

Unit 1: Introduction to Value Education

* Understanding Value Education

Value education may seem a vague term to many of us even though we may be hearing about it frequently. While beginning this foundation course in value education, let us understand what we are talking about and what its need is, particularly in the context of professional education. In this course, we are going to clarify certain fundamental issues which are important to all of us in our life - issues which directly relate to our happiness, our welfare, our aspirations, goals and success in life. In a sense, value education deals with what is universally valuable to all of us, what is conducive to our individual and collective happiness and prosperity in a sustainable way? It enables us to be in harmony within ourselves, with other human beings and with rest of nature at large. Such an understanding will be vital for the successful conduct of our profession as well. Let us appreciate the need for such an input more elaborately in the following section.

*Need for Value Education

- All human being continuously aspire for happy life, a fulfilling and a successful life, and the purpose of education is to provide the adequate competence to actualize this aspiration.
- For this, it is essential to understand what is really VALUABLE for human being, and what is really conducive to a happy and fulfilling life? This is the value domain.

Then one should know how to actualize it? How to make it happen? This is the domain of SKILLS.

Hence there is an essential complementarity between VALUES and SKILLS for the success of any human endeavour.

- The subject which enables us to understand what is valuable for human happiness is called value education.
- Thus, VE enables us to understand our needs and visualize our goals correctly. And also indicate the direction for their fulfilment. It also helps to remove our confusions and contradictions and bring the harmony at all levels.
- The present education system has become largely skill based. The prime emphasis on science and technology. However, science and technology can only have to provide the means to achieve what is considered valuable. It is not within the scope of science and technology to provide competence of deciding what really is valuable.

*Basic Guidelines for Value Education

In order to qualify for any course on Value Education, the following guidelines for the content of the courses are important:

“हर मनुष्य सही करने का अवसर लेकर ही जन्मता है..”

- **Universal:** it needs to be applicable to all the human beings irrespective of cast, creed, nationalities, religion, etc., for all times and regions.
- **Rational:** it has to appeal to human reasoning.
- **Natural and Verifiable:** it has to be 'naturally acceptable' to the human being who goes through the course and there needs to be every provision in nature for its fulfilment. It needs to be experientially verifiable, and not based on dogmas, beliefs or assumptions.
- **All encompassing:** it needs to cover all the dimensions - (thought, behaviour, work and realization) and all levels (individual, family, society and nature).
- **Leading to Harmony:** the value education ultimately is targeted to promote harmony within the individual, among human beings and with nature.

*Content of Value Education

What are Human Values?

Value of any unit in this existence is its participation in the larger order of which it is part, eg. Value of pen is that it can write. Here writing is the participation of pen in the bigger order in which pen, paper, human being, all are present.

Value of an eye is that it can be used for seeing.

Value of spinach plant is that it gives nutrition to animals and humans.

What is the value of human being?

This question implies what is the participation of human being in the larger order? That bigger order includes human beings, plants, air, water, soil, animals, birds, etc. The value of human being is the participation of human being to ensure the continuity of harmony in the order. In order to understand human values, we need to study human being along with all that is there in the existence, and the role of human being in the relationship with each unit in the existence.

*Process of Value Education

- The process of Value Education has to be that of Self Exploration, and not of giving sermons or telling dos and don'ts. Whatever is found as truth or reality may be stated as a proposal and every student is to be encouraged to verify it on his/her own right.
- This process of Self Exploration has to be in the form of a dialogue – a dialogue between the teacher and the students to begin with and within the student finally.

*Content of Self-exploration

1. **Desire/Goal:** What is my (human) Desire/goal?
2. **Program:** What is my (human) program for fulfilling the Desire?

"सही में मानव एक है, गलतियों में अनेक.."

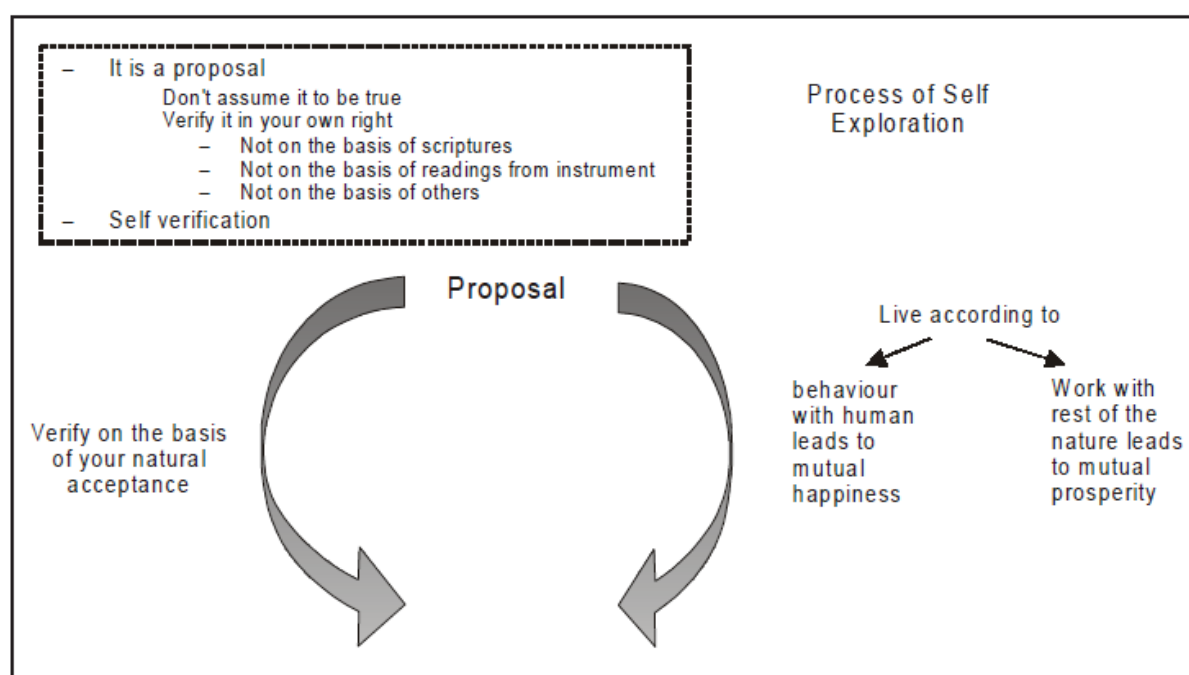
The main focus of self-exploration is Myself-the Human Being. Basically, it should dwell on the following two key questions:

1. What do I really want in life, or what is the goal of human life?
2. How to fulfil it? What is the program to actualize the above?

In short, the above two questions cover the whole domain of human aspiration and human endeavour. Thus they form the content of self-exploration.

*Process of Self-exploration

Whatever is being presented is a PROPOSAL.



- Don't assume it to be true immediately, nor reject it without proper exploration.
- Verify it in your own right, on the basis of being naturally acceptable to you.

Mind Chart-1: Process of Self-exploration

Take one example: a proposal – ‘respect’ is a value in human relationship. When I verify at the level of natural acceptance, I find that it is naturally acceptable to me. Similarly, when I behave with respect, it is mutually fulfilling to me and to the others.

Thus the proposal is ‘True’. If it fails on any of the two tests, it is untrue.

This verification leads to realization of the truthfulness of the proposal and it becomes part and parcel of my understanding. It is reflected in my thoughts and in my behaviour.

*Natural Acceptance

At this point, we can make the following observations about natural acceptance:

“दुसरे की अयोग्यता से प्रभावित ना होना ही मेरी योग्यता है..”

