

## Unveiling the Mystery of Conscious Nature

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Numerous speculations have been offered regarding consciousness. For instance, materialists have tried to explain the aspect of consciousness within the limits of chemical processes. According to them, all functions are performed by the brain (Medhas), or the brain carries out conscious activities, or the brain itself is consciousness. In this context, Madhyasth Darshan presents an unprecedented proposition that is universally inspiring. Madhyasth Darshan has described consciousness as an **action (kriya)**. This is also the intention of the materialists. However, Madhyasth Darshan describes this action as an atom that has achieved **completion of formation (gathan purnata)**. This philosophy posits that every atom is an atom by virtue of its formation. It is necessary for every formation to have more than one constituent part (ansh). Explaining the meaning of constituent and formation, it is said that it is that which manifests shape, volume, and density. In the context of action, it is clarified that that which has sensation and motion is action. This infinite group of actions is **Nature (Prakriti)**.

The entire Nature is submerged in **Existence (Satta)**; consequently, it is saturated in Existence. Explaining the root cause of this entire creation, the co-existence of Nature and Existence has also been stated. Madhyasth Darshan claims that Nature and Existence cannot be separated because there is no place devoid of Existence. Consequently, the ceaseless activity of Nature is explained.

Madhyasth Darshan states that the constituent parts found in atoms do not have independent motion. As evidence for this, it is said that a constituent part within any formation cannot separate from the boundary of that formation until it is disturbed by something else. After being disturbed, whether it is an atom or a constituent part, it attains an unnatural motion. This unnatural motion has been calculated by the name of **power (shakti)**. These are the relative powers. Continuing in this sequence, it is clarified that when an atom accommodates all the constituent parts that it possibly can, that atom becomes free from chemical reactions or the sequence of displacement-replacement events. For this reason, its vibrational motion becomes greater than its circular motion, and at that very moment, the manifestation of **hope/expectation (asha)** begins.

This conscious atom operates in a restrained manner in a space larger than its length, width, and height, thus existing in a cluster form. Each cluster is the form of some living being. That conscious atom, existing in a cluster form, operates the physical body (jad sharir) according to its hope/expectation. It operates the physical body as long as it remains a capable instrument, after which it separates from it. In this way, the body, found within the limits of chemical processes, is obtained as an instrument for the conscious unit and then dissolves. This is the process of birth and death.

The realm of chemical and physical results has been addressed as **material nature (jad prakriti)**. A clear process has been propounded for material nature to evolve and attain the state of consciousness through the completion of formation. Such conscious action, through change and refinement, manifests its hope, thought, desire, and resolve through numerous living bodies and, ancillary to that, through the human body, which is an objective truth. Clarifying this objective truth, it has been stated that the fundamental tangible form of a human being is hope, thought, desire, resolve, and realization, which every human being sees within themselves.

Madhyasth Darshan clarifies the solid proof of conscious action being the operator of the physical body: whatever the physical body takes in as food, drink, and air, the body assimilates what is necessary and expels what is unnecessary, which is directly observable. What is thus taken in is, in some quantity, power. In a ratio far exceeding that power, powers are expelled. The greater amount that is expelled is entirely the power of the conscious activity, which is hope, thought, desire, and resolve.

As evidence of this, it is seen that one generation provides various kinds of resources to the next generation.

Every human being sees in their life that in all the chemical substances, physical structure, and mechanical capacity of the body, there is not a single hope, thought, desire, or resolve. At the same time, it is also seen that it is through such a body that hope, etc., are manifested. Rational human beings do not have the capacity to deny this objective truth. In this regard, Madhyasth Darshan clarifies that the relationship between the medium and the effect becomes clear, like that of electricity and machines.

Without machines, it has not been possible to get an introduction to relative powers. Continuing in this sequence, it is further clarified that the physical body is the medium for conscious action. The manifestation in any medium that is greater than its natural power will be of a different power. Since the natural powers in the body are limited to the chemical and physical realms, there is no possibility of hope, etc., manifesting in them.

Madhyasth Darshan has clarified that **hope, thought, desire, resolve, and realization** are the property of conscious action.

When the material becomes conscious, two fundamental achievements have been stated: (i) the completion of formation, and (ii) the vibrational motion becoming greater than the circular motion. The simultaneous occurrence of these two is the event of becoming conscious.

Both the conscious and the material have been described as action. Madhyasth Darshan has claimed that **decline (hraas)** and **development (vikas)** are found only within the limits of the atom, not in molecules or structures. The revelation of this fact provides an angle for the thinking of humankind. This clarifies the definite line between the material and the conscious. The atom has been described as an atom by virtue of its formation.

There is no action without formation. Defining action, the combined state of sensation and motion has been termed action. The possibility of the motion of constituent parts has been stated, which are relative powers. Such motion has not been described as its natural motion but as an **agitated state/charge (aavesh)**. For this agitated state, the attack and permeation of external forces are necessary. Madhyasth Darshan has clarified the subtle knowledge concerning the atom and its constituent parts. However, we see in every life that no agitated state is found in anything without an external force. For example, until a stone is thrown, the charge of acceleration is not found in it. In living beings, an agitated state is not found without sensory influence. In the human body, an agitated state is not found without thought.

