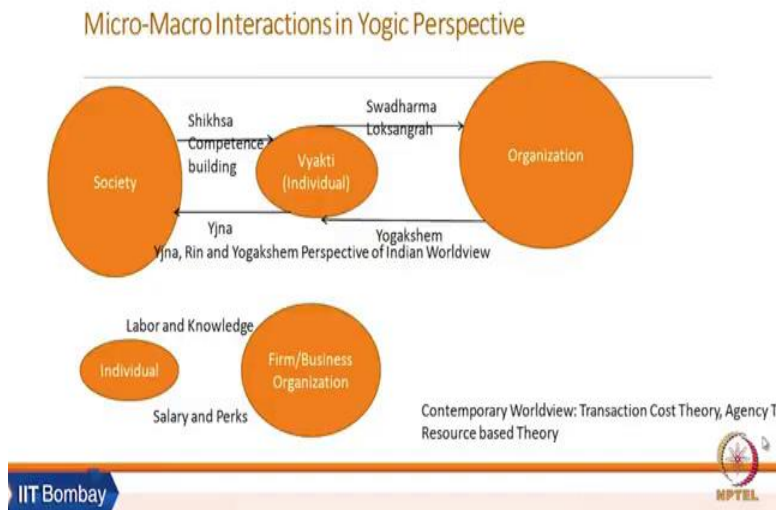


**Yoga and Positive Psychology for Managing Career and Life**  
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**Indian Institute of Technology, Bombay**

**Yogic Perspective of Governance and Micro Macro Integration of Life**  
**Lecture - 28**  
**Self and Society**

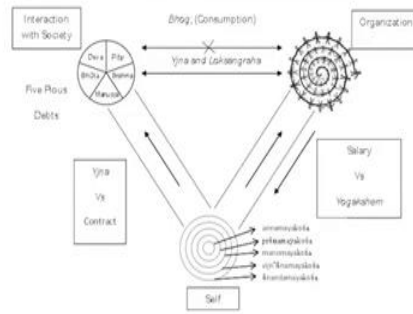
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When we combine these thoughts, we can look at what should be the interactive pattern. And we get the idea about how these principles become the basis of governance.

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### A Comprehensive Representation of Interaction of Individual, Organization and Society in Yogic Worldview



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We can start looking at and making sense of this figure from the lowermost circle concentric circle which is self. Self, as we discussed in the previous session is constituted by not only physical body, it has mental body, emotional body, anandamayakosh, the bliss body. Self, interacts with society through 5 rnas or 5 yajnas.

So, what is the basis of interaction of self with society? (Refer Time: 01:13) That is the basis on which interaction between vyakti and society take place. So, the vyakti do not have contract. Vyakti have a purpose of yajna, interaction of yajna with society with the collective, what is also called samasti.

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Business organizations are also made up of the individuals. Here the individuals, offer their swadharma, offer their competency that runs organization. Organization not only are liable to give them salary, organizations have to strive, have to aim at providing yogakshem, complete care of individual because self or individual is offering their swadharma, their all the competencies.

So, that should be the exchange, that should be the ideal exchange between individual and organization. Organization and society has to be governed not based on only earth. Like individual organizations have also to pursue all 4 objectives which is dharma, artha, kama and moksh.

Organizations cannot remain, organization cannot just focus on kam and arth, wealth creation and sense pleasure. If they only concern about that, then it will not be good for the social environment as well as natural environment. And now we are seeing that; that and we are also seeing the recognition of the fact and that is why people, planet, and profit all three are considered to be equally important pursuits of business.

So, organization have to interact with society through not just by enhancing consumption, but they also have to perform yajna and lokasangraha. And I have already explained what is yajna and what is lokasangraha. So, this is the ideal representation of individual, organization and society interaction in the yogic tradition.

This overall interaction is called integral humanism as explained in the basic text called Daishik Shastra by Duldhariya Badrisah that was contemporized and explained in very simple and scientific and logical terms by the Deendayal Upadhyaya in 1965. And combining all these things, there is another work of Pandey A, which talks about how these notions can be understood in the context of management.

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### Are these Values Practiced in Real Life?



Mohnot, J., Pratap, S., & Saha, B. (2021). Governance of Marwari capital: Daily living as a decolonial 'waste-of-praxis' intermeshing commercial, religious and familial spheres. *Organization*, 28(5), 741-777.

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Now, the question is these values, are fine are these values practiced in the real life? Answer is yes. And this can be explained with another recent paper by Mohnot, Pratap, and Saha in very reputed journal title *Organization* where they looked at Governance of Marwari capital.

In the Marwadi community where these scholars studied, what are the principles which govern the capitalist system, which govern the business system, which governs the community of the Marwadis. They found that most of the businesses are the partnerships. There is a clear moral control on misreporting in the partnership relations. These are not very different from Yam and Niyam of yogic tradition.

Another important thing, very interesting thing is that 1 percent partnership money is assigned to deity. That means, deity, Ishta Dev they also become one of the partners in the firm. So, if one partner draw money in an illegal way, immoral way, he or she is not only doing harm to the another

partner, it is also betraying the deity, the Ishta Dev. And suddenly because of this being a dharmic society people would not like to betray their Ishta Dev. So, this is spiritual principle of Ishta Dev is very well integrated in the business governance.

Now, what do I do with the surplus? I take out money which is justified from the surplus, but I also have to pass on that surplus to my deity. Now, deity is not walking eating deity. Deity is the divine. So, what do you do for them? So, for them you build you construct temples, you start other service oriented ventures, you start helping people in education, providing food, etcetera etcetera which is very similar to what we study in the corporate social responsibility.

So, you here you can see that this is only one example. In India, we can see many many examples of several communities where spiritual principles and economic principles are well integrated in their ventures, in their businesses, in their so called worldly activities.

Actually, in yogic tradition we consider body, mind and spirit of equal importance. So, moral, spiritual and physical realms are distinct, but they are not disjointed. And they are the basis for each other. And these principles are not only individual centric principles. There are societies, there are systems and this paper is only one example of that, those kind of system where these spiritual principles and economic principles are well integrated.