- (a) ***Natural acceptance does not change with time:*** The natural acceptance does not change with time. It remains invariant with time. This can be easily verified. For example, our acceptance for trust or respect does not change with age. People hundred years ago also had the same natural acceptance. We can try to verify this within our span of observation.
- (b) ***It does not depend on the place:*** Whether we are in New Delhi, New York or Abu Dhabi, if we address our natural acceptance, the answer would still be the same!
- (c) ***It does not depend on our beliefs or past conditionings:*** We may be told frequently not to trust people of other religions or castes, but is it naturally acceptable to us? No matter how deep our belief or past conditioning, as long as we ask ourselves the question sincerely, as long as we refer deep within ourselves, the answer will always be the same.
- (d) ***Natural acceptance is the same for all of us: it is part and parcel of every human being; it is part of human-ness:*** Let's start exploring into this. We will find that no human being finds disrespect acceptable in relationship. No matter who the person is, however bad or good, one always expects respect in relationship. For example, let us say a person 'A' disrespects 'B'. This man 'B' may bear a grudge against 'A' and set out to "teach him a lesson". This is because 'B' does not find disrespect acceptable and when he does not get respect, it offends him. This may actually end up leading to a large scale conflict!

We can start checking and verifying this for ourselves. All of us have acceptance which are same, at a very deep and basic level. Our assumptions and choices, our likes and dislikes may be different, but on some very basic and common issues like need for happiness, trust, respect, prosperity, we are all the same, all of us have the same basic acceptance. Thus,

Natural acceptance is there in all of us. It is within us, all the time and we can refer to it, access it to know what is right for us. We only have to start referring to it. Each proposal in this material needs to be evaluated on the basis of your natural acceptance.

“मेरा मूल स्वरूप है की मैं अप्रभावित रहना चाहता हूँ..”

Unit 2: Basic Human Aspiration

***Continuous Happiness and Prosperity**

Make a list of all that you want in your life and reasons for wanting them. For example, when you start listing, your list may comprise of things such as- to be an engineer or an MBA professional, to get the highest grade, to be the first ranker in the examination, to be the smartest guy in the crowd, to be the master of all trades, to earn more wealth than the wealthiest person in the world, etc. Once you have made the list, see if there is anything basic to all of them? Is there any basic aspiration of yours behind all your wants? This is an exercise worth doing to find out your basic aspiration?”

Let us say, you want to be the first ranker in the class. Now, behind this desire to get the first rank, is there a more basic desire? Why do you want to get the first rank? If you keep asking this question, you will find that there is a basic desire. What is this desire, is it to be happy? Yes, it is! Take any other want or desire and you will find the same thing. You will find that each of your wants emerges from the basic aspiration to be happy. This can be verified by each one of you. This also implies that every human being is continuously trying to do things to make him/her happy, and every human being is capable of feeling this happiness in himself/herself spontaneously. It is intrinsic to all of us. We are all working for it continuously in different ways as per the level of our understanding. Sometimes, we succeed, many times we don't. But we still keep trying throughout our life for happiness. You will also find that we want the continuity of this feeling of happiness as well. We do not want happiness in spurts, in intervals, but we want it continuously. We do not want unhappiness even for a moment. How successful we are today in achieving this, is a matter for serious exploration. But one thing is clear, that happiness is a basic aspiration of all human beings, and therefore, it becomes our prime purpose to gain the correct understanding about it. Going a little further in our exploration, we can also appreciate that being happy implies being free from contradictions, being in consonance with our natural acceptance, and being in harmony.

In addition to happiness, we also aspire for adequate fulfilment of our bodily needs, i.e. the need for physical facilities. Physical facilities are the material things we use to fulfil the needs of the body. When we have enough of physical facilities, it gives us the feeling of prosperity. We want to have a continuity of this feeling too. Nobody wants to feel deprived, even for a single moment. Thus there are two basic aspirations of every human being: continuous happiness and prosperity. These are at the root of all our aspirations and the efforts that go towards achieving these. We will understand the correct meaning of these two terms now.

***Exploring Happiness and Prosperity**

Happiness:

Let us now explore into the meaning of happiness. Try to recollect situations when you feel happy. You will see that there is a set of feelings which you are able to accept effortlessly and naturally. These are feelings such as trust, respect, being confident about your future etc. These feelings are naturally and effortlessly acceptable to each one of us. We also welcome these feelings and desire them to continue in ourselves. When we observe such feelings, we find that these are the situations when we are in harmony and these feelings are a reflection of that harmony.

“समज याने शिकायत मुक्त मानव, अभाव मुक्त परिवार..”

Take for example: respect. Respect is a state of harmony between two human beings. When I respect the other and the other respects me, I like to be in that situation. It gives me happiness. Similarly, looking within me, when I have harmony in my thoughts, my feelings, I feel relaxed, happy. If this harmony is disturbed, I feel uneasy. Try to look at all the moments when you feel happy, you will find that there is an element of harmony in it, which you like.

We can thus understand Happiness as:

“The state/situation in which I live, if there is harmony/synergy in it, then I like to be in that state or situation.”

i.e. “To be in a state of liking is happiness.”

Prosperity:

We have spoken about happiness so far. Let us now look into prosperity and whether it is essential. It is easy to see that prosperity is related to material things or what we call as ‘physical facilities’. Think of all the things we need today. We use a brush to clean our teeth, clothes to wear, food to eat, vessels to cook and eat the food in, a pair of spectacles, a two wheeler or a four wheeler vehicle, a radio set, a mobile phone etc. So we need physical things to take care of our body and these needs to be catered to. When we are able to cater to the needs of the body adequately, we feel prosperous.

Therefore,

Prosperity: is the feeling of having or making available more than required physical facilities. To ascertain prosperity, two things are essential:

- (a) Correct assessment of need for physical facilities, and
- (b) The competence of making available more than required physical facilities (through production).

***Basic Requirements for fulfilment of Human Aspirations**

“Physical facilities are necessary for human beings”

“Physical facilities are necessary for human beings and they are necessary for animals.”

“Physical facilities are necessary and complete for animals, while they are *necessary but not complete* for humans”

For animals: We see that animals need physical things to survive, mainly to take care of their body. Take a cow for example. A cow will look for food when it is hungry. Once it gets the grass or fodder, it eats it, sits around to chew at leisure. Hence, we can see that as long as animals have physical things, they are largely fine. They don’t desire other things like knowledge, or a peaceful animal society or getting a good MBA! This is the case with humans, so let us look into how we humans fare.

For humans: Now let’s take the human being. Let’s take you. Let’s say you are hungry. What do you do? You would look for some food, perhaps, some tasty food. Once you have had your fill, do you just sit around and relax? The answer is an emphatic “No”!

“शिक्षा याने साथ साथ जीनेकी योग्यता..”

We all have other needs, other plans, perhaps we think of going to a movie, or reading a book, or go to college, or watch some TV, or spend time with family and friends... the list is endless. Thus, it is easy to see that while physical facilities are necessary for us human beings, they are *not complete by themselves* to fulfil our needs. Our needs are more than just physical facilities; we need physical facilities, but the need does not end there.

Hence, we can say for animals – “Physical facilities are necessary and complete”;

For humans – “Physical facilities are necessary but not complete”

Here is another proposal:

“Besides physical facilities, we want relationship”.

So we have identified two categories of our needs so far:

- **Relationship and**
- **Physical facilities**

Now let us see how we want to be in relationship and what we want from physical facilities.

In Relationship

Mutual fulfilment: We want to have mutually fulfilling relationships. [You can verify this for yourself]. If there is a problem in relationship, we feel uneasy, it bothers us. Even if we are interacting with someone, and something we said or did offends them, it makes us uneasy; i.e. we want mutual fulfilment in relationship. Both us and the person we interact with need to feel fulfilled, need to feel satisfied from the interaction. You can check this in your daily life as well. For example, let’s say you had an argument with a friend in the morning. You find that the uneasy feeling stays with you for a long time, even after you have stopped speaking to your friend and have physically moved away from him/her. You may keep thinking about it, may get angry or frustrated, perhaps you wonder what may have gone wrong and how it could have been avoided or perhaps you wonder how you should not commit the same mistake the next time, but, it *stays with you*. On the other hand, had there been no such problem with your friend, you are fine, you don’t have any issues, and if you had a great time with him, then too it stays with you, as a good feeling or a good memory. Thus, mutual fulfilment in human relationships is something we want, we aspire for.

