

Key Discoveries in Madhyasth Darshan*

“Existence based Human-centric Contemplation”

- an “Alternative” to Materialism & Theism/Spiritualism

**Originally propounded by: Shri A.Nagraj, in Hindi.*

#Also known as Jeevan Vidya, Saha-Astitva-Vaad – Coexistential Philosophy

** Has no correlation to other Eastern or Occipital darshan's/philosophies*

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)*

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Part of a 6 part series *:

1. Companion reader to the Jeevan Vidya Workshop
2. What is Madhyasth Darshan – a small introduction.
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.

**Also see introductory texts in Original Hindi available at: madhyasth-darshan.info*

The reader is encouraged to access the Original Works in Hindi: madhyasth.org

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Key Discoveries - Snapshot

1. **The emptiness, void, exists.** This void or *shunya* is *not really 'empty'*. It, itself is 'equilibrium energy' & 'consciousness' & hence the 'source of energy' for matter.
2. **Matter exists.** it undergoes *transformation*.
3. **The conscious entity or 'Self' exists.** It is an non-physical atom. It has been named '*jeevan*'. The 'conscious jeevan' is permanent, eternal and not subject to structural change, hence indestructible & *immortal*.
4. The immortal conscious 'Jeevan' is the one that **transmigrates**. It it is the one that realizes, knows, remembers, analyses, discriminates and undergoes experiences. These various faculties are *inseparable* from one another.
5. **Every human is a combined form** of this 'conscious-atom'- '*jeevan*' & the material body. The brain is a part of the material body and *not the conscious jeevan*.
6. Entire Existence is the infinite, **inseparable coexistence** of material & conscious nature in the pervasive void/emptiness. This itself is Coexistence.
7. There is **progressive awakening** in the faculties in the conscious atom to **different dimensions of reality**.
8. **Internal Conflict** arising from **delusion & illusion** in the conscious Self itself is the cause of human suffering & problems. This is due to **partial-functioning** in the conscious activities.
9. The full '**awakening**' of all faculties in the conscious atom (*jeevan*) results in fulfillment in the conscious self & in human living.
10. **Nature is in intrinsic Order. Existence is Stable.** Progress & evolution (in matter) and awakening (in conscious atom) are **definite**.
11. **I.e. The conscious atom (jeevan) itself has illusion about reality.** It hence experiences unhappiness, conflict, discontentment, bondage and disorder 'within' & as an individual, in family, society & nation-states. **The conscious atom (jeevan) itself becomes awakened to reality**, experiencing order, happiness, contentment & freedom 'within', thus expressing & enabling order 'outside' as individuals, families, society & nation-states.
12. **The human purpose** is to understand the above, behold this knowledge and live expressing this Order.

Key Discoveries – In Brief

Nature of Reality / Metaphysics/Ontology

1. Matter, Insentient (*jarh prakriti*)

- *Matter does not 'arise' from consciousness. Matter is not false or mithya.*
- 'Matter' has always existed, and always will be. It is *distinct* from consciousness.
- The Human Body, including the brain, is insentient.
- Matter is **true**. It has 4 dimensions which can be cognized, of which two dimensions undergo transformation and are relative (rupa and gunas), while two dimensions do not undergo transformation & are absolute. (swabhava and dharma)

2. The Conscious Self, Sentient (*chaitanya prakriti*)

- *'Consciousness' does not 'arise' from the brain.*
- *'The Conscious-Self is not identical with 'Universal consciousness'*
- The Conscious Entity ('Self') is a constitutionally-complete atom (*prakriti*). Material nature itself undergoes development to form conscious nature (*jarh ka vikas hi chaitanya*)
- There can no longer be any change in structural form in this conscious atom – it is indestructible, hence **immortal**. This is called ***gathan purnata*** or constitution-perfection.
- There are innumerable conscious entities and each is *distinct*, but *similar*.
- Its final goal is complete knowledge and living with happiness, peace, contentment & bliss (sukh, shanti, santosh, anand)
- The various orbits, activities or faculties in the conscious self-atom, viz: *atma, buddhi, citta, vritti & mun* are inseparable.
- *The Conscious Self does not 'sublimate' into Consciousness on having knowledge'.*
- *'I am not 'Brahman'.*
- *'I am in Brahman. I, Me & Mine are forever present in Brahman.*

