

Unit - 1

Introduction to Value Education

By

T. MURALI KRISHNA

Professor,

Department of Civil Engineering

VEMU Institute of Technology,

Chittoor Dist

Unit – I Introduction to Value Education



“Values are caught rather than taught”



- Values reflect one's personal attitudes and judgments, decisions and choices, behaviour and relationships, dreams and vision. They influence our thoughts, feelings and actions.

Values are like the rails that keep a train on the track and help it move smoothly, quickly and with direction. They bring quality to life.

Any human activity, thought or idea, feeling, sentiment or emotion, which could promote self-development of the individual in all its dimensions, could be said to constitute a value.

VALUE EDUCATION

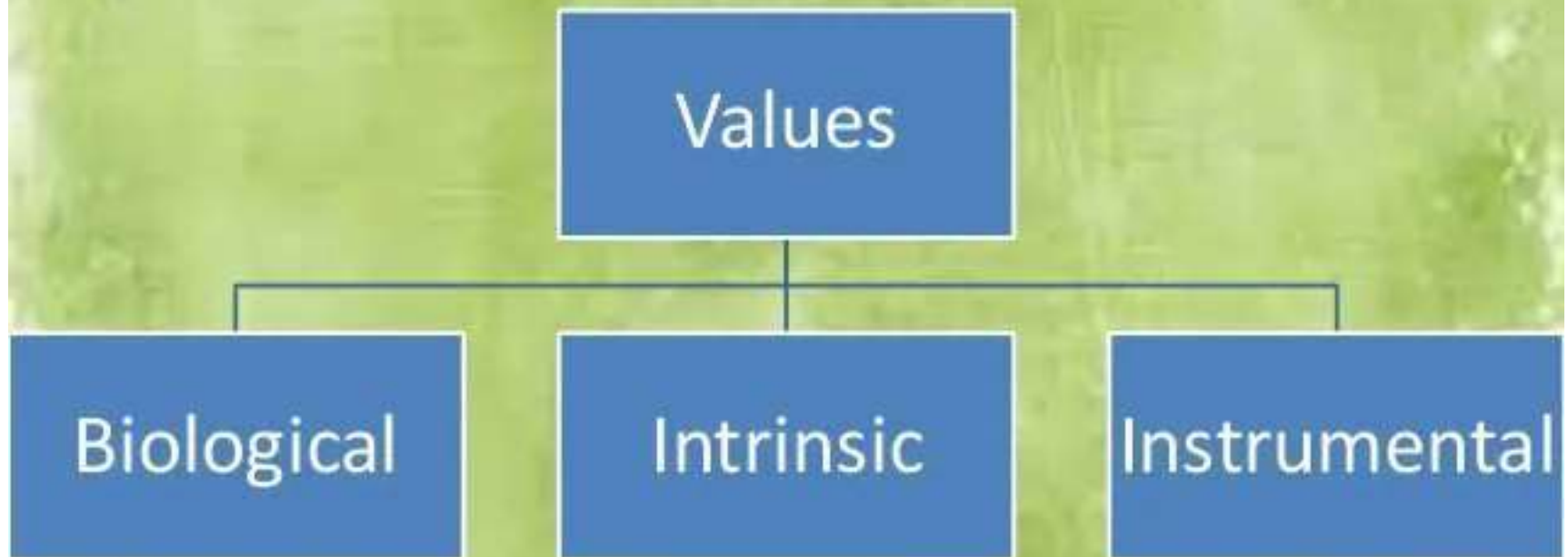
Value education means inculcating in the children a sense of humanism, a deep concern for the well-being of others and the nation.

NEED FOR VALUE EDUCATION

- Values allow the individuals to interact harmoniously with others
- Values guide our behaviors; they are part of our identity as individuals
- They show us how to behave and how not to behave when we're faced with desires or impulses, whether we're alone or with others.
- They are like a compass that helps us behave consistently, regardless of the situation
- Values guide our actions and determine for us what's good or bad

CLASSIFICATION OF VALUES

- Z.K. Sataranjiwallah



Biological

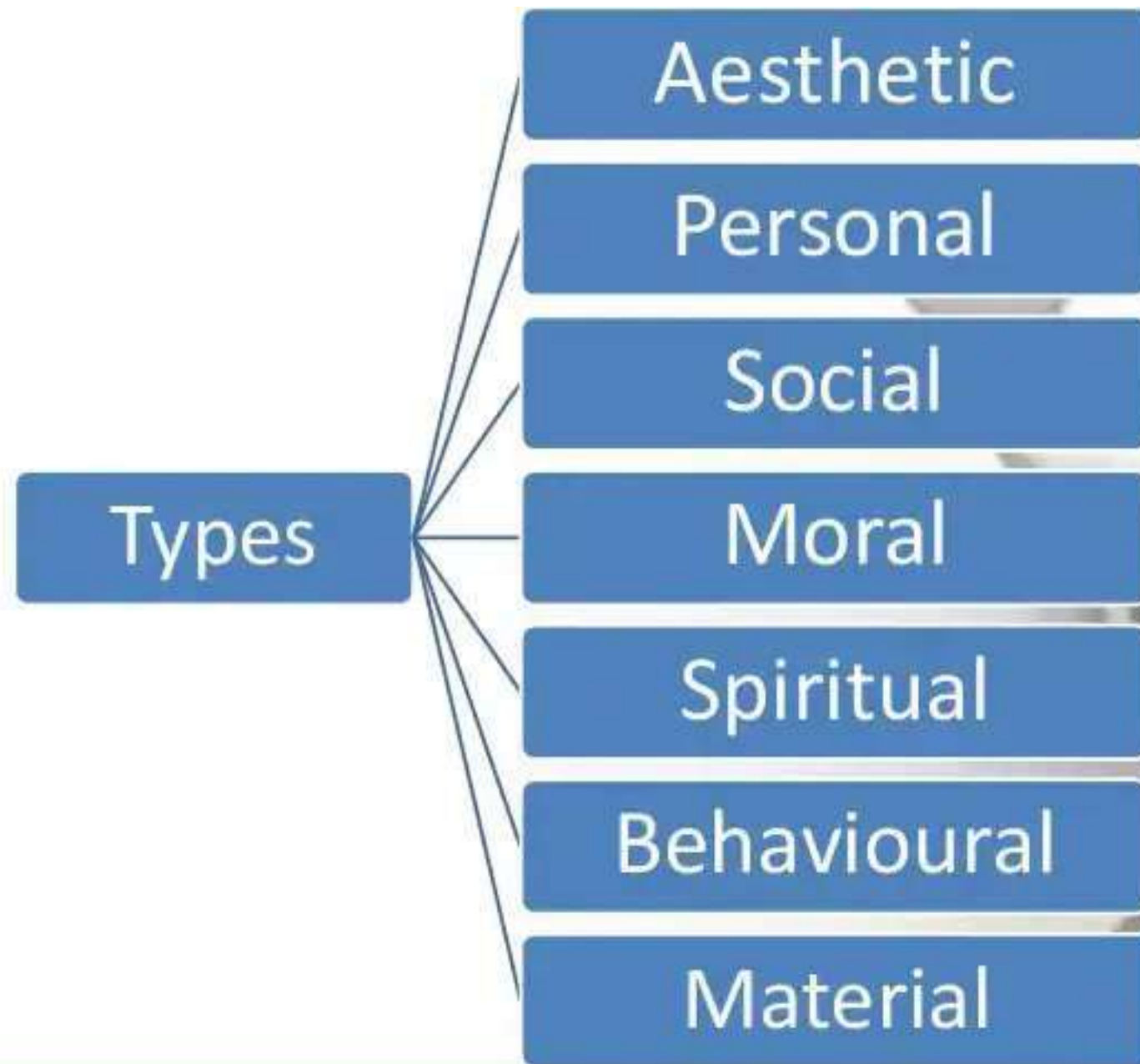
- "Everything that is desired is desirable"

