

	b)	Compare humanistic constitution and Universal human conduct.	L2	CO6	5 M
--	----	--	----	-----	-----

OR

11	a)	What are the strategies for transition from present state to universal human order? Explain.	L3	CO6	5 M
	b)	Identify the role of ethical human conduct for universal human order.	L1	CO6	5 M

Code: 23HS1301

II B.Tech - I Semester – Regular Examinations - DECEMBER 2024

UNIVERSAL HUMAN VALUES
(Common for ALL BRANCHES)

Duration: 3 hours

Max. Marks: 70

- Note: 1. This question paper contains two Parts A and B.
 2. Part-A contains 10 short answer questions. Each Question carries 2 Marks.
 3. Part-B contains 5 essay questions with an internal choice from each unit. Each Question carries 10 marks.
 4. All parts of Question paper must be answered in one place.

BL – Blooms Level

CO – Course Outcome

PART – A

		BL	CO
1.a)	Define Prosperity.	L1	CO1
1.b)	State what is Right understanding in brief.	L1	CO1
1.c)	State the Sanyam.	L1	CO2
1.d)	Examine briefly how to ensure self-regulation?	L1	CO2
1.e)	List out the feeling of Trust.	L1	CO3
1.f)	Classify feeling of Respect from other feelings.	L2	CO4
1.g)	Summarize Exploring Co-existence in Existence.	L2	CO4
1.h)	List any four units in material order.	L1	CO5
1.i)	Compare Ethics and Professional Ethics.	L2	CO6
1.j)	Define Ethical Human Conduct.	L1	CO6

PART – B

		BL	CO	Max. Marks

UNIT-I						
2	a)	What is the content of Value education? Discuss the need for it in the technical institutions?	L2	CO1	5 M	
	b)	Describe how do you ensure that your decision is right?	L2	CO2	5 M	

OR

3	a)	Explain the ways of exploring Sources of imagination in self.	L2	CO3	5 M	
	b)	Critically examine the prevailing notions of happiness and prosperity and their consequences.	L1	CO2	5 M	

UNIT-II

4	a)	Distinguish between the needs of self and the needs of the body?	L3	CO3	5 M	
	b)	Define Self-Regulation and Health, how are these two related, explain with a neat diagram?	L1	CO2	5 M	

OR

5	a)	Indicate the qualitative difference between the activities of the self and those of the body?	L2	CO2	5 M	
	b)	Interpret the importance of study yourself? How does it help in your day-to-day life?	L2	CO3	5 M	

UNIT-III						
6	a)	Demonstrate the values in human relationship.	L3	CO4	5 M	
	b)	Define trust. Illustrate the feeling of trust with one example.	L3	CO4	5 M	

OR

7	a)	Choose the programs needed to achieve the comprehensive Human Goal.	L3	CO4	5 M	
	b)	"If I trust everyone, people would take undue advantage of me." Do you agree? Explain.	L4	CO4	5 M	

UNIT-IV

8	a)	What are the four orders in nature? Describe in detail about their activities and natural characteristics.	L2	CO5	5 M	
	b)	Examine the Holistic Perception of Harmony in Existence.	L1	CO5	5 M	

OR

9	a)	Illustrate the different categories of units of nature in co-existence in space.	L3	CO5	5 M	
	b)	Summarize the existence as co-existence at all levels.	L2	CO5	5 M	

UNIT-V

10	a)	Describe the role of Holistic Technologies in promoting balance between technology and society?	L2	CO1	5 M	
----	----	---	----	-----	-----	--

II B.Tech – I Semester – Regular Examinations
November 2024
UNIVERSAL HUMAN VALUES
(Common for ALL BRANCHES)

Duration : 3 hours**Max. Marks: 70****Scheme of Evaluation****PART -A**

Q. No.	Question	Marks
1 a)	Prosperity definition.	2M
1 b)	Importance of Right understanding.	2M
1 c)	Definition of Sanyama.	2M
1 d)	Foundation for Self-Regulation.	2M
1 e)	List out any two feelings of Trust.	2M
1 f)	Feeling of Respect.	2M
1 g)	Exploring co-existence in existence.	2M
1 h)	Any four units in material order	2M
1 i)	Compare ethics and Professional ethics	2M
1 j)	Definition for Ethical Human Conduct.	2M

PART - B

2 a)	Definition of Value Education?. Describe the need for Value Education in the technical Institutions.	1M 4M
b)	Describe any five points to ensure that your decision is right.	5M
3 a)	Explain any five ways of exploring sources of imagination in self.	5M
b)	Discuss the prevailing notions of Happiness and prosperity and their consequences.	5M
4 a)	Any five points on the needs of self and the needs of the body	5M
b)	Definitions of self regulation and health. Diagram with explanation.	2M 3M
5 a)	Any five differences between the activities of the self and those of the body.	5M
b)	Interpret the importance of study yourself . Any five points which help in your day-to-day life.	2M 3M
6 a)	List out the nine values in Human relationship.	5M
b)	Definition of Trust. Explore the feeling of Trust with an example.	1M 4M
7 a)	Five dimensions needed to achieve the comprehensive Human Goal	5M
b)	Explanation about how to protect our self even we trust every one.	5M
8 a)	Four orders in Nature. The activities and natural characteristics of four orders.	1M 4M
b)	Holistic perception of Harmony in existence.	5M
9 a)	Different categories of units of nature in co-existence in space.	5M
b)	Description of existence as co-existence at all levels.	5M
10 a)	The role of holistic Technologies in promoting balance between technology and society.	5M
10 b)	Comparison of Humanistic Constitution and Universal Human Conduct.	5M

11 a)	Any five strategies for transition from present state to universal Human order.	5M
11 b)	The role of Ethical Human Conduct for Universal Human order.	5M

1 a) Define Prosperity.

