

Universal Human Values & Professional Ethics

BT-414 | Exam-Ready PYQ Guide | CCSU B.Tech IV Sem

Compiled for Lakshya | Based on May-2024 & May-2025 PYQs (TU-838 A)

Updated May 2026

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Read Me First (1 page)

This document is built specifically for **you** sitting BT-414 in the next few days. It is built from **two PYQs**: May-2024 and May-2025. The structure is fixed across years, the topics repeat heavily, and the choice is generous. That is your edge.

How to use this PDF:

1. Read the **Pattern Analysis** and **Time Plan** first. That tells you where the marks live.
2. Skim the **Master Cheat Sheet**. Try to recall each row from memory before checking.
3. Go topic by topic in the order given. Topics at the top repeat across years, so they get prepared *first* and *deepest*.
4. Then solve the PYQs from the back of this PDF. Cover the answers and try writing yourself first.
5. The night before the exam: only the **Quick Reference Card** and **Final Cheat Sheet** at the back.

Tone of your answers in the exam:

Always start a Section B / C answer with **one defining sentence**, then **one analogy or example**, then a **list or diagram**, then a **closing line** that mentions the bigger purpose (harmony / human goal / continuous happiness).

This subject is not graded on technical correctness, it is graded on **structure + clarity + showing you understand the human angle**. So write neatly, leave whitespace, draw the diagrams.

Contents

Pattern Analysis (the marks map)

Exam Structure

Section	Format	Per Q	Choice	Total
A	Very short (≤ 75 words)	2	All 5	10
B	Short (≤ 200 words)	9	Any 2 of 3	18
C	Detailed	14	Any 3 of 5	42
Total				70

Time: **3 hours**. Same structure both years. No reason to expect a change.

Topic-by-Topic Probability Map

Topics ranked by how likely they are to appear in your paper. Two appearances in two years means it is essentially repeating, and you should treat it as guaranteed.

Rank	Topic	2024	2025	Weight	Status
1	Human Relationships (Trust, Love, Justice, Foundation value)	Q7, Q11	Q7, Q11	46	Near-certain
2	Happiness & Prosperity / Sukh & Suvidha	Q6	Q8	18	Near-certain
3	Existence / Four Orders / Holistic Harmony	Q12	Q4, Q12	30	Near-certain
4	Body as self-organised / Body \neq source of happiness	Q10	Q10	28	Near-certain
5	Value Education (definition + need)	Q9	Q1	16	Near-certain

Rank	Topic	2024	2025	Weight	Status
6	Self-Exploration (process + diagram)	Q1	Q9	16	Near-certain
7	Gratitude	Q3	Q3	4	Near-certain (small)
8	Ethical conduct / Current world views	Q5, Q8, Q13	—	25	High
9	Harmony (importance, general)	—	Q6	9	High
10	Value-based living at 4 levels	—	Q13	14	High
11	Imagination	—	Q2	2	Medium
12	Human Order	—	Q5	2	Medium
13	Sanyama (self-regulation)	Q2	—	2	Medium
14	Swabhava	Q4	—	2	Medium

The Must-Prep 7

Topics 1-7 above. Lock these cold. If you can answer all seven topics, you can construct a full 70-mark paper from the choices given. Everything else is bonus.

Target Score Plan (aiming 60/70 \approx 85%)

Section	Target	Pick these (when offered)	Time
A (all 5)	9 / 10	Mandatory, no skips. Write 3-4 lines each.	20 min
B (any 2)	15 / 18	First choice: Sukh & Savidha or Trust . Second choice: Ethical conduct or Harmony .	40 min
C (any 3)	35 / 42	Self-exploration + Body as self-organised + Justice / Foundation & Complete value.	100 min
Review	—	Reread, fix spelling, add diagrams you missed.	20 min
Total	59 / 70		180 min

Time Management Plan for the Actual Exam (in minutes from 0)

Minute	Action
0-2	Read the full paper. Mark your B-2 and C-3.
2-22	Section A (5 questions \times 4 minutes).
22-62	Section B Question 1 (20 min). Then Section B Question 2 (20 min).
62-162	Section C: three questions \times 33 minutes each. Diagram first, then explain.
162-180	Review. Add forgotten points. Underline key terms.

Golden rule

For 14-mark questions, write 1.5 to 2 sides of an answer book. Use sub-headings (i, ii, iii). Always finish with a one-line conclusion that mentions **harmony, happiness, or human goal**.

Master Cheat Sheet (memorise cold)

The Core Vocabulary

Term (Hindi / Sanskrit)	One-line English
Sukh	Happiness, harmony in the Self
Suvidha	Physical facility for the body
Samriddhi	Prosperity = identification + feeling of having more than needed
Sambandh	Relationship (always pre-existing, never created)
Vishwas	Trust (foundation value of relationship)
Prem	Love (complete value of relationship)
Nyaaya	Justice (recognition + fulfilment + evaluation + happiness in relationship)
Sah-astitva	Co-existence (units submerged in space)
Astitva	Existence
Manaviya	Humane / human-like (in accord with universal values)
Mulya	Value (the participation of a unit in the larger order)
Charitra	Character (consistency of values in conduct)
Aacharanaa	Conduct (concrete behaviour, work, participation)
Sanyama	Self-regulation (responsibility for body)
Swaasthya	Health (body acting per Self's instructions)
Swabhava	Natural characteristic of a unit
Praanik	Plant / bio order (alive)
Jeev	Animal order (conscious of will to live)
Gyan	Knowledge / human order
Padaarth	Material order
Kritagyata	Gratitude
Shraddha	Reverence
Vatsalya	Guidance (elder to younger)
Mamata	Care
Sneha	Affection
Sammaan	Respect
Gaurav	Glory
Ichha	Desire
Vichaar	Thought
Aasha	Expectation

The Numbered Lists you must remember

Numbered concept	The list
2 human needs	Happiness (Sukh) + Prosperity (Samriddhi)
2 parts of every human	Self (I) + Body
2 modes of self-exploration	Natural Acceptance + Experiential Validation
3 activities of Self (commonly examined)	Desire (Ichha), Thought (Vichaar), Expectation (Aasha)
4 levels of human living	Self, Family, Society, Nature/Existence
4 orders of nature	Material, Plant, Animal, Human
4 elements of justice	Recognition + Fulfilment + Evaluation + Mutual Happiness
5 dimensions of human endeavour	Education, Health/Sanyama, Production, Exchange, Justice/Protection
5 sensations from body	Sight, sound, smell, taste, touch (none give continuous happiness)
9 feelings in relationship	Trust, Respect, Affection, Care, Guidance, Reverence, Glory, Gratitude, Love
2 special values in relationship	Trust = Foundation value, Love = Complete value

Definitions (one line each, exam-ready)

Term	Definition
Value Education	Education that helps a person identify the goal of life and live in harmony at all four levels.
Self-Exploration	The process of verifying any proposal first through natural acceptance, then through experiential validation.
Natural Acceptance	An always-available, unconditional, never-changing inner check on what feels right.
Experiential Validation	Confirmation of a proposal through living it out in behaviour and work.
Sukh	The state of harmony in the Self.
Suvidha	The state of having physical facility for the body.
Prosperity	The feeling of having more physical facility than needed, after correct identification of need.
Trust	The natural feeling of being assured that the other has a like-feeling for me.
Respect	The feeling of recognition of similarity with the other.
Justice	Recognition of relationship + fulfilment of feeling + mutual evaluation + mutual happiness.

Term	Definition
Ethical Conduct	Behaviour, work and participation in accord with universal human values.
Co-existence	Units of nature submerged in all-pervasive space, in mutual fulfilment.
Sanyama	Self-regulation: the Self taking responsibility for nurture, protection and right use of body.
Swabhava	The natural inherent characteristic of a unit (water flows, fire burns, human aspires to happiness).
Imagination	The flow of Desire, Thought and Expectation in the Self.
Gratitude	The feeling of acknowledging the role of the other in making me.

Topic-by-Topic Teaching

The 14 topics are ordered by **probability of appearing**, so the most important reading is at the top. Each topic has the same structure: **The Idea** (intuition), **Formal definition**, **Worked example or table**, **Common traps**, and **PYQ link**. Topics with visual content also have a diagram.

Topic 1. Human Relationships (Trust, Love, Justice, Foundation & Complete value)

The Idea

Relationships are not something you **create**. They are something you **recognise**. The relation between a mother and child is not invented at birth, it is just seen. Same with brother, friend, citizen, fellow human. The work of life is to see the relation that is already there, and act in accord with the feeling that goes with it.

Think of it like this: a clean window does not produce the view outside, it just stops blocking it. Same way, when you remove preconceptions and selfishness, the relation that was always there becomes visible. That seeing is what produces the feeling of trust, love, and justice.

The 9 Feelings

There are exactly nine definite feelings (*bhaava*) in a human relationship. Two of them are special: **Trust** is the foundation and **Love** is the complete value. The rest sit between them.

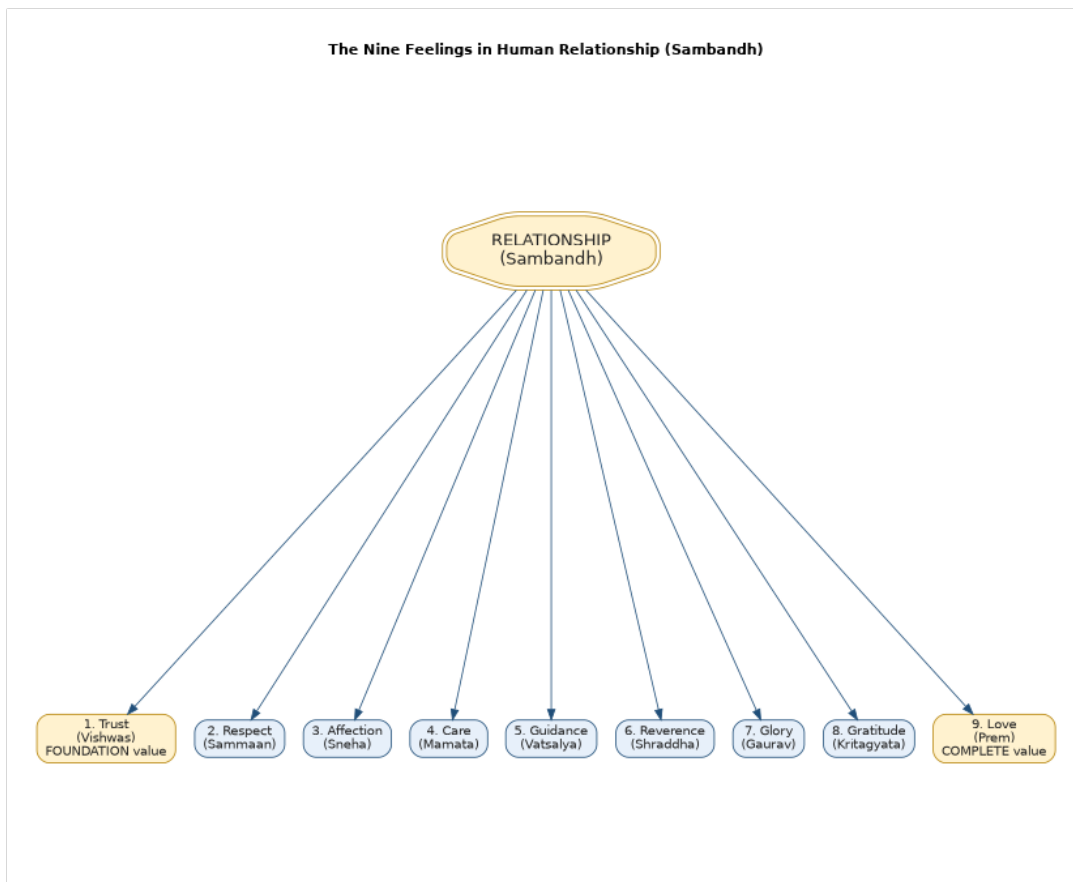


Figure 1: The Nine Feelings in Sambandh

#	Feeling (Hindi)	English	Direction	One-line meaning
1	Vishwas	Trust	Both ways	I am assured the other has a like feeling for me. Foundation value.
2	Sammaan	Respect	Both ways	I am like the other (same nature, same goal).
3	Sneha	Affection	Both ways	The natural pull when relation is recognised.
4	Mamata	Care	Towards body	Concern for nurture and protection of the other's body.
5	Vatsalya	Guidance	Towards Self	Helping the other with right understanding.
6	Shraddha	Reverence	Towards excellence	Acknowledging the other's progress in living.
7	Gaurav	Glory	Towards greatness	Feeling proud of the other's achievement in the human goal.
8	Kritagyata	Gratitude	Towards giver	Acknowledging the role of the other in making me.
9	Prem	Love	Towards all	Feeling of relation with everyone, everywhere. Complete value.

Trust as the Foundation Value (Vishwas)

Trust has **two distinct components**, and we routinely confuse them:

- **Intention** (Niyat): what the other *wants* to do. **Always good** for every human being, because every human naturally accepts mutual happiness.
- **Competence** (Yogyata): what the other *is able* to do. May be limited, may need building.

We almost always mistrust the *intention* of others when in fact the issue is *competence*. A mother feeding a child too much oily food has a good intention but a wrong understanding of nutrition. If you only see the action (oily food), you mistrust her. If you see her intention, you trust her and help her with competence. **This single shift fixes most of our broken relationships.**

Love as the Complete Value (Prem)

Love is not just for one person, family or community. When trust is intact and a feeling of relation extends outward without limit, it is called love. It is the **fulfillment of trust at the level of all-humanity**. Hence "complete value".

Justice (Nyaaya)

Justice has four parts and they happen together:

Justice = Recognition of relationship + Fulfilment of feelings + Mutual evaluation + Mutual happiness.

If even one part is missing, it is not justice. For example, giving someone what they need (fulfilment) without recognising your relation to them (just doing a favour) is charity, not justice. Punishing a wrongdoer (mutual evaluation) without the intent of mutual happiness is revenge, not justice.

From Family to World Family

Justice begins at home. Once we get it right with our parents, siblings, spouse and children, the same competence extends outward. The same recognition of “they are like me” applies to a neighbour, then a citizen, then a foreigner, then any human anywhere. Eventually we see one **undivided human society (Akhand Samaaj)**, also called the **World Family (Vishwa Parivaar)**.

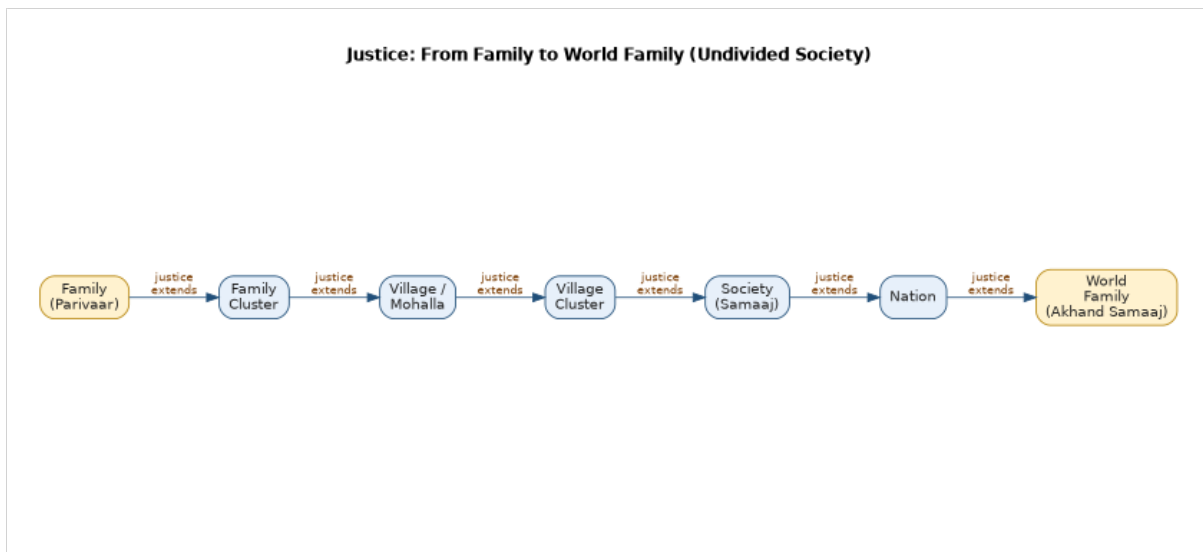


Figure 2: Justice extending from Family to World Family

Common Traps

- Saying Trust = “I trust the other will do what I want.” Wrong. Trust means *they have a like feeling for me*, regardless of action.
- Treating Love as a private emotion. In UHV, Love is the feeling of relation with **every-one**, not just one person.
- Forgetting that Justice has FOUR elements. If you only write “recognition and fulfilment” you lose marks.