Intrinsic

- Intrinsic values are reflected in idealism

Instrumental

- the principle of utility is the guiding factor



Traditional Indian Values

- Truth
- Beauty
- Goodness
- Spirituality
- Simplicity
- Tolerance
- Pursuit of truth and
- Non-violence

Constitutional Values

- Democracy
- Socialism
- Secularism and
- Equality

Universal Values

- Truth
- Righteous conduct
- Non-violence
- Love
- World peace
- Human Right
- Universal Brotherhood

PROGRAMMES FOR DEVELOPING VALUES

- Community prayer
- Health and Cleanliness programme
- Socially Useful Productive Work
- Special class-room situations
- Cultural and Recreational Activities
- Citizenship Training
- Social Service Programme

Importance of Value Education



Responsibility



Sincerity



Co-operation



Respect



**Scientific
Temperament**



Sensitivity



Tolerance

Meaning of Value Education:

Value Education is the education which enables to understand 'what is valuable' for human happiness. It is all about enabling a transformation in the human beings to help them move from Animal Consciousness to Human Consciousness.

Need for Value Education:

- **Correct identification of our aspirations**
- **Understanding universal human values to fulfill our aspirations in continuity**
- **Complementarity of values and skills**
- **Evaluation of our beliefs**
- **Technology and human values**
- **Basic Guidelines for Value Education – Universal, Rational, Natural and Verifiable, All encompassing, Leading to Harmony**

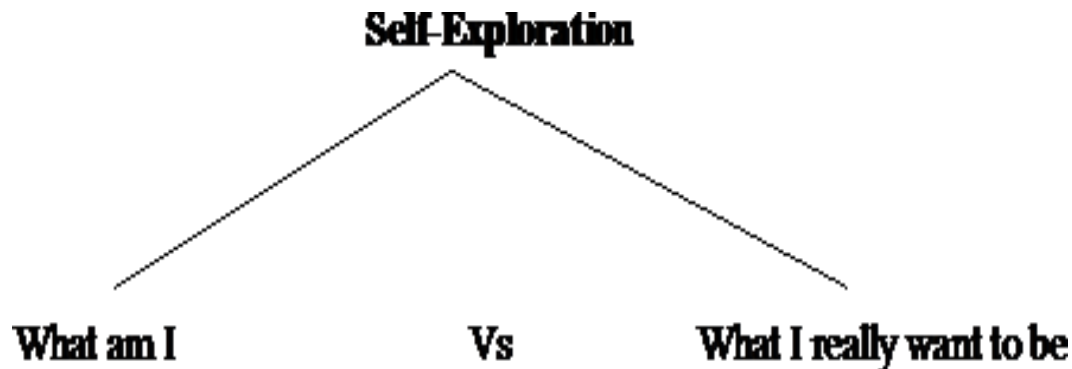
Cont....

- Development of Holistic Perspective
- Clarity of Programme to Live with Holistic Perspective
- Solution of Existing Problems
- Development of Ethical Competence

Scope and Content

- **Scope of Value Education:**
- It should include all dimensions of thought, behaviour, work and realization
- It should include all the four levels of human living namely – individual, family, society and nature.
- **Content of Value Education:**
- To understand myself, my aspirations, my happiness
- To understand the goal of human life
- To understand the other entities in nature, their inter-connectedness and co-existence and role of human being in nature
- To understand harmony at the four levels of human living

- **Process of Value Education:**
- Value Education begins with Self-Exploration i.e. looking inside yourself.



- **Self-Exploration:**
- It is the process of finding out what is valuable to me by investigating within myself.
- Exploration = Observing Outside
- Self-Exploration = Observing Inside

Purpose of Self-Exploration:

- It is a process of dialogue between 'what you are' and 'what you really want to be'.
- It is a process of self evolution through self-investigation. (Inherent quality and power)
- It is a process of knowing oneself and through that, knowing the entire existence.
- It is a process of recognizing one's relationship with every unit in existence and fulfilling it.

Cont...

- It is a process of knowing human conduct, human character and living accordingly.
- It is a process of being in harmony with oneself and in harmony with entire existence.
- It is a process of identifying our innateness(Svatva) and moving towards Self-Organization(Swantantrata) and Self-Expression(Swarajya)

- It involves finding answers for the following –
- My Desire (Aspiration)
- My Program (Process to fulfill my aspirations)

Process of Self-Exploration:

- The following points are to be kept in mind regarding the process of Self-Exploration:
- Whatever is stated is a proposal
- Don't start by assuming it to be true or false
- Verify it on your own right
- Don't just accept or reject it on the basis of scriptures, instruments or on the basis of others.
- The following two steps are involved in the process of Self-Exploration:
 - - Firstly, verify the proposal on the basis of your natural acceptance
 - - Secondly, live according to the proposal to validate it experientially.

Natural Acceptance:

- It is the process of seeing and observing attentively and then using your inner conscience to get the answer from within. It is a way to bring out the goodness in everything naturally.
- It does not change with time/age
- It doesn't depend on place
- It does not depend on our beliefs or past conditioning
- It is always there within us
- It is the same for all of us.

Realization and Understanding:

- The process of Self-Exploration results in 'Realization' and 'Understanding' in us. This realization and understanding leads to the following answers –
 - Assuring
 - Satisfying
 - Universal with respect to Time, Space and Individual.

Basic Human Aspiration

- Happiness
- Prosperity
- Its continuity

Happiness

- Happiness may be defined as being in harmony/ synergy in the states/ situations that we live in. Happiness is being in a state of liking. Unhappiness is a lack of this synergy or harmony. To be in a state of disliking is unhappiness.
- Happy situations comprise of feelings such as trust, respect, confidence etc. All these feelings carry an element of harmony in them. Hence they make us feel relaxed and happy.
- On the other hand, feelings like failure, disrespect, lack of confidence, doubt etc. lack the element of harmony and hence make us unhappy.

- **Prosperity:** It is the feeling of having more physical facilities than required. Prosperity creates a desire to share what one possesses. However, since the need for physical facilities is limitless, the feeling of prosperity cannot be assured.
- **Wealth:** Wealth is a physical thing. It means having money, or having a lot of physical facilities, or having both.

The false notions of happiness and Prosperity have affected human living at all four levels:

- **At the level of Individual:** Problems of depression, psychological disorders, suicides, stress, insecurity, psycho-somatic diseases, loneliness etc.
- **At the level of family:** Breaking of Joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, family feuds, wasteful expenditures in family functions etc.
-

- **At the level of Society:** Terrorism, naxalism, communism, casteism, racial, ethnic struggles, wars between nations, genocide, nuclear genetic warfare.
- **At the level of Nature:** Global Warming, pollution, depletion of mineral resources, deforestation, loss of soil fertility.

