

Authors: Shriram Narasimhan (English rendition); Original theme in Hindi given by: A Nagraj.
Institute: Divya Path Sansthan, Amarkantak.
Email: shriram.jv@gmail.com
Phone: +91.9907794154

Paper submitted to: “Global Harmony Association”

Paper Title:

Impossibility of Harmony without ‘consciousness development-value education’: An Alternative proposal for mankind *on the basis of “Madhyasth Darshan Sah-Astitv-vaad” (Coexistentialism)* - Existence rooted human-centric contemplation
-Propounded and written by: A Nagraj, Amarkantak, MP, India

Introduction

All humans to date have desired well being or goodness. Well being or ‘goodness’ however, has not yet been established. The reason for this is humans have lived in the purview of ‘animal-consciousness’. In an effort to live better than animals, man has achieved progress in the areas of food-shelter-decoration & radio-transportation & television. In contrast to this progress, crimes have been assumed to be legitimate and all humans (scholars, scientists, and the rest) have become trapped in such misdeeds. The proof of this is the mentality of excess-consumption, excess-profit and excess-carnality in education and society. In order to fulfill these obsessions, the methods of ‘accumulation of comforts’ and ‘conflict & wars’ have been adopted due to which the earth itself has now become ill. Humans can be seen today to be partaking in all kinds of violations and as a result, the very continuation of humankind on this planet is now under question.

Madhyasth Darshan Sah-Astitv-vaad (‘*realistic-view of Mediation, Co-existentialism*’) is being proposed here as an ‘alternative’, by which freedom from such criminal mentality, freedom from ignorance (delusion) and freedom from communal mentality between peoples is possible. This has been propounded by A Nagraj of Amarkantak, India. Driven by an intense enquiry to know the nature of existence and human purpose in it, he spent 25 years undertaking research using the method of sadhana-samadhi-sanyam (**sadhana= intense meditative practice, literally means ‘to tame’; samadhi= penultimate state of meditation according to Indian Vedic thought in which the ‘unknown’ is said to become ‘known’; sanyam= a yogic procedure beyond samadhi*) using a *modified* approach as a result of which he understood the entire existence (* *existence = all that exists*) and human purpose in it, and ‘developed human consciousness’ as ‘human-consciousness’, ‘godly-consciousness’ and ‘divine-consciousness’. As a result of direct experience (*realization, ‘anubhava’*) in existence, he understood that existence itself is coexistence; orderliness and harmony are inherent in it. This is to inform you that:

- Co-existence has now become study-able. Entire existence has been understood, experienced, realized as physiochemical (insentient) and conscious (sentient) nature (matter) saturated in a ‘*pervasive-entity*’ which we currently identify as ‘*space*’ or ‘*void*’ and is Omnipresent (all-pervasive). ‘Space’ itself is Omnipotence (energy in equilibrium) and is permeating & transparent. ‘It’ (space) is thus not ‘nothing’; it is not ‘*activity*’, but *exists*, is a ‘*reality*’ & hence an *entity*.
- The human has been understood as being the combined form of a conscious unit and a physiochemical body. The conscious unit has been understood as consisting of 10 activities (5 ‘potentials’ and 5 ‘forces’) and given the name ‘jeevan’. The nature of ‘consciousness’ has been understood.
- The ‘Human purpose’ in existence has been understood and man’s ‘being’ and ‘living’ has become clear. Universal human conduct, universal human values and universal human religion* and race have been understood. (**religion = dharma =adherence = inseparability*)