Ans: Prosperity is the feeling of having or making available more than the required physical facilities.

1 b) State what is Right understanding in brief?

Ans: Right understanding is necessary for the human being, for all human beings. When one does not have the right understanding, one remains disturbed and also acts in a manner so as to create disharmony with other human being as well as with rest of nature.

1 c) State the Sanyam.

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

1 d) Examine briefly how to ensure Self-Regulation?

Ans: Being conscious of your own thoughts, feelings, and behavior is the foundation of self-regulation.

1 e) List out the feeling of Trust.

Ans: Trust is an emotion that can make you feel calm, safe, and reassured. It can also make you feel seen, taken care of, and supported. Here are some other feelings that are associated with trust: Peacefulness and Lack of anxious thoughts.

1 f) Classify feeling of Respect from other feelings.

Ans: Respect means "Right Evaluation". Respect means "Right Evaluation", to be evaluated. Feeling of disrespect is not naturally acceptable to us; respect is naturally acceptable and we want it continuously.

1 g) Summarize exploring co-existence in existence.

Ans: Coexistence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts non-violently. We understand a human being as a co-existence of the Self ('I') and the Body, and the Body is an instrument of 'I'. Human beings are co-existence of a physico-chemical body and a conscious Self, or 'I'. All the four orders the nature viz., Material, Bio, Animal and Human are exists ans co-existing with each other.

1 h) List any four units in material order

Ans: soil, water, air, buildings, etc.,

1 i) Compare ethics and Professional ethics.

Ans: Personal ethics refers to the ethics that a person identifies with in respect to people and situations that they deal with in everyday life. Professional ethics refers to the ethics that a person must adhere to in respect of their interactions and business dealings in their professional life.

1 j) Define Ethical Human Conduct.

Ans: Ethical conduct' literally means simply doing the right thing, but in reality it means more. It involves acting in the right spirit, out of an abiding respect and concern for one's fellow

creatures. The definitiveness of Ethical Human Conduct is in terms of values, policies and character. Ethical conduct is the foundation of professional ethics. Depends on three things, namely- 1) Values 2) Policies 3) Character Values- Values are a part of our ethical conduct.

2 a) What is the content of Value Education? Discuss the need for it in the technical Institutions?

Ans: All human beings have aspirations. You may aspire to become a doctor or engineer or a lawyer, or a film star or something else. You must have made various plans for your future, be it immediate or long term. But before you invest your energies to actualize your plans, find out what you basically aspire for. Thus you need to identify your basic aspiration. Based on the correct identification of this basic aspiration, frame your goals and sub-goals appropriately and working for these, you fulfil basic aspiration.

Just identifying one's aspiration is not enough. We need to know how to fulfil our aspirations, how to go about actualizing our goals. Generally, we tend to pursue our goals in variety of ways as per our appraisal and beliefs. We keep on making experiments, learning from these and accordingly improving our understanding. Basically all of us are aspiring to be happy and whatever appears conducive to our happiness becomes valuable to us. Values form the basis for all our thoughts, behaviour and actions. Values become the source for our happiness, our success, our fulfilment. Value Education is the input necessary to fulfil this need. When we live with the correct understanding of values, we are happy in continuity, otherwise we feel deprived, frustrated and unhappy.

In the endeavour to fulfil our aspirations, two things are essential: (a) First and foremost, one has to know what really is conducive to human happiness - i.e. happiness for one and for all, and happiness at all times. This is what becomes universally valuable to human beings. This is the 'value' domain, the domain of wisdom. This helps us to identify and set the right goals and to proceed in the right direction. (b) Secondly, it becomes essential to learn methods and practices to actualize this goal, to develop the techniques to make this happen in real life, in various dimensions of human endeavour. This is the domain of 'skills'. Thus values and skills have to go hand in hand. There is an essential complementarity between values and skills for the success of any human endeavour. For example, I want to lead a healthy life. Only wishing for good health will not help me keep my body fit and healthy and without having understood the meaning of health, I will not be able to choose things correctly to keep my body fit and healthy. Both (values and skills) are important and these are complementary

In absence of a correct understanding of universal human values, we are driven by our 'ad-hoc' values and beliefs. If we look deep into ourselves, we find that each one of us believes in certain things and we base our 'values' on these beliefs, be they false or true which may or may not be true in reality. o For example, someone may believe that "A corporate job is the best kind of job", "IIT is the best college to go to", "Metro cities are the best places to live in" and so on. etc. All of us live with such beliefs. o Beliefs change with time. We might have thought we get into a good job, doing well in that job and earning a lot of money may be important. Once we have the money, getting into a good position may become important – i.e. what we believe is to be important, may keep changing with time. Many times, we may even find ourselves trapped in conflicting beliefs. o Another thing about beliefs is that they are usually not the same for everybody. You may think being environmentally - friendly is important, your friend may

think that it is okay to pollute the environment. The beliefs keep changing from person to person.

•Technology and Human Values: With the understanding of values we can decide on the appropriateness of technology and its application. Both the structure and use of technology are decided by values. For example: if we value the relationship with the environment, we will work to create environment-friendly technologies (the structure of technology) and also put it to right use (use of technology), say, for the enrichment of environment, replenishment of natural resources etc. Conversely, if the relationship with the environment is something we do not value, things could be the other way round. It is essential that we understand how technology relates to us as individuals and to human society and nature.

2 b) Describe How do you ensure that your decision is right?

