Role of family with differing views in ascertaining requirements for a residential architectural plan and interior designing; solved mutually in light of Madhyasth Darshan Co-existentialism

Vidhi, Architect

Independent Researcher, Student of Madhyasth Darshan Co-existentialism

Abstract

This research paper explores ascertaining requirements for a residential architectural design in an environment of differing views of client's family members where mutual fulfilment is possible only by way of understanding a family in light of Madhyasth Darshan Co-existentialism. The role of family in determining residential architectural requirements through the lens of Co-existentialism (Madhyasth Darshan Co-existentialism). The study aims to resolve the diverging preferences and needs within a family by utilizing co-existential principles to achieve requirements for a mutually fulfilling residential architectural design. By establishing an unbiased reference frame through Co-existentialism, this paper offers a novel approach to reconciling conflicting requirements and setting decisive design priorities from the client's perspective.

1. Introduction

The Problem and Its Relevance

In the realm of residential architectural planning, diverging mindsets within the client's family often results in unclear or conflicting residential design requirements. These discrepancies pose a challenge for architects, as they struggle to create residential designs that cater to the diverse needs and preferences of each family member. The absence of a definitive requirement and priority list makes it arduous to formulate a residential plan that attains mutual fulfilment among all family members.

2. Main Research Question

The crux of this study revolves around identifying solutions to ascertain decisive and mutually fulfilling architectural requirements from the client's side.

3. Methodology

This paper adopts a qualitative research approach, focusing on interviews with family members to explore their dichotomous mindsets and needs in residential design. These findings will be examined in the context of existing literature, with particular emphasis on Madhyasth Darshan Co-existentialism by A. Nagraj.

By improving the clarity and focus of both the abstract and the introduction, the reader can better understand the scope and aim of the research, setting the stage for the in-depth analysis that follows.

4. Literature review:

The concept of family and its influence on residential architectural planning is a multifaceted topic that has been extensively studied across various disciplines, including anthropology, sociology, psychology, demography, and economics. The understanding of family dynamics is crucial in the context of residential design, where diverse needs and preferences of family members must be harmonized.

Ernest W. Burgess and Harvey J. Locke, prominent sociologists, have significantly contributed to the understanding of family. They define the family as a group of persons united by marriage, blood, or adoption, living under one roof, and engaging in constant interaction and communication within their respective familial roles. This definition encapsulates the essence of family as not just a group of individuals but a complex system where interactions and shared experiences create a common culture. The definition is twofold: it emphasizes both the functionalist aspect, which focuses on the roles and structures that maintain the family system, and the symbolic interactionist aspect, which looks at the dynamic and communicative aspects of family life. As such, it underscores the family as a foundational institution in society, characterized by complex, interdependent relationships.

Expanding on this traditional view, Spafford et al. (1998) provided a broader definition of family, recognizing the evolving nature of family structures in modern society. Their definition includes not only traditional family ties by birth, adoption, or marriage but also acknowledges non-related persons as part of an extended family, highlighting the importance of emotional bonds and functional roles within a household. This inclusive view aligns with the changing social and cultural contexts, recognizing that families can be formed through various types of connections beyond legal or biological ties.

A crucial perspective in understanding the role of family in architectural planning is provided by A.Nagraj's philosophy of Madhyasth Darshan Co-existentialism, as outlined in his work "Holistic View of Human Behaviour" (Nagraj, 2012). This philosophy offers a groundbreaking worldview that transcends the dichotomy of materialism and idealism, positing that reality consists of both sentient and insentient entities in a state of co-existence. This co-existence is governed by principles such as absolute truth, effort, motion, and result, manifesting in various forms and attributes. In the context of residential architecture, this philosophy encourages a holistic approach that considers the physical, mental, and spiritual aspects of human existence. It emphasizes the concept of 'Jeevan' - a constitutionally complete atom with mental and spiritual facets, suggesting that individuals are more than just physical entities. This viewpoint is pivotal in understanding the diverse needs of family members in residential design.