From a single atom to the largest unit, it becomes clear that for a motion greater than its natural motion, the imposition of external forces is necessary. However, in the context of development, Madhyasth Darshan has propounded the fundamental principle that the manifestation of power is a result of the unit's motion. **"Internal employment of such power = Development;**

**external discharge = Decline."** How much this reflects an objective truth is seen in the fact that the more we are engaged in external, dualistic processes like depending on others, being a support for others, expectations, neglect, etc., the more tired we become.

In contrast, we see that we never get tired even when practicing living in and for the self. The meaning of internal employment is to inspect oneself by oneself and to follow oneself; this is alertness. In this context, Madhyasth Darshan has clarified that the five activities found in conscious action are hope, thought, desire, resolve, and realization. These five actions manifest respectively in **the Mind (Man), Disposition (Vritti), Psyche (Chitt), Intellect (Buddhi), and Soul (Atma).**

A conscious atom is described as the combination of these five activities. In the context of self-inspection in a conscious atom, it is said that the Disposition (Vritti) inspects the Mind (Man), and the Mind is dedicated to the Disposition, meaning it is ready to receive its signals. Similarly, the Psyche (Chitt) inspects the Disposition, and the Disposition is dedicated to the Psyche; the Intellect (Buddhi) inspects the Psyche, and the Psyche is dedicated to the Intellect; the Soul (Atma) is the seer of the Intellect, and the Intellect is dedicated to the Atma.

This is complete development; as a result, a human being becomes endowed with a mediated life. Explaining its necessity and utility, it is said that such a human being is capable of manifesting and experiencing rules in profession, justice in behavior, dharma in thought, and truth in experience. With the revelation of this fact, the meaning of the internal employment of power in human life becomes universally known and clear. This is the very conduct that humanity has been deprived of for a long time. It is in the context of making this universally accessible that the completion of formation, completion of action, and completion of conduct have been clarified.

The employment obtained through the process of internal inspection has been described as the completion of conduct. The completion of action has been described in a life of humanity. Madhyasth Darshan has explained humanity in a comparative manner, or rather, the whole in a comparative manner.

Madhyasth Darshan has clarified the distinct study of 122 conducts manifesting in a conscious unit replete with conduct, i.e., in a single conscious

atom. This is an unprecedented achievement for the world of thought. It paves a clear and accessible path for every human being to attain the states of a **humane-human, a deity-human, and a divine-human.**

Out of the 122 conducts, 2 of the Atma, 4 of the Intellect, 16 of the Psyche, 36 of the Disposition, and 64 of the Mind have been clarified. This amazing revelation is directly before all of humanity, that even physicists, through their research on the atom and its parts, have accepted the possibility of 122 parts being accommodated. From this, we get the clear knowledge that a formation-complete atom contains 122 parts. Such an atom is free from chemical duality; this is the proposition of Madhyasth Darshan. According to physicists, that atom is neutral and inert. Madhyasth Darshan has clarified the completion of action for this atom within the limits of humanity, and the completion of conduct within the limits of divine humanity.

In the context of the formation of the atom, Madhyasth Darshan has stated that every formation will have a central part; the constituent part located in that central part has been indicated by the name **Madhyansh (central constituent)**. This is proven meaningful only when one or more parts in one or more orbits around the Madhyansh remain active in a circular path. It is a proposition of Madhyasth Darshan that in a formation-complete atom, there will be four orbits dependent on the Madhyansh; the conduct of the parts situated in these four orbits is what manifests. Based on this, the 122 conducts of the parts contained in the formation of atoms have been clarified. Madhyasth Darshan has indicated the part located in the center of the atom by the name **Soul (Atma)** and has described its action as **mediated action (madhyasth kriya)**.

As evidence, it is said that it is not affected by balanced-unbalanced influences. From this clear resolution, we understand that the Atma remains unaffected by or detached from balanced-unbalanced dualities. Further in Madhyasth Darshan, explaining the dignity of mediated action, it is clarified that all dependent parts are compelled to develop until they build the capacity, capability, and eligibility to receive the signals of the Atma.

Clarifying the relationship and position of the dependent parts, the parts found in the first orbit of the Madhyansh are given the designation of **Intellect (Buddhi)**, the parts found in the second orbit are called **Psyche (Chitt)**, the parts found in the third orbit are called **Disposition (Vritti)**, and the parts found in the fourth orbit are called **Mind (Man)**. This is a gift to the human race that clarifies the ambiguous gap regarding the "**self**" (**swa**) and resolves the long-standing debates and many doubts, which has been the eternal desire of humanity.

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-Translated from the Original Hindi by Shriram Narasimhan – January 2025

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