Basic requirements for fulfillment of human aspirations

- Right understanding
- Relationship
- Physical facility

Cont....

- Right Understanding helps us to maintain proper relationships with other human beings and also helps us to make a proper choice of physical facilities. Hence the needs of all human beings consist of the need for – Right Understanding, Relationships and Physical Facilities in the right order.

- Right Understanding + Relationship = Mutual Fulfillment (*gives a feeling of satisfaction and happiness*)
- Right Understanding + Physical Facilities = Mutual Prosperity (*leads to enrichment of our lives as well as enrichment of Nature*)

UNIT 2 HARMONY

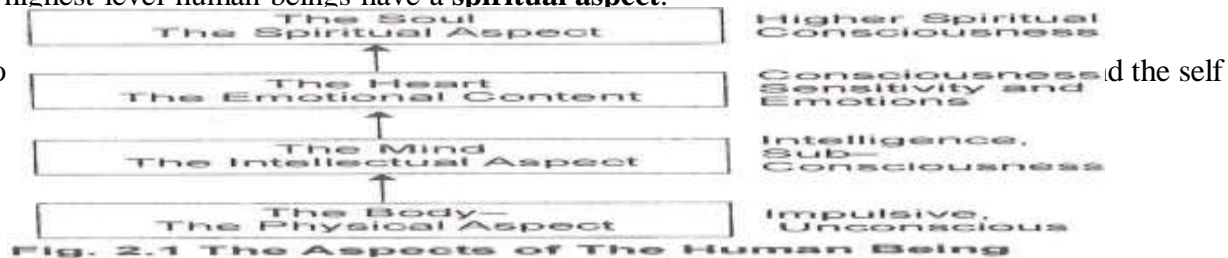
Topic - Understanding the human being as the co-existence of self and body

Understand human being

Human beings are complex creations of the elements of nature.

- Physically they are a **composition of minerals and water**.
- At the second level human beings are **capable of movement** and the **ability to respond to stimuli**.
- At the third level human beings are **thinking being** who **have intellect and emotions**.
- At the highest level human beings have a **spiritual aspect**.

They aspire to 'jivan'.



Human being as a combination of the sentiment 'I' and material body

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. Often there is a clash between the needs of the body and the feelings. This may manifest itself in many ways. Ex. The state of depression or sadness. In this state the body needs food and nourishment but the feelings over-ride the situation. Both these aspects of feelings and body needs and requirements form an essential part of 'what we are'. This co-existence must be harmonious.

Human needs

According to the theory of "Hierarchy of needs" given by Abraham Maslow:

A. Physiological needs

For the most part, physiological needs are obvious—**they are the literal requirement for human survival**. If these requirements are not met (with the expectation of clothing, and shelter) the human body simply cannot function and food, **Physiological requirements** for survival in all animals, including humans. Clothing and shelter provide necessary protection from the elements.

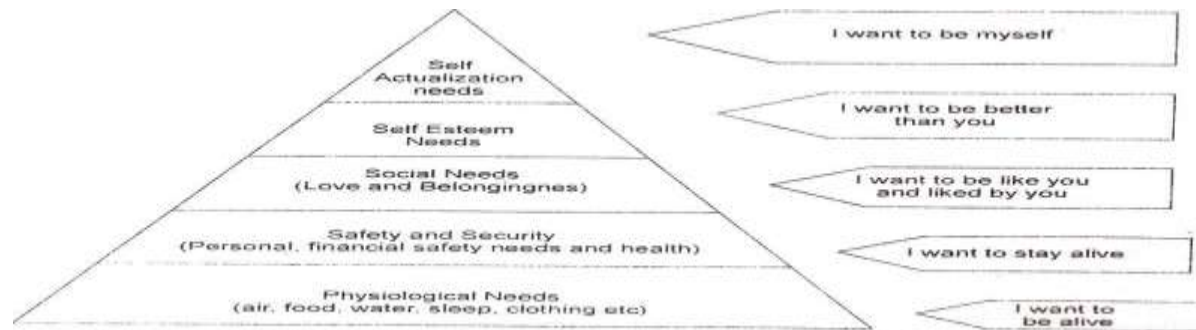


Fig. 2.2. Abraham Maslow's Hierarchy of needs with its interpretation

B. Safety needs

With their physical needs relatively satisfied, the individual's safety needs take precedence and dominate behaviour. In the world of work, these safety needs manifest themselves in such things as **a preference for job security, grievance procedures for protecting the individual from unilateral authority, saving accounts, insurance policies, reasonable disability accommodations, and the like.** Safety and security needs includes:

- ⇒ Personal security
- ⇒ Financial security
- ⇒ Health and wellbeing
- ⇒ Safety net against accidents/illness and their adverse impacts

C. Social needs

Humans need to feel a sense of belonging and acceptance, whether it comes from a large social group, such as clubs, office culture, religious groups, professional organizations, sports teams, gangs or small social connections (family members, intimate partners, mentors, close colleagues, confidants). They need to love and be loved (sexually and non-sexually) by others. **In the absence of these elements, many people become susceptible to loneliness, social anxiety, and clinical depression.**

D. Self esteem

All humans have a need to be respected and to have self esteem and self-respect. **Also known as the belonging need, esteem presents the normal human desire to be accepted and valued by others.**

Imbalance at this level can result in low self-esteem or an inferiority complex. People with low self-esteem need respect from others.

E. Self actualization

This level of need pertains to what a person's full potential is and realizing that potential. In order to reach a clear understanding of this level of need one must first not only achieve the previous needs, physiological,

Simple classification

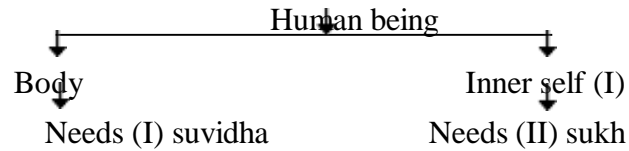


Fig: Human needs

Suvidha :

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 conditioner. Different people have a different perception of suvidha and will seek a corresponding level of suvidha according to their perceptions.

Sukh :

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

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

			I	Body
			Trust, Respect...	Food, Clothing...
Needs	Needs are...	→	Happiness (sukh)	Physical Facilities (suvidhā)
	In Time, needs are...	→	Continuous	Temporary
	In Quantity, needs are...	→	Qualitative (no quantity)	Quantitative (limited in quantity)
	Needs are fulfilled by...	→	Right understanding and right feelings	Food, clothing, etc
Activities	Activities are...	→	Desiring, Thinking, etc	Breathing, heart-beat, etc
		→	Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
Type	It is of type...	→	Conscious (non-material)	Physico-Chemical (material)

A. Understanding needs of the self and needs of the body

In the process of identifying the distinct characteristics of the self and the body, we will first focus towards their distinct needs:

1. Needs are

The needs of the body like food for nourishment clothes for protection, and instruments to ensure right utilization can be categorized as being 'physical' in nature, or also called 'physical facilities' (suvidha) whereas the need of I is essentially to live in a state of continuous happiness (sukh). **The needs of the body are physical in nature, whereas the needs of the self ('I') are not physical in nature** - like trust, respect, happiness etc.

2. In time, needs are...

The needs of 'I' are continuous in time, unlike the need of the body, which is temporary in time. We want happiness continuously. We also want the feeling of respect continuously and so also acceptance in relationship. You do not want to be unhappy even for a single moment, or lose the feeling of respect for yourself for a single moment.