In the realm of environmental psychology, significant contributions by researchers like Gary W. Evans and Clare Cooper Marcus have highlighted the dynamic relationship between individuals and their surroundings. Their research emphasizes the importance of considering the psychological impact of the physical environment on human behavior and well-being, particularly in residential settings. This understanding is crucial in designing spaces that not only meet functional requirements but also enhance the quality of life for its inhabitants.

Despite the emergence of various environmentally-conscious and human-centric design philosophies, the direct application of Madhyasth Darshan Co-existentialism in residential architecture remains a relatively uncharted area. This research paper aims to explore how the principles of Co-existentialism can be applied to create residential designs that promote an integrated coexistence of individuals with their family, environment, and society. By introducing this philosophical approach, the study seeks to contribute to the field of residential architecture, proposing a new paradigm for living spaces that embody both functionality and existential harmony.

5. Case Studies

The upcoming case studies serve as more than mere narratives; they are critical demonstrations of the practical application of Co-existentialist principles in residential design. These studies provide tangible examples of how diverse families, each with unique needs and preferences, engage in the process of creating a shared home environment. They aim to illustrate the theoretical framework of Co-existentialism in balancing varied family needs, offer real-world scenarios showcasing the challenges and opportunities in design processes, highlight decision-making dynamics within families, analyse generational perspectives, and emphasize the impact of economic and social factors on architectural choices.

This systematic approach offers a comprehensive view of each family's unique narrative and their journey in creating a living space that aligns with Co-existentialist ideals.

The methodology of our case studies is designed for an in-depth comparative and thematic analysis, structured in two distinct tables for clarity and coherence. This first table in two parts focuses on individual family members' perspectives, capturing their unique views on living spaces through a systematic analysis of responses to a series of twelve targeted questions. This tabular representation serves as the foundation for understanding each member's specific preferences and expectations from their living environment.

Table 1(part 1)

Question	Mr. Shah (Family 1)	Mrs. Shah (Family 1)	Mrs. Damala (Family 2)	Mr. Nitin (Family 2)	Son (Newly Wed, Family 2)	Daughter-in-Law (Newly Wed, Family 2)
1. Home Style	Simple and functional	Elaborate with amenities	Sanctuary-focused	Palace principle	Functionality first	Home of discoveries
2. Extra Space	Essentials only	Decorative items	Sparse and essential	Home as a gallery	Experiential living	Decor as life's palette
3. Cleaning vs. Features	Easy to clean	Home with lots of features	Play space preferred	Multipurpose space	Cleaning efficiency	Joy in maintenance
4. Kitchen Type	Simple kitchen	Gourmet kitchen	Kitchen simplicity	Culinary theatre	Culinary simplicity	Kitchen of creations
5. Owning Many Things	Overwhelming	Sense of comfort	Ownership philosophy	Abundance mindset	Dust-free & carefree	Memorabilia as milestones
6. Quality vs. Quantity	Quality	Quality	Selective quality	Harmonious quality and quantity	Craftsmanship counts	Abundance in living
7. Design Style	Streamlined look	Unique, ornate designs	Calming palette	Design symphony	Clarity through simplicity	Self through space
8. Reflecting Personality	Should reflect personality	Should reflect personality	Personality in action	Celebrated fullness	Living, not lodging	A burst of joy
9. Downsizing	Would consider	Likes extra things	Liberating downsizing	Upsizing enthusiasm	Freedom in downsizing	Expanding with love

10. Wall Decor	Fine with minimal decor	Wall covered in art	Personality in action	Celebrated fullness	Clarity through simplicity	A burst of joy
11. Living Room Seating	Single, comfy couch	Variety of seating options	Selective quality	Harmonious quality and quantity	Functionality first	Self through space
12. Garden Type	Small garden	Large garden	Sparse and essential	Home as a gallery	Experiential living	Decor as life's palette

Table 1(part 2):