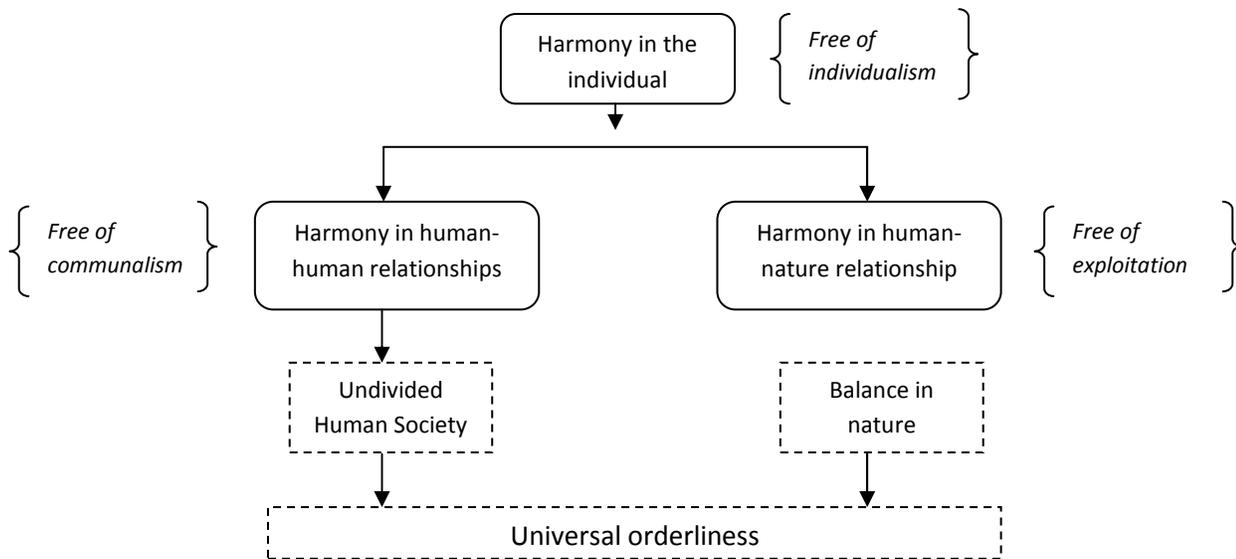
The Proposal

Besides the human, the rest of the three ‘natural-orders’ on this earth: ‘material-order’ (soil, stones), ‘bio-order’ (plants, *praana*) and ‘animal-order’ are complementary amongst themselves and for man. They are in self-orderliness and participate in the overall orderliness. Man is the only one that is not in self-orderliness and creating havoc with the other three ‘natural-orders’. The basic reason for this is ignorance or lack of knowledge (delusion) as a result of which man is living in the purview of ‘animal-consciousness, in which the ‘object’ of our living is ‘food, sleep, fear and coitus’ via gratification of the ‘five senses’. Our predominant individual and social efforts today are in this direction. The ‘nature’ of a human living in the purview of animal-consciousness is ‘Wretchedness, Cunningness, and Cruelness’; which is not acceptable to any individual or to human society. In other words, humans have ‘evolved’ from where animals are, but still not living in ‘human consciousness’, in that our ‘*object*’ of living is still the same as animals, we are only doing it in a more ‘*refined*’ manner. This is the cause for our problems and dissatisfaction at every level. Whereas, via the method of study and evidenced-realization in existence; every human can have ‘understanding’, by which he becomes ‘resolved’, lives in ‘developed consciousness’ and hence happy. By which the universal human goal of:

- Intellectual resolution in every individual (*leading to happiness*)
- Intellectual resolution & material prosperity in every family (*leading to happiness & peace*)
- Undivided-ness in Society – fearlessness and mutual trust (*leading to happiness, peace & satisfaction*)
- Universal Orderliness, balance in nature (*leading to happiness, peace, satisfaction & bliss*)

can be established (evidenced) on this earth, which is the identity of a crime-free, delusion-free human race. Efforts to bring this understanding into education have begun in India. Today’s culture, civility, norms and systems are working to maintain the aforementioned criminal-mentality and misdeeds. This being true, all our efforts for peace & harmony thus end up being in the *same domain* in which the *problems themselves exist*. As an alternative to this; *humane* culture, *humane* civility, *humane* norms and *humane* systems are being proposed. An alternative to education, alternative to the constitution and alternative to human systems are being proposed; in which there is coherence between education, conduct, the constitution & systems.

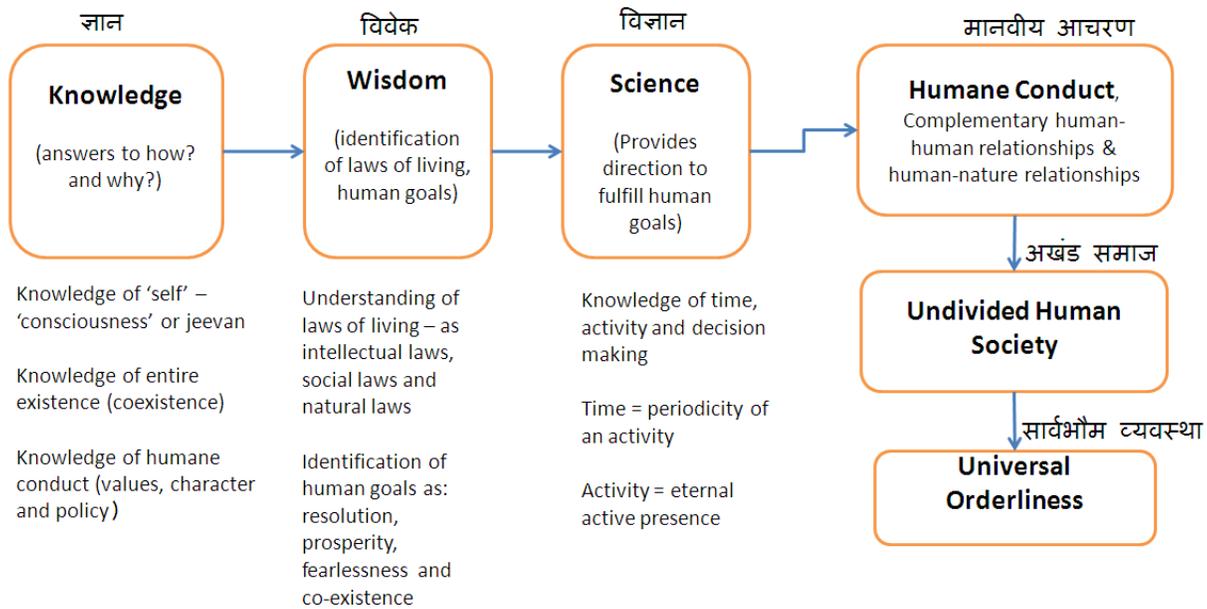
The state of the human race, of human society at any point of time is but a reflection of man’s mentality and understanding (or lack thereof) in that time and space. Every human has the expectation for harmony, and *wants* to live in harmony. Every human has made some *assumptions* regarding the nature of this ‘harmony’ and the *way* to achieve it in his/her own manner. Hence, in order to understand ‘harmony in society’, we need to primarily understand human mentality and its basis, for which the study of the ‘conscious aspect’ of man becomes necessary. Similarly, in order to ensure the intent of ‘global peace from harmony’, we need to understand the true meaning of the words ‘peace’ and ‘harmony’. Only when there is harmony in the individual, will there be harmony in human-human relationships (from family to society to the nation to inter-nation); and only by understanding the relationship between humans and the rest of nature is balance and harmony with nature possible.



