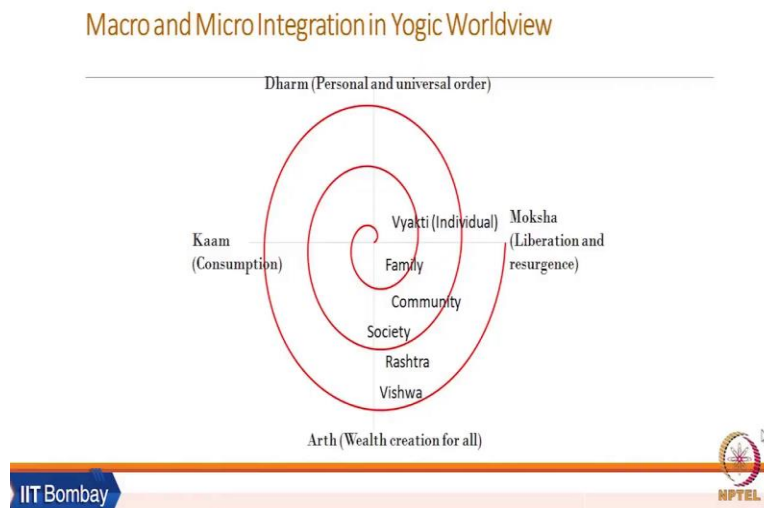


**Yoga and Positive Psychology for Managing Career and Life**  
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**Yogic Perspective of Governance and Micro Macro Integration of Life**  
**Lecture - 27**  
**Macro and Micro Integration in Yogic Perspective**

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If we summarize these thoughts in different way we can look at this representation. This virtual representation or mandala representation is a that can be useful to understand the notion of the positive governance and that notion of positive governance connect the notion of positive society. Dharm, arth, kaam, moksha, personal and universal order consumption, wealth, creation and liberation, these are the four human objectives.

Nothing being none of the four being more or less important, so that is the governing principle. The elements of the society the and the constituents of society are vyakti the individual family, community society, rashtra and vishwa these represent the integral humanism perspective this, these represents how one results into the next which results into the next. So, vyakti and society are not two separate entities suddenly they are not.

So, the theories which talk about man versus society kind of conceptualization does not fit into this yogic tradition. Yogic tradition says that vyakti has to be looked at as the unit of the society first. It should be looked at as unit of family, the role of family we have already seen. Families constitute community and community in turn constitute society. So, there is inherent harmony that is a fractal-like arrangement of the different components of the society.

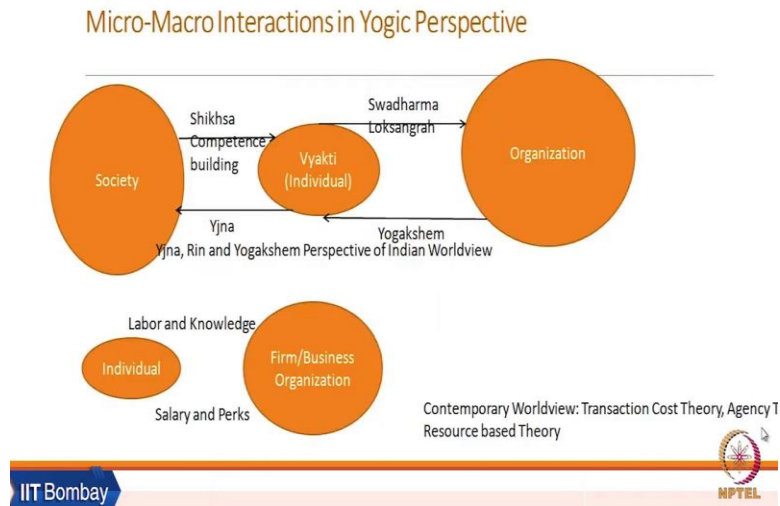
So, it is not a micro macro divide which is being looked at in the Indian tradition or yogic tradition. All the component of the society are viewed as fractals as a separate unit. They have some identity when they come together, they create another higher level of identity. So, vyakti the one which is expressed is different from individual for the individual. The yogic tradition talks about term vyakti; vyakti means represented. It is representing the universal consciousness that is why it is called vyakti.

So, vyakti constitutes family which is not only biological unit, but also social unit that constitutes community and community constitutes society. So, there is an integration, there is a progression in the different entities of the society, a society which has common identity society more importantly not only common identity common life ideals that makes rashtra.

Rat is that root term from where rasht has originated; that means, having a sense of aspiration a common sense of aspiration a common ideal a commonality in what you feel proud about. So, rashtra is the constitution of the societies and different societies and rashtra is not disconnected from the other rashtra or other societies. Rashtra itself becomes the vishwa that is why in the Mundaka Upanishad and on several other places it is said that Vasudhaiva Kutumbakam.

If we look at from this integral perspective in context of the four inevitable most important, most valuable life goals then whole world can be naturally looked at as family.

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The next question is how should be the relationship between vyakti or micro unit of society and samasti the macro expression of society? So, if we look at individual, individual receives education or competency from the society that is the first interaction of society in individuals, society educates vyakti naturally that result into competency with that competency vyakti forms organization.

So, the all the kind of business, organizations you see governance organizations you see or educational organizations you see are all constituted by vyaktis or individuals who are made competent by the society. The kind of organization that they constitute is result of their Swadharma, their aptitude and Loksangrah their urge to contribute to maintain the worldly order.

So, Loksangrah simply means working to maintain the world order. So, then that is the first line of interaction. In turn organization has to take complete care of individual complete care of vyakti. So, it is not only transaction based interaction the relationship between organization and vyakti is not transaction based because that is not possible as recognized in the Indian tradition.

Why it is not possible? It is not possible because that the exchange which takes place are in inherently incomparable. For example, my teacher gave me education even if I have paid some

fees to my teachers that is not the true value of what I have received from those teachers, farmers give us green food; food does not have definitive value in all the places all the time.

So, the another notion of the yogic tradition says that though we have transactions we cannot fully compensate for what we receive from others. For example, I received education from my teachers even if I have paid fees, I know that the value of that fees is what I know that the value of knowledge we have received from the teacher is much more than the fee I give to them or doctor saves life.

Now, value of life is not 1000 rupees or 2000 rupees which is the fees we give to the doctor, but it is much more than that. So, though the transaction is taking place this transaction cannot the monetary value we assigned to any transaction can be based on market, but it does not and cannot compensate for the service we receive from the various service providers.

So, the ultimate objective of organization and society is to take care the life of the service providers in toto that is called Yogakshem. So, organization is not only responsible to give people their salary determined by the marketplace society is not only responsible to give money which is determined by the market for service being provided by the person, society and organizations have to create systems and processes to take care of the individual life in toto that is essentially meaning Yogakshem.

How that Yogakshem can be maintained? Yogakshem can be maintained only when vyakti or individual work for the purpose of yajna for the purpose of tyag for the purpose of contributing to the larger system that is Loksangrah. So, Loksangrah or yajna have to be performed by Vyakti Yogakshem has to be performed by organization and society that is the essentially that is essentially the relationship between micro and macro.

Vyakti and samasti as conceptualized as understood and not only understood practiced in the Indian tradition or yogic tradition. So, this exchange based relationship is much grander then the transaction based relationship. So, transaction cost theory or agency theories or resource based theory which are studied in the management and economics they have some utility they have some value.

But they do not capture the overall integral nature of the association an integral nature of the constitution of society which is constituted by a family and individuals or vyakti.