Question	Mrs. Parul Bhatt (Family 3)	Mr. Bhavesh (Family 3)	Son (Class 12) (Family 3)	Mrs. Krupali (RJ) (Family 4)	Mr. Kishore (IT Professional) (Family 4)
1. Home Style	Functional and basic	Elaborate and filled with amenities	Don't care	Elaborate and filled with amenities	Functional but with amenities
2. Decorative Items	Minimal decorative items	Lots of decorative items	Don't care	Lots of decorative items and furnishings	Essentials with a few decorative items
3. Extra Space Importance	Not important	Very important	Important	Somewhat important	Moderately important
4. Kitchen Preference	Simple home	Home with lots of features	Don't care	Home with lots of features	Balance
5. Owning Many Things	Sense of overwhelm	Sense of comfort	Don't care	Sense of comfort	Sense of overwhelm
6. Quality or Quantity	Quality	Quality	Quality	Quality	Quality
7. Design Style	Neutral tones	Unique, ornate designs	Don't care	Unique, ornate designs and lots of colours	Neutral tones and streamlined look
8. Reflect Personality	Should reflect practicality	Reflect personality	Don't care	Should reflect personality	Reflect personality but stay organized
9. Downsizing	Yes, would downsize	No downsizing	Don't care	Unlikely	Possibly
10. Wall Decor	Bare walls	Wall covered in art	Don't care	Bare walls would feel uninspiring	Minimal décor is fine
11. Living Room Seating	Single, comfy couch	Variety of seating options	One comfy chair	Variety of seating options	Single, comfy couch

12. Garden Preference	Small garden	Large garden	Don't care	Large garden	Small garden

This second table provides a comprehensive overview of each family unit, beginning with an introduction to their composition and background. This introduction is crucial for contextualizing their residential preferences and dynamics within the broader family setting. The table then progresses to the findings and observations, highlighting key insights and contrasting viewpoints within the family, and analysing these in light of various contextual factors that influence their decisions.

A thematic analysis is then presented, uncovering prevalent themes and patterns across the individual responses and examining their relevance to the collective needs and desires of the family. This analysis is pivotal in identifying the commonalities and divergences within family perspectives.

Following the thematic analysis, the application of Co-existential principles is examined. This section assesses how the dynamics within the family align with the principles of Co-existential philosophy, demonstrating how varied preferences and needs can be harmonized under a unified architectural vision.

Each case study culminates with a conclusion that encapsulates the significant findings and articulates the family's overall stance towards their residential architecture. This concluding part synthesizes the insights gained from both tables, offering a holistic view of how Co-existential principles guide and shape the architectural planning to accommodate the unique narrative of each family.

Through this structured approach, the case studies aim to provide a detailed exploration of family dynamics in residential architectural planning, highlighting how Co-existentialism can play a pivotal role in resolving the complexities inherent in catering to diverse family needs and preferences.

Table 2:

Categories	Case Study 1 : Shah Family	Case Study 2: Damala Family	Case Study 3: Bhatt family	Case Study 4: Mrs. Krupali and Mr. Kishore
Family Introduction and Overview	Mr. and Mrs. Shah are planning to retire on farmland. Mr. Shah desires a simple, functional residence, contrasting with Mrs. Shah's preference for a vibrant, amenity-rich space. Their children prefer city life.	The family includes Mrs. Damala, Mr. Nitin, and their recently married son and daughter-in-law. They are planning to build a new home to accommodate their expanding family, with grandchildren expected soon. The current residence is small and they wish to create a larger living space.	The Bhatt family, comprising Mrs. Parul, Mr. Bhavesh, and their son, live in a flat. Mr. Bhavesh desires a luxurious bungalow, while Mrs. Parul prefers a smaller residence near a village for practical and economic reasons. Their son, focused on online activities, requires a private space but is indifferent to the residence size.	Mrs. Krupali, an RJ, and Mr. Kishore, an IT professional, plan to build a bungalow with specialized amenities like a studio room for Mrs. Krupali's media services. Mr. Kishore's work needs are laptop-based, not requiring a separate room.
Findings and	Mr. Shah values simplicity,	Mrs. Damala (Future-Oriented):	Mrs. Parul values practicality, economic	Mrs. Krupali prefers an elaborate and