PYQ Link

- **2024 Q7** (9m) Importance of Trust.

- **2024 Q11** (14m) Foundation value and Complete value with examples.
- **2025 Q7** (9m) Love is the complete value.
- **2025 Q11** (14m) Justice from family to world family.

Topic 2. Happiness & Prosperity (Sukh & Suvidha)

The Idea

Picture two students. One has the latest phone, an MacBook, the best clothes. He is also anxious about marks, jealous of his roommate, and cannot sleep. Another has a simple phone, second-hand books, plain food. He is at peace, his relationships are warm, his work feels meaningful.

Who would you say is *prosperous*? Most people say the first, because we equate prosperity with **possession**. But possession is **Suvidha**: physical facility. Without an inner state of harmony, no amount of Suvidha gives happiness.

Sukh and Suvidha are different in **what they are, where they come from, and how long they last**.

Sukh vs Suvidha (the comparison)

Aspect	Sukh (Happiness)	Suvidha (Physical Facility)
Belongs to	The Self (I)	The Body
Nature	A state of being	A material thing or arrangement
Source	Right understanding, right relationships	Right identification of need + production
Time	Continuous (when present)	Limited in time, repeating
Sensation	Feeling of harmony in self	Comfort, no physical discomfort
Example	Feeling of trust with a friend	Warm clothes in winter
Endpoint	Goal of life itself	Means to keep body fit for the Self
If absent	Unhappiness, anxiety	Discomfort, illness

What is Prosperity (Samriddhi)?

Prosperity is **not just having a lot of stuff**. It is **the feeling**:

“I have identified what I need. I have produced more than that. I can share.”

So prosperity requires **two things**:

1. **Right identification** of physical need (food, clothing, shelter, instruments).
2. **Production in abundance** (so there is more than need).

Without (1), you can have ten houses and still feel poor. With (1), even one well-fitted house gives the feeling of prosperity.

Body cannot be the source of continuous happiness

Sukh comes from inside (the Self). The body only gives **sensations**: sight, sound, taste, smell, touch. Sensations are:

- **Momentary**: a sweet tastes sweet for a second, then the feeling fades.
- **Context-dependent**: ice cream is bliss after running, agony when you have a sore throat.
- **Repeating-then-irritating**: the fifth spoon of sugar tastes worse than the first.

- **Not under our control:** pain comes whether we want it or not.

None of those properties match the definition of *continuous* happiness. Hence the conclusion: **sensation from the body cannot be a source of continuous happiness.**

Common Traps

- Writing Sukh = pleasure. Wrong. Pleasure is a sensation. Sukh is a state of being.
- Treating prosperity = wealth. Always include the *feeling* of having more than needed.
- Forgetting to say that body's sensations are momentary and context-dependent.

PYQ Link

- **2024 Q6** (9m) What is Sukh & Suvidha?
- **2024 Q10** (14m) Sensation from body cannot be source of continuous happiness.
- **2025 Q8** (9m) What is happiness and prosperity?
- **2025 Q10** (14m) Body as a self-organised unit.

Topic 3. Existence, Four Orders, Holistic Harmony

The Idea

Look around you. Everything you see is either **stuff** (rock, water, air), **plants** (grass, trees), **animals** (insects, birds, dogs), or **humans**. That is the entire universe in four buckets. UHV calls these the **four orders of nature**.

Now zoom out. Where does all this exist? In **space**. Space is everywhere, it does not move, it is unaffected by anything inside it, and yet everything is inside it. UHV calls existence = **units submerged in space**, or **Sah-astitva** (co-existence).

If you really look, no unit is fighting space, and no order is fighting another. The plants live off the soil, the animals live off the plants, and humans live off the animals and plants. Each one is **in harmony** with itself and with the rest. That is what is called **holistic harmony**.

The Four Orders

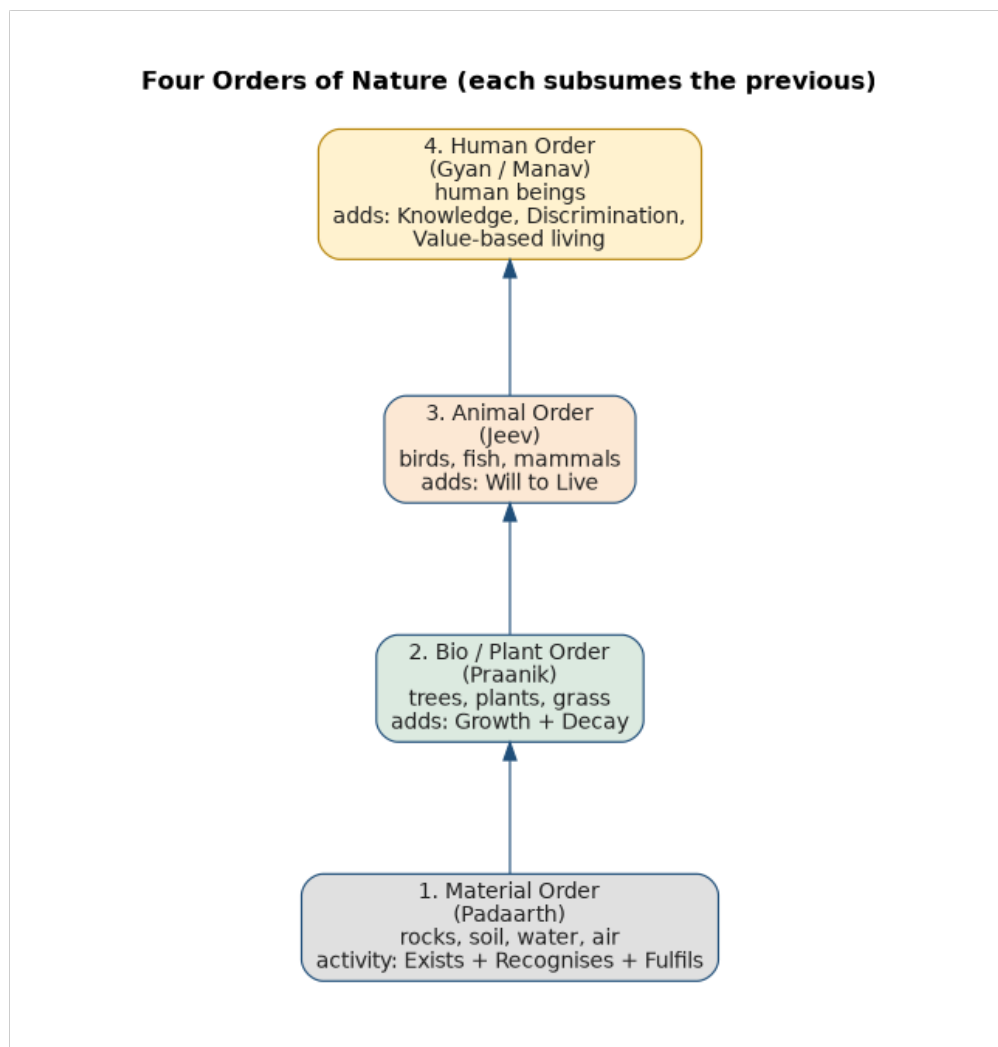


Figure 3: Four Orders of Nature, each order subsuming the previous

Order	Hindi name	Examples	Specific activity	Wholeness
1. Material	Padaarth	Soil, water, metal, air	Exists, recognises (chemically), fulfils	Composition
2. Plant / Bio	Praanik	Grass, trees, algae	Above + growth, decay, reproduction	Respiration
3. Animal	Jeev	Birds, fish, mammals	Above + will to live, choice	Will
4. Human	Gyan / Manav	Humans	Above + knowledge, discrimination, value-based living	Right understanding

Each higher order **includes** what the lower has, and **adds** something new. So a human has matter (atoms), plant-like respiration, animal-like will, **plus** knowledge.

Holistic Perception of Harmony in Existence

This is the **whole picture**, not pieces:

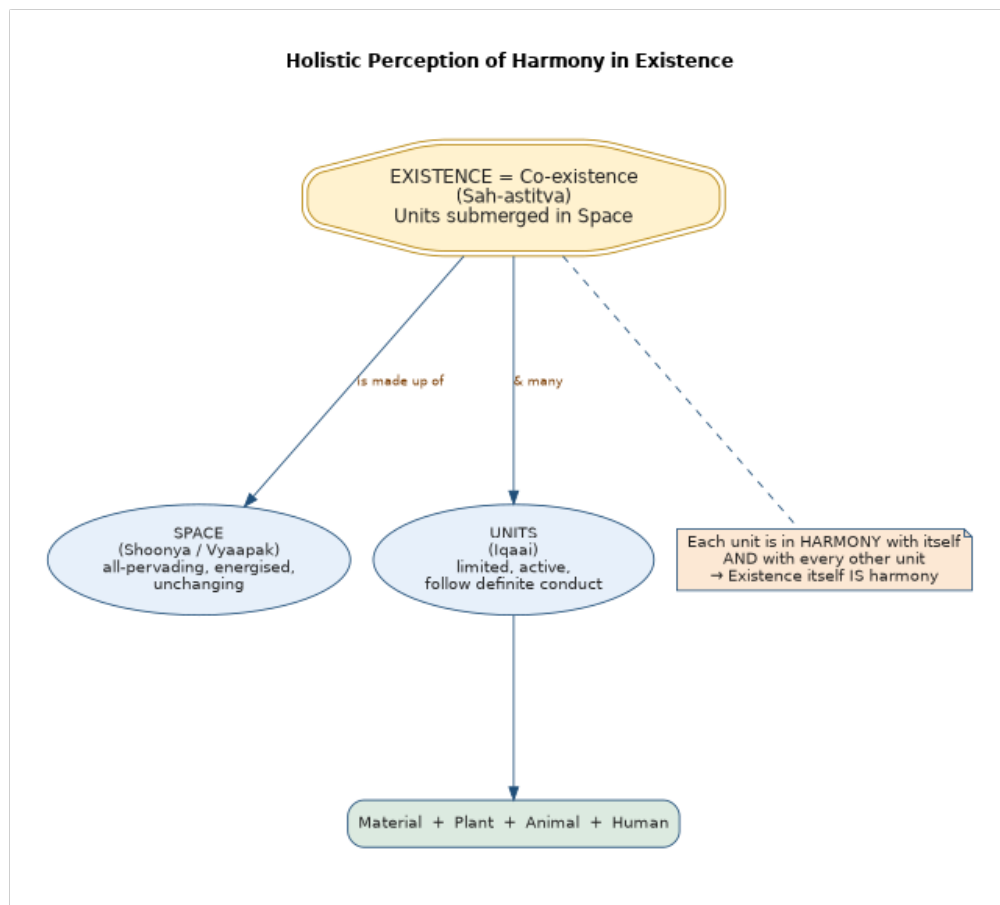


Figure 4: Holistic Perception of Harmony in Existence

Existence = Co-existence. Everything that *is*, is one of two things: an all-pervading **Space**, or a **Unit** submerged in space. Both are eternal. Every unit follows the definite conduct of its order. Therefore every unit is in harmony with itself and with every other unit. Existence itself is harmony. We do not have to create it, we have to see it.

This is the textbook one-paragraph answer to a 14-marker on holistic perception.

Why this matters for humans

The first three orders **automatically** follow their conduct. Only humans need to **understand** and **choose** to live in accord with their order. When humans live without right understanding, they break their own order (unhappy individuals), the family order (broken homes), the social order (injustice), and the natural order (pollution). When humans live with right understanding, they restore the harmony at all four levels.

Common Traps

- Listing the four orders but not mentioning the **subsumption** (each includes the previous).
- Forgetting **space + units** in the definition of existence.
- Forgetting that **humans alone need to choose harmony**, while the rest of nature is automatically in harmony.

PYQ Link

- **2024 Q12** (14m) Four orders of nature.
- **2025 Q4** (2m) Existence.
- **2025 Q12** (14m) Holistic perception of harmony in existence.

Topic 4. Body as Self-Organised Unit

The Idea

Your stomach digests food without you instructing it. Your heart beats without your knowledge. Your immune system kills pathogens without you applying for the job. The cells in your liver replicate themselves while you sleep. **Who is running this show?**

Nobody at the top. Each part is doing its own work *and* cooperating with the rest. That is what **self-organisation** means: the order is built into the unit, not imposed from outside. The body is the textbook example.

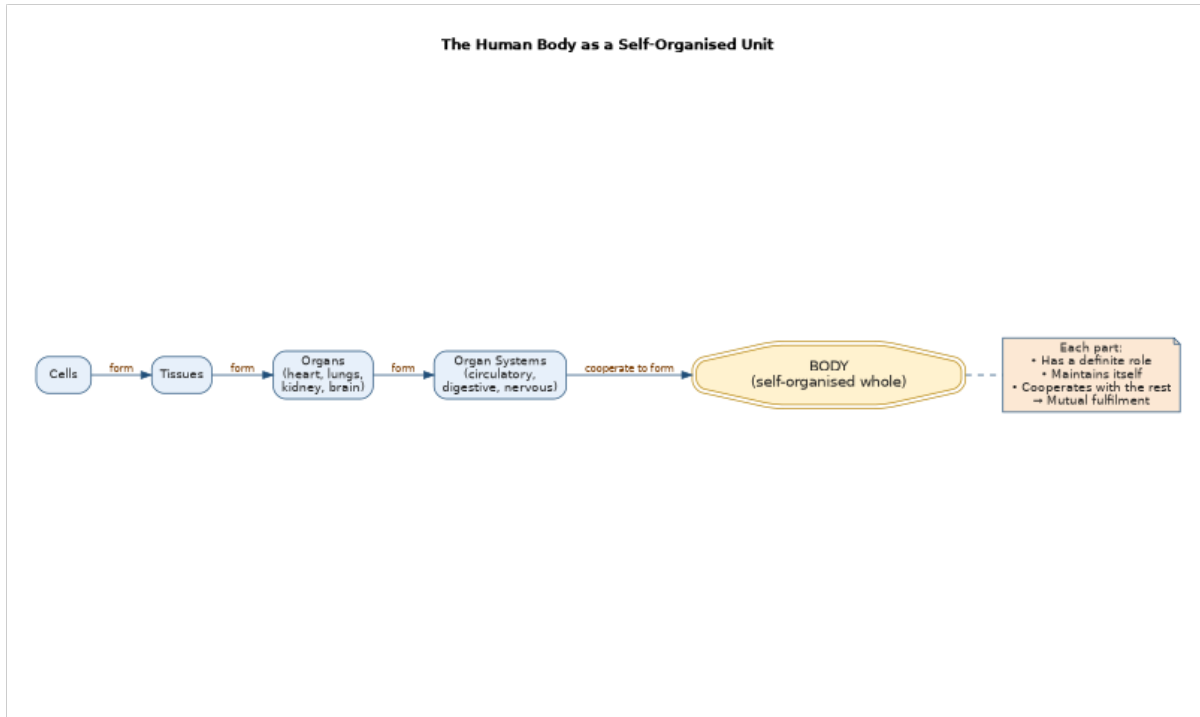


Figure 5: The Body as a Self-Organised Unit

Hierarchy of Organisation

Level	What	Example
1	Cell	One muscle cell
2	Tissue	Cardiac muscle
3	Organ	Heart
4	Organ system	Circulatory system
5	Body	The whole organism

At every level there are two things going on simultaneously:

1. **Self-maintenance** : the cell keeps itself alive, the tissue keeps its job, the organ does its work.

2. **Cooperation**: the cell shares nutrients with neighbours, the tissue receives blood from the next organ, the system links to other systems.

Both together produce a **harmonious whole**. No part is leftover, no part is in conflict (in a healthy body).

