

School of Aeronautics (Neemrana)

I-04, RIICO Industrial Area, Neemrana, Dist. Alwar, Rajasthan

Fortnightly/Term : Mid Term -1

Date : 24. 02. 2018

Subject : Human Value (Th)

Batch : AE-12 & 14

Faculty Name : Ms. Ambika

Semester: II

(Answer any FIVE Questions. All Questions carry equal marks)

Total Marks: 45

| Q.No. | Questions | Unit Name / Topic |
|-------|---|-------------------------------------|
| 1. | 'I' is a conscious unit while the body is a material unit. Examine this statement. (9) | Unit No.: Topic Name: Source: |
| 2. | Differentiate between the activities of knowing, assuming, recognizing and fulfillment with one example. (9) | Unit No.: Topic Name: Source: |
| 3. | Discuss the problems that are created by having desire, thoughts and expectation on the basis of pre conditioning. (9) | Unit No.: Topic Name: Source: |
| 4. | What do you mean by value education? What is the need for value education? (9) | Unit No. Topic Name: Source: |

| Q.No. | Questions | Unit Name / Topic |
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| 5. | What do you mean by natural acceptance? Is it innate, invariant and universal? Explain. (9) | Unit No.: Topic Name: Source: |
| 6. | Write short notes on the following : Swatva, Swatantrata , swarajya, SVDD , SSDD , SSSS (9) | Unit No.: Topic Name: Source: |
| 7. | The needs of the self are qualitative and the needs of the body are quantitative. Illustrate. (9) | Unit No.: Topic Name: Source: |
| 8. | Define self-exploration. Explain the process with a diagram. (9) | Unit No. Topic Name: Source: |

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MODEL ANSWER PAPER

Name of Examination: Mid Term - 1 Date of Examination: 27.02.2018

Subject Human Values Batch 12 & 14 Semester II

| Q. NO. | ANSWER | MARKS |
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| <p>Ans. 1.</p> | <p>There is the 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 jivan. This jivan refers to itself as 'I' (self). Thus we say "I am so and so" or "I feel tired" or "I am happy" and not "my body is happy". This I or self is also called 'consciousness' and is the sentient constitute of the human being. The human being is the sum total 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'. We can make this distinction between the self and the body in three ways in terms of the needs, activities and the types of these two entities. All the needs of I, say respect, trust, etc., can be called as Happiness (such), while the needs of body are physical facilities (suvidha) like food. The two things are qualitatively different. There is no relevance of quantity for the needs of I as it is qualitative, while the needs of body are quantitative, and they are limited in quantity. The activities of 'I' are activities like, desire, thinking, selection, while the activities of body are activities like eating, breathing etc. The mode of interaction of 'I' includes knowing, assuming, recognizing and fulfilment. The fulfilment depends on recognition depends on assumptions and assumptions depends on knowing or not knowing (beliefs). If assuming is based on knowledge, then recognition will be correct and fulfilment will be correct. If assuming is not based on knowledge, then things may go wrong. The mode of interaction of body is only recognizing and fulfilling. Self is a conscious entity and the body is a material entity, or physicochemical in nature. To conclude we can say that the human being can be understood in terms of a co-existence of two entirely distinct entities, namely sentient 'I' and material body. Their needs and activities are quite different and have to be understood accordingly. But these two constituents of human being are to act in close synergy with each other. The human being is the co-existence 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, activities and the types of these two entities.</p> | |

