

A Theoretical overview of the method of study (*adhyayan prakriya*)

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(For authenticity, see the [Original Hindi](#) by A.Nagraj)

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 (भास्):** "Acceptance of the *meaning* of the written and spoken word - the ultimate truth of Coexistence coming in imagination"- Apprehending via external inputs from the books/spoken / media
 - **Semblance of Reality (आभास)** "With the word & meaning in imagination, usage of logic for consistency of meaning, as a result of which, the entity/reality becomes clear"
- Verification whether the proposal is a) Universal b) Live-able c) Teachable
- Distinguish between acceptable (universal, right) and un-acceptable (criminal, wrong) behavior: Acceptance of living in 'social law' - righteous-wealth, fidelity in marital relationship & kindness in behavior (स्वधन, स्वनारी/स्वपुरुष, दयापूर्ण व्यवहार)
- **Outcome -**
 - *Completion of systematic text-study & logical understanding, meaning comes in memory (विधिवत अध्ययन एवं तर्क संतुष्ट होना, शब्द-अर्थ - स्मरण में होना)*
 - *Desire for knowing and living according to the truth (वास्तविकता को जानने एवं जीने के लिए इच्छा)*
 - Living with acceptance and practice of righteous wealth, chastity in marital relationship & kindness in behaviour

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

- Semblance of Reality complete (आभास पूरा) - becomes *apparent*
- **Contemplative Practice** (साक्षात्कार के लिए अभ्यास)
 - **Discriminating Study** (विवेकात्मक अध्ययन):
 - Deliberating/evaluation on the basis of Justice-Religion-Truth (न्याय धर्म सत्य तुलन)
 - Scrutiny & Observation (निरीक्षण परीक्षण) of (a)Existence, (b)Activities in the Self or *jeevan* & (c) Living.
 - Witnessing, evaluating & understanding the activities in the Mun, vritti, chitta (मन, वृत्ति, चित्त)
 - Distinguish between changing and changeless dimensions of reality & laws of living
- **Behavioral Practice** (व्यवहाराभ्यास)
 - Living according to Intellectual law, Social law, Natural law - नियम अनुसार जीना + व्यवस्था में भागीदारी
 - **In Family:** Fulfilment of human responsibilities and duties - participation in justice, production/seva & exchange - परिवार व्यवस्था में भागीदारी
 - **In Society** - via the family, participation towards the larger order/good - in education, public awareness, health, production, etc - समाज व्यवस्था में भागीदारी
 - Inculcating/Practicing of humane values or *bhavas* such as Trust, Respect, Affection, Non-Accumulation, Humility, Generosity, Gratitude, Reverence, etc.
 - Letting go of, or weeding of tendencies and acceptances that are inhumane.
- **Practice of Work** (कर्माभ्यास)
 - Physical efforts needed for fulfillment of material needs that are synchronous with 'natural law' and 'social law'
 - Experience confidence & fearlessness in the material sphere (not related to money)

- **Outcome**

- *Intense Desire - Priority established of Justice-Religion-Truth over Preference-Health-Profit* (मानसिकता, 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 obstinancy & pride.
- *Concentrating the mental faculties on the realities to be known* (Existence, Conscious Self & Humane Conduct that exist in memory/as imaging) (स्मरण रूपी श्रवण के अर्थ में चित्त वृत्ति द्वारा ध्यान देना - अस्तित्व, चैतन्य जीवन एवं मानवीय आचरण)

Ground 3: Direct-Perception & preformation -> Stability & Concentration

(साक्षात्कार, अवधारणा)

- Direct identification/understanding of the realities of Justice-Religion-Truth devoid of logic, form, words & living accordingly (रूप गुण स्वभाव धर्म के संयुक्त रूप में साक्षात्कार)
- Having credibility (प्रतीति). Definitive acceptance (निश्चयात्मक स्वीकृति): Comprehending, understanding the meaning, Reality. (वास्तविकता का साक्षात्कार एवं स्वीकृति)
- Alternative terms - प्रतीति, साक्षात्कार, निदिध्यासन
- ***Contemplative Practice (चिन्तनाभ्यास) and Behavioral Practice (व्यवहाराभ्यास)***
 - Contemplation on the Truths known, the purpose of Entities & Living accordingly with humane conduct (वस्तुओं के प्रयोजन पर चिंतन, मानवीय दृष्टि विषय स्वभाव सहित जीना अभ्यास)
- ***Knowledge of state-full truth & relative truth as-it-is (वस्तुगत सत्य, वस्तु स्थिति सत्य).***
- ***Outcome***
 - ***Stability from Sakshatkar (स्थिरता) = Avdharna (अवधारणा)***
 - ***Establishment (धारणा) & Regulation of the mental faculties in developed human consciousness (मानवीयतापूर्ण जीवन के अनन्तर न्याय-धर्म-सत्य रूपी वांछित वस्तु देश एवं तत्व में चित्त वृत्तियों का संयंत होना)***
 - ***Awakening of Activity-Force (क्रिया शक्ति जागरण)***
 - ***Awakening of the Desiring-Force (इच्छा शक्ति जागरण)***
 - ***Happiness, Peace & Contentment (सख, शांति, संतोष)***
 - Non-occurrence of the agitations such as infatuation, greed, malice, vanity, anger and passion, and tendencies such as obstinancy & pride.
 - Developed Human Consciousness with Positive Ego, humane perspectives, characteristics (steadfastness, courage, generosity) & wishes.

Ground 4: Total Comprehension & Realization

(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 given in the darshan](#).
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.