From Physical Facilities

Prosperity in us, enrichment in nature: Let’s ask ourselves, “Do I want to live with a sense of prosperity or with a sense of deprivation?” The answer is, I want to live with a sense of prosperity. Prosperity means the feeling of having or being able to have more physical facilities than is needed. (We had drawn a distinction between *prosperity* and *wealth*, wherein we saw that just having wealth is not sufficient for prosperity. For ensuring feeling of prosperity, identification of need for physical facilities is also essential, over and above having wealth. Further, feeling of prosperity will lead to sharing with the other, becoming an aid by enriching the other. Deprivation will lead to exploiting the other. This is a simple test of prosperity).

As we interact with nature for our various physical needs, we can either exploit nature or enrich it. Let us ask ourselves “What is naturally acceptable to me? Do I want to protect and enrich nature, or do I want to exploit it?” The answer is the same for each one of us – we have a spontaneous expectation to enrich nature. We may not know how to go about it, but if we ask ourselves this question, if we ask it deep within, the answer is, given the choice, we want to live in harmony with nature.

“शिक्षाकी सफलता ये है की मानव को मानव के साथ जीना आ जाए..”

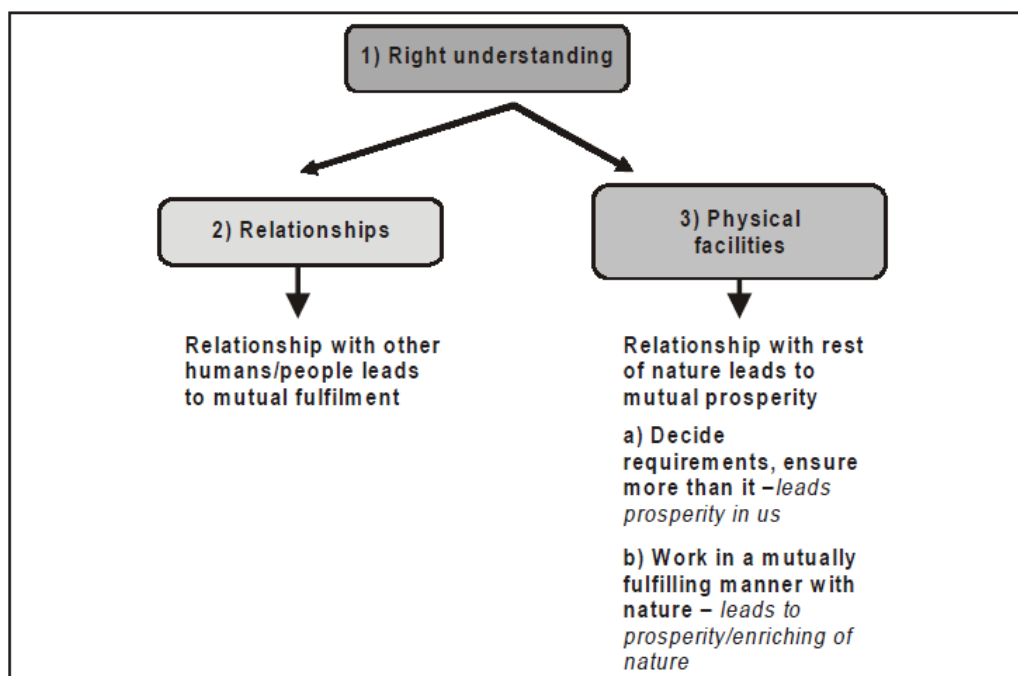
The Need for Right Understanding

We have made a significant observation in the previous discussion: “As long as we live with wrong assumptions we shall continue to have the problems in ourselves and have problems in relationship, not feel happy or prosperous and will exploit nature”.

In order to resolve the issues in human relationships, we need to *understand* them first, and this would come from ‘*right understanding*’ of relationship. Similarly, in order to be prosperous and to enrich nature, we need to have the ‘*right understanding*’. The ‘*right understanding*’ will enable us to work out our requirements for physical facilities and hence correctly distinguish the difference between *wealth* and *prosperity*.

With nature as well, we need to understand the harmony in nature, and how we can complement this harmony. There is need for us to have the ‘*right understanding*’ so we can be sure of our own selves, our relationships and our need for physical facilities.

Thus, **the three basic requirements to ensure happiness and prosperity for human beings are:**



Mind Chart-2: Requirements of Human Being

Thus, we can conclude the following: We need to work for all three, and this is the order in which we have to work:

1. Right Understanding
2. Relationship
3. Physical facilities

Working with this order, we are able to ensure mutual fulfilment with human beings and mutual prosperity with the rest of nature.

Right understanding + Relationship = Mutual fulfilment

Right understanding + Physical facilities = Mutual prosperity

“अभाव का अभाव ही सुख है . . .”

Unit 3: Harmony in the Human Being

***Human Being is more than Just the Body**

What do we visualize when we refer to someone as a Human Being?

There is the familiar shape and structure of a human body that is immediately apparent to us and we imagine someone with similar human body-like features. But in addition to the body, we are also aware of the ‘alive-ness’ of the person - the entity that keeps the body ‘alive’ and makes it operate in various ways. We perceive this ‘alive-ness’ in the activities demonstrated by the person like their seeing, talking, listening, walking, eating, etc. On a deeper examination of the ‘alive-ness’, we sense the subtler activities of the person – the person’s feelings, thinking, believing, etc. It is impossible to imagine a human being – a person that is alive – without these two aspects namely the Body and the ‘alive-ness’. This ‘alive-ness’ is called ‘*Jivana*’

Thus a Human Being is co-existence of the Body and ‘*Jivana*’. This ‘*Jivana*’ refers to itself as ‘I’ (Self). Thus we say - “I am so and so” or ‘I feel tired’ or ‘I am happy’. This ‘I’ or ‘Self’ is also called ‘consciousness’ and is the sentient constituent of the human being. Each one of us can see that he/she has an awareness of ‘I’ (*Jivana*) and an awareness of the Body.

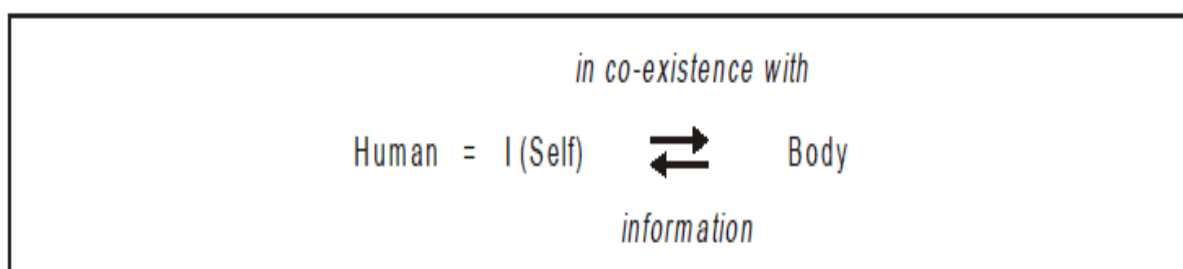
We are busy through the day performing different activities. From brushing our teeth or taking a bath to studying or playing – we consciously choose, decide and perform an activity with the knowledge that it is ‘I’ who is performing these activities. It is not the body that chooses, decides and performs these activities – without *our* consent or participation. We *use* our bodies to perform such activities – and the choice, the decision and the manner in which to perform these activities – are all done by ‘*Jivana*’ identifying itself as ‘I’. For example, we don’t say my legs started walking by themselves! We say, “I decided to walk” i.e. the decision to walk is taken by ‘I’, and not the legs!

