

**B.Ed. 2<sup>nd</sup> Year**

**Course: XVI**

# **Understanding the Self**

**Prof. Kuldeep Singh Katoch**



**Centre for Distance and Online Education  
Himachal Pradesh University, Summer Hill, Shimla-171005**

## **Paper XVI**

### **UNDERSTANDING THE SELF**

#### **Course objectives:**

**Marks: 50 (40 + 10)**

To enable the learners to;

- understand self-concept and its importance in human life
- understand self-confidence and its importance in human life
- understand the nature, classification, sources, and methods of inculcation of human values
- understand the role of different agencies in promotion of human values
- define philosophy of yoga.
- explain the psychological and physiological basis of yoga.
- understand the scientific basis and therapeutic values of Yoga.
- classify yoga and list its instruments.

#### **Unit 1: The Self and Human Values**

- Meaning, Nature and Importance of Self-concept and Self-Confidence in Human Life
- Human Values: Meaning, Nature, Importance, Classification, Sources and Methods of Inculcation.
- Classification of Values.
- Role of Family, Educational Institutions, Community and NGO's in Promotion of Human Values

#### **UNIT 2: Philosophy and Psychology of Yoga**

- Yoga: meaning, nature and importance.
- Concepts of the Prakrit and Purusha (Ishwar): Concept and their relation with each other in Sankhya philosophy.
- Ashtanga Yoga of Patanjali
- Therapeutic Values of Yoga, Yogic Diet & its Impact on Health; Asanas and their effects to promote a sound physical and mental health

#### **Activity (Any one of the Following)**

1. Preparation of Scrap Book on any six major Yoga Asanas with their benefits.
2. Select a story / an episode / an incident from an epic or any situation and analyse the human values integrated in it.
3. Preparation of scrap book on any five human Values.

### **INSTRUCTIONS FOR THE PAPER-SETTER AND CANDIDATES**

The question paper will consist of three sections: A, B and C. Section A will consist of 4 short answer type questions (2 marks each) which will cover the entire syllabus uniformly and carry 8 marks. Sections B and C will have two long answer type questions from the respective units 1 and 2 of the syllabus and will carry 16 marks each. Candidates are required to attempt one question each from the sections B and C of the question paper and entire Section A. Answer to short question should be completed in around 60-65 words each.

## **Paper XVI - UNDERSTANDING THE SELF**

### **Contents**

| <b>Unit No.</b> | <b>Title of Unit</b>  | <b>Page No.</b> |
|-----------------|---|-----------------|
| 1.              | Meaning, Nature and Importance of Self-concept and Self-Confidence in Human Life  | 5               |
| 2.              | Human Values: Meaning, Nature, Importance, Classification, Sources and Methods of Inculcation   | 12              |
| 3.              | Classification of Human Values  | 32              |
| 4.              | Role of Family, Educational Institutions, Community and NGO's in Promotion of Human Values  | 39              |
| 5.              | Yoga: meaning, nature and importance  | 46              |
| 6.              | Concepts of the Prakrit and Purusha (Ishwar): Concept and their relation with each other in Sankhya philosophy                        | 51              |
| 7.              | Ashtanga Yoga of Patanjali  | 57              |
| 8.              | Therapeutic Values of Yoga, Yogic Diet & its Impact on Health; Asanas and their effects to promote a sound physical and mental health | 63              |

## **Unit - 1**

### **Meaning, Nature and Importance of Self-concept and Self-Confidence in Human Life**

#### **Structure**

- 1.1 Introduction
- 1.2 Learning Objectives
- 1.3 Meaning, Nature and Importance of Self-concept and Self-confidence in human life  
Self-Check Exercise - 1
- 1.4 Summary
- 1.5 Glossary
- 1.6 Answers to Self-Check Exercise
- 1.7 References/Suggested Readings
- 1.8 Terminal Questions

#### **1.1 Introduction**

Dear learner, this unit deals with meaning, nature and importance of self-concept and self-confidence in human life.

#### **1.2 Learning Objectives**

After completing this unit, you will be able to;

- explain the meaning, need, importance of self-concept and self-confidence in human life.

#### **1.3 Meaning, Nature and Importance of Self-concept and Self-confidence in human life**

Self-concept can also refer to the general idea we have of ourselves and self-esteem can refer to particular measures about components of self-concept. Franken (1994) states the importance of one's self-concept: "There is a great deal of research which shows that the self-concept is, perhaps, the basis for all motivated behavior. It is the self-concept that gives rise to possible selves, and it is possible selves that create the motivation for behavior" (p. 443). Additionally, Franken (1994) suggests that self-concept is related to self-esteem in that "people who have good self-esteem have a clearly differentiated self-concept.... When people know themselves they can maximize outcomes because they know what they can and cannot do" (p. 439). People develop and maintain their self-concepts through the process of taking action and then reflecting on what they have done and what others tell them about what

they have done (Brigham, 1986). That is, self-concept is not innate, but is constructed and developed by the individual through interaction with the environment and reflecting on that interaction. This reflection is based on actual and possible actions in comparison to one's own expectations and the expectations of others and to the characteristics and accomplishments of others.

### **Definitions of Self-concept**

Baumeister (1999) said that, “the individual’s belief about himself or herself, including the person’s attributes and who and what the self is”.

Weiten, Dunn, and Hammer, (2012), “A self-concept is a collection of beliefs about one’s own nature, unique qualities, and typical behavior. Our self-concept is our mental picture of ourselves. It is a collection of self-perceptions. For example, a self-concept might include such beliefs as ‘I am honest’ or ‘I am hardworking’.

From the above definitions we can conclude that Self-concept is our perception or image of our abilities and our uniqueness. Self-concept;

- is unique to the individual
- can be positive or negative
- has emotional, intellectual, and functional dimensions
- changes with the environmental context
- changes over time
- has a powerful influence on one’s life.

Self-concept develops throughout life. An infant whose needs are met develops a positive self-concept and develops a sense of self distinct from the primary caregiver. Self-Concept is an important term for both social psychology and humanism. Lewis (1990) suggests that development of a concept of self has two aspects: -

**(1) The Existential Self:** This is *the most basic part of the self-scheme or self-concept; the sense of being separate and distinct from others and the awareness of the constancy of the self*” (Bee, 1992). The child realizes that they exist as a separate entity from others and that they continue to exist over time and space.

According to Lewis awareness of the existential self begins as young as two to three months old and arises in part due to the relation the child has with the world. For example, the child smiles and someone smiles back, or the child touches a mobile and sees it move.

**(2) The Categorical Self:** Having realized that he or she exists as a separate experiencing being, the child next becomes aware that he or she is also an object in the world. Just as other objects including people have properties that can be experienced (big, small, red, smooth and so on) so the child is becoming aware of him or herself as an object which can be experienced and which has properties. The self too can be put into categories such as age, gender, size or skill. Two of the first categories to be applied are age ("I am 7") and gender ("I am a boy"). In early childhood, the categories children apply to themselves are very concrete (e.g. hair color, height and favorite things). Later, self-description also begins to include reference to internal psychological traits, comparative evaluations and to how others see them.

### **Characteristics of Self-Concept Theory**

The self-concept theory holds many assumptions about our personal judgment towards our selves. Here are some of them:

1. Self-concept is learned
2. Self-Concept is organized
3. Self-concept is Dynamic

### **Components of Self-concept**

Bracken (1992) suggested that there are six specific domains related to self-concept:

- Social - the ability to interact with others
- Competence - ability to meet basic needs
- Affect - awareness of emotional states
- Physical - feelings about looks, health, physical condition, and overall appearance
- Academic - success or failure in school
- Family - how well one functions within the family unit

## Self-confidence

Self-confidence is the belief that we can handle a certain situation correctly. The following are some facts about self-confidence:

- Self-confidence is never inherited, it's learned. The belief that we lack the confidence genes is just a popular myth.
- Self-confidence is not a general trait but instead we have different confidence levels for all the different activities we do. For example, we may be confident about our ability to drive a car but at the same time dread public speaking.
- Self-confidence is not constant with time; it may change to the better or worse because of the new events that happen in your life.
- Self-confidence may be independent of external factors, like being rich or having someone who loves us back.

According to researchers George Hollenbeck and Douglas Hall, self-confidence can come from several sources:

1. **Actual experience.** When you have accomplished something and succeeded, it is likely you will have the self-confidence to be successful at the task again.
2. **Experiences of others.** If you watch another person perform a task, you may know you can do the same thing.
3. **Social comparison.** When we see others with similar abilities able to perform a task, we may feel more confident in our own abilities to perform the same task.
4. **Social persuasion.** A boost in self-confidence can come from the encouragement of someone we trust.
5. **Emotional arousal.** This refers to our inner feelings of being adequate or inadequate when it comes to accomplishing a certain task. This can come from negative or positive self-talk.

## Importance of Building Self-confidence

Everyone knows that self-confidence is very important but what is not known to everyone is the degree of its importance. Self-confidence is more important than you can imagine. Even if our self-confidence needs improvement, the good news is that there are many ways we can improve it. The following are examples:



1. **Use positive self-talk and visual imagery.** Self-talk refers to the things we tell ourselves in quiet moments. When we use negative self-talk, our sub-conscious actually starts to believe whatever we are telling it! This is why it is important to use positive self-talk. Visual imagery is focusing on a positive outcome and imagining it. By focusing on a positive outcome, we begin to believe it, thereby making it more likely to happen. For example, before you swing a golf club, you may imagine yourself hitting it perfectly with the ball going in just the right direction. This helps get us mentally ready to perform.
2. **Take risks.** Risk-taking is an important source of gaining self-confidence. Of course, not all risks work out the way we want them to, but until we take risks, we are unable to accomplish tasks.
3. **Accomplish.** Accomplishing something important such as earning a degree or a promotion can help us gain self-confidence. Of course, as mentioned earlier, often it involves risk taking in order to accomplish.
4. **Know your strengths and weaknesses.** Everyone has a set of things they are good at. Knowing what you are good at and focusing on those things can improve self-esteem. Also, knowing what you are not good at and working to improve those skills can build self-confidence, too.
5. **Choose to spend time with people who boost your self-esteem.** There are many negative people who do not want anyone to succeed because it makes them feel bad about themselves. Choose friends who boost your self-esteem and limit the time with people who harm your self-esteem.

### **Self-Check Exercise - 1**

Q. What is self-concept?

#### **1.4 Summary**

Dear learner in this unit we have discussed the meaning, nature and importance of self-concept and self-confidence in human life.

#### **1.5 Glossary**

**Self-Efficacy** refers to the judgments people make about their ability to perform a task within a specific context.

#### **1.6 Answers to Self-Check Exercises**

Self-Check Exercise – 1

**Answer:** self-concept is not innate, but is constructed and developed by the individual through interaction with the environment and reflecting on that interaction. This reflection is based on actual and possible actions in comparison to one's own

expectations and the expectations of others and to the characteristics and accomplishments of others.

### **1.7 References/Suggested Readings**

Goel, A. and Goel, S.L. (2005), Human Values and Education. New Delhi: Deep and Deep Publications Pvt. Ltd..

Gokak, V.K. (1973).A Value Orientation to our System of Education. New Delhi : M.M. Gulb and Sons.

Gore. M.V. (2005) Anatomy and Physiology of Yogic Practices, Kaivalyadhama, Lonavla

Goyal, B.R.(1979), Document on Social, Moral and Spiritual Values in Education. New Delhi:NCERT.

Joshi, Kireet, (1976), Education for Personality Development, New Delhi: NCERT, (NIE Lecture Series).

Katoch S.K. (2013) Manveeya Mulya, Paryavarn Aur Manavadhikar Shiksha”, Chandigarh: Mohindra Capital Publishers (P) Ltd.

NCERT, (2000), Educations for Values Development, Chapter 5, In National Curriculum Framework for School Education, New Delhi.

Ramesh Babu. K. (2011): Aasana Sutras (Techniques of Yoga Asanas based on Traditional Hatha Yoga Literature), Vizianagaram: Home of Yoga Publications.

Raparathi Rama Rao, Yogacharya, (2006): Journey to the Real Self (a book on Yoga Consciousness), Vijinigiri: Yoga Consciousness Trust.

Report of the Religious and Moral Instruction (1959).Ministry of Education, Govt. of India, New Delhi.

S. Radhakarishnan : Indian Philosophy, Vols. I and II, London : Allen &Unwin,.

SatyanandaSaraswati, Swami (2002), Asana, Pranayama, Mudra, Bandha, Iyengar: Munger, Yoga Publications Trust.

Sharma Y.K. and Katoch K.S. (2013) Education for Values, Environment and Human Rights, New Delhi :Deep and Deep Publication, Pvt. Ltd.

Surendranath Dasgupta- (1989): A Study of Pantanjali, Delhi: MotilalBanarisidass.

Taimini, A.K. (1999): The Science of Yoga, (Com. On Yoga Sutras), Chennai: The Theosophical Publishing House.

### **1.8 Terminal Questions**

1. Explain the need and importance of self-concept.
2. Discuss the need and importance of self-confidence in human life.

## **Unit - 2**

### **Human Values: Meaning, Nature, Importance, Sources and Methods of Incultation**

#### **Structure**

- 2.1 Introduction
- 2.2 Learning Objectives
- 2.3 Meaning, Nature, Importance, Sources and Methods of Incultation of Human Values  
Self-Check Exercise – 1
- 2.4 Summary
- 2.5 Glossary
- 2.6 Answers to Self-Check Exercises
- 2.7 References/Suggested Readings
- 2.8 Terminal Questions

#### **2.1 Introduction**

Dear learner, this unit deals with Meaning, Nature, Importance, Sources and Methods of Incultation of human values.

#### **2.2 Learning Objectives**

After completing this unit, you will be able to;

- explain the meaning, nature, importance, sources and methods of incultation of human values

#### **2.3 Meaning, Nature and Importance of Human Values**

The word Value is derived from the Latin word “Valerie” which means “to be strong and vigorous”. In the modern democratic society, this concept of values has changed. The term ‘value’ has different connotations depending on the context in which it is used. From a philosophical point of view values are those standards or codes for moral behaviour conditioned by one’s cultural trends and guarded by conscience, according to which a human being is supposed to conduct himself and shape his life patterns by integrating his beliefs, ideas and attitudes to realize cherished ideals and aims of life. The ‘good’ of many or all should be taken as the sole criterion for values.

To know about value, we have to understand its meaning according to explanations given by the experts in different fields. In fact, value lacks universal

definition. Some thinkers and educationists have defined values in the following manner.

### **Definitions of Values**

- Urban, "Value is that which satisfies human desire."
- Chandel, J.C. (2000), "Values are those standards which we use to influence the attitudes, values and actions of others. It is a yardstick that is used to guide the actions, attitudes, comparisons, evaluations and justifications of others and self. These are the guiding principles of life and help in all round development of the individual."
- A.K.C. Ottaway (1955), "Values stand for ideas men live for".
- Allport (1951), "A value is a belief upon which a man acts by preference."
- Mukherjee (1964), "Values are integrated experiences that touch simultaneously all dimensions of human adaptation, organic, social and cultural and transcend them in all their propriety towards orientation."
- Cattell (1965), "By values we mean the social, artistic, moral and other standards which the individual would like others and himself to follow."