Ans: I can ensure that the decision taken by me is right by following the below steps..

1. Investigate the situation in detail.
2. Create a constructive environment.
3. Generate good alternatives.
4. Explore your options.
5. Select the best solution.
6. Evaluate your plan.
7. Communicate your decision, and take action.
8. Define the Problem Clearly
9. Gather Relevant Information
10. Identify Options and Alternatives
11. Evaluate the Consequences
12. Seek Feedback and Collaboration
13. Align with Values and Goals
14. Trust Data and Intuition
15. Make the Decision and Take Action
16. Monitor Results and Adapt

By following these steps and maintaining self-awareness, you improve the chances of making the "right" decision, balancing analysis, experience, and intuition.

3 a) Explain the ways of exploring sources of imagination in self.

Ans: Some ways of exploring sources of imagination in self are:

1. **Self-Reflection:** Journal, meditate, or ask "What if?" questions to unlock your thoughts.
2. **Explore Memories & Dreams:** Reflect on past experiences and keep a dream journal.
3. **Engage with New Stimuli:** Read, travel, try new activities, or observe nature.
4. **Creative Expression:** Sketch, write, play music, or craft freely.
5. **Visualization:** Use mental imagery to explore detailed, imaginative worlds.
6. **Playfulness & Curiosity:** Embrace a childlike mindset through games or brainstorming.
7. **Silence & Solitude:** Give your mind space to wander and generate ideas.

3 b) Critically examine the prevailing notions of Happiness and prosperity and their consequences.

Ans: The physical facilities are not seen in terms of fulfilling bodily needs but as a means of maximizing happiness.

This has resulted in wrong assessment of wants for physical facilities as being unlimited. But this pursuit is self-defeating. Neither can we hope to achieve continuous happiness through sensory interactions nor can we have prosperity, as it amounts to trying to fulfil unlimited wants through limited resources. This effort is engendering problems at all the levels. It is becoming anti ecological and anti-people, and threatening the human survival itself. Some of the consequences of such a trend are summarised below:

- At the level of the individual – rising problems of depression, psychological disorders, suicides, stress, insecurity, psycho-somatic diseases, loneliness etc.
- At the level of the family – breaking of joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, family feuds, wasteful expenditure in family functions etc.
- At the level of the Society – growing incidences of terrorism and naxalism, rising communalism, spreading casteism, racial and ethnic struggle, wars between nations, attempts of genocide, fear of nuclear and genetic warfare, etc.
- At the level of nature – global warming, water, air, soil, noise, etc. pollution, resource depletion of minerals and mineral oils, sizeable deforestations, loss of fertility of soil.

Some Possible Questions/Confusions

When a discussion starts on the issue of happiness, certain kinds of questions or confusions usually emerge, some of which are listed below:

- I will be bored of happiness if I am always happy.
- I will learn and improve only if I am unhappy. If I become happy, my learning will stop.
- I need to be unhappy to recognise that I am happy.
- We think of others only when we are unhappy. Thus it is important/useful to be unhappy so that one can help others.
- Happiness and unhappiness go together, they cannot be separated.
- Yes, I want happiness. But my desiring does not guarantee it. So, why talk of desire?
- My happiness depends on the others. What can I do about it?
- We do not want happiness for ourselves, but we want to make others happy (while we may stay unhappy)
- Happiness is a small thing. We have higher aspirations, such as like contentment, peace, bliss etc.
- Do not bother me with such abstract notions as happiness. I have to live and deal with other things in my life.

A few of them are being discussed below

1) “Happiness and sadness are the two sides of the same coin” or “Happiness and sadness are the two banks of a river and one is doomed to travel back and forth between the two”

2) “I cannot be sure of happiness unless I am unhappy”

The simple answer to this question is: the acceptance or recognition of happiness is there in me innately, I do not have to compare with something to identify it.

You ask yourself, do you first hate your friend to know how to like him/her; or, do you first disrespect your parents to know what it means to respect them?

A few of us feel that it is an intellectual exercise with little relevance to our life, “Of course I want to be happy and I will be happy once I have achieved what I have set myself out to achieve”. “Do not bother me with all this” is another common dismissal.

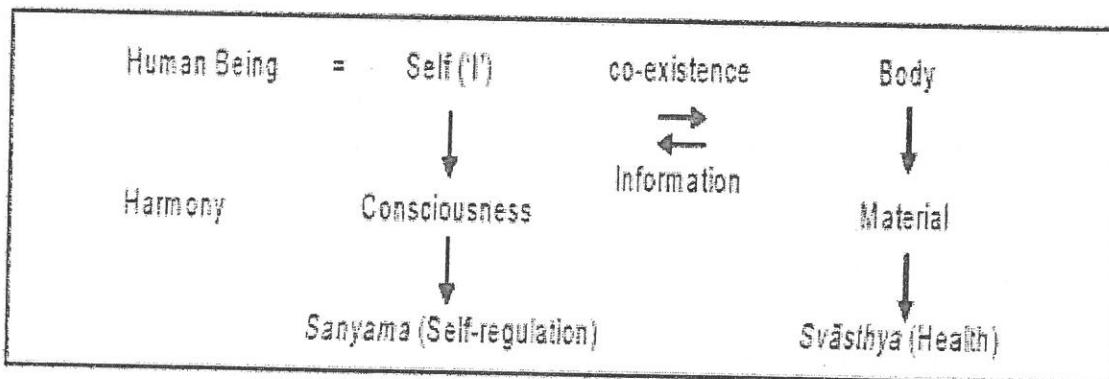
4 a) Distinguish between the needs of self and the needs of the body?

