

**Yoga and Positive Psychology for Managing Career and Life**  
**Prof. Ashish Pandey**  
**Management Studies and Psychology**  
**Shailesh J. Mehta School of Management**  
**Indian Institute of Technology, Bombay**

**Yoga from the Lens of Positive Psychology**  
**Lecture - 17**  
**Embracing Emotions and Positive Behavior**

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## Embracing All Shades of Emotions



Srngāram Love, Attractiveness.  
Hāsyaṃ Laughter, Mirth, Comedy.  
Raudraṃ Fury.  
Kāruṇyaṃ Compassion, Mercy.  
Bībhatsaṃ Disgust, Aversion.  
Bhayaṅakam Horror, Terror.  
Vīraṃ Heroic mood.  
Adbhutaṃ Wonder, Amazement.  
Śāntaṃ Peace or tranquility.  
Vātsalya Parental Love and Bhakti Spiritual Devotion

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Next aspect of the yogic tradition is about recognizing all shades of emotions. So, many of you must have heard about 9 or 10 rasas; srngaram is related to love and attractiveness, hasyam is related to laughter, comedy, mirth. Raudram is related to fury. Karunyam is expressed through compassion, mercy. Bibhatsam is reflected in disgust and aversion. Bhayanak is also recognized as rasa, as juice of life, as a sense of life, as a sense through which we experience life and that is related to horror and terror.

Viram is related to the heroic mood. Adbhut is related to wonder and sense of amazement. Santam is peace and tranquility. And affiliate one more rasa was included with the title vatsalya that is parental love affection towards the deity or towards the world that is that was more popularized in the medieval period. When bhakti the devotional movement was at its upsurge.

So, if you look at these list of emotion these are rasas, no rasa is considered to be more or less important, they are accepted as the expression and experience of life; so, all rasas can be directed towards creative expression. So, you will see in the mohiniyattam or bharatanatyam you will see all the rasas being explained. In the sculpture we see in so many temples all the rasas are explained they all rasas are accepted.

So, there is a tendency in the yogic tradition and Indian tradition to embrace all form of emotions and accepting the possibility of elevating the human mind and human soul to the next level to the higher level of evolution through all the rasas. And if we try to understand the emotional intelligence from the perspective of yogic tradition or Indian tradition.

Keeping these rasas in mind we can very simply say that our ability to experience all rasas and ability of coming back quickly to the shanta ras is the definition of emotional intelligence. So, shanta ras is like zero gear; so, you drive vehicle at higher gears one first, second, third, fourth gear and eventually it has come to halt and you halt it and bring that to the zero gear.

So, that is also that analogy can be used to understand emotional intelligence from the perspective of rasa, from the perspective of yogic tradition. That is why somewhere in Bhagavad Gita it is said that samatvam yoga, uchyate balance is yoga. And this is the tagline of the Yogastha Club of IIT, Bombay, we briefly talked about yogastha club in the previous session which organizes the yoga sessions, yoga practice sessions and yoga knowledge sessions very regularly in the institute.

So, that also has this yoga samatvam yoga uchyate as the punch line as their tagline and that is reflection of the one definition of yoga which is equanimity and balance.

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## Aspects of Positivity and Human Potential in Yogic Traditions: **Positive Behaviour**

अहिंसासत्यास्तेयब्रह्मचर्यापरियहा यमाः ॥२.३०॥

- **Yama (rein, restrainer, Dharmaraj: custodian of universal order):** Satya (Truthfulness), Ahimsa (Non violence), Asteya (non stealing), Aparigraha (Non hoarding), Brahmcharya (Behavior that leads to realization of Brahman)
- **Niyama (committed engagement):** Saucha (cleanliness), Santosha (contentment), Tapas (self-discipline), Svadhyaya (self-reflection), and Ishvarapranidhana (surrender to a higher power)

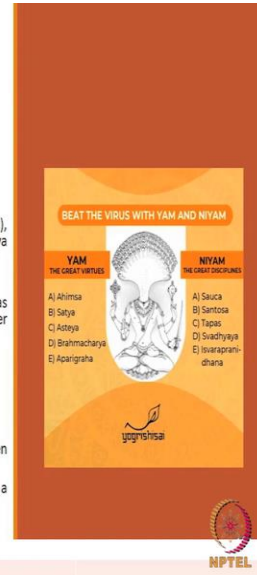
अक्रोधः सत्यवचनं संविभागः क्षमा तथा । प्रजनः स्वेषु दारेषु शौचमद्रोह एव च ॥१२.५९.९॥

आजैवं भृत्यभरणं नवैते सार्ववर्णिकः ।

Free from anger, sharing wealth with others (samvibhaga), forgiveness, procreation of children from one's wife alone, purity,

Absence of enmity, straightforwardness and maintaining people dependent on oneself are a set of nine rules of Dharma prescribed for everyone

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Yoga sutra very clearly articulate the positive behaviours as well. In the Bhagavad Gita we see more elaboration of these positive behaviour and positive properties of human beings. So, in the yoga sutra positive behaviours are identified, in the particular two sutras which are related to yamas and niyamas, yama are [FL] these are called yama.