Observation	functionality, and essentialism, emphasizing minimalism and ease of maintenance. Mrs. Shah leans towards comfort, beauty, maximalism, and the utility of extra space.	Advocates for minimalism but wants play areas for future grandchildren. Mr. Nitin (Present-Oriented): Seeks to provide luxuries, reflecting a maximalist approach. Son: Aligns with minimalism, less involved due to work. Daughter-in-Law: Seeks elements reminding her of her past, favouring a vibrant environment.	efficiency, and minimalism. Mr. Bhavesh prefers comfort, aesthetics, luxury, and functional diversity. Their son focuses on autonomy, online-centric lifestyle, and minimalist requirements. The family exhibits generational differences, economic tensions, and a blend of functional and emotional priorities.	vibrant home that reflects her creative profession. She desires a home with multiple amenities, including a gourmet kitchen and a large garden. Mr. Kishore favors a minimalist approach, with functional spaces and smart home tech, preferring a small garden and a simple yet smart kitchen.
Thematic Analysis	The thematic analysis reveals an interplay between minimalist and maximalist ideals. It emphasizes simplicity, functionality, comfort, and personal expression, focusing on space utilization, aesthetic integration, personal spaces, material quality, and dynamic functionality.	A mix of sanctuary and stage views, with a blend of minimalism and abundance. The need for functional, adaptable spaces is evident, alongside diverse aesthetic preferences and the desire for personal expression.	The family presents diverse preferences: Mrs. Parul's functional living vs. Mr. Bhavesh's aesthetic living; the son's digital space focus. Economic considerations and quality as a unifying factor play a significant role. The need for collective decision-making to accommodate diverse needs is highlighted.	The case highlights the need to balance contrasting preferences - Mrs. Krupali's vibrant creativity against Mr. Kishore's minimalist functionality. Key themes include holistic well-being, quality and aesthetics, and the importance of understanding each other's professional needs and personal preferences.
Application of New Co-existential Principles	Values and Ethics: Both Mr. and Mrs. Shah prioritize quality, setting a foundation for design choices focused on durable and sustainable items that are both functional and aesthetic. Resource Minimization: The architectural design	Children-Focused Spaces: Designing areas considering the needs of future grandchildren, as envisioned by Mrs. Damala. Luxurious Amenities: Ensuring amenities reflect Mr. Nitin's desire for a welcoming and protective environment, especially for the	Holistic Approach & Balance: The co-existential approach integrates a holistic view of human needs ("Jeevan"), balancing functionality and aesthetics in the architectural design. It harmonizes minimalist and maximalist perspectives by incorporating both practical and pleasing elements.	The design approach incorporates separate zones in the home for each individual's needs, reflecting core values like fortitude and compassion. Spaces are planned for Mrs. Krupali's studio without disrupting Mr. Kishore's simplicity. The kitchen is a blend of functionality and