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| | <p>All the needs of I, say respect, trust, etc., can be called as Happiness (such), while the needs of body are physical facilities (suidha) like food. The two things are qualitatively different. There is no relevance of quantity for the needs of I as it is qualitative, while the needs of body are quantitative, and they are limited in quantity. Human beings are a complex combination of the sentiment 'I' which relates to all the feelings and the material 'body' which refers to all the physical facilities available to them. Need of self is sukh (happiness). Sukh is qualitative. Therefore the needs of 'I' are qualitative. They are not quantifiable. We also want them continuously. We cannot talk of one kg of respect or one meter of happiness. Our feelings are qualitative. Either they are or they are not. Ex. Happiness is qualitative. Either we are feeling happy or we are not. Also if a feeling is not naturally acceptable; we do not want it even for a single moment. If acceptable, we want it continuously. We can see this with the example of respect. We don't want the feeling of disrespect even for a single moment, since it is not naturally acceptable to us. By nature man is fond of comfort and happiness so he goes on making desires and ambitions one after the other to enjoy more in life. To lead a comfortable life he also accumulates many facilities, so that his life may become full of comfort and happiness. Sukh depends upon our thinking, so many times we are surrounded by materialistic possessions but we feel unsatisfied. People think that their happiness depends upon suvidha (facilities) but is it not so; happiness depends upon our thinking or our mental satisfaction.</p> <p>Need of body are physical facilities. Physical facilities are needed for the body in a limited quantity. When we try and exceed these limits, it becomes troublesome for us after some time. Let's take the example of eating. As far as, physical facilities (say rasgulla) go, they are necessary in the beginning, but if we keep consuming, it becomes intolerable with the passage of time. This applies to every physical facility. We can only think of having unlimited physical facilities, but if we try and consume, or have too much of physical facilities, it only ends up becoming a problem for us. When we try to perpetuate physical facilities, the following pattern results. With time it successively changes from:</p> <p style="padding-left: 40px;">Necessary and tasteful Unnecessary but tasty Unnecessary and tasteless Intolerable!</p> | |
| <p>Ans 2.</p> | <p>If we look at the variety of activities that we are engaged in commonly - we see that we can put them in three categories:</p> <ol style="list-style-type: none"> 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, recognizing and fulfilling are the activities involving both the self and the body. | |

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| | <p>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 recognition and fulfilment. In fact, the mutual interaction between any two material entities can be understood as recognition and fulfilment of their relationship. For example when we are thirsty and drink water, the body absorbs the water to the extent needed and uses for the nourishment of the various organs. Here, body recognizes its relation with water and fulfils it. Recognizing Fulfilling.</p> <p>Activities of knowing, assuming, recognizing and fulfilling in the self ('I'): When it comes to self (jivan or 'I'), which is a conscious entity; in addition to 'recognizing and fulfilling', there is also the activity of assuming and that of knowing. In fact, recognizing and fulfilling in case of human beings will depend upon knowing and/or assuming.</p> <p>a. We assume - We all make assumptions and our response (recognition and fulfilment) is dependent on the assumption. For ex.: If I see a snake and assumed it to be a rope, I shall respond differently to it, than if I take it to be a snake itself. We call this activity 'assuming or mannana'.</p> <p>b. We recognize - We all recognize things today, we recognize a variety of things. Like, we recognize water, our parents, friends, etc. We call this activity 'recognizing or pahachaanana'. The recognizing in 'I' depends on assuming.</p> <p>c. We fulfil - The response that follows recognition is called the activity of 'fulfilling or nirvahakarna'. The fulfilment depends on the recognition. For ex.: Once we recognize water, we take it. Taken together we can write it as (in I): Assuming Recognizing Fulfilling There is another activity that exists in us (in 'I'). This activity is called 'knowing'.</p> <p>Knowing means we have the right understanding - the understanding of harmony at all levels of our living. When we have the right understanding, when we have the knowledge of reality, it is definite, and then assuming becomes according to the knowing, and hence recognizing and fulfilling becomes definite, or according to knowing. Until then, it is subject to beliefs and assumptions, and these keep changing. When we list these down; Knowing Desiring, thinking etc. Breathing, heartbeat, etc. Activities are : Knowing, assuming, Recognizing, fulfilling.</p> <p>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.</p> | |