3. Void/Energy/Consciousness (*brahman, shunya*)

- The 'void' is all pervasive (omnipresent), permeating, absolute energy, consciousness & *gyana*.
- *The 'world' does not 'arise' from Consciousness/Energy.*

- The 'world' or all material and conscious nature, exists **in** the expansive void/Energy/Consciousness/*Brahman*.
- 'All is not *Brahman*'
- The world exists, inextricably, *in Brahman*.
- *Brahman*, or Void (*shunya*) or Omnipresence (*vyapak*) is **in** every 'thing' (*permeating*).
- Brahman or *shunya* is as energy in material-nature (*jarh*) & as consciousness and knowledge in sentient nature (*chaitanya*).
- Thus, the void or *Brahman* itself is the fundamental source of energy (*urja*), consciousness (*chetna*) & knowledge (*gyana*)

4. Entire Existence

- Is **not just** matter, or conscious-selves or 'absolute consciousness'
- But is the inseparable presence of material nature & conscious nature in all pervasive void (space), or energy, also called brahman.
- This itself is 'Coexistence'.

Human Purpose

- *Human purpose is not just survival/consumption or 'freedom from birth & death'.*
- The human purpose is to understand 'all there is' and live in the present contributing to human tradition.
- The fundamental human desire is happiness, peace, contentment & bliss, which are but synergistic states between, within, amongst the various activities of the conscious *jeevan atom*.

Human Condition & Development

- The Conscious entity (called 'jeevan') undergoes progressive awakening to different dimensions of Reality & behavioural characteristics.
- Internal Conflict, Delusion, Illusion, Problems & Pain manifest due to incomplete understanding/knowledge in the conscious *jeevan*. This is called animal consciousness or *jeev-chetana*.
- 'Development' in Humans is in the form of awareness and awakening in the Conscious Self & its exhibition of *humane qualities & conduct*. This results in happiness, peace & contentment (*sukh shanti santosha*)

- The achievement of full-awareness, internal-rest (*shram ka vishram*) & lack of conflict in the conscious self is called ***kriya purnata*** or *activity completeness*. This takes place via self-knowledge and results bliss. (+ *anand*)
- The achievement of the ultimate knowledge of Coexistence is the destination of motion (*gati ka gantavya*) and perfection in conduct. This is called ***acharan purnata*** or conduct perfection. This takes place via knowledge of *Brahman* & results in supreme-bliss (+ *paramanand*)
- 'Human Development' hence is the development in consciousness & humanness in the conscious self, or *jeevan*.
- This is Human Purpose.

Key Discoveries – Explained

Nature of Reality / Metaphysics/Ontology

1. Matter (*jarh*)

Matter does not 'arise' from consciousness.

Matter is as fundamental physical activity and consists of atoms comprised of sub-atomic particles that are present in a nucleus and the orbits. The central part of the atom is responsible for maintaining the structure and order in the atom, which it does by exerting a force. This is called *madhyasth bal* or *mediating power & force*. This is being postulated as a 'fifth force' in nature. Matter does not *arise* from 'space' or *brahman* and does not disappear into space or *brahman*. *Sub-atomic particles/ atoms/ matter is neither created, nor can be destroyed.*

2. The Conscious Self (*chaitanya*)

'Consciousness' does not 'arise' from the brain.

It is not identical with 'Universal consciousness'

The conscious entity (*chaitanya*) or '**Self**' is a 'constitutionally complete atom' – consisting of 1 particle in the nucleus and 60 particles distributed across 4 orbits.

- *The central-nucleic particle of this atom has been called the 'Atma' and the subsequent orbits have been named the buddhi, citta, vritti & mun.*
- Each of these orbits play a specific-role in our subjective experience and universal cognition of different dimensions of reality.
- These 'orbits' are responsible for the various cognitive functions & experiences we have.
- The central-particle, called Atma is ***not separable*** from its orbits. viz, *buddhi, citta, vritti & mun*
- The identity 'I' exists within the conscious-Self and is a 'seer' of all the contained states of being within itself (*the conscious atom*).
- What we perceive as the 'Mind', the 'Intellect', citta, and sensory experiences are all faculties, or orbits *inside* this Conscious Self.
- The conscious-atom is ***imbued with consciousness***. *In other words, consciousness is contained in the conscious-atom.*

This **conscious atom** is distinct in every person and has its own individual progression, but common destiny. The conscious-atom called *jeevan* has the **will to live, with knowledge & happiness, peace, contentment & bliss**. It functions *with the brain* and being conscious in nature, cannot be studied using any instrument. Only 'it' can understand 'itself'.

