

*This question paper contains 8 printed pages.]*

**7783**

आपका अनुक्रमांक .....

**M.A. (एम.ए.) / II**

**A**

**HINDI (हिन्दी)**

**Group I – Anuvad : Siddhant Aur Vyavahar**

**वर्ग (झ) – अनुवाद : सिद्धान्त और व्यवहार**

**Paper 16 – Anuvad Vyavahar-2**

**प्रश्न-पत्र 16 – अनुवाद व्यवहार-2**

**समय : 3 घण्टे**

**पूर्णांक : 50**

(इस प्रश्नपत्र के मिलते ही ऊपर दिए गए निर्धारित स्थान पर अपना अनुक्रमांक लिखिए।)

**नोट :** प्रश्नपत्र पर अंकित पूर्णांक एम.ए. हिन्दी परीक्षा के वर्ग 'ब' (स्कूल ऑफ ओपन लर्निंग एवं नॉन-फॉर्मल सैल आदि) के परीक्षार्थियों के लिए मान्य हैं। वर्ग 'अ' (नियमित पूर्व विद्यार्थियों) के लिए इन अंकों का समानुपातिक पुनर्निर्धारण परीक्षाफल तैयार करते समय किया जाएगा।

1. दिए गए अंग्रेजी मूल पाठ के आधार पर (i) अनूदित हिन्दी पाठ का पुनरीक्षण कीजिए, (ii) पुनरीक्षण के दौरान किए गए परिवर्तनों पर अपनी टिप्पणी लिखिए और (iii) पुनरीक्षित पाठ को पुनः प्रस्तुत

[P.T.O.]

कीजिए। पुनरीक्षण प्रारम्भ करने से पूर्व अनूदित पाठ को अपनी उत्तर-पुस्तिका में संलग्न अवश्य कर लीजिए।

### अंग्रेजी मूल पाठ

Several attempts have been made to mobilize world opinion in this regard. I was a member of the Indian delegation, led by the then Prime Minister, Shrimati Indira Gandhi, to the first Conference on Human Environment held in Stockholm in 1972 which resulted, among other things, in setting up the United Nations Environment Programme (UNEP) with its headquarters in Nairobi, Kenya. This was followed by the Conference in Rio, Brazil, twenty years later in 1992, and the signing of the Kyoto Protocol in Japan in 1995. However, the norms set down for the reduction of carbon by the affluent Western nations have been ignored particularly by the United States of America, which consumes more energy per capita than the rest of the world put together. Some countries in Europe, such as the Scandinavian ones, do indeed have an excellent record in this regard, but overall the picture is grim and forbidding. The increasing growth and developmental activity in the two huge Asian countries of China and India will necessarily result in an increase in carbon emission. The world is facing one of its most serious crises in the form of environmental destruction and global warming, and along with terrorism

they represent, the greatest challenges to humanity in the 21st century. Unless they are overcome they will result in chaos, conflict and destruction.

Our ancient literature exudes a profound awareness of environmental values. The whole concept of sacred groves and rivers, springs and forests was designed to emphasize the fact that human beings were not divinely endowed with the freedom to exploit and destroy nature at will, but rather are a part of the natural environment which it is their duty to protect. 15+5+5=25

### अनूदित हिन्दी पाठ

इस विषय पर विश्व जनमत के प्रयत्न किए गए हैं। जब स्टाकहोम में पहला विश्व सम्मेलन था तब तत्कालीन प्रधानमंत्री के नेतृत्व में गए सदस्य के रूप में मैं भी उसमें सम्मिलित हुआ था। इसका परिणाम यूनाइटेड नेशन्स एनविरनमेंट प्रोग्राम (यूनेप) के नाम से एक नए संगठन की स्थापना में हुआ जिसे नैरोबी में स्थापित किया गया। इसके बीस वर्ष बाद 1992 में सम्मेलन हुआ और 1995 में जापान के नगर क्योटो में एक घोषणापत्र प्रसारित किया गया। इसमें कार्बन की मात्रा घटाने संबंधी जो मानदंड स्वीकार किए गए, उनका अमेरिका द्वारा, पालन नहीं किया गया। स्थिति यह है कि सारी दुनिया मिलकर जितनी ऊर्जा का उपयोग करती है, उससे कहीं ज्यादा अकेले अमेरिका करता है। यूरोप के स्केडिनेविया जैसे देश, इस मामले में बहुत संतोषजनक व्यवहार कर रहे हैं, परन्तु कुल मिलाकर स्थिति काफी खतरनाक कही जा सकती है। चीन तथा भारत में औद्योगिक प्रगति से भी कार्बन के

निस्सरण में वृद्धि होगी। 21वीं शताब्दी में पर्यावरण-विनाश तथा तापमान की वृद्धि मानवता के लिए सबसे बड़े खतरे साबित होंगे। यदि इस पर नियंत्रण नहीं किया गया तो विनाश की स्थिति उत्पन्न हो सकती है।