### **Characteristics of Values**

Following are some of the characteristics of Human values:

- Values mean worthwhileness and from personal perspective, values are commonly understood as preferences or indicators for what we hold dear.
- Values are the reasons we like a person or thing. They are primary motivators for actions; the drivers towards goal achievement.
- In economic or market terms, value is the amount of a commodity that is equivalent to something else, such as goods, services or money.
- In Mathematics, value is a particular quantitative determination of increase or decrease.
- Values are ideas, abstractions and conceptions of the desirable behaviour. Values are a special kind of attitudes functioning as standards by which choices are evaluated. Values are something that we consider worthwhile.
- Values are normative standards by which human beings are influenced in their choice among the alternative courses of action which they perceive.

- Values are the desirables and states, which act as a guide to human endeavour, or the most general statements of legitimate ends, which guide social action.
- Values are integrated experiences that touch simultaneously all dimensions of human adaptation, organic, social and cultural and transcend them in all their propriety towards orientation. Values mold the human nature in our social environment.
- Values cannot be directly observed, seen or perceived but have to be inferred from some value indicators like, what people say and do when they value 'economic justice', or loyalty. The behavioural action and statements of people give clues about their values.
- Values can also derive their origin from a variety of sources like literature, philosophy, religion, science, social customs and the constitution.
- Values influence our thoughts, feelings and action. They guide us to do the right things.
- Values don't exist as objects in space and time, but are established by judgment-by judging things, qualities, events or actions from a personal point of view.

### **Nature of Values**

It is evident from the above definitions that values stand for ideals men live for. They are part and parcel of the philosophy of a nation and that of its educational system. They are the guiding principles of life. The term value stands for intrinsic worth. This means that whatever is liked, prized, desired, esteemed by anyone at a time is valuable. Values are regarded desirable, important and held in high esteem by a particular society in which a person lives. The antecedents of human values can be traced to culture, society and its institutions; values differ in degree because of the differences in culture. Thus values give meaning and strength to a person's character by occupying a central place in his life. Values reflect one's personal attitudes and judgments, decisions and choices, behaviour and relationships, dreams and vision. They influence our thought process, feelings and actions. They guide us to do the right things. Values give direction and firmness to life and bring joy, satisfaction and peace to life. According to Moore, all men everywhere possess

the same values though the degree may differ. Values are like the rails that keep a train on the track and help it to move in a definite direction smoothly and quickly. Values as standards direct one's way of life and value system guides us in making general plans and decisions when the conflicts arise. They bring quality to life. Value depends upon the level of our satisfaction. It means whatever, satisfies us is valuable. The value of anything depends upon the circumstance, context and situation. In order to value a thing one makes axiological judgment that reflects the nature of value. In this process every axiological judgment possesses the three characteristics. First is necessity, when we say that food, shelter is necessary for us, we attribute some element of value to it. This means food and shelter is important and valuable for us to lead a healthy and happy life. Thus highest value is attached to these objects without which we cannot exist, e.g. food, air, water, cloth and shelter.

The obligation is second characteristic of the axiological judgment. Education means all round development of the individual and makes the individual complete man. This means education is valuable to the individual and society, hence it is considered obligatory on the part of individual to receive education. And the third is the liking of the judge. Since all the axiological judgments are based on the liking of the judge. e.g. for a person who loves to visit historical places nothing will appear to be sure attractive than a historical place to him. Since degree of interests varies from individual to individual and in this manner, difference in interest leads to difference in axiological judgments. According to Goshawk, the structure of value includes elements of three kinds – objective, subjective and rational. Values are changeable with time and place. It is dynamic in nature. Since every individual treats objects as valuable according to their own level of consciousness and priorities. Hence, values are changeable with time, place and liking of the individuals.

### **Need and Importance of Values**

The need and importance of value-oriented education can be summed up in the following points:

- It is needed for moral development of the child.
- It is needed for the healthy development of culture its preservation and promotion.

- It is needed for the development of positive attitude towards life and others.
- It is needed for the sublimation of instincts and emotions. These values help in the proper channelization of energy and power of the child.
- Value education help in resolving the conflicts.
- It helps children in developing democratic qualities like equality and fraternity.
- It teaches to live and work for co-operative living.
- It helps in creating harmony in all aspects of educational philosophy.

### **Sources of Human Values**

According to Rokeach (1973) the system of values can be traced from the following sources of understandings:

- (i) **Cultural background:** Our values are usually grounded in the core values of our culture.
- (ii) **Scientific background:** It helps us to make value judgments only to the extent that we relate it to value assumption. New information on the scientific front need not pose a threat even if it requires a change in the present frame of reference.
- (iii) **Religious background:** In its pursuit of truth religion is also concerned with values. Many basic values are common to all religions.
- (iv) **Life's experience:** Many values originate out of the experiences of the individual and those of his fellow men. Men constantly keep on determining what values they must follow to find happiness and fulfill their destiny as human beings.

**Constitution as a Source of Values:** The Constitution of any country is not the only source of values but it act as one of the major source of values. It is in the Constitution in which major values of life are embodied in detail. It is through the provision contained in the Constitution that we must respect individual personality, every religion, right to equality, right of freedom of speech and expression, protection of children and youth and promotion of natural environment, forest and wild life. The task of framing the constitution of India was given to the Constituent Assembly, formed under the Cabinet Mission Plan of 1946.



## **The Preamble**

*“WE, THE PEOPLE OF INDIA*, having solemnly resolved to constitute India into a *SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC* and to secure to all its citizens:

JUSTICE, social economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity; and to promote among them  
all

FRATERNITY assuring the dignity of the individual and the unity and  
integrity of the Nation;

*IN OUR CONSTITUTENT ASSEMBLY* this twenty-sixth day of November, 1949, do  
*HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.”*

The Preamble does not form an integral part of the Constitution but embodies its spirit and meaning. The 42<sup>nd</sup> Amendment (1976) added the words ‘*Secular*’ and ‘*Socialist*’ and now the Preamble reads as follows:

## **Significance of the Preamble**

The Supreme Court of India has given many historic decisions, which highlight the importance and utility of the Preamble. The preamble serves three purposes; (i) it indicates the source from which the Constitution derives its authority; (ii) it states the objects that the Constitution seeks to establish and promote; and (iii) the date of the adoption. The nation turns to the various expressions contained in the Preamble for proper appreciation of the aims and aspirations embodied in the Constitution. It also aids the Legal interpretation of the Constitution where the Language is found to be ambiguous.

The Preamble is part of the Constitution. It may be invoked to determine the ambit of: (a) the Fundamental Rights; and (b) the directive principles of states policy. It may be pressed into services to interpret constitutional Provisions, whereby, the preamble declares India to be a sovereign, socialist, secular, democratic republic.

From the above discussion on constitution of India following values can be derived:

1. **Justice** - social, economic and political.
2. **Liberty** - thought, expression, belief, faith and worship.
3. **Equality** - status and opportunity.
4. **Fraternity** - assuring dignity of the individual and integrity of nation.

In order to value these values the constitution of India has made provision in Articles (12 to 51) through Fundamental Rights, Duties of a Citizen and through its Directive Principles.

### **Fundamental Rights**

Part III (Articles 12-35) originally seven Fundamental rights were listed in the Constitution. However, after the 44<sup>th</sup> Amendment 1978, there are now only six Fundamental rights, viz.:

1. Right of Equality (Articles 14-18)
2. Right of Freedom (Articles 19). It guarantees
  - (i) Freedom of speech and expression
  - (ii) Freedom to assemble peacefully and without arms
  - (iii) Freedom to form associations and unions
  - (iv) Freedom of movement throughout India
  - (v) Freedom to reside and settle in any part of India
  - (vi) Freedom to practice any profession, or to any occupation, trade or business
3. Right to Freedom of Religion (Articles 25-28)
4. Cultural and Educational Rights (Articles 29-30)
5. Right Against Exploitation (Articles 23-24)
6. Right to Constitutional Remedies (Articles 32-35)

Right to Property used to be a Fundamental Right but has now become only a legal right. The Janta Government on June 20, 1978, omitted the Right to Property by Constitution (44<sup>th</sup>) Amendment Act, 1978.

### **Directive Principles**

Part IV (Articles 36-51)

Part IV of the Constitution deals with the Directive Principles of State policy.

The main Directive Principles are:

1. Provision of adequate means of livelihood to all.
2. Equitable distribution of wealth among all.
3. Protection of children and youth.
4. Equal pay for equal work to both men and women.
5. Free and compulsory education for children upto the age of 14 years.
6. Prevention of cow slaughter.
7. The right to work, to education, to public assistance in case of unemployment, old age, sickness and disability.
8. Prohibition of liquor.
9. Establishment of Village Panchayats.
10. Protection of historical and national monuments.
11. Separation of the judiciary from the Executive to secure for all citizens, uniform civil code.
12. Promotion of international cooperation and world's security.
13. Free legal aid from the state to the weaker sections of society.
14. State to protect natural environment, forests and wildlife.

### **Duties of a Citizen**

The 42<sup>nd</sup> Amendment Bill, 1976 has added ten fundamental duties, viz.

1. To abide by the Constitution and to respect its ideals and institutions, the national flag and national anthem.
2. To cherish and follow the noble ideas which inspired our national freedom struggle.
3. To uphold and protect the sovereignty, unity and integrity of India.
4. To defend the country and render national service when called.
5. To promote harmony and spirit common brotherhood among all the people of India, transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women.
6. To value and preserve the rich heritage of our composite culture.

7. To protect and improve the natural environment.
8. To develop scientific temper, humanism and the spirit of enquiry and reform.
9. To safeguard public property and abjure violence.
10. To strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement.

**Religion as a Source of Values:** Although Religion is not the only source of essential values; it certainly is a major source of value education. There is no religion, which does not emphasis values and virtues in the process of preparing good human beings for tomorrow. Peace, harmony, happiness and freedom from sufferings can only come by acquiring tolerance, love, humanism and thorough understanding of the religious precepts drawn from major religions of the world. Every religion of the world has common goals and ideals. Each one of these strives to achieve love, truth, compassion, non-violence and peace. Each religion tries to elevate the individuals in understanding the every objective of life, leads towards the values of righteous conduct, caring and serving others and making life more meaningful. The practice of religion transforms the man into universal, finite into infinite, self-centered into self-expressive and *Asura into Sura*. It purifies man's inner life and makes him fit for the pursuit of spirituality. It enables human beings to go beyond the narrow self and become a part of universal self. Religion teaches human beings the purpose of life and gives answer to many basic questions, which worry them. It removes all kind of duality. It also deals with the spiritual and moral problems of the human beings. In other words we can say that religion is one of the main sources of values to guide the human activities. Gandhi ji has observed, "For me morals, ethics and religion are convertible terms. A moral life without reference to religion is like a house built upon sand. And religion divorced from morality is like 'sounding brass' good only for making a noises and breaking heads. Morality includes Truth, Ahimsa and Contenance. Every virtue that mankind has ever practiced is referable to and derived from these three fundamental virtues. Non-violence and continence are again derivable from truth which for me is God."

Instead of striving to inject more and more of religious content in the programme, it is necessary to emphasize the following key ideas:

1. No one is born with a religion; he or she is born in a religion.
2. No true religion teaches hatred and exploitation of others.
3. The Whole world is one family and we all are brothers and sisters who have to live harmoniously on this planet for our very survival.
4. All people have the same Atma (Soul); therefore all distinctions or social stratifications are superficial.
5. Without love for all we can never be happy and peaceful in the world.
6. It is criminal to use religion as an instrument to seek undue positions, social mobility, political favours, electoral victories, power to exploit and oppress others.
7. "All religions must be tolerated for every man must get to heaven in his own way"; Fredrick.
8. "We require a world-religion just because we do not require a world state"; William Earnest.

**Culture as Source of Values:** Culture creates values through social codes, mores and folkways, customs, social laws, taboos, social norms and social heritage. Every part of culture determines social, values. Our beliefs morals and style of life are determined by culture. Culture fulfills those ethical and social needs, which are ends in themselves. Social habits are included in culture. Without fulfilling these needs, culture cannot exist. Culture possesses an order and a system. Its various parts are integrated with each other.

### **Social Norms**

Social norms are rules that serve to control and guide the lives of individual within a society. They are also called Frames of Reference. Every individual applies some definite laws which determine his perceptions, judgments, conduct, etc. According to his own particular philosophy of life is his frame of reference.

## **Social Heritage**

According to Ogburn social heritage means, "It is that part of man's environment into which he alone is born. It consists of buildings, tools, wearing apparel, art, science, religion and all the ways of doing things that man learns".

Individual and group develop only because of culture or social heritage. It is the link between the various stages of human society. The nature of the development of society and individual vary as this culture changes. It is this culture that is responsible for raising man above the level of animal and placing him on the level of humanity.

## **Traditions**

In the words of Ginsberg, "By tradition is meant the sum of all the ideas, habits and customs that belongs to a people and are transmitted from one generation to another. Traditions are those social laws which handed down from one generation to another. Traditions keep alive the knowledge and beliefs of the group and society. It is through tradition that the beliefs, habits, thoughts, and customs of the group and society are transferred from one generation to another".

Thus we can say that traditions are specific modes of conduct and maintain the organization and system in society

## **Mores**

*According to Dason and Getty* "Mores are folkways which have added to them through some reflection, the judgment that group welfare is particularly dependent upon them." Mores are generated like folkways. Mores involve the sense of morality. Mores have the sanction of society and it is compulsory to accept them and to pay allegiance to them. Customs of folkways when they have been converted to mores become strong and permanent.

## **Folkways**

According to Bogardus: "The folkways of a group include the mores and all the other ways of behaving that are considered interesting but not essential to the welfare of the group". The Folkways are social laws governing man's traditional forms of behavior. Folkways impart the laws of behavior and conduct in society to the

individual. Folkways also control an individual's conduct under various circumstances.

### **Customs**

In the words of Maclver and Page, "The socially accredited ways of acting are the customs of society". Thus modes of conduct that get the approval of society and receive its sanction are also called customs. Ginsberg has observed correctly that customs perform the same function in our life as instincts perform in the life of living beings. Instincts guide an individual being in his struggle for existence. Customs show the individual his way through social life.

### **Beliefs**

Ross has discussed in great details the importance of beliefs in social control. Gillin and Ross have classified beliefs in five categories. These are as follows:

1. ***Belief in the eternal and natural character of social laws:-*** The implications of this belief are that social laws have their sanction in the Nature and that like laws of Nature social laws are also eternal and immutable. Negatively, the belief implies that any violation of social laws entails punishment by Nature. That is, violation of social laws calls forth the warmth and anger of Nature.

2. ***Belief in the Law of Karma:-*** Hindus believe in the Karmaic law according to which the force of cause and effect is always equal. That is, as one sows so one reaps. The good deeds lead to reward and the bad deeds lead to punishment. This belief is closely attached to belief in metempsychosis or rebirth or transmigration. According to the good and bad results of actions done in the previous life. Even animals are believed to be covered by this law. An animal earning exceptional merits may be re-born as a man and a Brahmin doing excellent work may be elevated to kingship or godhood. Bad deeds lead to demotion as good deeds lead to promotion. Thus, the belief in Karma helps to regulate social behaviour. Men desist from bad seeds on pain of being demoted and punished in future lives.

3. ***Belief in austerity:-*** According to this belief, a man who has been excommunicated from his society due to wrong deeds may re-enter the social fold by undergoing the punishment and acting virtuously and piously.