When we savour delicious food, the latest music or a thrilling action movie, is it – each time – our body or is it the ‘I’ that is enjoying or getting excited?. Again, you would say that it is ‘I’ that is enjoying or rejecting the food, the music or the movie – whichever it is. Here as well, it is ‘I’ that chooses to watch the movie and I watch the movie with the help of the eyes and ears. Similarly, we feel pleasure, pain, happiness (*Sukha*) and sadness. We all have experienced these feelings in ourselves. Sometimes when we meet someone we are thrilled and excited to be with this person. Is it the body that feels the happiness of meeting someone or, do I feel happy? The entity that experiences such feelings is ‘I’.

So, the Human Being is co-existence of both these entities – the Self (‘I’) and the Body. In order to understand the implications of this co-existence, it will first be necessary to focus attention on the distinct characteristics of the Self (*Jivana*) and the Body. Needless to emphasize that the terms ‘Self’ or ‘I’ or ‘*Jivana*’ are referring to the same entity on which special attention will be focused.

***Understanding Myself as Co-existence of the Self and the Body**

Here is a proposal:



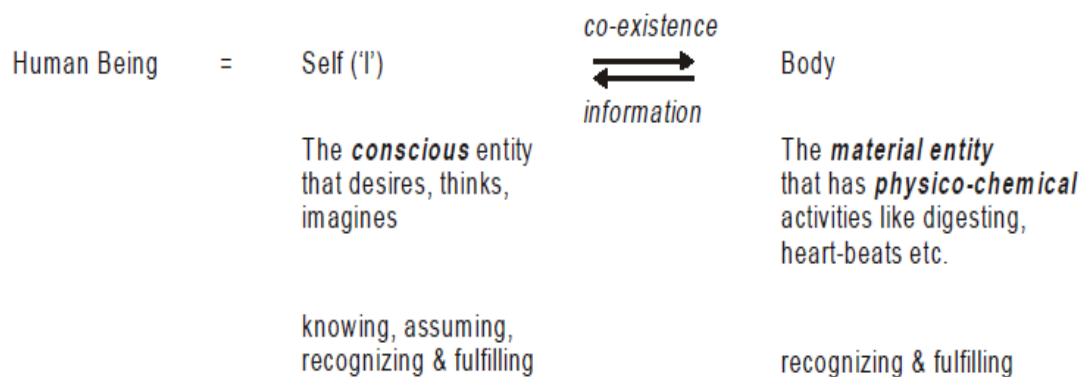
“बच्चे हमारे व्यवहार का आयना है..”

The Human Being is the co-existence of ‘I’ and the Body, and there is exchange of information between the two. We can make this distinction between the Self and the Body in three ways in terms of the needs, activities and the types of these two entities, as shown in the table below:

		I	Body
Needs		Trust, Respect...	Food, Clothing...
	Needs are... →	Happiness (sukh)	Physical Facilities (savidhā)
	In Time, needs are... →	Continuous	Temporary
	In Quantity, needs are... →	Qualitative (no quantity)	Quantitative (limited in quantity)
	Needs are fulfilled by... →	Right understanding and right feelings	Food, clothing, etc
Activities		Desiring, Thinking, etc	Breathing, heart-beat, etc
	Activities are... →	Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
Type	It is of type... →	Conscious (non-material)	Physico-Chemical (material)

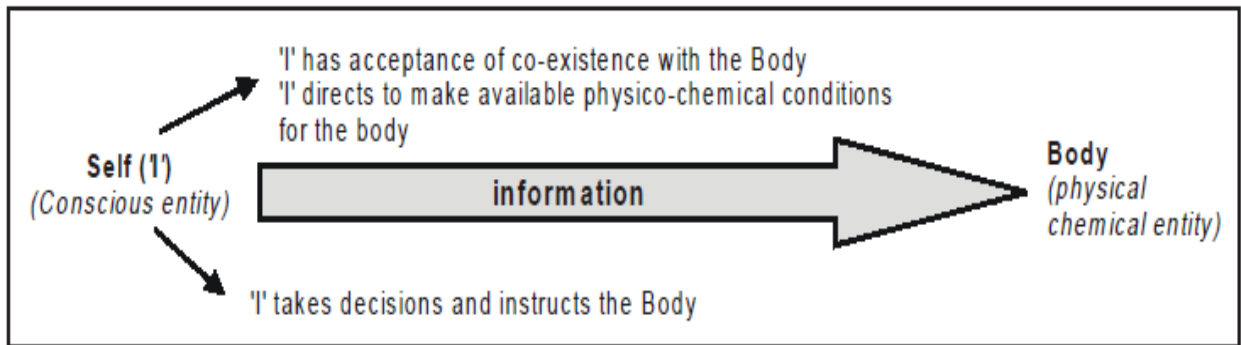
Mind Chart-3: characteristic of self and body

Presently, due to lack of right understanding, we are mixing up *Sukha* and *Savidha*. As a result, despite putting in most of our efforts for physical facilities we *are not even able to fulfil the needs of the Body correctly*. This is because if we try to fulfil the continuous need for happiness (*sukha*) **in ‘I’** by continuously consuming physical facilities (*savidhā*) at the **level of the Body**, not only will we be unsuccessful in being happy, but the Body also suffers, since we are now abusing the body in this process. Instead of giving the body what is needed to ensure health, we keep trying to do something to the Body in the vain hope that it will make us happy – this only gives us some pleasant sensations temporarily from the body, but it *does not ensure continuity of happiness in ‘I’*. The needs of ‘I’ and the needs of Body have to be addressed separately. Needs of ‘I’ are *qualitative and continuous* in nature, needs of Body are *quantitative and temporary* in nature. It is thus quite obvious that one cannot replace the other. Any attempt to do this, as we are doing today, will only lead to problems in ‘I’ and in the Body and also problems in the outside world.



“स्वतंत्रता याने सवयंमें व्यवस्थित होना..”

To make it more explicit, we can write:



I co-exist with the Body. ‘I’ and my Body keep exchanging information.

***Exercise on Distinguishing Needs of the Self (‘I’) and Body**

We will now take up some exercises to distinguish the needs of the Self (‘I’) and the Body.

Need	Related to Body?	Related to ‘I’?
Ex: Nice looking Car		
Ex: Car for transport		
Ex: Food		
Ex: Tasty Food		
Ex: Trust		
Ex: Happiness		
Ex: Knowledge		
Ex: 50 Lac Rupees		
Ex: Love		
Ex: Good Health		
Ex: Prosperity		
Ex: MBA		

Mind Chart-4: need of self and body

“प्रभावित हम दुसरे से होते है, प्रेरित हम स्वयं से होते है..”

*Exercise on Distinguishing Needs of the Self ('I') and Body

We will now do some exercises on the activities of 'I' and body, this will help us better distinguish these entities as being distinct: 'I' being conscious in nature and Body being material or physico-chemical in nature. Below is a table. As we discussed previously, there are three categories of activities as listed below. Look at the activity on the left and put a tick mark in the appropriate column for the activity. Do not look at the answer before you complete yours!

Activity	Going on in 'I'	'I' & Body both are involved	Going on in Body with consent of 'I'
Eating			
Walking			
Thinking			
Dreaming			
Breathing			
Heart-beat			
Dancing			
Chewing			
Scratching			
Batting eyelids			
Getting angry			
Shouting			

Mind Chart-5: activity of self and body

*Our Body - A Self-organized Unit

The human body is a self-organized and highly sophisticated mechanism. We observe that the Body is made up of several organs and glands and the different parts of the Body keep working in a close coordination. The heart keeps pumping blood throughout, the lungs keep contracting and expanding, the blood keeps flowing. Various parts of the Body keep on performing their functions in a coordinated manner and that is why we are able to use our body in multiple ways with so much versatility. The body is made up of cells and each cell of the body is performing so many functions every moment. And the cells are so well organized that all humans have a definite shape and look. Each cell has a role to play in the overall working of the body. Close observation of the body reveals that each cell is self organized and participating in the self-organization of the body as a whole.

