

Yoga and Positive Psychology for Managing Career and Life
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Yogic Perspective of Positive Events and Positive Institutions
Lecture - 23
Positive Institutions

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Aspects of Positivity and Human Potential in Yogic Traditions: Positive Institutions

Positive Institutions

Family

Family is not only biological unit but has the roles of psycho-social development (Sanskara) Societal sustenance (Grihasthashram), Spiritual (Rin), and economic (Purushartha) development in Yogic tradition

Educational institutions

वित्तं बन्धुर्वयः कर्म विद्या भवति पञ्चमी । एतानि मान्यस्थानानि गरीयो यदयदुत्तरम् । । २.१३६ । । (Manu. Smrt. 2.136)

Wealth, Family (blood-relations), Age, Actions and Learning being the fifth are the Manyasthanas (मान्यस्थानानि | abodes of respect) with increasing weightage respectively.

कृतज्ञाद्रोहिमेधावि शूचिकल्यानस्यकाः । अध्याप्या धर्मतः साधु शक्ताप्तज्ञानवित्तदाः । । १.२८ (Vajn. Smrt. 1.28)

Gratefulness (कृतज्ञः), Free from enmity (अद्रोहिः), Intelligent (मेधावि), Pure (शूचि), free of mental and physical diseases, not in the habit of fault-finding, virtuous, strong and capable (of serving), family member, giver of knowledge (in return for knowledge), and giver of wealth.

Pathshalas in India: A Beautiful Tree (Dharmapal, The Beautiful Tree, Biblia Impex, Delhi, 1983)

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Another aspect of the yogic tradition when we look at the yogic tradition from the positive psychology angle are Positive Institutions. Family and Educational institutions are the 2 examples which we are going to discuss in this section. Family is not only a biological unit in the yogic tradition it has the role of psychosocial development and that is conducted through Sanskara's we just looked at that.

Family has a role for societal sustenance that is why it is considered Grihasthashram remaining at home ashram which is about remaining at home, established at home stidth grihastha is graha stidth established at home anchored at home. So, Grihasthashram has the responsibility for the societal sustenance, because all 3 ashrams whether Brahmacharya, Vanaprasth and Sannyas they take resources from the Grihasthashram.

Family is considered as a spiritual pursuit as well, because human life is considered to have 5 rinas or debts, debts of rishis because they provide all the knowledge that includes language which we are using that of the higher natural powers, because they govern the water fire sunlight so on and so forth that of the parents and forefathers.

Because they build the family and they nurtured us. That of all the natural elements animate and inanimate, so that is called bhutarin and manusharin because we are part of the community and we cannot sustain our life without other human beings.

So, human life is considered to be having the rinas or debts of all these 5 types the 5 yang's or Panch Mahayana's qe just looked at in the previous slide are the ways to repay the debt and family is considered as a station or a mechanism through which these 5 rinas or debts can be repaid. And that is why it is a spiritual pursuit. And since artha and calm are valid pursuit of family life they become the source of the economic activities as well, so they have economic purpose as well.

So, family is not just a biological unit, but it has a sociopsychological emotional and spiritual aspects to it. Educational institution are another type of institutions which can be looked at from the positive lens in the yogic tradition. How much education is considered important and that conveys how important are educational institutions that is reflected in this shloka of Manu Smriti.

That says [FL] wealth family means blood relations, age that is vaya, karma that is action and vidya that is learning and education being the 5th are the manyasthanani abode of respect with increasing weightage respectively.

Increasing weightage is given from wealth, family, age, action and knowledge. Knowledge and learning is considered to be the place of highest respect, perhaps as a result of that all the villages of India used to have pathshalas, where some member of the community used to take the responsibility of teaching the kids in the family and village used to take care of that person who would hold this responsibility.

In the very famous book called a beautiful tree author Dharampal [FL] quote Mahatma Gandhi in the very beginning of the book, this quote of Mahatma Gandhi is taken from the from his address in the round table conference. In this quote Mahatma Gandhi explained that according to the British survey itself the British is conducted survey between hundred 1815 to 1837 in all the 4 presidencies

in which whole of India was divided and the British survey suggested that on an average 95.9 percent people in India were literate.

This was possible because all the villages had pathshalas, means it is kind of a home schooling where the member of the community take the responsibility of teaching all the kids in the community. So, there was a well oils machinery working in the Indian society with the advent of the British empire they brought the formal schooling concept and because of that they made all other schools which did not have the prescribed format as prescribed in the British system.

All other educational setting were considered illegal or invalid and because of that the whole pathshala system of the Indian society were disrupted and the analogy to this pathshala system is a huge banyan tree and this analogy was given by Mahatma Gandhi and this was quoted in the book by Dharampal [FL] and from this quote itself the title of the book emerges a Beautiful Tree.

So, we can see that how Indian society valued and how the yogic tradition valued knowledge and learning and how well the institutional system was prevailing to hold this knowledge and to perpetuate this knowledge. In another Yajnavalkya Smriti it is said that gratefulness, free from enmity, intelligence, purity free of mental and physical disease not in the habit of fault finding virtuous strong and capable family members giver of knowledge and giver of wealth.

These are the characteristics of a learner [FL], that is the characteristic of a member of the society an objective of education is to make person with these qualities. So, we can look at positive institutions in the form of family and education institution is so very well conceptualized and implemented in the yogic tradition.