- **Formation:** The conscious *jeevan* atom is formed as a result of development-perfection in material atoms. This is called constitution perfection, or *gathan purnata*. This 'atom' is now conscious, and has the 'will to live'. The conscious-atom is indestructible – *it is immortal*. *jeevan* is immortal.
- **Qualitative Evolution:** The various faculties in the 4 orbits of the conscious *jeevan* atom begin to function sequentially and its awareness of itself and the world (reality) around slowly develop. This is called progression in awakening. The *jeevan* is in a quest for internal rest & happiness.
- **Completeness & Rest:** On having total self-knowledge, the conscious atom functions with awareness of all its faculties. This is called functional completeness or *kriyapurnata*, *a state of active rest*.
- **Final Destination:** On having complete existential (reality) knowledge, or *brahma gyana*, the conscious-jeevan atom functions with perfect awakened conduct and this is called *acharanpurnata*

****The conscious 'jeevan atom' does not become 'universal consciousness' on awakening. It remains in Existence, having realised the ultimate reality.***

3. Void/Energy/Consciousness (*brahman, shunya*)

The 'world' does not 'arise' from Consciousness/Energy.

Pervasive Void, or 'empty space' is energy in equilibrium and the fundamental source of energy for sub-atomic particles. Material units are energised by being drenched in this space/energy, while conscious nature is imbued with 'consciousness' due to being drenched in this void. Hence, pervasive void or space itself is fundamental energy and consciousness, in which material and conscious nature are energized and conscious. This 'void' is also called *brahman** or *iswara*. *Brahman, or Chetna (consciousness) is one, and indivisible.*

- **Conscious *jeevan* atoms are wholly distinct from the pervasive void, or *brahman* and not the same as *brahman*.**
 - *They realise the inalienable presence of pervasive *brahman* on having knowledge.*

- They experience being **drenched** in pervasive brahman on having knowledge. But **do not** become 'that'.
- There are **innumerable conscious atom's or 'Self'** and they are all in various stages of awakening on this planet.
- **Material atoms are wholly distinct from conscious atoms & the pervasive void or brahman.**

(* Note: This is attributing various names to 'space' so these words used in Human history can be tied to reality. 'Space' or Void, is all-pervasive, energy in equilibrium, Omnipotence, permeating and transparent. This space can hence be named 'Brahman' according to Indian Vedic tradition and God, Almighty and other such names according to other traditions. This term has no correlation whatsoever with the connotations attached to these words in other ideologies/beliefs)

4. Entire Existence

- Is **not just** matter, or conscious-selves or '*absolute consciousness*'
- Existence, consists of formfull realities (physical and conscious matter) as well as formless reality (expansive void or, space)
- Existence, is the **inseparable presence** of material atoms, conscious atoms and the pervasive void, or equilibrium energy or consciousness, also called brahman.
- This itself is **Coexistence**.

Validity of Knowledge / Epistemology

Space or void is transparent. All nature present is present in this void or brahman and 'reflected' onto every other entity with all its dimensions. Conscious nature or jeevan is able to cognize or 'see' this reflection of reality onto itself. The various levels of cognition correspond to the various internal faculties present in the different orbits of conscious jeevan. Ex: experienced reality via the senses, the usage of logic & math for rational proof, the usage of intuition, as well direct-cognition of formless dimensions of reality. These are experienced as a glimpse, intuition, direct-perception & realisation of reality. Knowledge is thus self-evident.

Human Purpose /Ethics/ Axiology

The human purpose is to understand 'all there is' and live contributing to human tradition. The fundamental human desire is happiness, peace, contentment & bliss, which are nothing but synergistic states between, within, amongst the various activities across the 4 orbits of the conscious *jeevan atom*.

Those behaviours which are naturally-acceptable and result in well-being of the Self and the well-being of all are deemed to be 'ethical'. I.e. behaviour or conduct that

- does not contradict the understanding of reality,
- does not cause internal contradiction and
- does not go against the other humans basic natural-acceptance & nature
- does not go against humane goal of organisation

is deemed to be moral, ethical & humane. That which contradicts these conditions is deemed to be 'inhumane' and immoral.