aligns with Co-existentialism by integrating features like built-in, multifunctional, and foldable furniture, aimed at resource efficiency while respecting Mr. Shah's minimalist tendencies and Mrs. Shah's need for functionality. Kitchen Design: Mrs. Shah's kitchen, central to her expression, is tailored to her hosting frequency and capacity needs. Designs range from simpler layouts with artistic windows for less frequent hosting, to more equipped and spacious setups for regular family gatherings. This aligns with the Co-existential concept of "prosperity," promoting family autonomy and skill-sharing, especially in preparing home-cooked products for grandchildren. Harmonious Integration: The design harmoniously addresses the physical, mental, and spiritual needs of both Mr. and Mrs. Shah, reflecting Co-existentialism's view of humans as multifaceted beings.	newlyweds. Artistic Décor with Nostalgic Elements: Incorporating decor that resonates with the daughter-in-law's past, adding a personalized and nostalgic touch. Simplicity and Minimalism: Balancing the overall design to align with Mrs. Damala's preference for minimalism, while accommodating the son's less involved approach. Holistic Approach: Promoting complete education and worldview in design, fostering harmony and understanding between family members. Functional Kitchen and Dining Area: Focusing on practicality in the kitchen, with an emphasis on uncluttered space, functionality, and elements that add vibrancy. Outdoor Spaces: Crafting outdoor areas that are both organized and abundant in natural elements, appealing to all family members. Transformative Furniture and Fixtures: Utilizing adaptable furniture	Socio-Familial Needs & Mental Wellness: The design includes community spaces for family interactions, balancing individual privacy and collective participation. It also focuses on mental wellness areas, like home gyms or crafting rooms, catering to each family member's mental priorities. Economic Viability & Quality as a Mediator: Co-existentialism aids in making balanced decisions, considering economic factors important to Mrs. Parul while accommodating Mr. Bhavesh's desire for comfort and luxury. Quality is emphasized as a unifying factor for family compromises without sacrificing standards. Specific Design Considerations: Mr. Bhatt's preference for a luxurious bungalow influences the exterior design, while Mrs. Parul's preference for fewer rooms aims for manageability and simplicity. The son's space is designed to encourage nature connection and social interaction, with strategic placement near the kitchen and featuring a garden view.	creativity, and outdoor spaces cater to both their preferences.

	This holistic approach aims to create spaces that cater to their diverse requirements.	to meet the varied needs of simplicity for Mrs. Damala and the son, and the elaborate tastes of Mr. Nitin and the daughter-in-law.		
Conclusion	The case study of the Shah family exemplifies applying Co-Existentialism to resolve conflicts in design and lifestyle preferences within a family. It highlights creating a harmonious home that balances different human aspects and environmental consciousness.	The family's diverse living philosophies are harmonized through a co-existential approach, creating a space that supports individuality and collective experiences. The adaptable design accommodates both current needs and future growth, balancing material and spiritual aspects, and individual joys with shared contentment.	Applying co-existential principles offers a balanced solution recognizing the economic, social, emotional, and spiritual dimensions of the family's life. The approach addresses human complexities, fostering a harmonious living environment that respects individual needs while promoting collective well-being.	A co-existential approach successfully balances Mrs. Krupali's need for a creative and vibrant environment and Mr. Kishore's desire for simplicity and efficiency. The design strategy addresses physical, socio-familial, mental, and spiritual well-being, fostering a harmonious living space that reflects the family's unique dynamics.

6. Conclusion

6.1. Co-existentialism as alternative

The family members fall into two distinct philosophies:

1. Minimalist Philosophy: This approach values functionality, simplicity, and fewer possessions. They prefer a home that is easy to maintain, uncluttered, and contains only essential items.

2. Maximalist Philosophy: This approach values abundance, complexity, and the collection of items that bring joy. They want a home filled with features, colours, and various rooms for different purposes.

The thematic analysis of the case study delves into the contrasting philosophies of minimalism and maximalism within the family. It touches upon key themes like quality over quantity, functionality, and the reflection of personality in one's living space.

Co-existentialism offers an alternative that is rooted in radically different orientations from sacrifice and indulgence:

Table 3:

	New Co-Existentialism	Mindset of Sacrifice	Mindset of Indulgence
Philosophy	Holistic human prosperity	Less is more	More is more
Focus	Physical, mental, spiritual aspect	Physical, functional	Physical, aesthetic
Approach	Balance and moderation	Restraint	Excess
Impact	Addresses comprehensive human needs; is filled with a feeling of prosperity in order to help others. This can in turn encourage a social and helping nature. (This aspect is person specific; the above written statement caters to a possibility)	Could lead to being less social. e.g. being reluctant to invite people (This aspect is person specific, the above written statement caters to a possibility)	Could lead to being social in extreme.eg partying in indulgence. (This aspect is person specific; the above written statement caters to a possibility)

