

## About A Nagraj: Propounder of Madhyasth Darshan

### (Jeevan Vidya, Coexistentialism)

#### Brief

Madhyasth Darshan – Coexistentialism or ‘Jeevan Vidya’ has been propounded by Shree A. Nagraj of Amarkantak, Madhya Pradesh, India (originally of Agrahar Village, Hassan Dist, Karnataka). He is 92 years old (as of January 2012). The entire work is a culmination of research he undertook – to find answers to questions that perplexed him, pained him. On realizing (discovering) these answers directly in existence after 25 years of rigorous internal quest (Hindi: *sadhana*) at Amarkantak using traditional Indian Vedic approaches of meditation and finally, a self-improvised method, he found fulfillment within himself – his questions were answered. This entire period was from 1950 to 1975.



Recognizing that what he had obtained belonged to the entire human race; he then felt the need to share this information with others. He devised a new method of study: using the “definition” method (*paribhasha vidhi*) to connect words to meanings in existence, such meanings in the form of realities, which the human being can understand using his faculty of imagination. It has been about 15 years since people have seriously committed themselves to its study and understanding and undertook the ‘Jeevan Vidya’ program to take it to humankind in general. While the first book was published in 1970, the [entire volume of 13 books](#) was completed in the year 2000. The entire investment for the books was borne by him. He has not used any public money so far – be it for his own expenses or for the publication of the books.

All his energies are now channeled in ensuring that maximum number of peoples can have this understanding/knowledge. The objective is to replicate this understanding in others, just as a seed keeps replicating itself – so there is a tradition of trees. He continues to earn his own living at this age – by means of Ayurvedic (Ayurveda: Indian Medicinal System) practice in which he is an expert. For more details on the background & the coming about of this work, read [‘vikalp – the alternative’](#).

#### Personal Details

Shri Agrahar Nagraj Sharma was born on 14 Jan 1920 in the village of Agrahar, Hassan Dist, Karnataka. The family was revered at that time for their learning, seva and hard work.

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*The following is a first person account from him: (excerpted from the book ‘jeevan vidya ek parichay’ – original hindi version by rakesh gupta, modified by shriram n – dec 2011)*

“I began this bodily-journey in a religious family that had strongly established traditions of knowledge, seva, and manual-work. Every human-child starts believing in the religion of his family, accepts the laws and dictums of the state, submits himself to prevalent education-system, and tries to follow the guidance of its educationists. I too started in the same fashion. Apart from this, there were dictates of tradition – the do’s and don’ts. From the very beginning, these dictates didn’t satisfy me. This happened in childhood itself. Initially, my elders dismissed this behavior of mine as childish. But slowly their language, postures, and body-language towards me started changing. I sensed my elders weren’t happy with me. This became the first cause of my sorrow.

But how could I make them happy? Even if I obeyed them, I would start testing them against their own criteria. Even after their strictly following those dictates (and by not following as well) they themselves weren’t happy all the time, and I could see that. This was the main thing. I observed my elders weren’t themselves happy all the time by following those dictates of tradition and scriptures. Still, one couldn’t find better scholars of vedic-

scriptures than them. Having seen this, I decided within myself to not follow tradition's dictates blindly – come what may! It started becoming like an oath within me. And another reason got added to this – that my elders weren't able to explain things to my satisfaction. Their repeated failure in explaining things only fueled my pride. My growing pride and non-conformance to dictates of tradition happened side by side. Where would this trend eventually culminate? My elders now started claiming – he hasn't understood the Vedas, Vedanta, and traditional scriptures. He rejects every tradition, every dictate, and everything we say – how far could this be tolerated? They started worrying about this. This became second cause for my sorrow. Now what could I do? There was no other way for me but to study the traditional scriptures of Vedas which they considered supreme.

*(On studying the Veda's, a number of questions arose in his mind, and he sensed logical discontinuities. However, satisfactory answers were not forthcoming. He was told that the answers to his questions could only be attained in the yogic state if Samadhi – where the unknown becomes known)*

Samadhi has answers to all my questions – was the assurance that I got from my elders. So I determined within to achieve the state of samadhi. There was no other way for me. My claims meant nothing. My following or not following dictates didn't mean anything. For once, I had to get the answers to my questions myself.



Such were my iconoclastic ways. I didn't conform to my elders – so they started calling me an iconoclast. I said – whatever you consider me is fine, but you should answer to these questions. I didn't get answers to my questions from them. Eventually they told me that I will get answers to these questions as well in the status of samadhi. Now what could be done? I gradually readied myself for samadhi. This began in 1944, and I was ready to endeavor for samadhi by 1946. That was the time when India was ready for getting its independence. In 1947, as we were hoping, power was transferred from the British. We used to listen to the present-day thinkers and elders – and the contradictions in their words after this success. This caused me pain as well. Thereafter, another hope was kindled from the prospects of India's new National-Constitution (law-framework). Perhaps that would provide a valuation framework for a human-being. I kept thinking to myself – that the Indian-Constitution should somehow provide a direction.

I kept listening to the developments about the Indian constitution's making through newspapers etc, in an attempt to understand it. By 1950 – after listening to its entire presentation, I felt that it was impossible to value a rightful-man under this constitution. It had no explanation for the rightful-character of a human-being – which could provide the definition of National-Character. Now what could be done? I added this as well to my list of questions for which I expected to find answers in samadhi. There was no more need left to debate with elders and scholars. If the answers are there in samadhi then good, otherwise I am throwing away this bodily-journey for this purpose – so I decided within.

One more person got ready for this, and that was my wife. We used to hear about Amarkantak – the originating place of the river Narmada, and an auspicious place. Why not give one very last attempt here? And with this thought we arrived at Amarkantak on 01 January, 1950...”

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In the 50's and 60's, Amarkantak had no motorable road, needed a 20 kilometer walk via forests to reach, no electricity, a population of 250 people, thick jungle, heavy rainfall through the year and abounded with Tigers. He spent 25 years at Amarkantak, doing rigorous practices for achieving knowledge (1950 to 1975). Today, he lives the life of a human being, with his children, grandchildren and great-grandchildren, expressing and evidencing 'complete-humane conduct' – earning his own living via *ayurveda*.

All his efforts are to establish this understanding in others – just as a seed replicates itself; so the vision of an Undivided Human Society and Universal Orderliness can be evidenced on this planet.

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