

Madhyasth Darshan*

- In the Authors words.

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 ,
Released: 09.01.2024

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

Contents

Message by Shri A.Nagraj	3
What is Madhyasth Darshan – A.Nagraj	5
Background to this Discovery: The 'Alternative' – <i>Shri A.Nagraj's Note</i>	7
Preface	7
The Background	8
My Testimony.....	10
The Alternative in Practice (Behavior & Work).....	14
Knowledge.....	15
The Possibility of Purposeful Living.....	17
Plan for Society – <i>Yojana</i>	18
1. For General Public Awareness – Jeevan Vidya Workshops.....	18
2. Humanization of Education	19
3. Family based Organization model for the World.....	19
List of Published – Basic Literature.....	20
About Shri A.Nagraj	22

Message by Shri A.Nagraj

This proposal is for intellectuals, scientists & lay persons. 'Competent' humans themselves have been responsible for committing crimes in human history. One variety preached, while the other committed to exploitation & war. Human happiness can never be had whilst living in 'Animal-Consciousness'.

This is only possible via Consciousness Development, which needs Knowledge, Wisdom & Science (ज्ञान विवेक विज्ञान). The current human living, education, justice, culture & constitutions is a reflection of under-developed consciousness. Consumerism (bhog) & Renunciation (tyag) have not worked for humankind.

– A. Nagraj

*May Earth be Heaven, May humans be god-like.
May Dharma* get realized, May Goodness arise always.*

Human-beings found at present on this Earth, which is a part of one among infinite galaxies in the all pervasive Space (Void), are extremely fortunate, because they have the golden opportunity and means for studying and experimenting progression and regression in existence.

Abhyudaya (all-round resolution) is inspiring everyone everywhere that –
“Appraise yourself, so that you will not make mistakes or commit crimes, and as a result you will never be unhappy, distraught, or deprived.”

For appraising oneself, the following naturally-evident fundamentals are required to be internalized, and these are: –

- 1. Earth is One (undivided-nation) – Nation-states are Many.**
- 2. Human race is One – Human-actions are Many.**
- 3. Human Religion is One – Resolutions are Many.**
- 4. God* (Omnipresence) is One – Divine-beings** are Many.**

(* translator note: God = Space, or Void. Space is all-pervasive, and hence Omnipresence. We can call 'Space' by any name, one such name is God. 'God' is not an 'activity'. Space itself is energy-in-equilibrium and hence given the name 'Omnipotence'. In this sense, 'Space' can be called 'God'. **Divine-beings: Conscious units that have the knowledge & conduct of human-consciousness, super-human consciousness)

(This proposal)

1. Is so that every human know the other human as a unit (in orderliness) and fulfill the relationship with him accordingly – to develop such potential, ability, and receptivity,
2. Is for natural continuity of coexistence, balance, resolution, fearlessness, and happiness,
3. Is for becoming capable of living resolutely with righteous-wealth (having only what is rightfully one's own), righteous marital-relationship (physical-relationship with one's wife and husband only), and work-behaviour with kindness,
4. Is for finding a simple-path to move from inhumanness to humanness, and from humanness towards super-humanness,
5. Is for fulfilling one's responsibilities in undivided-society and universal-orderliness in a natural manner,
6. Is so that knowledge and cherished humane culture and civilization can be evidenced,
7. This proposal is for developing culture and civilization of humanness in the Nation (all of Earth).

In order to make the above study easily available to all, I experience great happiness while handing over the first part of "Madhyasth-Darshan Sah-astitva-vad" under the title "Manav Vyavhar Darshan" to entire humankind. (*Manav Vyavhar Darshan = Realistic-view or darshan of Human-behaviour*)

I fully trust that after studying the facts indicated here, this book will inspire you for instilling humane perspective, properties (qualities), and tendencies in your behaviour and it will help in development of your personality. Whereby:-

Earth itself will become heaven, Humans themselves will become god-like.