If we talk about food, clothing, shelter, or instruments, these are needed only for some amount of time, or we can say that the need for physical facilities of the body is temporary in time- it is not continuous.

3. In quality, needs are.....

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:

Necessary and tasteful

Unnecessary but tasty => Unnecessary and

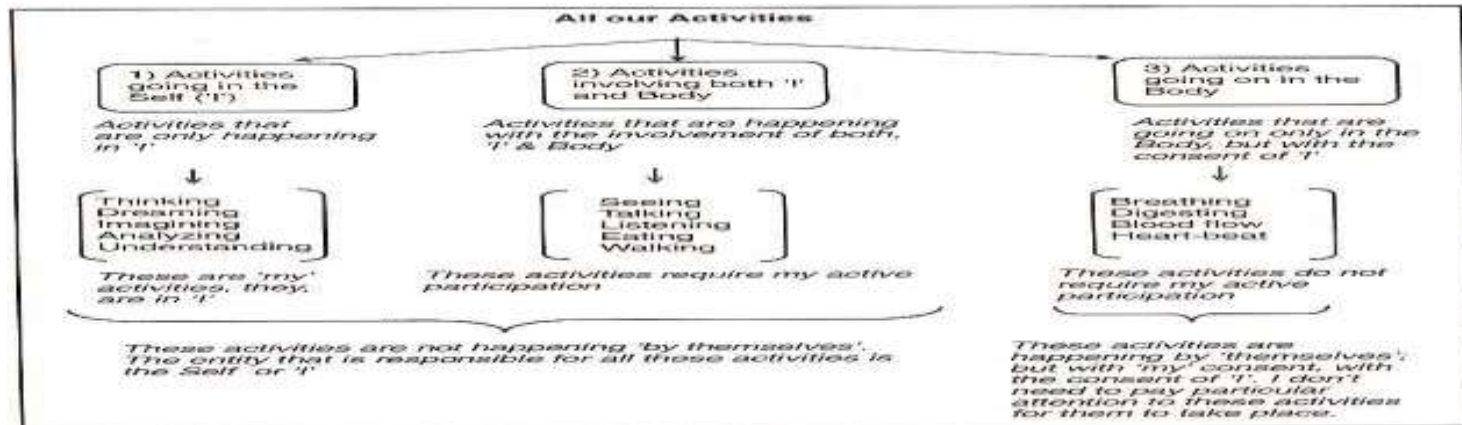
tasteless => Intolerable!

Whereas **the needs of 'I' are qualitative** (they are not quantifiable), but we also want them continuously. 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.

B. Understanding activities in the self and activities in the body

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



1. Activities in the self

Activities in self are:

- ⇒ Thinking
- ⇒ Believing
- ⇒ Speaking

- ⇒ Desiring
- ⇒ Dreaming
- ⇒ Imagining
- ⇒ Analyzing

These activities are going on in us all the time, and we are usually unaware of them. If we start paying attention to them, we can become aware of them. We can also see that these activities take place irrespective of the state of the body.

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 decisions and choices are made in 'I', and these are carried out via the body. These activities are:

Take the example of eating. Here, I first decide which food to eat, then make the choice to take the food inside the body, use my hands to carry the food to the mouth, use the mouth to chew the food and then swallow it. Thus, eating is an activity which involves both the self ('I'), where the choice is been made, and the body, with which the activity is carried out.

3. Activities in the body – but only with the consent of ‘I’

The body is a set of ‘**self-organized activities**’ that are occurring with self (‘I’'s) consent but without my (‘I’'s) active participation. These are functions like:

⇒ Blood flow

⇒ Breathing

⇒ Nourishment

⇒ Heart beat

Knowing, assuming, recognizing and fulfilling in ‘I’ and recognizing and fulfilling in body

1. Activities of recognizing and fulfilling in the body

We saw that Breathing, Heartbeat, Digestion etc. were activities in the body. The activities of the body can also be understood as recognition and fulfillment. In fact, the mutual interaction between any two material entities can be understood as recognition and fulfillment of their relationship. Any two material entities thus interact with each other in a definite way.

2. Activities of knowing, assuming, recognizing and fulfilling in the self (‘I’)

When it comes to self (jivan or ‘I’), which is a sentient entity; a conscious entity; we will see that 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. Let us write down about the activities in ‘I’:

a. **We assume** – We all make assumptions. We say “I assumed this was true, but I was wrong”. Ex. If I see a snake and assumed it to be a rope, I shall respond differently to it (recognition and fulfillment), than if I take it to be a snake itself. We call this activity ‘assuming or mannana’.

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.

c. **We fulfill** – Once we recognize water, we take it, when we recognize a friend, we greet him/her, when we see a wounded dog, we try and help it. This response that follows recognition is called the activity of ‘fulfilling or nirvaha karna’. The fulfillment depends on the recognition.

Taken together we can write it as (in ‘I’):

Knowing leads to Assuming leads to Recognizing leads to Fulfilling

Assuming recognizing fulfilling

There is another activity that exists in us (in ‘I’) that we are largely unaware of or have not explored properly. This activity is called ‘knowing’. 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 this keeps

C. Understanding the self ('I') as the conscious entity, the body as the material body

Any entity that has the capacity of knowing, assuming, recognizing and fulfilling can be called as conscious entity, or consciousness, or 'I' or jeevan. On the other hand, any entity that does not have the activity of knowing and assuming is not a conscious entity. Similarly **any entity that has the activity of recognizing and fulfilling only can be called a material body**. According to the activities of self and body we can say that while the self ('I') is the conscious entity, the body is a material entity or physico-chemical in nature. The conscious entity (jivan) ← desires, thinks, selects, studies. → Thus we can write:

Human Being	=	Co-existence	
		Self ('I')	Body
		The conscious entity	The material entity that has
		that desires, thinks,	physic-chemical activities like
		imagines	heart-beats, digesting etc.
		Knowing, assuming,	Recognizing and fulfilling
		recognizing and fulfilling	

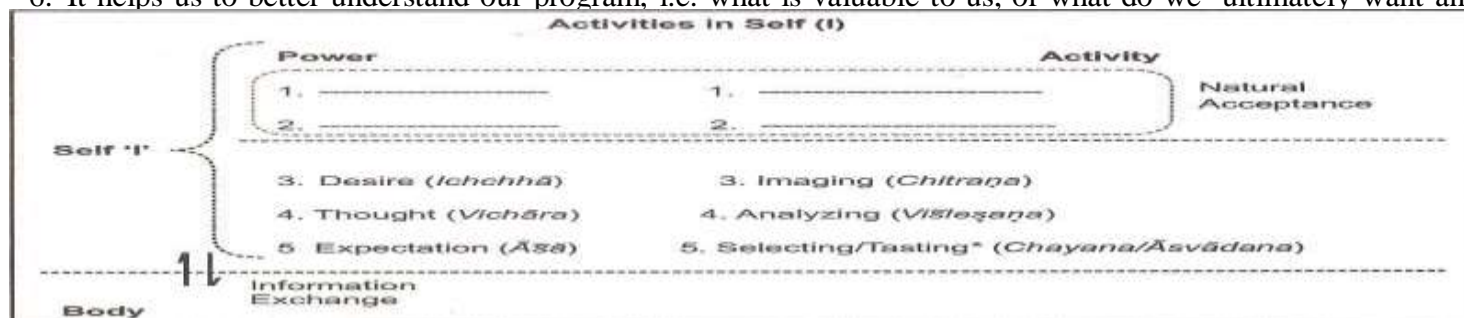
Topic: Harmony in Self – Understanding Myself

Human being is the co-existence of self and body. The body is the instrument of self and self is the seer, doer and enjoyer. Self is continuously active to fulfill its need for happiness.