The present scenario of conflict amongst humans and between humans and nature is a result of delusory thinking and mentality arising out of living in the purview of animal-consciousness. It is possible to uproot this via ‘consciousness development’ for which the following is necessary:

- Understanding of existence as coexistence: by way of ‘knowledge of darshan of existence’ (*darshan = realistic-view)
- Understanding the conscious aspect in the human: by way of ‘knowledge of Jeevan’ (*Jeevan = name for conscious unit)
- Understanding human purpose and definite human conduct (human-human relationship & human-nature relationship): by way of “knowledge of complete human conduct” or ‘innate human nature’.

As a result of having such ‘knowledge’ the human goal becomes clear; which itself is ‘wisdom’, while determining the way to achieve this human-goal is via wisdom-oriented science. In this manner, every human living with ‘developed-consciousness’ is endowed with wisdom and resolution and remains harmonious in his/herself and is also able to ensure harmony in human relationships and relationship with nature, thus becoming a source for this in others. The method for transmission of such understanding or knowledge from one human to the other has been obtained, tested and proven. This ‘understanding’ is an outcome of ‘direct-experience’ in existence via the method of “existence rooted human centric contemplation” by which the human has been recognized as belonging to the ‘knowledge order’. Whereas, prevalent science (materialism) is “instability-indefiniteness rooted physiochemical matter centric thought” in which the study of the human is completely ignored, while theistic-idealistic contemplation is “secrecy rooted god centric” through which as well the study of the human has not been possible. (* theistic idealism = spiritualism, pantheism, super-naturalism). Both these streams of thought have called the human an animal. The human being is thus still clueless regarding his own true nature and purpose in existence.



Reasons for the current human predicament

What we really want is available in existence. Man is not in contradiction with existence. Existence, is coexistence itself, is in orderliness, harmony is innate in it. This harmony does not have to be 'created'. We only need to *understand* this harmony to be in it. Every unit besides the human is in self-organization and participates in the overall orderliness. Man too wants to be in orderliness and does so by gaining knowledge. Every human wants to understand and can understand. The need to understand is a fundamental need in the human being. Man belongs to the 'knowledge order'. It is but man that is the 'seer-doer-and enjoyer' in existence. Until now, man has made use of his 'imagination' and 'freedom to act' to give shape to his mental-visions. This has happened by way of 'freedom while performing actions but subservience while reaping the result'. Whereas the aspect of 'mental-healthiness' however still lies deserted, which is what we still have expectation of. On understanding reality, it turns out that every unit (or activity) has 4 dimensions to it: appearance, properties, innate-nature and religion (*inseparability, adherence. hindi: dharma*). 'Appearance' implies shape, surface area and volume. 'Properties' implies mutual effect. 'Innate-nature' implies 'purpose' or 'participation', which is the same as 'value'; while religion or *dharma* implies its adherence, its inseparability, or 'orderliness-within' (*that which cannot be separated from a unit is its religion or dharma*). While 'appearance' and 'properties' vary at the level of the unit, the 'innate-nature' and 'religion' of all units in a given natural-order are the same. 'Appearance & Properties' are the 'form-full dimensions of reality': can be accessed by the senses and measured, while innate-nature and religion are the 'formless dimensions of reality', not accessible via the senses, but can be understood. 'Appearance and properties' are thus *relative & undergo transformation with time*, while 'innate-nature and religion' are *absolute & do not undergo transformation with time*. Together, these four dimensions constitute 'reality', while their relationship with *space* is 'truth'.