Dharma will get realized, And only good will happen always.

– A. Nagraj, 1977

(* Note: Dharma = Religion = Inseparability = Innateness. That which cannot be separated from a thing is its Religion, or Dharma)

What is Madhyasth Darshan – A.Nagraj

– a Universal proposal for humankind – by A Nagraj

*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/secrecy. 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 is gain-able 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.

Madhyasth Darshan is in 4 parts:

दर्शन: '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

(Coexistentialism, Coexistential Philosophy) is in 3 parts:

वाद: '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 are in 3 parts:

शास्त्र: code of conduct or living

व्यवहारवादी समाजशास्त्र: Behavioral Sociology

आवर्तनशील अर्थशास्त्र: Cyclical Economics

मानव संचेतानावादी मनोविज्ञान: Human consciousness-oriented psychology

मानव आचार संहिता रूपी मानवीय संविधान – Humane Constitution – from essence to detail: in the form of human code of ethics

Supporting Books

परिभाषा 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 Jeevan Vidya: (transcription of a discussion with Shri A Nagraj)

संवाद: Transcripts of a series of dialogues with Shri A Nagraj on a variety of topics, method of study, etc.

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

- Jeevan Vidya program
- Production systems
- Humane education plan
- Humane constitution plan
- State Organization plan (undivided society)
- Cyclical Economics plan
- Plan for protection of environment
- Humane justice systems plan
- Humane health & discipline plan

– A. Nagraj, 1988

Madhyasth Darshan, Coexistentialism, Code of conduct (shastra) has been presented for Study in the form of 'Existence based Human Centric Contemplation' literature for the actuation of realization based living.

Background to this Discovery: The 'Alternative' – *Shri A.Nagraj's Note*

Translator's Note:

- “Vikalp” or ‘Alternative’ provides the background for the emergence of the Madhyasth Darshan proposal.
 - It is presented as an “**Alternative**” to Idealism (*Spiritualism, Pantheism, Super-Naturalism*) and Materialism. [आदर्शवाद और भौतिकवाद का विकल्प].
 - This is a **Universal proposal**– for all human beings, in all Places, for all Time. “Human Religion is one, and Human Race is one”.
 - Madhyasth Darshan- (Coexistentialism) *does not* profess or promote the ‘Vedas’, or the ‘Hindu’ religion or any other tradition or belief. It has its own **independent standing – on reality**.
 - This Darshan needs to be read with its *own definitions*.
-

Preface

My fellow human brothers and sisters,

The Study of Human-being could not be accomplished until now by the two major ideologies – Theism-Idealism and Materialism (Science) – that emerged and evolved in the history of humankind. I experience happiness while informing you that – The Alternative is “Madhyasth Darshan Saha-Astitva-Vad”, for which another name is “Existence-Rooted Human-Centric Contemplation”. The Study of Human-being is now possible in, from, and for coexistence with Madhyasth Darshan.

The Alternative here is an attempt to make you aware that all scrutiny, examination, and survey exercises have been completed for universalizing *the study of human-being* through the method of value-education based on consciousness-development. One such place is “*Abhyudaya Sansthan*” in Chattisgarh, India.

This presentation also elucidates how all resolved-humans can live with *justice*; how every resolved-family can live with *resolution* and *prosperity*; and how *justice, resolution,*

and *prosperity* can be universalized in humankind through the method of education. I trust you will internalize the presented information – using your own good rationale.

Yours,

A. Nagraj,

Originator – Madhyasth Darshan Saha-Astitva-Vad,
Divya Path Sansthan,
Bhajanashram, Amarkantak,
Distt Anuppur, M.P.
INDIA

The Background

The study of human-being could not be achieved by the method of ‘instability, uncertainty rooted physical-chemical material centric ideology’ or Science. The study of human-being could also not be achieved by the method of ‘mystery rooted idealistic contemplation’. In both these types of ideologies, human-being has been called a kind of animal (*jeev*).

