



**Swami Keshvanand Institute of Technology,  
Management & Gramothan, Jaipur**  
**I Mid Term Examination, Dec-2022**

Semester:	1	Branch:	EC,EE,IT,IOT,AI
Subject:	Human Values	Subject Code:	1FY105
Time:	1.5 Hours	Maximum Marks:	20
Session (I/II/III):II			

**PART A (short-answer type questions)**

(All questions are compulsory)

(3\*2=6)

Q1 What is the need of value education?

Q2 Explain the process of self- exploration?

Q3 Explain experiential validation with an example.

**PART B (Analytical/Problem solving questions)**

(Attempt any 2 Questions)

( 2\*4=8)

Q4. Explain the difference between happiness and prosperity and also analyze Sukh and Suvidha ?

Q5.Explain four orders of nature?

Q6.What do you mean by the concept of Trust and respect in a relationship? Explain .

**PART C (Descriptive/Analytical/Problem solving/Design questions)**

(Attempt any 1 Question)

(1\*6=6)

Q7.What do you mean by Body as the instrument of I ?

Q8 Explain the meaning of Sanyam and elaborate the program of Swasthay or being healthy



**Solution of Question Paper**  
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Part A

ATTEMPT ALL THE QUESTIONS OF PART A :

3X2=6

Q1 What is the need of value education?

Ans1. Value education is important to help everyone in improving the value system that he/she holds and puts it to use. Once, one has understood his/ her values in life he/she can examine and control the various choices he/she makes in his/ her life. Value education enables us to understand our needs and visualize our goals correctly and also helps to remove our confusions and contradictions and bring harmony at all levels. It also helps remove our confusions and contradictions and enables us to rightly utilize the technological innovations.

Values form the basis for all our thoughts, behaviours and actions. Once we know what is valuable to us, these values becomes the basis, the anchor for our actions. We also need to understand the universality of various human values, because only then we can have a definite and common program for value education. Then only we can be assured of a happy and harmonious human society.

Q2 Explain the process of self- exploration?

Ans. 2 Self exploration is the process to find out what is valuable to me by investigating within myself. What is right for me and true for me has to be judged within myself. Once we start paying attention towards investigating into our present beliefs and aspirations, we get to know whether our aspirations and what we really want to be (i.e. what is naturally acceptable to us) are one and the same or not. If they are the same, then it's no problem. But if the two are different, it means that we are leading a life against our natural acceptance. Such a life cannot bring us happiness. Self exploration is a process of discovering that there is something innate, invariant and universal in all human beings. This enables us to look at the confusions and contradictions within us and resolve them by becoming aware of our natural acceptance. Once we start observing inside, we can achieve harmony at all levels of our living.

Q3 Explain experiential validation with an example.

Ans 3. Experiential Validation

Experiential validation is a process that infuses direct experience with the learning environment and content. Experiential validation may be regarded as a philosophy and methodology in which the direct experience and focused reflection of the individual helps to increase knowledge, develop skill and clarify values. We are often told to accept ourselves for who are. Most of what we know about ourselves is not only through our own opinion of ourselves but also because of how others view us. When what we already believe to be true of us is validated by some situations, phenomena, or outcomes. We may term it experiential validation. Like what happened last when I spoke a lie, how I felt so truthfulness is verified as a mandatory value.

PART-B

ATTEMPT ANY TWO QUESTIONS OF PART B: 2X4=8

Q4. Explain the difference between happiness and prosperity and also analyze Sukh and Suvidha ?

Ans 4. The state or situation, in which I live, if there is harmony / synergy in it, then it is Naturally Acceptable to me to be in that state / situation. To be in a state / situation which is Naturally Acceptable is Happiness. To be in a state of Harmony / Synergy is Happiness. Happiness = To be in Harmony

Prosperity = The feeling of having / producing more than required Physical Facility. Prosperity and Possession of Wealth are two





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different things

Sukh is a holistic and all-encompassing state of the mind that creates inner harmony. Sukh is also called as happiness. Suvidha implies that it is looking for physical comforts and all the sources of attaining such comforts. When our body gets used to a certain level of comfort then we will only feel comfortable at that level e.g. comfort in fan, cooler or air conditioner. Different people have a different perception of suvidha and will seek a corresponding level of suvidha according to their perceptions.