Remaining within the confines of 'imagination', man has only used partial faculties (4.5 activities of a total 10) in his conscious aspect ("Jeevan" or 'Self') due to which his 'understanding' or 'knowledge' of reality has remained confined to the dimensions of 'appearance' and 'properties' (*or relative cause and effect*) and hence incomplete; prevalent science is working within these confines. Remaining within the confines of 'appearance' and 'properties' efforts have been made to understand the human being and reality using a mechanistic-mathematical approach which cannot be successful, since mathematics is more than what appears to the eyes, but less than 'understanding' or 'knowledge'. Mathematics, analysis and logic can only reach certain dimensions of reality since they are but some of the faculties in the conscious aspect of

the human (conscious unit 'Jeevan', or 'Self'). This approach cannot, by design, access the form-less dimensions of reality like 'innate-nature, or purpose', 'religion or orderliness' and 'truth or ultimate cause'. In other words, when we attempt to understand fact-reality-and truth employing only partial faculties (4.5 activities) in the conscious unit, we get incomplete or different answers all the time as this is the limitation of cognition when living in this level of consciousness (animal consciousness). In other words, man *studies* only the dimensions of 'appearance' and 'properties' but ends up making *inferences* about the 'innate-nature' & 'religion' (*adherence, inseparability*) of the natural-orders and of 'truth'. Such fact-reality-and truth therefore prove to be merely assumptions or delusionary. This in itself is the meaning of living in animal-consciousness, as a result of which man *partakes in crimes* but *expresses the desire for goodness*. In this state, the human maintains some *assumptions* regarding his 'innate-nature' and 'religion' based on his 'appearance' and 'properties' (qualities). This is the reason for the prevalent multifariousness in humans.

Whilst still remaining in this state, and driven by the desire for goodness, the human attempts to obtain a 'resolution' via an analysis and study of problems and mistakes, which is not possible since it is only in the light of 'resolution' that an appraisal of problems or issues is even possible. The analysis and study of problems only leads to a seeming increase in the complexity of problems and they keep expanding and the human gets entangled, for which the state of mankind today is sufficient evidence. Disseminating information about 'problems' is thus not 'resolution'; neither is voicing the need for resolution a resolution in itself. The meaning of 'resolution' is the understanding of the law for any event or activity or the fulfillment of every 'how' and 'why'. 'Resolution' is a state of 'being'. All problems are but a manifestation of a lack of such 'resolution'.

The Solution

It is only via the method of "consciousness-development", by employing all the 10 activities in the conscious aspect ('jeevan' or 'Self') that innate-nature, religion and truth [* *swabhava, dharma, satya*] can be understood; by which knowledge of the entire existence, knowledge of the conscious unit (self, or jeevan), and knowledge of complete human conduct in the form of human-purpose meets completion. Such understanding is of '*absolute knowledge & ultimate cause*' as against only '*relative cause and effect*' (whilst living in animal-consciousness). It is only on the basis of living with such understanding /knowledge that the human being is able to know, understand and accept his 'innate-nature' in the form of 'steadfastness, courage, generosity' and 'kindness, graciousness & compassion' as against 'cunningness, wretchedness and cruelty' when living in the purview of animal-consciousness. He is thus able to be in harmony within (which itself is happiness and peace) and is able to live in a mutually fulfilling fashion in every human relationship (which itself is justice), by means of which alone the undivided-ness of society (undivided society) and universal orderliness are evidenced in the form of utility and complementarity. This is the meaning of living with 'resolution' or 'developed-consciousness' or 'human-consciousness' and is evidenced as living with 'law, restraint and balance' with the remaining 3 natural-orders and 'justice, religion and truth' with humans. It is possible for every human to live like this. Each one of us can choose how we wish to be, and live.

Conclusion:

We can thus conclude that at the level of 'appearance' and 'property', every human seems to be different; reality seems to vary from person to person, but with the knowledge of 'innate-nature' (**swabhav*), 'religion' (**dharma or adherence*) and truth (**satya*), it becomes clear that these are the same for every human. In other words, the '*innate-nature*' of every human is the same in the form of his/her purpose or participation in the overall orderliness and every human's '*religion*' (*adherence or 'dharma'*) is happiness or resolution. This hence becomes the basis for equality and peace between humans. Thus, it gets established that "human race is one" on the basis of the composition of the body; while "human religion or *dharma* is one" on the basis of 'resolution' or happiness.

