

# The Sentient 'I'

→ The material units are transformable and their position keeps on changing hence these are

The material units are changeable (with activities and fulfillment only). The material units existing in two orders:

- 1) Material orders
- 2) Passive orders.

1) Material orders → According to this order, the combines with other different atoms in order to molecule, which further forms a molecular

order → In this order, the cells are the units with which combines with other different order to grow as a plant or a human animal body.

RTU ROLL NO. ....

## ARYA GROUP OF COLLEGES

I MID TERM EXAMINATION 2018-19 (I Sem.)

1FY1-05\_Human Values

BRANCH: Common to All

Max Marks:- 40

Time:- 2 hrs.

### PART A (Attempt All)

- Q.1
- (a) Define value education.
  - (b) Explain natural acceptance.
  - (c) What is the difference between Wealth & Prosperity?
  - (d) What is Sukh?
  - (e) What do you understand by the term 'Existence'?

5\*2

### PART B (Attempt any Four)

- Q.2
- (a) Explain the four orders of Nature.
  - (b) Discuss the basic guidelines of Value Education.
  - (c) Discuss 'the meaning and aspect' of 'sanyam and swasthya'.
  - (d) What is the meaning of Self- Exploration? Define its mechanism in detail.
  - (e) Lack of harmony in the self has a strong influence in the health of the body. Discuss
  - (f) Explain 'Understanding existence as coexistence'.

4\*4

### PART C (Attempt any Two)

- Q.2
- (a) "I am the seer, doer, and the enjoyer. The body is my instrument". Explain.
  - (b) What is holistic perception of harmony at all the levels of existence?
  - (c) Differentiate between the needs and activities of self and body separately.

2\*7



Q1.

(A) Define Value Education:- Value means importance and education means knowledge. Therefore, value education provide us the knowledge of importance of anything; importance of human being.

(B) Natural acceptance:- The right understanding leads to a natural acceptance of universal human values. It leads to a natural acceptance of universal human values, conduct and definiteness of the ethical human conduct.

Actually the human values are:-

- (i) not to be enforced through fear.
- (ii) not to be enforced through extortment.
- (iii) Not to be enforced through blind faith / Belief.

(C) Wealth & Prosperity:- Wealth is a physical thing.

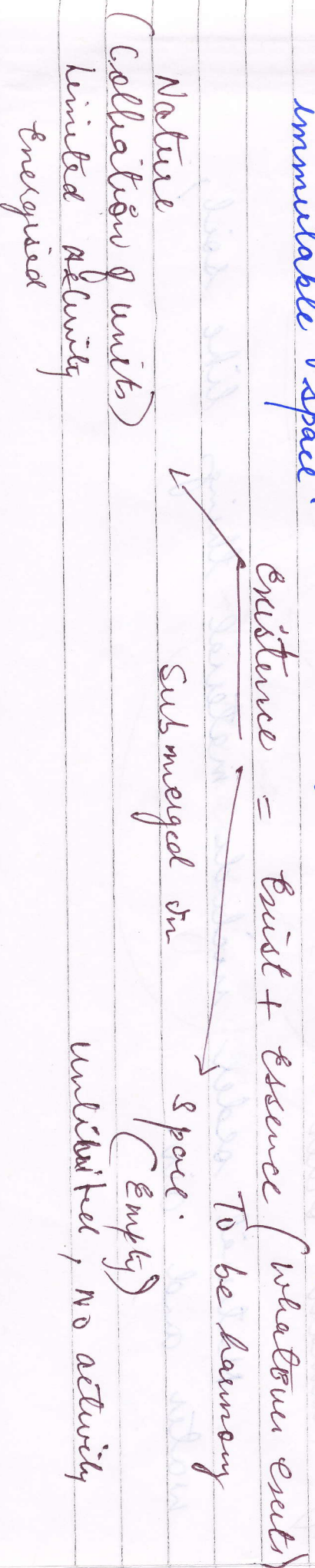


It means having money or having a lot of physical facilities or both. Whereas, Prosperity is a feeling of having more than required physical facilities. It means the sum of three aspects - Health, Wealth and Wisdom.

(D) Sukh :- It is a holistic and all encompassing state of the mind that create inner harmony. It depends on our thinking or our mental satisfaction. Different perceptions of Sukh will seek a correspond level of Sukh.

(E) The term 'Existence'?

The existence as a whole which include the units of nature submerged in all pervading and immutable space.