Body as instrument, not the user

The Self (I) is the **user**. The Body is the **instrument**. The instrument needs nurture (food), protection (shelter), and right utilization (work that does not harm it). The Self provides those by understanding the body's needs.

The body cannot decide what work to do, what to eat or when to rest. That decision is the Self's job. When the Self decides well (right understanding), body and self both flourish. When the Self pushes the body to chase sensation (overeating, intoxication, overwork), the body breaks and the self suffers.

Sanyama (self-regulation)

When the Self takes responsibility for **nurture, protection and right utilization** of the body, this is called **Sanyama**. The result is **Swaasthya** (health) : the body is fit and acts as per the instructions of the Self.

Common Traps

- Listing organs but missing the **cooperative behaviour** between levels.
- Forgetting to call the body an **instrument**.
- Not mentioning that the Self is the **user**.
- Missing the link **Sanyama → Swaasthya**.

PYQ Link

- **2024 Q10** (14m) How sensation from body cannot be a source of continuous happiness.
- **2025 Q10** (14m) Body as self-organised unit.

Topic 5. Value Education (definition + need)

The Idea

A medical school teaches surgery. A law school teaches procedure. An engineering college teaches design. All of these teach **how** to do things. None of them, by default, teach **what is worth doing**. That is the job of **value education**.

A surgeon with great skill but no value education can operate when an operation is not needed (for money). An engineer with great skill but no values can design weapons of mass damage or pollute rivers for cheaper production. So skill plus value education is what we actually want from a professional. Skill without value education is dangerous.

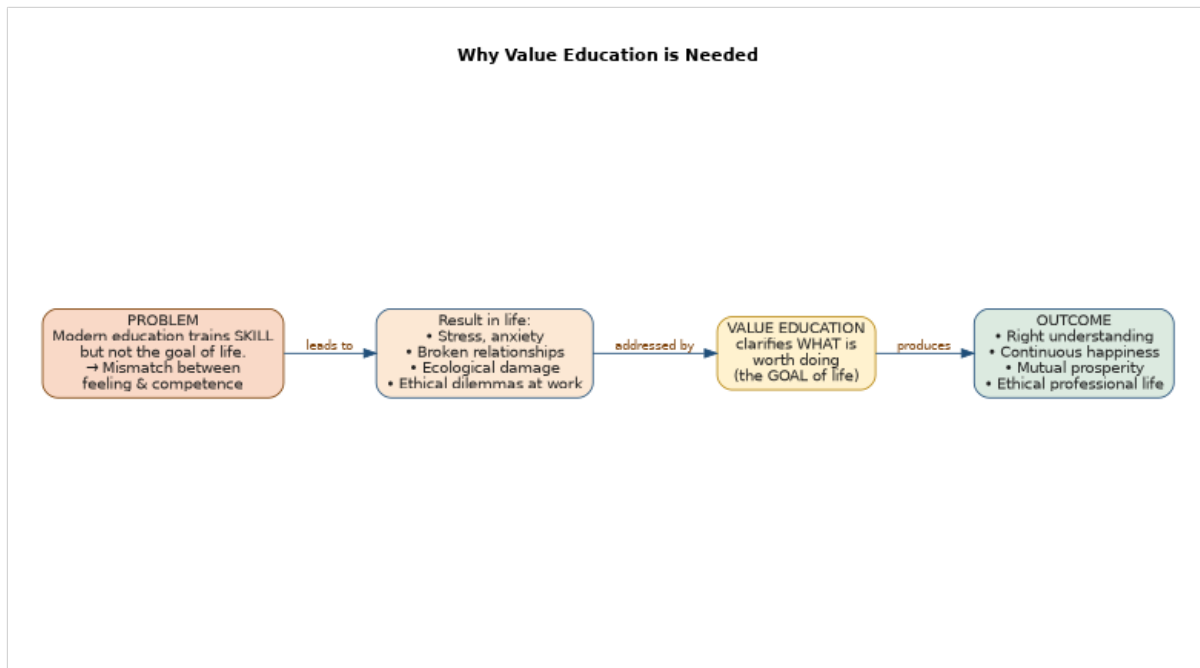


Figure 6: Why Value Education is Needed

Definition

Value Education is the process of clarifying the goal of human life, the means to reach it, and the right way of living such that the individual is in harmony with self, family, society, nature and existence.

Basic Guidelines for Value Education

Five guidelines (commonly examined):

#	Guideline	Meaning
1	Universal	Applicable to every human being, every time, every place. Not culture or religion specific.

#	Guideline	Meaning
2	Rational	Open to logic and reasoning. Not based on blind faith.
3	Natural & Verifiable	Verifiable through one's own natural acceptance and through actual living.
4	All-encompassing	Covers all four levels (Self, Family, Society, Nature) and all five dimensions of human endeavour.
5	Leading to Harmony	The check is whether it leads to mutual harmony and mutual prosperity.

Need for Value Education in Technical and Professional Institutions

Specific reasons:

1. **Decisions made by professionals affect many lives** (engineers shape infrastructure, doctors shape health, software engineers shape information). Without value clarity, those decisions go wrong at scale.
2. **Skill without purpose creates dilemmas at work** (cut corners for profit? lie to clients?). Value education prepares the student for those choices in advance.
3. **Technology has outpaced wisdom**. We build faster than we think about whether to build. Value education slows us down enough to ask "should we?"
4. **Stress, burnout, identity crisis** are now standard in technical careers. These are symptoms of value confusion, not skill confusion.
5. **Sustainable production** needs an engineer who sees nature as a relation, not a resource. Value education installs that view.
6. **The undivided human society goal** needs every professional working towards mutual happiness, not just personal profit.

Common Traps

- Listing guidelines but not explaining the word "Universal" properly. Universal does NOT mean "popular" or "common". It means **same for every human regardless of context**.
- For the "need in technical institutions" part, do not write generic philosophy. Mention **specific** scenarios: pollution, corruption, mental health, sustainability.

PYQ Link

- **2024 Q9** (14m) Basic guidelines for value education and need in technical/professional institutions.
- **2025 Q1** (2m) Value Education.

Topic 6. Self-Exploration (process + diagram)

The Idea

Suppose your teacher tells you “trust is the foundation of every relationship.” How do you know if this is true *for you*? Two ways:

1. Sit quiet. Ask yourself: **do I naturally accept this?** Does it feel right at a deeper level than thought? That is **Natural Acceptance**.
2. Live it out: in tomorrow’s argument with your friend, try acting from trust. Does it work? Does the relation improve? That is **Experiential Validation**.

If both say “yes”, the proposal becomes **your understanding**, not just borrowed text. That is **Self-Exploration**.

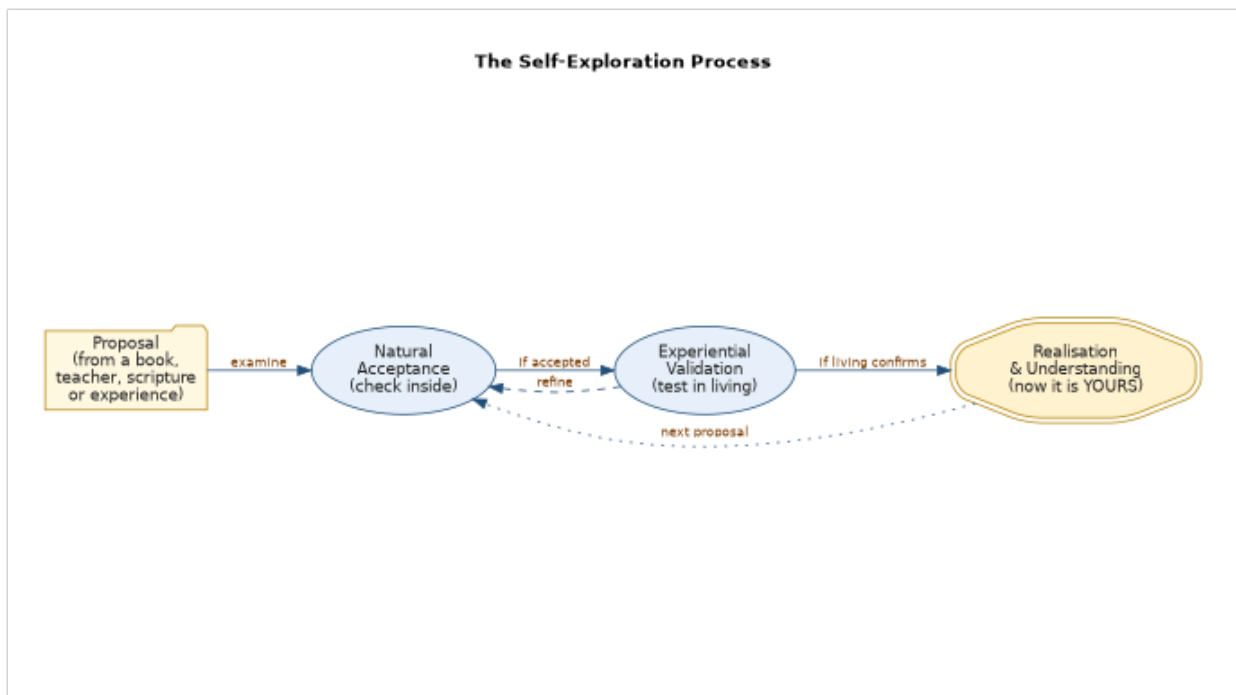


Figure 7: The Self-Exploration Process

Definition

Self-Exploration is the process by which a human being verifies any proposal first through their own natural acceptance, and then through experiential validation in living, before adopting it as their understanding.

The Two Checks (and why both matter)

Check	What it tests	Where it happens	If it fails
Natural Acceptance	Does this feel right at the level of my Self, undistracted by like/dislike?	Inside, in the Self	The proposal is rejected
Experiential Validation	When I actually live this, does it lead to mutual happiness and mutual prosperity?	Outside, in living	Go back, refine, retry

If only natural acceptance is done, the understanding is theoretical (could be wishful thinking). If only validation is done, the understanding is mechanical (could be social conditioning). **Both together** give realisation.

Content (what we explore) and Process (how)

	Description
Content	(a) Desire of the Self (what I really want to be), (b) Programme for fulfilment (how I will live), (c) Verification of harmony at all four levels.
Process	(a) Whatever is proposed (book, teacher, scripture, your own experience), put it through Natural Acceptance, then Experiential Validation. (b) Whatever is realised, it becomes your understanding. (c) That understanding then directs your living.

Why this is essential

A human who has not done self-exploration is **carrying borrowed understanding**: parents' beliefs, society's pressure, advertisements' suggestions. Those will conflict in his head and produce confusion. Self-exploration is the only way to get **first-hand understanding** that does not conflict.

Common Traps

- Mentioning only one of the two checks. Always mention BOTH.
- Calling natural acceptance "intuition" or "gut feeling". It is more specific: it is an **always-available, never-changing, unconditional** inner check.
- Forgetting that self-exploration is **mine** alone. No one else can do it on my behalf.

PYQ Link

- **2024 Q1** (2m) Self Exploration.
- **2025 Q9** (14m) Process of self-exploration with diagram.

Topic 7. Gratitude (Kritagyata)

The Idea

When someone helps you become better at being human (a teacher, a parent, a friend), there is a natural feeling that wells up. It is not a duty to say “thank you” externally. It is an inner acknowledgement: **“This person played a part in making me who I am.”** That feeling is gratitude.

Definition

Gratitude (Kritagyata) is the feeling of acknowledging the role of the other in making me, in providing nurture, protection and guidance.

Where gratitude fits

It is one of the **nine feelings in human relationship** (the 8th in our list). It is not a transactional politeness, it is a continuous feeling we hold towards anyone who has contributed to our becoming.

Example

- Towards parents: for nurture, protection, food, education.
- Towards a teacher: for sharing right understanding.
- Towards a friend: for being there in a moment of weakness.
- Towards nature: for water, air, food, shelter materials.

Common Traps

- Confusing gratitude with politeness or formality. Gratitude is the **feeling**, not the words.
- Limiting gratitude to humans. In UHV, gratitude is appropriate towards nature as well.

PYQ Link

- **2024 Q3** (2m) Explain Gratitude.
- **2025 Q3** (2m) Gratitude.

Topic 8. Ethical Human Conduct & Current World Views

The Idea

A person can be skilled and yet unethical (the corrupt bureaucrat). A person can be honest and yet incompetent (the well-meaning student who cannot solve the problem). **Ethical human conduct** is the combination: values + character + competent action, all in accord with universal human values.

The Three Words: Mulya, Charitra, Aacharanaa

Word	English	Meaning
Mulya	Value	The role of a unit in the larger order (what it contributes).
Charitra	Character	Consistency of values across situations.
Aacharanaa	Conduct	The actual behaviour, work and participation.

Ethical Human Conduct = Mulya + Charitra + Aacharanaa, all aligned with universal human values.

Four properties of universal ethics

Property	Meaning
Universal	Holds for every human, every culture, every time.
Definite	Not opinion-based. Either it is, or it is not.
Natural	In accord with natural acceptance.
Verifiable	Anyone can verify through their own experience and validation.

How Current World Views Lead to Contradictions

The dominant modern view rests on three problematic assumptions:

1. **Humans are basically self-interested** (so cooperate only when profitable).
2. **Resources are scarce** (so competition is necessary).
3. **Nature is a resource** (so exploit until it runs out).

Each of these conflicts with our **natural acceptance** (which says: I want mutual happiness, mutual prosperity, harmony with nature). So a professional shaped by the modern view ends up with **internal contradictions**:

Contradiction	Result in professional life
Profit vs honesty	Compromising on quality, cheating clients
Career vs family	Broken relationships, guilt

Contradiction	Result in professional life
Production vs ecology	Pollution, climate damage, eventual lawsuits
Self-interest vs cooperation	Toxic workplaces, attrition, mental health crisis
Stated values vs actual practice	Daily ethical compromises, burnout

The way out

Right understanding (achieved through self-exploration) plus **value-based living at four levels** resolves the contradictions. The professional then practises competence in service of universal values, not in opposition.

Common Traps

- Treating ethics as a list of rules (“don’t lie, don’t steal”). In UHV, ethics is the **consistency of value, character and conduct**.
- Forgetting to mention the **three words** (Mulya, Charitra, Aacharanaa).
- Listing problems without saying that the **modern world view itself** is the cause.

PYQ Link

- **2024 Q5** (2m) Meaning of Ethics.
- **2024 Q8** (9m) What is ethical human conduct?
- **2024 Q13** (14m) How current world views lead to contradiction and dilemmas in professional life?

Topic 9. Importance of Harmony

The Idea

When my heart, lungs and stomach all work together, my body is at ease. When my parents, siblings and I all understand each other, my home is at peace. When society’s people cooperate, the country runs well. When humans, animals and plants stay in their own roles, the planet stays healthy. **Harmony is what holds all four levels together.** Without it, every level collapses.

