

**Govt. Women Engineering College, Ajmer**

**Mid-Term Test I, B.Tech. II Sem. 2017-18**

**(Along with Answers)**

**Human Values (Section B) 07.03.2018**

**Time : One Hour**

**Maximum Marks : 20**

**Note: Attempt any five questions including Question no. 1. which is Compulsory.**

**Q.1. Compulsory, Answer for each sub- question is to be given in about 25 words. 2\*4=8**

**A. What is meant by human values?**

Answer : Human Values are the foundation for any viable life within the society. They are the principles , ideals, fundamental convictions and standard of behaviour that help in one's judgement of what is important in life.

**B. What is the content of self - exploration?**

Answer : The content of self-exploration is finding answers to the two fundamental questions :

1. The Desire/Goal: What is my (human) Desire/ Goal? What do I really want in life?
2. Program: What is my (human) program for fulfilling the desire?

**C. What do you understand by the terms svatva, swatantrata and swarajya ?**

Answer : Svatva means innateness of self i.e. the natural acceptance of harmony. Swatantrata means being self-organised i.e. being in harmony with oneself. Swarajya means self - expression, self - extension i.e. living in harmony with others.

**D. Differentiate between Sanyam and Swasthya.**

Answer : Sanyama means the feeling of responsibility in the self (I) for nurturing, protection and right utilization of the

body. Swasthya is the condition of the body where every part of the body is properly performing its expected function.

**Q.2. What is prosperity? Is it different from happiness? Explain. (3)**

Answer : Happiness may be defined as being in harmony/synergy in the state that I live in. A state or situation in which I live, if there is harmony in it then I like to be in that state / situation. The state of liking is happiness. Whereas, prosperity is the feeling of having or making available more than required physical facilities.

In the current scenario, we are generally trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. This is an attempt to achieve happiness through pleasant sensory interactions. 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 summarized below:

1. At the level of the individual – Rising problems of depression, psychological disorders, suicides, stress, insecurity, psycho-somatic diseases, loneliness etc.
2. 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.

3. 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.

4. At the level of Nature – Global warming, water, air, soil, noise pollution, resource depletion of minerals and mineral oils, sizeable deforestations, loss of fertility of soil.

It ,therefore, calls for an urgent need for human beings to correctly understand happiness and prosperity as well as the sustainable way to achieve these.

**Q3. Explain the basic requirements to fulfil human aspirations. (3)**

Answer: Our basic aspirations are happiness (mutual fulfillment) and prosperity (mutual prosperity). Happiness is ensured by the Right understanding, Right relationships with other human beings and prosperity is ensured by working on physical facilities.

Right Understanding: Lack of right understanding has led us into a variety of problems at different levels of our living, be it at the level of individual or family or society or Nature. 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 relationships.

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.

**Right relationship:** By right relationship we mean the relationship that we have with other people or human beings. We need to have mutually fulfilling relationships. If there is a problem in a 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 fulfillment in relationship. Both I and the person, we interact with, need to feel fulfilled, need to feel satisfied from the interaction. An example from our daily life will elaborate it more clearly. If we have an argument with a friend in the morning, after that we find that uneasy feeling stays with us for a long time. Although we may physically move from the place or stop talking to that friend, we still keep thinking about it and may get angry or frustrated. On the other hand, had there been no such problem with any of my friend rather I had a great time with the friend, then too it stays with us as a good feeling or good memory. Thus right relationship is something that we want in our life and we aspire for that.

**Physical facilities:** Some of our desires or wants are so with physical things. We call these physical facilities. Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans. To throw more light on that we need to ask ourselves a question. Do I want to live with a sense of prosperity or with a sense of deprivation? The answer is always 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. For ensuring feeling of prosperity, identification of need for physical facility is essential, over and above having wealth. So our assumption that accumulation of wealth is the only thing that we need and the rest shall be taken care of. But this is an incorrect assumption. Having wealth is necessary but not sufficient for

prosperity. Right identification of physical facilities is the key towards prosperity.