PART B

Q2 (a) The Four orders of nature.

→ There are four orders in the nature.

→ There is a mutual fulfillment among the four orders of nature as well as within them.

→ Mutual fulfillment implies that each unit of the four orders is related to each other and enriching to each other.

The four orders in nature:

- 1) Material order
- 2) Plenic order
- 3) Animal order
- 4) Human order.

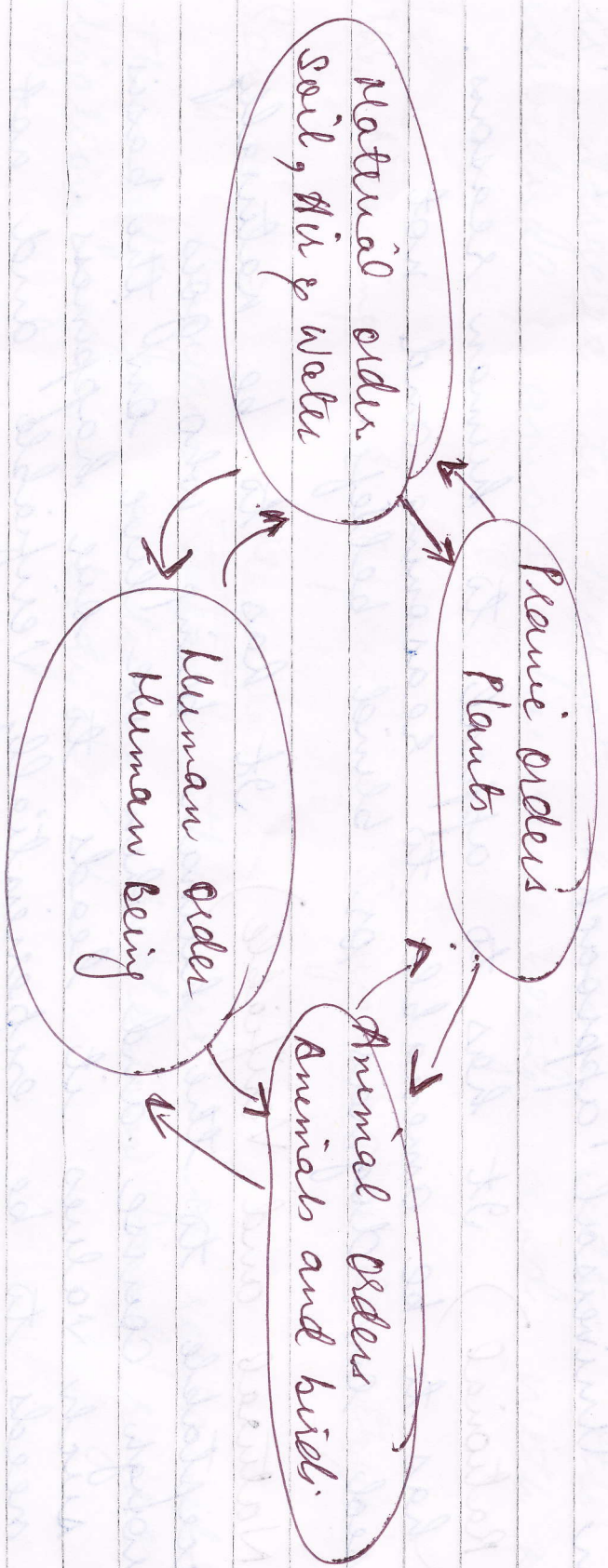
Material order includes material things like soil, water and air.



Pranic orders include plants etc.  
Animal orders include animal and birds  
Human orders include human being.

These four orders can be distinctly recognised in terms of their characteristics, participation with other units of animal or order, activities, patterns of inheritance etc.

Neutral fulfillment among the four orders.





## (b) The Basic Guidelines of Value Education.

- Universal
- Rational
- Secular
- All encompassing
- Natural and Verifiable
- Leading to Happiness.

→ (Universal) All these guidelines are applicable to all, be true all the time, & all the places. It does not depend on heart, creed etc. Especially on Universal approach.

→ (Rational) It has to appeal to human reasons. 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 course and when we live on the basis of such values it leads to our happiness. It needs to be experientially verifiable and not



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not based on dogmas, beliefs or assumptions.

→ (All encompassing) Value education is aimed at transforming our consciousness and living. It needs to cover all the dimensions (thoughts, behaviour, work and realization) and levels (individual, family, society, nature and existence) of human life and preparation.

