

Ajay Kumar Garg Engineering College, Ghaziabad
Department of ECE

Model Solution Sessional Test-2

Course: B.Tech
Session: 2018-19
Subject: UHVPE
Max Marks: 50

Semester: III
Section: EC-1,2,3,ME-1,2,CE-1,2
Sub. Code: RVE-301
Time: 2 hour

Q.1 Define "suraksha".

Ans:- Suraksha or preservation is the relationship between human and rest of nature ensuring mutual enrichment. It has following aspects.

1. Enrichment
2. Protection
3. Right utilization

Q.2 What is the difference between svatantrata and partantrata?

Ans:- Svatantara :- When our desires, thoughts and (self-organization) expectations get aligned with natural acceptance (Realization and understanding), we are svatantra or self-organized. It leads to continuous happiness.

Partantrata:- If our desires and thoughts are set by (Enslaved) preconditioning (मान्यता) or by some sensation from the body, we are enslaved. It leads to conflict in us and results in unhappiness.

Q.3 What are the foundation and complete values of relationship?

Ans:- Foundation value :- The basis for human-human relationship is 'trust'. It is the foundation value of relationship. It is defined as "To be assured that each human being inherently wants oneself and the other to be happy and prosperous".

Complete value :- "Love" :- The feeling of being related to all is love. It is called complete value since it is the feeling of relatedness to all human beings.

Q.4 Differentiate between Education and Sanskaar.

Ans:- Education :- To understand harmony at all four levels of living. - from myself to the entire existence.

Sanskaar :- Commitment and preparedness (ability) to live in harmony at all the four levels of living.

Q.5 Fill in the blank "The problem today is that the desires, — and expectations are largely set by — or sensations".

Ans:- The problem today is that desires, thoughts and expectations are largely set by sensations or situations.

(3)

Q.6 Define sanyama and svasthya. How are the two related?

Ans:- Sanyama is the feeling of responsibility in the self to ensure the nurturing, protection and right utilization of the body.

Svasthya has two elements, one that the body acts according to the self and second there is harmony between the parts of body.

- There is a strong coupling between 'self / I' and body. If I am in disharmony, say in anger or stress, it immediately starts affecting the body adversely. There are many diseases of the body that are caused or accentuated due to disharmony in 'I'. These are called psychosomatic diseases, such as asthma, allergies, migraine, diabetes etc. On the other hand when there is strong disturbance in the body, it distracts 'I' from its normal functions.

If there is sanyam, health can be ensured and if sanyama is not there, a good health can also be lost. So sanyama is

vital for the svarthyā and needs to be given due priority. We plan to earn and save a lot of money so that we get well treated in a good quality hospital when we fall sick. But we need to be equally serious in ensuring sanyama.

Q.7 What are the problems that we are facing today because of operating on the basis of pre-conditioned desires?

Ans. Problems we are facing due to pre-conditioned desires

- ① Wavering aspirations:- Since our desires are set on the basis of pre-conditionings and inputs are from the outside, our goals keep shifting as the inputs from ~~also~~ keep changing (The influence from the TV may be different from the influence from the magazine, different magazines may say different things.)

(5)

② Lack of confidence :- since our desires are shaky, we are not sure about them and don't know what it is that we ultimately want. As a result we lack self-confidence, in the true sense. Our confidence seems relative i.e. we keep comparing ourselves with others in order to feel confident.

③ Unhappiness / conflict :- since our desires are in conflict, it becomes the cause for our unhappiness, leading to stress and tension.

④ Lack of qualitative improvement in us :- since we get conditioned to ignore the need of I' and focus largely on fulfilling the needs of the body. As a result we live with a sense of lack of fulfillment.

⑤ State of resignation :- Many of us want to understand the meaning of life, as we seek solutions to the problems that concern us. Since we don't understand ourselves properly and have contradictions within, we feel there are no solutions to our problems and end up in a state of resignation.

Q.g. What are the consequences of confusing between sukh and swidha?