Our research, rooted in Madhyasth Darshan Co-existentialism, explored architectural designs for families with varied perspectives. The findings underscored the efficacy of a co-existential approach in creating spaces that support the overall well-being of family members and contribute to societal good. Key insights include the importance of viewing individuals holistically ('Jeevan centric'), the positive impact of resolution-centric living on familial and societal welfare, and the concept of 'prosperity' in co-existentialism, emphasizing wise resource use and allocation.

6.2. **Recommendations:**

The study suggests architects should prioritize holistic designs that cater to physical, mental, and spiritual needs, focus on the family as the central unit, consider efficient resource utilization, and design homes that enhance community building and adhere to ethical standards.

Future research directions include exploring sustainable materials, integrating technology in residential spaces, examining the psychological impact of architecture, studying the societal effects of co-existential architecture, and considering how co-existential principles could influence building regulations. This research paves the way for a human-centric approach to residential design, envisioning homes as spaces for comprehensive human development and co-existence.

7. Glossary

The definitions of the terms used in this research paper are based on the dictionary of definitions [परिभाषा संहिता] by A. Nagraj (2012), which is a comprehensive and authoritative source of concepts and terminology related to Jeevan Vidya philosophy.

I also provide some definitions of key terms here for reader's convenience.

Coexistence   : Insentient and sentient nature saturated in Omnipotence.

Space   : The existence of Omnipresence reality. That which in itself is not an activity but in which all activities are encompassed.

Place   : The expanse of a composition (of matter).

Sentient   : The manifestation of hope of living in constitutionally complete atom.

Insentient   : The units that are active only within the bounds of their length, width and height.

Jeevan   : constitutionally complete atom, sentient unit = inseparable presence activity of inexhaustible strengths in the form of mun, vritti, chitta, buddhi, atma and inexhaustible powers in the form of hope, thought, desire, determination and realisation.

Human   : The one who materialises ideas, hopes and evidences mental wellbeing. The combined form of insentient and sentient.

Family   : The evidence of addressing, behaviour in relationships with limits and dignity along with resolution. Relationship of birth, i.e. group of a certain number of persons, where each person is complementary for material prosperity and mental resolution with mutual recognising and fulfilling of values and relationships.

Society   : Tradition of expression, communication and manifestation of resolution, prosperity, fearlessness and coexistence along with humane culture, civilisation, law and orderliness.

Form   : Shape, area, density

Attributes   : In the form of motion, as expression, communication and manifestation. Effect in mutuality. The effect that happens when more than one come together, is called attribute.

Intrinsic nature: Human nature as fortitude, courage, generosity, kindness, grace, compassion. The inherence of self, inherence according to its establishment in the course of destiny.

Dharma   : Innateness itself is dharma. Human dharma = happiness, peace, contentment, bliss. Human Dharma = Resolution = Answer of why and how = Resolution in every direction, angle, aspect and dimension.

Humane Conduct   :Values, Character, Ethics.
Values   : The evidence tradition of jeevan values, human values, instilled values, moral values, usefulness value and aesthetic value. The inherent originality in every unit itself is value.

Resolution   : The activity of knowing, believing, recognising and fulfilling. Finding answers of why and how.

Prosperity   : Production in excess of need, less consumption, lack of feeling of lacking.

Fearlessness   : Confidence in the present. The activities of mental resolution and material prosperity in expectation of coexistence and bliss.

Culture   : The actions performed in the sense of completeness. Philosophy, ideology, treatise, participation in humane system. Tradition of completeness, humane conduct.

Civilisation : Living in orderliness, living in family based self-governing system, participation (or being related, connected) in overall orderliness along with evidence of orderliness within self.

Law, Way : The conduct, work and behaviour according to maxim and elaboration of orderliness. The evidence in the present in the form of participation in orderliness.