Madhyasth-Darshan Sah-astitva-vad recognized and helped others recognize the human-being as belonging to the knowledge-order via the method of ‘existence-rooted human-centered contemplation’. This is an ‘*Alternative*’.

According to Madhyasth-Darshan, human-being alone is the knower in existence (one who knows), existence in the form of coexistence is the reality worth knowing, in other words, is the entire reality to be known, this itself is knowledge of *darshan* or realistic-view. Along with this, the method for evidencing coexistence with knowledge of *jeevan* and complete-humane conduct has now become study-able.

The knowledge of existence rooted human-centric contemplation, *Madhyasth Darshan, Sah-astitva-vad* has been presented for study in literature-form by me before humankind.

Prior to existence-rooted human-centric contemplation, I (A. Nagraj*, Agrahar Nagraj, Hassan district, Karnataka State, India) was initiated in spiritual-knowledge vedic-ideology based worships and actions. (* A Nagraj: 1920 – 2016)

According to Vedantic-knowledge “*Brahman* is Real, World is Illusion” – whereas the origin of the material and conscious world has been said to have been from *Brahman*.

- Worship (*upasana*) : – in the context of deities
- Action (*karma*) : – All actions for attaining “heaven” (in language form)
- In the *Manu Dharma Shastra* : – Prescribes code of daily conduct of four social-classes (*varna*) in four life-stages (*ashrama*).
- Rituals : – From conception till death, sixteen types of ritual-services are believed and their activities are prescribed.

From the study of all these, there arose a question in my mind:-

How could the conscious and material world that originated from the “ultimate-truth, knowledge, infinite *Brahman*” be an illusion? Upon taking this inquiry to the vedic-scholars and other renowned wise people of that time: –

I got the assurance that ‘the unknown becomes known’ in the state of *samadhi*. On the basis of its confirmation in the scriptures, I accepted to perform the necessary activities for *sadhana*, *samadhi* and *sanyam*. In the state *sanyam*, via the method of study and realization, I obtained the complete-understanding of entire existence being and manifesting as coexistence, as a result of which *Madhyasth Darshan*, *Sah-Astitva-vaad* arose in literature form as an alternative.

According to scriptures of idealism and mystery-rooted, God-centered contemplation and tradition – “Knowledge is unmanifest and is incommunicable.”

According to Madhyasth-Darshan – Knowledge is manifest, communicable and knowable via the method of study, and it became clear that its evidence is universally achievable through human-behaviour.

In material centered ideology according to instability, indefiniteness-rooted materialism, science is believed to be knowledge, in which it is said that man hypothesizes the laws of

nature. As its alternative, according to coexistentialist 'existence rooted human-centric contemplation'; it has been postulated that existence is stable, progress and awakening are definite, and all laws are natural in state and manifestation.

The nature of existence is not just physiochemical, but all physical, chemical, and conscious (jeevan) entities are inseparably present in the all-pervasive-entity (Omnipresence). This itself is the essence of Madhyasth Darshan, Sah-astitva-vad.

My Testimony

In the place where I started this bodily-journey*, my ancestors were called as “*ved-murti*” (vedic-scholar). My home and village resounded with the language, sounds, and tunes of Vedanta, Upanishads, and Darshana's . My family tradition carried out invocations, worships, supplication and prayers prescribed in the Vedas. [** A Nagraj was born on 14 January, 1920 in Agrahara Village, off Ramnathpura-Arkalgud Road, Hassan District, Karnataka, India*]

My family tradition had scholars of the highest order with the attitude of serving others (*seva*), physically hard working (*shram*) and mindful of their behavior, out of which I accepted the attitudes of hard work and serving others. Questions remained on the scholarly-aspect.

The first question that emerged in me was –

How can the conscious and material world that originated from true *brahman* be an illusion?

Second question –

How can *brahman* itself be the cause for both bondage and salvation?