Ans: The distinction between the Self and the Body is done 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...
	Happiness (sukha)	Physical Facilities (suvidha)
	Continuous	Temporary
	Qualitative (no quantity)	Quantitative (limited in quantity)
Needs are fulfilled by ..	Right understanding and right feelings	Food, clothing, etc
Type Activities	Desiring, Thinking, etc	Breathing, heart-beat, etc
	Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
If it is of type ..	Conscious (non-material)	Physico-Chemical (material)

4 b) Define self regulation and health, how are these two related, explain with neat diagram?

Ans:



Sanyama (Self-regulation): The feeling of responsibility in the Self ('I') for nurturing, protection and right utilization of the 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 a strong coupling between 'I' and the Body which is harmony. If I am in disharmony, anger or stress or despair, it immediately starts affecting the Body adversely. Many diseases are caused in the Body due to disharmony in 'I'. These are called psychosomatic diseases, such as asthma, allergies, migraine, diabetes, hypertension etc. then body distracts 'I' from its normal functions.

5 a) Indicate the qualitative difference between the activities of the self and those of the body?

Ans:

1. Activities of the human being can be distinctly understood.
2. Activities involving only the Self are sentient activities, such as selecting, thinking, desiring, etc. You can start looking at these activities and see if they are periodic or continuous.
3. Activities involving only the Body are the 'material' activities, and they are completely different from the 'conscious' activities in 'I'. You can see if the activities in the body are continuous or temporary. Look at all the activities in the body and find this out.
4. Activities involving both 'I' and the Body are those where a conscious effort from I and an activity in the Body, both are involved. Such activities generally involve our sense organs; or our work organs which are conducted by 'I' on the Body.
 - (a) Listening is an example where 'I' and a sense organ – the ears are involved,
 - (b) Walking is an example where 'I' and a work-organ – the legs are involved. Understanding the Human Being as Co-existence of Self ('I') and Body
 - (c) Blowing your cheeks out is an example where 'I' is conducting some action on the body.
5. It is possible for each one of us to observe ourselves, investigate into ourselves and find out which activities are of 'I', are of body, and are those involving both 'I' and body.
6. This exercise cannot be done by anyone else for you; you have to do it yourself! How you are, can only be found out by yourself! This is a simple thing all of us can understand.

5 b) Interpret the importance of study yourself? How does it help in your day-to-day life?

Ans: The importance of studying yourself lies in achieving self-awareness, personal growth, and living a life aligned with your values and goals. To "study yourself" means to reflect on your thoughts, emotions, habits, strengths, weaknesses, and motivations. This self-exploration is a critical step toward self-improvement and success.

How studying yourself helps in day-to-day life:

1. Better Time Management
 - o Understanding your productivity patterns allows you to prioritize tasks and avoid procrastination.
 - o For instance, knowing when you're most focused helps you schedule critical work during that time.
2. Effective Stress Management
 - o By recognizing what causes you stress, you can take steps to manage or avoid those triggers.
 - o Daily practices like mindfulness, journaling, or exercise become tools to handle pressure.
3. Improved Problem-Solving
 - o Self-awareness allows you to think clearly in difficult situations.
 - o You can approach problems calmly, knowing your strengths and limits.
4. Enhanced Communication
 - o Understanding your thoughts and emotions helps you express yourself more clearly.
 - o You communicate effectively with colleagues, friends, or family, reducing misunderstandings.

5. Greater Focus on Priorities
 - Knowing what truly matters to you helps you spend time on things that align with your values.
 - For example, prioritizing health, relationships, or career goals becomes easier in daily life.
6. Building Positive Habits
 - Self-study helps you recognize bad habits (e.g., procrastination, overthinking) and replace them with better ones.
 - Daily routines become more intentional and productive.
7. Improved Relationships
 - Understanding your own boundaries and emotional needs helps you foster healthier personal and professional relationships.
 - It allows you to deal with conflicts constructively.
8. Reduced Anxiety and Self-Doubt
 - By reflecting on your actions and motivations, you reduce uncertainty and self-doubt.
 - You approach daily challenges with confidence and clarity.

6 a) Demonstrate the values in Human relationship.

Ans: Feelings (Values) in Relationships :

- (1) Trust (Visvāsa) (can be spelt as ‘Vishvas’ too)
- (2) Respect (Sammāna) (can be spelt as ‘Samman’ too)
- (3) Affection (Sneha)
- (4) Care (Mamatā) (can be spelt as ‘Mamata’ too)
- (5) Guidance (Vātsalya) (can be spelt as ‘Vatsalya’ too)
- (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)

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.

Respect (Sammāna): Verify the following on the basis of your natural acceptance:

1. What is naturally acceptable to you-feeling of respect or disrespect for yourself?
2. What is naturally acceptable to you-feeling of respect or disrespect for the other? You will find that each one of us has an acceptance for feeling of respect. Just as we desire this, the other also expects the same. Every human being wants to respect and be respected. 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.
 - Over Evaluation (adhi-mülyana) – To evaluate more than what it is. v e.g if you are wrongly flattered you feel uncomfortable.
 - Under Evaluation (ava-mülyana) – To evaluate less than what it is. v e.g if you are condemned, you feel uncomfortable.
 - Otherwise Evaluation (a-mülyana) – To evaluate otherwise than what it is. v e.g if you are evaluated as something else , you feel uncomfortable.

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. Question: Do you want to be related to the other or be against the other? What is your natural acceptance? When I have affection, it means I have come to realize that I am related to you and you are related to me. "This feeling of acceptance of the other, as one's relative is the feeling of affection or sneha in relationship"

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.