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| | <p>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. The mode of interaction of body is only recognizing and fulfilling. Self is a conscious entity and the body is a material entity, or physic-chemical in nature. Thus we can say: Co-existence Human Being = Self ('I') Body information The conscious entity The material entity that has that desires, thinks, physic-chemical activities imagines like heart-beats, digesting etc. Knowing, assuming, Recognizing and fulfilling Recognizing and fulfilling To conclude we can say that the human being can be understood in terms of a co-existence of two entirely distinct entities, namely sentient 'I' and material body. Their needs and activities are quite different and have to be understood accordingly. But these two constituents of human being are to act in close synergy with each other.</p> | |
| <p>Ans 3.</p> | <p>Preconditioning means we have assumed something about our desires on the basis of prevailing notion about it. They comes from what we read, see hear, what our parents tell us, our friends talk about what the magazines talk of, what we see on the TV etc. We have not self-verified the desires in our own right. As a result, we are not clear about what we will get out of fulfilment of that desire. The problem with that is, unless we verify our desires, we may not even know whether they are our. We may end up spending an entire lifetime accumulating desires that are not ours, and in running about trying to fulfil them. When our activities are not guided by our natural acceptance, then they are guided by preconditioning and sensations. Preconditioning means we have assumed something about our desires on the basis of prevailing notion about it. We have not verified the desires in our own right. As a result, we are not clear about what we will get out of fulfilment of that desire. What is the issue with that? Unless we verify our desires, we may not even know whether they are our! We may end up spending an entire lifetime accumulating desires that are not our, and in running about trying to fulfil them! Sensation is a perception associated with stimulation of a sense organ or with a specific body condition: the sensation of heat; a visual sensation. We go into conflicts when our activities are not guided by our natural acceptance:</p> <p>Conflicts and contradictions in 'I' as a result of pre-conditioned desire We have not verified the desires, thoughts and expectations in us on the basis of our own natural acceptance. As a result, these desires, thoughts and selections are in conflicts. Since the desires are in conflict, the thoughts they give rise to, are also in conflict and in turn, the selection from the thoughts are also in conflicts. This conflict affects us in different manners:</p> | |

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| | <p>1. Wavering aspirations: Our goals keep shifting as the inputs from the outside also keep changing. Our desires thus keep shifting, because their source is outside and these preconditioned desires may come from what we read, see, hear, from media, friends, society, etc. hence, we are always wavering in what we want; we are not able to be certain about it.</p> <p>2. Lack of confidence: Since our desires are shaky, we are not sure about them. 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.</p> <p>3. Unhappiness/conflicts: Since our desires, thoughts and expectations are in conflict, it becomes the cause for our unhappiness, leading to stress and tension. Such desires will also be in conflict with our natural acceptance</p> <p>4. Lack of qualitative improvement in us: We focus largely on fulfilling the needs of the body. As a result, we live with a sense of lack of fulfilment. We are doing many things, accumulating a lot, progressing on paper, but we don't feel that we have improved, that we have become better. It seems that only the things around us are changing!</p> <p>a. State of resignation: Because we do not understand ourselves properly and have contradictions within, we slowly start getting disillusioned (pleasant but mistaken beliefs). We feel that there are no solutions to these issues, and end up in a state of resignation.</p> <p>b. Short lived nature of pleasure from sensations: The pleasure obtained from sensations is short-lived. We have so much dependent on sensations that instead of giving us some sensory pleasure, it becomes the source for our happiness. 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. 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 our lasting happiness. To sum up, if our desires, thoughts and expectations are based on pre-conditionings, we are generally in a state of great confusion. This leads to confusion, unhappiness, conflict and stress. We have lack of clarity about the self, relationships, society, nature and existence. We have lack of confidence. We have a feeling of being unfulfilled, unsettled. We operate largely on the basis of the environment, driven from the outside - either from sensations, or based on pre-conditionings.</p> | |

