

Yoga and Positive Psychology for Managing Career and Life
Prof. Ashish Pandey
Management Studies and Psychology
Shailesh J. Mehta School of Management
Indian Institute of Technology, Bombay

Yogic Perspective of Governance and Micro Macro Integration of Life
Lecture - 26
Positive Governance

(Refer Slide Time: 00:16)

Aspects of Positivity and Human Potential in Yogic Traditions

Positive Governance

नैव राज्यं न राजाऽसीत् न दण्डो न च दाण्डिकः।
धर्मणैव प्रजाः सर्वा रक्षन्ति च परस्परम्॥१२-५९-१४॥
—महाभारते शान्तिपर्वणि ५९-१४

naiva rājyaṁ na rājā'sīt na daṇḍo na ca dāṇḍikah|
dharmaṇaiva prajāḥ sarvā rakṣanti ca parasparam||12-59-14||
—mahābhārata śāntiparvaṇi 59-14

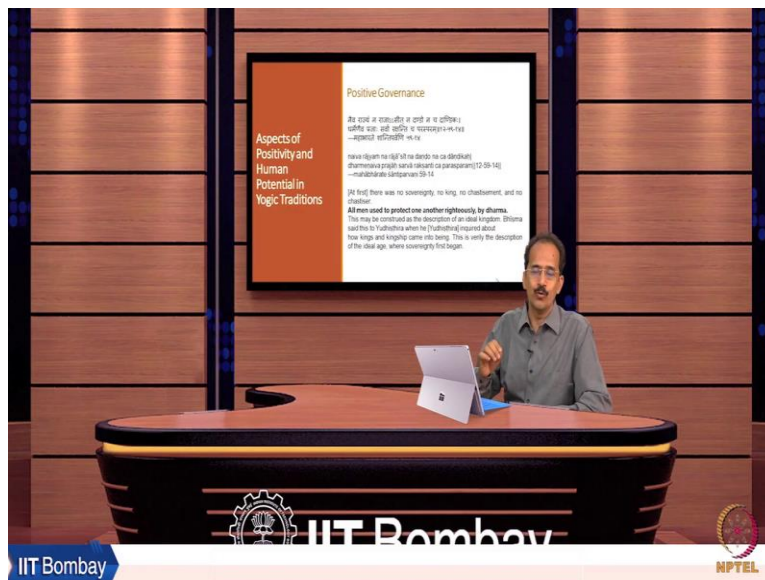
[At first] there was no sovereignty, no king, no chastisement, and no chastiser.
All men used to protect one another righteously, by dharma.
This may be construed as the description of an ideal kingdom. Bhiṣma said this to Yudhiṣṭhira when he [Yudhiṣṭhira] inquired about how kings and kingship came into being. This is verily the description of the ideal age, where sovereignty first began.

IIT Bombay

NPTEL

The depiction or you can say the vision of the Positive Governance is found in the Shanti Parv of Mahabharata. So, the shloka goes like this [FL].

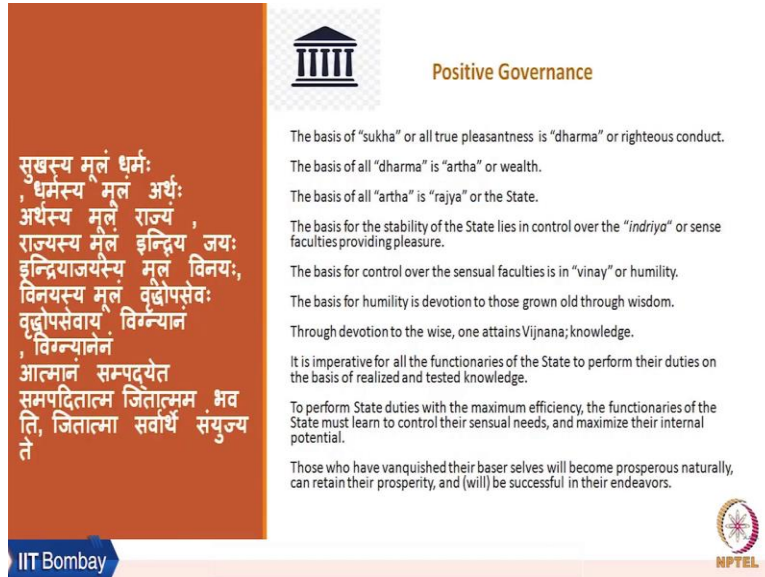
(Refer Slide Time: 00:38)



There was no sovereignty, no king, no chastisement, no chastiser, all men used to protect one another righteously by dharma. So, this is the vision of positive governance, there was no need of punishment, there was no need of instrument for punishment that is that is what dhandika is people were protecting themselves praja, the janah, the population was protecting themselves in the context of with the help of with the reference of what with the reference of dharma.

Dharma is writer's behavior arising from the experience and knowledge of harmony within oneself and harmony with oneself and social and natural surrounding or environment. So, this is the answer of the question of Yudhisthira which he asked to Bhisma how this system of king and kingship came into being. So, this is the positive vision of the positive governance prevalent in the Indian tradition, yog is certainly the foundation of this vision.