By nature man is fond of comfort and happiness so he goes on making desires and ambitions one after the other to enjoy more in life. To lead a comfortable life he also accumulates many facilities, so that his life may become full of comfort and happiness. Sukh depends upon our thinking, so many times we are surrounded by materialistic possessions but we feel unsatisfied. People think that happiness depends upon suvidha (facilities) but is it not so; happiness depends upon our thinking or our mental satisfaction.

1. Needs are ....The needs of the body like food for nourishment clothes for protection, and instruments to ensure right utilization can be categorized as being 'physical' in nature, or also called 'physical facilities' (suvidha) whereas the need of I is essentially to live in a state of continuous happiness (sukh). The needs of the body are physical in nature, whereas the needs of the self ('I') are not physical in nature – like trust, respect, happiness etc.

2. In time, needs are... The needs of 'I' are continuous in time, unlike the need of the body, which is temporary in time. We want happiness continuously. We also want the feeling of respect continuously and so also acceptance in relationship. If we talk about food, clothing, shelter, or instruments, these are needed only for some amount of time, or we can say that the need for physical facilities of the body is temporary in time- it is not continuous.

3. In quality, needs are..... Physical facilities are needed for the body in a limited quantity. When we try and exceed these limits, it becomes troublesome for us after some time. Let's take the example of eating. As far as, physical facilities (say rasgulla) go, they are necessary in the beginning, but if we keep consuming, it becomes intolerable with the passage of time. This applies to every physical facility. We can only think of having unlimited physical facilities, but if we try and consume, or have too much of physical facilities, it only ends up becoming a problem for us. Whereas the needs of 'I' are qualitative (they are not quantifiable), but we also want them continuously. Our feelings are qualitative. Either they are or they are not. Ex. Happiness is qualitative. Either we are feeling happy or we are not. Also if a feeling is not naturally acceptable; we do not want it even for a single moment. If acceptable, we want it continuously.

4. Needs are fulfilled by....The need of the self ('I'), for happiness (sukh) is ensured by right understanding and right feelings, while the need of the body, for physical facilities (suvidha), is ensured by appropriate physico-chemical things.

Q5.Explain four orders of nature?

Ans. 5 Four orders in Nature:

Everything around us can be placed under the following 4 orders –

1. Material order – Padartha / Vastuavastha

It includes the soil, metals, compounds, liquids, gases etc (on earth) and the stars, planets, moon etc(beyond earth)

2. Plant/ Bio order – Pranaavastha



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It includes all flora such as grass, trees, seeds, fruits, flowers, parasitic plants, carnivorous plants

3. Animal order – Jiva order

It includes all the animals, birds and insects (from unicellular to complex animals)

4. Human / Knowledge order – Gyanaavastha

It includes all the human beings (Body + I)

Interconnectedness and Mutual fulfilment between the four Orders ( Paraspārata and Paraspārapurakata):

Material Order, Plant Order, Animal Order:

Material Order helps the Plant and Animal Order by providing soil, water, oxygen, sunlight, nutrients, minerals etc. and also provides the basis for movement.

Plant Order helps the Material Order by preventing soil erosion, producing Oxygen, absorbing CO<sub>2</sub> etc. It helps the Animal Order by providing food.

Animal Order helps the Material Order by enriching the soil through excreta. It helps the Plant Order in Pollination.

Thus all the three orders are mutually interdependent and co-exist with mutual fulfilment.

Material Order, Plant Order, Animal Order, Human Order:

All the first three orders help the Human Order to have the Natural Acceptance to be mutually fulfilling with the three orders. But human beings are not able to ensure this fulfilment.

The Material Order helps the Human Order by providing soil, minerals, metals, oxygen etc. but Human beings in return are polluting the Material Order and depleting the fossil fuels.

The Plant order helps the Human order by providing food, oxygen and by absorbing Carbondioxide. In-return, the Human beings are destroying forests and many species of plants and herbs.