Such 'ethical-rules' are well-laid out across the individual, familial, societal and state-organizational spheres of living, and called 'Humane Conduct'.

Principle distinctions with other Indian Systems

The basic entities in Existence are not just ONE, or different, or identity in Difference

- Sentient (conscious entities, jeevan) are distinct from insentient (material) and these two in turn are distinct from Void/Brahman.
- Sentient and insentient are not manifestations of Brahman.
- Sentient and insentient exist in brahman, are drenched, submerged and encircled in it.

Brahman/ Ishvara is not the controller. Nor is the World 'just random-chaos'.

- There is no centralization in Existence.
- There exists decentralized order.

Brahman is not the knower. Brain is not the knower

- The conscious entity, jeevan is the knower (gyata). Entire existence is the reality to be known (gyeya). Brahman itself is in the form of knowledge (gyana) in humans.
- Knowledge in Humans = of Existence, of Conscious Self & Perfect Humane Conduct

Brahman is not the seer (drista) doer (karta) and enjoyer (bhokta).

- The conscious self, jeevan is the seer (one that cognizes)
- The Human Being is the doer and & enjoyer.
- The Human Being is the combined form of an instentient body and sentient entity, jeevan.

God does not create, sustain or destroy the Universe.

- Brahman is formless = Isvara. It is void, all pervasive, permeating, absolute energy, consciousness & gyana.
- Isvara = God.
- The Universe, is in Order and is contained, in this expansie void, called Brahman or Isvara.
- Isvara can be understood.
- Brahman itself is the source for absolute energy, consciousness and law (niyama) in Existence.

Brahman is not the 'Supreme Self'.

- In the awakened state, 'I' am the 'Atma' which is the central (madhyasth) activity of the conscious-jeevan atom.
- In the awakened, 'I', the Atma, am always with the other inseparable faculties in me, viz the Buddhi, Citta, Vritti & Mun.
- In the deluded or illusionary state, 'I' am the the 'ahankara' and this ego/Self (deluded buddhi) takes on various associations such as conceit, obstinancy and pride (mad, hatha, abhimana)

The 'Atma' is not separable from the Buddhi, Citta, Vritti & Mun.

- These 5 faculties put together make up the various faculties of knowing and the various streams of experiences we undergo.
- All this is in the absolute.

All conscious entities are not the same.

- Every conscious entity is distinct from the other, and each has the same constitution and faculties.
- They are *similar*.
- These are innumerable.
- They each undergo similar but unique stages in development.
- They have a common destination – which is awakening, knowledge & bliss.

Awakened entities (jeevan) do not disappear in the Brahman.

- They experience themselves as being drenched in Brahman.
- They continue to exist in Brahman.
- They themselves play the role of Gods and Goddesses – by having supreme knowledge and conduct.
- Humans too can thus become Gods.

Conscious entities exist. There is no 'anatma'.

- The activities of Atma & Buddhi in the conscious entity are witness to unchanging dimensions of reality.
- The activities of Citta, Vritti and Mun are witness to changing dimensions of reality, and themselves undergo change.
- These five activities are inseparable. This is what is 'born' again, with the body.

The world (jagat) is not mithya (illusory)

- **Sthiti Satya** = absolute truth, the unchanging reality of insentient and sentient matter in expansive void.

- **Vastu gat satya** = objective truth, the existence of form, properties, characteristics & relation in matter (*rupa, guna, swabhava, dharma*)
- **Vastu sthiti satya** = relative truth, that which changes, or is dependent on time, space & direction.
- The 5 activities of the conscious *jeevan* put together are witness to, can understand & interact with the above 3 dimensions of satya, reality.

‘Human purpose’ is not just liberation from cycle of birth & death or endless consumption.

- Human Purpose (lakshya) is understanding/resolution, trust/fearlessness and coexistence for the conscious entity (jeevan)
- & Material Prosperity for the Body (sthula sharira).
- It is by means of achieving this human purpose, that the Chaitanya *jeevans* goal of *moksha, paramananda, gantavya*, is also achieved.

Human problems are not just issues in the brain, or some kind of divine play or punishment.

- Personal, Familial & Social Problems, Communal problems, of greed, violence, war, etc are a manifestation of illusion in the conscious chaitanya – or living in ‘Animal Consciousness’.