→ (Leading to harmony) The value education ultimately is targeted to promote harmony within the individual, among human being and with nature.

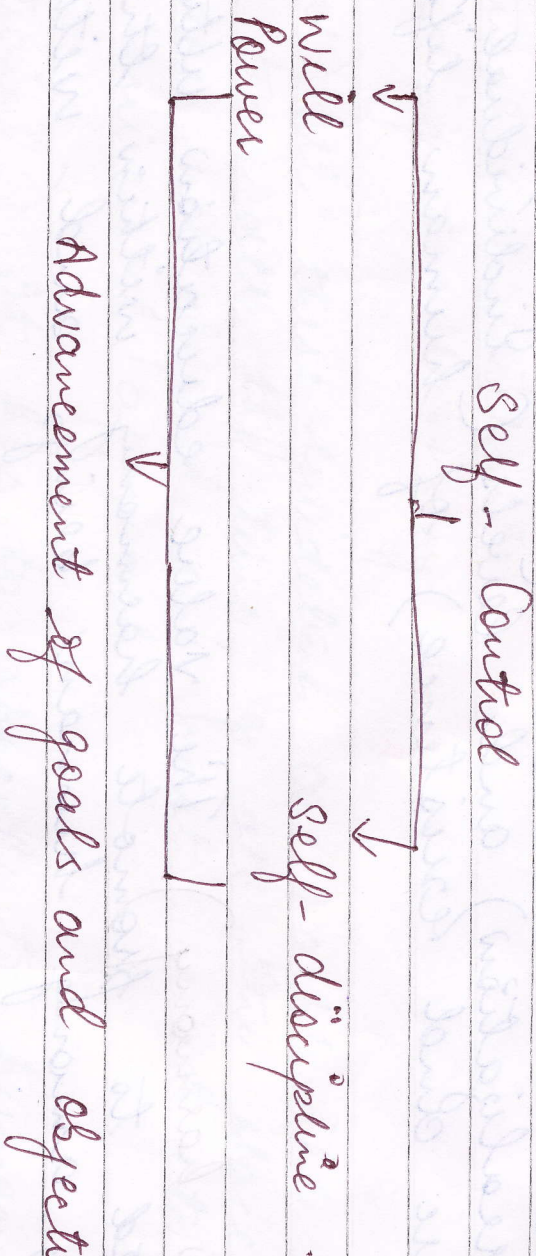
C The 'Meaning and Aspect' of 'Sanyam and Swasthya'

Sanyam → Meaning means the feeling of responsibility in the self for nurturing, protection and right utilization of the body.



## Aspects of Sanyama:-

Self - Control constitutes two main aspects of will power and self discipline.



Swaethya → Meaning

Swaethya is the condition of the body where every part of the body is performing its expected function. The word 'Swaethya' literally means being anchored to the self, being in close harmony with the self.



Aspects of Swasthya :-

Health or Swasthya is a holistic term which includes -

- Physical Health
- Mental Health
- Social Health.

Meaning of Self-Exploration and its mechanism.

Self-Exploration →

Self-Exploration is the process to find out what is valuable to me by investigating / within myself. Through self-exploration we get the value of ourselves.

Human being → Nature / Existence

← Participation. (Other human, animal, plants, soil etc.)

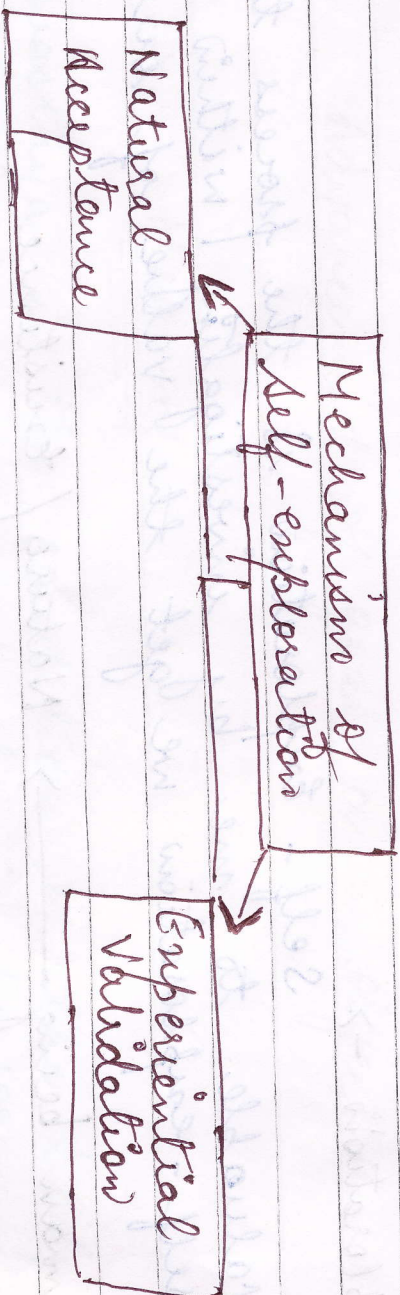
It is a process of self evolution through self investigation.