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| Ans 4. | <p>Character oriented education that instils basic values and ethnic values in one's psyche is called 'Value Based Education'. The subject that enables us to understand 'what is valuable' for human happiness is called value education. Value education is important to help everyone in improving the value system that he/she holds and puts it to use. Once, one has understood his/ her values in life he/she can examine and control the various choices he/she makes in his/ her life.</p> <p>Value education enables us to understand our needs and visualize our goals correctly and also helps to remove our confusions and contradictions and bring harmony at all levels. It also helps remove our confusions and contradictions and enables us to rightly utilize the technological innovations. Values form the basis for all our thoughts, behaviours and actions.</p> <p>Once we know what is valuable to us, these values become the basis, the anchor for our actions. We also need to understand the universality of various human values. Then only we can have a definite and common program for value education and can be assured of a happy and harmonious human society. The subject that enables us to understand 'what is valuable' for human happiness is called value education. In order to qualify for any course on value education, the following guidelines for the content of the course are important:</p> <ul style="list-style-type: none">• Universal: It needs to be applicable to all the human beings irrespective of cast, creed, nationalities, religion, etc., for all times and regions.• Rational: It has to appeal to human reasoning. It has to be amenable to reasoning and not based on dogmas or blind beliefs.• Natural and verifiable: It has to be naturally acceptable to the human being who goes through the course and when we live on the basis of such values it leads to our happiness. It needs to be experientially verifiable, and not based on dogmas, beliefs or assumptions.• All encompassing: Value education is aimed at transforming our consciousness and living. Hence, it needs to cover all the dimensions (thought, behaviour, work and realization) and levels (individual, family, society, nature and existence) of human life and profession.• Leading to harmony: The value education ultimately is aimed at promoting harmony within the individual, among human beings and with nature. The subject that enables us to understand 'what is valuable' for human happiness is called value education. Need for value education is: | |

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| | <ul style="list-style-type: none">• Correct identification of our aspirations. The subject which enables us to understand 'what is valuable' for human happiness is called 'value education' (VE). Thus, VE enables us to understand our needs and visualize our goals correctly and also indicate the direction for their fulfillment. It also helps to remove our confusions and contradictions and bring harmony at all levels.• Understanding universal human values to fulfill our aspirations in continuity. Values form the basis for all our thoughts, behaviours and actions. Once we know what is valuable to us, these values becomes the basis, the anchor for our actions. We also need to understand the universality of various human values, because only then we can have a definite and common program for value education. Then only we can be assured of a happy and harmonious human society.• Complimentarity of values and skills. To fulfil our aspirations both values and skills are necessary. When we identify and set the right goals and produced in right direction. This is known as value domain, the domain of wisdom, and when we learn and practices to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human endeavour (struggle). This is known as domain of skills. Hence, there is an essential Complimentarity between values and skills for the success of any human endeavour. For example, I want to lead a healthy life. Only wishing for good health will not help me keep my body fit and healthy and without having understood the meaning of health, I will not be able to choose things correctly to keep my body fit and healthy.• Evaluation of our beliefs. Each one of us believe in certain things and we base our values on these beliefs, which may or may not be true in reality. These beliefs come to us from what we read, see, hear what our parents tells us, our friends talk about, what the magazines talk of, what we see from TV etc. Value Education helps us to evaluate our beliefs and assumed values.• Technology and human values. The present education system has become largely skill-based. The prime emphasis is on science and technology. However, science and technology can only help to provide the means to achieve what is considered valuable. It is not within the scope of science and technology to provide the competence of deciding what really is valuable. Value Education is a crucial missing link in the present education system. Because of this deficiency, most of our efforts may prove to be counterproductive and serious crises at the individual, societal and environmental level are manifesting. | |