Four levels at which harmony is needed

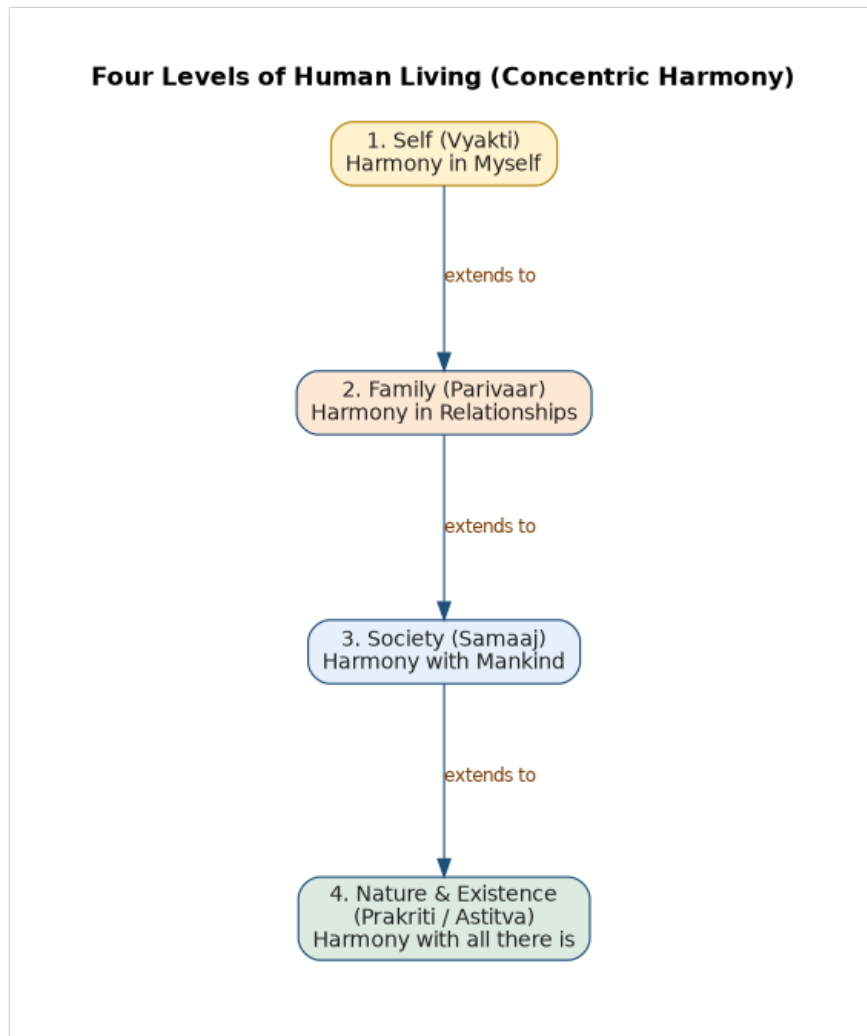


Figure 8: Four Levels of Living: Concentric Harmony

Level	If harmony is present	If harmony is absent
Self	Continuous happiness, clarity	Anxiety, confusion, mental illness
Family	Trust-based, supportive	Conflict, separation, lifelong damage
Society	Cooperation, justice	Crime, exploitation, unrest

Level	If harmony is present	If harmony is absent
Nature / Existence	Sustainable, mutually fulfilling	Pollution, climate damage, scarcity

Why begin at the Self

Because the *outer* harmony is a reflection of the *inner*. A person at war with themselves cannot make peace at home. A home in chaos cannot send a calm member into society. **The order is self → family → society → nature**, in that order.

Example

Take a working professional. If she has clarity about her goal in life (self-harmony), she comes home calm and listens to her family (family-harmony). Listened to, the family supports her, and she goes to work content. At work she treats colleagues as relations, not as competitors (social-harmony). She designs products that respect nature (existence-harmony). One person, four harmonies, one continuous life.

Common Traps

- Listing the four levels but not explaining the **flow inward to outward**.
- Forgetting to give an example.

PYQ Link

- **2025 Q6** (9m) Discuss the importance of Harmony with example.

Topic 10. Pragmatic Implications of Value-based Living at Four Levels

The Idea

It is one thing to say “live with values”. It is another to ask: **what changes in my actual day if I do?** “Pragmatic implications” means *practical, seeable, measurable* effects. UHV claims that value-based living produces concrete, observable benefits at every level. Here they are.

Pragmatic Implications, Level by Level

Level	What it looks like in practice
Self	(a) No inner conflict between desire and thought. (b) Continuous happiness independent of circumstances. (c) Right utilization of body (Sanyama → Swaasthya). (d) Clear life-goal. (e) Confidence from understanding, not from approval.
Family	(a) Trust-based relationships that survive disagreement. (b) Each member’s nine feelings expressed openly. (c) Joint decisions from mutual evaluation, not authority. (d) Family functions as a unit of mutual happiness. (e) Children grow up watching value-based behaviour, not borrowed rules.
Society	(a) Cooperation replaces competition. (b) Production is for need + abundance, not for scarcity-induced fear. (c) Exchange is just (give-take with mutual benefit). (d) Each profession serves a recognisable purpose. (e) Local then global, justice extends from family to world.
Nature / Existence	(a) Resource use matches replenishment rate (sustainable). (b) Pollution treated as a violation of relation with nature. (c) Production methods designed to enrich, not deplete. (d) Buildings, vehicles, products designed in cycles, not lines. (e) Recognition that humans participate in nature, not own it.

Why these four together

If only Self is fixed: you are personally peaceful in a broken world.

If only Family is fixed: a strong home in a hostile society.

If only Society is fixed: laws on paper that nobody internalises.

If only Nature is fixed: a green planet with miserable people.

All four together = continuous happiness for all + continuous prosperity for all + sustainable interaction with nature. That is the goal of UHV.

Common Traps

- Writing the same point at all four levels. Each level has its OWN specific implications, do not repeat.
- Skipping the Nature level. Many students stop at Society. Always include all four.

PYQ Link

- **2025 Q13** (14m) Pragmatic implications of value-based living at four levels.

Topic 11. Imagination (Ichha-Vichaar-Aasha)

The Idea

Right now, in your head, three things are going on continuously: **what you want, how you plan to get it, and what you expect from others.** These three together are called *imagination*. They are the activities of the Self.

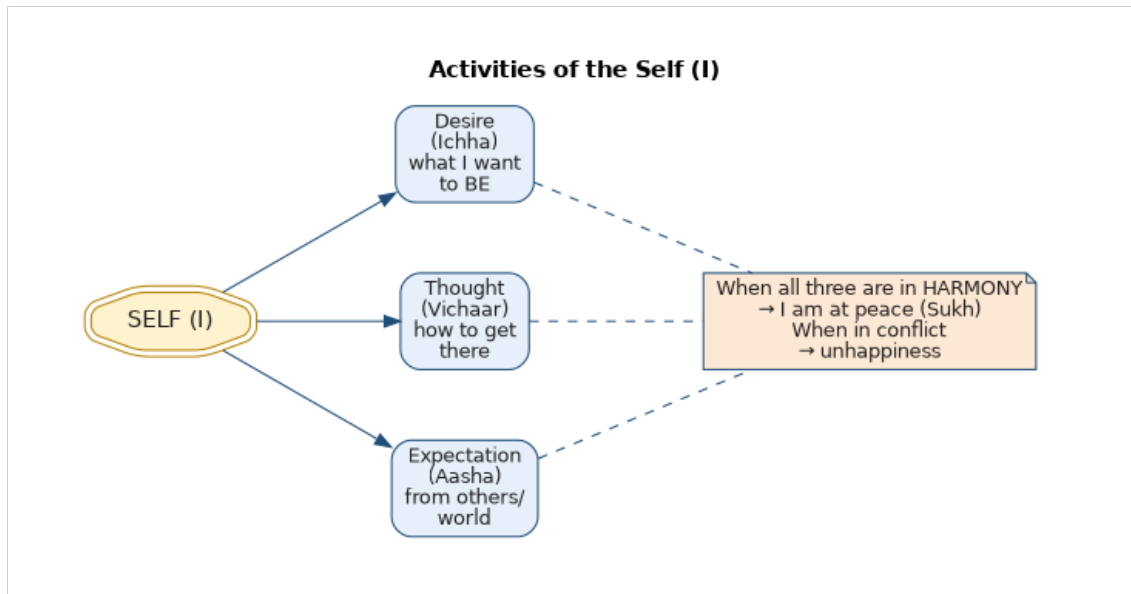


Figure 9: Activities of the Self (I)

Definition

Imagination is the continuous flow of three activities in the Self: Desire (Ichha), Thought (Vichaar), and Expectation (Aasha).

Pre-conditioned vs Free Imagination

	Pre-conditioned	Right understanding
Source	Family, society, ads, education	Self-exploration, natural acceptance
Result	Conflict, anxiety	Harmony, contentment
Example	"I should buy a car to be successful."	"I want fulfilling work and warm relations."

When all three (Desire, Thought, Expectation) are **in mutual harmony**, the Self is at peace. When they conflict (you want X, you think you should do Y, you expect Z), there is mental restlessness. Right understanding aligns them.

Common Traps

- Treating “imagination” as fantasy or daydreaming. In UHV, it is the basic activity of the Self.
- Listing the three activities but not saying that they should be in harmony.

PYQ Link

- **2025 Q2** (2m) Imagination.

Topic 12. Human Order

The Idea

When humans live with right understanding, the way they organise themselves naturally takes a certain shape. UHV calls this the **Human Order** : the participation of humans, with knowledge and value, in the larger order of nature.

Definition

Human Order (Manaviya Vyavastha) is the natural way humans organise themselves through the five dimensions of human endeavour, in harmony with the other three orders of nature.

Five Dimensions of Human Endeavour

#	Dimension	What it means
1	Shiksha-Sanskaar	Education and refinement (passing right understanding and values to the next generation).
2	Swaasthya-Sanyama	Health and self-regulation (each person looking after their body).
3	Utpaadan-Karya	Production and work (producing what is needed for all).
4	Vinimay-Kosh	Exchange and storage (just exchange of produce, common reserves).
5	Nyaaya-Suraksha	Justice and protection (society arranged so everyone gets justice, all are safe).

Common Traps

- Skipping one of the five dimensions. There are **five**, not four.
- Forgetting that human order is a participation in nature, not a replacement for it.

PYQ Link

- **2025 Q5** (2m) What is human order?

Topic 13. Sanyama (Self-Regulation)

The Idea

If you owned a car, you would not pour mud into the tank, drive without brakes, or use it as a wrecking ball. You would maintain it, refuel it correctly, drive it sensibly. The same care, when you give it to your **body**, is called **Sanyama**.

Definition

Sanyama is the act of the Self taking responsibility for the nurture, protection and right utilization of the body.

The result of Sanyama is **Swaasthya** (health): the body acts as per the instructions of the Self, free from disease.

The three responsibilities of Sanyama

#	Responsibility	Concrete actions
1	Nurture (poshana)	Right food, right rest, right exercise
2	Protection (sanrakshana)	Clothing, shelter, avoiding harm
3	Right utilization (sadupayoga)	Using the body for work that does not damage it

Common Traps

- Treating Sanyama as suppression or “control” in a negative sense. Sanyama is **caring responsibility**, not denial.
- Forgetting to mention the result (Swaasthya).

PYQ Link

- **2024 Q2** (2m) Sanyama (Self Regulation).

Topic 14. Swabhava (Natural Characteristics)

The Idea

Water flows downward, fire burns upward, gold does not rust, sugar dissolves in water. These are not learned behaviours; they are what each unit *is*. The natural inherent characteristic of a unit is called its **Swabhava**.

Definition

Swabhava (Natural Characteristic) is the inherent property of a unit, by virtue of its order, that is consistently expressed.

Swabhava of the four orders

Order	Swabhava (inherent characteristic)
Material	Composition (it stays what it is)
Plant	Respiration, growth, decay
Animal	Will to live, definite instinct (cruelty in tiger, gentleness in cow)
Human	Continuous happiness, mutually fulfilling living

So the human Swabhava is *not* greed, *not* fear, *not* self-interest. Those are pre-conditioned states, not natural. Natural to a human is the desire for continuous happiness and harmonious living with everyone.

Common Traps

- Saying human swabhava = “selfish”. UHV explicitly disagrees. Selfishness is conditioning, not nature.
- Listing only one order’s swabhava. Cover all four if asked for “swabhava in general”.

PYQ Link

- **2024 Q4** (2m) Discuss Swabhava (Natural Characteristics).

Complete Solutions to Every PYQ

Both papers in full. Each answer is written in the **exact wording and structure** you would use in the actual exam book. Diagrams and tables included where they earn marks. Cover the page, try writing yourself, then check.

PAPER 1 : May-2024 (TU-838 A, BT-414)**Section A : Very Short Answers (5 × 2 = 10)****Q1. Self Exploration**

Self-exploration is the process by which a human being verifies any proposal first through their own **natural acceptance** (an inner check) and then through **experiential validation** (testing in living), before adopting it as their understanding. It is the only way one moves from borrowed beliefs to first-hand realisation. The two checks together produce **right understanding**, which is the basis of harmony at all four levels of human living.

Q2. Sanyama (Self Regulation)

Sanyama is the act of the Self taking responsibility for the **nurture, protection and right utilization** of the body. The Self decides what the body eats, where it rests, how it works, so the body stays fit and acts as per the instructions of the Self. The result of Sanyama is **Swaasthya** (health), meaning the body functions in line with the Self's directions and is free of disease.

Q3. Explain Gratitude

Gratitude (Kritagyata) is one of the nine feelings in human relationship. It is the **inner feeling of acknowledging the role of the other in making me**, in giving me nurture, protection or guidance. Gratitude is not the same as polite words of thanks. It is a continuous, sincere feeling held towards parents, teachers, friends and even nature, all of which have contributed to my becoming who I am.

Q4. Discuss Swabhava (Natural Characteristics)

Swabhava means the **inherent natural characteristic** of any unit, expressed consistently because of the order it belongs to. Water flows, fire heats, plants grow, animals show will to live. The Swabhava of a **human being** is the desire for **continuous happiness and mutually fulfilling living with all**. Selfishness, fear or greed are not human swabhava, they are pre-conditioned states. Recognising one's true swabhava is the start of value-based living.

Q5. Meaning of Ethics

Ethics is the study and practice of right human conduct, where **values, character and conduct** (Mulya, Charitra, Aacharanaa) are aligned with **universal human values**. Ethics is universal (the same for every human), definite (not opinion-based), natural (in accord with natural acceptance) and verifiable (anyone can verify through living). Ethical conduct produces harmony in oneself, in relationships, in society and with nature.

Section B : Short Answers (any 2 of 3, 9 marks each)**Q6. What is Sukh & Suvidha? (9 marks)**

Sukh means **happiness**, a state of **harmony in the Self**. **Suvidha** means **physical facility**, an arrangement or object that takes care of a need of the **body**. Both are essential for human living, but they are not the same thing.

Key differences:

Aspect	Sukh (Happiness)	Suvidha (Physical Facility)
Belongs to	The Self (I)	The Body
Nature	A continuous state of being	A material object or arrangement
Source	Right understanding, right relationships	Right identification of need + production
Time	Continuous, when present	Limited in time, repeats
Example	The peace of trust with a friend	A warm blanket in winter

Examples: Sukh = feeling of being understood by a loved one, the contentment of doing meaningful work. Suvidha = food, clothes, a fan in summer, a bicycle.

Relation between the two: Suvidha cannot create Sukh. A person with great Suvidha and no Sukh is rich but unhappy. A person with adequate Suvidha and intact Sukh is content and prosperous. Right living means **enough** Suvidha (no more, no less) plus **continuous** Sukh.

Closing line: Sukh is the goal, Suvidha is the means. Mistaking the means for the goal is the source of most modern unhappiness.

Q7. What is the importance of 'Trust' in human relationship? (9 marks)

Trust (Vishwas) is the **first and foundation value** of every human relationship. It is the feeling of being assured that the other has a **like-feeling for me**. Without trust, no other feeling (respect, affection, care, love) can stand.

Two components of trust:

Component	Meaning
Intention (Niyat)	What the other wants to do. Always good for every human, because every human naturally accepts mutual happiness.
Competence (Yogyata)	What the other is able to do. May be limited. Can be built.

The chief mistake in relationships: we mistrust the other's **intention** based on the limitation of their **competence**. A friend forgets your birthday, and we conclude "he does not

care about me” (intention attack), when in fact he simply lacks the competence (memory, planning). This single mistake breaks most relationships.

When trust on intention is intact:

- Relationship survives mistakes.
- Conflicts become problem-solving sessions, not enemy-making.
- The two can work on competence together.
- Affection, care, gratitude all flow naturally.

Example: A child trusts that the parents always **intend** the best for her, even when they discipline her. That trust keeps the bond intact through adolescence. The day she starts doubting their intention, the relationship turns adversarial, even if the parents’ behaviour did not change.

Closing line: Trust is what makes a relationship a relationship. Get the intention right, and competence will follow.

Q8. What is ethical human conduct? (9 marks)

Ethical human conduct is the **integrated expression of universal human values in behaviour, work and participation**. It is not a single act, it is the combination of **three things in alignment**: values held (Mulya), character developed (Charitra), and conduct shown (Aacharanaa).

The three components:

Word	English	What it covers
Mulya	Value	The role I play in the larger order.
Charitra	Character	Consistency of my values across situations and people.
Aacharanaa	Conduct	The concrete behaviour, work and participation.