It successively enables us to evolve by bridging the gap between "what we are", and "what we'd be".  
Hence, the self-exploration leads to our own improvement. But self-evaluation. It make us quantitatively better.

Mechanism of self-exploration is-

The mechanism of self-exploration is broadly categorised into two parts -



1. Natural Acceptance → It is the process of understanding and acceptance of the individual, society and nature. It helps us in differentiating.



## Characteristics of Natural Acceptance.

- a) Natural acceptance does not change with time.
- b) It does not depend on the place.
- c) It does not depend on our beliefs or past condition - ings.
- d) This natural acceptance is 'constantly there' something we can refer to.
- e) Natural acceptance is the same for all of us. It promotes mutual harmony. It leads to happiness, understanding and mutual respect for each other.

## 2. Experiential Validation -

Experiential Validation is a process that infuse direct experience with the learning environment and content. It may be regarded as a philosophy and methodology.



in which the direct experience and focused reflection of the individual helps to increase knowledge develop skill and clarify values.

e) Lack of harmony in the self has a strong influence in the health of body - Diseases.

Harmony is deeply connected to one's mind, body, and soul, and the rhythmic balance between them. It is believed that to live a happy and peaceful life, it is very important to have a perfect harmony and balance between the body and the soul, as all these are the two components, of which the human being is made of.

The mutual harmony between the body and 'I' is necessary so that they can work together in the form of a human being.

The salient aspect of 'I' and the body are:

1. The body is directed by 'I'. 'I' is the decision maker.



2. The body parts have harmony among them.
3. The body follows the commands of 'I'.
4. A number of diseases of the body are caused due to disharmony in 'I'.
5. Feelings of 'I', like anger, stress and anxiety affects the body adversely.

All the activities and powers of the body as explained earlier keep the body fit and healthy for the use of 'I'.

The basic aspect of harmony with 'I' is the harmony between the body and the soul. The satisfaction of 'I' is more important than that of the body. It is because the satisfied 'I' lasts for long. Harmony with self is essential so that the struggle of self-doubt, self-esteem, etc can be surmounted. It helps in improving the wellbeing of the thoughts and sets the mental dissatisfaction.

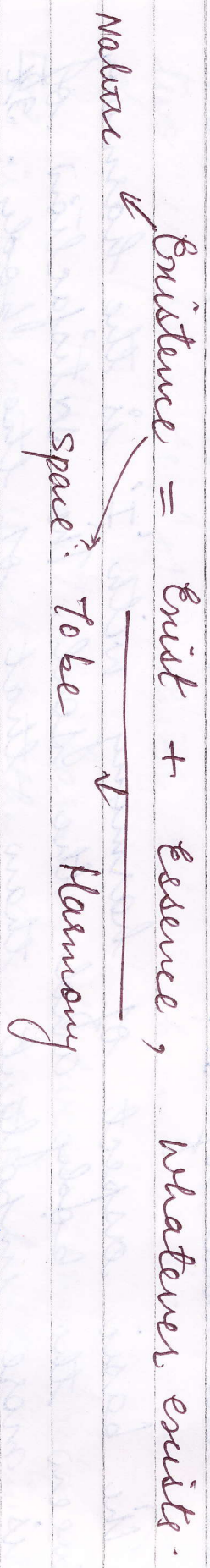


Someone stands for the feeling of self-responsibility which includes the protection well-being and right utilization of the body.

So we can say that the harmony between the body and soul is essential. The satisfaction of I, is more important than that of the body.

(F) Understanding existence as co-existence :-

Nature is the constituent of all the units.



The meaning of the word existence is to be in harmony harmony with whatever exists in nature. All the entities or units which are in existence are engaged in co-existence.