4. **Belief in the other world:** - Almost all societies believe in the other world or heaven and hell. Puranas are full of description of hell and heaven. These descriptions prevent men from committing bad and evil deeds, and inspire them to follow the path of virtue and piety.

5. **Belief in the departed soul:** - According to this belief souls are immortal and after the death of the body do not become wholly detached but maintain some kind of relation with people living on the earth. The souls who are very intimate with us keep a sympathetic watch on our activities on this earth. Mother, husband, wife keep a watch on the activities of their daughter, wife, husband respectively. This belief provides us with great energy and confidence in our life on this earth, shows us the correct path and prevents us from slipping into wrong pathways.

### **Methods of Inculcation of Human Values**

Teaching, as it is generally said, is an art. Methods are the ways to understand and practice the art. There is no method or methods of teaching values which could suit in all the situations. All teachers are different. No two children are alike. Teachers differ in personality. Children differ from family to family and from locality to locality-even in respect of their spiritual, mental and physical development. Thus a teaching method is largely governed by these three factors environment, teacher and pupil. There are three methods/approaches for teaching human values and teachers could select from them according to their need:-

#### **(A) Direct Approach/Method**

- (i) Silent sitting
- (ii) Prayers
- (iii) Group singing
- (iv) Story telling
- (v) Group activity

#### **(B) Indirect Approach/method**

- (i) Incidental approach
- (ii) Contrived or planned approach

#### **(C) Integrated Approach/method**

- (i) Integration of values in curricular work



(ii) Integration of values is the co-curricular

**(A) Direct Approach:** - It aims at teaching values by setting apart a period every day for each class. The education for human values recommends the use of five extremely simple but most effective and powerful techniques in the classroom. The direct method makes use of five major techniques which are:-

**(i) Silent Sitting**

According to Oxford Advanced Learners Dictionary “Silence” means “Condition of being quiet or silent”; absence of sound, not speaking. But in literal sense silence means absence of all sounds and noise. It is stillness, noisiness.

Silent sitting as its name suggests means to sit silently for a few minutes, seconds, and hour as the case may be. In educational settings silent sitting involves motivating/encouraging the students to sit silently for a few minutes every day. Silence is necessary for attaining wisdom. The various commissions have recommended silence or meditation or silent sitting. The University Education Commission (1948-49) suggests that all educational institution should practice silent meditation for a few minutes other in the classroom or in a common hall every day. The Commission has strongly advocated the need for silent meditation at a higher education level in the following words; “Silent Meditation—A short period of silent worship or meditation before the class work starts, should become an integral part of college life. For a few moments we may free the mind from the distraction of daily living and attend to the forces, which determine the meaning and value of life. We will find the supreme, the only supreme, which it is possible for us to know, when we are taught to look within. The spirit of man is the candle of the Lord.” It is in the depths of silence that the voice of God can be heard. “Silence is more eloquent than words”, “Speech is time, silence is eternity” these value of silence observed by Carlyle, the British writer.

Silence is powerful and effective form of communication, it enables an individual to communicate with his own inner self. It is only in moments of silence that one is able to reflect upon one’s conduct and seek means of improvement. That is why the existence of civilization, the great Sufis, Scientists, Musicians, Rishis, Poets, and Saints have practiced and recommended the habit of silent sitting.

Further silence sitting helps in reducing the noise in schools and classrooms. It helps in developing the concentration, receptivity and grasping power. It also

improves the memory and prepares the ground for awakening of intuition. It improves the quality and fineness of work; it directly instills the values of truth and peace.

## **(ii) Prayers**

According to Oxford Advanced Learner's Dictionary "*Pray*" means (i) "solemn request to God or to an object of worship, (ii) informal meeting in order to pray family/morning/evening/daily prayers."

A prayer in its simplest definition is merely a wish turned heavenward. Horne observes that "Prayer is the voice of faith".

*"Prayer is one the most effective and powerful instrument for value inculcation among children."*

Prayer is a loving communication with God, with full faith in his power, universal presence, and all knowing nature. Prayer gives us a sense of exhilaration and satisfaction. The Report of the workshop on Education in Human Values organized by Department of Education, Government of Himachal Pradesh (1985) says that prayer is an effective tool in helping the child to see goodness and beauty. Prayer gives them mental and moral strength. The daily practice of prayer helps in increasing their power of concentration. It also helps in building a strong will to accept the challenges of life.

Prayer lifts the consciousness from lower selfish desires to heights of noble aspirations. Prayer gives a strong positive outlook to life situations and ourselves.

The three types of Prayers are:

- (i) *Stuti* or *Stotras*, chanted in praise of the Lord.
- (ii) *Prarthana* or Supplication, i.e. asking for favour, protection, guidance etc.
- (iii) *Subhashitani*, or expression of noble thoughts or feelings.

## **(iii) Group Singing**

Music is the language of heart, so it has a universal appeal. According to J.L. Mursell, music is one of the most universal human needs. Carlyle has rightly said that, Music is well said to be the speech of angels. All human beings from their early ages are sensitive towards music though their sensitivity may not be highly developed. All children love, music and singing, specially singing in a group. A series of lectures even may fail to make an impact, while a single melodious song may touch and melt the heart of any individual.

The Music and singing acts as an effective teaching device in value education. The experiments and researches have shown that group singing accompanied with rhythmic music can promote the emotional adjustment of disturbed children. It can also improve the learning ability of educationally slow children. When a single person sings out of love, the sound vibrations purify both the inner and outer atmosphere. But in a group singing these vibrations acquire greater value, depth and strength. Any aspect of value and culture can be taught effectively through a group song. According to *Vivekananda* the sounds which emerge out of pure feelings spread all through the atmosphere around us. These sound vibrations reach the furthest possible distances in space and leave an exhilarating effect on the heart and soul of those who breathe them.

#### **(iv) Story Telling**

The main aim of storytelling has always been to inculcate faith, or make faith strong. Our *Purnas* are full of stories. The stories have their appeal even today when the waves of modernity are drawing the age old values. Stories based on the human values like Truth, Righteous Conduct, Peace, Love and Non-Violence is highly effective for inculcating values among students. Thus interesting stories from the lives of Great persons can be told to students to teach them the value of simplicity in life. The success of storytelling depends on a number of factors which are as follows.

##### **(A) Selection of Stories**

##### **(B) Presentation of Stories**

- (i) Narration      (ii) Picturisation
- (iii) Dramatization

##### **(C) Questioning**

#### **(v) Group Activities**

Group Activities involve students in activities which are carried out in group situations. The group activities to be discussed are: (A) Role Play, (B) Dealing with Value Dilemmas, (C) Special Projects and Exhibitions, (D) Social Work and Self-Reliance Activities, (E) Watching Films, Videos, Documentaries and Discussion Activities.

#### **(B) Indirect Approach**

In addition to direct approach values can also be inculcated indirectly. This approach includes incidental approach and through contrived situation.

**(i) Incidental Approach**

The teaching learning process in which value inculcation may arise from an unexpected incident (i.e. on the play field, in or outside classroom). In this approach deliberate and conscious efforts are not made for value inculcation. But as and when situation arises relevant values can be taught through examples.

An observant and alert teacher will never lose an opportunity to take advantage of a chance incident as it arises in the class-room, in the school campus or on the play field to teach a value by correcting, praising or discouraging certain behaviour. Suppose two students have quarreled on the play field and one is injured. After treating him for the injury, the teacher may raise the questions as to why such a thing happened and what has been its outcome. The teacher may touch upon the evil effects of violence by taking examples of wars, feuds between families and bring out the undesirability of violence. The teacher may also touch upon known of non-violence. A quote like, 'Non-Violence is the best duty or religion' could be given.

Hence, in this way, the entire process of teaching-learning may arise from an unexpected incident on the play field. This incident could be used to develop the value of 'Non-Violence', among children. This approach is called 'incidental approach'

**(ii) Contrived or Planned Approach**

Another strategy under indirect approach is 'contrived or planned approach'. Under this approach teacher could deliberately think upon such desirable values, which could be developed during the various stages of the planned activity. For example, if a teacher is organizing an excursion the value 'spirit of inquiry' can easily emerge to the surface because students are inquisitive about various things during an excursion. Further, while planning the details, the students may work in close 'co-operation' with each other. In the execution, they may emphasize 'punctuality', 'cleanliness', 'economy of time and expenditure'; aesthetic values like 'love of music' etc. may all be deliberately planned. This will give an opportunity to the teachers to evaluate and observe who are the students who follow the values and who violate these values. This approach is contrived or planned.

Similarly, the teacher may deliberately drop his/her handkerchief and carry on with the lesson as though nothing has happened and observe the behaviour of the

children in the class. One child may immediately, instinctively pick it up and place it on the table, another may make an attempt but is unable to go ahead, yet another child may whisper into his friends ear that the teacher has dropped her handkerchief, 'better pick it up and give it to her'. Here the child's behaviour reveals that the value of courtesy, helpfulness and respect for the teacher has been fully internalized, as it happens to be a spontaneous gesture. As per the behaviour of the rest, they are aware of their duty towards the teacher, yet are indecisive.

### **(C) Integrated Approach**

It aims at inculcation of values through all academic programmes and activities. In other words this approach practiced through curricular activities and co-curricular activities.

(i) Integration of values in curricular work, (ii) Integration of values in the co-curricular work.

*(i) Integration of values in curricular work:-* It suggests that in all our class room subjects, Languages, Mathematics, Sciences, Social Studies and others-there are values implicit in various topics. The teacher is encouraged to attempt to bring out the value aspects that have a direct bearing upon our day to day life. Subject matter is in fact a part and parcel of value lesson. The school subjects and its active values are shown as under:

| <b>Subject</b> | <b>Values</b>  |
|----------------|--|
| Mathematics    | Rationality, Logistics, Accuracy, Precision, Neatness, Perseverance, Truthfulness.   |
| Language       | Honesty, Sensitivity, Courtesy, Compassion, Obedience, Cheerfulness and National Consciousness, Acceptance, Self-Control, Spirit of Enquiry, Citizenship and Friendship. |
| Science        | Sensitivity, Observation, Truthfulness, Stability, Orderliness, Open-mindedness, Reverence for life in all its forms, Self-Control, Accuracy.                            |
| History        | Patriotism, Tolerance, Courtesy, Courage, Patience, Social Service, Heroism, Leadership, Love of Cultural Heritage, Sympathy, Secularism,                                |

|             |  |
|-------------|--|
|             | Common Cause, Humanism, Belongingness, Social Justice.   |
| Geography   | Endurance, Unity in diversity, Interdependence of Man, Reverence for Nature.                                       |
| Environment | Harmony with Nature, Love for Vegetable and Animal Kingdom, Sensitivity Towards Environmental Issues and Problems. |

(ii) *Integration of values in co-curricular work*:- According to NCERT's Source Book on Education in Values, the range and quality of value education outcomes of co-curricular activities depends upon several factors such as the nature and duration of the activity, its organization, the extent of student participation and so on. The activities like NCC, NSS, Funfair, Red Cross, Excursions and Field Visits, student self-government in schools, the various clubs and association organized around special interests. Co-curricular activities help in channelization of the surplus energy of the students. These activities also provide rich possibilities for the blossoming of character and values in learners. A few activities that schools should organize are given as under:

1. Morning Assembly
2. Wall-Magazine, Thought for Day and Wall Quotes
3. Development of Beauty Spot
4. Sports and Games
5. Drama, Declamation, and Pageants
6. Eco-club

### **Self-Check Exercise – 1**

What are values?

#### **2.4 Summary**

Dear learner in this unit we have discussed about the Meaning, Nature, Importance, Sources and Methods of Inculcation of human values

#### **2.5 Glossary**

**Social Norms** are rules that serve to control and guide the lives of individual within a society.

#### **2.6 Answers to Self-Check Exercises**

### **Self-Check Exercise – 1**

**Answer:** The word Value is derived from the Latin word “Valerie” which means “to be strong and vigorous”. Values are ideas, abstractions and conceptions of the desirable behaviour. Values are a special kind of attitudes functioning as standards by which choices are evaluated.

### **2.7 References/Suggested Readings**

Goel, A. and Goel, S.L. (2005), Human Values and Education. New Delhi: Deep and Deep Publications Pvt. Ltd..

Gokak, V.K. (1973).A Value Orientation to our System of Education. New Delhi : M.M. Gulb and Sons.

Goyal, B.R.(1979), Document on Social, Moral and Spiritual Values in Education. New Delhi:NCERT.

Joshi, Kireet, (1976), Education for Personality Development, New Delhi: NCERT, (NIE Lecture Series).

Katoch S.K. (2013) Manveeya Mulya, Paryavarn Aur Manavadhikar Shiksha”, Chandigarh: Mohindra Capital Publishers (P) Ltd.

NCERT, (2000), Educations for Values Development, Chapter 5, In National Curriculum Framework for School Education, New Delhi.

Report of the Religious and Moral Instruction (1959).Ministry of Education, Govt. of India, New Delhi.

S. Radhakarishnan : Indian Philosophy, Vols. I and II, London : Allen &Unwin,.

Sharma Y.K. and Katoch K.S. (2013) Education for Values, Environment and Human Rights, New Delhi :Deep and Deep Publication, Pvt. Ltd.

### **2.8 Terminal Questions**

1. Describe the meaning, nature and importance of human values.
2. Describe different sources of human values.
3. List and describe the methods of inculcation of human values.

## UNIT-3

### Classification of Human values

#### Structure

- 3.1 Introduction
- 3.2 Learning Objectives
- 3.3 General classification of human values  
Self-Check Exercise - 1
- 3.4 Classification based on Indian Philosophy, Thinkers & Philosopher  
and Educational Agencies  
Self-Check Exercise - 2
- 3.5 Summary
- 3.6 Glossary
- 3.7 Answers to Self-Check Exercises
- 3.8 References/Suggested Readings
- 3.9 Terminal Questions

#### 3.1 Introduction

Dear learner, this unit deals with classification of human values based on Indian philosophy, various thinkers, philosophers and educational agencies.

#### 3.2 Learning Objectives

After completing this unit, you will be able to;

- give a general as well as detailed classification of human values

Values have been classified differently in available literature on values. This is due to the fact that there are no hard and fast rules to classify values as they are closely interlinked and interrelated. Values are sometimes classified according to the needs and demands of the society.

*A widely accepted classification of values:*

|           |   |   |
|-----------|---|---|
| Aesthetic | - | appreciation of beauty and joy                        |
| Emotional | - | courage, endurance, friendliness, harmony and heroism |
| Material  | - | love of money, pleasure of life                       |
| Mental    | - | impartiality and perseverance                         |
| Moral     | - | benevolence, gratitude honesty                        |
| Physical  | - | beauty, truth, grace, health and strength             |



Social - civic sense, cooperation, courtesy, devotion to duty

Spiritual - meditation, pursuit of ultimate reality

Every society has its own pattern of value system because each society has its own beliefs, norms, traditions, customs, folks, rituals, mores and manners. The SCERT, Solan conducted a seminar on “Education for Human Value” in 1981 and conclude that values differs to one another. It is difficult to make the proper classification of values. From a critical examination of the literature on values four following major categories of classification evolve.