**Q4. What do you mean by your natural acceptance? Is it innate, invariant and universal? Explain. (3)**

Answer: Natural acceptance implies unconditional and total acceptance of the self, people and environment. It also refers to the absence of any exception from others. Once we fully and truly commit ourselves on the basis of natural acceptance, we feel a holistic sense of inner harmony, tranquility and fulfilment. Actually, natural acceptance is a way to accept the good things naturally. Learn everything that is good from others, but bring it in, and in our own way absorb it; do not become others. We can easily verify proposals on the basis of characteristics of natural acceptance mentioned below:

- a) Natural acceptance does not change with time : It remains invariant with time. For example, our natural acceptance for trust and respect does not change with age.
- b) It does not depend on the place : Whatever we have accepted in our life at any time of our age, does not change, even if we move from one place to another one.
- c) It does not depend on our beliefs or past conditionings : No matter how deep our belief or past conditioning are, 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) This natural acceptance is ‘constantly there’, something we can refer to : Natural acceptance is always there. Whatever we do, this natural acceptance is within us, it is telling us what is right.
- e) Natural acceptance is the same for all of us: It is part and parcel of every human being, it is part of humanness. Though each one of us may have different likes and dislikes and means to live and to react etc. but if we go deep in our mind, the purpose of our work, behaviour, efforts etc. are based on common goals like need to be happy, need to be respected,

need to get prosperity. So our basic acceptance remains the same.

**Q5. Distinguish between the needs of the Self and the needs of the Body. (3)**

Answer : 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 terms of the needs as shown in the table below:

		I	Body
Needs	Needs are ....	Trust, Respect....	Food, Clothing...
		Happiness (sukh)	Physical Facilities (suvidha)
	In time needs are...	Continuous	Temporary
	In quantity, needs are...	Qualitative	Quantitative (limited in quantity)
	Needs are fulfilled by.....	Right understanding and right Feelings	Food, clothing, etc.

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. If we talk about the physical facility of eating rasgulla, it is 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. For example 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 it is 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 (savidha), is ensured by appropriate physico-chemical things.

**Q6. "I am the seer, doer and enjoyer. The body is my instrument" – Explain. (3)**

**Answer :** There is a relation between the self and body that

body acts as an instrument of the self. Whatever the self thinks, body performs it physically. Body does not decide itself. We can verify this by the following discussion.

I am the seer: When we are reading a book or listening, when someone is explaining something to us, when we are watching a scenery or when we are thinking – we are engaged in the activities of ‘seeing’ or understanding. Now when we see some nice scenery we say ‘I am seeing’ that means our self ‘I’ see via the eyes, the eyes don’t see, they are just instruments, that enable me to see something outside. Different images are formed in the eyes every time, but it is I who is able to relate it to the meaning of that image every time. Similarly, I can see inside ‘in me’ also – without the eyes. For example, I can see that I am getting angry. In this case I understand or know or am aware that I am getting angry. When I see outside the body works as an instrument.

I am the doer: Once I have seen/ understood something, I am the one who decides what to do or not to do. I am the doer. For example, when I see the scenery I am the one who decide to take a picture of the scenery. I use my hands to pick camera and click a picture. The hands in the body are thus used as an instrument. In this way I work with my hands and legs.

I am the enjoyer: I saw the scenery and I took the picture. I am the seer and doer so far. When I see the picture I like it. I am the one that enjoys it. Thus there is a continuity of being the seer, doer and enjoyer. Similarly when I eat, I am the one that gets the taste – from the tongue.

**Q7. ‘Human being is the co-existence of the Self and the Body’ – Explain this statement with an example. (3)**

Answer: The human being is the co-existence of the Self i.e. ‘I’ and the body, and there is exchange of information



between the two, i.e. ‘I’ and body exist together and are related with each other . There is a flow of information from ‘I’ to the body and from body to the ‘I’. 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. All the needs of I, say respect, trust, etc., can be called as Happiness (sukh), while the needs of body are physical facilities (suvidha) like food. The two things are qualitatively different. There is no relevance of quantity for the needs of I as it is qualitative, while the needs of body are quantitative, and they are limited in quantity.

The activities of ‘I’ are activities like, desire, thinking, selection, while the activities of body are activities like eating, breathing etc. The mode of interaction of ‘I’ includes knowing, assuming, recognizing and fulfilment. The fulfilment depends on recognition, it depends on assumptions and assumptions depends on knowing or not knowing (beliefs). If assuming is based on knowledge, then recognition will be correct and fulfilment will be correct. If assuming is not based on knowledge, then things may go wrong. The mode of interaction of body is only recognizing and fulfilling. Self is a conscious entity and the body is a material entity, or physico-chemical in nature. Thus we can say:

Human Being	Self (I)	Body
Need	Happiness (Respect)	Physical Facility
Fulfilled by	Right Understanding & Right Feelings	Physiochemical Things
Activities	Desire, Thought, Expectation	Eating, Walking
	Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
	Consciousness	Material

To conclude, we can say that the human being can be understood in terms of a co-existence of two entirely distinct entities, namely sentient ‘I’ and material body. Their needs

and activities are quite different and have to be understood accordingly. But these two constituents of human being are to act in close synergy with each other.

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