The Animal order provides the Human order with food, wool, leather, means of labour and transport etc. The Human beings in return have made several species of animals extinct.

Thus, except the Human order, all the other three orders are in harmony with each other and are also fulfilling the Human order. It is high time that the human beings learn to live in harmony with the other three orders.

Q6.What do you mean by the concept of Trust and Respect in a relationship?. Explain .

Ans 6.: There are certain basic and important values in maintaining relationship. These values, we all know, are the backbone of health and happy family relations. The feelings, emotions, sentiments and respect all are of real importance. These values lead to elimination of friction and establishment of total harmony in relationship on long term basis.

Trust: Trust or vishwas is the foundational value in relationship. “To be assured that each human being inherently wants oneself





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and the other to be happy and prosperous.” If we have trust in the other, we are able to see the other as a relative and not as an adversary.

1. Trust: Trust or vishwas is the foundational value in relationship. “To be assured that each human being inherently wants oneself and the other to be happy and prosperous.” If we have trust in the other, we are able to see the other as a relative and not as an adversary.

There are two aspects in trust:

- Intention (wanting to – our natural acceptance)
- Competence (being able to do)

Both intention and competence are the aspects of trust. Intention is what one aspires for (our natural acceptance) and competence is the ability to fulfil the aspiration. In intention every human being wants to do what is right, only the competence may be lacking which needs to be developed through proper understanding and practice. But what we are doing today is that when we are judging ourself we are judging on the basis of our intention, whereas, when we are judging the other we are judging him on the basis of his competence.

“ If you trust everybody, people will take undue advantage of you”. What is the basic error in this statement?

The basic error is that if we trust everybody people will not take undue advantage of me. On the contrary, it gives us inner strength and we become far more effective in interacting with and “dealing with different people”. This is simply because, we already are sitting with the knowledge of what the person truly wants, truly intends, even though the person may not know this himself/herself! Hence, our ability to interact with people becomes far more effective and in the process, we don’t get hurt, we don’t get disturbed, we end up becoming an aid to the other. In other words, becoming aware, having the right understanding, living with the assurance in relationship does not mean becoming “stupid”! It only makes us, more competent. Further, what is being said here is that we have trust on the intention of everyone, but, when it comes to making a program with someone, I evaluate my competence, I evaluate his competence and make the program accordingly. This makes me more effective.

2. Respect: Respect means individuality. The sense of individuality is prime object. This is the first basic step towards respect (sammana). Once we realized that we are individual then only we can see our self different from others. In other words, respect means right evaluation, to be evaluated as I am.

Difference between Respect and Differentiation / Disrespect:

3. This leads to the escalation in the problems of society which further lowers the respect shown to others in society.

2. Respect: Respect means individuality. The sense of individuality is prime object. This is the first basic step towards respect (sammana). Once we realized that we are individual then only we can see our self different from others. In other words, respect means right evaluation, to be evaluated as I am.

Present Scenario: Differentiation (Disrespect) in relationships on the basis of body, physical facilities, or beliefs –

Respect means accepting individuality and doing right evaluation (to be evaluated as I am). 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





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another by trying to become something special.

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.

On the basis of body

Sex/gender: We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of 'I'. And differentiate in giving respect on the basis of gender called male and females. In many countries, people even prefer a male child to a female child, and in some other societies, the other way round.

Race: If the person is of the same race as oneself, then we treat them differently. For example, we differentiate on the basis of skin colour – white, brown, black etc. or on the basis of whether the person is of Aryan race, Mongolian race etc. or on the basis of caste. Again here, we don't do the evaluation on the basis of 'I', but on the basis of the body

Age: We have notions such as 'one must respect elders'. There is no such notion as respect youngsters. Here, we see that we are again evaluating at the level of the body – age is related to the body, and not to 'I'.

Physical strength: If someone is stronger, we again treat him/her differently. This is again at the level of the body. In fact, we think that we are respecting the other while it is fear; the fear that if we do not treat them like this, we will be harmed.