### **3.3 General Classification**

#### **(A) Subjective or Internal and Objective or External**

Some educationists hold the views that educational values are internal and subjective. They are biological and according to the requirements of the individual. They satisfy wants and desires. They don't have any inherent worth of their own. The students or the teacher “value” them from his point of views and needs. The other categories of educationists regard educational values as external and objective. e.g. a carpenter prepares a desk or a chair, by giving a shape to wood, a value is incorporated into it. The educationists of the second views however believe that personal desire may be an important element of educational value, but they hold that values are independent of such desire.

#### **(B) Intrinsic and Extrinsic values**

*Intrinsic Values:* Values, which are pursued for their own sake. In other words an intrinsic value is of worth on its own account, whereas an instrumental value has worth because of its consequence. The examples of intrinsic values are Truth, Beauty and Goodness (Love). These values satisfy man's different domains of behaviour. Moral values are another example of intrinsic values.

*Extrinsic Values:* Those values, which are not ends in themselves but the means of achieving some other end, are extrinsic values. e.g. Money and wealth are considered extrinsic values because money and wealth have no utility of their own but they are valuable only as long as we can use them to buy objects, which will satisfy our desires.

#### **(C) Intrinsic and Instrumental or Mundane values**

*Intrinsic:-* Values which are pursued for their own sake such as: Truth, Beauty, Goodness (Love).

*Instrumental or Mundane:* - The instrumental values are those values which are judged good for something. The values indeed in this category are personal values (good for individual), social values (good for the society), cultural values (good for the promotion of culture), Institutional values (Moral, political and establishment values).

#### **(D) Permanent and Temporary Values**

*Permanent Values:-* Permanent values are the same as intrinsic and ultimate values; permanent values do not change with respect of time and place. These values are absolute. e.g. Truth Beauty and Goodness.

*Temporary Values:* - The temporary values are extrinsic and instrumental belonging to such things as wealth property etc. These values changes with respect of time and place. e.g. money, wealth, property etc.

#### **(E) (i) Psychological (ii) Historical (iii) Axiological**

- (i) *Psychological:* - In psychological classification values are connected with some basic instincts or tendencies, interests or desires, needs etc.
- (ii) *Historical:* - In this type values or group of values which have acquired an institutional form is known as historical value e.g. political, moral, aesthetic and religious.
- (iii) *Axiological:* - From this point of view the concept of values include the three main ultimate values i.e. truth, beauty and goodness.

#### **Self-Check Exercise – 1**

Q. What is permanent values?

#### **3.4 Classification based on Indian Philosophy**

Traditionally, the schools of Indian Philosophy have been divided into two broad classes' viz. Orthodox (*Astika*) and Heterodox (*Nastika*). The Orthodox School viz. the *Nyaya*, the *Vaisesika*, the *Sankhya*, the *Yoga*, the *Mimamsa* and the *Vedanta* recognize the authority of *Vedas*, whereas the Heterodox (*Nastika*) viz. the *Buddhist*, the *Jainism* and the *Caravaka*, don't recognize *Vedas* as authority as shown in Figure 2

**i) Values according to different Orthodox (Astika) School of Philosophy are as under:**

According to *Nyaya* Philosophy:-*Nyaya* recognizes *Moksha* as the highest value (*ParamPurushartha*). All emotions and passions are various forms of attachment and aversion, which arise from delusion. They supplement knowledge by training the individual to disinterestedness and dispassion and lead to *Moksha*. Hence proper value is also assigned to performance of scriptural duties (*Dharma*) along with true knowledge, which involves meditation on the true nature of things.

According to *Sankhya* Philosophy:- For *Sankhya* the Self (*Purusha*) in its transcendental nature remains eternally pure, untouched by righteousness and unrighteousness (*Dharma* and *Adharma*). All deeds pertain to mind, which is an evolution of *Prakriti*. Therefore no value is attached to actions because good or evil action, both is the cause of bondage. According to *Sankhya* the highest ideal is *Moksha* and that is the highest value (*Param Purushartha*) also. The *Viveka*, *Jnana* and *Jeevan Mukta* as the sole ideals. Thus, gaining knowledge of purity of soul and its real nature is another value suggested by *Sankhya*.

*Vaishishika* Philosophy believes in understanding of the categories in the light of its *atomistic* cosmology.

*Mimamsa* Philosophy believes in a state which is free from pleasure and pain.

According to *Veda*, justice should be done to all creatures and we should live in peace and harmony. The ultimate aim of life is to obtain salvation (*Moksha*) in union with God. In *Vedas* four '*Purusharthas*' in a graded order are '*Artha*' (Wealth), '*Kama*' (Pleasure), '*Dharma*' (Rightousness) and '*Moksha*' (Spiritual Freedom or Liberation or Salvation) and universal fraternity should be promoted.

**(ii) Values according to different Heterodox (Nastika) School of Philosophy are as under:**

In Buddhistic School of Thought, the suppression of desire leads to the extinction of suffering. The deliverance can be affected by the eightfold path which consists of:

- (i) Right View or Belief:- It involves the knowledge of misery, the origin of misery, the cessation of misery and the path leading to the cessation of misery.
- (ii) The Right Resolve:- To renounce sexual pleasure, to have malice towards none, to be harsh to no being.
- (iii) Right Behaviour:- To abstain from taking that which is not given and from immorality.

- (iv) Right Speech:- To abstain from falsehood, backbiting, harsh language and frivolous talk.
- (v) Right Occupation:- Livelihood which does not involve ostensible evil.
- (vi) Right Effort:- To abandon existing evil qualities and to follow good qualities.
- (vii) Right Contemplation:- Clear observation.
- (viii) Right Concentration:- Control of senses and mind.

The Jainism philosophy believes in Ahimsa i.e. non-violence or non-injury to living beings. According to this philosophy, *Nirvana* or liberation is obtained through three Jewels: Right Philosophy, Right Knowledge and Right Conduct (*Tri-ratna*). The Right conduct implies five abstinences: not to like, not to steal, not to strive for luxury and just to strive for possessions, not to be unchaste and not to injure (*Ahimsa*).

### **Classification according to thinkers and philosopher**

#### **(i) Hierarchy of values according to Guru Nanak Dev**

|   |                         |
|---|-------------------------|
| The ultimate value                                | Perfection              |
| Higher values                                     | Truth, Beauty, Goodness |
| Social values                                     | Humanity, Contentment,  |
| Continence, forgiveness, Patience, Righteousness, |                         |
| Compassion Survival values                        |                         |
| Food, Shelter, Sleep, and Sex                     |                         |

#### **(ii) According to Mahatma Gandhi five universal values are:**

- (i) Truth, (ii) Righteous Conduct, (iii) Peace, (iv) Love, (v) Non-Violence

Gandhi ji also believed in the eleven great vows of *Mahabartas*. These are:

- (i) *Satya*, (ii) *Ahimsa*, (iii) *Brahmacharya*, (iv) *Asvada*, (v) *Asteya*, (vi) *Aprigraha*, (vii) *Abhayam* (fearlessness), (viii) *Swedeshi*, (ix) *Kayika Srama* or *Bread Labour*, (x) *Sarva Dharmasamabhava* (xi) *Asprishyataniwarna*

#### **(iii) According to the Ancient Indian Thinkers: There are three basic values of human life i.e.**

- (i) Truth (ii) Goodness (iii) Beauty

They serve as the guiding lights for men in their lives.

#### **(iv) According to Urban, values are:**

- (i) Bodily values
- (ii) Economic values
- (iii) Values of recreation
- (iv) Character values
- (v) Aesthetic values
- (vi) Intellectual values
- (vii) Religious values

**(v) According to Taylor, values are:**

| <b>Values</b> | <b>Institutions</b>    |
|---------------|------------------------|
| Moral         | Moral codes            |
| Aesthetic     | Arts                   |
| Intellectual  | Pure applied science   |
| Religious     | Religion               |
| Economic      | Economic               |
| Political     | Political              |
| Legal         | Legal System           |
| Customs       | Traditions and Customs |

### **Classification according to Educational Agencies**

The Central Board of Secondary Education (CBSE -1956) organized a conference on Value Education, which stressed on the need for value-oriented school climate. The conference identified fifty values. In NCERT, Goyal, B.R (1979) in “Document on Social, Moral and Spiritual Values in Education”, has classified Human Values in 83 categories.

### **Self-Check Exercise - 2**

Q. What are five universal values according to Mahatma Gandhi?

### **3.5 Summary**

Dear learner, in this unit we have discussed the classification of human values based on Indian philosophy, various thinkers, philosophers and educational agencies.

### **3.6 Glossary**

**Intrinsic values** are those values which are pursued for their own sake. In other words an intrinsic value is of worth on its own account, e.g truth ,beauty and goodness

**Extrinsic values** are those values, which are not ends in themselves but the means of achieving some other end, are extrinsic values. e.g. Money and wealth

### **3.7 Answers to Self-Check Exercises**

#### **Self-Check Exercise – 1**

**Answer:** Permanent values are the same as intrinsic and ultimate values; permanent values do not change with respect of time and place. These values are absolute. e.g. Truth Beauty and Goodness.

#### **Self-Check Exercise – 2**

**Answer:** According to Mahatma Gandhi five universal values are: i) Truth, (ii) Righteous Conduct (iii) Peace (iv) Love (v) Non-Violence

### **3.8 References/Suggested Readings**

Gore. M.V. (2005) Anatomy and Physiology of Yogic Practices, Kaivalyadhama, Lonavla

Ramesh Babu. K. (2011): Asana Sutras (Techniques of Yoga Asanas based on Traditional Hatha Yoga Literature), Vizianagaram: Home of Yoga Publications.

Raparthi Rama Rao, Yogacharya, (2006): Journey to the Real Self (a book on Yoga Consciousness), Vijinigiri: Yoga Consciousness Trust.

Report of the Religious and Moral Instruction (1959). Ministry of Education, Govt. of India, New Delhi.

S. Radhakrishnan : Indian Philosophy, Vols. I and II, London : Allen & Unwin,.

Satyananda Saraswati, Swami (2002), Asana, Pranayama, Mudra, Bandha, Iyengar: Munger, Yoga Publications Trust.

Surendranath Dasgupta- (1989): A Study of Pantanjali, Delhi: Motilal Banarasisidass.

Taimini, A.K. (1999): The Science of Yoga, (Com. On Yoga Sutras), Chennai: The Theosophical Publishing House.

### **3.9 Terminal Questions**

1. List and explain the classification of human values.

## **UNIT- 4**

### **Role of Family, Educational Institutions, Community and NGO's in Promotion of Human Values**

- 4.1 Introduction
- 4.2 Learning Objectives
- 4.3 Role of various agencies in promotion of human values
  - 4.3.1 Role of family
  - 4.3.2 Role of School
  - 4.3.3 Role of community and NGO
- Self-Check Exercise - 1
- 4.4 Summary
- 4.5 Glossary
- 4.6 Answers to Self-Check Exercise
- 4.7 References/Suggested Readings
- 4.8 Terminal Questions

#### **4.1 Introduction**

Dear learner, this unit deals with knowledge of role played by family, educational institutions, community and NGO's in promotion of human values

#### **4.2 Learning Objectives**

After completing this unit, you will be able to;

- explain the about role played by family, educational institutions, community and NGO's in promotion of human values

#### **4.3 Role of various agencies in promoting human values**

The National Curriculum Framework for School Education – 2000 (NCERT, 2000) also voices serious concern over erosion of values in our society and stresses the need for inculcating values in children to bring about desirable change in the society. Agencies helpful in promoting the values are discussed below.

**4.3.1 Role of family:** The family of the child includes parents and elderly person. Family is the first school where good habits and values are nurtured in a child. The foundation laid in the formative years of a child play a significant role in determining the personality of a child and making him/her a good citizen. It is the family where a child learns different values, such as love, sharing, living together, tolerance,

respecting elders, obedience, discipline, faithfulness, sincerity, honesty, kindness, etc. Therefore, parents must ensure that different values are to be inculcated in their children. Parents must also volunteer themselves to initiate such efforts that could contribute to the process of inculcating values in society. The parents/guardians may do the following to inculcate values in children:

- Love the child, to inculcate the feeling of love.
- Promote the feeling of love, through toys.
- Ask the child, to share things with others.
- Promote the value of living together, through plays.
- Teach the value of, respecting elders.
- Develop the feeling of kindness in a child, through your actions.
- Tell stories that promote different values in children.
- Promote tolerance through plays.
- Develop the habits of discipline and obedience.
- Promote honesty, sincerity and faithfulness through your actions.
- Create congenial environment at home for promotion of values.

Elderly persons have a greater responsibility to ensure that values are adhered to and cherished for the progress and prosperity of all individuals. Their contribution as volunteers could benefit society, particularly children immensely, and their experiences and wisdom could lead the younger generation to be responsible members of society. Involvement of elderly persons in social activities and honoring them from time to time in social functions will strengthen the value of respect to elders.

**4.3.2 Role of School:** Here the role of teacher and the students affects value inculcation. In one of the Shlokas (hymns), the guru (teacher) has been compared with Brahma, the creator of the universe, Vishnu, the sustainer of the universe, and Mahesha, who look after the well-being of the universe. The teacher is Parabrahma the only one reality who can do all this, and, therefore, we must salute the teacher with respect. In other words, a teacher could make the student a compassionate and useful citizen by inculcating values that our society cherished. Therefore, a teacher must have commitment to nation, society, and students, and it must be ensured that



right kind of environment is created in schools as well as in society for inculcating values.

If values are to be inculcated in students, then the teacher must exemplify values that are expected from the students. National values, such as patriotism and national integration, and moral values such as duty, sincerity, honesty, faithfulness, respect for elders, compassion, and values like discipline, punctuality, etc. must be asserted through activities in the school. A teacher can carry out responsibilities of inculcating values in students not only through teaching subjects, but also through embodiment of values. If a teacher is sincere to duty and teaches classes regularly, the values of punctuality and duty are indirectly taught to the students. Similarly, the national values could be inculcated through different activities, e.g. celebration of Independence Day and Republic Day, patriotic songs, talks on national integration and patriotism, and so on. The teachers must be honest to their duties and they must carry them out faithfully in order to place an example of duty before the students. The students perceive the teacher as an ideal to be followed and, therefore, they believe that what a teacher does is right. This reverence demands a teacher to be an ideal teacher who lays the foundation for future citizens.

Honesty and faithfulness are the prerequisites for progress of any society. Therefore, a teacher must exemplify these two important qualities in order to inspire the students to be honest and faithful to their duties. These two prerequisites, if nurtured properly, will contribute to making of responsible members of society and patriotic citizens of the country.

Another essential prerequisite for inspiring the students to practice values in their lives is that a teacher must not only preach values, but also practice them in day-to-day life. If a teacher tells the students to maintain cleanliness in the school, he/she should not throw pieces of paper here and there. This will be an example of following the value of cleanliness. Similarly, if a teacher teaches the value of compassion, this value must be reflected in his/her everyday actions. This will strengthen the faith of students in the practice of values in their lives. On the contrary, if a teacher keeps on preaching values without practicing them, it will have an adverse effect on the students.

The analysis of textbooks of elementary classes suggests that different kinds of values are already in the books and they could be developed in students if values are emphasized in proper contexts. Literature is replete with example of values, and

other subjects contribute to this end. What is needed is that values must get due importance in our day-to-day life and they must be emphasized wherever and whenever appropriate. Therefore, a teacher must include examples of values during teaching of subjects wherever appropriate. Students ought to be encouraged to do some good work every day and each student may narrate such experiences to others. This kind of practice will inspire other students also to follow values in their everyday lives.