Why Should I Study Myself

Knowing ourselves better helps us in the following ways:

1. The self is the basis of everything we do. **All the desires and expectations we have are all there in self.** For e.g. to be famous, to get good marks, get great job, having good relationships in our family or wanting 'rasgulla'. Hence, it becomes important to understand these desires, thoughts, and activities in self, so that we know whether they are right.
2. To understand happiness better and the causes for unhappiness because happiness and unhappiness are states in self.
3. It helps us have more clarity about how we are within. **This helps us become self- confident.** It also helps in establishing proper synergy between the self and the body.
4. Study of self **unable us to know our weaknesses and how to remove.**
5. The more we understand ourselves, the more we understand other person as well and our relationship with them.
6. It helps us to better understand our program, i.e. what is valuable to us, or what do we ultimately want and

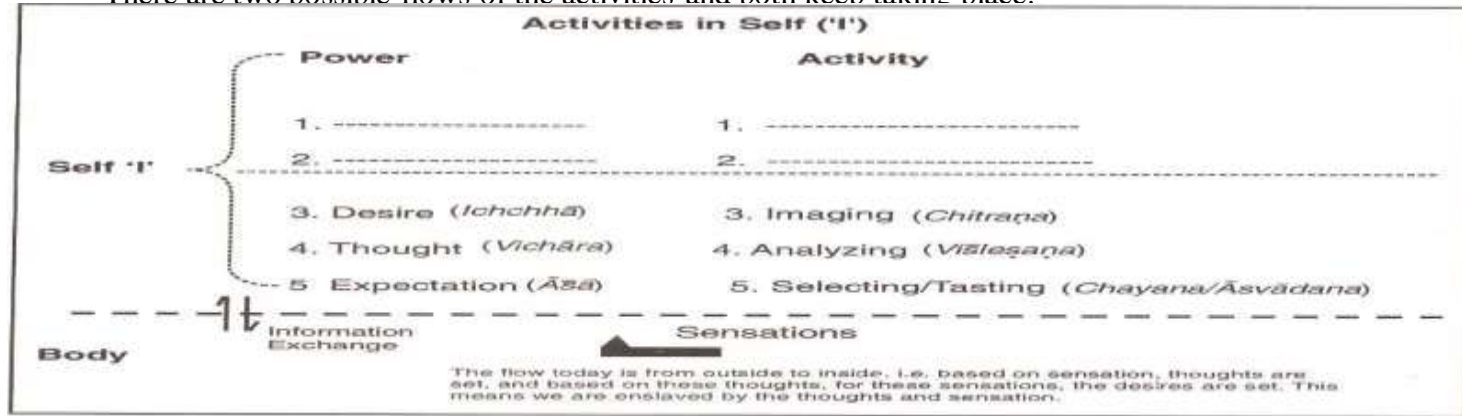


2. **Activities:** The activities are: imaging, analyzing, and selecting/tasting. The activity of analyzing means breaking down the image into various parts or to open it up. Selecting/tasting is with the expectation of fulfilling our desires with the expectation of

happiness. The activity of selecting/tasting is the basic level via which the self interacts with the body.

Activities in self are related

There are two possible flows of the activities and both keep taking place:



Form outside (the body) to inside (in 'I')

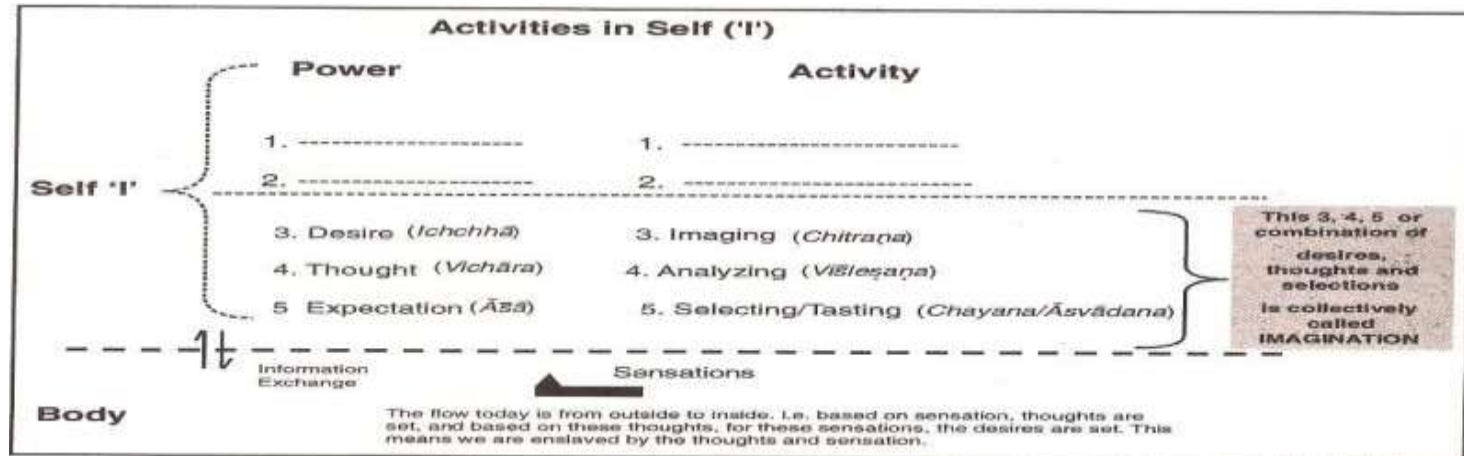
1. Self receives sensations from body tasted in 'I' e.g. our self see a car through the information via 'eyes'.
 2. Based on taste, thought could be triggered e.g. we start thinking about the car.
 3. Based on these thoughts, desires may be set e.g. when we starts thinking about the car it forms an image that we are leading a good life by using a car and this way a good life by having a car becomes a desire.
- Selection leads to Thoughts leads to Desires

Form inside (in 'I') to outside (the body)

1. When desire is set we start forming thoughts about fulfilling this desire. E.g. with the desire of a good life via the car, we start thinking about how to get the car, what is the cost of the car, how can I have that car, etc.
 2. Based on this we make selection to fulfill these thoughts e.g. we choose the car its shape color etc and then end up buying it.
- Desires leads to Thoughts leads to Selection

Together we call these activities as imagination. Activities in self are continuous.

Selection leads to Thoughts leads to Desires leads to Thoughts leads to Selection



We make choices with the external world based on our imagination today.

Imagination = Desires + Thoughts + Expectations

This activity of imagination in 'I' is continuous and not temporary. The power may change but the activity is continuous. The object of the taste may change but the activity of selecting/tasting is continuous. Also what we analyze may keep changing the activity of analyzing is continuous. E.g. my object of taste may change from rasgulla, to engineering or nice looking bike, etc. similarly I may analyze about my personal life at one moment and about my surrounding at the next moment and may start thinking about my relationships.