To sum up:

10 activities in the ‘conscious unit or self’ = knowledge = understanding = resolution = happiness, peace, harmony
= undivided society, universal orderliness

4.5 activities in the ‘conscious unit or self’ = ignorance = delusion = problems = unhappiness, turmoil, disharmony
= communalism, conflict-wars

This entire understanding, attained via research and direct-experience in existence has been written in 12 books: There are 4 parts to the *darsanas* (*realistic-view or view of reality as-it-is*): ‘Realistic-view of Human Behavior’, ‘Realistic-view of Human Action’, ‘Realistic-view of Human Experience’ and ‘Realistic-view of Human Practice’. This ‘understanding’ finds expansion at the level of thought & logic and is in 3 parts: (*vaadas*): ‘Resolution-centric Materialism’, ‘Behavior-centric Humanism’ and ‘Experience-centric Spiritualism’. What comes in thought gets expressed in living, expounded in the ‘*shastras*’ as ‘code-of-conduct’: ‘Behavioral sociology, Cyclical Economics and Human-Consciousness oriented Psychology. Lastly, there is the ‘Human Constitution – from essence to detail’.

Thus, in order to meet the GHA mission of ‘pave a conscious way for harmonious civilization’ – we need to first understand the nature of ‘conscious’, the construct of the human-being and his role and purpose in reality, in existence. This understanding can then be used for teacher education, which then manifests as global peace. Such ‘knowledge’ is manifested in the form of living the life of a human on this planet, in contrast to ‘knowledge’ from prevalent education, which fails to address ‘living’ and only concerns itself with the ‘measurable aspects’ of reality. Measurement is not ‘living’. Regarding Human Values, the value of an entity is the same as its ‘innate-nature’ – which is its purpose in existence. This can only be understood by having knowledge via the method of ‘consciousnesses-development’, by which a human-being realizes his ‘value’ in the form of ‘human-values’ and is able to live accordingly. On the basis of direct-experience or *realization* in coexistence it can be said that it is only via ‘consciousness-development’ that “value education” is possible, failing which such education becomes either moralizing or mere well-wishing- restricted to the dimensions of appearance and properties [*rup & guna*], failing to touch the dimensions of ‘innate-nature’, ‘religion’ and ‘truth’ [*swabhav-nyaya, dharm, satya*].

Until individualistic mentality and communal-mentality prevail, excess-consumption, conflict and wars will remain, and global peace is not possible. If man desires to continue living on this planet, it is imperative to become free of criminal-mentality and delusion, so that the earth may regain its lost balance. Consciousness-development via education is thus the only way out. The desirable outcomes of our progress to date have been in the areas of food-shelter-decoration, & radio television and transport. We are yet to have *justice in human-relationships, orderliness/resolution as human religion & the ‘truth-reality’*. ‘The Alternative’ will have to be adopted. This Alternative has manifested itself in front of humankind via an individual in an existentially natural way. I have obtained this proposal from that individual, Mr A Nagraj. I have not yet understood this proposal nor lived it; I am yet in the process of doing so. I have studied this proposal and find it acceptable. Being 92 yrs of age, Mr Nagraj could not make it to this conference. The broad theme for this paper was provided by him, written in Hindi by me, reviewed by him; and thence translated by me into English.

Further information available at

www.coexistentialism.info and at www.madhyasth-darshan.info [mirror sites]

Definitions

The entire work in Madhyasth Darshan uses the “definition method”: the definitions connect the words to meanings which are as realities in Existence; such meanings can be understood by humans. The words used are from human tradition, while the definitions have been given totally afresh, tying them to reality. I.e. the entire work has been built “ground-up”

The original hindi definitions have not been included here , while in some places only part of the definitions have been given, in the interest of space. The English definitions are still work-under-progress as of February 2012 and not ‘stabilized’. The choice of English-words & definitions are work under progress and it will be a few years before they are finalized.

Base reference for the English definitions: *Paribhasha Samhita* in Hindi, ed-2008, by A Nagraj. Definitions marked with the * sign have been taken from my friend, Rakesh Gupta’s translation, and have been slightly modified in some places.

All texts in italics in the English definition are additions by the translator.

Devnagiri word (Hindi)	English equivalent	Definition in English
मध्यस्थ	Mediating	Restraining of positive and negative (<i>properties</i>). Unaffected by positive and negative (<i>properties</i>). The grandeur of normalizing of all excited-states and remaining unaffected by excited-states
दर्शन	Realistic-view	Activity by the seer via their vision (<i>sight</i>) for understanding the scene as-it-is. <i>#Translators notes: Knowledge of: Actuality, Reality and the Truth is darsana or realistic-view.</i> <ul style="list-style-type: none"> • <i>Actuality (yatharthata): Whichever meaning is present in the thing. Understanding the purpose, participation in existence as ‘utility & complementarity’</i> • <i>Reality: Entity present in its nature. Display of harmony in appearance & property; The ever present inseparable activity of appearance, property, innate-nature & religion.</i> • <i>Truth: Absolute Truth, Relative Truth, Objective Truth. Understanding Coexistence, cause and ultimate cause.</i>
मध्यस्थ दर्शन	Madhyasth-darshan (<i>realistic-view of mediation</i>)	Study and exposition of aphorisms of mediating-omnipotence, mediating -activity, mediating -potential and mediating -jeevan in coexistence <i># Translators notes: mediating = madhyasth</i>
सह-अस्तित्ववाद	Coexistentialism	Aphorisms & exposition of development, complementarity and transformational changes in existence. Developed unit being conducive for the development of undeveloped unit – complementariness
मानव	Human-being *	One who materializes his ideas, has expectation for healthiness of mind and realizes the same is known as human-being.
जीव चेतना	Animal-consciousness	Human being living in delusion

