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UHVPE (KUE-402)

Section - C

Ans (b) There is a relation between the self and body that body acts as an instrument of self. whatever self thinks body performs it physically. Body does not decide itself. we can verify this by the following discussion

I am the Seer: when we reading a book or listening, when someone is explaining something to us, when we are watching a scenery or when we are thinking - we are engaged in the activities of 'seeing' or understanding. Now when we see some nice scenery we say 'I am seeing' that means our self 'I' see via the eyes. the eyes don't see, they are just instruments that enable me to see something to us outside different images of very are formed in the eyes every time, but it is I who is able to relate it to the meaning of that image every time.

I am the doer:- once I learn/understand something, I am the one who decides what to do or not to do. I am the one who decide to take a picture of the scenery. I use my hands to pick camera and click a picture. The hands in the body are thus used as an instrument. In this way I work as an ~~offi~~ my hands and legs. I am the enjoyer:- I saw the scenery and I took the picture. I am the seer and doer so far. When I see the picture I like it. I am the one that enjoys it. Thus there is a continuity of being the seer, doer and enjoyer. Similarly when I eat, I am the one that gets the taste - from the tongue.

Section - C Part. (C)

Pleasure from sensations is short-lived because it only caters to our bodily needs, which are temporary by nature.

For example, if we like to eat chocolates we might eat them regularly.

2) Soon, we might start eating them every day because our happiness depends on satisfying our desire to eat chocolates.

4) And if one day, we are not chocolates, we start feeling unhappy and very upset.

5) This shows that a desire that depends on bodily needs will definitely make us unhappy after a stage.

6) Similarly, when we are driven by any of the 5 senses of our body, include sight, smell, taste, touch and hearing we become slaves of these senses.

7) The needs of all these 5 senses are temporary by nature, whereas the needs of the self are continuous.

8) To test the need of the self, we only need to ask ourselves whether we want happiness continuously or not.

9) The most obvious answer is we want happiness continuously.

10) If the source of our happiness is temporary, there is no way that we can satisfy our need for continuous happiness.

11) Thus, any kind of pleasure is temporary. Hence sensation from the body can't be the source of our lasting happiness.

Section - B

Ques (a)

Ans. (a)

The human being is the co-existence of "I" and the body exist together of "I" and the body and there is exchange of information between the two i.e. "I" and body exist together and are related. There is a flow of information from "I" to the body and from body to the "I". We can make this distinction between the self and the body in three ways in terms of the needs.

The activities of 'I' are activities like desire, thinking, selection while the activities of body are activities like eating, breathing etc. The mode of interaction of 'I' includes knowing, assuming, recognizing and fulfilment. The fulfilment depends on recognition depends on assumptions and assumptions depends on knowing or not knowing (beliefs). If assuming is based on knowledge, then recognition will be correct and

fulfilment will be correct. If assuming is not based on knowledge, then things may go wrong.

Human being = self ('I') $\xleftrightarrow{\text{co-existence}}$ Body

To conclude we can say that the human being can be understood in terms of co-existence of two entirely distinct entities, namely sentient 'I' and material body. Their needs and activities are quite different and have to be understood accordingly. But these two constituents of human being are to act in close synergy with each other.

Part. (b)

If we look at the variety of activities that we are engaged in commonly - we see that we can put them in three categories.

- 1) Activities that are going on in the self.
- 2) Activities that are going on in the body.
- 3) Activities involving both the self and the body.

Knowing, assuming - recognising and fulfilling are the activities involving

both the self and the body.

- 1) Activities of recognizing and fulfilling in the body: Apart from the activities of Breathing, Heartbeat, digestion etc, the activities of the body can also be understood as recognizing and fulfillment. In fact, the mutual interaction b/w any two material entities can be understood as recognizing and fulfillment of their relationships.
- Recognizing $\longrightarrow$ Fulfilling.

- 2) Activities of knowing, assuming, recognizing and fulfilling in the self (I) — when it 'comes to self' which is a conscious entity. In addition to recognizing and fulfilling.

a) We assume: — we all make assumption and our response is dependent on the assumption.

b) We recognize: — we all recognize a variety of things, like we recognize water, our parents. we call this activity 'recognizing' or perception. The recognizing in I depends on assumption.

c) We fulfill: — The response that follows the recognition is called the

activity of fulfilling our nirvaha
karma

Assuming → Recognizing → Fulfilling

Knowing → Assuming → Recognizing → Fulfilling

Fig. (c)

- (1) Suvidha do not necessarily bring your happiness. That is a fact of life.
- (2) It is a hard fact to understand sometimes, especially in a society that tries very hard to teach you otherwise.
- (3) But if chosen properly, suvidha can significantly enhance our lives providing comfort, convenience and support our overall well-being.
- (4) One of the most important suvidha in our lives is our place of residence in which we live. If built properly, it will shelter us from the exterior elements including weather, wild animals, and so on.
- (5) This functionality provides us comfort, convenience and creates a place of rest and recovery from work and sickness.

- 6) Other Savidha such as appliances helps us prepare, cook and prepare our food.
- 7) Savidha like clothing keeps us warm, dry and protect us from external elements.
- 8) The electronic devices allow us to research information, connect with friends and family and even save us in times of emergency.
- 9) People think that their happiness depends upon Savidha but it is not so, happiness depends upon our thinking or our mental satisfaction.

Ans. (g)

There is a familiar shape and structure of a human being that is immediately apparent to us and we imagine someone with similar human-body like features. But in addition to the body, there is also the aliveness of the person - the entity that keeps the body 'alive' and makes it operate in various ways.

We perceive this aliveness in the activities demonstrated by the person, like their seeing, talking, listening

walking and eating etc. This aliveness is called Jivana. Thus a human being is coexistence of the body and Jeeva.

The human being is the sum of sentiments and physical aspect, the self ('I') and the body, and there is exchange of information between the two i.e. 'I' and body exist together and are related. There is a flow of information from 'I' to the body and from body to the 'I'.

All the needs of 'I', say respect, trust etc. can be called as happiness, while the needs of body are physical facilities like food. The two things are qualitatively different.

The mode of interaction of 'I' includes knowing, assuming, recognizing and fulfillment. The fulfillment depends on recognition depends on assumptions and assumptions depends on knowing or not knowing (beliefs).

To conclude we can say that the human being can be understood in terms of a co-existence of two entirely distinct entities, namely sentient 'I' and material body. Their needs and activities are quite different and have to be understood accordingly.

Ans. d

Respect

Disrespect

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| 1) Respect is right evaluation of others. | Disrespect is wrong evaluation of others due to lack of right understanding. |
| 2) Respect is right evaluation of others on the basis of self. | Disrespect is evaluation of others on the basis of - age, gender, race, caste, religion etc. |
| 3) It leads to happy harmony relation-ship. | It leads to a crummy relation ships. |

Section-A

Ans. c

Imagination:- The ability to create mental picture or new ideas is called imagination. The activities of desire, thought, expecting are discernible i.e. we can make out they are happening together we call those activities imagination.

Ans. B

Affection:- Affection is the feeling of being related to the other. The feeling of acceptance of the other as one's relative is the feeling of affection or the such in relationship.

Ans. C

The feeling of being related to all is love (or prema). This feeling or value is also called the complete value, since this is the feelings of relatedness to all human beings.

Ans. d

Sukh is holistic and all encompassing state of the mind that creates inner harmony. Sukh is also called as happiness. Savikha implies that it is looking for physical comforts & all the sources of attaining such comforts.

Ans. e

Care (mamata):- the feeling of care is the feeling to nurture & protect the body of our relative.