Third question –

Which one of the two is evidence (*pramaana*) – word or the one who bears and carries the word?

Which one of the two is evidence – the sacred-word or the *originator* of sacred-word?

Which one of the two is evidence – scripture or *author* of the scripture?

From the circumstances of that time, another question emerged.

Fourth question –

The Constituent Assembly was setup after independence in India – in which there being no definition or description of Nation, Nationality, or National-character – accepted the public-representative as being worthy in the Indian-Constitution.

What is the meaning of public-verdict and public-representative if votes could be interchanged with money?

The Constitution proclaiming “secularism” – and at the same time enlisting numerous castes, communities, and sects.

Constitution proclaimed “equality” – and along with this, it mentioning reservation and the procedures for the same.

The conjoin of money and votes in the elections of public-representatives

What kind of democracy is this?

In order to rid myself from the shackles of these questions, based on suggestion of scholars, *ved-murtis*, and respected *rishis-mahrishis* of that time –

(1) The only way for “knowing the unknown” was told to be *samadhi* – which I accepted.

(2) I accepted Amarkantak to be a suitable place to perform *sadhana*.

(3) I started *sadhana* procedures from 1950. My *sadhana* attained maturity in the decade of 1960.

(4) In 1970, I came to the state of accepting my having attained *samadhi*. In the state of *samadhi*, my expectations, thoughts, and desires remained silent. In this state, the event of “unknown getting known” did not occur, this too became clear. This state of *sadhana* used to happen everyday for twelve (12) to eighteen (18) hours.

I accepted the sequence of *samadhi*, *dharana*, and *dhyan* as procedure for *sanyam* out of my own self inspiration. On attaining the state of *sanyam* after two years I accepted the evidence of *samadhi* having taken place. The activity in the duration of going from *samadhi* to *sanyam* too kept taking 12 to 18 hours. As a result, I had realization of entire existence being in the form of coexistence. This has been presented in literature form as “Madhyasth Darshan Sah-astitva-vad”.

Co-existence: – I came to understand entire physiochemical (*jad*) and conscious (*chaitanya*) nature to be saturated in all-pervasive-entity (Omnipresence), and this is eternal-presence.

In coexistence itself:- I came to understand hungry and emissive atoms in the form of development-progression (evolution) in the atom, and as a result of development (progress) in the atom itself, the being and manifestation of ‘jeevan’ in the form of fulfilled atoms.

In co-existence itself: – The constitutionally-complete atom or conscious-unit, in the form of ‘jeevan’ was understood.

In co-existence itself: – I came to understand, that it is from hungry and emissive atoms, molecules and *pranic*-cells that the entire physical, chemical and *pranic*-order formations are made, and it became clear that earth is composed of atoms and molecules, and numerous earths are composed in the same way.

I came to understand that in existence, on this earth, which is in the form of a physical formation, it is by the method of synthesis along with chemical processes that formations of *pranic*-cells evolved in the form of entire range of forests and vegetations, and upon their having fully evolved, from *pranic*-cells itself, the bodies of animals and the human body also evolved and came to be established in the form of tradition (as continuity of specie)

In co-existence itself: – I came to understand human-being to be a combination of jeevan and body manifested as human-tradition.

In, from, and for co-existence: – I came to understand co-existence to be eternally effective. I understood this itself to be the 'evolution of destiny or fate' in co-existence.

The way of destiny is in accordance with the way of co-existence itself: –

- Material-order
- *Pranic-order*
- Animal-order
- Knowledge-order (* humans)

And

- *Pranic Plane* (*material-order & pranic-order)
- *Illusion Plane* (*living in animal-consciousness: animals and humans in delusion)
- *Godly Plane* (*living in human-consciousness: godly human)
- *Divine Plane* (*living in super-human consciousness: divine human)
- *Evolution, Progress* (* development-progression in the atom & development in the atom = it becoming 'conscious')
- *Awakening-progression, Awakening*(* in the conscious atom – jeevan, in human tradition)

And I came to understand that awakened human tradition itself is the eternal grandeur of humans in self-organization with humanness, and participating in the overall orderliness. I believed this to be the essence of universal-goodness and accepted that all human-beings have natural-expectation for goodness, as a result of which, I have presented before humankind the essence and elucidation of consciousness-development based value-education, constitutional-framework for humanness, humane conduct and orderliness (systems).