Orderliness : The tradition for implementing the intent of the law itself is orderliness.

References

1. Burgess, E. W., & Locke, H. J. (1945). The family: from institution to companionship. American Book Co.

2. Spafford, M. M., Schryer, C. F., Kempe, A., & North, N. (1998). Reaching out: Enabling family-centred care in a children's rehabilitation hospital. Journal of Business and Technical Communication, 12(4), 474-504.

3. Nagraj, 2012, Holistic view of Human Behaviour: (translation of A. Nagraj, 2011, मानव व्यवहार दर्शन, 5th edition), Institute of Advanced Studies in Education (IASE),

4. Nagraj, 2023, Jeevan Vidya: An Introduction [जीवन विद्या: एक परिचय]: (transcription of A. Nagraj, 2010, Introduction to Jeevan Vidya), Divya Path Sansthan, Jeevan vidya prakashan, Amarkantak

5. Nagraj, 2011, Vikalp and Adhyayan bindu [विकल्प और अध्ययन बिंदु], 1st edition, Divya Path Sansthan, Jeevan vidya prakashan, Amarkantak

6. Nagraj, 2011, Philosophy of Human Behaviour [मानव व्यवहार दर्शन], 5th edition, Divya Path Sansthan, Jeevan vidya prakashan, Amarkantak

7. Nagraj, 2010, Philosophy of Human Action [मानव कर्म दर्शन], 2nd edition, Divya Path Sansthan, Jeevan vidya prakashan, Amarkantak

8. Nagraj, 2004, Philosophy of Human Practice [मानव अभ्यास दर्शन], 1st edition, Divya Path Sansthan, Jeevan vidya prakashan, Amarkantak

9. Nagraj, 2011, Philosophy of Human Realization [मानव अनुभव दर्शन], 1st edition, Divya Path Sansthan, Jeevan vidya prakashan, Amarkantak

10. Nagraj, 2009, Resolution-centric Materialism [समाधानात्मक भौतिकवाद], 2nd edition, Divya Path Sansthan, Jeevan vidya prakashan, Amarkantak

11. Nagraj, 2009, Holistic Behavioral Sociology [व्यवहारवादी समाज शास्त्र], 2nd edition, Divya Path Sansthan, Jeevan vidya prakashan, Amarkantak

12. Nagraj, 2009, cyclical economics [आवर्तनशील अर्थशास्त्र], 2nd edition, Divya Path Sansthan, Jeevan vidya prakashan, Amarkantak

13. Nagraj, 2008, Human consciousness-oriented psychology [मानव संचेतनावादी मनोविज्ञान], 2nd edition, Divya Path Sansthan, Jeevan vidya prakashan, Amarkantak

14. Nagraj, 2007, Universal Human Constitution [मानवीय आचार संहिता रूपी संविधान व्यवस्था सूत्र व्याख्या], 1st edition, Divya Path Sansthan, Jeevan vidya prakashan, Amarkantak

15. Nagraj, 2012, Definition Codes: dictionary of definitions [परिभाषा संहिता], 3rd edition, Divya Path Sansthan, Jeevan vidya prakashan, Amarkantak

16. Nagraj, 2010, Introduction to Jeevan Vidya [जीवन विद्या एक परिचय]: 4th edition, Divya Path Sansthan, Jeevan vidya prakashan, Amarkantak

17. Nagraj, Transcripts of a series of dialogues on various topics, method of study, etc., available at https://madhyasth-darshan.info/

18. Nagraj, Topics of Study, the recommended syllabus for 'Jeevan Vidya' workshops or shivirs, available at https://madhyasth-darshan.info/

19. Evans, G. W., & Lepore, S. J. (1993). Nonauditory effects of noise on children: A critical review. *Children's Environments*, 10(1), 31-51.

20. Cooper Marcus, C. (1995). *House as a Mirror of Self: Exploring the Deeper Meaning of Home*. Conari Press.