Ans:- Due to lack of right understanding we are mixing sukha and suvidha. As a result, despite putting in most of our efforts for physical facilities we are not even able to fulfil the needs of body correctly. We try to fulfil the continuous need for happiness in 'I' by continuously consuming (sukha) physical facilities (suvidha) at level of body. In this process we are abusing our body and being unsuccessful to be happy.

Today we are trying to accumulate 'unlimited facilities' and in the process, get into contradiction, ultimately leading to a self-defeating process.

Another issue we have today is that we have assumed that physical facilities will fetch appreciation from others, which in turn will fetch happiness for 'I'. This too is only an assumption. It may fetch appreciation from somebody and contempt or even jealousy from somebody else. Hence it can not ensure respect for us, thus it is not true.

Ques 9- What are the five dimensions of human endeavour in society conducive to Manaviya Vyavastha?

Ans- The five dimensions of human endeavour are:

- 1- Education - Right living
- 2- Health - Self Regulation
- 3- Justice - Preservation
- 4- Production - Work
- 5- Exchange - Storage

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

- 1) Education → To understand harmony at four levels
living → To live with harmony at four levels
This dimension of Society works to ensure 'Right Understanding & Right Feelings in all individuals'.
- 2) Health → when the body is fit to act according to the needs of the self ('I') and there is harmony among the parts of the Body, it is referred to as health.
Sanyam → It refers to a feeling of responsibility for nurturing, protecting and rightly utilizing the body.
Goal Achieved → Prosperity in each family
- 3) Justice → 'Human-Human relation' - its recognition, fulfilment, evaluation - leading to mutual Happiness.
Preservation → 'Human - Rest of nature' relation - its recognition, fulfilment, evaluation - leading to mutual prosperity.
Goal Achieved → Fearlessness & Coexistence
- 4- Production → Things obtained out of work
work → Labour that human does on the rest of nature
Goal Achieved → Prosperity & Coexistence

- 5- Exchange → Exchanging of produce for mutual fulfilment. (with a view of mutual fulfilment, not MADNESS of profit)
- Storage → Storing of produce after fulfilment of needs. (with a view of right utilization in future, not HOARDING).
- Goal Achieved → Prosperity & Fearlessness

Q10- what is the basis of respect? Do you see that the other human being is also similar to you explain.

Ans- Respect means individuality. The sense of individuality is prime object. This is the first basic step towards respect. Once we ~~are~~ realized that we are individual then only we can see ourself different from others. In other words, respect means right evaluation, to be evaluated as I am. If we respect a human being on the basis of 'I', following things are true for every human being:

- 1- I want happiness & prosperity
- + The other too wants to be continuously happy & prosperous.

- 2- To be happy, I need to understand & live in harmony at all four levels of my living.
- + The other also needs to understand and live in harmony at all four levels of his / her living.
- 3- The activities in me ('I') are continuous, we can check this for our desires, thoughts & expectations
- + It is the same for other 'I' as well. The activities are continuous there as well and the other too has continuous desires, thought & imagination.

(9)

when we see the above, what we conclude? The other person also feels quite like me. There are so many similarities; let us put down these similarities in order.

1- We both want to have continuous happiness & prosperity.

Our basic aspiration is the same.

2- We both need to have the right understanding which is to understand to live in harmony at all four levels of our living.

Our program of action is the same.

3. The activities and powers of the self are continuous and the same in both of us at the level of 'I'.

Our potential is the same.

Based on these three evaluations, we can conclude that

The other is similar to me.

When we are able to see that the other is similar to me, we are able to recognize, the feeling of respect in the relationship. If not, we either hold ourselves, more or less than the other and this only leads to differentiation.

