

Yoga and Positive Psychology for Managing Career and Life
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Yogic Perspective of Governance and Micro Macro Integration of Life
Lecture - 25
Yoga and Governance

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Yoga 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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Namaste, welcome to the 6th session of the course Yoga and Positive Psychology for Managing Career and Life. We are looking at yoga from the lens of positive psychology for last couple of sessions and we have a quick recap. We looked at different aspects of positivity and human potential from the yogic tradition. So, we looked at holistic life goals, diverse pathways, positive behavior, positive characteristics, positive experience, positive events, positive institutions and positive society.

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A Quick Recap: Psycho-Social Role of Sanskaras



- Sanskaras as Self-expression:
- Cultural and Social Integration:
- The Moral Purpose:
- The Spiritual Purpose:



Yajna is composed of three elements द्रव्यं | Dravya (oblatory materials), देवता | Devata (a deity) and त्यागः | Tyaga (giving away of the materials)

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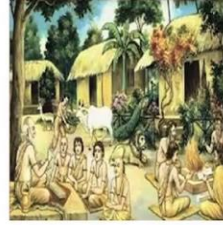


We in the last class had a discussion about Sanskar and Sanskar as interventions or positive events for the self-expression for cultural and social integration. These are the events which has very clear moral purpose and also a spiritual purpose behind these. So, 16 Sanskaras are more popular currently, but there can be different numbers found in the different texts and we had this discussion about it.

We also looked at yajna as a positive event, we looked at panchmaha bhoot, panch rin and how yajna is essentially an activity, an engagement to sacrifice or to do something beyond the immediate limited self. So, sacrifice is an inevitable part of the any yajna.

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Quick Recap: Positive Institutions



यथा वायुं समाश्रित्य वर्तन्ते सर्वजन्तवः । तथा
गृहस्थं आश्रित्य वर्तन्ते सर्व आश्रमाः ।

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

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We looked at positive institutions as well in the last class and in the positive institution we specifically looked at marriage and pathashala. Marriage is known as grihashthashram in the Indian tradition and we looked at a couple of sutras given in the traditional text; one of them if we can recall was [FL] as air sustains all beings. So, grihashthashram a married life takes care of all other forms of human lives or all other ashram brahmacharya ashram, vanaprastha ashram and sannyas ashram.

So, there is a clear role of married couples and there is a great role of marriage in the sustenance of the society as it is conceived in the yogic tradition. We also looked at pathshala as positive institution and the importance of pathshala, importance of education, importance of gyan is uncontestable in the yogic tradition they say that [FL]; that means, vidya is the first matter of honor; vidya must be honored first before with the meaning prosperity, relationship, action etcetera.

So, that tells about the importance of vidya and as a result of that there were many great institutions flourished in the Indian culture we all know about it and we discussed these things in the last class.

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Yoga and Governance



Today we are going to look at very important aspect of a positive society; we cannot understand positive society particularly in the yogic tradition without understanding relationship of yoga and governance.

If we look at the artifacts found discovered in the Harappan culture, we see some of the seals some of the artifacts which are suggesting about the widely prevalent yogic practice in that culture that is the claim and the elaboration of that claim in a fairly scientific manner is done by Deepika Kothari [FL] and Ram Om [FL] Ram [FL] in their film history of yoga the link of that is given this slide.

Precisely we can look at three things this seal is found and the this particular picture is found in various artifacts in the Harappan tradition this artifact is suggesting a posture it is depicting a posture which is very similar to Bhadrasana and we can check Bhadrasana is one of the most ancient asanas in the yogic tradition. A next artifact is of the priest as they say this is the artifact of the priest or one man.

If we look at the circle which is prominently reflecting the center point between the eyebrows if we look at the half closed eyes and calmness on the face of this man this depicts the Shambhavi mudra which is very popular mudra very well known mudra in the yogic tradition. In fact, another

picture of Shri Sadhguru Jaggi Vasudev teaches Shambhavi mudra extensively and in his program of inner engineering this mudra is being taught to millions of people.

The terracotta figurines found in different parts they also depict different yogic postures. So, there is a connection made between the yogic postures and the overall nature of the culture we can see that this culture which we call Indus valley culture sustained and flourished in wide stretches from the north of the current India to western part of current India, we do not find any evidence of mass violence in that culture.

So, it reflects the great orderly life and a democratic governance prevalent in that culture you can know more detail about this and more elaboration in this film, but the, but culture was in two sense a culture because it reflects very orderly town planning we do not see much of difference in the living spaces of the different sections of society, we do not see any indication of the mass violence, we do not capture we do not find many arsenals in this search.

So, that suggests that this society was orderly society it was cultured in two sense and yog perhaps was the foundation of that society. So, these things suggest that yog must be looked at from the perspective of governance as well and no surprise that satya, ahimsa, asteya, aparigraha, brahmacharya all these characteristics positive features of human life and human potential are the basis of yog and probably these were also considered as morals and bases of the ancient culture of Indus valley tradition and this was certainly was the foundation of the governance system of that culture.