

Yoga and Positive Psychology for Managing Career and Life
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Yoga from the Lens of Positive Psychology
Lecture - 18
Discovering Dharma

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Aspects of Positivity and Human Potential in Yogic Traditions

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः । दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ 1॥
 अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपेक्षुणम् । दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ 2॥
 तेजः क्षमा धृतिः शौचमद्रोहोनातिमानिता । भवन्ति सम्पदं देवीमभिजातस्य भारत ॥ 3॥

abhayaṃ— fearlessness;	sattva- samsṛuddhiḥ— purity of mind;	ñānāyogavyavas- thiti— established in knowledge;	dānam—charity;	damaḥ—control of the senses;	yajñah— performance of sacrifice;	svādhyaḥ— study of sacred books;
tapah— austerity;	ārjavam— straightforward- ness	ahinsā—non- violence;	satyam— truthfulness;	akrodhah— absence of anger;	tyāgah— renunciation;	śāntih— peacefulness;
apaishunam— restraint from fault-finding;	dayābhūteshu— compassion;	aloluptvam— absence of covetousness;	mārdavam— gentleness;	hrīḥ—modesty;	achāpalam— lack of fickleness;	Tejah
Kshama- Forgiveness	Dhriti- Balanced intellect	Shauchah- Cleansing;	Adroh-Lack of malice	Natimanitah- no excessive pride		

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We all know that all the chapters of Bhagavad Gita are called yogas; they are different aspect of yogas. So, for example, 1st chapter is known as Arjun Vishada Yog, 2nd chapter is known as Sankhya Yog, 15th chapter is known as Purushottam Yog. So, this whole; so, Bhagavad Gita is also considered a yogic text and in this yogic text in the 16th chapter positivity, human potential is elaborated in the most extensive ways.

These are called devi sampada and aasuri sampada. Devi is divine, aasuri meaning demonic, sampada meaning possessions or property. These are not, these are also qualities, but these are something which can be changed as well. So, devi sampada and aasuri sampada these are the two straight classification given in the 16th chapter which is perhaps the most detailed exposition of human potentiality and positivity.

These shlokas are [FL] these are 26 devi sampada or divine qualities, these are most pious qualities, these are something to be looked up to. These are something we need to develop in ourselves. These are the also reflection of the human potential and human possibilities, these are also the ways of realizing ultimate human possibility; so, these are the goals as well as the path to pursue the human excellence.

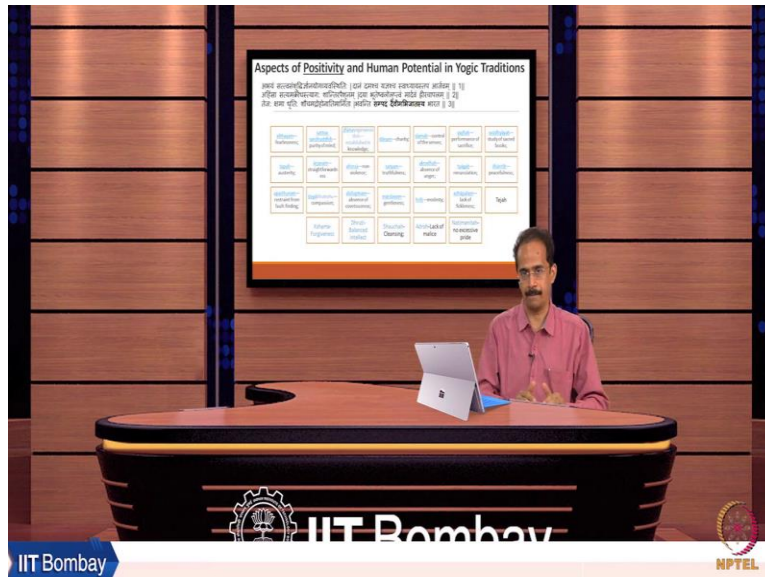
According to the yogic tradition and this excellence is ultimately reflected in the liberation, but it is also reflected in the very refined sense of kam. And also well developed system for artha, material possessions and the sensuous pressure to enjoy these two for the long duration which is not in contradiction or in disharmony with the world for that also these qualities are required.

