परीक्षण, सर्वेक्षण) in the workshops, discussions and reading of the books and finding that it fulfills our need & conditions for knowing & living.

There are 4 Parameters for Testing the validity of this proposal through-ought the process of study:

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

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

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

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

I) Practice of Textual Study

- Systematic study & understanding of the subject matter in the Literature in a logically-consistent manner
- Get an intellectual-view of the nature of Reality, and the basic program for a Human

II) Practice in Humane Living

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

III) Practice Meditation/Reflection

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

This process leads to gradual clarity as glimpse (*bhaas*) and semblance (*abhaas*) in understanding and living.

Our success is in being able to have direct-perception (*sakshatkar*) of such realities

Such clarity or insight enables an evolving **transformation** in our level of consciousness.

What Study is not

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

Introduction to the The 4 Stages

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

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

Stage 1. Theoretical Understanding

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

Stage 2. Focusing & Implementation in Living

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

Stage 3. Establishment via Confirmation & Practice

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

Stage 4. Comprehension & Realization

- Once we have complete mastery over the Establishment or Fixity in developed human consciousness & humane living, we further concentrate our faculties on its *essential value or meaning* and refine our behaviour & conduct to include Love, or complete acceptance.
- When this is achieved, we have knowledge about the *causal-dimensions* of ones conscious self (*jeevan*), of spatial reality (*vyapak, shunya*) & the innate nature of external reality (*dharma*). This is a *spiritual accomplishment*.
- This is the 'balance' in knowing and believing & called **Comprehension or Bodh**, leading to further fineness & abilities in living, followed by final Realization.

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

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

4 Stages – Theoretical overview

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

Definition of Practice: (अभ्यास)

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

Definition of Study: (अध्ययन)

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

Study and Practice go together. Study itself is Practice

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

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

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

- **Literature Study-Practice (शास्त्राभ्यास)**
 - **Glimpse of Reality (भास):** "Acceptance of the *meaning* of the written and spoken word - the ultimate truth of Coexistence coming in imagination"- Apprehending via external inputs from the books/ spoken / media
 - **Semblance of Reality (आभास)** "With the word & meaning in imagination, usage of logic for consistency of meaning, as a result of which, the entity/reality becomes clear"
 - Verification whether the proposal is a) Universal b) Live-able c) Teachable

- Distinguish between acceptable (universal, right) and un-acceptable (criminal, wrong) behavior: Acceptance of living in 'social law' - righteous-wealth, fidelity in marital relationship & kindness in behavior (स्वधन, स्वनारी/स्वपुरुष, दयापूर्ण व्यवहार)
- **Outcome -**
 - *Completion of systematic text-study & logical understanding, meaning comes in memory* (विधिवत अध्ययन एवं तर्क संतुष्ट होना, शब्द-अर्थ - स्मरण में होना)
 - *Desire for knowing and living according to the truth* (वास्तविकता को जानने एवं जीने के लिए इच्छा)
 - Living with acceptance and practice of righteous wealth, chastity in marital relationship & kindness in behaviour

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

- Semblance of Reality complete (आभास पूरा) - becomes *apparent*
- **Contemplative Practice** (साक्षात्कार के लिए अभ्यास)
 - **Discriminating Study** (विवेकात्मक अध्ययन):
 - Deliberating/evaluation on the basis of Justice-Religion-Truth (न्याय धर्म सत्य तुलन)
 - Scrutiny & Observation (निरीक्षण परीक्षण) of (a)Existence, (b)Activities in the Self or *jeevan* & (c) Living.
 - Witnessing, evaluating & understanding the activities in the Mun, vritti, chitta (मन, वृत्ति, चित्त)
 - Distinguish between changing and changeless dimensions of reality & laws of living
- **Behavioral Practice** (व्यवहाराभ्यास)
 - Living according to Intellectual law, Social law, Natural law - नियम अनुसार जीना + व्यवस्था में भागीदारी
 - **In Family:** Fulfilment of human responsibilities and duties - participation in justice, production/seva & exchange - परिवार व्यवस्था में भागीदारी
 - **In Society** - via the family, participation towards the larger order/good - in education, public awareness, health, production, etc - समाज व्यवस्था में भागीदारी
 - Inculcating/Practicing of humane values or *bhavas* such as Trust, Respect, Affection, Non-Accumulation, Humility, Generosity, Gratitude, Reverence, etc.
 - Letting go of, or weeding of tendencies and acceptances that are inhumane.

- **Practice of Work (कर्मभ्यास)**
 - Physical efforts needed for fulfillment of material needs that are synchronous with 'natural law' and 'social law'
 - Experience confidence & fearlessness in the material sphere (not related to money)
- **Outcome**
 - *Intense Desire - Priority established of Justice-Religion-Truth over Preference-Health-Profit* (मानसिकता, अर्थात् चित्त वृत्तियों में न्याय-धर्म-सत्य का प्राथमिकता, तीव्र इच्छा होना)
 - *Living with semblance of humanness* (मानवीय जीवन का आभास पूरा होना)
 - Living in Social Law, Natural law, semblance of Intellectual law (non-accumulation, affection, straightforwardness & fearlessness)
 - Regulation of the agitations such as infatuation, greed, malice, vanity, anger and passion, and tendencies such as obstinacy & pride.
 - *Concentrating the mental faculties on the realities to be known (Existence, Conscious Self & Humane Conduct that exist in memory/as imaging)* (स्मरण रूपी श्रवण के अर्थ में चित्त वृत्ति द्वारा ध्यान देना - अस्तित्व, चैतन्य जीवन एवं मानवीय आचरण)