These activities keep going on in us irrespective of whether we want them or not. This is what happens when we say "I was going to the exam and that song kept repeating itself in me, it was so distracting".

What is the problem today?

Desires, thoughts and expectations are largely being set by pre-conditioning and sensations

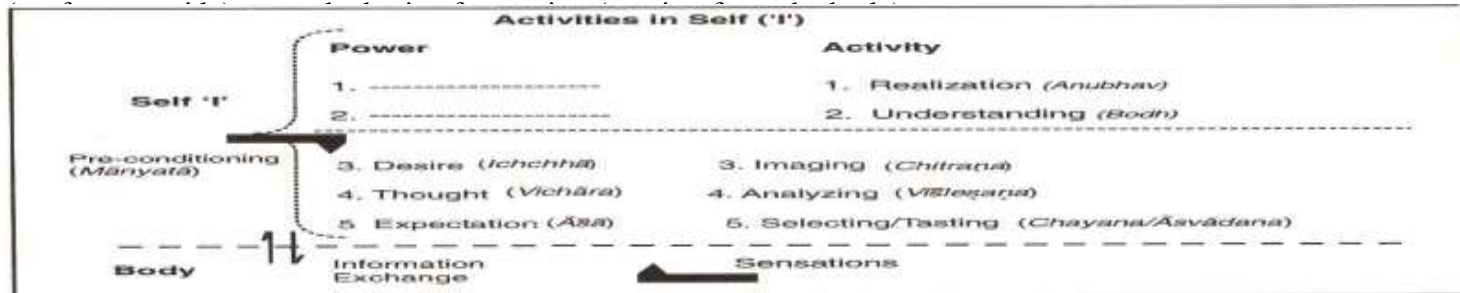
Preconditioning:

Preconditioning means we have assumed something about it 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 fulfillment 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 fulfill them!

subjective experience resulting from stimulation of a sense organ, for instance, a sensation of warm, sour, or green.

Suppose you had seen the bike and not associated it with 'greatness'; rather you only liked the way it 'looked' – then this is based on the sensation.

This is largely the case with us today: either we are operating on the basis of preconditioned desires



Effects of the problem...

A. 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:

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.

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.

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

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 fulfillment. We are doing many things, accumulating a lot, progressing on many but we don't feel that we have improved

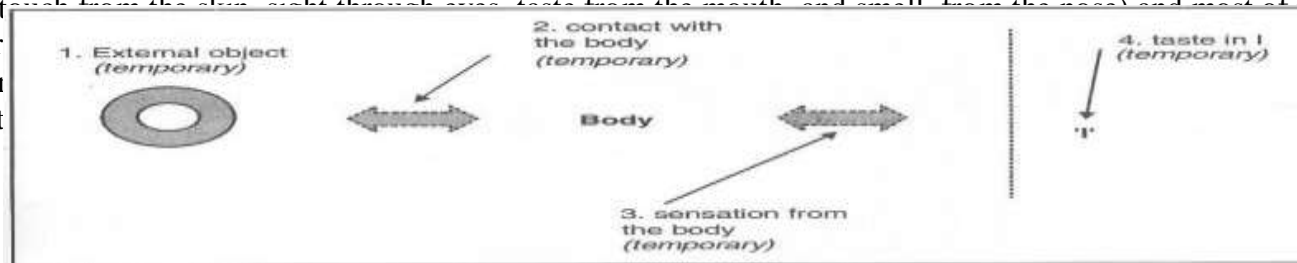
5. State of resignation:

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.

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.

B. Short lived nature of pleasure from sensations:

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 that in with t



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.

The need of the 'I' is continuous, i.e. we want to have happiness, and 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 our lasting happiness.**

No matter how much you try to become happy via the senses, or via bodily sensation, it does not last. This does not mean that we stop these sensations from the body, or that we stop tasting from the senses. It only means that **we need to understand the limitations of happiness or pleasure got from the sensations from the body and need to understand what is their use or purpose.** If we confuse this purpose with the happiness, we are in trouble, since something that is temporary can't be the source for our continuous happiness.

We can thus understand that living on the basis of preconditioning ("good life means having a nice car") or sensations (happiness out of taste from the body) means being in a state of being decided by the others or outside, i.e. enslaved (partantrata). We are at the mercy of the preconditioning 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 (svantrata).

What is the solution?

The solution is to **start verifying our desires, thoughts and expectations on the basis of our natural acceptance**. So how does the accessing of natural acceptance resolve this solution?

- It becomes possible for us to have the right understanding of the harmony at all levels of our living.
- When we have the right understanding, we are able to see our “true nature”, and what we truly want. Our desires thus start getting set on the basis of this right understanding – instead of being driven by preconditioning/ sensations.
- This put us at ease (freedom from anxiety and pain, conflicts). We are no longer struggling or are in conflict at the various levels of our living.

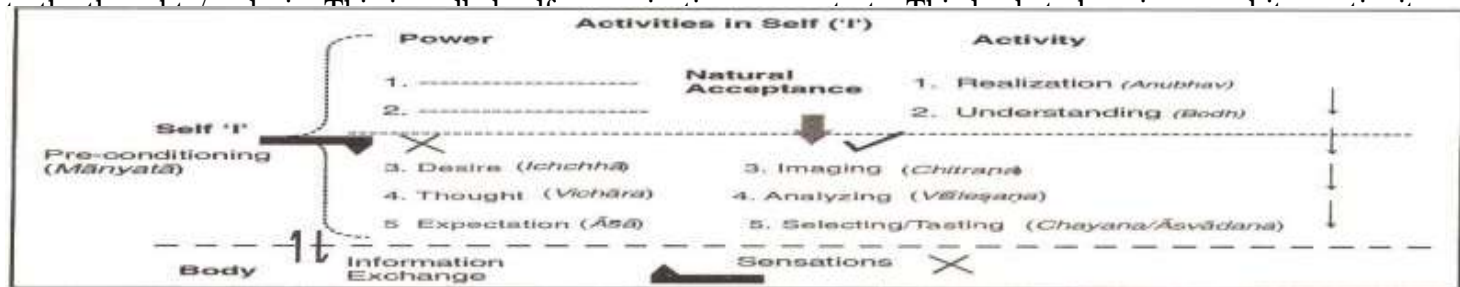
Operating on the basis of our ‘natural acceptance’ thus leads to operating on the basis of our ‘realization’ and ‘understanding’.

Realization: Means to be able to see the reality as it is.

Understanding: Means to be able to understand the self organization in all entities of nature/existence and their inter-connected organization “as it is”.

These are the two activities in the self (‘I’) (placed at point 1 and 2 in the figure)

When we have (1) realization then (2) understanding becomes according to the realization. When this happens, then (3) imaging or desires get set according to this understanding. Consequently, (4) analysis or thoughts become according to the imaging/desires and hence, the (5) expectations or selection/taste are according



The problem today is that our activities of (1) realization and (2) understanding are inactive, we are unaware of them. As a result, we are not able to operate on our own right and keep operating on the basis of preconditioning and sensations i.e. we are operating only at the levels of (3) desire, (4) thought and (5) expectations today. This is not sufficient for us as human being. We thus need to operate at the levels (1) realization and (2) understanding as the basis on which (3), (4) and (5) get definite.