We are going to have a separate session on the devi sampada, because they are not eclectic features or eclectic qualities. These are reflection of the five core qualities which are explained at different places in the yogic traditional [FL]. So, these 26 potentialities can be clubbed into those five things and those five things are reflection of the yogic worldview and the ideals of life.

So, we are going to have a more detailed conversation on these devi sampada these qualities, but for to understand it briefly, but to have some idea we can explain few of these in this session. So, the first quality, the first human potential, the positive human potential is abhayam, fearlessness. Swami Vivekanand in his lectures explained this at many places.

He says that the theme of Vedic literature, the call of Vedic rishis is being abhi, be fearless. Why fearless and for what fearless, for what fearless? We have to be fearless to follow our dharma, if we look at the first and last word of Bhagavad Gita these are dharma and mama.

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So, this text is about discovering our dharma; we already have seen the definition of dharma and dharma that is not related to religion it is not at all religion. Dharma is identifying that action, those thoughts, those words which cause abhyuday. Means, general development, socioeconomic development in the management terms and nihsreyas, spiritual development. So, that which result into both that is dharma that is expressed according to our aptitude and station of life.

So, being fearless in following our dharma, without being fearless we cannot follow our dharma. So, that is why the first quality identified in the list of the devi sampada is abhayam; second is sattva sanshuddhi, sattva sanshuddhi sattva we will explain it in the later sessions in more detail. Sattva is the righteousness, satya is the illumination, satya is the harmonious aspect of life, sattva has to take the help of raja and tama to perform its work.

Raja is related to excitement, enjoyment, sensuous enjoyment and moving from one aspect to another aspect of life. Tama is related to inertia; so, activity and inertia has to be balanced; so, that faculty through which that balance is attained in life is called sattva. So, having sattva; that means, right balance of activity and inertia sanshuddhi, sanshuddhi is meaning when we have this balance of activity in inertia we attain and that is the point of attaining purity.

So, consistently remain in purity that is called sattva sanshuddhi and we should not forget the context of all these qualities context of all these qualities is performing dharma, attaining moksha also enjoying artha and kam according to our swadharma. So, sattva sanshuddhi is the second quality, jnanayogavyavasthiti established in knowledge which knowledge step. So, according to the yogic tradition, ultimately knowledge is experience and recognition of oneness with the whole existence.

So, our sense of being separated is result of ignorance and going away of that ignorance is important that is the state of jnan. So, attaining that jnan through yog the process through which that jnan is attained is yog; so, jnan is the outcome, yog is the process; vyavasthiti meaning maintenance. So, attaining that jnan which is about the recognition of realization that whole existence is one or non dual pursuing the process to attain that knowledge and being and remaining established in that.

We all get glimpse of that oneness many times in many occasions of life, but how to retain that, how to maintain that knowledge, how to maintain that experience, how to day to, how to behave in a day to day manner as if we are connecting to everything else that is jnanayogavyavasthiti. Danam [FL], danam meaning charity; danam meaning giving away, willingly giving away, willingly sharing, not enjoying whatever you have individually, not enjoying only for the self aggrandization or self satisfaction.

But, enjoying by after giving away after sharing that is done, damah that is control of the senses.

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In order to practice all these potentialities there is something which comes on our way which are the obstacles that obstacle are about our tendency or tendency of the man to enjoy the sensuous pleasure. Sensuous pleasure is not unacceptable, it is acceptable in the form of kam, but uncontrolled enjoyment can create problem in the world and can create problem for our individual health.

So, having that sense of self control that is damah, yajna is performance of sacrifice doing something in a selfless manner all that which is done for others in the selfless manner is qualified to be yajna. So, these are some of the examples we just look at swadhyay in the yog sutra. So, you can see that in the yoga sutra and Bhagavad Gita the there is some overlap in the human potentiality in the form of swadhyaya or in the form of satyam.

So, these qualities are the positive human potentialities accepted in the yogic tradition, we are going to have more detailed discussion on those in the later sessions.