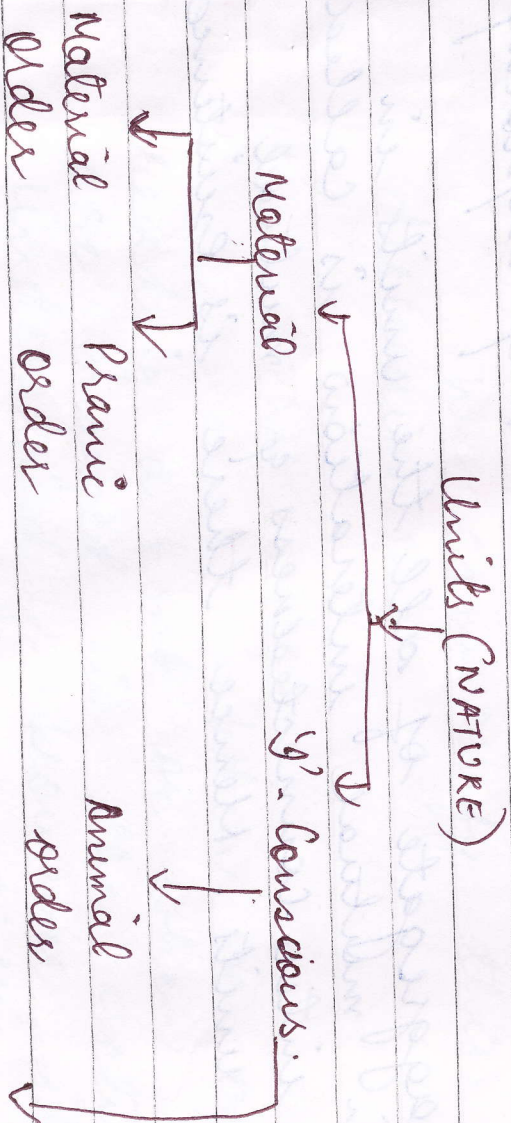
Let's see how existence is co-existence.



For example, in a prey-predator relationship, the coexistence of both the units which are completely opposite to each other is possible because there is a balance maintained by nature between them.

Similarly, the tolerance and the patience in an individual lead to happy coexistence and mutual fulfillment of each and every unit.

Existence  
 = Co-existence = Units submerged in space  
 Units (NATURE) ↓  
 Space (ALL-PERVADING)



Human orders =  $Y' + \text{Body}$



From the above figure, it can be seen that there are four orders in the nature, Material, Plant, animal and human. These four orders have a coexistence with the space.

These units / are infinite in number and we could easily observe that there exists a dynamic balance, self regulation among all these units. To facilitate understanding, we should easily observe that there exists a dynamic balance in all the units.

There is co-existing situation among all the units of the existence, about which we will keep exploring.

To conclude, the aggregate of all the units in existence which are in mutual interaction is called nature. There is an inter-connectedness & mutual fulfillment among all units. Hence there is existence in co-existence.



PART C

(A) "I am the seer, does and enjoys. The body is my instrument."

(Two) 'I' is the decision maker here and plays an important role. The body acts according to the decision made by 'I'. There is a relation between the self and body that body act as an instrument of self. Whatever self think body performs it physically. Body does not decide itself!

We can verify this by the following discussion :-

'I' am the seer :-

When we are watching a scenery or reading a book or when we are thinking. We are engaged in the activities of 'seeing' or understanding. However, it is the 'I' that is performing these activities with the help of instruments like eyes. Different images are formed



in the eyes everytime, but it is 'I' who is able to relate it to the meaning of that image everytime. Similarly, 'I' can see inside in me, also - without the eyes. Body works as an instrument.

'I' am the dear.