Topic: Harmony of Self (I) with The Body – Sanyama And Swasthya

Our Body – A Self Organized Unit

The human body is a self-organized and highly sophisticated mechanism. The body is made up of several organs and glands and the different parts of the body keep working in a close co-ordination. All the activities keep the body fit for the use of 'I' (self or jivana) so that 'I' and the body may work in synergy as a human being. The silent aspects of this harmony b/w 'I' and the body are:-

1. The body acts according to the needs of I.
2. There is harmony among the parts of the body.
3. What our body follow only by the permission of I.
4. There is a strong coupling b/w I and the body. If I am in disharmony e.g. in anger or stress or despair. It immediately starts affecting the body adversely.
5. 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, migraine, hyper-tension etc. On the other hand, when there is a strong disturbance in the body manifesting in the form of severe pain, it distracts I from its normal functions.
6. I have the feeling of sanyama for the body and the body has swasthya. Sanyama is basic to swasthya.

Sanyama

Sanyama means the feeling of responsibility in the self (I) for nurturing, protection and right utilization of the body.

Self-control or sanyama is the control of the mind and its desires, urges, emotions and delusions. It is controlling the outgoing tendencies of the mind and the senses and bringing them back to our self within. Self-control is the key to success in any field of life and it is an indispensable necessity for self-realization, the goal of spiritual quest. Practice of self-control is most purifying because self-control transform the quality of our mind.

Will power self discipline

Achievement of goals and objectives

Aspects of Sanyama

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

Will Power

- ⇒ Physical
- ⇒ Mental
- ⇒ Emotional

Self control

⇒ Spiritual energy

⇒ Energy may be:-

Fig: The components of self control.

In order to achieve the goals and objectives, one aspires for such energy is necessary. If one's energy is a little deficient, then the individual makes up with another, so strong is the will to achieve the goal. E.g. a marathon athlete may be tired and thirsty and every body part may be aching but his mental strength drives him to complete the marathon and achieve his goal.

Self Discipline

Self-discipline is the accompanying input that goes into self-control. **Self-discipline refers to the ability to train our body, mind, emotions and spirit to perform as per a schedule or a routine.**

Self-discipline makes a person strong enough to reject immediate gratification towards a higher goal but it does require efforts and time to become self-disciplined. If a person has will power and is disciplined, he/she gains control over his/her actions. Thus he/she can choose his/her behaviour and reactions, instead of being ruled by them.

Advantages of Self Control

1. Keeps a check on wrong habits, addictions etc.
2. Gives us confidence and improves our self-esteem.
3. Keeps our emotions in control.
4. Creates peace of mind, balance and a sense of equanimity (equilibrium, calmness)
5. Helps us to take charge of our own life.
6. Makes us more responsible and efficient in achieving our goals.

Obstacles in the Path of Self Control

1. Inability to understand the true meaning of self-control.
2. Overwhelming emotional outbursts
3. Acting without thinking
4. No incentive (encouragement) to exercising self control
5. Lack of faith in one's own abilities
6. Lack of confidence
7. Thinking that self-control is the opposite of fun.
8. Hedonistic life values - the attitude of 'eat drink and be merry' which may encourage losing control.

Our State Today

What is our state today? Today we are facing different problems and they are lack of responsibility towards the body, tendency for medication to suppress the ailment, and polluted air, water, food. Let's take them in detail:

Whenever there is a pain in any part of the body, it is a signal of some disorder which needs to be properly attended to. However, our common tendency has become to suppress this pain by immediate medication and then forget about it. Our focus today seems to be more on ‘fighting germs in the body’ than on helping the body restore itself to its natural state of harmony.

In fact, today we are focusing a lot more on what to do if we fall ill rather than learning to live healthy. It thus becomes important for each one of us to become aware of our own body and its needs and how common, simple medication can be used to facilitate the body to come back to health in care of ailments (slight illness).

C. Polluted Air, Water, Food

We have polluted our environment today and it is directly or indirectly harming us. There is contamination in the air, water, soil, plants and we are responsible for it. Our food has become impure. Due to heavy use of chemical fertilizers, pesticides and a lot of pollutions, our food has all kinds of toxic contents in it. The air we breathe in, is polluted by various chemicals released from industries and vehicles, while our water is also polluted due to industrial effluents (liquid sewage), sewage etc. all this, surely, is not conducive to the health of people.

What is the Solution?

Our present lifestyle and conditionings are not very conducive to keep the body fit and therefore it is important to understand sanyama and swasthya correctly and maintain proper harmony with the body. As a proposal, we need to work for the following few things

1. To understand and live with sanyama.
2. To understand the self-organization of the body and ensure health of the body.

1. Understanding and Living with Sanyama

Sanyama implies that the self takes the responsibility for proper nurturing, and right utilization of the body. For this it is essential to understand the functioning of the body instrument. It is also essential to understand that this instrument has a limited life span and undergoes a pattern of growth and decay. The interaction of the self with the body has to be in consonance with the above objectives which are achieved through sanyama.

2. Nurturing of the Body: Proper Food, Air, Water, Etc.

In the process of selecting food for the body, I need to make out the elements which make a complete food so that it gives required nutrients and energy to the body.

On the basis of understanding of the harmony of the self with the body, it can be said that the food needs to be eaten only when we feel hungry. The choice of the food has to be such that it is easily digestible and the food needs to be taken with proper posture of the body and in right quantity.

Developing Self Control

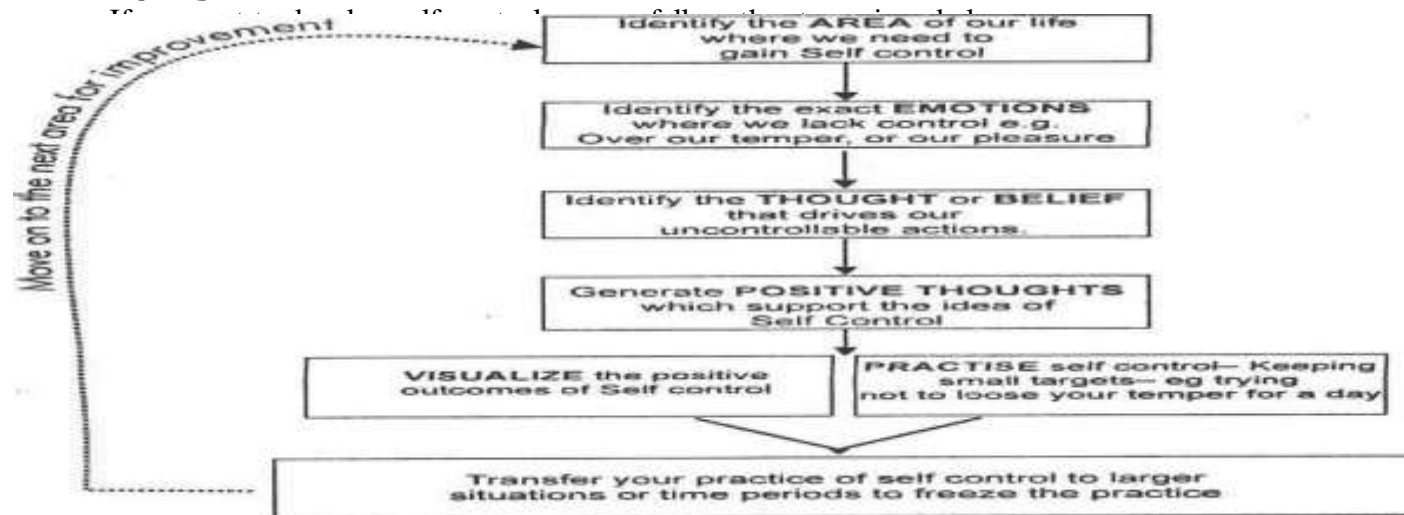


Fig. 2.6 Developing Self-control

Swasthya

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

In other words, swasthya, in Sanskrit means self-dependence (swa = your own). Also, embedded in its meaning is health, sound state, comfort and satisfaction. In Hindi, the most widely spoken language of India, it merely means health. In this case, using the Hindi accent, it is pronounced “suasti”.