It is not enough that students are instructed all the time what values they should observe, rather, a teacher should develop analytical and critical thinking in students to accept or reject things on the basis of reason. Once analytical and critical thinking is developed, the students will be able to decide what values they should follow and why. This kind of reasoning will enable students to choose values voluntarily that are for the happiness and progress of individuals and of society. The students must have a conviction that happiness of all individuals consists in the welfare of all individuals, and, hence, everyone should endeavour to achieve this goal by practicing values in everyday life.

A teacher must tell students about cultural heritage of India which had its glorious past. Tolerance and respect for other religions is a salient feature of Indian culture and this feature must receive due emphasis during the classroom teaching. Unity in diversity must be stressed repeatedly in order to develop respect for different cultures and religions of India and strengthen the unity of country. This will make it possible for students to know about the rich culture of India and feel proud of glorious past and present achievements of the country. This will deepen the faith of students in bright future of the country and their patriotism will be enhanced significantly to strengthen national integration. The knowledge of diverse culture and religions will also promote international understanding to strengthen peace and prosperity.

Respecting elders is one of the most important features of our culture. Therefore, a teacher must make serious efforts to inculcate in students the habit of respecting elders who contributes a lot to society and whose wise guidance could lead society to prosperity and progress. The value of respecting elders is inculcated in the children to respect elders; however, this habit needs to be further strengthening in school keeping in view the changes that are taking place in society. The following steps ought to be taken to inculcate and strengthen values in students.

- Develop discipline in students.
- Teach students the importance of unity among people.
- Deliver a talk during the assembly on common fundamentals of all religions.
- Deliver a talk on a selected value during the assembly.
- Deliver a talk during the assembly on exemplary personalities, such as Mahatma Gandha, Bhagat Singh, Subhash Chandra Bose, Abdul Hamid etc.
- Each student may be encouraged to speak on a selected value.
- Values, such as compassion, helping the needy, mercy, forgiveness, tolerance, love, sharing, patriotism, responsibility, telling the truth, regularity and punctuality, dedication to one's commitments, faithfulness, cleanliness, etc. may be inculcated in students through different activities.
- Student must be encouraged to tell what good work did they do outside the school and such work must reflect values that are intended to be developed in students.

**4.3.3 Role of community and NGO's:** Like family community is also an effective informal agency of education. Community plays an important role in developing human values in children. Every community has its own human values. These human values practiced in community become automatic to people of that community. A child learns the human values in community. Ideas pass down from generation to generation to make up human values, customs and traditions followed by community leads to disciplined and organized life.

Students can play a very significant role as volunteers to accelerate the process of inculcating values in society. Students, being young and enthusiastic, ought to serve the society exemplifying various values, such as dignity of labour, help, compassion, duty, honesty, sincerity, obedience, etc. They can also work as volunteers for removal of social evils through awareness programmes and through literacy campaigns. In some of the schools and universities National Service Scheme (NSS) was introduced to motivate students to serve the society; however, not much work has been done and this scheme needs to be revitalized. This scheme may be made

mandatory for all students to motivate them to work for society. National Service Scheme may be made compulsory for all students and they may be asked to carry out some social work before awarding the degree to them. This will create a sense of responsibility among the students for the society. There are number of NGO's in the world too which are engaged various fields. They have different ideologies and purposes. There is important role of NGO'S in promoting human values. These NGO'S inspire people with great sense of service for others and this helps to diminish the suffering of people. NGO's raises the value atmosphere in the country. In this ways NGO's play an important role in promotion of human values.

#### Self-Check Exercise – 1

What is the role of family in inculcation of values?

### 4.4 Summary

Dear learner in this unit we have discussed about the role of various agencies in promotion of human values.

### 4.5 Glossary

**NGO** refers to an organization or group of people working independent of any external control with specific objectives and aims to fulfill tasks that are oriented to bring about desirable change in a given community or areas or situation.

### 4.6 Answers to Self-Check Exercise

#### Self-Check Exercise – 1

**Answer:** Family is the first school where good habits and values are nurtured in a child. The foundation laid in the formative years of a child play a significant role in determining the personality of a child and making him/her a good citizen. It is the family where a child learns different values, such as love, sharing, living together, tolerance, respecting elders, obedience, discipline, faithfulness, sincerity, honesty, kindness, etc. Therefore, parents must ensure that different values are to be inculcated in their children. Parents must also volunteer themselves to initiate such efforts that could contribute to the process of inculcating values in society.

### 4.7 References/Suggested Readings

Goel, A. and Goel, S.L. (2005), Human Values and Education. New Delhi: Deep and Deep Publications Pvt. Ltd..

Gokak, V.K. (1973).A Value Orientation to our System of Education. New Delhi : M.M. Gulb and Sons.

Joshi, Kireet, (1976), Education for Personality Development, New Delhi: NCERT, (NIE Lecture Series).

Katoch S.K. (2013) Manveeya Mulya, Paryavarn Aur Manavadhikar Shiksha”, Chandigarh: Mohindra Capital Publishers (P) Ltd.

NCERT, (2000), Educations for Values Development, Chapter 5, In National Curriculum Framework for School Education, New Delhi.

Report of the Religious and Moral Instruction (1959).Ministry of Education, Govt. of India, New Delhi.

S. Radhakarishnan : Indian Philosophy, Vols. I and II, London : Allen &Unwin,.

Sharma Y.K. and Katoch K.S. (2013) Education for Values, Environment and Human Rights, New Delhi :Deep and Deep Publication, Pvt. Ltd.

#### **4.8 Terminal Questions**

1. Explain the role of family, educational institutions, community and NGO's in promotion of human values.

## **UNIT - 5**

### **Yoga: Meaning, Nature and Importance**

#### **Structure**

- 5.1 Introduction
- 5.2 Learning Objectives
- 5.3 Meaning, Nature, Characteristics, Importance, Need and Significance of Yoga Education
  - Self-Check Exercise - 1
- 5.4 Summary
- 5.5 Glossary
- 5.6 Answers to Self-Check Exercise
- 5.7 References/Suggested Readings
- 5.8 Terminal Questions

#### **5.1 Introduction**

Dear learner, this unit deals with the meaning, nature and importance of yoga, its various characteristics, need and significance.

#### **5.2 Learning Objectives**

After completing this unit, you will be able to;

- describe the meaning, nature and importance of yoga.
- list various characteristics of Yoga
- explain need and significance of Yoga

#### **5.3 Meaning, Nature and Importance of Yoga**

During the middle age the practice of Yoga becomes less popular, but the present Yoga revolution is taking place and most of the people now are practicing yoga. Yoga Philosophy is one among the six systems of Indian Philosophies. Yoga is the greatest Indian concept annunciated to the world now a day. For most of the people, Yoga is simply a means of maintaining physical health and well-being. Yoga helps in the co-ordination of outer and inner strength of the individual. An individual can even increase the strength, vigor, vitality, resistance concentration, calmness, perfection, peace and happiness through the regular practice of yoga. In other words we can say that yoga brings perfection, peace and everlasting happiness in human's life. Yoga practice helps the individual to control the emotions, ego and passions,

increases the resistance power and also removes the false fear and disturbing elements from mind. Yoga practice enables the individual to keep a balanced personality, cool mind and get concentration. In other words we can say that Yoga is a discipline of senses, body, mind and spirit. Yoga helps the individuals for the coordination of their words, thought and actions. We can understand the main aim and function of yoga (i.e. equilibrium) through following diagram:-

The word 'Yoga' literally means 'union', is derived from the Sanskrit root 'Yuj' which means 'to unite', 'to combine' and 'to integrate.' In other words we can say that, 'Yoga **means the Spiritual union of Individual Soul with that of the supreme (Universal), soul**'. So, Yoga is the total integration of the physical, mental, emotional, intellectual and spiritual aspects of the human personality. It empowers human beings to overcome vices (i.e. lust, anger and ego) to experience peace, patience and purity. Yoga's main aim is the harmonious development of body, mind and spirit. It is the way of life and well-being and merger of individual soul within the universal soul.

**The Gita defines**, "Yoga as that state of mind where there is nothing higher and worth realizing in which a person is never shaken even by the greatest pain." So, we can say that Yogic state of the human being is that state which is free from all pain and misery.

**According to Swami Satyananda Saraswati**, "Yoga is not an ancient myth buried in oblivion. It is the most valuable inheritance of the present. It is the essential need of today and the culture of tomorrow."

**According to Patanjali**, "Yoga is spiritual effort to attain perfection through the control over body, mind and spirit and also the right discrimination between 'Purusha' and 'Prakriti'. Patanjali also defines Yoga as complete suppression of all mental modalities or possessions which is called '**Chittavritti-nirodha**' i.e. detachment of mind from worldly lust, Vritties and modalities.

### **Characteristics of Yoga**

Following are the main characteristics of yoga;

- Yoga Philosophy is one among the six systems of Indian Philosophies.

- Yoga is the greatest Indian concept annunciated to the world.
- Yoga is simply a means of maintaining physical health and well-being.
- Yoga is harmonious development of the individual's body, mind and spirit.
- Yoga is turning away of the senses from objective universe and connected the mind within the soul.
- Yoga controls the mental modification.
- Yoga has the inner path whose gate way is heart of the individual.
- Yoga is harmony between the physical and mental aspects of the individual's personality.
- Yoga helps in the co-ordination of outer and internal strength of the individual.
- Yoga enables the individual to keep a balanced personality, cool mind and get concentration.
- Yoga helps the individuals for the coordination of their words, thoughts and actions.
- It is a system to benefit the people of all faiths and of all walks of life.
- Yoga holds the view that when people are better and harmonious then they make their homes, families, communities, nations, and the whole world better and harmonious.
- Yoga is the most cherished science for the human beings.

### **Need and Significance of Yoga Education**

The yoga science, like other sciences is also based on certain logic and basic principles. The investigators in this investigation of science long discovered that an individual possesses two distinct faculties i.e. body and mind, unless both the facilities are given due attention, the desired goodness could not be achieved. While facing with these problems related to the individuals' body and mind through yoga education they developed the systems of enriching these both faculties. But these two faculties are not isolated entities from each other and a system should be developed to co-ordinate and harmonize them, that could be developed and achieved through Yoga education. In this era of science and technology, tremendous growth and development has been made in understanding the structure of this physical universe. Which gave the two major challenges to the modern human beings-viz stress and pollution. If pollution is working at the material front towards



better ecological and appropriate technology than challenge of stress and unrest is shaking the foundations of the matter based objective approach of science. The modern matter-based approach and the increased dependence of human on science of matter and technology have to undergo basic changes towards healthier and more harmonious life style and well-being. Modern human being is subjected to a large number of stressful situations in the fast way of life and this balance frequently disturbed. Today, Youth in the education system represents a tremendous potential for society, but it should be channelized in the right direction, so that the enthusiasm of youth can help to create a happier, balanced and harmonious society. In nutshell we can say that Yoga Education plays very important role in the life of every human being. Hence, the need and significance of Yoga Education can be summed up in the following points.

**Yoga education is needed;**

- For moral development of the individual.
- For healthy growth and development.
- For the improvement of interest in studies.
- For the improvement of enthusiasm and eagerness.
- For the development of positive attitude towards life.
- For regulation of eating habits.
- For increasing the interest in games and sports.
- For identifying the aim and objectives of life.
- For reducing stress, tensions, worry etc.
- For reducing restlessness and agitations.
- For resolving the conflicts and dilemma.
- For proper channelization of energy and power.
- For developing democratic attitude like equality, justice and fraternity.
- For co-operative and harmonious living.
- For healthy living and well-being of life.

Self-Check Exercise – 1

Enlist various characteristics of Yoga.

**5.4 Summary**

Dear learner, in this unit we have discussed about the meaning, nature and importance of yoga, its various characteristics, need and significance.

## **5.5 Glossary**

Yoga means the spiritual union of individual soul with that of the supreme (universal) soul.

## **5.6 Answers to Self-Check Exercises**

Self-Check Exercise – 1

**Answer:** Yoga is turning away of the senses from objective universe and connected the mind within the soul. Yoga controls the mental modification. It has the inner path whose gate way is heart of the individual. Yoga is harmony between the physical and mental aspects of the individual's personality. Yoga helps in the co-ordination of outer and internal strength of the individual. It enables the individual to keep a balanced personality, cool mind and get concentration. It helps the individuals for the coordination of their words, thoughts and actions.

## **5.7 References/Suggested Readings**

Gore. M.V. (2005) Anatomy and Physiology of Yogic Practices, Kaivalyadhama, Lonavla

Ramesh Babu. K. (2011): Aasana Sutras (Techniques of Yoga Asanas based on Traditional Hatha Yoga Literature), Vizianagaram: Home of Yoga Publications.

Raparathi Rama Rao, Yogacharya, (2006): Journey to the Real Self (a book on Yoga Consciousness), Vijinigiri: Yoga Consciousness Trust.

Satyananda Saraswati, Swami (2002), Asana, Pranayama, Mudra, Bandha, Iyengar: Munger, Yoga Publications Trust.

Surendranath Dasgupta- (1989): A Study of Pantanjali, Delhi: MotilalBanarasisidass.

Taimini, A.K. (1999): The Science of Yoga, (Com. On Yoga Sutras), Chennai: The Theosophical Publishing House.

## **5.8 Terminal Questions**

1. Describe the meaning, nature and importance of yoga.
2. Explain the need and significance of Yoga Education

## UNIT 6

### **Concepts of the Prakrit and Purusha (Ishwar): Concept and their relation with each other in Sankhya Philosophy**

- 6.1 Introduction
- 6.2 Learning Objectives
- 6.3 Concepts of the Prakrit and Purusha (Ishwar), relation of Prakrit and Purusha with each other in Sankhya philosophy  
Self-Check Exercise - 1
- 6.4 Summary
- 6.5 Glossary
- 6.6 Answers to Self-Check Exercises
- 6.7 References/Suggested Readings
- 6.8 Terminal Questions

#### **6.1 Introduction**

Dear learner, this unit deals with the knowledge of the concepts of the Prakrit and Purusha (Ishwar) and relation of Prakrit and Purusha with each other in Sankhya philosophy.

#### **6.2 Learning Objectives**

After completing this unit, you will be able to;

- explain the concepts of the Prakrit and Purusha (Ishwar).
- describe the relation of Prakrit and Purusha with each other.