All this activity keeps the Body fit for the use of 'I' (*Jivana*) so that 'I' (*Jivana*) and the Body may work in synergy as human being. Let us understand the salient aspects of this harmony between 'I' and the Body.

“मानवको समजे बिना मानव के बारे में बात नहीं हो सकती है..”

Sanyama (Self-regulation): The feeling of responsibility in the Self ('I') for nurturing, protection and right utilization of the Body.

As I come to realize that the Body is my instrument, and that the Body needs to be given nutrition, protected from the environment and utilized to work as an efficient and effective tool for the right purpose, I become responsible to the Body. This sense of responsibility flows naturally and does not have to be imposed. Thus, there is no feeling of control or imposition, but a feeling of responsibility that is regulating the way we take care of and use our Body.

When I live with *Sanyama*, there is harmony among the different parts of the Body and the Body acts according to me as a useful instrument. Thus, we define *Svāsthya* as having two elements:

***Svāsthya* (Health) =**

1. The Body acts according to the needs of 'I',
2. There is harmony among the parts of the Body.

So, *Svāsthya* is the condition of the Body where every part of the Body is performing its expected function. There is harmony within the Body and it is fit for use by the Self.

On the part of the Body, its being in harmony with 'I' is conducive to *Svāsthya*- its fitness and readiness to serve 'I'. In fact, the word '*Svastha*' literally means being anchored to the Self, being in close harmony with the Self.

You will observe that there is a strong coupling between 'I' and the Body. If I am in disharmony, say in anger or stress or despair, it immediately starts affecting the Body adversely.

It is now well established that there are many diseases of the Body that are caused or accentuated due to disharmony in 'I'. These are called psychosomatic diseases, such as asthma, allergies, migraine, diabetes, hypertension etc. On the other hand, when there is a strong disturbance in the Body manifesting in the form of severe pain, it distracts 'I' from its normal functions.

Now, one more thing can be observed. If there is *Sanyama*, health can be ensured and if *Sanyama* is not there, a good health can also be lost. So, *Sanyama* is vital for the *Svāsthya* and needs to be given due priority. We plan to earn and save a lot of money so that we get well treated in a good quality hospital when we fall sick. But are we equally serious in ensuring *Sanyama*? We will discuss in detail about these in the following sections.

“मानवजाति के सारे प्रयत्न अपने सुखी होने के लिए ही है. .”

Unit 4: Harmony in the Family

*Family as the Basic Unit of Human Interaction

Each one of us is naturally a part of a family that includes father, mother, brothers and sisters. Then there are other relations such as grandparents, aunts, uncles, cousins, nephews, nieces etc. These relationships are a reality of our life for each one of us. We are born in these relationships. Then we also have friends and colleagues with whom we frequently interact. Be it in our school, our neighbourhood or our college – friends are a significant part of our lives for all of us. We have teachers who enable us to learn and understand various things in life. We have recognised and identified these individuals, that we feel, understand us, have similar interests or tastes and we had an affinity for them.

Besides our home, schools or colleges, we live in a bigger social order, where a whole range of relationships support the existence of our family. The corner grocery shopkeeper, the milkman, the washer man, the maid or the helper in the house, each one of them brings a certain value to our living. We can look further into this chain of social dependency and find that there is still a bigger web of interdependency. Such relationships are abundant and again a reality in each of our lives.

So, starting from our family and including our teachers, friends and all the different social relationships, each one of us is born and lives in such relationships. This is an indivisible part of our living.

Let us look deeper into the subject of relationships and the values characterizing them.

*Harmony in the Family

Here is a set of proposals for you to verify:

1. Relationship is and it exists between the Self ('I') and the other Self ('I').
2. The Self ('I') has **feelings** in a relationship. These feelings are between 'I' and 'I'.
3. These feelings in the Self ('I') are **definite**. i.e. they can be identified with definiteness.
4. **Recognizing** and **fulfilling** these feelings leads to **mutual happiness** in relationship.

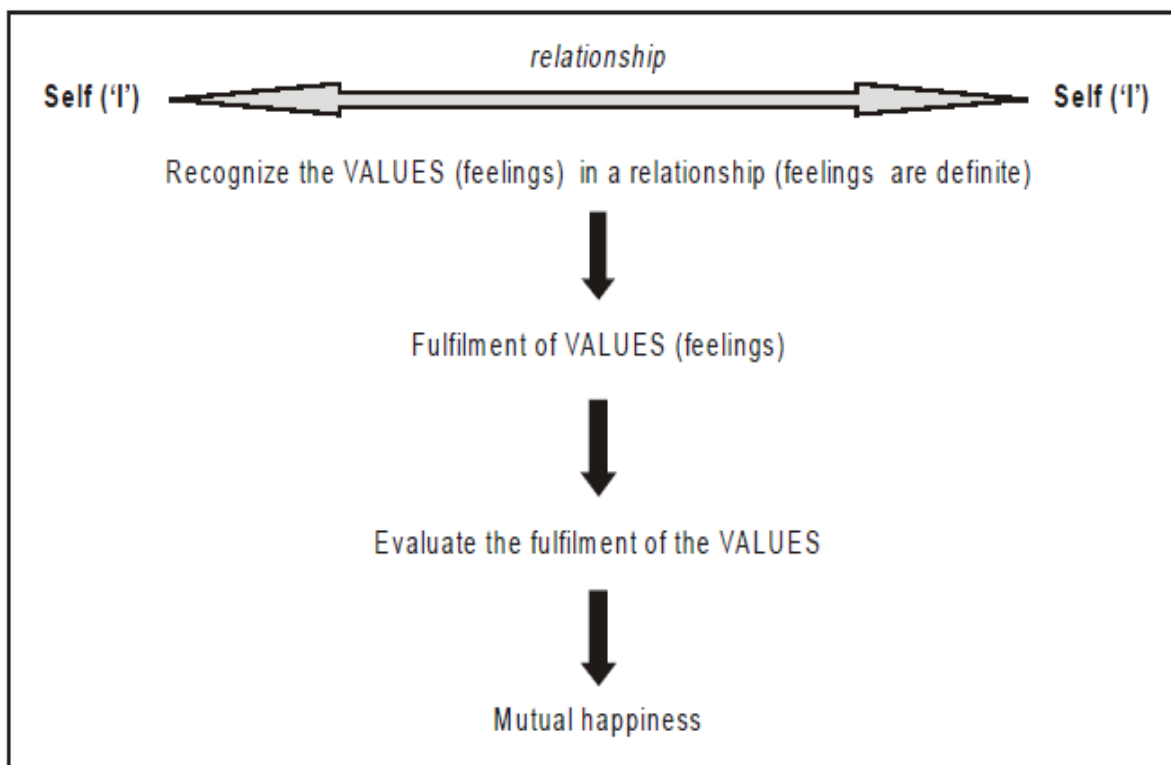
*Justice (Nyāya)

“Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness (*Ubhay-tripti*)”

Thus there are four elements of justice: recognition of values, fulfilment, evaluation and mutual happiness ensured. When all the four are ensured, justice is ensured. Mutual fulfilment is the hallmark of justice. And justice is essential in all relationships, be it with the small kid in your house, your old grandpa, the maid in the house, your fast friends or your distant relations. We need to grow up in relationships to ensure continuity of justice in all our relationships.

The process of ensuring justice has been outlined in the diagram below:

“धरती पर अगर युद्ध हो रहा है तो ये शिक्षा की असफलता है. .”