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

Reverence (Shraddha): The feeling of acceptance of excellence in the other is called reverence (shraddha). 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 Shraddha.

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.

Gratitude (Kritagyata): 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.

Love (Prema): The feeling of being related to all is love (or prema). This feeling or value is also called the complete value (Pūrṇa mülya), 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.

6 b) Define Trust. Illustrate the feeling of Trust with one example.

Ans: 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.

To understand this, let us examine the following proposals:

1. I want to make myself happy
2. I want to make the other happy
3. The other wants to be happy

4. The other wants to make me happy Is this true for you?

Ask yourself this question: “When do you feel afraid of somebody, and when do you feel assured?

The Answer is:

- We feel assured of the other person when we are sure that the other wants to work for my happiness and prosperity.
- Whenever I feel the other will deny my happiness and/or prosperity, I am afraid of the person. When we are assured that the other is for my happiness and prosperity, I have trust in the other. When this is doubted, I lack the trust and it becomes the source of fear.

Let us explore further the following:

1. Do I want to make myself happy?
2. Do I want to make the other happy?
3. Does the other want to make himself happy?
4. Does the other want to make me happy?

1) You may give an easy ‘Yes’ to the first question.

2) In the third question, you give a small thought and say ‘Yes’ again.

3) In the second question, you hesitate to answer first, but you are not able to give an easy ‘Yes’ in the beginning.

•We trust our own intention while we are not ready to trust the other’s intention. It is the same for the other as well! They would also have the same answers as you to the table above! While the other trusts his/her own intentions, he/she does not trust mine. Hence, mistrust is born and we deny the relationship.

•We also see that we are not able to fulfill our intentions in terms of our competence at all times. It is the same for the other as well.

•We want to be related to the other, and we want the other to be related to us, irrespective of who this other is. If we have trust in the other, we are able to see the other as a relative and not as an adversary. We then become ready to become a help to the other. Intention is always correct; it is only the competence that is lacking, which can be improved by right understanding. When we are assured of the intention of the other and find that the competence is lacking, we become a help to the other. When we doubt the intention of the other, we get into opposition.

7 a) Choose the programs needed to achieve the comprehensive Human Goal

Ans: In the light of the comprehensive human goal, let us visualize how the following five salient dimensions of human endeavour are to be shaped and implemented in society. It will be necessary to develop appropriate systems and programs to cater to the above goal in order to ensure human welfare.

The five dimensions of human endeavour are:

1. Education – Right Living (Sikshā - Sanskāra) (or ‘Shiksha-Sanskar’ for simplicity)
2. Health – Self-regulation (Svāsthya-Sanyama) (or ‘Svasthya-Sanyam’ for simplicity)
3. Justice – Preservation (Nyāya-Surakshā) (or ‘Nyaya-Suraksha’ for simplicity)
4. Production – Work (Utpādana-Kārya) (or ‘Utpadan-Karya’ for simplicity)
5. Exchange – Storage (Vinimaya – Kos.a) (or ‘Vinimaya-Kosh’ for simplicity)

These five dimensions broadly cover all the activities that are necessary and fundamental to the harmonious existence of human society.

7 b) “If I trust everyone, people would take undue advantage of me”. Do you agree? Explain.

Ans: While trusting everyone without discernment can lead to exploitation, a balanced and thoughtful approach to trust allows you to build meaningful relationships without compromising your boundaries. Trust is essential, but it should be earned, monitored, and accompanied by wisdom.

In this way, you can protect yourself while still living with openness and connection.

Why Blind Trust can be risky

1. Not everyone has good Intentions
 - o In life, people come with varying motives. While many are genuine, some individuals may exploit trust for personal gain. For example, they might take advantage of your kindness, honesty, or resources.
2. Opportunities for Manipulation
 - o Unchecked trust can lead to manipulation in relationships, work environments, or business dealings. People may use your trust to fulfill their goals at your expense.
3. Disappointments and Emotional Harm
 - o Trusting everyone without boundaries can result in broken expectations, betrayal, and emotional hurt, which can affect mental well-being.
4. Financial or Professional Loss
 - o In professional settings, placing trust in someone without proper verification may lead to loss of opportunities, finances, or credibility.

8 a) What are the four orders in Nature? Describe in detail about their activities and natural characteristics.

Ans: If we look around, everything that we see can be put into one of the following four ‘orders’.

- a. Material Order (padārtha avasthā*) – e.g. soil, water, air, etc.
- b. Plant/Bio Order (prān.a avasthā*) – e.g. grass, plants, trees, flowers, fruits, etc.
- c. Animal Order (jīva avasthā*) – e.g. Animals and Birds.
- d. Human (Knowledge) Order (gyāna avasthā*) – Human Beings.

The big land mass of the continents, gigantic water bodies like ocean and seas, mountains and rivers, the atmosphere above, the heaps of metals and mineral below, the dense gases & fossil fuels deep below the surface of the earth – all fall into the Material Order or padārtha avasthā. In fact, if we look around beyond the earth, the material order is visible even in the form of stars, planets, moons and several astronomical bodies. Our land mass is covered with grass and small shrubs and they form the lining on the entire soil. Shrubs, plants, and trees form huge

forests along with the flora in the ocean. All of this is the plant/bio order or prāna avasthā and it is the next big order on our planet. (The material order is far greater in quantity compared to the plant/bio order) Animals and birds form the third largest order and we call them the Animal Order or jīva avasthā. Here again, we see that the plant/bio-order is far greater in quantity than the animal order. Humans are the smallest order and they are referred to as Human Order or gyāna avasthā. Animals are far greater in quantity as compared to the human order. Each one of us can recognize all these four orders around ourselves and see that together these four orders comprise of all the units that we see and understand around us.