(Refer Slide Time: 02:00)



Positive Governance

सुखस्य मूलं धर्मः
, धर्मस्य मूलं अर्थः
अर्थस्य मूलं राज्यं ,
राज्यस्य मूलं इन्द्रियं जयः
इन्द्रियाजयस्य मूलं विनयः,
विनयस्य मूलं वृद्धोपसेवः
वृद्धोपसेवाय विग्न्यानं
, विग्न्यानं
आत्मानं सम्पदयेत्
सम्पदितात्म जितात्मम भव
ति, जितात्मा सर्वार्थं संयुज्य
ते

The basis of "sukha" or all true pleasantness is "dharma" or righteous conduct.
The basis of all "dharma" is "artha" or wealth.
The basis of all "artha" is "rajya" or the State.
The basis for the stability of the State lies in control over the "indriya" or sense faculties providing pleasure.
The basis for control over the sensual faculties is in "vinay" or humility.
The basis for humility is devotion to those grown old through wisdom.
Through devotion to the wise, one attains Vijnana; knowledge.
It is imperative for all the functionaries of the State to perform their duties on the basis of realized and tested knowledge.
To perform State duties with the maximum efficiency, the functionaries of the State must learn to control their sensual needs, and maximize their internal potential.
Those who have vanquished their baser selves will become prosperous naturally, can retain their prosperity, and (will) be successful in their endeavors.

IIT Bombay

NPTEL

Similar thoughts are elaborated in much greater detail in the arthashastra; arthashastra of Kautilya or Chanakya. Arthashastra is perhaps the most ancient text about governance about socio-economy about the economic system and this was written by Acharya Vishnu Gupt or Chanakya or Kautilya, he is was the mentor of Chandragupta Maurya which is considered to be the golden period of human history.

So, arthashastra says that [FL] the basis of sukha or all true pleasantness is dharma or righteous conduct that is the meaning of sukhasya moolam dharma, dharmasya moolam artha the basis of dharma is arth or wealth.

We discussed about the meaning of arth the power of transaction the physical possessions all that comes into. Arth arthasya moolam rajyam the basis of the wealth creation basis of arth is rajya state if state is weak wealth creation will also suffer, the basis of the stability of a state lies in control over indriya or senses sense faculties providing pleasure.

And that is what it says rajyasya moolam indriya jaya state where the rulers and subjects do not have control on their senses, if they let their sense pleasure and urge to enjoy sense pleasure let if they let loose this without conscious understanding of the harmony within and harmony around,

then the state will not remain stable. Indriyajayasya moolam vinaya and how that self-control can come? The self-control can come through humility.

Humility meaning understanding the limitation of my knowledge and understanding limitation of my capability. Until I understand that I have limited knowledge I will not strive to know more I will not get into self-reflection, I will not get into the self-introspection. So, the basis of control of senses the sense faculties is humility and from where humility comes?

The humility comes vinayasya moolam vriddhopaseva the basis of humility is devotion though, devotion to whom? Devotion to the grown old through wisdom vriddh in the yogic tradition vriddh are considered of three type; vayo vriddh means those who are vriddh or old by age, jnan vriddh those who are old by knowledge and tapo vriddh those who are old because of their penance their sacrifice their rigor in pursuance of the dharmic objective the pursuance of the true knowledge.

So, we attain humility by taking care and respecting vriddhopaseva those who are old because if we take care of the old those vriddh those grown-ups can pass on their experience their wisdom, their knowledge to the younger generation. So, that is the basis of humility and when we receive knowledge.

We realize the limitation of our own knowledge and that makes us humble that makes us aware that how much is there which we do not know and that brings a sense of openness to know examine not only external world, but also examine internal world our intrinsic tendencies.

Vriddhopasevaya Vijnanam that is the important thing when we when we respect experience and knowledge Vijnan, the true knowledge emerges. If we do not respect experience if we do not respect knowledge vijnan the scientific knowledge cannot be discovered through the devotion to the wise one attains knowledge and what happens when we attain knowledge? More the knowledge is existing in a society better the state will function.

So, knowledge based society and knowledge based governance is the foundation of the basic tenet of the governance in the yogic tradition. Yog also talks about controlling of the senses. Yog also talks about jnan and this most popular sutra the most popular hymn of the arthashastra also talks about dharma, the harmony self-control knowledge and it connects beautifully how knowledge is

important in terms of creation and dissemination to run a state effectively and to perform state duties with maximum efficiencies.

The functionaries of the state must learn to control their sensuous need maximize their internal potential, respect knowledge and those who have vanquished their baser selves the limited self which serve which considers my existence limited to my physical body and when with this whole process githamam bhava when this process people get the control over their sense sensuous pleasure, they become prosperous naturally.

And then only they can retain their prosperity and if they can retain the prosperity, then only a state can be successful and individual can be successful. So, you can see in this shloka self-control governance and generation of wealth all three aspects are interlinked.