On the basis of physical facilities

Wealth: We differentiate people because some have wealth than others. What we term as a "rich person" gets idolized. We don't even bother to find out whether such people are feeling prosperous, or if they just have wealth. This way, we are over-evaluating physical facilities first, which are just meant to fulfil the needs of the body, and then on this basis, we are wrongly identifying our relationship.

Post: We try to respect on the basis of a person's position. The post is wrongly evaluated as the mark of a person's excellence and differentiation sets in. The post is considered important either on the basis that it gives more physical facilities or on the basis that certain positions are assumed to be important. In our education, we are trained directly or indirectly to earn posts for us to fetch respect.

On the basis of beliefs

'Isms': 'Ism' means any belief in terms of a 'thought-system' that we have, or that we have adopted. There are also many modern 'isms' such as capitalism, socialism, communism, etc. The people following these sets of beliefs are called capitalists, socialists, communists, and so on. The people that have adopted them or are following them have been exposed to them since childhood. Believing theirs to be the right belief. However, all beliefs, as we have seen are at the level of desires, thoughts and expectations (selections) in 'I'. There is no definiteness at this level, and hence, this becomes a cause for differentiation.

Sects: People of one sect only consider those with a similar belief system to be their 'own' and worthy of respect. Following a particular tradition, or what we call as religion, becomes the basis of respect and disrespect in relationship.

PART-C

ATTEMPT ANY ONE QUESTION OF PART C: 1X6=6

Q7.What do you mean by Body as the instrument of I ?



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Ans 7. Understanding the Body as an instrument of "I":

("I" being the Seer, Doer and Enjoyer)

- "I" am. The "Body" is.
    - "I" knows I exist. I am a conscious / sentient entity.
    - The "Body" doesn't know. It is a material entity.
  - "I" want to live. The "Body" is my instrument.
    - "I" and my "Body" co-exist with each other.
    - "I" takes decisions and the "Body" acts accordingly.
  - "I" want to live in Continuous Happiness. For my happiness, the Body needs Physical Facilities.
    - For the "I" to enjoy the feelings of Strength and Health, my body needs food.
    - To get the feeling of protection, my body needs clothing and shelter.
    - To utilize my Body (Right Utilization of the body), I need various instruments, equipments etc. With the help of these, my body can make me feel happy.
  - My ('I') program for Continuous Happiness is to understand and to live in harmony at all the four levels. To fulfill my ('I') program of achieving Continuous Happiness, the Body is provided with Physical Facilities.
    - Ensuring Physical Facilities to the body consists of Production, Protection and Right Utilization.
- Example: Producing Wheat, Protecting the wheat from extreme climate and pests, Right Utilization through proper consumption like avoiding wastage etc.
- Today, we have ignored the "I", we know only of the existence of the "Body" and we are only aiming at having more and more Physical Facilities. These facilities do not ensure good health, happiness or the right understanding in "I". Hence we should all pay urgent attention to include the program for "I".
- I am the Seer, I am the Doer and I am the Enjoyer.
    - I am the Seer

Behind all our activities of our Seeing, Understanding, Doing and Enjoying is a feeling of "I-ness" with which we identify ourselves. Every human being actually participates in a number of such activities everyday. In all these activities, the body acts only as an instrument. It is the "I" that sees or understands something.

For e.g.: Our eyes and ears act as instruments which help us to see or listen anything. They do not convey any any information. It is the "I" that understands what it has seen or listened to.

"Seer" also means the one who understands.





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Hence I am the Seer (Drasta).

I am the Doer

Once I have seen and understood something, I decide what I should/ should not do. I take the help of my body parts to accomplish the task I want to do.

For e.g.: I use my hands to write, my legs to walk etc. My body works as per the instructions given by me. Hence I am the Doer and I express my actions via my body.

Doer means "one who does" or "the one who takes decisions to do something".

Hence I am the Doer (Karta).

I am the Enjoyer

I use my body as an instrument to perform various activities. It is I who enjoy the pleasure derived out of those activities.

For e.g.: mouth helps to chew and the tongue to taste, but I enjoy the taste and flavour. I am the one feeling excited, angry, sad, happy etc. my body is only one instrument.