Health is the general condition of a person. It is also a level of functional and/or metabolic efficiency of an organism, often implicitly human.

At the time of creation of the *World Health Organization (WHO)* in 1948, health was defined as being ‘a state of complete physical, mental, and social well-being and not merely the absence of diseases or infirmity’. In 1986, the WHO, in the *Ottawa Charter of Health Promotion*, said that health is ‘a resource for everyday life, not the objective of living. Health is a positive concept emphasizing social and personal resources, as well as physical capacities’.

The English word “health” comes from the old English word hale, meaning “wholeness, a being whole, sound or well”. Hale comes from the Proto-Indo-European root kailo, meaning “whole, uninjured, of good omen”.

⇒ Social health

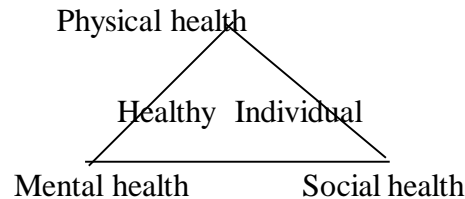


Fig: The Inputs of Holistic Health

Physical Health

For humans, **physical health means a good body health, which is healthy because of regular physical activity (exercise), good nutrition, and adequate rest.**

Physical health relates to anything concerning our bodies as physical entities. In other terms, **physical health is physical wellbeing.** Physical wellbeing is defined as something a person can achieve by developing all health-related components of his/her life style. Fitness reflects a person's cardio-respiratory endurance, muscular strength, flexibility, and body composition. Factors that contribute to physical wellbeing may include proper nutrition, body v g abuse, avoiding alcohol abuse, responsible sexual behaviour (sexu t of sleep.



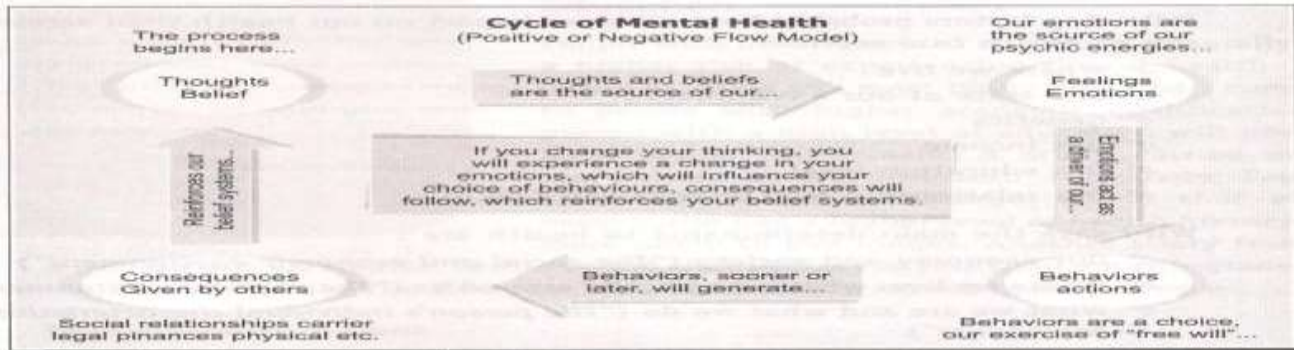
Building Physical Health

1. Eat a healthy, well balanced diet.
2. Take care of personal hygiene and cleanliness (brushes your teeth regularly, bath daily, wear clean clothes etc.
3. Keep your surrounding clean
4. Drink clean and safe water
5. Breathe deeply. Take deep slow breaths. Your body needs the oxygen
6. Go for a walk regularly
7. Exercise daily, play a game, go to the gym, jog or walk briskly
8. Avoid fizzy drink, chips and junk food as far as possible
9. Eat in moderate quantity – less is better than excess. But make sure what you eat is nutritious
10. Keep your nails clipped and clean

“A state of well-being in which the individual realizes his/her own abilities can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his/her community”.

In other words **sound mental health is that state of the mind which can maintain a calm positive poise, or regain it when unsettled for progressively longer durations or quickly, in the midst of all the external vagaries of work life and social existence.**

Most people agree that mental health includes the ability to enjoy life, the ability to bounce back from adversity and secure, a



The Impediments to Sound Mental Health

Internal Causes

There are some major causes of impaired mental health. They are:

- ⇒ Greed : regarding one's own information base, resources, etc.
- ⇒ Envy : regarding someone else's achievement, reward, talent, etc.
- ⇒ Egoism/vanity : regarding one's own accomplishment
- ⇒ Impatience : arise or originates from greed, jealousy, envy and egoism
- ⇒ Suspiciousness : arise or originates from greed, jealousy, envy and egoism
- ⇒ Frustration : arise or originates from greed, jealousy, envy, egoism, impatience and suspiciousness
- ⇒ Anger : arise or originates from greed, jealousy, envy and egoism and impatience

External Causes

These causes are often called 'stressors' and includes skill obsolescence, job change, work-pressure, transfers, stock market crises, unemployment, weak empathy, student agitation, problems with neighbors, militant unionism, and so on.

Restoring Mental Health

Here are a few vital guidelines whose practice could restore our personal command over mental health:

1. Cultivate a sound philosophy of life, based on values.

2. Identify with an inner core of self-sufficiency through “simple living and high thinking”
3. Nourish a sense of equilibrium strive for excellence through ‘work is worship’ – take pride in your work
4. Build a stable and exalted inner reference point for the integration of contrary impulses, emotions, etc.
5. Cultivate the value of purity
6. Practice self-discipline through deep breathing
7. Develop the habit of radiating goodwill and harmony from the centre of one’s being- be positive, to attract good things

Social Health

Social health refers to the ability of a person to fit in with the social setup and maintain positive and harmonious inter-personal relations. Social health contributes towards physical and mental health which is why it must be given due importance.

Enhance Social Health

To enhance social health, a human being must:

1. Learn to be tolerant
2. Learn to appreciate diversity and realize that people can be different from us and yet be very capable in their own way
3. Practice good manners – always be polite and pleasant
4. Conduct one-self with grace and dignity
5. Be helpful, loyal and trustworthy. Develop the qualities of a good friend
6. Don’t be self-centered.

Determinants of health

The health of individual people and their communities are affected by a wide range of contributing factors. People’s good or bad health is determined by their environment and situation– what is happening and what has happened to them, say *WHO*. *WHO* says that the following factors probably have a bigger impact on our health than access and use of health care services.

- ⇒ Where we live
- ⇒ The state of our environment
- ⇒ Genetics
- ⇒ Our income
- ⇒ Our educational level
- ⇒ Our relationship with friends and family

WHO says the main determinants of health are:-

- ⇒ Our economy and society (“The social and economical environment”)