Material Order and Plant/Bio-Order The Material Order provides the nutrients to the Plant/Bio-Order in the form of soil, minerals, etc while the Plant/Bio-Order decays and forms more nutrient, thus enriching the soil. The Plant/Bio-Order also decays to substances like oil and coal, which are stored deep within the earth as protection against the heat from the molten core inside the earth as well as the heat from the sun (today, this is the material we are removing and using as fuel!). Plants help move the nutrients through the various layers of the soil. The roots of the plants hold the soil together and prevent the soil from erosion. Plants produce oxygen/carbon dioxide and thus help in the movement of the Material Order. Thus Pranic order and Material Order, naturally exist in a relationship of mutual fulfilment with each other. They also co-exist, they don't deny the other. There is a mutual interdependency and co-existence we can see here.

Material Order, Plant/Bio Order and Animal Order The Material Order provides the basis for movement of all animals, birds and fishes. Water, Oxygen and other gases are necessities for both plants and animals. At the same time, the Animal Order helps enrich the soil with its excreta and this excreta helps the plants with nutrients. The Plant/Bio Order provides food for animals, birds and fishes. The Animal Order helps in pollination of the flowers of the Pranic order. The relationship across all three orders is – naturally one of mutual fulfilment. None of these orders denies the other. **Material Order, Pranic Order, Animal Order and Human Order** It is clear that the above mentioned three orders are fulfilling to each other. When we look at the connectedness with human beings, we find that each of these orders is fulfilling to the human order. This we can verify looking at the multiple uses we are drawing out of these entities. We humans also have a natural acceptance to be mutually fulfilling to these three orders. However, we are not able to ensure this mutual fulfilment. We are dependent on the material order for soil and minerals and metals, but only end up polluting the soil and depleting the fossil fuels; we are dependent on plants for our food and holding together the larger ecosystem, but we have destroyed forests and destroyed multiple species of plants and herbs; we are dependent on animals to carry out our production and transportation activities, but have made many species of animals extinct, and are today known for our cruelty towards animals.

8 b) Examine the Holistic perception of Harmony in existence.

Ans: The existence is units in space. Space is the empty area all around. The units are of two types: material (insentient) and conscious (the sentient 'I'). The material units are transformable, and their composition keeps on changing, hence these are gathansheel. The other category of units, the sentient 'I', does not transform and are complete in composition, hence gathanpurna. The material units are changeful (with activities of recognizing and fulfilment only) while the other kinds of units are continuous (with activities of knowing, assuming, recognizing and fulfilment).

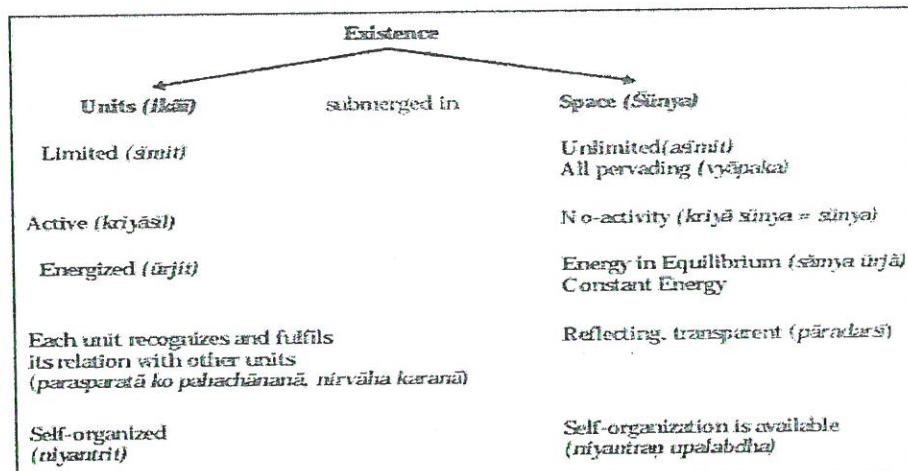
The material units are available in two orders – material order and pranic order. In the material order, an atom combines with another atom to form a molecule; a molecule similarly forms a molecular structure. Molecular structures are found in two forms: lumps and fluids. Fluids give nutrition to pranic order. In pranic order, the smallest units are plant cells which combine with

other cells to form plants, animal bodies and human bodies. The co-existence of 'I' with the animal body becomes the animal order, and the co-existence of 'I' with the human body becomes the human order. Completion of right understanding in human being is called kriyapurnata and ability to live with complete understanding is called acharanpurnata.

If we look at the left side of the chart, the transformation keeps taking place and the transformation is cyclic in nature. But on the right hand side, the transitions are acyclic. This implies that what we have understood continues to stay with us. We will never miss it. This is a transition in one direction. This is actually called development (vikas). So, Existence is in the form of co-existence. It is in Harmony. We don't have to create this harmony, it already exists. We only have to understand it to be in it. This means that having the knowledge of self ('I') gives me the knowledge of humane conduct (how to live in existence, with the four orders). With this knowledge, I can live with humane conduct. This is the pending task we have to complete

9 a) Illustrate the different categories of units of nature in co-existence in space.

Ans: When we look at the existence around, the first thing we see is space. You may not note it, but it is there. And then you see the units in space. Between every two units, there is space. As we saw in the example of book and the reader, the same holds true for every other unit, be it material, or plant, or animal or some human being. The units exist in space. If we were to define this, we would say that there are two kinds of realities in existence and these are: Space and Units (in Space). So, we say, Existence = Space + Units (in Space). Each unit of every order viz., material, plant/bio or pranic, animal and human order, 'exist in space' or they 'are in space'. We also say they are 'submerged in space'. Since nature consists of the four orders we have been discussing, we can say, "Existence = Nature submerged in space". Nature = Four orders (Material, Plant/Bio or Pranic, Animal and Human Order) We can understand this reality from the smallest particle to the largest galaxies. Let's explore this



All nature is submerged in space. Space is not a 'unit' but it exists, as a reality. Let us look into the various attributes of units and space.