Mind Chart-6: process of ensuring justice

***Values in Human Relationships**

The proposal above outlines very clearly that relationship is between the Self ('I') and the other Self ('I'). It is a need of the Self ('I') to be in relationship with the other. Being in relationship, we have feelings for the other. These feelings cannot be replaced by any material or physical things. These feelings are definite and these feelings are the 'values' in a relationship. Feelings of one Self ('I') with the other ('I') are definite, can be identified, understood and fulfilled. If we do not understand them, then we have problems, we feel we are never able to satisfy the other and this leaves us with a grudge, even in our closest relations.

Let us list the salient values in relationships and try to verify the acceptance for them within us. As mentioned earlier, we need to verify them at the level of our natural acceptance and then try to live accordingly to realize mutual fulfilment.

Feelings (Values) in Relationships:

- (1) Trust (*Visvāsa*) (*can be spelt as 'Vishvas' too*)
- (2) Respect (*Sammāna*) (*can be spelt as 'Samman' too*) Harmony in the Family-Understanding Values in Human Relationships
- (3) Affection (*Sneha*)
- (4) Care (*Mamatā*) (*can be spelt as 'Mamata' too*)
- (5) Guidance (*Vātsalya*) (*can be spelt as 'Vatsalya' too*)

“समज है तो गलती नहीं, गलती है तो समज नहीं..”

- (6) Reverence (*Shraddhā*) (can be spelt as 'Shraddha' too)
- (7) Glory (*Guarava*)
- (8) Gratitude (*Kritagyatā*) (can be spelt as 'Kritagyata' too)
- (9) Love (*Prema*) (can be spelt as 'Prem' too)

Now we will elaborate on each of these.

1. Trust (Visvāsa):

Trust or *vishwās* is the foundational value in relationship.

The feeling of Trust (*Visvāsa*) in relationship is defined as:

“To be assured that each human being inherently wants oneself and the other to be happy and prosperous.”

Two important factors which we have to understand:

1. Intention (*wanting to-our natural acceptance*) &
2. Competence (*being able to do*)

Intention is what one aspires for (*our natural acceptance*), competence is the ability to fulfil the aspiration.

In the table below, ask yourself the questions that are given to the left, under 'Intention', and if your answer is 'Yes', put a tick mark next to it. Then, repeat the same thing for the questions to the right side, under 'Competence'. Wherever your answer is no, or you have a doubt and are not sure of your answer, put a question mark.

Intention (Natural acceptance)	Competence (Ability to fulfill)
1a) I want to be happy	1b) I am always happy
2a) I want to make the other happy	2b) I make the other always happy
3a) The other wants to be happy	3b) The other is always happy
4a) The other wants to make me happy	4b) The other makes me always happy
What we really want to be	What we are

Mind Chart-7: intention and competence

“जो जीतना समजदार वो उतना जिम्मेदार..”

If you see this carefully you will realize that when you are judging *yourself*, you are judging on the basis of your *intention*, whereas, when you are judging *the other* you are judging him/her on the basis of his/her *competence*. You are sure in point 2 a) that you want to make the other happy, but in point 4 a) you may not be sure that the other wants to make you happy. We find that while we look at our *intention*, we are sure of it, we are not sure of the other's intention. We are actually seeing their competence, and making a conclusion on their intention. We say:

“*I wanted to do well, but I could not*”.

But for the other, we say “*He did not want to do well*”.

“Wanting to”, is the intention, “could not”, is the lack of competence!

2. Respect (Sammāna):

Respect means “Right Evaluation”.

Respect means “Right Evaluation”, to be evaluated as I am. Usually however, we make mistakes in our evaluation in the following three ways.

1. Over **Evaluation** (*adhi-mūlyana*) – To evaluate more than what it is. e.g if you are wrongly flattered you feel uncomfortable.
2. **Under Evaluation** (*ava-mūlyana*) – To evaluate less than what it is. e.g if you are condemned, you feel uncomfortable.
3. **Otherwise Evaluation** (*a-mūlyana*) – To evaluate otherwise than what it is. e.g if you are evaluated as something else, you feel uncomfortable.

Example of over evaluation: You are sitting at home and there are guests around. Your father says ‘my son is the greatest scholar in India!’ Check for yourself: do you feel comfortable, or do you feel uncomfortable?

Example of under evaluation: You are still at home, but this time your father says ‘My son is a good for nothing. He must be the laziest person in all of India!’ You obviously feel uncomfortable, you don't find this acceptable.

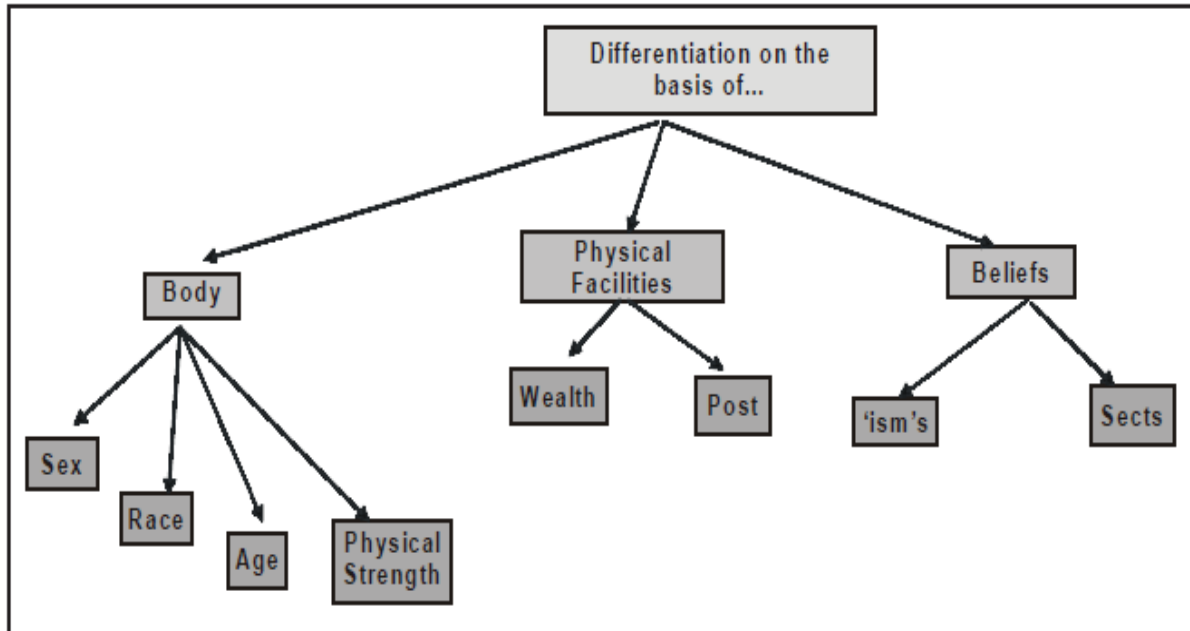
Example of ‘otherwise’ evaluation: You are at home, and there are guests around, and your father says, ‘You donkey! Can't you even understand this much?’ You feel offended by this. This is evaluating you otherwise, as you are a human being and not something else.

*Assumed Bases for Respect Today

Our basis for respect today is largely quite contrary to our discussion above. Instead of respect being a basis of *similarity or one of right evaluation*, we have made it into something on the basis of which we *differentiate* i.e. by respecting you mean you are doing something special, because you are special or have something special or are in some special position. Thus, all of us are running around seeking respect from one another by trying to become something special! Let's us explore this a bit more.

“स्वयं में स्थित भाव = स्वभाव ..”

So, today, we are differentiating in the name of respect. We either differentiate people on the basis of their body, on the basis of their wealth and possessions or on the basis of their beliefs. There is no notion of respect in terms of right evaluation. Thus, there is no real feeling of *relationship*, only one of *differentiation*.



Mind Chart-8: Differentiation in society

These are the different ways we differentiate between people today!

3. Affection (Sneha)

Affection is the feeling of being related to the other.