#### **6.3 Concepts of the Prakrit and Purusha (Ishwar)**

Everything that exists in this material world is a product of Prakriti and Purusha. When we are materially contaminated, we are called conditioned souls. False consciousness is exhibited under the impression that I am a product of material nature. Liberation (Moksa) from this materially contaminated consciousness and establishment in pure spiritual consciousness is the aim of all yoga processes. The subject of yoga-philosophy entails the comprehension of five basic truths. In order to properly understand the philosophy of yoga, one must understand these basic truths. First of all, the science of God is explained and then the constitutional positions of the living entities are Purushas. There is Ishwara, which means controller, and there are Purushas, the living entities which are controlled. The living being is controlled in every respect. So in the Bhagavad-gita the subject matter deals

with the Ishwara, the supreme controller, and the Purusha, the controlled living entities. The cosmic manifestation is full of different activities. All living entities are engaged in different activities. The five basic truths are:

| Five Truth | Meaning                           |
|------------|-----------------------------------|
| Ishwara    | The supreme Lord (God)            |
| Purusha    | The Living entities (Jiva/Spirit) |
| Prakriti   | The material nature               |
| Kala       | The eternal time                  |
| Karma      | Material activities               |

Prakriti: According to Sankhya the process of cosmic evolution is divided into twenty - five components (*Tattva*). Purusha, the universal soul and Prakriti, the cosmic substance are the two principle components. Prakriti has three constituent qualities (gunnas): Sattva, Rajas, and Tamas. Prakriti is inanimate and Purusha is the animating principle of Prakriti and it is without any quality (gunna). The theory of causation by Sankhya means a real transformation of the material cause, which leads to the concept of Prakriti as the root-cause of the world of objects. All the worldly effects are latent in this theory of causation, so we are seeing that the world is a series of effects and must have the uncaused cause. It cannot be the Purusha or the self, since the self is neither a cause nor an effect of anything. So the cause of the world must be not-self, *i.e.* some principle which is other than and different from spirit, self or consciousness. According to the Carvakas or the materialists, the Buddhas, the Jainas and the Nyaya-Vaisheshika, the atoms of earth, water, light and air are the material causes of the objects of the world. The Sankhya objects to this on the ground that material atoms cannot explain the origin of the subtle products of nature, such as the mind, the intellect and the ego. So we must seek for something which can explain the gross objects of nature like earth and water, trees and seas, etc. as well as its subtle products. Now it is found that in the evolution of things the cause is subtler than the effect and that it pervades the effect, as when a seed develops into a tree or a wish into a dream-object.

Prakriti is constituted by the three gunnas of sattva, rajas, and tamas. It is said to be the unity of the gunnas held in a state of equilibrium (*samyavastha*). Yoga here

means a constituent element or component and **not an** attribute or quality. Hence by the gunas of sattva, rajas and tamas we are to understand the elements of the ultimate substance called Prakriti. The Sankhya calls these three sattva, rajas and tamas respectively. These are constitutive of Prakriti, the ultimate substance, and the ordinary objects of the world.

**Purusha or the Self:** The second type of ultimate reality admitted by the Sankhya is the Purusha. The existence of the self must be admitted by all. Every body feels and asserts that male or female exists, and has this or that thing belonging to him or her. So it has been said by the Sankhya that the self exists, because it is self-manifest and its non-existence cannot be proved in any way. According to the Sankhya, the self is **a** conscious spirit which is always the subject of knowledge and can never become the object of any knowledge. It is not **a** substance with the **attribute** of consciousness, but it is pure consciousness **as such**. Consciousness is its very **essence** and not **a** mere **quality** of it. It is a constant consciousness in which there is neither change nor activity. The self is above all change and activity. It is an uncaused, eternal and all-pervading reality which is free from all attachment and unaffected by all objects. All change and activity, all pleasures and pains belong really to matter and its products like the body, mind and intellect. It is sheer ignorance to think that the self is the body or the senses or the mind or the intellect. But when, through such ignorance, the self confuses itself with any of these things, it *seems* to be caught up in the flow of changes and activities, and merged in the mire (mud) of sorrows and miseries. The existence of the self as the transcendent subject of experience is proved by the Sankhya by several arguments:

- (a) Objects of the world like tables, chairs, etc. which are composed of parts are means to the ends of other beings. These beings whose purpose is served by the things of the world must be quite different and distinct from them all.
- (b) All material objects including the mind and intellect must be controlled and directed by some intelligent principle in order that they can achieve anything or realize any end. A machine or a car does its work when put under the guidance of some person. So there must be some selves who guide the operations of Prakriti and all her products,

### **Relation of Prakrit and Purusha with each other in Sankhya Philosophy**

We also find the references of the Sankhya-Yoga, in some of the Upanishadas. The word 'Sankhya' is derived from the word 'Sankhya' which means 'right knowledge as well as 'number'. The Gita used this word in the sense of knowledge. So Sankhya means the philosophy of right knowledge. Right knowledge is the knowledge of the separation of the Purusha from the Prakriti. Yoga, as the counterpart of Sankhya, means action or practice and tells us how the theoretical, metaphysical teachings of Sankhya might be realized in actual practice. Thus Sankhya-Yoga forms one complete system, the former being the theoretical while the latter being the practical aspect of the same teaching. Sankhya is also the philosophy of numbers, because it deals with twenty five categories. As a philosophy of numbers, it might maintain a clear-cut dualism between Purusha and Prakriti further maintains the plurality of the Purushas also and is silent on Ishwara (Vishvesha/God). It is a pluralistic spiritualism and atheistic realism.

The original Sankhya was theistic, but the classical Sankhya argues against the existence of God on the following grounds:

- a) The world as a system-of effects must have a cause is no doubt true. But God or Brahman cannot be the cause of the world: So it follows that the ultimate cause of the world, is the eternal but ever-changing Prakriti or matter.
- b) It may be said that Prakriti being non-intelligent must be controlled and directed by some intelligent agent to produce the world. The individual selves are limited ' in knowledge and, therefore, cannot control the subtle material cause of the world. As a matter of fact, the world is so full of sin and suffering that it can hardly be said to be the work of God who had the good of His creatures in view when He created,
- c) The belief in God is inconsistent with the distinctive reality and immortality or individual selves (jiva). If the latter be included within God as His parts, they ought to have some of the divine powers which, however, is not the case. On the other hand, if they are created by God, they must be subject to destruction. Prakriti creates the world unconsciously for the good of the individual **selves** (Purusha).

The Sankhya may be called a philosophy of dualistic realism. It traces the whole course of the world to the interplay of two ultimate principles, **viz.** spirit and

primal matter (Purusha and Prakriti). On the one band, we have Prakriti which is regarded as the ultimate cause of the world of objects including physical things, organic bodies (divines) and psychical products like the mind (Manas), the intellect and the ego. Prakriti is both the material and the efficient cause of the world. So, on the other band, the Sankhya admits another ultimate principle, viz. Purusha or the self.

Hence from foregoing discussion we can say that the creation of the world is due to the association of Purusha with Prakriti, and its dissolution to the dissociation of the one from the other. Purusha and Prakriti being two independent principles cannot be said to be naturally related or associated. Nor are they naturally dissociated, for that would make their relation inexplicable (mysterious). So there must be an intelligent cause which effects their association and dissociation, according to the unseen moral deserts (rewards) of individual selves. Therefore, there must be a perfect and an omniscient being who brings about the association or dissociation between Purusha and Prakriti, according as the adrsas of the individual selves require the creation or the destruction of a world. This being is God, without whose guidance Prakriti cannot produce just that order of the world which is suited to the moral education and final emancipation of individual selves.

Self-Check Exercise – 1

What are various gunas of prakriti?

#### **6.4 Summary**

Dear learner, in this unit we have discussed about the concepts of the Prakrit and Purusha (Ishwar) and relation of Prakrit and Purusha with each other in Sankhya philosophy.

#### **6.5 Glossary**

**Sankhya** is derived from the word 'Sankhya' which means 'right knowledge as well as 'number'.

#### **6.6 Answers to Self-Check Exercises**

Self-Check Exercise – 1

**Answer:** Prakrit is constituted by the three gunnas of sattva, rajas, and tamas. It is said to be the unity of the gunnas held in a state of equilibrium (samyavastha).

#### **6.7 References/Suggested Readings**

Gokak, V.K. (1973). A Value Orientation to our System of Education. New Delhi : M.M. Gulb and Sons.

Gore. M.V. (2005) Anatomy and Physiology of Yogic Practices, Kaivalyadhama, Lonavla

Goyal, B.R.(1979), Document on Social, Moral and Spiritual Values in Education. New Delhi:NCERT.

Katoch S.K. (2013) Manveeya Mulya, Paryavarn Aur Manavadhikar Shiksha”, Chandigarh: Mohindra Capital Publishers (P) Ltd.

NCERT, (2000), Educations for Values Development, Chapter 5, In National Curriculum Framework for School Education, New Delhi.

Raparathi Rama Rao, Yogacharya, (2006): Journey to the Real Self (a book on Yoga Consciousness), Vijinigiri: Yoga Consciousness Trust.

Report of the Religious and Moral Instruction (1959).Ministry of Education, Govt. of India, New Delhi.

S. Radhakrishnan : Indian Philosophy, Vols. I and II, London : Allen &Unwin,.

Satyananda Saraswati, Swami (2002), Asana, Pranayama, Mudra, Bandha, Iyengar: Munger, Yoga Publications Trust.

Sharma Y.K. and Katoch K.S. (2013) Education for Values, Environment and Human Rights, New Delhi :Deep and Deep Publication, Pvt. Ltd.

Surendranath Dasgupta- (1989): A Study of Pantanjali, Delhi: MotilalBanarisidass.

Taimini, A.K. (1999): The Science of Yoga, (Com. On Yoga Sutras), Chennai: The Theosophical Publishing House.

## **6.8 Terminal Questions**

3. Explain the concepts of the Prakrit and Purusha (ishwar).
4. Describe the relation of Prakrit and Purusha with each other in Sankhya philosophy



## **UNIT-7**

### **Ashtanga Yoga of Patanjali**

- 7.1 Introduction
- 7.2 Learning Objectives
- 7.3 Concept of Ashtanga Yoga of Patanjali  
Self-Check Exercise - 1
- 7.4 Summary
- 7.5 Glossary
- 7.6 Answers to Self-Check Exercises
- 7.7 References/Suggested Readings
- 7.8 Terminal Questions

#### **7.1 Introduction**

Dear learner, this unit deals with detailed knowledge about concept of Astanga Yoga of Patanjali

#### **7.2 Learning Objectives**

After completing this unit, you will be able to;

- describe the concept of Ashtanga Yoga of Patanjali

#### **7.3 Ashtanga Yoga of Patanjali**

Eight fold means of Yoga given by Saint Patanjali, advocates control over the body, senses and mind; it recommends the perfection of body. As we know that sound mind needs a sound body, which is the ultimate aim of the Ashtang-Yoga. Sometime these eight limbs of Yoga are also called 'Yoganga' Yoga generate some super-natural powers in the regular practitioners of it which should not be confused with magic and tantra. It is only the pure heart and clear understanding which can experience truth of Yoga's impact on spirit directly related with the liberation. Yoga advocates control over the body, the senses and the mind. It does not want to kill the body; on the other hand, it recommends its perfection. A sound mind needs a sound body. Sensual attachment and passions distract the body as well as the mind. They must be conquered. To overcome them, Yoga gives us the Eightfold Path of Discipline (Astanga Yoga).

1. **Yama (Restraint):** Yama means abstention and includes the five vows of Jainism. It is abstention from injury through thought, word or deed (ahimsa), from falsehood (satya), from stealing (asteya), from passions and lust (brahmacharya), and from avarice (aparigraha). The first discipline of yama or restraint consists in:
  - a) **Ahimsa** or abstention from all kinds of injury to any life.
  - b) **Satya** or truth fullness in thought and speech.
  - c) **Asteya** or non-stealing
  - d) **Brahmacharya** or control of the carnal desires and passions, and
  - e) **Aparigraha** or non-acceptance of unnecessary gifts from other people.
2. **Niyama (Culture):** Niyama is self-culture and includes external and internal purification (shaucha), contentment (santosa), austerity (tapas), study (svadhyaya) and devotion to God (Ishvara-pranidhana). It consists in the cultivation of the following good habits:
  - a) **Saucha** or purification of the body by washing and taking pure food (which is bahya or external purification) and purification of the mind by cultivating good emotions and sentiments, such as friendliness, kindness, cheerfulness for the virtues and indifference to the vices of others which is called abhyantara or internal purification.
  - b) **Santosha** or the habit of being content with what comes of itself without undue exertion.
  - c) **Tapas** or penance which consists in the habit of enduring cold and heat, etc. and observing austere vows.
  - d) **Svadhyaya** or the regular habit of self-study and religious books, and
  - e) **Ishwarapranidhana** or meditation of and resignation to God.
3. **Asana (Comfortable Postures):** Asana means steady and comfortable posture. There are various kinds of postures which are a physical help to meditation. Asana is a discipline of the body and consists in the adoption of steady and comfortable postures. The discipline of the body is as much necessary for the attainment of concentration as that of the mind. If the body is not completely free from diseases and other disturbing influences then it is very difficult to attain concentration. Hence the Yoga lays, down elaborate rules for maintaining the health of the body and making it a fit vehicle for

concentrated thought. It prescribes many rules for preserving the vital energy, and strengthening and purifying the body and the mind. The asanas or postures recommended in it are effective ways which the body can be kept partially free from diseases and all the limbs, especially the nervous system, can be brought under control and prevented from producing disturbances in the mind. There are various kind of asana, such as padmasana, virasana, bhujang asana, shava asana, tree posture, dhanur asana, salabh asana, chakker asana etc. the surya namaskar is a complete package of twelve asanas which is very useful for different physical and mental ailments.

4. **Pranayama (Breath-Control):** *The Sanskrit root 'Prana' means 'vital force' or 'cosmic energy' which also signifies life or breathe and 'Ayama' means control of Prana. Hence Pranayama means control of breath and deals with regulation of inhalation, retention and exhalation of breath.* It is beneficial to health and is highly conducive to the concentration of the mind. But it must be performed under expert guidance. Pranayama regulated suspension of the breathing processes. Pranayama is the regulation of breath processes either after exhalation (rechaka), or inhalation (puraka), or simply by retention of the vital breath (kumbhaka). That respiratory exercise are useful for strengthening the heart and improving its function. Yoga goes further and prescribes breath control for concentration of the mind, because it conduces to steadiness of the body and the mind. So, as long as the function of breathing continues, the mind also goes on fluctuating and noticing the current of air in an out. If, and when, it is suspended, the mind is in a state of undisturbed concentration. In Vedic texts, we find extensive references to Yoga's highest aspect of Prana-Vidya or the science of vital life energy. In Yajurveda, we find reference of five pranas-

- i) **Prana-** controlling respiration
- ii) **Apana-** excretory system
- iii) **Samana-** digestive system
- iv) **Vyana-** circulatory system
- v) **Udyana** - reactions and finally ejection of Prana.

5. **Pratyahara (Senses-Withdrawal):** Pratyahara is control of the senses and consists in withdrawing the senses from their objects. Our senses have a

natural tendency to go to outward objects. They must be checked and directed towards the internal goal. It is the process of introversion. It consists in withdrawing the senses from their respective external objects and keeping them under the control of the mind. When the senses are effectively controlled by the mind, they follow, not their natural objects, but the mind itself. So in this state the mind is not disturbed by sights, sounds, etc., coming through the eye, the ear, and other senses, but keeps all of them under perfect control. This state is very difficult, although not impossible of attainment. It requires a resolute will and long practice to gain mastery over one's senses.