*May the earth be heaven, May humans be godly
May dharma* be established, May goodness arise always.*

– A. Nagraj, 2004

* *Dharma = Religion = Inseparability. That which cannot be separated
from a unit is its religion.*

The Alternative in Practice (Behavior & Work)

Material order and Pranic order is in the stage of evolution.

Material order is after the Earth becomes enriched with all kinds of minerals.

Pranic order is enriched with all kinds of forests, big and small jungles with numerous kinds of vegetations. The balance in climate is from balance in forests and minerals, this too became clear.

Along with this, it was also understood that humankind in awakening progression stage, while living in animal consciousness, in the form of communal traditions, as servile human (pashu-manav) and bestial human (rakshas-manav), is caught in a vicious cycle of deceit, cheating, fraud, charlatanism, conflict, revolt, exploitation, war, coercion, bribe, penalising, fragmenting – while believing all kinds of crimes as legal, which resulted in Earth's becoming sick.

Extraction of coal, fossil fuels and radiation metals from Earth is a crime with this Earth.

Exploitation of Earth by human being has resulted in Earth's condition of sickness and now there is a question mark whether it will remain liveable for humankind or not. As alternative to fossil fuels, there is suggestion for using renewable energies, like energy from flow of water current. There is suggestion for making solar equipments cheaper and for maximally using the wind energy. This was suggested for consideration for national planning.

Humankind at present is in animal consciousness, its evidence has been seen as constitutions (law frameworks) of all nations are essentially in the form of attempts of stopping one wrong by doing another wrong, stopping one crime by committing another crime, stopping one war by raging another war – while believing all these acts as legal.

Humankind at present is in animal consciousness as is evident in education of today which encourages maniacal pursuit for profit, sex and consumption.

Media of all kinds is working in the interest of spreading fear and greed. Fear and greed is the limit of humankind of today, this I understood.

It is due to above mentioned reasons that I accepted to present this alternative, which presents Economics of Natural Cyclicity, Sociology of Human Behaviour and Psychology of Human Consciousness.

These propose the possibility of evidencing in present the realization of jeevan values (happiness, peace, contentment and bliss) and existential purpose of human being (resolution, prosperity, fearlessness and coexistence) by way of ten staged orderliness.

Innate nature of humanness is proposed to be steadfastness, courage, generosity, kindness, graciousness and compassion. Existential purpose of every human being is proposed to be resolution, prosperity, fearlessness (trust in the present with the four evolution stages) and coexistence.

Humankind produces the evidence of coexistence (upon awakening) in the form of culture, civilization, norms and orderliness.

It is proposed that (upon awakening) instilled values in human being get manifested as recognition and fulfillment of relationships, as grandeur of eternal celebration of culture, as evidence of the vision of undivided society in present.

It is also proposed that the activities of giving, taking, offering and surrendering of objects with values of mannerism is also the grandeur of human consciousness.

Human consciousness itself is humanness in behaviour. Human consciousness itself is law in conduct.

Humanness is the evidence in the form of resolution, prosperity, fearlessness and coexistence.

The knowledge, wisdom, science, thoughts, plans, action plans, behaviour and results of a human being are mutually coherent in the purview of human consciousness. The grandeur of human consciousness is humanness.

