

The Stages in Madhyasth Darshan Study/Adhyayan – a student's introduction

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

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, sarvabhoom 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 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*. 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 - Concentration

- 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**.
- This is the contentment 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)