Section-C

C- Attempt all the parts $(2 \times 7.5 = 15)$

II. What is justice? What are its four elements? Is it a continuous or a temporary need? Explain.

Ans- Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness. Justice concerns itself with the proper ordering of things and people within a society. These are four elements: Recognition of values,

fulfilment, evaluation and mutual happiness ensured. When all the four are ensured, justice is ensured. Mutual fulfilment, evaluation & mutual happiness ensured. When all the four are ensured, justice is ensured. The child gets the understanding of justice in the family. With this understanding, he goes out in the society & interacts with people.

If the understanding of justice is ensured in the family, there will be justice in all interactions we have in the world at large. If we do not understand the values in relationship, we are governed by our petty prejudices and conditions. We may treat people as high or low based on their body (particular caste, or sex or race or tribe) on the basis of wealth one possesses or the belief systems that one follows. All this is source of injustice & leads to fragmented society while our natural acceptance is for an undivided society & universal human order. Having explored the harmony in the human beings, we are able to explore the harmony in the family. This enables us to understand the harmony at the level of society & nature/existence. And this is the way, the harmony in one living grows. We slowly get the competence to live in harmony with all human beings.

Self 'I' ← recognize the values
(feelings) in a relationship
(feelings are definite) → Self 'I'

↓
Fulfilment of Values

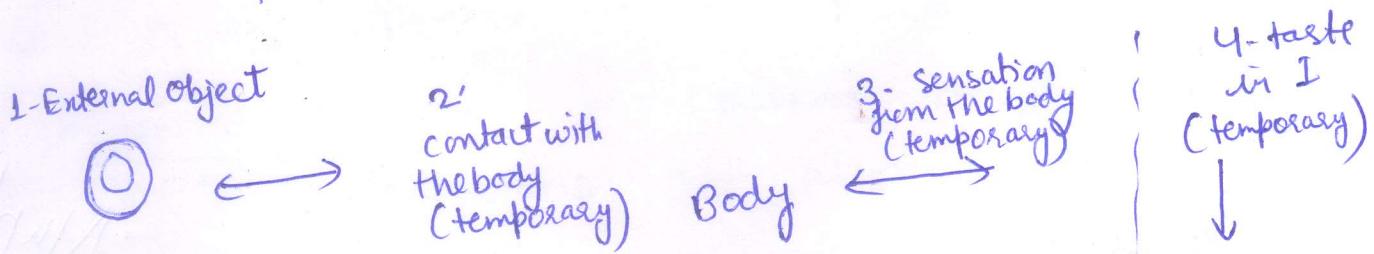
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Evaluate the fulfilment of the values

12 "The pleasures that we derive from sensations are short lived and the efforts to extend them lead to misery". Examine and illustrate with an example.

Ans

A perception associated with stimulation of a sense organ or with a specific body condition: the sensation of heat, a visual sensation. A term commonly used to refer to the subjective experience resulting from stimulation of a sense organ, for instance, a sensation of warm, sour, or green.

The pleasure obtained from sensations is short-lived. We are driven by five sensations (sound from the ears, touch from the skin, sight through eyes, taste from the mouth, and smell from the nose) and most of the time, we are busy trying to get pleasure from sensations, from the senses, we have so much dependent on sensations that instead of giving us some sensory pleasure, it becomes the source for our happiness. Then what is the issue with this is? This can be understood as follows:-



The external object is temporary in nature. The contact of the external object with the body is temporary in nature. The sensation from the body to 'I' is temporary. And at last the taste of the sensation from the body in 'I' is also temporary.

Hence, this whole sequence of events in taste from the body is temporary.

The need of the 'I' is continuous i.e. we want to have happiness & its continuity. Therefore, if the source for our happiness is temporary by definition then our need for continuous happiness will never be fulfilled. Hence any sensation we have from the body can't be the source for over lasting happiness.

We can thus see that living on the basis of pre-conditioning ("good life means having a nice car") or sensation (happiness out of taste from the body) means being in a state of being decided by the other or outside (partantra). We are at the mercy of the pre-conditioning and the sensation. Whereas, we want to be in the state of self-organization of being decided by our own self, in our own right (Swaraj).

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