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Introduction
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The human potential and development section of the ‘Encyclopedia of World Problems and Human Potential’ provides profiles of human development approaches and modes of awareness, and their relationships, as perceived by different belief-systems, disciplines, religions, and cultures. The contrasting approaches to human development in different cultures, and their respective understandings of the modes of awareness associated with different stages, are a challenge to knowledge management and comprehension; it is hoped that a comprehensive overview will provide a valuable resource for dealing with the global challenges.

According to yoga and spiritual lores all human beings are potentially Divine Beings, but we think that we are just human beings with this body-mind complex and give least importance to Divine/Spirit/Self which actually we are. If we are able to Realize/Experience Self by removing all our false notions, beliefs and concepts by stabilizing on a single thought that “I am Divine with tremendous potential and not this limited body-mind complex then we will find that we are really that”. As per advaita philosophy of Adi Shankaracharya also, only Brahman exists and other than Brahman nothing exists. This body-mind complex or world which we see also is a manifestation of Brahman only like vapour and ice are two forms of same water.

So if we could understand this Truth and stabilize on that then we become Divine. The Only thing we have to do is to remove our ignorance that “I am this limited body-mind complex”; then we will be able to manifest our human potential fully. The following are some of the Psychological and health variables which are used as measures of our human potential in this study.

**General Health: Health** as defined by WHO is a state of well-being at physical, mental, social and spiritual levels. Health can also be classified as ill health, normal health, positive health and perfect health. Anxieties mar this state of well-being at all levels. Reduction in anxiety is known to improve the health status.
**Emotions:** Emotions are nothing but strong feelings. Emotions are also called ‘power thoughts’ because emotions arise due to repeated thoughts. Emotions can be positive or negative like love, compassion, etc and hatred, jealousy etc respectively. Brain researchers have found that the right lobe of brain is the seat of emotions, which we have been calling the ‘heart’. The ‘head ‘representing the intellect has its abode in the left lobe of the brain. The studies done by Gainotti G, (1983, 2011) also point out that emotions have correlations with right brain. Verena Kusstatscher (2005) defines emotion in his book as “mental state of (action) readiness that arises from cognitive appraisals of events, social interactions or thoughts”.

**Intelligence:** The term intelligence is a very popular term used widely to mean many things - quick understanding, fast learning, accuracy in learning, logical and analytical thinking, clever talking, etc. Intelligence covers all cognitive processes.

**Emotional intelligence** refers to the ability to use the emotions to help solve the problems and live in a more effective life. Emotion without intelligence and intelligence without emotion are manifestation of one dimensional human potential. The complete solution is head working with the heart for ones own harmonious development. According to Goleman D, (1996) intelligence quotient (IQ) accounts only about 20% of a person’s, success in life. The balance can be attributed to emotional intelligence (EQ).

“Emotional intelligence is simply the intelligent use of emotions. The means of using ones emotional capacity is in combination with ones psychological, intellectual and spiritual capacities.”

**Sustained attention** is the capacity to attend to a task for a required period of time. To be attentive to a lecture for hours together is an example of sustained attention. There are five types of attention according to Mckay (1989) as mentioned below:

Focused attention: The ability to respond discretely to specific visual, auditory or tactile stimuli.
Sustained attention (vigilance): The ability to maintain a consistent behavioral response during continuous and repetitive activity.

Selective attention: The ability to maintain a behavioral or cognitive set in the face of distracting or competing stimuli. Therefore it incorporates the notion of "freedom from distractibility."

Alternating attention: The ability of mental flexibility that allows individuals to shift their focus of attention and move between tasks having different cognitive requirements.

Divided attention: This is the highest level of attention and it refers to the ability to respond simultaneously to multiple tasks or multiple task demands.

**Dharana, Dhyana and Samadhi:** To progress on the path of yoga one should move from ‘concentration’ i.e. single subject with multiple converted thoughts to ‘dharanā’ i.e. focusing on single thought which requires intense effort and than to move towards ‘dhyāna’ by continuously defocusing on a single thought effortlessly with awareness and thereafter it culminates in ‘Samadhi’ which is a superconscious state of bliss, knowledge power and expansion towards our true nature.

**Sattva** is a quality of virtue and goodness. It creates harmony, balance and stability. It is light and luminous in nature. Sattva provides happiness and contentment of lasting nature. It is the principle of clarity and peace.

**Rajas** is the most active of the Guṇa and its characteristics are motion, stimulation and overcoming resistance. Rajas denotes the quality of change, activity and turbulence.

**Tamas** is the quality of dullness, darkness, and veiling or obstructing in its action. It functions as the force of gravity that retards things and hold them in specific limited forms. It possesses a downward motion that causes decay and disintegration. Tamas brings about ignorance and delusion in the mind and promotes insensitivity, sleep and loss of awareness in individuals dominant in tamas.
“The term **Yoga** has its verbal root ‘Yuj’ in Sanskrit. Yuj means joining. Full sentence is ‘**Yujyate anena iti yoga**’. Yoga is that which joins. In the traditional terminology it is joining of **jīvātmā** with **parmātmā**, the individual self with the SELF. It is an expansion of the narrow constricted egoistic personality to an all-pervasive, eternal and blissful state of Reality. There are many **methods of yoga** catering to the needs of different persons in society to bring about the transformation of the individual. They are broadly classified into four streams. Swami Vivekananda puts them in the following important statement:

‘Each soul is potentially divine. The goal is to manifest this divinity within, by controlling nature, internal and external. Do this either by **work, or worship, or psychic control, or philosophy** — by one, or more, or all of these — and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details’.