

Yoga and Positive Psychology for Managing Career and Life
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Yoga from the Lens of Positive Psychology
Lecture - 19
Distinction with Negative Human Potential

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Distinction with Negative Human Potential

दम्भो दर्पोऽभिमानश्च क्रोधः पाशुभ्यमेव च । अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ 4॥
दैवो सम्पदविमोक्षाय निबन्धयासुरी मता । मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ 5॥

[dambhah](#)—hypocrisy; showing off for what is expected in normal course

[darpah](#)—arrogance; showing off wealth, power, connections with arrogance

[abhimānah](#)—conceit; breaching the limits of self esteem

[krodhah](#)—anger; losing balance with even slightly unfavourable situation

[pārushyam](#)—harshness; misplaced hard behaviour or harsh abusive words,

[ajñānam](#)—ignorance; inability to discern oneness underneath diverse expressions of nature

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Those who are the student of social sciences must be aware of the construct validity. And one construct validity meaning whether that construct mean what it supposed to mean or not; so, that is the construct validity. And construct validity is not only look is established not only by looking at the correlations of this construct with other constructs, the construct validity is also established by looking at the opposite constructs.

So, in order to understand the human potentiality, the positive human potentialities of the human being, we also need to understand the negative potentialities or negative properties these negative properties are called asuri sampada. Why it is called asuri sampada? Asuri the word come through two roots, actually we can understand asur aasur in two ways. First way is the asadhatu the as the root word fighting, shouting in the anger or throwing away something or hitting someone.

So, those who are engaged in these kind of behavior fighting, shouting, snatching those are asur; so, these are the asuri sampada. Asur is also a term used for disharmony, because sur meaning harmony; so, asur meaning disharmony. So, those who create disharmony in the world and those who have disharmony within, both are called asuras.

So, what are the asuri sampada? That is also required, because without understanding asuri sampada we cannot understand daivi sampada the divine qualities which we just touched upon and discussed in the previous slide. What are the asuri sampada? [FL] Only six, these are the five and sixth one is ajnan [FL] dambhah, darpah, krodhah, parushyam, ajnanam these are the six asuri sampada.

We can consciously inculcate the human potentiality, the positive characteristics or positive properties, divine properties which we looked at in the previous slide. We can also consciously work to remove these negative qualities, in both ways we can attain the true human potentiality in both ways we can not only realize our swadharma, but we can thrive in our life.

Because, when we identify swadharma, when we identify what is my aptitude and also identify how can I offer it to the world to maintain the world order, how can I offer it to enhance the harmony in the world, then my life also get harmonized within and without. So, these six qualities are dambhah, darpah, abhimanah. What is dambhah? Dambhah meaning hypocrisy, dambhah meaning that which you are expected to do for that you are showing off.

So, showing off even for what is your natural expected behavior; so, that is dambhah, I have to listen music, I can do that, but if I play it at very high volume that is dambhah. I have to do the customer service, I have to teach students, I have to do my project, but even for doing my project, even for doing my normal work expected work I am showing off that is dambhah.

Darpah when show off combines with arrogance; darpah is also not showing off what we have done, darpah is also showing off and arrogantly showing off our power, our connections, our references, our possessions. So, darpah is being extra ostentatious making, others feel small that behavior is darpah that is why darpah also means bad order.

Dambhah, darpah, abhimanah; abhimanah is breaching the limits of self esteem we always, we have to have self esteem that meaning we need to have confidence on whatever we are doing. We

should not start questioning our self concept just at every stage in every conversation we should not feel that.

However, crossing that genuine limit, crossing the rational reasonable limit of self esteem is abhimanah that is conceit. Krodhah is the fourth asuri sampad that comes from the root word krdh; that means, losing balance. So, krodh means losing internal balance in even small unfavorable situation or unfavorable behavior.

Someone has done something, I am a manager, even the small aberration in the behavior of my subordinate make me disturbed make me hyper that is krodhah. So, not losing out balance when something happens or when something takes place in front of us which is not favorable that is krodhah.

Krodh generally arises from my attachment or moha, we need to control that also has to be regulated it has its utility, but it has to be regulated. And again, what is the criteria for regulation, the criteria for regulation is dharma and swadharma. Whether it is causing abhyuday and nishreyas and whether it is according to my aptitude and my way of contributing to the world these are the supreme criteria against which I need to regulate my krodhah.

Parushyam is harshness, some people have natural tendency to use harsh words for others even without any apparent reasons. This is more verbal expression of krodhah and many time it is quality in itself; many time people use abusive words, abusive language even without krodhah; so, that is the fifth asuri sampada; parushyam, harshness, abuse. Using abusive language last, but probably the basis of all these five is ajnanam and probably that is why ajnanam is put up in the second line of the shloka.

Ajnanam is ignorance and we have seen that what is the gyan the ultimately gyan is recognition and experience of oneness of life. Yog means that which joins that which reconnects, otherwise this world is all connected the origin of this universe started with the one point.

And then it manifested in the diverse forms and the diverse qualities and properties were acquired by these diverse forms not recognizing that and not experiencing that is ajnana. And when I distinguish myself from others, when I do not experience oneness with others then naturally

dambhah, darpah, abhimanah, krodhah, parushyam occur in our life, that is why ajanan is the foundation of all the asuri sampada.

So, here we saw daivi sampada and asuri sampada are the very elaborate detailed exposition of human potentialities and human positivity.