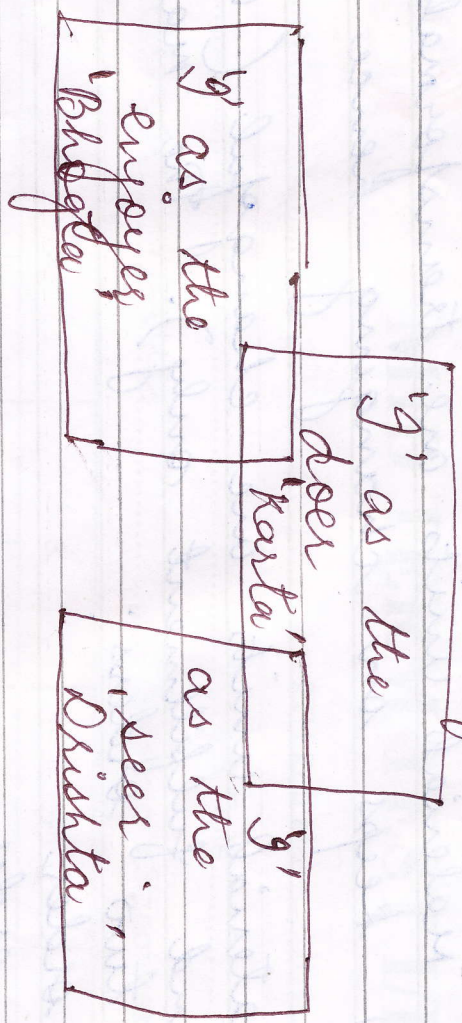
Once 'I' have seen / understood something 'I' am the one who decide what to do or not to do and to decide how to proceed further. 'I' am the deer. 'I' use my hands to pick camera and click a picture. The hands in the body are thus used as an instrument. In this way 'I' work with my hands and legs, being the body part.

'I' am the enjoyer.

So far 'I' has only been the deer and the deer, but the feeling of liking or appreciating the beauty of the scenery of the world of the body. 'I' am the one that enjoys it. In this, there is a continuity of being the deer, deer and enjoys.



Understanding the body as an instrument of 'I'



(2) Holistic Perception of Harmony at all levels of existence.

Having recognized the whole existence as co-existence all of us are responsible for our own lives, happiness and the resources we use. Holistic awareness is related to understanding holistic cooperation, which in turn is linked to create holistic freedom.

Nature is a composite form of all the units which exist. The units are of two types.



# 1. Material

## 2. Conditions (The Sentient 'I')

1. Material  $\rightarrow$  The material units are transformable and their composition keeps on changing hence these are exhausted.

The material units are changeable (with activities of recognising and fulfillment only). The material units are available in two orders:

- (9) Material orders
- (5) Pranic orders.

(A) Material orders  $\rightarrow$  According to this order, the atoms combines with other different atoms in order to form a molecule, which further forms a molecular structure.

(5) Pranic orders  $\rightarrow$  In this order, the cells are the smallest units which combines with other different cells in order to grow as a plant or a human body or animal body.



PART C

(Qb)

(2) The Conscious self 'I' —

The conscious self 'I' units are continuous units and sentient. It ('I') do not transform and are complete in composition hence Gathanbura

These units are continuous with activities of knowing, assuming, recognizing and fulfillment and all the activities of material units.

When a human being fulfills all the relations with the four orders existing in the

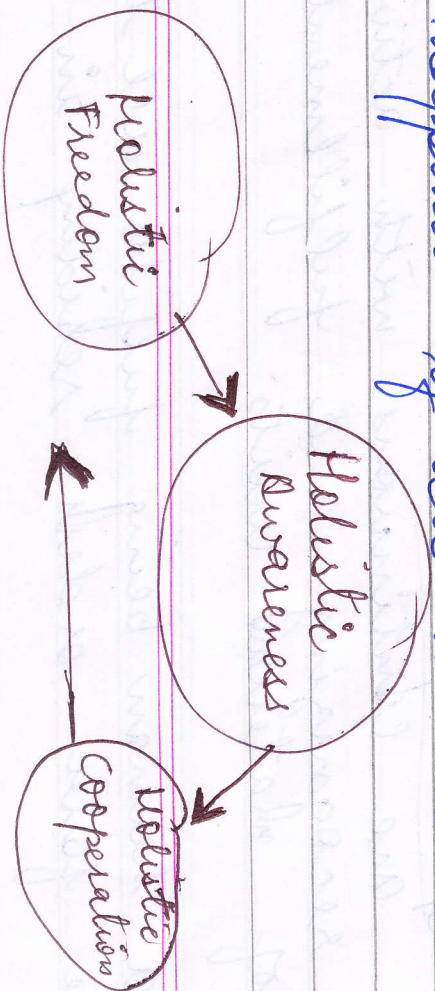


nature through harmony and right understanding he/she will get to know the real essence of existence.