Let us look at the etymology of the word yama; yama word reflects rein, the instrument with which a charioteer controls the horses or the rope which is used to control the horses by the charioteer, it is related to restrainer. Yama is also the also another name of an entity which is responsible to maintain law and order, maintain dharma in the behaviour of the different organisms and definitely behaviour of the human beings.

So, dharmaraj is the one who is responsible to maintain and ensuring the rightful dharmic human behaviour that is called dharmaraj and that is another name of yama. Yama is also meaning universal order; so, the it is a reflection of the custodian of the universal order. So, these are not related to any context, these are to be maintained, these are to be followed in the all situation, because this is these are the basis on which the nature operates, if we deviate from these nature will have its course correction.

So, what are those yamas? These are satya: being truthful, ahimsa: that is non violence or not hurting, asteya that is not stealing that which is not mine not acquiring or not getting or not picking up from the others. So, yama are satya that is truthfulness, being righteous, ahimsa that is non violence this also includes not hurting; asteya, non stealing not taking away that which does not belong to me.

Aparigrah, not hoarding even if I can afford I should not accumulate that which is not required by me that is not needed for me. And brahmcharya, brahmcharya meaning restrain on the senses and that behaviour that leads to ultimate realization of brahman. Yoga sutra also talk about niyama. Niyama are the modes through which yama can be realized.

So, these are the committed engagements you have to make extra effort to follow. The niyama and niyamas are required for us to behave according to yamas. What are the niyamas? Niyamas are first saucha. Though, we have to follow yama we have to follow satya ahimsa asteya aparigrah brahmcharya, but human tendencies take over. We all know that.

So, first niyama is saucha, cleanliness extrinsic cleanliness as well as intrinsic cleanliness that is first niyama, because that is the basis on which we can ensure that we follow yamas. Santosh, santosh is sense of contentment that which I have, I need to have sense, how much I need to possess, how much I need to have; so, that it is good for me and it does not deprive others to have it.

So, we can look at santosh, santosh is very much required to practice asteya and aparigrah; if I do not have asteya, if I do not follow the niyam of santosh I cannot follow the asteya and aparigrah. Third is tapas self-discipline, why tapas is important and how it is connected to yama. We say satya, what are the limits of satya; satya can be limited to how much I what I speak, satya may be related to my behaviour.

Satya may be reflected in my thinking, satya may be reflected in my understanding I might be speaking satya, but my understanding of satya might be primordial, might be primitive that might require evolution. Similarly; aparigrah, how much I can consider important, how much I consider useful for me, individually.

So, there can be different levels of aparigrah; how much I can give in the donations, how much can be given for dhanam, and how much I should keep my for myself my own uses that degree you can also vary. So, we need to keep developing the capacity to not be dependent on external possessions and that practice requires regularity.

That practice the higher level of aparigrah, higher level of ahimsa, higher level of asteya are not possible without consciously taking up hardships, without consciously controlling our mind, without consciously regulating our desires. And that is called tapas, that is self discipline. Svadhyaya, I may consider that something is satya, something is ahimsa, something is asteya and I am following it, but my understanding might be incorrect.

My understanding requires to get sharpened every day; because, every day brings different context, every day brings different situation. So, we need to consciously and continuously keep reflecting on our behaviour, on our thoughts, on our words. So, how can we do that reflection? For the self reflection; we need to read, we need to study the text, we need to study the shastra, yoga, sutra or Bhagavad Gita.

The these the prasthanatrayi these are considered the most important shastras for svadhyaya, self reflection and self study. That self study is required; because without self study there cannot be self reflection, without self reflection I may cook up my own theories about satya, ahimsa, asteya. I may not take feedback and I may not pick up the right action which is relevant which is according to dharma in a particular moment; so, svadhyaya is important.

Svadhyaya has three stages; adhyayan, manan, nididhyaasan. Adhyayan meaning studying; manan means thinking about it internalizing; and nididhyaasan is the revision and implementation in the real life. So, revision consciously, cognitively and also revising when I have to choose my action; so, svadhyaya has all three aspects. And Patanjali yoga sutra also says ishwar pranidhan; it is surrender to the higher power, higher order, surrendered to the universal law, universal principles.

Ishwar can be understood in different ways according to the path of the sadhana and surrender to that higher power can also help us to follow the yamas which are satya, ahimsa, asteya, aparigrah brahmacharya. Similar things are expressed in the manusmriti as well which says that [FL] free

from anger, sharing wealth with others, forgiveness, procreation of children from, only ones wife alone, following purity, absence of enmity.

A straightforwardness, maintaining people dependent on oneself are the set of nine rules; so, this is described in the manusmriti. The picture you see is the reflection of Patanjali, the sage who is attributed this great work of documenting the yogas in the form of the formulaic composition yoga sutra.

And his head is reflected with the heads of the snakes, snake in our tradition is considered to be most receptive organism. So, Patanjali is considered to have the receptivity equivalent to a 100 snakes that is why his head is reflected in the form of the sheshanag or the snake which has 100 hoods.