9 b) Summarize the existence as co-existence at all levels.

Ans: Existence as Co-existence highlights the fundamental principle that everything in the universe exists in mutual harmony and interdependence. This idea suggests that no entity exists in isolation; instead, all beings, systems, and elements rely on each other for their existence and growth. Co-existence operates at all levels—individual, societal, environmental, and universal. Existence as co-existence emphasizes the interconnectedness of life and the importance of maintaining harmony at all levels. Recognizing and respecting this principle

enables individuals, societies, and the environment to thrive in balance, ensuring collective well-being and sustainable growth.

Key Aspects of Co-Existence at All Levels

1. At the Individual Level
 - Human beings are interconnected with each other emotionally, socially, and physically.
 - Cooperation and mutual support ensure individual growth, mental peace, and fulfilment.
2. At the Societal Level
 - Families, communities, and societies thrive on interdependence.
 - Mutual respect, collaboration, and harmony are essential for a stable and progressive society.
3. At the Environmental Level
 - Nature is a perfect example of co-existence, where plants, animals, humans, and ecosystems support one another.
 - Disrupting this balance, such as through deforestation or pollution, leads to consequences for all forms of life.
4. At the Universal Level
 - The universe itself functions as a harmonious system where celestial bodies, forces, and energies coexist in balance.
 - Every entity, from stars to planets, contributes to the order and functioning of the cosmos.

10 a) Describe the role of holistic Technologies in promoting balance between technology and society.

Ans: Any profession is a channel for participation by human beings in the larger order in pursuance of comprehensive human goal. In the process, one is able to contribute towards the livelihood of one's family and also participate in the larger order constituting the society and the nature around. All these activities do require a certain degree of skill and are expected to be performed in consonance with the comprehensive human goal. Then only, these will be conducive to the sustained welfare of the individual as well as the society. The excellence or the success of any professional activity is to be judged from this comprehensive point of view only and not in terms of just wealth generation. Accordingly, the profession is not only a means of earning one's livelihood but a means of one's evolution by appropriate participation in the larger order. It is an important activity to authenticate one's understanding, whereby interact with other human beings and with rest of nature in a mutually fulfilling manner. Thus, profession is a 'service'.

10 b) Compare Humanistic Constitution and Universal Human Conduct.

Ans: **Humanistic Constitution** and **Universal Human Conduct** are two frameworks that focus on ensuring harmony and well-being for individuals and society. While both concepts emphasize respect, coexistence, and ethical behavior, they operate at slightly different levels and contexts. While the **Humanistic Constitution** provides a structured, external system to ensure fairness and order in a society, **Universal Human Conduct** is an internal, value-based framework that naturally guides humans to live in harmony with themselves, others, and the environment. Both are essential—the **constitution** for organizing society, and **universal conduct** for promoting ethical and sustainable living at a deeper, universal level. A correct appraisal of the comprehensive human goal and human welfare and the realization of co-existence at all levels enable us to visualize and gradually evolve a viable alternative to the

prevailing pattern of human living. Thus the right understanding prepares us for moving towards the ‘holistic alternative’ (universal human order, svarājya) which will be sustainable as well as conducive to fulfil the basic human aspirations for all human beings. It will be a mode of living which is self satisfying, people-friendly and eco-friendly. Then, all human ingenuity and creativity, all the knowledge and skills available can be harnessed to actualize such a model of living. There is an urgent need to initiate research and development in this direction as our present model of living is proving to be more and more problematic and unsustainable. Right understanding also provides us the basis to evolve a humanistic education system, holistic health care systems, appropriate technologies, production systems and management models, and an economic order based on recyclability and compatibility with nature. Also with the help of right understanding, it will be possible to visualize a humanistic constitution which will facilitate the development of a harmonious world family and a universal human order (Mānaviya Vyavasthā). The five dimensions of such a universal human order (Mānaviya Vyavasthā) can be worked out in detail in tune with the above mentioned objectives to usher in the holistic alternative.

Here's a comparison:

- Humanistic Constitution:
A formal framework of laws, guidelines, and principles established within a society or nation to ensure justice, equality, and harmony. It reflects human values and aims to uphold dignity and rights for all individuals.
- Universal Human Conduct:
A natural and inherent way of living that aligns with universal values such as truth, harmony, love, and justice. It focuses on how humans should behave ethically and responsibly with themselves, others, and the environment.

Humanistic Constitution:

- To govern society through rules and laws.
- To ensure justice, equality, and human rights in a structured way.
- To resolve conflicts and maintain order.

Universal Human Conduct:

- To promote harmony at all levels—individual, family, society, nature, and the universe.
- To guide people toward ethical and value-based living.
- To ensure coexistence and sustainable relationships with all entities.

Humanistic Constitution:

- Implemented through governments, legal systems, and institutions.
- Enforced through laws, penalties, and governance structures.
- External enforcement is often necessary.

Universal Human Conduct:

- Implemented through self-awareness, understanding, and conscious effort.
- It does not rely on enforcement but on individual realization and practice.
- Internal motivation drives behaviour rather than external rules.

11 a) What are the strategies for transition from present state to universal Human order? Explain.