6. **Dharana (Attention):** Dharana is fixing the mind on the object of meditation like the tip of the nose or the mid-point of the eyebrows or the lotus of the heart or the image of the deity. The mind must be steadfast like the unflickering flame of a lamp. Dharana consists in fixing the mind on the desired object. Dharana or attention is a mental discipline which consist in holding (dharana) or fixing the mind (chitta) on the desired object. The object thus attended to may be part of one's body, like one's navel, the midpoint of the eyebrows, etc. or it may be external to the body, like the moon, the burning candle or diya (jyoti), etc. The ability to keep one's attention steadily fixed on some object is the test of fitness for entering on the next higher state of yoga.
7. **Dhyana (Meditation):** Dhyana means meditation and consists in the undisturbed flow of thought round the object of meditation. It is the steadfast contemplation without any break. It means the even flow of thought about, or rather, roundabout, the object of attention. It is the steadfast contemplation of the object without any break or disturbance. This has the effect of giving us a clear and distinct representation of the object first by parts and aspects. But by long continued meditation the mind can develop the partial representation of the object into a full and live presentation of it. Thus dhyana reveals the reality of the contemplated object to the yogi's mind.
8. **Samadhi (Super-Concentration):** *Samadhi means concentration. This is the final step in Yoga. Here the mind is completely absorbed in the object of meditation.* In dhyana the act of meditation and the object of meditation

remain separate. But here they become one. It is the highest means to realize the cessation of mental modification which is the end. It is the blissful state in which the connection with the external world is broken and through which one has to pass before obtaining liberation. Samadhi or concentration is the final step in the practice of yoga. In it the mind is so deeply absorbed in the object of contemplation that it loses itself in the object and has no awareness of itself. In the state of dhyana, the act and the object of thought remain distinct and separate states of consciousness. But in Samadhi the act of meditation is not separately cognized; it takes on the form of the object. So here only the object of thought remains shining in the mind, and we do not even know that there is a process of thought in the mind. It should be observed here that this Samadhi as a discipline is different from the Samadhi or the yoga previously defined as “the restraint of the mind” (cittavrttinirodha). These last three steps in the practice of yoga are called internal means (antaranga-sadhana). They should have the same object, i.e. the same object should be first attended to, then meditated and lastly concentrated upon. When thus combined they are said to constitute samyama which is very necessary for the attainment of Samadhi-yoga. Samadhi is of two kinds: Conscious or samprajnata and supraconscious or asamprajnata. In the former consciousness of the object of meditation persists, in the latter it is transcended. The former is Ekagra, the latter is Niruddha.

### **Self-Check Exercise – 1**

What is Pranayam?

### **7.4 Summary**

Dear learner, in this unit we have discussed about concept of Astanga Yoga of Patanjali in detail.

### **7.5 Glossary**

**Samadhi** means concentration

**Pratyahara** is control of the senses and consists in withdrawing the senses from their objects.

### **7.6 Answers to Self-Check Exercises**

#### **Self-Check Exercise – 1**

**Answer:** *The Sanskrit root ‘Prana’ means ‘vital force’ or ‘cosmic energy’ which also signifies life or breathe and ‘Ayama’ means control of Prana. Hence*

*Pranayama means control of breath and deals with regulation of inhalation, retention and exhalation of breath.*

### **7.7 References/Suggested Readings**

Gore. M.V. (2005) Anatomy and Physiology of Yogic Practices, Kaivalyadhama, Lonavla

Ramesh Babu. K. (2011): Aasana Sutras (Techniques of Yoga Asanas based on Traditional Hatha Yoga Literature), Vizianagaram: Home of Yoga Publications.

Raparthi Rama Rao, Yogacharya, (2006): Journey to the Real Self (a book on Yoga Consciousness), Vijinigiri: Yoga Consciousness Trust.

Satyananda Saraswati, Swami (2002), Asana, Pranayama, Mudra, Bandha, Iyengar: Munger, Yoga Publications Trust.

Surendranath Dasgupta- (1989): A Study of Pantanjali, Delhi: MotilalBanarisdass.

Taimini, A.K. (1999): The Science of Yoga, (Com. On Yoga Sutras), Chennai: The Theosophical Publishing House.

### **7.8 Terminal Questions**

1. Describe the concept of Ashtanga Yoga of Patanjali.

## **UNIT-8**

### **Therapeutic Values of Yoga, Yogic Diet & its Impact on Health; Asanas and their effects to promote a sound physical and mental health**

#### **Structure**

- 8.1 Introduction
- 8.2 Learning Objectives
- 8.3 Therapeutic Values of Yoga, Yogic Diet & its Impact on Health  
Self-Check Exercise - 1
- 8.4 Asanas and their effects to promote a sound physical and mental health  
Self-Check Exercise - 2
- 8.5 Summary
- 8.6 Glossary
- 8.7 Answers to Self-Check Exercises
- 8.8 References/Suggested Readings
- 8.9 Terminal Questions

#### **8.1 Introduction**

Dear learner, this unit deals with therapeutic values of yoga, yogic diet & its impact on health, various asanas and their effects to promote a sound physical and mental health.

#### **8.2 Learning objectives**

After completing this unit, you will be able to;

- explain therapeutic values of yoga,
- describe yogic diet & its impact on health,
- explain the concept of asanas and their effects to promote a sound physical and mental health.

#### **8.3 Therapeutic Values of Yoga, Yogic Diet & its Impact on Health**

Yoga holds the view that when people are better and harmonious then they make their homes, families, communities, nations, and the whole world better and harmonious. Thus, Yoga becomes the most cherished science for the human beings of the world. The science of the control is yoga.” Yoga diet philosophy emphasizes on the natural sources of nutrition. Nature has provided us several nutritious edible foods in their natural form like grains, seasonal fruits, vegetables, milk, honey, dry

fruits etc. Balanced diet is essential requirement of good physical as well as mental health. In Ayurveda and Bhagavad-Gita the division of food is of three types - Sattvika, Rajasika and Tamasika. They produce three types of dispositions in the individuals. The detail of each is as under.

**Sattvika:** **Sattvika** foods are those that lead to clarity of mind and physical health. These foods are to be consumed on a regular basis. **These** foods are generally those which can be obtained without harming either another organism. Only **Sattvika** foods are acceptable as offerings to the God, with rare exceptions. Examples; fresh water, grains, vegetables, fruits, nuts, fresh milk and all fresh milk derivatives mostly ghee, butter, cream, fresh or cottage cheese (paneer).

**Rajasika:** Rajasika foods are those that have a stimulating effect on the mind and body. They are considered to be neither beneficial nor harmful. These foods lead to aggressiveness and irritability, and obtained by harming another organism. Examples include: drinks (such as coffee, tea, cola drinks, and energy drinks), over cooked food, salty food, unfertilized eggs and dark chocolate.

**Tamasika:** Tamasika foods are those that have a sedative effect on the mind and body. In general, they are considered detrimental (harmful). According to yoga, these foods are to be avoided as they can cause mental dullness and physical numbness. However, in times of pain they are allowed to alleviate suffering. Examples include: meat, fish, the fertilized egg, onion, opium, and any food which has been kept overnight before consumption.

These three types of food habits affect the three Gunas of human behaviour.

**Sattva (the quality of goodness)** brings up quality that allows spiritual holiness, forgiveness and submission to God. **Rajas (the quality of passion)** food cause distress, misery, disease and not allowed for Yogis. **Tamas (the quality of ignorance)** food consisting of remnants and untouchable things is dear to those in the mode of darkness. These types of food are made for human beings because 'we are what, we eat'. In order to be a saint/God's servant, humans must avoid *Rajasika* and *Tamasika* food and try to eat only *Sattvika* food.

### Principles of Yogic Diet

Yoga fitness diet focuses on breathing, meditation and certain poses which lead to mental clarity and overall wellbeing. It aims to unite the body, mind and spirit. In



order to achieve this, yoga must be paired with a healthy and balanced diet. One of the core principles of yogic is yoga diet. Generally, it is anchored on Ayurveda which is the traditional medical system of India. It concentrates in taking in natural, vegetarian foods. However, variations may be applied depending on the belief and need of each individual. Yogic diet principles play an important part in getting full benefits from our yoga practice. Why do sportsmen and pregnant women need special food? Our body requires food for getting energy and this energy sustains life. Food is what builds up our body, we are what we eat. Type of food and its quality affects our physical, mental as well as spiritual health. Following are some important principles of yogic diet.

- **Don't be Slave to Taste but Moderate the Diet:** Yoga diet philosophy does not believe in calorie count of foods or the amount of vitamins, minerals or proteins we get from the food. Instead stress is laid on type of food and its quality. Some of the yogis survive on meagre (small) amount of food and still enjoy better health than all of us. Focus on nutrition available from food without bothering about its taste. Becoming a slave to taste buds is temptation which yoga does not recommend. Also, moderation is recommended in whatever we drink and eat. As per yoga philosophy, self-discipline in choice of foods is critical for our health and subsequent march to meditation and spirituality. Yoga diet principles seem very easy, but are difficult to follow.
- **Avoid Consuming Fast-food and Over-eating:** Modern food items like hamburgers, pizzas, jams, soft drinks, ice creams etc. have gained control over our eating patterns and are the main cause of obesity. These foods are rich source of sugar, oils and preservatives all of which are not good for our health. Most of people fall sick due to overeating or wrong dietary habits as compared to people who get sick due to non-availability of food. Observe moderation in quantity of food we eat. One golden rule to avoid overeating is, not to have any type of snacks between your meals. It is ideal if we can avoid tea and coffee completely. Otherwise limit our tea or coffee intake to 2 cups per day.
- **Go for Natural and Fresh Food:** A balanced diet should include plenty of salads, fresh vegetables, fresh fruits, milk and raw nuts. Eat plenty of salad half an hour prior to our meals in case we want to reduce our food intake.

Ideally fresh vegetables from our kitchen garden can be the freshest vegetables. Vegetables stored in our refrigerator do not remain fresh for a long time. Fresh fruits are most nutritious food for our body. Regular intake of fresh fruits is better than fruit juices as fruit also provides fiber. Yoga diet should include nuts like cashew, almond and walnuts provide essential minerals, proteins and vitamins.

- **Go for Ideal Quantity of Food and Water:** As a general rule, fill only 50% of our stomach with food, 25% of our stomach for water and 25% of our stomach should be empty. If our stomach is overstuffed, it is not properly digested. We will feel uncomfortable and our body is forced to digest extra food and also work for eliminating it. Finally, it leads to gaining of extra weight. Drink 10 to 12 glasses of water every day. Drink water half an hour before meals. Avoid drinking water with food. Drinking of one or two glasses of water when we wake-up is ideal for good health.
- **Follow Proper Way of Eating:** Eat slowly and chew your food properly. Eating fast does not allow the time for satiating (satisfying) signals to reach your brain from your abdomen resulting in overeating. By chewing the food properly, saliva can better mix with food and make it easily digestible, body is able to make full use of food we eat and helps us to maintain better health.

Hence we can say that principles of yoga diet are time tested and not easy to follow. But to lead a healthy life one has to establish a dietary pattern that will sustain good health. Yoga and diet are essential components of good health and happiness. Thus we should always remember that, ***'Eat to live and not live to eat'***.

### **Self-Check Exercise - 1**

Q. What is Sattvika food?

## **8.4 Asanas and their Effects to Promote a Sound Physical and Mental Health**

Yoga facilitates attainment of perfect equilibrium and harmony, promotes self-healing, helps in attention, focus and concentration, reduces stress and tension in the physical body by activating the nervous system.

**Asanas:** Asana is the Sanskrit word for a physical posture. Expressed in general terms Asana denotes a specific position which can be held in a relaxed and

comfortable manner for a long period of time. Many Asanas were derived from the natural movements and positions of animals and carry the names of animals such as “cat”, “deer”, “tiger”, “hare”, etc. These postures make use of examples from nature on how to help oneself. Asanas have a far-reaching effect upon body and mind. For example: The Cat Asana for stretching the body and the spine, Bhujangasana (The Cobra) for the release of aggression and emotions. Asanas are beneficial for the muscles, joints, cardiovascular system and nervous system. There are eighty four lakh asanas as practised by ‘Lord Shiva’ and preached by different Yogis. A few of them are explained as under:

**(i) Surya Namskar:** “Surya” means “Sun” and “Namaskar” means “to bow down.” The logical conclusion is that the sun is the energy source for this planet and is an element in everything we eat, drink or breathe. The earth and the moon are significant in the way they affect life, but the sun is the source of all energy and when one is in tune with the cycles of the sun, physical health, well-being, vitality, and energy, are all ours. There is no possibility of life in the absence of the Sun’s rays. All life forms will cease to exist if the sun decides to disappear. Solar energy is fundamental even within our body. Surya Namaskar, also known as Sun Salutation. Surya Namskar has following twelve postures or twelve asanas in it.

#### **Health Benefits**

- Strengthens the entire digestive system.
- Revitalizes the nervous system.
- Invigorates the heart and will cure and prevent blood pressure.
- It strengthen all body parts such as neck, shoulders, arms, wrists, fingers, back, stomach, waist, abdomen, intestines, thighs, knees, calves and ankles.
- Reduces redundant fat, especially the fat about the abdomen, hips, thighs, neck and chin.
- Will increase the height of the body if the positions are correctly performed.
- Gives us equipoise, mental as well as physical.
- Will keep us away from sins and diseases.
- Will generate in us good thought, optimistic thoughts.

**(ii) Padmasana:** *Padmasana* is a seated position in which the feet are placed on the opposite thighs, resulting in a cross-legged posture. The name “**Padmasana**”

comes from the Sanskrit words “**padma**,” meaning lotus, and “**sana**,” meaning **seat**. It is commonly called the “**lotus position**” in English. In padmasana, the yoga practitioner places right foot, then the left, atop the opposite thighs. The heel should be as close to the abdomen as possible with the sole facing upward. Both knees are in contact with the ground, and the pelvis is tilted slightly forward. A cushion or mat may be used to provide support. In this case, the practitioner sits in a position close to the forward edge of the mat. Do this padmasana with closed eyes for one minute then open the eyes slowly, open the palm then release the left leg first then release the right leg. Stretch the legs and relax. Repeat this asana for 15 to 30 minutes.

### **Health Benefits**

- Padmasana is the highly preferred asanas by yoga practitioner for increase the focus of mind and concentration.
- It increase the hunger.
- Helps to relax the body.
- It stretches the ankles and knees.
- Helps to stimulate the abdomen, spine and bladder.
- This asana is the base for all asanas and it strengthens the hip and knee joints of the female and can get painless peaceful mind.
- The unwanted fat will be reduced in hip and the thigh.
- It stretches the spine.
- This is the easiest asana which can be done by all the age groups.

**(iii) Paschimottanasana:** “**Paschima**” means your “**back**” and “**Uttana**” means “**stretching**”. This asana covers the stretching of the whole body from head to heels so it is called as Paschimottanasna.

### **Steps**

- Sit up with the legs stretched out straight, keeping the spine erect and toes flexed.
- Breathing in, raise both arms above your head and stretch up.
- Breathing out, bend forward from the hip joints, chin moving toward the toes. Keep the spine erect focusing on moving forwards towards the toes.
- Place the hands on legs, wherever they reach, without forcing. If one can, take hold of his/her toes and pull on them to help go forward.

- Breathing in, lift head slightly and lengthen spine.
- Breathing out, gently move the navel towards the knees.
- Repeat this movement two or three times.
- Drop the head down and breathe deeply for 20-60 seconds.
- Stretch the arms out.
- Breathing in, with the strength of arms, come back up to the sitting position.
- Breathe out and lower the arms.

### **Health Benefits**

- It acts as a stress reliever.
- Reduces fatty deposits in the abdomen.
- Remove anxiety, anger and irritability.
- Calms the body, mind and spirit.
- Stretches the spine and brings flexibility.
- Good for constipation and digestive disorder.
- Useful for increasing height.
- Regular practice cure impotency and enhance the sexual power.
- Tones the abdominal pelvic organs.
- Balance the menstrual cycles.
- This asana is recommended especially for women after delivery.