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| Ans 5. | <p>Natural acceptance implies unconditional and total acceptance of the self, people and environment. It also refers to the absence of any exception from others. Once we fully and truly commit ourself on the basis of natural acceptance, we feel a holistic sense of inner harmony, tranquillity and fulfilment. Actually natural acceptance is way to accept the good things naturally. Learn everything that is good from others, but bring it in, and in our own way absorb it; do not become others. We can easily verify proposals in the basis of characteristics of natural acceptance mentioned below: a. Natural acceptance does not change with time. It remains invariant with time. For example our natural acceptance for trust and respect does not change with age. b. It does not depend on the place. Whatever we have accepted, in our life, at any time of our age, does not change, even if we move from one place to another one. c. It does not depend on our beliefs or past conditionings. No matter how deep our belief or past conditioning, as long as we ask ourselves the question sincerely, as long as we refer deep within ourselves, the answer will always be the same. d. This natural acceptance is 'constantly there', something we can refer to. Natural acceptance is always there. Whatever we do, this natural acceptance is within us, it is telling us what is right. e. Natural acceptance is the same for all of us: it is part and parcel of every human being, it is part of humanness. Though each one of us, may have different likes and dislikes and means to live and to react etc. but if we go deep in our mind the purpose of our work, behaviour, efforts etc. are based on common goals like need to be happy, need to be respected, need to get prosperity. So our basic acceptance remains the same.</p> | |
| Ans 6. | <p>This process of self exploration helps us to identify our swatva and through that acquiring swatantrata and swarajya. Swatva means innateness of self - the natural acceptance of harmony. Swatantrata means being self- organized being in harmony with oneself Swarajya means self-expression, self- extension living in harmony with others SwatvaSwatantrataSwarajya The swatva is already there, intact in each one of us. By being in dialogue with it, we attain swatantrata enabling us to work for swarajya. Living in contradiction, means we are not self-organized and living with pre-conditionings where we have assumed certain things, have accumulated desires without having first evaluated them, then it means we are partantra. On the other hand, when we identify our innateness, what we really want to be and establish a dialogue with it, it enables us to start living with this harmony, it starts expressing itself through our harmonious behaviour and work, and it naturally extends to our participation with the surroundings. This is working towards swarajya.</p> <p>To achieve our basic aspirations we need to work for right understanding as the base on which we can work for relationship and then physical facilities. Today we are not working according to this that why we can see that there are two kind of people in the world:</p> | |

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| | <ol style="list-style-type: none"> 1. Those that do not have physical facilities/ wealth and feel unhappy and deprived. i.e. SVDD: SadhanViheenDukhiDaridra - Materially Deficient, Unhappy and Deprived. 2. Those that have physical facilities/ wealth and feel unhappy and deprived. i.e. SSDD: SadhanSampannDukhiDaridra - Materially Affluent, Unhappy and Deprived. But these are states we don't want to be in. We want to move from this to third category i.e. 3. Having physical facilities and feeling happy and prosperous i.e. SSSS: SadhanSampannSukhiSamriddha - Materially Adequate, Happy and Prosperous. Presently, as we look around, we find most of the people in the above two categories called SVDD and SSDD, while the natural acceptance of all human beings is to be in the category of SSSS. | |
| <p>Ans 7.</p> | <p>Human beings are a complex combination of the sentiment 'I' which relates to all the feelings and the material 'body' which refers to all the physical facilities available to them. Need of self is sukh (happiness). Sukh is qualitative. Therefore the needs of 'I' are qualitative. They are not quantifiable. We also want them continuously. We cannot talk of one kg of respect or one meter of happiness. Our feelings are qualitative. Either they are or they are not. Happiness is qualitative. Either we are feeling happy or we are not. Also if feeling is not naturally acceptable; we do not want it even for a single moment. If acceptable, we want it continuously. We can see this with the example of respect. We don't want the feeling of disrespect even for a single moment, since it is not naturally acceptable to us. By nature man is fond off comfort and happiness so he goes on making desires and ambitions one after the other to enjoy more in life. To lead a comfortable life he also accumulates many facilities, so that his life may become full of comfort and happiness. Sukh depends upon our thinking, so many times we are surrounded by materialistic possessions but we feel unsatisfied. People think that their happiness depends upon suvidha (facilities) but is it not so; happiness depends upon our thinking or our mental satisfaction.</p> <p>Need of body are physical facilities. Physical facilities are needed for the body in a limited quantity. When we try and exceed these limits, it becomes troublesome for us after some time. Let's take the example of eating. As far as, physical facilities (say rasgulla) go, they are necessary in the beginning, but if we keep consuming, it becomes intolerable with the passage of time. This applies to every physical facility. We can only think of having unlimited physical facilities, but if we try and consume, or have too much of physical facilities, it only ends up becoming a problem for us.</p> <p>When we try to perpetuate physical facilities, the following pattern results.</p> | |