Affection comes when I recognize that we both want to make each other happy and both of us are similar. Then for the first time, I feel that I am related to the other that the other is a relative of mine. This feeling is called affection.

4. Care (Mamatā)

The feeling of Care (*mamatā*) is the feeling to nurture and protect the body of our relative.

We understand a human being as a co-existence of the Self ('I') and the Body, and the Body is an instrument of 'I'. Based on this understanding, we take the responsibility of nurturing and protecting the body of our relative.

“मानवका अध्ययन ही शिक्षा का मानवीकरण है..”

5. Guidance (Vātsalya)

The feeling of ensuring right understanding and feelings in the other (my relative) is called Guidance or *vātsalya*.

We understand the need of our Self ('I') for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels. The other is also similar to me in the potential of Desire, Thought and Expectation. Right Understanding and feelings is also a need of the other and the other is related to me. As a result I have the responsibility to help the other. Based upon this, I am able to recognize this feeling of ensuring Right Understanding and feelings in my relative. This is called Guidance.

6. Reverence (Shraddhā)

The feeling of acceptance of excellence in the other is called reverence (*shraddhā*)

We understand that we aspire for continuous happiness and to realize it, we have to understand harmony at all the levels of our living, and live accordingly. When we see that the other has achieved this Excellence-which means to understand and to live in harmony at all levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her. This feeling of accepting the excellence in the other is called reverence or *shraddhā*.

7. Glory (Gaurava)

Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this.

Glory (*gaurav*) is the feeling for someone who has made efforts for Excellence.

We find that there have been people in the history, or even around us, who are investing their time, energy and their belongings to achieve excellence (to understand and to live in harmony at all levels of living ensuring continuity of happiness), to make others excellent. This gives us a feeling of glory for them.

8. Gratitude (Kritagyatā)

We understand that each one of us has the same goal of continuous happiness and prosperity. Each one of us has to work towards increasing our competence to realize our intention and in this process; we are helped and guided by others that have the right

understanding. When we understand this and begin to recognize the feeling in ourselves, we feel gratitude in our relationship.

“मानसिकता ही सामाजिकता है..”

Today, we find that generally what we call as ‘gratitude’ is a feeling coming out of assistance at the level of physical facilities. This feeling is short lived since the physical facility and the sensation we get from it, is also short lived. But gratitude coming out of someone doing something for my right understanding is permanent since the happiness we get from the right understanding is permanent.

We see a common complaint today that people are not having gratitude. It is incorrect to say this. Since we are not able to give them something permanent, something lasting to the other, the feeling of gratitude for our help does not continue. When we have the right understanding ourselves and are able to enable others also to have it, then this gratitude is natural, it just comes by itself, since we have helped the person make a qualitative improvement in themselves, which is lasting. Whenever you see any help extended to you for your excellence, gratitude is a natural outcome.

9. Love (Prema)

The feeling of being related to all is love (or *prema*).

This feeling or value is also called the complete value (*Pürn. a mūlya*), since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.

The feeling of love leads to an Undivided Society; it starts from a family and slowly expands to the world family. Every human being has natural acceptance for relatedness up to the world family in the form of love.


We start with trust, which becomes foundation for being related to one (Affection), and we reach the state of being related to everyone – Love.

By living in relationships in the family, we get the occasion to gain the assurance that the other person is an aid to me and not a hindrance. The family is a laboratory of sorts, in which we *live our understanding and relationships*. On getting assured, it becomes easy to see that society is an extension of family and that it is possible to live in harmony with every human being – thus laying the foundation for an undivided human race – from family order to world family order.

“मानव का सारा श्रम विश्राम के लिए है..”

*Response and Reaction

If we look at our living today, it is largely in what we can call as ‘reaction’ mode, and not in ‘response’ mode. For want of proper understanding of relationships we keep ‘reacting’ to the behaviour of the other person, we are at the mercy of the situation. Only when we recognize the relationships in terms of appropriate values, we will be ‘responding’ to every situation and to every person in the right way.

	Reaction	Response
	- Doubt on intention	- We are able to see that
	- Irritation	relationship IS at the level of 'I'
	- Getting Angry	- We feel the relatedness with the
	- Fights	other – at the level of 'I'
		- We don't doubt the intention of the other 'I'
		- We feel a sense of responsibility to improve our own competence and the other's competence
		- We work for mutual fulfilment

Mind Chart-9: reaction and response

"अपनों से बात करना ही अपनेपन की अभिव्यक्ति है. ."

Glossary

Note:

1. The words used in this book have a definite meaning which is the reality in the existence. Some of the words and the associated meanings are given below. It is important to refer to these meanings (realities) while reading/using these words.
2. The words and meanings provided below are translations from the original Hindi (provided in italics in the table below).

Word	Meaning	Hindi equivalent
Activity	(1) Units are active, they have activity. (2) Activities can be: physical-activity, Chemical-activity & conscious (<i>jivana</i>)-activity.	<i>Kriyā</i>
Affection	The feeling of being related to the other in relationship – the feeling that the other is my relative.	<i>Sneha</i>
Animal Consciousness	Living of human being only on the basis of physical facilities, and <i>not</i> with right understanding and relationship.	<i>Jīva chetanā</i>
Animal Order	Animals and birds, having will to live.	<i>Jīva avasthā</i>
Assuming	Activity of the Self (<i>jivana</i> , 'I') as in 'knowing, assuming, recognizing & fulfilling'. One can know and assume, or only live on the basis of assumptions, without knowing	<i>Mānanā</i>
Behaviour	Acceptance of relationship with human beings and its fulfilment ensuring justice.	<i>Vyavahāra</i>
Character	Living with one's own wealth (produced by efforts on nature), conjugality in marital relationship and kindness in behaviour and work.	<i>Charitra</i>
Co-existence	To be related, to be in harmony.	<i>Sah-astitva</i>
Consciousness	(1) Self ('I') or <i>jivana</i> . (2) Ability for knowing, assuming, recognizing and fulfilling.	<i>Chaitanya</i>
Consciousness Development	Qualitative change in consciousness from one plane to the other: from animal consciousness to human consciousness	<i>Chetanā vikās</i>
Desire	Activity of Self (<i>jivana</i> , 'I') of imaging.	<i>Ichchhā</i>
Education	(1) Imparting right understanding and skill. (2) Imparting knowledge required for humane behaviour and humane-occupation.	<i>Sikshā</i>
Ethics	(1) Living with right understanding, with knowledge. (2) Behaviour based on humane conduct, only possible when living with human consciousness, with the right understanding.	<i>Naitikatā</i>
Existence	All that exists.	<i>Astitva</i>
Realization	Knowing by a human being of existence in its entirety.	<i>Anubhava</i>
Expectation	Wanting to live with happiness	<i>Āsā</i>
Family	Group of individuals living in relationship of mutual fulfilment ensuring right understanding and prosperity.	<i>Parivāra</i>
Fearlessness	Mutual Trust and Complementariness.	<i>Abhaya</i>
Glory	The feeling for someone who has made efforts for excellence and its emulation.	<i>Gaurava</i>

Gratitude	Acceptance of help received from anyone for Ensuring right understanding and living in me.	<i>Kritagyatā</i>
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“अपने-पराये से मुक्ति और अपराध-मुक्ति ही भ्रम-मुक्ति है, भ्रम-मुक्ति ही मोक्ष है..”