हमारे साहित्य में तपोवनों तथा नदियों और झरनों तथा जंगलों की भारतीय कल्पना इसी तथ्य को रेखांकित करती है कि मनुष्यों को ईश्वर की ओर से यह अधिकार प्राप्त नहीं था कि इच्छानुसार प्रकृति का विनाश करें, बल्कि उन्हें प्रकृति का ही एक अंग मानकर स्वीकार किया। इससे वातावरण और पर्यावरण की सुरक्षा का काम होगा।

2. दिए गए पाठ में से किसी एक का (i) लगभग एक-तिहाई शब्दों में अंग्रेजी में सार लिखिए और (ii) अपने सारांश का हिन्दी में अनुवाद प्रस्तुत कीजिए।

### पाठ (क)

As we move on to the *Karma yoga* we come to an aspect that is particularly useful in this day and age, and has been famously expounded in the 'Gita'. Act we must, whether it is the subconscious activities within our bodies, or the conscious acts that we perform in our daily lives. Without such action human civilisation itself would never have developed. But the major question is as to how these actions can be reconciled with the spiritual quest. It is this conundrum that has been addressed by the concept of *Karma yoga* whereby every action that we undertake, whether a great decision that affects the destiny of

millions or a small personal act of kindness and compassion, must be dedicated to one's chosen divinity. Thus every act itself becomes worship. Rather than being obsessed with the results we must act from what we consider to be highest level of our consciousness, inwardly dedicate that act to the divine and leave the results to unfold as they may. This is what Mahatma Gandhi meant when he stressed the importance of adopting right means to achieve right ends, for in some ways the means are more important because those are within our control, whereas the ends lie in the womb of the future.

It is important to stress that not every action can be considered *Karma yoga*. Actions flowing from hatred and fanaticism, cruelty and exploitation, can never be considered *Karma yoga* because *by definition* they are incapable of being offered to the divine. Again good deeds by themselves, while certainly preferable, do not constitute *Karma yoga* unless there is a clear and unequivocal dedication to one's chosen deity. Given such dedication, a process of *Karma yoga* can gradually refine our consciousness and bring us closer to our spiritual goal. Swami Vivekananda and Mother Teresa were two powerful practitioners of *Karma yoga* and left an indelible impress on the world.

The fourth dimension of *yoga* in this brief review is called

*Raja yoga*, the royal path which involves psycho-spiritual practices including the physical and breathing exercises that are known as *yoga* around the world. It is important to remember that while these exercises certainly help to develop our physical and mental powers, they would qualify as *yoga* only if they are directed ultimately beyond them to the quickening of the spiritual consciousness. There is a vast corpus of fascinating literature on this subject, but it will suffice to say that the basic theory revolves around the existence of a self-conscious spiritual power that is located at the base of the spine. Under certain circumstances, which include fairly severe discipline and prolonged practice, this power can start to move up the spine, energizing, as it rises, seven *chakras* or plexuses, which bring about incremental transmutation of consciousness, until finally the blazing light of this power – known as *Kundalini*, the serpent power – pours into the cortex thus completing the process of spiritual transmutation. In the West Christian, Jewish and Islamic saints have borne testimony to such awakenings which are often accompanied by super normal powers.

10+15=25

अथवा

पाठ (ख)

Fortunately, there is a countervailing set of emotions

which include love, friendship, compassion, mercy and forgiveness. These also have always existed since human civilization began, but have often been overwhelmed by the more aggressive and negative emotions. If we are to move into any kind of inner integration and outer harmony, it is essential that we transcend the negative emotions as they can literally kill not only other people but ourselves. Hate, anger and jealousy can be every bit as lethal as cancer, AIDs and heart disease. These psychosomatic linkages are now being increasingly recognized by medical practitioners around the world, while for those on the spiritual path they form the bedrock of their praxis.

Love and friendship particularly are the master keys which bring positive elements into our consciousness. Love has many forms. Arjuna mentions only three when he demands from Krishna the love of a father to his son, of a friend to a dear comrade and of a true lover to his beloved. The sovereign vibration of love knows no boundaries of caste or creed, religion or nationality, sex or sexual preference. Indeed it is strange that in India we still carry on in our statute books absurd Victorian norms regarding various forms of sexual activity, which not only criminalize a considerable section' of our population but also represent a major impediment in the anti-HIV/AIDs programme that is so vital for our national welfare. The world over now it has been recognized that sex or sexual

activity between consenting adults, men or women, is something that should be left to their good sense. Of course, any use of force or exploitation of children for sexual gratification are totally unacceptable and need to be severely punished. However, we need to liberalize our laws as has been done in almost all the progressive modern democracies around the world.

True friendship again is something that has an indefinable quality which cuts across conventional barriers of social status. Therefore, as I have said, in a world that is constantly and rapidly changing -- that is the Sanskrit definition for the world, *Samsara*, that which is constantly changing -- these should be cherished whenever and wherever they are found. The friendship between Krishna and Sudama, Castor and Pollu, Sri Rama and Hanuman, all represent different facets of the master emotion - Love. Again a very deep relationship exists between teacher and disciple, *guru* and *shishya* in all civilizations. Socrates and Plato, Shams Tabriz and Jalaluddin Rumi, Pir Nizamuddin and Amir Khusro, Sri Ramakrishna and Swami Vivekananda provide glowing examples of the manner in which human and divine love can coalesce into a symbiotic unity.

10+15=25