Ans: The transition from the present state to a Universal Human Order involves a systematic shift in human thinking, behavior, and societal systems toward harmony, coexistence, and sustainable living. A Universal Human Order is defined as a state where every individual, family, society, and nature coexist in harmony, with mutual fulfillment at all levels. The transition to a Universal Human Order requires a combination of right understanding, value-based education, sustainable living, and collective action at all

levels—individual, family, society, and nature. By fostering harmony and mutual fulfillment, humans can move from conflict and exploitation to a state of peace, justice, and coexistence. This shift is gradual but achievable through conscious effort and collective participation. To achieve this vision, the following **strategies** are essential:

1. Self-Exploration and Self-Awareness

- Individuals engage in **self-reflection** to identify their aspirations, values, and natural acceptance (what is naturally right for them).
- This involves questioning one's current way of life and evaluating it against universal values like harmony, respect, and justice.

2. Value-Based Education

- Introduce **Human Values Curriculum** at all levels of education to focus on relationships, harmony with nature, and ethical living.
- Promote **experiential learning** that encourages students to apply these values in daily life.

3. Developing Right Understanding in Society

- Conduct discussions, workshops, and platforms to spread awareness about human values and coexistence.
- Encourage families, communities, and institutions to practice ethical, value-based living.

4. Living with Mutual Fulfillment in Relationships

- Practice **right understanding** in relationships—recognizing the needs and dignity of others.
- Develop healthy communication and mutual respect at all levels, including family, workplace, and society.

5. Ensuring Harmony with Nature

- Promote eco-friendly lifestyles, including reducing waste, adopting renewable energy, and practicing resource conservation.
- Develop economic models that align with environmental harmony, such as sustainable agriculture and responsible industry.

6. Creating a Holistic Economic System

- Shift from **profit-centric systems** to **need-based economies** where resources are distributed fairly.
- Promote self-reliant communities that focus on local production and consumption.
- Adopt systems that ensure **minimum exploitation** of humans and nature.

7. Developing Human-Friendly Governance Systems

- Transition from authority-based systems to participatory governance where individuals actively contribute to decision-making.
- Establish policies that reflect universal human values and promote harmony.

8. Encouraging Social Responsibility and Collective Efforts

- Encourage community participation in activities such as cleanliness drives, environmental conservation, and skill development.
- Foster cooperation instead of competition to achieve collective progress.

11 b) Identify the role of Ethical Human Conduct for Universal Human order.

Ans: The role of **Ethical Human Conduct** is central to achieving a **Universal Human Order**, as it provides the foundation for harmony, justice, and coexistence at all levels of existence—individual, family, society, and nature. Ethical human conduct refers to living in alignment with **universal human values**, such as truth, love, respect, compassion, and responsibility, which promote mutual fulfillment and harmony. Ethical Human Conduct is the cornerstone of a

Universal Human Order as it nurtures harmony within individuals, between humans, and with nature. By practicing ethical values in personal life, relationships, societal systems, and with the environment, individuals contribute to building a just, sustainable, and peaceful world. Ethical conduct aligns all human activities with the principles of **coexistence, justice, and mutual fulfilment**, which are essential for achieving a Universal Human Order.

Key Roles of Ethical Human Conduct for Universal Human Order

1. Promotes Self-Harmony and Self-Realization
 - o Ethical conduct begins with right understanding of oneself—recognizing one's role and responsibilities as a human being.
 - o By practicing self-discipline, honesty, and self-reflection, individuals achieve internal harmony, leading to clarity and peace.
 - o A harmonious individual becomes the foundation for a harmonious society.
2. Fosters Harmony in Relationships
 - o Ethical human conduct emphasizes mutual trust, respect, and care in relationships.
 - o It ensures that individuals interact with others based on understanding, compassion, and dignity.
 - o When relationships are guided by ethical values, conflicts and misunderstandings reduce, creating a cohesive and peaceful society.
3. Ensures Justice and Equality in Society
 - o Ethical conduct aligns societal systems with fairness, justice, and equality.
 - o It discourages exploitation, corruption, and discrimination, ensuring that everyone's needs are met.
 - o A society based on justice provides equal opportunities for growth, fostering cooperation and trust among individuals.
4. Encourages Responsibility Toward Nature
 - o Ethical human conduct promotes harmony with nature by recognizing the interdependence of humans and the environment.
 - o It discourages excessive exploitation of natural resources and encourages sustainable practices such as conservation and renewable energy use.
 - o Living in harmony with nature ensures environmental balance for current and future generations.
5. Guides Economic and Political Systems
 - o Ethical conduct ensures that economic and political systems function transparently and responsibly for the well-being of all.
 - o It shifts focus from profit-driven models to need-based, sustainable systems that meet the basic requirements of every individual without exploitation.
 - o Ethical governance ensures participatory decision-making, fairness, and accountability.
6. Builds a Culture of Coexistence
 - o Ethical conduct reinforces the idea that all human beings, societies, and nature are interconnected.
 - o It promotes a mind-set of coexistence and interdependence, where every action considers its impact on others and the environment.
 - o This ensures that all entities thrive together, leading to mutual prosperity.
7. Enables Universal Human Values
 - o Ethical human conduct reflects universal human values such as truth, love, peace, justice, and compassion.

- These values act as guiding principles for individuals and societies to live harmoniously.
 - By embodying these values, ethical behaviour creates a foundation for achieving a Universal Human Order.
8. Ensures Mutual Fulfilment and Prosperity
- Ethical conduct ensures that interactions, relationships, and systems are designed to fulfil the needs of all entities.
 - It emphasizes sharing resources, caring for others, and supporting collective growth, which results in mutual prosperity and well-being.