Enjoyer means "one who enjoys".

Hence I am the Enjoyer (Bhokta).

Q8.Explain the meaning of Sanyam and elaborate the program of Swasthay or being healthy.

Ans. 8 Sanyama (Self-Regulation):

It is the feeling of responsibility in the Self ("I") for nurturing, protection and right utilization of the Body.

Once I realize that the Body is my instrument and that the body needs nutrition, protection from the environment and proper utilization to work as an efficient tool for the right purpose, I naturally develop a feeling of responsibility towards my Body. This feeling of responsibility developed in "I" is Sanyama.

When I live with Sanyama, there is harmony among the different parts of the Body and the Body becomes my useful instrument.

Svasthya (Health):

It is the condition of the body where every part of the body is properly performing its expected function. This leads to harmony within the body, and the body become perfectly fit for use by the "I".

There is a strong coupling between "I" and the "Body". Disharmony in any one of them adversely affects the other.

Program to take care of the body

1. To understand and live with Sanyama:





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- It implies that the “Self” takes the responsibility for proper nurturing, protection and right utilization of the body.
  - It also implies that the “Self” should understand that the body is an instrument and has a limited life span and undergoes a pattern of growth and decay.
  - The “Self” should also understand the right purpose for which this instrument has to be used.
2. To understand the self-organization of the body and ensure overall health of the body in the following ways:

**Nurturing of the Body (Posana / Poshan):**

Posana / Poshan involves providing proper food (Ahar), air, water etc. to the body.

The selection of food (Ahar) should be such that it gives required nutrients and energy to the body following the program below:

- Ingestion: This involves taking the food into the mouth and chewing it well for easy digestion.
- Digestion: Digestion starts after swallowing the food. Digestion also depends on proper rest and exercise of the body. Food consumed should be at proper intervals and with proper posture and right quantity.
- Excretion: After digestion, the necessary nutrients are absorbed by the body and the unnecessary or undigested part needs to be thrown out or excreted.

If any of the above three activities are not performed properly, it affects the body adversely and causes several health problems.

**Protection of the Body (Sanrakshana):**

This involves the selection of proper clothes and shelter for protecting the body from extreme climatic conditions and to provide the right amount of exposure of the body to air, water, sunlight etc. to ensure proper functioning of the body.

To ensure the health of the Body, we need to take care of the following:

**i. Ahara – Vihara (Food – Upkeep)**

The selection of food (Ahar) should be such that it gives required nutrients and energy to the body. For proper upkeep of the body, the body should be given rest from time to time. We must ensure proper time, posture and ways to work and to rest. And provide hygienic working conditions to upkeep our body.

**ii. Shrama – Vyayama (Physical labour – Exercise)**

Requisite amounts of physical labour and exercise are essential to keep the body fit and healthy.

**iii. Asana – Pranayama (Yogasana – Pranayam)**

Yogasanas are well designed exercises involving specific postures to keep the body healthy and Pranayama involves exercises involving regulation of breathing. Together they ensure the synergy between the Self and the Body.



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iv. Ausadhi – Chikitsa (Medicine – Treatment)

Whenever the body gets hurt or experiences any kind of disorder, we should remember that the body has a tendency heal itself and come back to normal state. We can attend to such problems by simple ways like going without food for some time or having a restricted diet etc. if the body needs further treatment, then the ailment should be properly interpreted and attended to. The medicines used for treatment should not give rise to other complications in future.

Sanyama refers to self-regulation or self-control. It involves the control of our mind over our thoughts, emotions, desires and urges.

Svasthya refers to having a healthy body where all parts of our body perform their functions properly.

Sanyama is the basis for Svasthya. As long as we have self control, our body remains healthy. Once we lose self-control our health gets affected.

For example, when we are unable to control our emotional states like anger, depression etc, it results in the deterioration of our health in the long run.

Similarly if we are unable to control our urges or cravings like the desire for having junk food etc, it may lead to health issues like obesity, high sugar or cholesterol levels and more.

Thus carelessness towards Sanyama leads to problems with Svasthya.