Four marks of universally ethical conduct:

1. **Universal:** works for every human, every culture, every time.
2. **Definite:** not based on personal opinion or majority vote.
3. **Natural:** in accord with natural acceptance.
4. **Verifiable:** any person can verify through self-exploration and living.

What ethical conduct looks like in practice:

- In family: feelings of trust, respect, gratitude, expressed consistently.
- In work: honest effort, no shortcut at others’ cost.
- In society: cooperation, fair exchange, justice for all.
- In nature: use of resources at the rate of replenishment.

Closing line: Ethical human conduct is when the value I claim, the character I have built, and the action I take are one continuous expression. Anything less is partial ethics.

Section C : Detailed Answers (any 3 of 5, 14 marks each)**Q9. Basic guidelines for value education & need in technical institutions (14 marks)**

Value education is the process of **clarifying the goal of human life, the means to reach it, and the right way of living such that one is in harmony at all four levels** (self, family, society, nature).

Part A: Five basic guidelines

#	Guideline	What it means
1	Universal	Applicable to every human, every time, every place. Not tied to culture or religion.
2	Rational	Open to logic and reasoning. Free from blind faith.
3	Natural and Verifiable	Verifiable through one's own natural acceptance and through actual living.
4	All-encompassing	Covers all four levels of living and all five dimensions of human endeavour.
5	Leading to Harmony	The final check is whether the value leads to mutual harmony and mutual prosperity.

These guidelines together ensure value education is **not preaching, not culture-bound, and not blind faith**. It is something every student can check for themselves.

Part B: Need in technical and professional institutions

Technical institutions train students in **skill** (how to design, build, code, operate). They rarely train students in **what is worth designing, building, coding, operating**. That gap creates real problems:

1. **Professional decisions affect many lives.** A bridge designer, a doctor, a software engineer, all make decisions that touch thousands. Skill without value clarity produces scaled-up damage.
2. **Ethical dilemmas at work are unavoidable.** Cut corners for profit? Hide a defect to keep a contract? Without prior value clarity, the new professional yields to pressure.
3. **Technology is outpacing wisdom.** We build faster than we think about whether to build. Value education slows us down enough to ask "should we?"
4. **Stress, burnout, broken homes** are now standard in technical careers. These are symptoms of value confusion, not skill confusion.
5. **Sustainable production** needs an engineer who sees nature as a relation, not a resource.
6. **Justice in society** needs every professional to recognise the relation to the user, the customer, the community.

Closing line: Skill without value education is like a sharp blade without a hand to guide it. Both are needed, and value education provides the guiding hand.

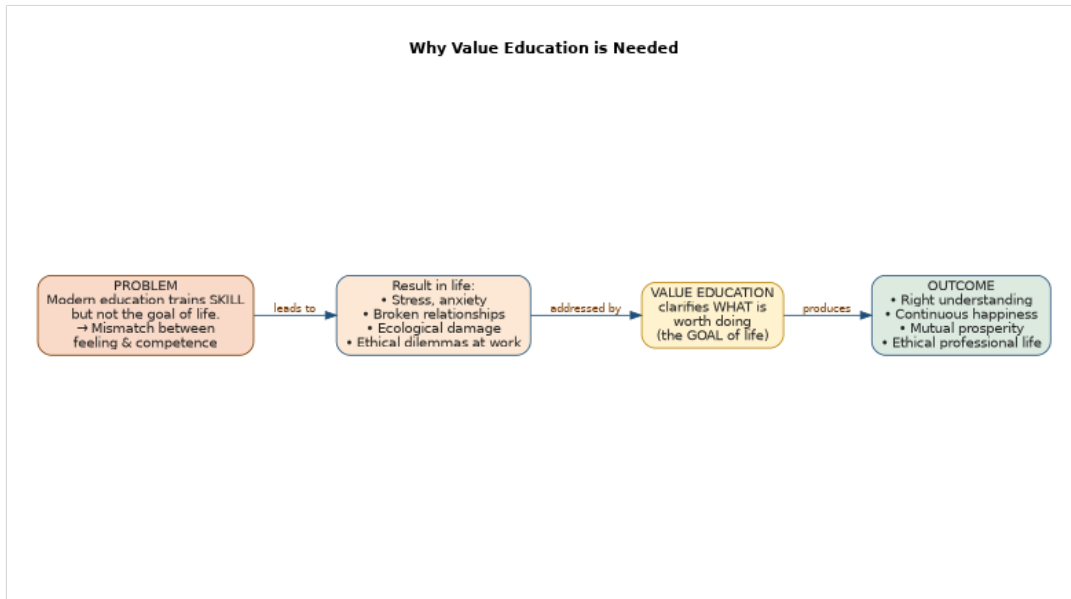


Figure 10: Why Value Education is Needed

Q10. Sensation from body cannot be a source for continuous happiness (14 marks)

The body is a **material instrument** of the Self. It provides **sensations** through the five senses (sight, sound, smell, taste, touch). The question is whether these sensations can be the source of **continuous happiness**. The answer is **no**, and the reason is in the very nature of sensation.

What is happiness? Happiness (Sukh) is a **state of harmony in the Self**, which by definition is **continuous** when present.

What is sensation? Sensation is a **physical response** of the body to a stimulus. It is detected by the nerves and reported to the Self.

Properties of sensation that make it unfit as source of continuous happiness:

#	Property	What it means	Example
1	Momentary	Each sensation lasts only a short time.	The taste of a sweet fades in seconds.
2	Context-dependent	Same stimulus, different feeling depending on body state.	Ice cream is bliss after running, agony with a sore throat.
3	Repeating-then-irritating	Repeated exposure changes pleasure into discomfort.	First spoon of sugar tastes sweet; fifteenth tastes unbearable.
4	Not in our control	Pain comes whether we want it or not.	A headache arrives uninvited.

#	Property	What it means	Example
5	Mutually exclusive	Two strong sensations cannot be enjoyed at once.	A loud noise overpowers a pleasant smell.
6	Diminishing return	More stimulation is needed to feel the same.	Caffeine, sugar, social media all show tolerance.

None of these match what *continuous happiness* requires. Continuous means **lasting, independent of context, not diminishing, mutual**. Sensation has the opposite properties on every count.

What then is the source of continuous happiness?

- **Right understanding** (clarity about goal and means)
- **Right relationships** (the nine feelings, especially trust)
- **Right participation** (in family, society, nature)

These are inner states of the **Self**, not stimuli to the **body**. They are continuous because they are states of being, not events of sensation.

Mistaking sensation for happiness produces the cycle of pursuit:

Need a sensation → chase the object → get it → sensation fades → need a stronger sensation → chase a bigger object → fades again.

This is the modern consumer cycle. It ends in burnout, addiction, or quiet despair.

Closing line: Sensation is from the body, momentary and context-dependent. Continuous happiness is from the Self, lasting and independent. The two cannot be substituted.

Q11. Foundation value and Complete value in human relationship (14 marks)

Among the nine feelings in human relationship, two have special status. **Trust (Vishwas)** is the **foundation value** : without it nothing else stands. **Love (Prem)** is the **complete value** : when present, the feeling of relation has reached its fullness, extending to every human everywhere.

Part A: Trust as the Foundation Value

Definition: Trust is the feeling of being assured that the other has a **like-feeling for me**, that the other intends my happiness as I intend theirs.

Two components:

- **Intention (Niyat):** What the other wants to do. Always good, because every human naturally seeks mutual happiness.
- **Competence (Yogyata):** What the other is able to do. May vary, may need to be built.

Common mistake: We mistrust the other's *intention* based on their lack of *competence*. A teacher gives harsh feedback (good intention, poor competence in delivery) and the student concludes "she hates me". This mistake destroys most relationships.

Example: A husband forgets the wedding anniversary. The wife can react in two ways:

1. Doubt his intention ("he does not love me any more") → relationship is hurt.
2. Trust his intention, address his competence ("we should put it in the calendar together") → relationship strengthens.

Trust on intention saves the relationship; questioning competence is the productive direction.

Part B: Love as the Complete Value

Definition: Love is the feeling of **relation with everyone**, with all humans everywhere. It is what trust naturally grows into when the feeling of relation is unrestricted.

Why complete: Love is the most encompassing of all nine feelings. The other eight (respect, affection, care, guidance, reverence, glory, gratitude, trust) are directed at specific persons in specific situations. Love is directed at **all**, without exception.

Example: A doctor working in a relief camp during a flood may not know anyone there personally. Yet she works tirelessly to save lives. She is operating from the feeling of **love** - the recognition that every patient is related to her at the level of all-humanity. That feeling is what UHV calls Prem, the complete value.

Trust to Love (the gradient):

Trust (intention assumed good) → Respect (other is like me) → Affection (natural pull) → Care, Guidance, Reverence, Glory, Gratitude (specific expressions) → Love (extension to all).

Closing line: Trust is where every relationship begins; love is where every relationship is fulfilled. The first is the foundation, the second is the completion.

Q12. Four Orders of Nature (14 marks)

All of nature can be classified into **four definite orders**. Each higher order **subsumes** the previous (contains everything the lower has) and **adds** something new of its own. Understanding the four orders is the first step to understanding the harmony of existence.

The Four Orders, in order of inclusion:

#	Order	Hindi name	Examples	What it adds
1	Material Order	Padaarth	Soil, water, rocks, metals, gases	Exists, recognises, fulfils (at the level of composition).
2	Plant / Bio Order	Praanik	Grass, trees, algae, fungi	Adds growth, decay, reproduction, respiration.

#	Order	Hindi name	Examples	What it adds
3	Animal Order	Jeev	Birds, fish, insects, mammals	Adds will to live , definite instinct.
4	Human Order	Gyan / Manav	Human beings	Adds knowledge, discrimination, value-based living.

Detailed properties of each order:

1. Material Order: Inanimate. It *exists* (occupies space), *recognises* other matter through chemical interaction (oxygen recognises hydrogen and forms water), and *fulfils* its role (water flows downhill).

2. Plant Order: A living thing. In addition to material activity, it *grows* from seed to maturity, *decays* at end of life, *respires*, *reproduces*. It cannot move from its place by choice.

3. Animal Order: A conscious living being. In addition to plant activities, the animal has a *will to live*: it can move, choose food, fight or flee, mate, raise young. Its behaviour follows a *definite instinct* (cruelty in tiger, gentleness in cow, industriousness in ant).

4. Human Order: A knowing being. In addition to animal activities, the human has *knowledge* (right understanding of self, others and existence), the capacity to *discriminate* (right from wrong, momentary from continuous), and the capacity for *value-based living* (acting in accord with universal values).

Why this classification matters:

- The first three orders **automatically** follow their order's conduct (a tiger does not need to study how to be a tiger).
- Only the human order requires **understanding and choice**. A human who does not understand may live as an animal (act on instinct) or worse (cruelty without an animal's natural restraint).
- Right understanding lets the human participate harmoniously with the other three orders. Wrong understanding produces the pollution, exploitation and conflict we see today.

Closing line: The four orders together form one harmonious existence. Material supports plants, plants support animals, animals and plants support humans, and humans, with right understanding, nourish all three. That is the natural order of nature.

Q13. Current world views and contradictions in professional life (14 marks)

The dominant **modern world view** rests on a few assumptions about humans, resources and nature. These assumptions, when carried into professional life, produce **contradictions and dilemmas** that no amount of skill can resolve. Understanding the cause helps the professional resolve the conflict at the root.

Three core assumptions of the current world view:

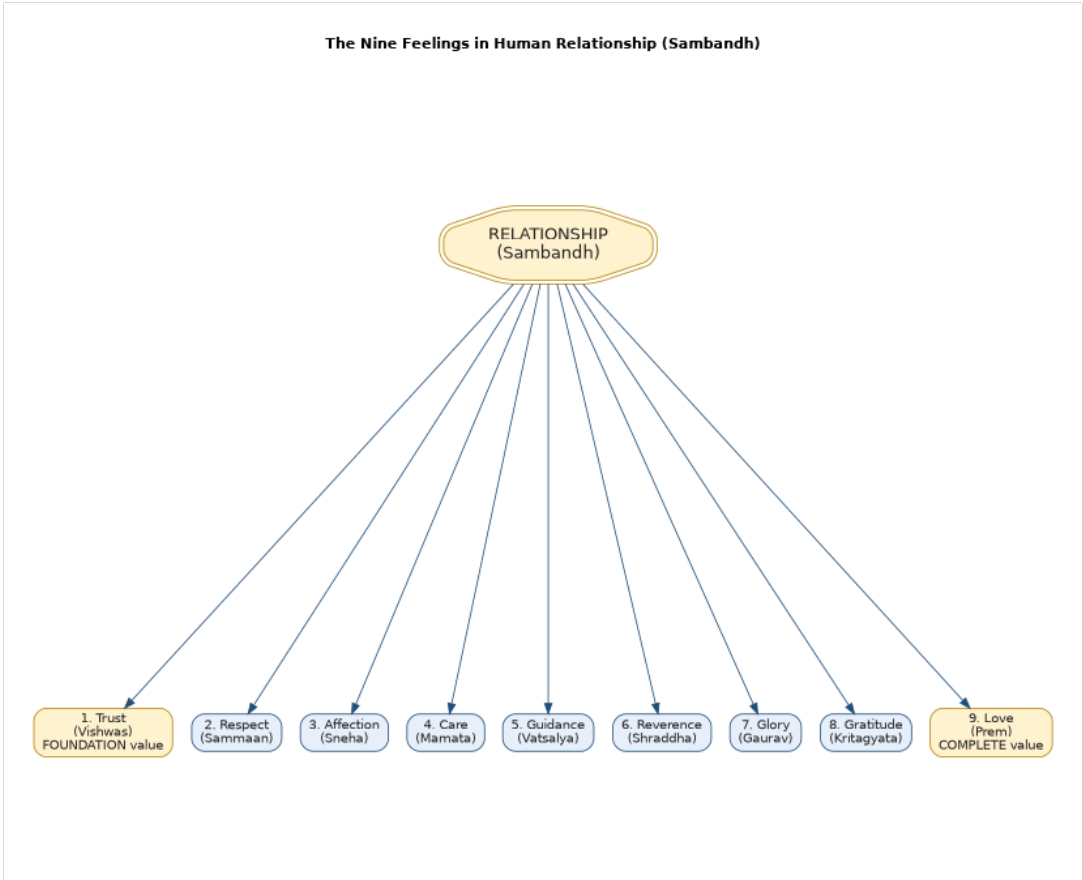


Figure 11: The Nine Feelings of Relationship: Trust and Love at the two ends

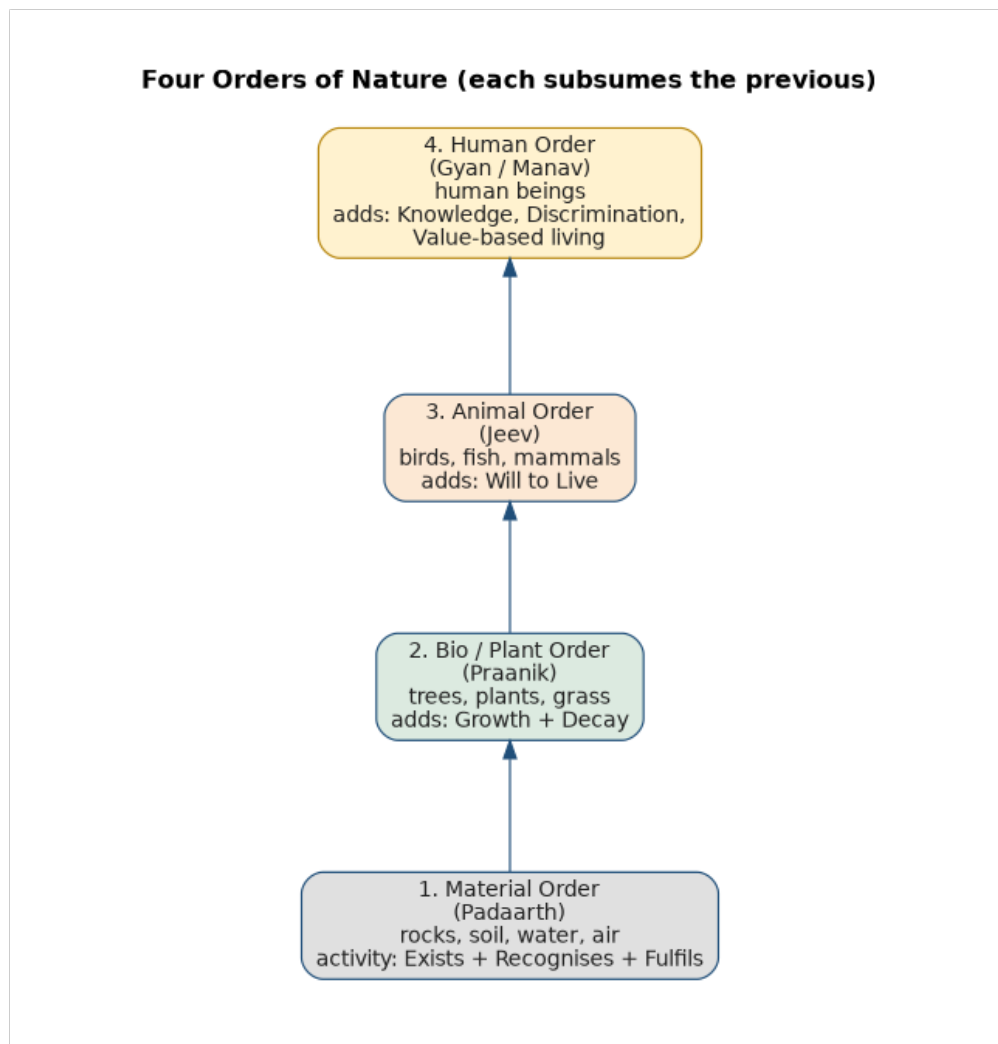


Figure 12: Four Orders of Nature, each subsuming the previous

#	Assumption	What it claims
1	Humans are basically self-interested	Cooperate only when there is personal gain.
2	Resources are scarce	Competition is necessary, win at the cost of others.
3	Nature is a resource	Exploit it until depleted, find a replacement.