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| <p>Ans 8.</p> | <p>With time it successively changes from: Necessary and tasteful Unnecessary but tasty Unnecessary and tasteless Intolerable!</p> <p>Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourself. The process of self exploration is as follows: First of all we have to keep in mind that, Whatever is being presented is a PROPOSAL.</p> <ul style="list-style-type: none"> • Don't assume it to be true immediately, nor reject it without proper exploration. • Verify it in your own right, on the basis of it being naturally acceptable to you, • Not just on the basis of scriptures • Not on the basis of equipment/instrument data • Not on the basis of the assertion by other human beings. Therefore, it is essential to carefully ponder over these on your own right. Neither accept these as true immediately nor reject them prematurely without proper exploration. Don't just accept / reject these only on the basis of the following: Because something like this/ different from this, has been mentioned in scriptures, Or, because it has been preached/ denied by some great men, Or, a large number of people possess such a view / a different view, Or it is claimed to have been verified through some physical instrument or, claimed that this is beyond the domain of verifiability by physical instruments. Then : • Verify on the basis of your natural acceptance • Live accordingly to validate it experientially • If the proposal is true in behaviour with human leads to mutual happiness • If the proposal is true in work when the rest of the nature is in mutual prosperity Remember, it is a process of self- exploration, therefore, it has to be authenticated by us alone by means of verification at the level of natural acceptance and experiential validation. The process is shown in the diagram below: <p>Process of self exploration - It is a proposal Don't assume it to be true or Verify it in your own right Not on the basis of scriptures Not on the basis of readings from instrument Not on the basis of others - Self verification Proposal Verify on the basis behaviour with work with rest of the of your natural human leads to nature leads to mutual acceptance mutual happiness prosperity live according to But this process is not complete.</p> | |

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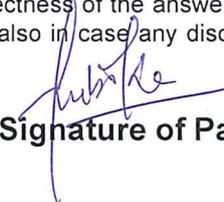
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| | <p>It will be completed when on verification on the basis of natural acceptance and testing in our living ultimately results in 'realization' and 'understanding' in us.</p> <ul style="list-style-type: none">• Verify on the basis of your natural acceptance• Live accordingly to validate it experientially• The proposal is true in behaviour with human leads to leads mutual happiness• If the proposal is true in work with rest of the nature• Results in realization and understanding• On having realization and understanding we get• Assurance• Satisfaction Take for example: a proposal- 'respect' is a value in human relation. When I verify at the level of natural acceptance, I find that it is naturally acceptable to me. Similarly, when I behave with respect, it is mutually fulfilling to me and to the other. Thus the proposal is 'True'. If it fails on any of the two tests, it is untrue. This verification leads to realization of the truthfulness of the proposal and it becomes part and parcel of my understanding. It is reflected in my thoughts and in my behaviour. | |

Note

1. Paper Setter is required to carefully write the answers for the questions, after consulting all the relevant books.
2. For any discrepancies found in answers, paper setter will be held responsible for playing with the career of the students, and doing breach of trust with them, and accordingly action can be taken by the disciplinary committee in this regard.
3. Principal before signing for the correctness of the answer shall ensure the same from relevant books. Point No. 1 & 2 above are applicable to Principal also in case any discrepancies are found in answers

Dated 12/3/18 .


Signature of Paper Setter


Signature of Principal/HOD