		<i># Translators notes: lack of knowledge, un-awakened</i>
मानव चेतना	Human Consciousness	Awakened human being, free of illusion, living with knowledge and progeny-motive, prosperity-motive and fame-motive.
देव चेतना	Godly consciousness	Awakened human being living with knowledge and only fame-motive.
दिव्य चेतना	Divine Consciousness	Awakened human being living with knowledge and free of all motives – living only for beneficence.
चेतना	Consciousness	Cognition, accomplished with knowledge, wisdom & science Knowledge, equilibrium energy, space, absolute-force
समझ	Understanding	Endowed with knowledge, wisdom and science
अनुभव	Experience *, <i>Realization</i>	The understanding, status, expression, and transformation obtained from existential-progression alone is experience.
सत्ता	Omnipotence *	The eternal grandeur present in all places where nature is, and where nature is not. Space is permeable in conscious and physiochemical nature and is transparent in their mutualities.
व्यापक वस्तु	pervasive-entity* (Omnipresence)	
शून्य	Space *, <i>Void</i>	
		That which is not an activity itself, but in which all activities are included (<i>activities are present in space. They are soaked, submerged & encircled in space</i>) <i># Translators notes: what we consider to be 'empty space' or void is actually an all-pervasive-entity, a reality. It is Omnipotence = energy in equilibrium. This is cognizable via the activity of 'realization' in the Self, or conscious unit.</i> <u>Origin of the word entity:</u> late 15th century (denoting a thing's existence): from French <i>entité</i> or medieval Latin <i>entitas</i> , from late Latin <i>ens, ent-</i> 'being' (from <i>esse</i> 'be')
अस्तित्व	Existence *	Physiochemical and conscious nature saturated in all-pervasive-entity, in Omnipotence (<i>space</i>).
सहअस्तित्व	Coexistence *	(<i>Definition in the context of existential-purpose of humankind</i>): Relationships without exploitation, hoarding and hatred, and fulfillment of relationships and associations with behavior of generosity, affection, and serving alone is co-existence. (<i>Basic Definition</i>): nature saturated in the all-pervasive-entity, Omnipotence, <i>space</i> .
संपृक्त	Saturated *	Status of nature (physical, chemical, and conscious) soaked, submerged and enveloped in Omnipresence, Omnipotence, space. <i># Omnipresence: all-pervasive</i>
जड़	Physiochemical *	The unit without any thinking-aspect, whose span of function is limited to its length, width, and height. <i>#Translators notes: Insentient, or 'inert' in the sense it is not conscious</i>
चैतन्य	Conscious *	The unit whose span of function is more than its length, width, and

(जीवन)	(jeevan)	<p>height and has an active thinking-aspect called conscious (unit).</p> <p><i>#Translators notes:</i></p> <ul style="list-style-type: none"> - <i>Sentient unit, sentient activity.</i> - <i>The conscious unit or 'self' or 'jeevan' has 10 activities in combinations of 2 each: one in potential, and the other in expression as 'force': realization-evidencing; comprehension-determination; contemplation-imaging; weighing-analysis and tasting-selecting.</i> - <i>Clarification: conscious unit is an activity; it is a "constitutionally-complete atom". It is 'material' in the sense it is matter. It has 'mass' but no weight (weightless), whereas physiochemical matter has mass and weight. The conscious unit has the faculty or potential of cognition, The 'conscious unit' is not space. The conscious unit is endowed with consciousness by being saturated (soaked, submerged, and encircled) in space, hence space is also called 'consciousness'.</i>
प्रकृति	Nature	<p>Form-full existence; i.e. Infinite units of material-order, bio-order, animal-order and knowledge-order (<i>humans</i>)</p> <p>Infinite agglomeration of physiochemical and conscious units</p> <p>Continuously-active</p> <p>Inseparable presence of appearance, properties, innate-nature & religion (<i>dharma</i>)</p>
जीवन	Jeevan	Same as conscious (unit) – see above
मानवीय आचरण	Humane conduct	<p>Behavior of righteous-wealth, Righteous husband/wife relationship, and kindness in work and behavior. Recognition of relationships, fulfillment of values</p> <p>Entire work, behavior, thought done as an inseparable active-presence of values, character & ethics.</p>
मानवीय स्वभाव	Humane-nature	<p>Steadfastness (<i>dheerta</i>), Courage (<i>veerta</i>) and Generosity (<i>udarta</i>) are humane-nature, or innate-nature of humans</p> <p>Innate-nature of super-humanness is: kindness (<i>daya</i>), graciousness (<i>krupa</i>) and compassion (<i>karuna</i>).</p>
अमानवीय स्वभाव	Inhuman-nature *	Cunningness (<i>heenta</i>), wretchedness (<i>deenta</i>), and cruelty (<i>kroorta</i>) alone are inhuman-nature.
रूप	Appearance	Shape, surface area and volume
गुण	Properties	<p>Relative powers are known as properties (<i>guna</i>). Properties (<i>gunas</i>) are recognized in the form of positive, negative, and madhyasth (<i>mediating</i>), which itself is effect</p> <p><i># synonyms: quality, especially when we consider 'properties' of a human being.</i></p>
स्वभाव	Innate-nature	<p>Purpose, participation, value</p> <p>The utility of properties itself is innate-nature</p>