**(iv) Dhanurasana:** Dhanurasana is consisted of two words: **Dhanu** means '**bow**' and Asana indicates a **Yogic posture**. Thus the name is '**the Bow Posture**' because in the final position, the body resembles with a **bow**. In this posture, the abdomen and thigh representing the wooden part of the bow whereas legs lower parts and arms representing the bowstring.

### **Steps**

- First of all lie down in prone (lying) position.
- Exhale, bend knees and hold the ankles with hands.
- While inhaling raise the thighs, head and chest as high as possible.
- Try to maintain weight of the body on lower abdomen. Join the ankles. Look upward and breathe normally.
- While exhaling, bring down the head and legs up to knee joint. Maintain this position as long as one can hold and slowly come back to the original position.

## Health Benefits

- Dhanurasana strengthens the back and abdominal muscles.
- It stimulates the reproductive organs.
- It opens up the chest, neck and shoulders.
- It tones the legs and arms muscles.
- It adds greater flexibility to the back.
- Stress and fatigue buster.
- Helps people with kidney disorders.
- Reduce the fatty deposit in the abdomen and helps to overcome obesity.

**(v) Vajar Asana:** Vajra asana derives its name from “**Vajra**” meaning ‘**thunderbolt**’. This asana makes the body stronger and harder like a thunderbolt. This is the only asana that can also be practiced after taking food. Do this asana after meals for 5 to 15 minutes for digestion of food. This is as good as taking a walk after having meals.

## Health Benefits

- Vajra asana aids in digestion.
- It relieves knee pain and cures varicose veins.
- Helps to overcome obesity, helps against gas in stomach and constipation.

**(vi) Shavasana:** The name comes from the Sanskrit words **Shava** (Śava) meaning “**corpse**” and *Asana* meaning “posture”. Yoga is a system of mental and physical training. It consists of postures, breathing exercises, meditations, which claim to give knowledge of reality. Relaxation and meditation are also key components, shavasana and relaxing postures maintain the balance by their equal input of physical stimuli.

**Yoga Nidra:** a deep mental relaxation approach. Shavasana is the most important part of yoga practice. Lying on the back, the arms and legs are spread at about 45 degrees, the eyes are closed and breathe deep, using *deergha* (long) pranayama. The whole body is relaxed onto the floor with an awareness of the chest and abdomen rising and falling with each breath. All parts of the body are scanned for muscular tension of any kind. All control of the breath, the mind and the body is then released for the duration of the asana, typically 20–30 minutes. The asana is released by slowly deepening the breath, flexing the fingers and toes, reaching the

arms above the head, stretching the whole body, exhaling, bringing the knees to the chest and rolling over to the right side in a fetal position.

### **Health Benefits**

- Shavasana decrease stress, decrease in heart rate and the rate of respiration.
- It improves concentration and memory.
- Decrease in blood pressure and muscle tension.
- It improves consumption of oxygen.
- It reduces general anxiety and frequency of anxiety attacks.
- It increases energy levels and general productivity.

**Pranayamas/Breathing Exercises/Techniques:** Pranayama means control of breath and deals with regulation of inhabitation, retention and exhalation of breath. It is beneficial to health and is highly conducive to the concentration of the mind. But it must be performed under expert guidance otherwise it may have bad after-effects. *Pranayama regulates suspension of the breathing processes.* It is the regulation of breath processes by exhalation (rechaka), inhalation (puraka) and simply by retention of the vital breath (kumbhaka). A few Pranayama are explained as under:

**(i) Bhastrika Pranayama:** Bhastrika is a form of Pranayama and we are supposed to sit in padmasana position. The back should be straight. This can be performed in morning or before going to sleep. It must be done for three to four rounds to get the desired results. It must be practiced for three months at least on a regular basis to get benefits.

### **Steps**

- Find a calm place, sit in padmasana position and close eyes.
- Slowly concentrate on the stillness of the body.
- Then start to concentrate on breathing.
- Now close the right nostril with the thumb of right hand.
- Now inhale and exhale for about twenty times rapidly and breathing should be fast.
- Now move to the left nostril and do the same. In this process stomach going in and out.
- After doing with each nostril for three times, now place hand on knees.

- After a little while try the same with both the nostrils at the same time.
- This too should be done for twenty times continuously.

### **Health Benefits**

- Bhastrika Pranayama is very effective in dealing with negative thoughts. It can keep depression away.
- It refreshes the body and the mind and can repair the whole body.
- It improves the circulation of blood in the body. It can improve the flow of blood to the different parts of the body.
- It improves eye sight, memory and hearing.
- Bhastrika Pranayama can improve the digestive power of the body. It helps in better metabolism.
- The Bhastrika Pranayama is extremely useful in weight loss. It can accelerate the fat burning rate of the body.

**(ii) Anulom Vilom Pranayama:** Anulom Vilom Pranayama or alternate nostril breathing exercise is one of the main practices of Pranayama. In the practice of this pranayama, inhalation (called *Puraka*), retention (called *Kumbhaka*) and exhalation (called *Rechaka*) is used. Anulom Vilom pranayama can be practiced with or without *Kumbhaka* (holding of breath). Beginners should start the practice without *Kumbhaka*. The duration of inhalation and exhalation depends entirely on the capacity of the practitioner. Start with whatever we are comfortable with – say 4 seconds inhalation and 4 seconds exhalation. Later it can be increased up to 20 seconds or even more. In *Anulom Vilom* pranayama, breathing is done only through one nostril which is alternated. During this process, the other nostril is closed using the fingers. The thumb is used to close the right nostril and the ring finger is used to close the left nostril. The purpose of Pranayama is to control the breathing mechanism which is an involuntary process. Breathing goes on even in our sleep as it is controlled by the central nervous system. The practice of Pranayama should be taken up with care. *Anulom Vilom* pranayama should be done on an empty stomach, preferably in the morning after evacuation. It can also be done in the evening with a gap of 4 hours after the last meal.



## Steps

- First sit in a steady asana; Padmasana is most suited for the practice. Siddhasana and Vajrasana may also be used.
- Close the right nostril with your thumb and draw in air from the left nostril. Do this as slowly as you can, till your lungs are full.
- Now release the thumb and close the left nostril with your ring finger. Then breathe out slowly through the right nostril.
- Next take the air in from the right nostril and then release it through the left nostril (after closing the right nostril with the thumb).
- This is one round of *Anulom Vilom* Pranayama.
- Start with 5 rounds and increase it up to 20 rounds in one sitting.
- Also, the duration of inhalation can start from 2 seconds and go up to 20 seconds or even beyond.
- One can have one sitting in the morning and one in the evening.
- After one has reached a certain level of proficiency, one can add *Kumbhaka* or retention of breath to the practice.

## Ratio of Inhalation, Retention and Exhalation

Pranayama practitioners start with the ratio of 1:1 for inhalation and exhalation. For example inhale for 4 seconds through one nostril, then the exhalation from the other nostril is also 4 seconds. The ratio can be changed to 1:2, which means if inhalation is 4 seconds, then exhalation is 8 seconds.

Add *Kumbhaka* (retention of breath), the ratio can start with 1:1:1. For example, 4 seconds of inhalation, 4 seconds of retention and 4 seconds of exhalation. With further progress, the ratio can be increased to 1:1:2, 1:2:2, 1:4:2, etc. The ratio of 1:4:2 is mentioned in most classic yoga texts. Those who practice advanced ratios of this pranayama, should eat only *Sattvic* food.

## Health Benefits

- Anulom Vilom Pranayama removes toxins from the body.
- It reduces weight of the practitioners and removes toxins from the body.
- *Anulom Vilom* Pranayama cleans the pranic channels and makes the prana flow freely in the entire body. The nadis or the pranic energy channels are purified. Hence this pranayama is also called *Nadi Shodhana* Pranayama.

- Purification of the energy channels ensures proper supply of pranic energy to all the organs enhancing the overall health of the body.
- It balances the two main energy channels –*Ida* and *Pingala*. It balances the two hemispheres of the brain, bringing about peace and tranquility. When the *Ida* and *Pingala* nadis are balanced, it awakens the central channel called *Sushumna Nadi*.
- Prolonged practice of *Anulom Vilom* Pranayama leads to next stage of yoga, which is *Pratyahara* or withdrawal of the senses. This enables the practitioner to progress towards higher practices of *Dharana*, *Dhyana* and *Samadhi*.

**(iii) Ujjayi Pranayama:** Ujjayi Pranayama unlocks the power of breath and popularly the term Ujjayi Pranayama is known as ‘Ocean Breath’ or ‘Victorious Breath’. Ujjayi breathing is a breathing technique in which both inhalation and exhalation are done through the nose. A Breathing technique is called Pranayama in Yogic terms. Unlike other yogic breathing techniques, Ujjayi pranayama is done in association with other yoga poses. This is system of Pranayama frees our body from toxins and helps us to take sufficient amount of oxygen to build vitality in the body. It is one of the most popular methods of yoga used to cure all throat related problems.

#### **Steps/Ujjayi Technique for Beginners**

First of all mind and body should be relaxed and sit in a comfortable position. Then take a long breath and exhale very slowly. Repeat this process three times daily. This is quite a simple process and is more suitable for beginners. Beginners should exhale with both nostrils. After few days they should start Jalandhar Bandha and Kumbhaka. It should be performed under supervision of experienced yoga teacher. In order to be a really practice Ujjayi yoga three more steps are added. Once breathing inside process is over with contraction in the throat then to touch chin to the upper side of chest (Jalandhar Bandha).

- Hold the breath inside for maximum 10 seconds. This is very similar to Kumbhak.
- Exhale out slowly with left nostril, by closing right nostril with right hand thumb. Exhale must be done by left nostril only. This is complete process of Ujjayi.

- It should be practiced for 3 times at the start of the process. As practice increases the frequency can be increased and it can be done 11 times.

### Health Benefits

- Ujjayi pranayama has tremendous healing effect on Thyroid related problem and also controls snoring. For patients of Thyroid it is extremely beneficial.
- It is useful for other throat related problems such as Tonsil.
- It is useful to the patients of Asthama and cold. The warmth of the head is reduced, and lung diseases like asthma, tuberculosis etc. is cured.
- It enhances the capacity of digestive systems, respiratory systems etc.
- It is ideal for persons suffering from high blood pressure and coronary trouble.
- Ujjayi pranayama removes phlegm, provides endurance and has toning effect on the entire system.

**(iv) Kapalbhathi Pranayama:** Kapalbhathi Pranayama is a type of breathing exercise that helps us to rid of various ailments over a period of time. “**Kapal**” means **forehead** and “**Bhati**” means **shining**. Eventually, Kapabhati should bring about a glow on the face of the practitioner. Kapalabhati is done in a sitting posture. The main focus should be on “exhaling”, inhale as normal. Exhale and simultaneously contract the abdomen muscles with each exhalation. Kapalbhathi pranayama exercise remains a standard practice in yoga schools all over the world. It is the only physical and breathing technique useful for mind detoxification and purification in all of the cleansing routines of yoga. As a de-stressing tool, Kapalbhathi Pranayama has shown remarkable results.

### Health Benefits

- Kapalbhathi helps in weight reduction.
- It improves the respiratory system and strengthen the abdominal muscles.
- It improves the respiratory passages, minimizing risks of infections and allergies.
- It improves the flexibility of the diaphragm.
- It helps in improving blood circulation.

- It helps in increase the lung capacity and making more oxygen available to the body.
- It helps in improving the functioning of the entire body.

**Kriyas:** In our body there are many internal and external organs. We clean our external parts twice or thrice a day or whenever any dust accumulates on them. We do so because we see them. But, we neglect the cleanliness of our internal organs. The dirt accumulated on them is not visible, so we don't pay any attention to them, as we do for our external organs. The cleanliness of internal organs of our body is more important than the external organs. Our Rishis, Munis and Yogis have prescribed many processes to clean and remove out the unwanted matter accumulated in the internal organs of the body. Nose, ear, mouth and throat are generally cleaned by Neti process; stomach by Dhauti; intestines by enema; abdomen by Nauli; skull and brain by Kapalabhati and eyes by Tratak processes. The six processes deal with the delicate organs so the practitioners should consult the experts while attempting. It is always better to do them under the guidance and in the presence of experts for five or six times, then one can do by self. These may be done either before or after practicing Yogasanas. There are six major cleaning processes or Kriyas in Yoga. They are as under:

1. **Neti Kriyas** (*nose cleaning processes*): Jala (water), Ksheer (milk), Tail (oil), Ghrit (ghee), Sutra (thread), Swamutra (self-urine), Gomutra (cow urine).
2. **Dhauti Kriyas** (*stomach cleaning processes*): Jala (water), Vamana (vomit), Vastra (cloth), Danda (stick).
3. **Vasti Kriya** (*large intestine cleaning processes*): Vasti (enema) and Shankh Prakshalan.
4. **Nauli Kriyas** (*navel rotation processes for purifying abdominal organs*): Agnisar, Uddiyan, Nauli.
5. **Kapalbhati** (*forceful breathing processes for purifying the skull and brain*): Bhastrika, Kapalabhati.
6. **Tratak** (*eye cleaning processes*): Continuous gazing.

### Self-Check Exercise – 1

Q. What are principles of yogic diet?

## 8.5 Summary

Dear learner, in this unit we have discussed the therapeutic values of yoga, yogic diet & its impact on health, various asanas and their effects to promote a sound physical and mental health in detail.

## 8.6 Glossary

**Surya Namaskar:** “Surya” means “Sun” and “Namaskar” means “to bow down.”

**Asanas** is the Sanskrit word for a physical posture. Expressed in general terms Asana denotes a specific position which can be held in a relaxed and comfortable manner for a long period of time.

## 8.7 Answers to Self-Check Exercises

### Self-Check Exercise -1

**Answer:** Sattvika foods are those that lead to clarity of mind and physical health. These foods are generally those which can be obtained without harming either another organism.

### Self-Check Exercise - 2

**Answer:** Our body requires food for getting energy and this energy sustains life. Food is what builds up our body, we are what we eat. Type of food and its quality affects our physical, mental as well as spiritual health. Some important principles of yogic diet are:

1. Don't be slave to taste but moderate the diet:
2. Avoid consuming fast-food and over-eating
3. Go for natural and fresh food
4. Go for ideal quantity of food and water
5. Follow proper way of eating

## 8.8 References/Suggested Readings

Gore. M.V. (2005) Anatomy and Physiology of Yogic Practices, Kaivalyadhama, Lonavla

Ramesh Babu. K. (2011): Aasana Sutras (Techniques of Yoga Asanas based on Traditional Hatha Yoga Literature), Vizianagaram: Home of Yoga Publications.

Raparathi Rama Rao, Yogacharya, (2006): Journey to the Real Self (a book on Yoga Consciousness), Vijinigiri: Yoga Consciousness Trust.

Satyananda Saraswati, Swami (2002), Asana, Pranayama, Mudra, Bandha, Iyengar: Munger, Yoga Publications Trust.

Surendranath Dasgupta- (1989): A Study of Pantanjali, Delhi: MotilalBanarasisidass.

Taimini, A.K. (1999): The Science of Yoga, (Com. On Yoga Sutras), Chennai: The Theosophical Publishing House.

### **8.9 Terminal Questions**

1. Explain the therapeutic values of yoga, yogic diet & its impact on health.
2. Explain the concept of Asanas and their effects to promote a sound physical and mental health