Each of these conflicts with **natural acceptance**, which says: I want **mutual happiness, mutual prosperity, and harmony with nature**. A professional carrying both views (the world view from education and the natural one from inside) ends up in **internal contradiction**.

The dilemmas, in concrete form:

Dilemma	Symptoms in professional life
Profit vs honesty	Compromising on product quality, false advertising, cheating clients.
Career vs family	Long hours, broken relationships, guilt about absence.
Production vs ecology	Pollution, climate damage, future lawsuits, public health crises.
Self-interest vs cooperation	Toxic workplaces, high attrition, mental health crisis.
Stated values vs daily practice	Personal integrity damaged through small daily compromises.
Short-term vs long-term	Decisions that look good in the quarter, terrible in the decade.

Why these are dilemmas, not problems:

A *problem* has a solution within the framework. A *dilemma* is a contradiction in the framework itself. As long as the professional accepts the modern world view, the dilemma stays. The cost: stress, burnout, ethical drift, and eventually one of two outcomes : either the value side is suppressed (becoming a cynical professional) or the professional life is rejected (dropping out).

The way out:

The way out is **right understanding** achieved through **self-exploration**. Once the professional sees that:

1. Humans are naturally seeking mutual happiness, not self-interest.
2. Identification of need + production in abundance ends scarcity.
3. Nature is a relation, not a resource.

then the **so-called dilemmas dissolve**, because the underlying contradiction has dissolved. The professional then practises competence in service of universal values, producing both personal happiness and societal benefit.

Pragmatic implications when right understanding takes hold:

- Decisions get easier (no internal conflict to resolve every time).

- Work is fulfilling rather than draining.
- Relationships at work become collaborative, not transactional.
- The product or service contributes to society, not at its cost.

Closing line: Current world views create dilemmas by setting humans against humans, profit against ethics, and growth against nature. Right understanding sees through the false oppositions and restores harmony between professional life and personal life.

PAPER 2 : May-2025 (TU-838 A, BT-414)**Section A : Very Short Answers (5 × 2 = 10)****Q1. Value Education**

Value Education is the process of **clarifying the goal of human life, the means to reach it, and the right way of living** such that the individual is in **harmony with self, family, society and nature**. It is universal, rational, natural, verifiable, all-encompassing, and aimed at mutual harmony and mutual prosperity. Value education completes skill education by adding the question "*what is worth doing*" to the question "*how to do it*".

Q2. Imagination

Imagination is the continuous flow of three activities in the Self: **Desire (Ichha)**, **Thought (Vichaar)** and **Expectation (Aasha)**. When these three are in mutual harmony, the Self is at peace. When they conflict (as in pre-conditioned imagination influenced by external pressure), there is inner restlessness. Right understanding aligns the three activities and makes imagination a tool for fulfilment rather than a source of anxiety.

Q3. Gratitude

Gratitude (Kritagyata) is the **feeling of acknowledging the role of the other in making me** in providing nurture, protection or guidance. It is the eighth of the nine feelings in human relationship. Gratitude is the inner feeling, not the outward word. We hold it continuously towards parents, teachers, friends and nature, all of whom have contributed to our becoming.

Q4. Existence

Existence (Astitva) is the totality of all that *is*. It consists of two things: an **all-pervading space** (Vyaapak) and **units submerged in space** (Iqaai). The units belong to one of four orders : material, plant, animal, human. Each unit follows its definite conduct, so every unit is in harmony with itself and with every other. Hence existence itself is co-existence (Sah-astitva), and existence is harmony.

Q5. What is human order?

Human Order (Manaviya Vyavastha) is the **natural way humans organise themselves**, with right understanding and value, in harmony with the other three orders of nature. It runs through **five dimensions of human endeavour**: Education (Shiksha-Sanskaar), Health & Self-regulation (Swaasthya-Sanyama), Production (Utpaadan-Karya), Exchange (Vinimay-Kosh), and Justice & Protection (Nyaaya-Suraksha).

Section B : Short Answers (any 2 of 3, 9 marks each)

Q6. Discuss the importance of Harmony with example (9 marks)

Harmony is the natural state of every order of nature : material, plant, animal and human. Without harmony at one level, the next level cannot function. Hence harmony is the **foundation of human life at all four levels**: self, family, society, and nature.

Four levels at which harmony must be present:

Level	If harmony is present	If absent
Self	Clarity, continuous happiness	Anxiety, mental illness
Family	Trust-based, supportive	Conflict, separation
Society	Cooperation, justice	Crime, exploitation
Nature / Existence	Sustainable, mutual fulfilment	Pollution, climate damage

Direction of flow: harmony flows from inside outward. A person at war with themselves cannot bring peace home. A home in conflict cannot send a calm member into society. The natural order is **Self → Family → Society → Nature**.

Example. Consider a software engineer who has clarity about her life goal (self-harmony). She returns home calm and listens to her family (family-harmony). Listened to, the family supports her growth, and she goes to work content. At work she treats colleagues as relations, not as competitors (social-harmony). She designs products that respect nature (existence-harmony). One person, four harmonies, one continuous life.

Reverse example. A different engineer, anxious about his career (no self-harmony), comes home short-tempered (family broken), takes the anger to colleagues (social damage), and designs products that pollute to cut cost (nature damage). One inner gap, four broken levels.

Closing line: Harmony is not a luxury, it is the working state of human living. Begin at the Self, and the rest aligns.

Q7. Love is the complete value. Discuss (9 marks)

Among the nine feelings in human relationship, **Love (Prem)** holds a special status : it is the **complete value**. While trust is the foundation, love is the completion : it is what trust naturally grows into when the feeling of relation is extended to all humans without exception.

Why love is called the complete value:

The nine feelings in a relationship are: trust, respect, affection, care, guidance, reverence, glory, gratitude, and love. The first eight are typically expressed towards **specific people in specific contexts**: I care for my child, I respect my teacher, I revere my mentor. Love is unique : it is the feeling of relation with **everyone, everywhere**.

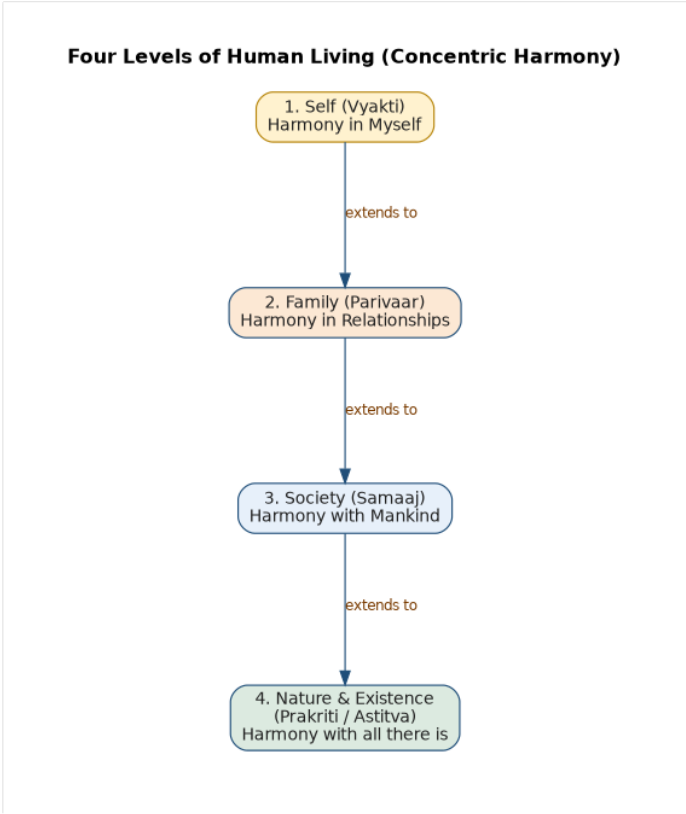


Figure 13: Four Levels of Living: Concentric Harmony

Feeling	Range
Trust, Respect	All humans, but situational
Affection, Care, Guidance	Family members, close ones
Reverence, Glory, Gratitude	Towards specific elders / contributors
Love	All humans, all the time, without exception

Trust to Love gradient:

Trust (intention assumed good) → Respect (other is like me) → Affection (natural pull) → Care, Guidance, Reverence, Glory, Gratitude (specific expressions) → **Love (extension to all-humanity)**.

Example. A medical professional working in a disaster relief camp treats every injured person with the same attention, regardless of their language, religion or background. She does not know them personally. What flows from her is **love**: the feeling that every human there is related to her. The eight feelings beneath are the texture, love is the encompassing fabric.

Why love completes the rest:

Trust alone, without love, can stay limited to a few. Respect, without love, can be polite but cold. Care, without love, can be transactional. When **love** is the underlying feeling, the other eight expressions become natural extensions, not effortful behaviours.

Closing line: Love is the feeling of relation with all human beings. It is the natural maturity of trust, and it completes the eight feelings beneath. Hence love is called the complete value of human relationship.

Q8. What is happiness and prosperity? (9 marks)

Happiness (Sukh) and **Prosperity (Samriddhi)** are the **two basic aspirations** of every human being. Every action a person takes is, at some level, aimed at one of these two. Understanding them clearly is the start of value-based living.

Happiness (Sukh): A state of harmony in the Self. It is felt within. Happiness is not the same as pleasure (a momentary sensation), comfort (a body state), or success (an outer event). It is the **continuous** sense of being at ease with oneself, one's relationships, one's work and existence.

Sources of happiness:

- Right understanding (clarity about self, goal, existence).
- Right relationships (the nine feelings, especially trust).
- Right participation (in family, society, nature).

Prosperity (Samriddhi): The **feeling of having more physical facility than needed**. It has two essential parts:

1. **Right identification** of physical need (food, clothing, shelter, instruments).
2. **Production** of those things in ****abundance****, so there is more than need.

Without right identification, no amount of wealth produces the feeling of prosperity (a billionaire can still feel poor). With right identification, even moderate production produces the feeling.

Comparison:

	Happiness (Sukh)	Prosperity (Samriddhi)
Belongs to	The Self	The Body / Family
Type	State of being	Feeling of abundance
Source	Right understanding	Right identification + production
Required for	Continuous fulfilment	Comfortable physical living
Confusable with	Pleasure, sensation	Wealth, possession

Example. A family that has identified its needs (food, clothes, education, modest savings) and produces enough to meet them with some surplus, feels **prosperous**. The same family with healthy relationships and shared values feels **happy**. The combination is the goal of every human.

Closing line: Happiness is the state of being at peace; prosperity is the feeling of having enough. Both together produce a fulfilling human life at the level of self and family.

Section C : Detailed Answers (any 3 of 5, 14 marks each)

Q9. Process of Self-Exploration with a diagram (14 marks)

Self-exploration is the process by which a human being **verifies any proposal** through two checks : **natural acceptance** (inside the Self) and **experiential validation** (in actual living). Whatever passes both checks becomes the person's **realisation and understanding**. Self-exploration is the only way one moves from borrowed beliefs to first-hand right understanding, and right understanding is the basis of all four harmonies.

Diagram:

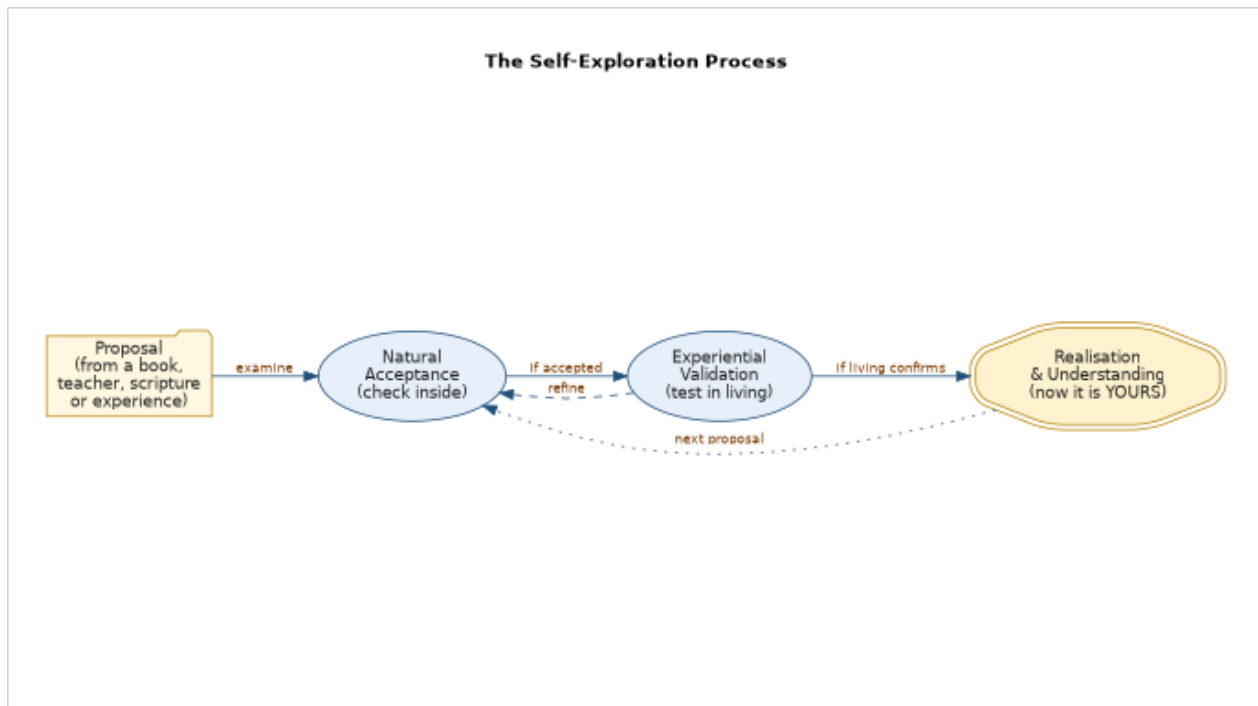


Figure 14: The Self-Exploration Process

Detailed Process:

Step 1. Proposal. A proposal is something put forth for examination. It may come from a teacher, a book, a scripture, a friend's experience, or even one's own observation. At this stage, it is just an idea. *We neither accept nor reject yet.*

Step 2. Natural Acceptance. We turn inward and ask: *"Does this feel right at a level deeper than like or dislike?"* Natural acceptance is an always-available, never-changing, unconditional inner reference. It does not need to be taught. If the proposal passes, we proceed; if it fails, we reject.