Guidance	The feeling of ensuring right understanding and feelings in the other (my relative).	<i>Vātsalya</i>
Happiness	The state/situation I am in , if there is harmony/synergy in it, I like being in that state. To continue to be in a state of liking is Happiness.	<i>Sukha</i>
Health	There is harmony between the parts of the Body.	<i>Svāsthya</i>
Human Consciousness	Living with all three:- right understanding, relationship and physical facilities.	<i>Mānava chetanā</i>
Human Goal	Right understanding, prosperity, fearlessness, and co-existence.	<i>Mānava lakshya</i>
Human Being	Coexistence of Self (<i>jivana</i> , 'I') and human body.	<i>Mānava</i>
Humane conduct	Combined expression of human-values, humane policy and humane-character.	<i>Mānaviṃya ācharana</i>
Humane Society	Tradition of fulfilment of comprehensive human goal in society through five dimensions of universal human order from family to world family.	<i>Mānaviṃya samāja</i>
Humane Tradition	Humane conduct, education, constitution and universal human order, its continuity.	<i>Mānaviṃya paramparā</i>
Human Values	Perseverance, Bravery, Generosity, Kindness, Beneficence, Compassion.	<i>Mānava mūlyā</i>
Knowing	Having the right understanding from Self (<i>jivana</i> , 'I') to entire existence.	<i>Jānanā</i>
Knowledge	Having the right understanding of reality.	<i>Gyāna</i>
Love	The feeling of being related to every unit in existence.	<i>Prema</i>
Material Order	Physico-chemical units – i.e. soil, stone, gems, and metals in the form of solid, liquid, and gaseous matter.	<i>Padārtha avasthā</i>
Care	The feeling of responsibility for nurture and protection of the body of the other.	<i>Mamatā</i>
Mutual Fulfilment	To be related in a mutual complementarily, not to be in conflict.	<i>Paraspara pūrakatā</i>
Natural Acceptance	Participation in the larger order – that is natural to the entity.	<i>Svabhāva</i>
Nature	Collection of units – in four orders : material-order, pranic/bio- order, animal-order and human-order.	<i>Prakriti</i>
Peace	Harmonious thought.	<i>Sānti</i>
Space	Equilibrium energy in which every material and conscious unit is submerged.	<i>Vyāpaka</i>
Plant order	Vegetation.	<i>Prāna avasthā</i>
Prosperity	The feeling of having or producing more than required physical facilities.	<i>Samriddhi</i>
Reality	All that exists.	<i>Vastu</i>
Right Utilization	Activities of extending and offering one's resources (body, mind, and wealth) in fulfilling human values.	<i>Sadupayoga</i>
Respect	Right Evaluation of the other in relationship.	<i>Sammāna</i>
Right Understanding	Understanding of harmony at four levels of living from Self to entire existence.	<i>Samajhadāri, Samādhāna</i>
Reverence	The feeling of acceptance of excellence in the other and spontaneous effort towards it.	<i>Shraddhā</i>
Satisfaction	Desire being in harmony with the understanding in Self (<i>jivana</i> , 'I').	<i>Santosa</i>
Self ('I')	Conscious entity. Human being is co-existence of the Self (<i>jivana</i> , 'I') and Body.	<i>Jivana</i>
Skills	Techniques to work with the rest of nature and to express	<i>Dakshatā</i>

“माने हुए को जानलो, फिर जाने हुए को मानलो..”

	feelings through behaviour.	
Trust	Having assurance on the intention of the other – that the other wants to make me happy at all times.	<i>Visvāsa</i>
Values	(1) Self-Values, Human-Values, Established- Values, Expressed-Values, Utility-Values, and Artistic-Values. (2) Participation in the larger order.	<i>Mūlya</i>
Values in Self (I)	Happiness, Peace, Satisfaction, and Bliss.	<i>Jivana mūlya</i>
Work	(1) Interaction of human being with the rest of nature. (2) Production for ensuring prosperity.	<i>Kārya</i>
Wisdom	Potential in Self (<i>jivana, 'I'</i>) for understanding (<i>bodha</i>).	<i>Buddhi</i>

“जाग्रतिपथ पर कदम रखते ही सारा ताप, शाप, शोक खत्म हो जाता है..”

परिभाषा

आचरण: मौलिकता की अभिव्यक्ति, मानवीयतापूर्ण कार्य-व्यवहार

अभय: वर्तमान में विश्वास

अधिमुल्यन: जो जिसका रूप, गुण, स्वभाव और धर्म है उससे अधिक मानना

अवमूल्यन: जो जिसकी मौलिकता है उससे कम आंकना

मानव: मनाकार को साकार करने वाला और मनःस्वस्थता का आशावादी एवं प्रमाणित करने वाला

मनाकार : कल्पनाशीलता को आकार प्रदान करने की क्रिया

मनःस्वस्थता : सुख, शांति, संतोष, आनंद की सहज अनुभूति

सुख : समस्या से मुक्ति, समाधानयुक्त वर्तमान, न्याय के प्रति निष्ठा

दुःख: समस्याओं के प्रभाव से पायी जाने वाली पीड़ा

शांति : समाधान-समृद्धि सहज अनुभव, इच्छा एवं विचार की निर्विरोधिता

संतोष: अभाव का अभाव

आनंद: अनुभव की अभिव्यक्ति

मूल्य: प्रत्येक इकाईमें निहित मौलिकता ही मूल्य है.

परिवार: सिमित व्यक्तियों का समुदाय जिसमे प्रत्येक व्यक्ति मानवीयतापूर्ण आचरण करते हुए जीते हो

समाज: पूर्णता को पाने के लक्ष्य में निश्चित कार्यक्रम का अनुसरण करने वाली मानव जाति

प्रकृति: चारों अवस्था का समूह

पदार्थावस्था: पहचान बताने वाली वस्तु

प्राणावस्था: प्राण कोशाओ से रचित रचना-संसार

जीवावस्था: समृद्ध मेधस संपन्न शरीर रचना और जीवन का संयुक्त रूपमें प्रकाशन

भाषा: किसी क्रिया के लिए भास, आभास, प्रतीति को स्थापित करने हेतु प्रयुक्त सार्थक शब्द

“अस्तित्वमें एक भी भौतिक वस्तु एसी नहीं है, जो सभी मनुष्य को एक समान पसंद आए..”

भजन: भ्रम-भय मुक्ति के लिए किया गया उपक्रम

भक्ति: भय से मुक्ति

बुद्ध: जो तीनों कालोंमें एक जैसा बोधगम्य हो

चमत्कार: एक व्यक्ति जिस विधि से कुछ भी प्रदर्शित करता हो वह दूसरे की समझमें न आने की स्थिति तक

विश्वासघात: जिससे जिस आचरण की अपेक्षा हो उससे विपरीत आचरण करना

छल: विश्वासघात के बाद भी जिसका भास न हो

दाम्पत्य: जागृतिपूर्वक व्यवस्थामें प्रतिज्ञाबद्ध पति-पत्नी संबंध

दीनता: अपने दुःख को दूसरों से दूर कराने हेतु की गई प्रवृत्ति

धर्म: जिससे जिसको अलग न किया जाए

इच्छा: विश्लेषणात्मक प्रकाशन-अपेक्षा सहित चित्रण क्रिया

झूठ: अधिमूल्यन, अवमूल्यन, निर्मूल्यन वक्तव्य

कल्पना: प्रमाण व मापदंड बिना विचार

खेल: स्वास्थ्य वर्धन के लिए हर्षोल्लास से किया गया कार्य

क्रिया: स्थिति एवं गति का संयुक्त रूपमें वर्तमान

योग्यता: अभिव्यक्त क्रिया, समझ पाना

पात्रता: ग्रहण क्रिया, समझ पाना

क्षमता: वहन क्रिया, निर्वाह करने वाली क्रिया

महंत: महिमा संपन्न व्यक्ति

मन: जीवन में चयन-आस्वादन क्रिया

मौलिकता: निश्चित मूल्य सम्पन्नता

मृत्यु: चैतन्य क्रिया अर्थात् आशा, विचार, इच्छा, संकल्प के प्रसारण और ग्रहण क्षमता का शरीर में न होना

“अस्तित्वमें जो कुछ भी होता है वो एक नियम के तेहत होता है, और नियम है वो शाश्वत है..”

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“अस्तित्व ही सह अस्तित्व है..”