

**Yoga and Positive Psychology for Managing Career and Life**  
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**Yogic Perspective of Positive Events and Positive Institutions**  
**Lecture - 20**  
**Positive Events: 16 Sanskaras**

Namaste, welcome to the 5th session of our course Yoga and Positive Psychology for Managing Career and Life. We started our discussion in the last session about looking at yoga and the yogic tradition from the lens of positive psychology.

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**A Quick Recap:** Aspects of Positivity and Human Potential  
in Yogic Traditions



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So, we will continue this discussion. A quick recap of the last session is that we started our conversation on the different aspects of positivity and human potential in yogic traditions.

So, we talked about Holistic life goals, Diverse pathways, Positive behavior, Positive characteristics in the last session, where we discussed the positive strengths described in the yogic tradition in the form of Daivi sampada. In today's session, we are going to look at Positive events and Positive institutions.

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

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा 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)

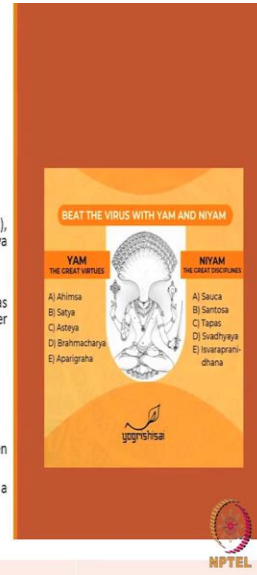
अक्रोधः सत्यवचनं संविभागः क्षमा तथा । प्रजनः स्वेषु दारेषु शौचमद्रोह एव च ॥ १२.५९.९ ॥

आर्जवं 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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So, in the last session we use this slide while describing the positive behavior and in this slide, you see a figure of a human body with a 100 heads of snake.

So, 100 hoods in our tradition it is called Sheshanag. In this tradition it is believed that nag or snakes are the highly receptive animals or organism in the nature and Patanjali is supposed to have the sensibility and sensitivity and ability to perceive things and intercept things which is equivalent to 100 snakes. So, that is why his head is represented with the Sheshanag. Coming back to our discussion, in the today's session that is about Positive events.

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Aspects of Positivity and Human Potential in Yogic Traditions:

## Positive Events

### Sanskara

आत्मशरीरान्यतरनिष्ठः अतिशयविशेषः संस्कारः। ātmaśarīrānyataraniṣṭhaḥ  
atiśayaviśeṣaḥ saṁskārah |

A special virtue or quality that is connected with mind or body is called  
Samskara

Ex. Garbhadhana Sanskar: This Samskara relates to conception, Upanayana  
Sanskara: Beginning of education a member of society beyond family



### Yajna

Yajna is derived from the root यज् | Yaj used in the meaning  
देवपूजासङ्गतिकरणदानेषु (Ashtadhyayi Dhatupatha 1.1157). It includes देवपूजा  
(worship of deities) सङ्गतिकरण (unity) and दानम् (charity or giving away).

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We describe two things as positive events mentioned in the yogic tradition 2 of these events are Sanskar and Yajna. Sanskar many of you must have heard about 16 Shankar's different rituals different processes being followed at different stages of human life. By definition Sanskar is understood as [FL] a special virtue or quality that is connected with body or mind is called Sanskar. So, if you look at the different Sanskar's different Sanskar's are related to different stages of life.

So, Garbhadan Sanskar is conducted before the conception of a life, Upanayan Sanskar is conducted in the beginning of education and making the person aware of him or her being the responsible member of the society and family. So, like these different Sanskar's are offered at different stages of life cycle and these Sanskar's have very deep psychological and social meaning along with the spiritual sense.

So, we are going to discuss these as positive events. So, another very important or rather you can say pervasive category of positive events is in the yogic tradition called Yajna. Yajna is derived from the root word yaj; that means, [FL] or that means it is it includes worship of deities unity or charity. So, all these aspects are covered in different types of Yajna's.

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## Positive Events : 16 Sanskaras



### Pre-natal Samskaras

- (1) Garbhadan (Conception)
- (2) Pumsavana (Engendering a healthy child)
- (3) Simantonayana (Hair-parting)

### Childhood Samskaras

- (4) Jatakarma (Birth rituals)
- (5) Namakarana (Name-giving)
- (6) Nishkrama (First outing)
- (7) Annaprashana (First feeding)
- (8) Chudakarma (or Chaul) (Shaving of head)
- (9) Karnavedh (Piercing the earlobes)

### Educational Samskaras

- (10) Vidyarambha (Learning the alphabet)
- (11) Upanayana (Sacred thread initiation)
- (12) Vedarambha (Beginning Vedic study)
- (13) Keshant (Godaan) (Shaving the beard)
- (14) Samavartan (End of studentship)

### Marriage Samskara

- (15) Vivaha (Marriage Ceremony)

### Death Samskara

- (16) Antyeshthi (Death rites).

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Let us look at Sanskar in little more detail this is also an overview. We are going to have a complete session on the Sanskar where we will look at the positive psychology and the yogic insights about the managing different stages of human life. So, we are going to have more detailed discussion. This session is just to give the overview of the Sanskar positive events, Yajna as a positive event and then positive institutions as family or education systems or positive governance.

So, this classification of the 16 Sanskar is given by Gautama and that is most popular; however, there are some texts which describe a much larger number of Sanskar's as well. For example, once one text traditional text describes 42 Sanskar's another text describes 30 Sanskars. You can know more about it on the website where all these notes are uploaded called Dharmawiki dot org.

So, in these Sanskar's the prenatal Sanskar's are there are some Sanskar's conducted at the time of childhood then there is a group of Sanskar which are related to education, then very important Sanskar called marriage or Vivaha Sanskar that is conducted when person completes the education and enters into the life of householder.

And then the last Sanskar is called that Antyeshthi Sanskar. Garbhadan Sanskar is conducted at the time of conception even before the conception it is conducted for the Vara Vadhu or conducted for the couple who are going to conceive a child. There is another Sanskar which is conducted in the

third to sixth month of pregnancy that is called Pumsavan Sanskar, then the Simantonayana Sanskar is conducted before the birth of the child.

At the time of the birth Jatakarm is conducted after some time Namakarana is conducted where name is given to the child Nishkraman is the occasion of taking child out under the sun and that is generally conducted after 3 or 4 months of the birth. Annaprashan is generally done in the 6th month of the birth of the child, where first feeding is offered, Chudakaran Sanskar is about shaving of head that is the most important ritual.

But there are quite a few other things which go along with the main ritual piercing of earlobes is another Sanskar Karnavedh Sanskar it is called and that is related to now it is connected to the health benefits as well as the social benefits that whole connection is described in a book the reference of which will come in the later slide. Then there are some Educational Sanskar's.

So, these Educational Sanskar's are about Vidyarambh that is the beginning of the learning process, Upanayan that is sacred thread ceremony that is the most prominent ritual of that Sanskar and Upanayan is related to that stage of life of the learner of a child who is entering in the home of the teacher which used to be called Gurukul. Vedarambha Sanskar is beginning of the Vedic study Keshant Sanskar is done in the during the education period.

Samavartan Sanskar is conducted at the end of education. So, it is like a convocation and all these mantras are given and in these mantras, we come to know what is the world view being prescribed in these in this process of Sanskar. We also come to know that what is the how the expectation from the child is conveyed through different rituals and different recitations.

Vivaha is marriage that is Vivaha Sanskar and last one is Antyeshti Sanskar. So, if you see yogic tradition follows all these Sanskar's and through these Sanskar's they aim to manage the life through these processes. It is aimed to make a person a responsible member of the family, society, community and country.