		<p><i>#synonyms: essence, true-nature, characteristic, fundamental attribute</i></p> <ul style="list-style-type: none"> • <i>Innate-nature of the material-order is 'composition-decomposition'</i> • <i>Innate-nature of the bio-order is 'enhance-worsen'</i> • <i>Innate-nature of the animal-order is cruel---non-cruel</i> • <i>Innate-nature of humans living in 'animal-consciousness' is: wretchedness, cunningness & cruelty</i> • <i>Innate-nature of humans living in 'human-consciousness' (true-human nature) is: steadfastness, courage & generosity</i>
धर्म	Religion *	<p>Adherence itself is <i>dharma</i>. That which cannot be separated from a unit is its <i>dharma</i> or religion.</p> <p><i>#Translator notes: inseparability, innateness</i></p> <ul style="list-style-type: none"> • <i>religion of the material-order is: to exist, indestructibly</i> • <i>religion of the bio-order (plants, praanic) is: 'growth'</i> • <i>religion of the animal-order is: the 'will to live'</i> • <i>religion of the human-order is: live with happiness, resolution</i> <p><i># origin of the word 'religion': based on Latin religare 'to bind'</i></p>
सत्य	Truth *	Existence, nature saturated in all-pervasive-entity, Omnipotence (<i>space</i>).
न्याय	Justice	<p>Activity of recognition of relationships & fulfillment of values</p> <p>Activity for nourishment and enrichment of humanness.</p>
बौद्धिक समाधान	Intellectual Resolution*	The fulfillment (answer) of every why and how itself is resolution.
अभय	Fearlessness, Trust	<p>Trust in the active-present</p> <p>Activity of mutual trust and complementariness</p>
अखंड समाज	Undivided Society	<p>Human tradition free of communal-mentality and endowed with human-consciousness. Awakened human tradition free of illusion. Human tradition endowed with knowledge-wisdom-science and free of individualistic mindset.</p> <p>Completeness of resolution, prosperity, trust and co-existence</p> <p>Harmony in humane culture, civility, norms, systems and conduct.</p>
सार्वभौम व्यवस्था	Universal Orderliness	Accepted meaningful, balanced just-full orderliness in human tradition on the entire earth.
संस्कृति	Culture	<p>Tradition of completeness, complete human conduct</p> <p>Activities done in view of completeness, participation in humane orderliness</p>
सभ्यता	Civility	Participation in undivided society and universal orderliness