Knowledge

- Knowledge of Existence in the form of Coexistence
- Knowledge of Jeevan (*conscious entity*)
- Knowledge of Conduct of Humanness

Wisdom

- Immortality of Jeevan (*conscious entity*)
- Mortality of Body
- Laws of Human Behaviour

Conduct of Humanness (complete-human conduct)

- Righteous Wealth, Righteous Marital Relationship, Work and Behaviour with Kindness
- Relationship, Values, Appraisal and Mutual fulfillment
- Good-use and Protection of Means in the form of body, mind and wealth

Science

- Knowledge of Time, Activity and Decision
- Duration of Activity = Time
- Activity = Eternal Presence

Entire nature is present in the form of activity in coexistence.

Activity = Effort, Motion, Constitution

Constitution, Effort and Motion in activity (unit of nature) is progressive for achievement of immortality, effortlessness and destination respectively.

Immortality of constitution = Constitutionally complete atom = conscious unit = jeevan

Effortlessness of effort = Tradition of Human Consciousness, as manifestation of undivided society and universal orderliness in human living.

Human motives (tendencies) = Progeny motive, Wealth motive, Fame motive.

Destination of motion = Human living with tendency of beneficence (universal goodness) as godly consciousness and divine consciousness.

All this is studiable and livable in, for and from human being.

The Possibility of Purposeful Living

Every man and woman needs to achieve understanding for liberation from criminal tendency in all 700 crore human beings on this Earth.

It is from understanding that evidence of resolution gets realized in the present.

It is with resolution that prosperity becomes evident in every family with deployment of hard work (physical labour). The evidence of beneficence is immanent in every family living with resolution and prosperity.

The awakened human tradition liberated from crimes is with consciousness development, value education and technology in its education, and every family lives the vision of undivided society and universal orderliness, and thereby tradition of resolution, prosperity, fearlessness and coexistence.

It is necessary for every man and woman to be as living evidence of law, restraint, balance, justice, religion and truth.

Statement

The 27 topics which have been presented under the title “The Alternative”, at its root is the vision of humankind living as undivided society and universal orderliness, with human consciousness, liberated from mindset of crimes, hatred and walls of mine versus others. Such living has now become a need for human tradition if human race is to continue on this Earth. Therefore, for taking decisions on righteousness, whatever questions could arise in you for the objective of righteousness based on the information provided here, the answers to all those questions is there with me, those who want can get from me.

A. Nagraj,
Propounder,
Madhyasth Darshan Sah-astitva-vad,
Divya Path Sansthan
Bhajanashram, Amarkantak
Distt Anuppur, MP, India

Plan for Society – *Yojana*

The Reasoning

We have 'understood' that the *only* long-term solution to humankind's myriad personal, familial, social, economic & ecological problems is a *qualitative transformation* in the level of consciousness in every human. Humankind needs to 'awaken' to every dimension of humanness & reality, this is called '*jagriti*'.

Jagriti, awakening is possible via understanding. We believe Madhyasth Darshan enables such understanding and see our participation in social change as an integral aspect of our practice. 'Social Participation' is hence, not a source of our livelihood.

Changing the way people think, see, *changing the world* is a slow process.

We are thus here for the really long haul.

1. For General Public Awareness – Jeevan Vidya Workshops

(Lok Shiksha Yojana - Jeevan Vidya Yojana)

To start the change - Change people.

Our open programs for the general public (ages 18-90) consist of introductory workshops followed by intensive study programs. There is no 'fee' for the 'teaching'.

- **Introductory workshop (Jeevan Vidya Shivir)** - 7-10 days: provides a basic overview of the concepts and comparative discussion with prevailing notions and conditions. More about Introductory Workshops
- **Study Workshop (Adhyayan Shivir)** - Long Term systematic, intense, guided study of reality & human consciousness via Madhyasth Darshan Literature. This is available in part-time and full-time options.

Progress

- More than 1 Lac people have attended these week long workshops over the past 30 years all across India.
- Some of them see significant changes in the direction of their lives. A few are engaged in sustained study.

2. Humanization of Education

(Shiksha Sanskar Yojana - Education & Right Values)

To change the Future - Change education.