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

(साक्षात्कार, अवधारणा)

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

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

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

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

- **Total Comprehension (पूर्ण बोध)**
 - *On having complete regulation or mastery on Fixity, the mental faculties get concentrated on the desired region or essential region of such Fixity (establishment)* (धारणा पर पूर्णाधिकार के अनन्तर उसके वांछित भाग अथवा सारभूत भाग में चित्त-वृत्तियों का केन्द्रीभूत होना - निष्ठा, ध्यान)
 - Comprehension of oneself (स्व-बोध) and Void (व्यापक)
 - The activities in the *jeevan* now get aligned according to the nucleus.
 - Continuance of Behavioral Practice.
- **Complete Realization (पूर्ण अनुभूति)**
 - Complete Acceptance of absolute truth, state-full truth and relative truth (स्थिति सत्य, वस्तुगत सत्य, वस्तुस्थिति सत्य की पूर्ण स्वीकृति)
 - Direct Experience of ultimate nature of Reality: of Coexistence, of Self & human nature: Complete knowledge of Pervasive Space (Brahman), Coexistence, evolution, development, awakening progression, awakening = 'Material and Conscious nature saturated in pervasive space (व्यापक सत्ता में भीगा, घिरा, डूबा प्रकृति का बोध एवं अनुभव)
 - The satisfaction point of knowing and believing. Nothing left to be "known".
- **Outcome**
 - *Immersion of the chitta, vritti & sankalpa (buddhi) in but the meaning, the value of the Aim.* (ध्येय के मूल्य मात्र में, अथवा अर्थ मात्र में चित्त वृत्ति एवं संकल्प (बुद्धि) का निमग्न होना - सत्तामयता में अनुभूति)
 - *Awakening of the Knowledge-Force (ज्ञान शक्ति जागरण)*
 - *Living with evidence of Realization, Thought & Behavior (अनुभव, विचार, व्यवहार प्रमाण,)*
 - *Happiness, Peace, Contentment & Bliss (सुख, शांति, संतोष, आनंद की निरंतरता)*
 - Perfect Humane Conduct.

NOTES

1. The study of reality according to Madhyasth Darshan does not include any ‘prevalent meditative-practices’, ‘need to close ones eyes’, or ‘mystical-experiences’. This is being mentioned here in order to avoid confusing this with other philosophies/darshan, where the words like ‘Shravan, Manan, Nididhyasan’, etc used are similar, but with a different intended meaning. See [definitions](#).
2. The objectives, method & outcomes of study in madhyasth darshan does not derive from or based on Vedanta, the YogaSutras or Buddhism, etc. Terms may be similar or have some overlaps.
3. Stages 1, 2 & 3 above are both sequential and cyclical. Success in Study needs guidance from a living competent human being, that has this understanding.

General Pointers

Need for a Teacher / Guide

- ‘Adhyayan’ or Study is not an ‘isolated’ exercise. While reading and other media are important, guidance is ultimately only from a Human Being (Teacher) who has understood, hence it is important to be in touch with a competent person you feel can guide you.
- This is because
 - The *meanings* to the words, as realities reside in the teacher, and they can properly clarify the same for us. The teacher can in addition:
 - Guide us through the various stages of practice
 - Give us individual pointers on where we lack, and help avoid internal & external pitfalls
 - As and when needed, take steps to improve our capacity (*patrata*)

“Living” continues with Study

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

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

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

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

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

Importance of Living –जीना

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

Meet & Sharing with people – समाज में भागीदारी

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

Not ‘Mixing’ – बिना मिलावट का अध्ययन

- The study of reality according to Madhyasth Darshan **does not** include any ‘prevalent meditative-practices’, ‘need to close ones eyes’, ‘chanting’ or ‘mystical-experiences’.
- ‘*Madhyasth Darshan*’ **does not** derive from, nor related to *Vedanta, the YogaSutras by Sage Patanjali, Buddhism or any other Darshan in any way, albeit one will find many similar sounding words and overlapping concepts.*
- This is being mentioned here in order to avoid confusing this with existing theories, where the words like ‘*Shravan, Manan, Nididhyasan*’, etc used are similar, but with a *totally different intended meaning.*
- ‘Study’ also does not mean ‘comparative studies’ with other philosophies/ *darsanas*
- Hence, Madhyasth Darshan needs to be studied and practiced in *its own right*, and not on the basis of any current / past practice, or some ‘hybrid-method’ we may come up with.
- The method to achieve anything is provided by *one who has crossed that path*, **not** the student that is *on the path himself.*

Making changes in place of living

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

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

6. Stability/ Availability of *monetary resources* to support your journey, experiments (अर्थ व्यवस्था)

Join Goshti's / Groups

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

Shastradhyayan Goshti :

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

Manan Goshti:

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

With/ After Manan

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

Original Guidance by Shri A.Nagraj (*hindi*)

The information above is only to provide *preliminary* sharing on the Method of Study. Please see this link for a selection of authentic Adhyayan / Study related resources & guidance.

<https://madhyasth-darshan.info/study-practice/adhyayan-resources-hindi/>

Also see madhyasth.org for all original resources.