Step 3. Experiential Validation. We test the proposal in actual living. *"When I behave from this understanding, does it lead to mutual happiness and mutual prosperity?"* If yes, the validation is successful. If no, we go back, refine, and re-test.

Step 4. Realisation & Understanding. After both checks pass, the proposal is no longer

borrowed; it is now **my own realisation**, my own understanding. From this point onward, it directs my living naturally, without effort.

Two domains of self-exploration:

Domain	What is explored
Desire	What I really want to be (the goal of my life).
Programme	How I will live to reach that goal (the path).

Why both checks are essential:

- **Natural acceptance alone** produces wishful thinking, untested.
- **Experiential validation alone** produces conditioned behaviour, unexamined.
- **Both together** produce realised understanding, the only solid base for value-based living.

Whose process is it?

Self-exploration is mine alone. No teacher, parent or scripture can do it on my behalf. They can only *propose*. The exploration must be carried out by me, in me, through my living. This is what makes self-exploration the unique tool by which a human becomes a value-aware human.

Outcome:

The continuous practice of self-exploration produces:

1. Clarity about one's life goal.
2. Resolution of inner conflicts (because desire, thought and expectation align).
3. Stable relationships, because feelings are based on first-hand understanding.
4. Confidence from understanding, not from approval.

Closing line: Self-exploration is the work of every human being. It is the only path from borrowed knowledge to lived understanding, and from confusion to continuous happiness.

Q10. The Human Body as a Self-Organised Unit (14 marks)

The **human body** is a **self-organised unit**: a system in which every part maintains itself, cooperates with neighbouring parts, and contributes to the harmony of the whole. The order is **inherent**, not imposed from outside. Understanding the body as a self-organised unit makes clear why it is an **instrument** of the Self, and what the right relation between Self and Body is.

The five levels of self-organisation:

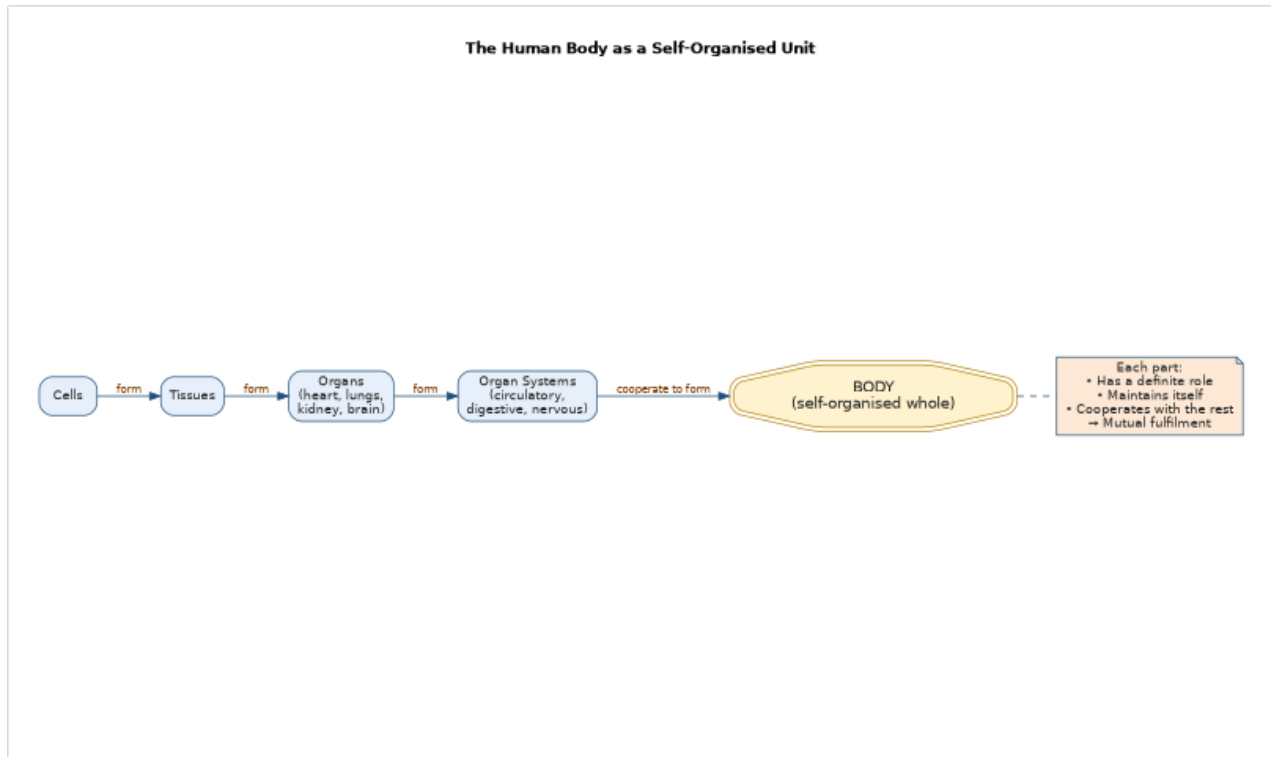


Figure 15: The Human Body as a Self-Organised Unit

Level	What	Activity
1	Cell	Maintains itself; absorbs nutrients; replicates.
2	Tissue	Cells of similar function cooperate (muscle tissue, nerve tissue).
3	Organ	Different tissues cooperate (heart = muscle + nerves + blood).
4	Organ system	Organs cooperate (circulatory = heart + arteries + veins).
5	Body	Organ systems cooperate to form the whole.

At every level there are **two cooperating activities**:

1. **Self-maintenance.** Each unit keeps itself alive and functional.
2. **Cooperation.** Each unit cooperates with the neighbouring units, sharing nutrients, signals and protection.

Evidence of self-organisation:

- Digestion happens without instruction.
- Heart beats automatically.

- Wounds heal without surgery.
- Immune system fights pathogens.
- Hormones balance themselves.
- Sleep restores tissues.

All of this is the **inherent** working of the body. No one tells the kidney to filter blood today; it just does.

Body as instrument, Self as user:

The body is a **material unit**, made of cells and tissues. The Self (I) is a **conscious entity** that uses the body. The relation is:

- **The Self decides** : what to eat, what to do, where to go.
- **The body executes** : the hand picks up the spoon, the leg walks.
- **The Self protects** : ensures the body gets nurture, rest, safety.

Sanyama and Swaasthya:

When the Self takes proper responsibility for nurture (poshan), protection (sanrakshan) and right utilization (sadupayoga) of the body, this is called **Sanyama**. The result is **Swaasthya** (health) : the body is fit, free of disease, and ready to act as per the Self's instructions.

What happens when the Self does not take responsibility:

- Overeating or junk food → obesity, diabetes.
- No rest → insomnia, breakdown.
- Intoxication → liver damage, cognitive damage.
- Pushing the body for sensation → early ageing, addiction, illness.

The body cannot be the source of continuous happiness (a closely related point):

The body provides only sensations, which are momentary, context-dependent and diminishing. Continuous happiness comes from the Self (right understanding, right relationships). Hence the body's role is to be a **healthy instrument**, not the source of happiness.

Closing line: The body is a self-organised unit, an instrument of remarkable cooperation between cells, tissues, organs and systems. When the Self takes responsibility for this instrument (sanyama), the body remains healthy (swaasthya) and serves the Self in its pursuit of continuous happiness.

Q11. Justice in human relationship; from family to world family (14 marks)

Justice (Nyaaya) in a human relationship has a precise four-part definition. Once seen clearly, it is not a matter of laws and courts alone but a feeling that begins in the family and extends naturally outward through all the layers of human living, finally reaching the **world family (Vishwa Parivaar)**.

Four elements of Justice:

#	Element	Meaning
1	Recognition of relationship	I see the relation that exists between me and the other.
2	Fulfilment of feelings	The nine feelings appropriate to that relation are expressed.
3	Mutual Evaluation	Both parties evaluate, confirm and refine the relationship.
4	Mutual Happiness	The result is happiness for both, not for one at the cost of the other.

Justice = Recognition + Fulfilment + Mutual Evaluation + Mutual Happiness.

If even one of the four is missing, it is not justice. Giving someone what they need without recognising the relation is charity, not justice. Punishing without aiming at mutual happiness is revenge, not justice.

Where justice begins: the Family

Justice begins **at home**. The first relationships a child experiences are with parents, siblings, grandparents. These relations are felt, not contracted. The child learns to:

- Recognise that mother and father are related (Step 1).
- Feel and express trust, respect, gratitude, affection towards them (Step 2).
- Discuss, agree and disagree as they grow (Step 3).
- Feel happy together (Step 4).

If justice works in the family, the child grows up with first-hand experience of all four elements.

How justice extends outward: From Family to World Family

The same four elements that work in the family extend to the next level, then the next, and so on, all the way to the world family:

Level	What it looks like
Family (Parivaar)	Recognition, feelings, evaluation, happiness among parents, children, siblings.
Family Cluster	Same with neighbours, joint families, extended kin.
Village / Mohalla	Same with everyone in the immediate locality.
Village Cluster	Towns, groupings of localities.
Society (Samaaj)	The larger society I belong to.
Nation	Citizens of one country.
World Family (Akhand Samaaj)	All humans everywhere.

Why this extension is natural, not forced:

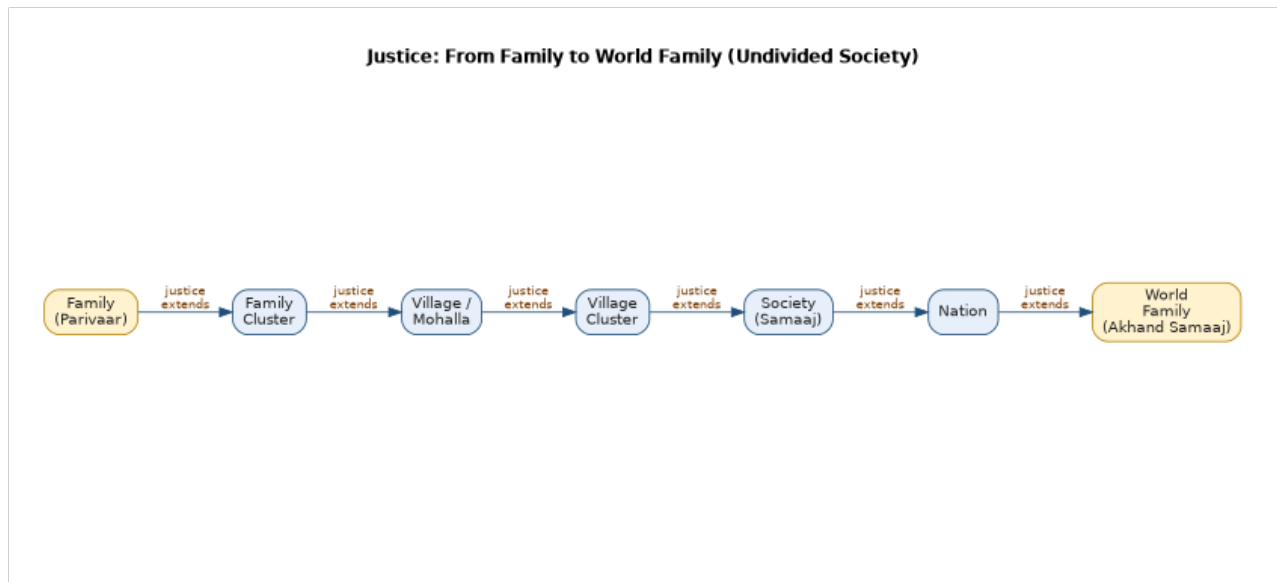


Figure 16: Justice extending from family to world family (Akhand Samaaj)

Recognition of relationship does not stop at the door of the home. The same human nature that recognises mother and father can recognise neighbour, citizen, foreigner. The four-element definition does not change at any level. What changes is the **scale** of application.

Akhand Samaaj (Undivided Society):

When justice has been successfully extended to every level, the result is **Akhand Samaaj**, an **undivided human society**. There is one society of humans, with internal layers (family, village, nation), but no border-line of exclusion. This is the practical end-state that value-based living aims for.

Common obstacles to this extension:

- Pre-conditioning about race, religion, language, nationality.
- Fear that the other group will exploit me.
- Modern world view (us vs them, competition over cooperation).

These obstacles are removed by **right understanding** and **self-exploration**. Once removed, the extension of justice is natural.

Closing line: Justice is recognition, fulfilment, evaluation and mutual happiness in any human relationship. It begins in the family, and through the same four-part process, naturally extends through clusters, villages, society and nation to one undivided world family. This is the human goal at the level of society.

Q12. Holistic Perception of Harmony in Existence (14 marks)

The **holistic perception** is the view that takes **all of existence as one whole**, seeing the harmony that runs through every order. UHV teaches that

existence itself is **co-existence (Sah-astitva)**: countless units submerged in an all-pervading space, each in harmony with itself and with every other unit.

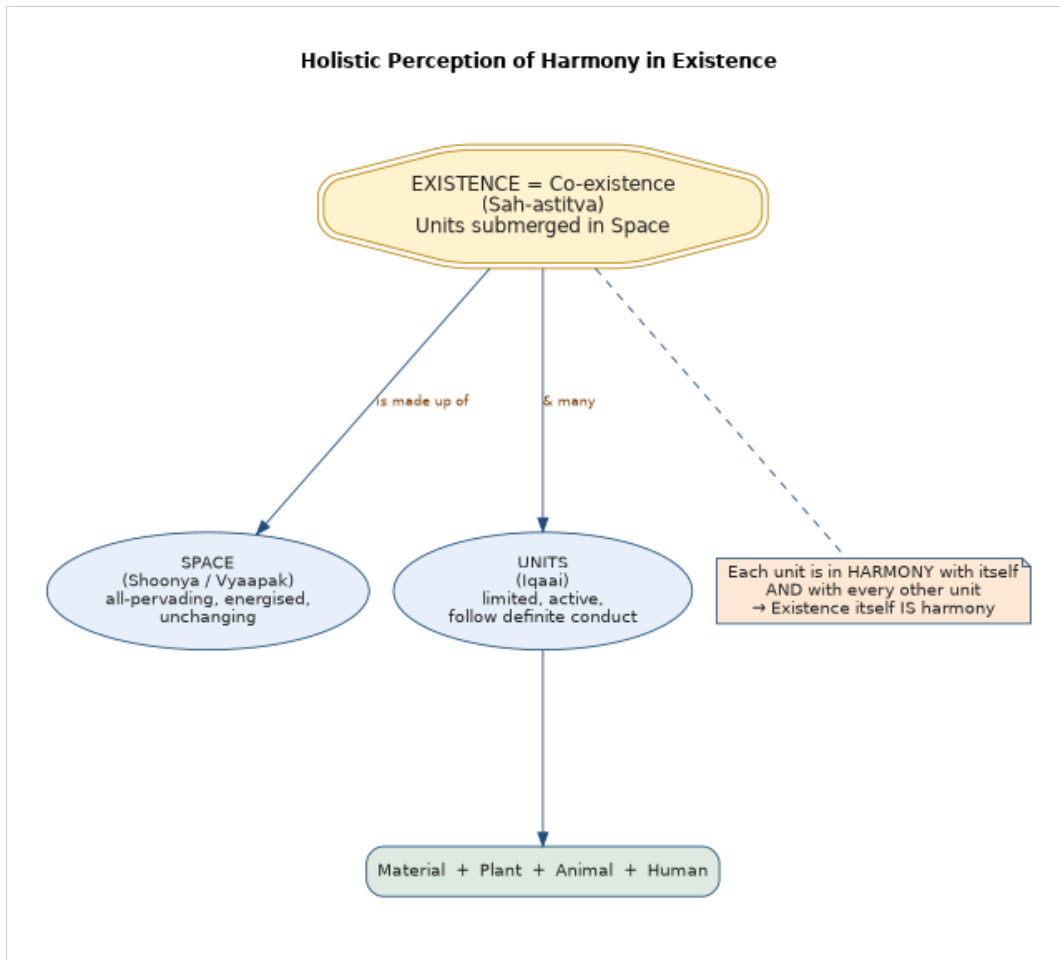


Figure 17: Holistic Perception of Harmony in Existence

The Two Realities in Existence:

Space (Vyaapak / Shoonya)	Units (Iqaai)
Nature All-pervading	Limited
Activity None of its own; constant	Active, following definite conduct
Function Provides the room for units; holds energy	Express the four orders
Change Never changes	Constantly in activity

Existence is the **combination** of these two : units submerged in space. Together they constitute all that *is*.