Consciousness Development via Human Values (Chetna Vikas Mulya Shiksha or CVMS)

School Education:

Complete replacement of the goals, pedagogy, content and outcomes of prevailing education. From Class 1 through 12.

Supplementing the Content in Existing Education - humanization of existing education content and pedagogy.

Colleges: Supplementary Human Values course to aid development of discernment in pupils.

3. Family based Organization model for the World.

(Parivar Mulak Swarajy Vyavastha)

To enable & sustain change - have humane systems

We have small experiments of family clusters living in self-organization with awareness, behavioural justice and ecology. The Family is proposed as the basic unit of human organization, just as atoms are, of the material world. A set of resolved (samadhanit) individuals live in family units fulfilling the material, behavioral, intellectual and spiritual needs of the human, in line with social-law and natural-law.

Five Dimensions of Society:

- Education & Sanskar | Health & Regulation | Production & Work | Exchange & Storage | Justice & Security

Ten Staged World Organization: A representative from each Family will participate in the five dimensions above, across the following 10 Stages:

- Family > Group of Families > Village > Group of Villages > Block > County > Districts > States > Nation States > World

List of Published – Basic Literature

Madhyasth Darshan (Existence rooted Human centered Contemplation) is presented in four parts for study in the form of “consciousness development value education”.

1. Philosophy of Human Behaviour (*Manav Vyavhar Darshan*)
2. Philosophy of Human Actions (*Manav Karma Darshan*)
3. Philosophy of Practices in Human living (*Manav Abhyas Darshan*)
4. Philosophy of Human Realization (*Manav Anubhav Darshan*)

The thoughts (dialectics, lines of thinking) based on the above Darshans are in three parts:

1. Materialism based on Resolution (*Samadhanatmak Bhautikvaad*)
2. Commentaries based on Human Behaviour (*Vyavharatmak Janvaad*)
3. Spiritualism based on Realization (*Anubhavatmak Adhyatmvaad*)

On the basis of Darshan (Holistic view) and Thoughts, the Disciplines are in three parts: –

1. Economics based on Natural Cyclicity (*Avartansheel Artha Shastra*)
2. Sociology based on Human Behaviour (*Vyavharvaadee Samaj Shastra*)
3. Psychology based on Human Consciousness (*Manav Sanchetnavadee Manovigyan*)

On the basis of this contemplation, i.e. Darshan (Holistic view), Thoughts, Discipline: –

The method of addressing Jeevan Vidya becomes clear.

- The 'Constitutional Order of Humanness' in the form of code of humane conduct has been provisioned and presented for study. (*Manveeya Samvidhan*)
- Along with this, a collection of definitions has been presented. (*Paribhasha Samhita*)

About Shri A.Nagraj

Shri Agrahar Nagraj Sarman was born on 14th January 1920 in the village of Agrahar, near Ramnathpura, Hassan Dist, Karnataka. The family belonged to the 'sanketi' community, and was revered at that time for their scholarship, service (*seva*) and hard work.

Since the age of 5 of itself, young Nagraj had questions regarding the respect that the others in the village bestowed on his family. On questioning, he was informed that his family had produced scholars since many generations, hence the respect.

Young Nagraj did not show any interest in the scriptural studies in his family tradition (*vedas*). He did not receive any formal schooling. His family was quite upset with his cross questioning and lack of scholarship. During his late teens, Nagraj started studying the scriptures in order to understand them and escape being called a fool by his relatives.

On doing so, he felt there were major inconsistencies in the scriptures that his family held in utmost esteem (*advaita moksha interpretation, of the vedanta*). How could the world that has arisen of the ultimate truth *brahman* be *mithya* or false? Why is there is a difference in what his elders *said* and how they *were*? While India was to gain Independence soon, what is the definition of National Character? This was in 1946. Pained by these questions he visited many learned men of the time, including sri ramana maharishi and sri chandrashekhar bharati of sringeri amongst others.

