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The value of discipline in life is very great. Discipline is a fundamental factor in life, which makes for all progress, happiness and harmony. Without discipline no great achievements can ever be realized; nay, the very existence of humanity will be rendered impossible without discipline. Discipline is thus life; the absence of it is death.

The word discipline has very wide connotations. It relates not only to human conduct in relation to his fellow-beings, but also to the entire constitution of the life as a whole. Discipline is the balancing of different elements in the make-up of a human being and the society at large. When a man's mind, heart and body are in proper coordination, he behaves as a normal being, as a disciplined entity. But when these are disturbed, abnormality begins.

Whatever lawlessness and disorder we witness in human beings or in society, it is the expression of the absence of correct balancing and functioning of these elements in the personality of the individual. Restraint is the life-blood of discipline. Restraint is another name for control exercised by our mind or reason over our different senses; when this control gets relaxed, trouble begins. Reason or mind has been likened to a charioteer and the senses to horses. Our reason like a charioteer holds the reins of our senses and keeps them in check and curbs their waywardness. This is the disciplined state of mind. But when reason gets subordinated to senses, disorder or indiscipline sets in. The former state, that is, the state of discipline is always conducive to an individual's own welfare as well as to the welfare of the community in which he lives. An indisciplined individual is a problem not only to the society in which he lives, moves and has his being, but also to himself. Hence, if discipline goes, our march towards destruction begins.

Discipline is not an individual concept only. Discipline is as much a social concept as an individual one. For our purpose there is hardly any difference between discipline and Plato's justice in the ideal state of his '**Republic**.' According to Plato, justice occurs when three orders of the society—the rulers, the defenders and the producers, representing reason, spirit and body respectively—are in proper harmony. They are in harmony when each of them performs the duties assigned to it and when there is least interference by any in any other's sphere of duties. For peace in society, proper coordination and harmony between these three elements is essential.