The Four Orders inside Existence:

The units in existence belong to one of four orders, each subsuming the previous:

1. Material Order (Padaarth)

2. Plant Order (Praanik)
3. Animal Order (Jeev)
4. Human Order (Gyan)

Each unit is in harmony with itself:

A water molecule is composed of two hydrogen atoms and one oxygen atom in a definite arrangement. It is internally in harmony. A plant grows, respire, reproduces, all in a fixed cycle. Internally in harmony. An animal has organs that cooperate, instincts that work consistently. Internally in harmony. A human is in harmony when desire, thought and expectation are aligned.

Each unit is in harmony with the rest:

- Soil supports plants.
- Plants give oxygen and food for animals.
- Animals enrich soil with droppings, support plant pollination.
- Humans, with right understanding, can enrich all three.

This is **mutual fulfilment**, the natural state.

Why holistic perception matters:

Without holistic perception, we see only fragments:

- Materials as resources to mine.
- Plants as crops to harvest.
- Animals as meat or pets.
- Other humans as competitors.

This fragmented view produces pollution, deforestation, cruelty and exploitation. With holistic perception, every part of nature is seen in its **relation** to the whole, and human action is naturally aligned with the harmony of existence.

The human's special place in holistic perception:

Humans alone among the four orders can have **right understanding** of the whole. The other three orders are automatically in harmony, but cannot understand it. Humans can either:

- Understand the holistic harmony and **participate** in it (the natural path).
- Or fail to understand and act **against** the harmony (the current world view).

The first path leads to fulfilment for all four orders. The second path leads to crises at all levels.

Summary in one line:

Existence is co-existence. The all-pervading space holds countless units of four orders, each in harmony with itself and with the rest. This is the holistic perception of harmony in existence, and it is the basis of right understanding of nature.

Closing line: Holistic perception is not a mystical view but a precise one : units submerged in space, each in its order, all in mutual fulfilment. Once seen, the human’s role becomes clear : to participate in this harmony with right understanding.

Q13. Pragmatic Implications of Value-Based Living at the Four Levels (14 marks)

Value-based living is not an abstract idea. When practised, it produces **specific, observable changes** at each of the four levels of human living : Self, Family, Society, and Nature. These changes are the “pragmatic implications”, the practical outcomes the student should be able to see in their own life and in society.

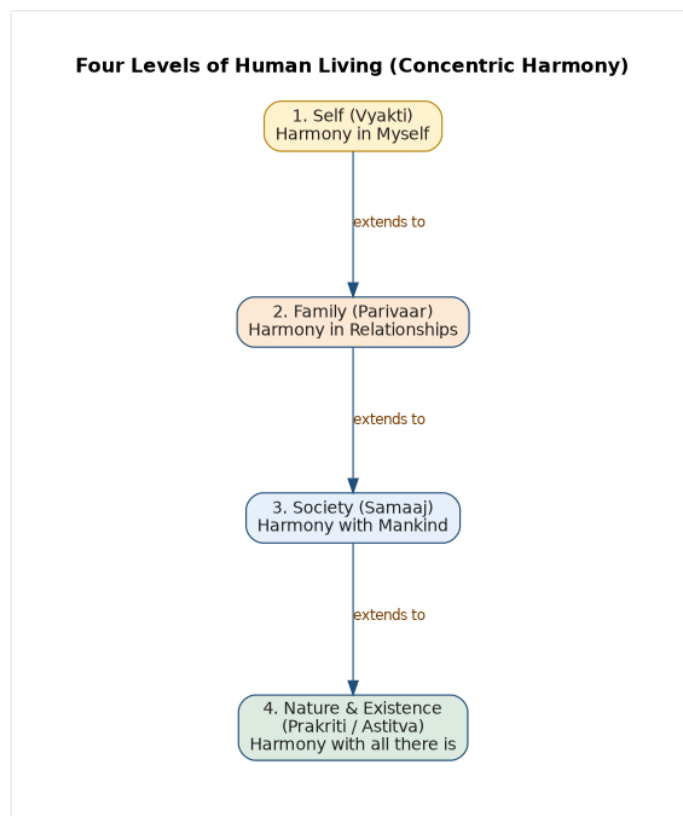


Figure 18: Four Levels of Human Living

Level 1 : Self (Vyakti)

Pragmatic implication	What it looks like in practice
Continuous happiness	Inner peace independent of circumstances.
Clarity of life-goal	I know what I want to be and why.
Resolution of inner conflicts	Desire, thought and expectation aligned.
Right utilization of body	Sanyama produces Swaasthya.
Confidence from understanding	Not borrowed, not approval-dependent.

Example: A student who has done self-exploration knows why she is studying engineering. She is not chasing the highest-paying job out of fear, she is choosing work that fits her life-goal. She sleeps well, has no anxiety about exams, and her body stays healthy because she manages food, rest and exercise responsibly.

Level 2 : Family (Parivaar)

Pragmatic implication	What it looks like in practice
Trust-based relationships Open expression of feelings	Trust on intention, even when competence differs. The nine feelings (trust, respect, care, gratitude...) are alive.
Joint decisions through mutual evaluation	Not authority-driven, not majority-driven.
Family as unit of mutual happiness Children grow up watching value-based conduct	All members feel cared for and contributing. They internalise values, not borrow rules.

Example: In such a family, an argument is treated as a chance to refine understanding, not as a fight to win. Each member is heard. Children participate in decisions appropriate to their age.

Level 3 : Society (Samaaj)

Pragmatic implication	What it looks like in practice
Cooperation replaces competition Need-based production (not greed-based)	We produce together, not against one another. Identification of need + production in abundance.
Just exchange Profession serves a recognisable purpose	Give-take with mutual benefit, not zero-sum. Each job is a contribution to society.
Justice extends from family to world	Akhand Samaaj as the working goal.

Example: In such a society, an engineer designs an irrigation system that serves the local need fully without over-extracting groundwater. Profit comes from genuine value-add, not from artificial scarcity.

Level 4 : Nature / Existence (Prakriti / Astitva)

Pragmatic implication	What it looks like in practice
Resource use at replenishment rate Pollution treated as violation of relation	Sustainable; no depletion. Not just a fine but a felt wrong.
Production designed in cycles, not lines	Waste of one process is input to another.
Buildings and machines respect ecology	Energy, materials, location chosen accordingly.
Recognition that humans participate in nature	Not owners; participants.

Example: A company practising value-based living sources materials locally, produces in batches matched to demand, and treats its waste streams as resources for another product line. The result : lower pollution, lower cost, stronger community ties.

Why all four levels matter:

If only ... is fixed	Consequence
Self	You are peaceful in a broken world.
Family	A warm home in a hostile society.
Society	Laws on paper that nobody internalises.
Nature	A green planet with miserable people.

All four together = continuous happiness for all + continuous prosperity for all + sustainable interaction with nature. That is the holistic goal of value-based living.

Why these implications are pragmatic, not idealistic:

Each implication can be **observed, measured, and practised** by an ordinary person starting today. None of them depend on a special talent, exceptional wealth, or particular religion. They depend only on **right understanding**, which is available to every human through self-exploration.

Closing line: Value-based living at the four levels is the practical art of bringing continuous happiness and continuous prosperity to oneself, to one's family, to society and to nature. It is the natural state of a human being who has understood the goal of human life and the order of existence.

Back Matter

Quick Reference Card (one spread)

All Numbered Lists in One Place

- 2 Human Needs:** Happiness (Sukh) + Prosperity (Samriddhi).
- 2 Parts of Every Human:** Self (I) + Body.
- 2 Checks of Self-Exploration:** Natural Acceptance + Experiential Validation.
- 3 Activities of Self (commonly asked):** Desire (Ichha), Thought (Vichaar), Expectation (Aasha).
- 3 Words of Ethical Conduct:** Mulya (value), Charitra (character), Aacharanaa (conduct).
- 3 Responsibilities of Sanyama:** Nurture, Protection, Right Utilization. Result: Swaasthya.
- 4 Levels of Living:** Self, Family, Society, Nature/Existence.
- 4 Orders of Nature:** Material, Plant, Animal, Human (each subsumes the previous).
- 4 Elements of Justice:** Recognition + Fulfilment + Mutual Evaluation + Mutual Happiness.
- 4 Properties of Universal Ethics:** Universal, Definite, Natural, Verifiable.
- 5 Guidelines of Value Education:** Universal, Rational, Natural & Verifiable, All-encompassing, Leading to Harmony.
- 5 Dimensions of Human Endeavour:** Education, Health/Sanyama, Production, Exchange, Justice/Protection.
- 5 Sensations from the Body:** Sight, Sound, Smell, Taste, Touch.
- 6 Properties of Sensation (not source of happiness):** Momentary, Context-dependent, Repeating-then-irritating, Not in our control, Mutually exclusive, Diminishing returns.
- 9 Feelings in Relationship:** Trust, Respect, Affection, Care, Guidance, Reverence, Glory, Gratitude, Love.
- 2 Special Values:** Trust = Foundation Value, Love = Complete Value.
- 2 Components of Trust:** Intention (always good) + Competence (may need building).
- 2 Parts of Existence:** Space (Vyaapak) + Units (Iqaai).

The “What goes where” Reference

When the question says ...	Bring in these concepts	Add this closing
Happiness / Sukh	Self, harmony, continuous, not sensation	“Happiness is a state of being, sensation is not.”
Prosperity / Samriddhi	Identification of need + production + abundance	“Prosperity is a feeling, not a quantity.”
Trust / Vishwas	Intention vs competence, foundation value	“Trust intention; build competence together.”
Love / Prem	Complete value, relation with all-humanity	“Love is trust extended to everyone.”
Justice / Nyaaya	Four elements; family to world family	“Justice extends naturally to one undivided society.”

When the question says ...	Bring in these concepts	Add this closing
Self-Exploration	Natural Acceptance + Experiential Validation	"Both checks together produce realisation."
Body	Self-organised, instrument of Self, Sanyama, Swaasthya	"Body is the instrument; Self is the user."
Sensation	Properties of sensation; cannot give continuous happiness	"Sensation is body-side; happiness is Self-side."
Four orders	Subsumption, automatic vs chosen	"Three orders are automatically in harmony; humans must choose."
Existence / Sah-astitva	Space + units, all-pervading, units in 4 orders	"Existence itself is harmony, we need to see it."
Value Education	Five guidelines + need in tech institutions	"Skill + value education together, never separately."
Ethical Conduct	Mulya, Charitra, Aacharanaa; four properties	"Value, character and conduct, aligned and consistent."
Current world view	Three assumptions; six dilemmas	"Right understanding dissolves the dilemma."
Four-level living	Self, Family, Society, Nature; flows outward	"All four together, beginning at the Self."

Top Mistakes to Avoid in the Exam

1. **Writing without a diagram.** For 14-mark questions on self-exploration, body, four orders, four levels, existence, justice : **always include the diagram.** Even a quick sketch earns marks. The PDF has diagrams for nine of the major topics, use them as models.
2. **Confusing Sukh with pleasure.** Pleasure is a sensation from the body. Sukh is a state of the Self. Mark difference clearly.
3. **Confusing Prosperity with wealth.** Prosperity is the *feeling* of abundance, which requires both correct identification of need AND production in abundance. Wealth without identification of need is not prosperity.
4. **Trust = "I trust the other will do what I want."** Wrong. Trust = the other has a like-feeling for me. Intention is what we trust.
5. **Forgetting one of the four elements of Justice.** Always write all four : Recognition, Fulfilment, Mutual Evaluation, Mutual Happiness.
6. **Listing the four orders without subsumption.** Each higher order *includes* what the lower had, plus its own. Mention this explicitly.
7. **Treating ethics as a list of "don't do" rules.** Ethics in UHV is integration of value, character and conduct. Frame positively, not negatively.
8. **Missing the human dimension of value education.** Do not write generic philosophy. Mention specific outcomes (pollution, corruption, mental health) when discussing the need in technical institutions.
9. **Stopping at three levels of living.** Self, Family, Society are the easy three; **always include Nature / Existence** for the fourth.
10. **Writing the same point under each level.** The four levels have distinct implications. Specific ones, not generic.
11. **Using English-only terms.** Bring in the Sanskrit / Hindi names (Sukh, Suvidha, Vishwas, Nyaaya, Aacharanaa, Sah-astitva). They show familiarity with the syllabus and earn structural marks.
12. **No closing line.** Every B and C answer should end with a one-line conclusion that mentions **harmony, happiness, mutual fulfilment, or human goal.** Do not stop mid-paragraph.

Final Cheat Sheet (one-page, last-minute glance)

The Night-Before Card

Two human needs: Sukh (state of Self) + Samriddhi (feeling of abundance).

Body vs Self: Body = material instrument = needs Suvridha. Self = conscious user = needs Sukh.

Self-Exploration: Proposal → Natural Acceptance (inside) → Experiential Validation (in living) → Realisation.

Two domains explored: Desire (what I want to be) + Programme (how I will live).

4 Levels of Living: Self → Family → Society → Nature/Existence. Harmony flows outward from the Self.

4 Orders of Nature: Material (exists), Plant (grows), Animal (wills), Human (knows). Subsumption.

Existence: Space (all-pervading) + Units (limited, active). Each unit follows its order. Hence existence = harmony.

9 Feelings: Trust, Respect, Affection, Care, Guidance, Reverence, Glory, Gratitude, Love. **Trust = foundation; Love = complete.**

Justice (4 parts): Recognition + Fulfilment + Mutual Evaluation + Mutual Happiness. From family to world.

Trust = Intention (always good) + Competence (may need building). The chief mistake: mistrust intention because of low competence.

Ethical Conduct: Mulya (value) + Charitra (character) + Aacharanaa (conduct), aligned with universal values.

4 Properties of Ethics: Universal, Definite, Natural, Verifiable.

Value Education (5 guidelines): Universal, Rational, Natural & Verifiable, All-encompassing, Leading to Harmony.

5 Dimensions of Human Endeavour: Education, Sanyama, Production, Exchange, Justice.

Sanyama (3 parts): Nurture + Protection + Right Utilization. Result = Swaasthya.

Body ≠ continuous happiness: sensations are momentary, context-dependent, repeating-then-irritating, not in our control.

Current world view (3 false assumptions): Self-interest + Scarcity + Nature as resource. Produces dilemmas.

Resolution: Right understanding via self-exploration → value-based living at 4 levels → continuous happiness + mutual prosperity.

A Closing Note

You have **two papers' worth of pattern, two papers' worth of solutions, and the entire conceptual vocabulary in one place**. The subject does not reward technical depth; it rewards **clarity + structure + the right vocabulary** delivered in clean handwriting. You already have the engineering discipline to do that well.

A few final reminders:

- Write the date and roll number first, then read the full paper before starting. Two minutes well spent.
- Begin with Section A: it warms up your handwriting and gets ten marks in the book.
- For each Section B and C answer, give a ****one-line definition first****, then expand. The examiner sees a clear structure right at the top.
- Draw diagrams. Even simple boxes-and-arrows. They take seconds and earn structure marks.
- Use both Sanskrit / Hindi names and English. Sukh-Suvidha, Vishwas-Prem, Sah-astitva. It signals you know the canonical vocabulary.
- Close each major answer with one sentence about *harmony / happiness / human goal*. That closes the loop.
- Watch the clock. If you are stuck on a 14-mark question for more than 25 minutes, skip and come back.

The natural state of every human is **continuous happiness and mutually fulfilling living**. You knew this before you read this PDF. You will know it after the exam too. The exam is just one more place to express that understanding clearly.

Walk in calm. The paper is friendlier than it looks. You have prepared for the topics that matter, and you have the structure to write them well.

All the best.

End of document.

Total topics covered: 14.

Total PYQs solved: 26 (13 from each paper).

Diagrams: 10.