Existence is coexistence, and the coexistence is in the form of -

- |                        |                      |
|------------------------|----------------------|
| → Harmony in existence | → Harmony in self    |
| → Harmony in Nature    | → Harmony in society |
| → Harmony in family    | → Harmony in body.   |

Thus, ~~the~~ a holistic approach to development is needed for a deeper insight to sustainable development of lives. Holistic freedom circle shown below explain the holistic perception. It helps us in learning how to increase our freedom in a new and sustainable way leading to ~~all~~ mutual happiness of all the units.

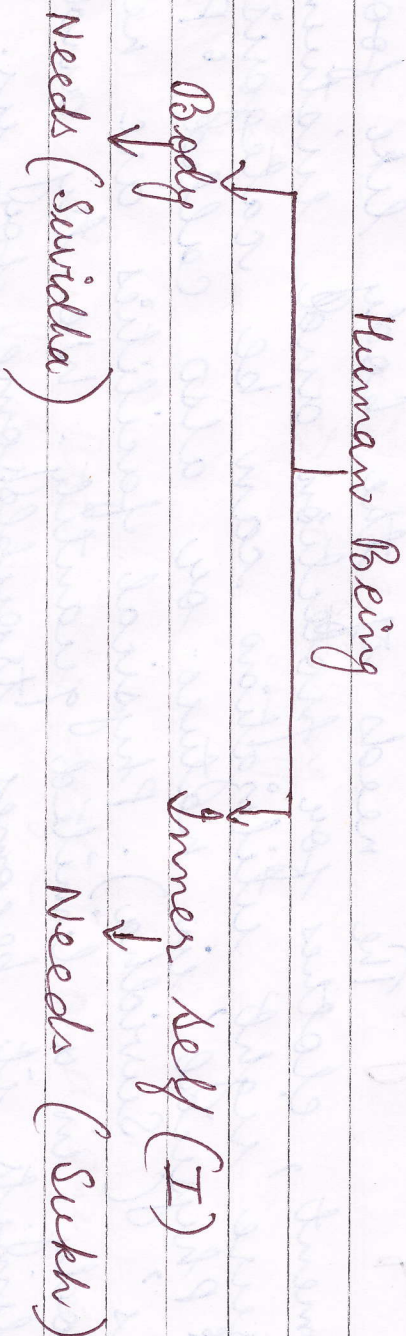




(c) Differentiate between the needs and activities of self and body separately -

Ans. Human values leads to an acceptance of all human beings by the way of understanding their inner nature and thus having a faith in the humanity.

The needs of body are limited, whereas the self (I) has unlimited needs and wants.



Saudha :- It implies that it is looking for physical comforts and all the sources of attaining such comforts when our body gets used to a certain level of comfort then we will only feel comfortable at that level.



Ex: Comfort in fan, cooler or air conditioned.

Sukh :-

The beauty of Sukh is that it is a holistic and all encompassing state of the mind that creates inner harmony.

Needs of Body :-

The needs of the body like food for nourishment, clothes for protection and instruments to ensure right utilization can be categorised as being 'Physical' in nature or also called 'Physical facilities' (Sauridha). Physical facilities are needed for body in a limited quantity. We try and exceed these limits it becomes troublesome for us.

Needs of Self ('I') :-

The need of 'I' is essential to live in a state of continuous happiness (Sukh). The needs of the self (I) are not physical in nature like trust, respect, happiness etc. We also want the



feeling of respect continuously and so also acceptance in relationship.

## Activities

### 1. Activities in the self -

- |                 |                 |
|-----------------|-----------------|
| → Thinking      | ⇒ Desiring      |
| → Believing     | ⇒ Dreaming      |
| → Speaking      | ⇒ Imagining     |
| → Feeling       | ⇒ Understanding |
| → Understanding |                 |

### 2. Activities involving Both the self (I) and the Body -

There are some activities that we do, in which both (I) and body are involved. The decision and choices are made in (I) and these are carried on via the body. These activities are:



→ walking  
→ eating  
→ talking  
→ seeing  
→ listening

3. Activities in the Body but only with the consent of (I)  
The body is a set of self-organised activities that are occurring with self (I) consent but without my 'I' active participation.

⇒ knowing, assuming, recognising and fulfilling in 'I' and recognising and fulfilling in Body.  
1. Activities of recognising and fulfilling in the body  
2. The mutual interaction between I and the material entities can be understood.

⇒ activities of knowing, assuming, recognising and fulfilling in the self (I). :-



When it comes to self (I mean me I) which is a sentient entity, a conscious entity, we will see that in addition to recognizing.