They told him the only way to get answers was to see the state of *Samadhi*. Based on their assurance, he decided to attempt the penultimate stage in Indian Vedic thought – *Samadhi*, in which the 'unknown is said to become known'. He arrived in the then remote, dense, tiger infested forests of Amarkantak with his wife in 1949 – he was 30 years old then.

He performed rigorous *sadhana* (meditative practice) between 1949 and 1968 using the *Agama tantra upasana method*. He went on to realize/experience *samadhi* after 18 years of rigorous practice, 12 hours a day.



When his basic question was unanswered even after attaining the final *Samadhi* in 1968, he went on to perform an advanced stage called *sanyam* using a self improvised method. As a result, he was a direct witness to the ultimate reality & truth – he had realization of the fundamental nature, origins and purpose of life and the universe, of the human being and human purpose. All his questions were answered, and more.

in his own words:

<quote> “Prior to Existence based human centric contemplation, I (Agrahar Nagraj, village: Agrahar, District: Hassan, State: Karnataka, India) was initiated in the practice of worship in accordance with “Spiritual knowledge- Vedic thought”. In order to quench my curiosity, I accepted the completion of the task of ‘sadhana’, ‘samadhi’* and ‘sanyam’*. Consequently, during the period of ‘sadhana’, in the state of ‘sanyam’, I attained understanding through ‘Realization’ of ‘existence itself being and operating as co-existence’ and subsequently presented ‘Madhyasth Darshan- Sah Astitvavaad’ as a new philosophy.*

I understood that ‘human tradition aligned with awakening’ and ‘human order aligned with humanity and participating in the whole order’ itself is eternal magnificence. I accepted this as ‘universal good’ and recognized the presence of the expectation of ‘goodness’ in every human. I consequently presented consciousness development based value education, humane conduct, human organization, and constitution to entire humanity.” <unquote>

Accepting that what he had ‘discovered’ belonged to the entire human race, superseding religion, race & belief, he started writing it in literature form from 1975 to 2005 – by when it assumed the form of the madhyasth darshan literature. He has presented this as *Alternative* to Materialism & Idealism (Spiritualism, Theism, etc). **This work does not promote or refer to any other philosophy/ darsana / body of knowledge.**



Since 1980, many ordinary & eminent people, many humans, came in touch with Sri Nagraj and spent substantial amounts of time trying to learn what he had understood. Many of us took to this Study seriously, recognizing it resolved all human questions. These efforts slowly took the shape of a program to disseminate this understanding among people and to bring it in school & higher education.

Shri Nagraj lived in Amarkantak from 1950 to 2016 with his wife, children and grand children. An accomplished Ayurvedic medicine practitioner, he didn't take any financial assistance from anyone. He supported his family and *those of many others* via agriculture, dairy and medicine. Sri Nagraj established the the 'Jeevan Vidya program' without any established structure, or hierarchies. There is no give and take of money. The only concern for those involved is *gyan*, knowledge and the Universal Good. All his efforts were to establish this understanding in others – just as a seed replicates itself; so the vision of an Undivided Human Society and Universal Order can be evidenced on this planet



They Study and Practice of Madhyasth Darshan is in order to understand Existence- all that exists; know ones Self, and know Human Living. Shri Nagraj spent the first 30 years of his life in Karnataka and the latter 66 years in Amarkantak, MP. He passed away on 05 March 2016 having lived the life of a human, having known what it is to be human, having taught what it is to be human.

* You can read the official [biography here](#). (hindi)

To get a glimpse into his persona, read [recollections – सान्निध्य – संस्मरण – by students](#) (hindi)

*** *sadhana-samadhi-sanyam:***

- '*sadhana*' – *taming the mind, intense mental practice.*
- '*samadhi*' – *penultimate state of meditation according to Indian Vedic thought in which the 'unknown' is said to become 'known'.*
- '*sanyam*' – *a state of knowing beyond samadhi.*