विधि	Norms	Code for law-full conduct of humane-culture
व्यवस्था	Systems *	The tradition for implementing the intent of norms is known as human-systems. <i># organization, human-systems, orderliness.</i>
ज्ञान	Knowledge *	Knowledge of realistic-view <i>or darshan</i> of Co-existence, Knowledge of Jeevan in Co-existence, and Knowledge of Complete human conduct in Co-existence.
विवेक	Wisdom *	The understanding of existential-purpose of human-being.
विज्ञान	Science *	The knowledge for determining direction for achieving universal human-goal along with material-prosperity Knowledge of activity, time and decision.
कल्पनाशीलता	Imagination	Expression of 4.5 activities of imaging, analysis, weighing, tasting and selecting in conscious unit (jeevan)
कर्मस्वतंत्रता	Freedom to act	Evidence of freedom of action according to imagination in every human
भ्रम	Delusion	Flaw in cognition: assuming something to be more, less or other than what it is. <i># Translator notes: error in cognition, incomplete cognition</i>
दर्शन	<i>Darsana or realistic-view</i>	Activity by the seer via his/her vision (<i>sight</i>) for understanding the scene as-it-is, and its expression, communication and publishing. <i># translators notes: darsana's are in four volumes:</i> <i><u>darsana of human-behavior</u>: provides the existential basis for human-behavior: coexistence, the conscious unit, human-consciousness, humane perspective, human goal, innate-nature, complete human conduct, religious-ethics or 'ethics of dharma', state-ethics, humane culture, civility, norms and systems</i> <i><u>darsana of human-action</u>: provides the existential basis for human-action: <u>darsana of human-realization/experience</u>; Covers the relationship of the conscious unit or 'self' with space and resolves the issue of the 'observer' or 'I' in the 'self' and the occurrence of the self or conscious unit in existence.</i> <i><u>darsana of human-practice</u> – covers the 'bringing of this understanding or knowledge into living' & its manifestation at various levels in the form of 'values' at the level of 'contemplation' in the self.</i>
वाद	'Ism	Clear propounding of Actuality, Reality & Truth. <i># the vaada's or 'isms are for mutual-discussion; or the expansion of knowledge gained via 'darsana' at the level of thought. They contain logic and reasons in support of the postulation of realities expounded in the darsana's. They include mutual-discussion between peoples. The 'isms are:</i> <ul style="list-style-type: none"> • <i><u>Materialism</u>, which discusses 'physiochemical' in the form of 'resolution-centric materialism'. Maps to darsana of human action</i> • <i><u>Spiritualism</u>, which discusses spiritual-reality: discussion of the conscious, consciousness and all-pervasive-entity or space and their co-relation. This is in the form of 'experience-centric spiritualism'. Maps to darsana of human realization/experience</i> • <i><u>Humanism</u>: that covers mutual discussion between peoples covering behavior & justice in a propositional manner with view of evidencing the</i>

		<i>same. This is in the form of ‘behavior-centric humanism’. Maps to darsana of human-behavior</i>
शास्त्र	Code-of-Conduct	<p>Inspiration for self-discipline</p> <p>Activity of transmission capable of ensuring assimilation of restraint</p> <p><i># translators notes: ‘shaastra’ denotes code-of-conduct. i.e. the darsana’s cover the understanding of reality, the vaad or ‘isms cover the expansion & explanation of what was understood at the level of thought – i.e. such ‘knowledge’ coming in thought, and this thought then comes in living, in the form of a self-determined ‘code-of-conduct, based on what was understood/known</i></p> <p><i>There is a code of conduct</i></p> <ul style="list-style-type: none"> • <i><u>in behavior</u>, in the form of sociology, (behavioral sociology). Maps to darsana of human behavior and behavior-centric humanism</i> • <i><u>in work</u> as economics (cyclical economics)- maps to darsana of human action and resolution-centric materialism</i> • <i><u>in mindset</u> as human-consciousness oriented psychology. – maps to darsana of human realization/experience and experience-centric spiritualism.</i> <p><i>Proof or evidence is thus of: ‘evidence of realization’, ‘evidence in behavior’ and ‘evidence in experiment’ (in work).</i></p>

References :

Madhyasth Darshan – Sah-Astitv-Vaad: Astitv Moolak Manav Kendrit Chintan:
authored by A Nagraj

Type	Devnagiri (Hindi)	English equivalent
<i>Darsana</i> or 'realistic-view': Existential postulations	मानव व्यवहार दर्शन	<i>Darsana</i> of Human Behavior
	कर्म दर्शन	<i>Darsana</i> of Human Action
	अनुभव दर्शन	<i>Darsana</i> of Human Experience
	अभ्यास दर्शन	<i>Darsana</i> of Human Practice
<i>vaada</i> or expansion at the level of thought, logic, mutual discussion	समाधानात्मक भौतिकवाद	Resolution-centric Materialism
	व्यवहारात्मक जनवाद	Behavior-centric Humanism
	अनुभवात्मक आध्यात्मवाद	Experience-centric Spiritualism
<i>shaashtra</i> or manifestation in living: <u>humane code of conduct</u>	व्यवहारवादी समाजशास्त्र	Behavioral Sociology
	आवर्तनशील अर्थशास्त्र	Cyclical Economics
	मानव संचेतानावादी मनोविज्ञान	Human consciousness-oriented psychology
Humane Constitution: <u>humane-law framework with existential basis.</u>	मानव आचार संहिता रूपी मानवीय संविधान	Humane Constitution – from essence to detail: in the form of human code of ethics
Definitions	परभाषा संहिता	Definition Codes – dictionary of definitions.

* Sources for English-word choices:

- Oxford Online,
- Merriam-Webster Online,
- UTM Internet Encyclopedia of Philosophy,
- Stanford Encyclopedia of Philosophy,
- Encyclopedia Britannica,
- Philosophypages.com