

**Yoga and Positive Psychology for Managing Career and Life**  
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**Yogic Perspective of Governance and Micro Macro Integration of Life**  
**Lecture - 29**  
**Point for Action and Reflection**

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**Point for Action and Reflection**

**कार्यकारणभाव**  
(पिंडरूपीचर्चा)

1. **Adhibhautik (Physical)**: Experienced from the various objects created from the five great cosmic elements (panchmahabhuta) are termed as physical (adibhautik).
2. **Adhidaivik (Divine)**: Experience arising from the super natural powers and larger systemic order
3. **Adhyatmik (Spiritual)**: Experience of inner self

<https://www.4books.com/karyakaran-bhau.html>

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So, what are the Points of Action and Reflection for the action and reflection about today's session. I would like to point out three realms of the reality, three levels of the reality as conceptualized in the yogic tradition these are adhibhautik, adhidaivik and adhyatmik.

Adhibhautik is physical realm it is experienced from various objects created from five great cosmic elements. We discussed those five elements. Adhidaivik is the experience arising from supernatural power, larger systemic order. We can consider universe as grand intelligent system. So, we can call it in the earlier days we used to assign some deities some supernatural powers like, Jal Varun dev or Agni dev etc to represent the divine to represent the adhidaivik.

In the modern language we can say there is a universal intelligence there is a larger systemic intelligence, which is operating different larger natural systems. So, that is adhidaivik and

adhyatmik that is experience within self. That is experience of inner harmony, inner peace, inner calmness. So, if we look at the yogic tradition positive characteristics like daivi sampada, positive events like yajna, positive institutions like marriage and pathshala, positive governance as we explained just now.

We will see in all these aspects adhidaivik, adhyatmik, and adhibhautik are considered in harmony with each other. So, in the yajna there are physical activities and those physical activities has coherence with the psychological activities and those have coherence with the spiritual experience. All these are beautifully explained in the Karya karan bhav of the book which is depicted here.

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There is another book which can be useful to understand these concepts in more contemporary scientific terms. This is the book by Ken Wilber titled Eye to Eye. In Eye to Eye Ken Wilber says that reality can be looked at through three eyes which are those three eyes these are eye of flesh which is these physical eyes, eyes of mind which is more psychological understanding, deeper cognitive understanding and eye of spirit which is spiritual experience and spiritual understanding.

While observing something we should be conscious of the interpretation if it is done by eye of flesh, eye of mind or eye of spirit. Different phenomena can be explained by these three eyes and

same phenomena can be also explained by these three eyes, but it is important to maintain the distinction.

So, that we do not confuse eye of spirit with eye of mind or eye of flesh; that means, we can look at a phenomena from all these adhibhautic, adhidaivik and adhyatmik angles, but we should not confuse adhyatmik with adhibhautik and adhidaivik and vice versa.

We need to have the distinct understanding of these three realms in the yogic perspective of the positive life we see that all these events and the positive elements have all these three elements integrated in it. And that is why we say yogic tradition is one of the most integrated and cohesive tradition of the world.

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## Major Forms of Yoga in Indian Tradition


Emotion, Cognition, Action and Energy Orientation




Bhakti Yoga: Surrender to the embodied form of supreme



Karm Yoga: Swadharma and Loksangrah



Jnana Yoga  
Shravan-Manan-Nidhidhyasana



**8 LIMBS OF YOGA**

- 1. YAMA (External Disciplines)
- 2. NIYAMA (Internal Disciplines)
- 3. ASANA (Posture/Endurance work)
- 4. PRANAYAMA (Breath Control)
- 5. PRATYAHARA (Withdrawal of senses)
- 6. DHARANA (Concentration)
- 7. DHYANA (Meditation)
- 8. SAMADHI (Absorption)

Hath Yoga/Raj Yoga/Kriya Yoga/Ashtang Yoga

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This can be realized at cognitive level at emotional level at level of action and at the level of life energies. Arising from these three realms arising from these realms of the individual experience we can see major forms of yog have arrived and major forms of yog have evolved.

So, bhakti yog is related to surrender to embodied form of supreme that primarily operates at the realm of emotions. Jnana yog primarily takes help of intellect. So, for the jnana yogi Shravan that is listening manan that is understanding nidhidhyasan that is implementing those things in our

behavior these three things are the basis of the jnana yog. Karm yog primarily takes help of our action that is also called conative level in the modern psychology.

Karm yog primarily operates on the swadharm and loksangrah. So, following karm yog means following swadharma, swadharma meaning find a finding out what is your true calling and loksangrah that is offering your aptitude offering your competency for the wellbeing for all that is loksangrah. And it can also be its realized through raj yog, kriya yog, hath yog, ashtang yog, which is perhaps the most popular form of yog that has yama niyama asana pratyahara dharana dhyana samadhi.

So, different aspect of life which is adhibhautik, adhidaivik and adhyatmik can be integrated and can be experienced in all these four yogas. These four yogas are originated from the different aspects of human self what are those aspects those aspects are emotions from where bhakti yoga operates, cognition from where jnana yoga operates. Action from where karm yoga operates and energy the experience of energy at where raj yoga or ashtanga yoga or hath yoga operates.

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- Yoga emphasizes different aspects such as **Finding Ultimate Reality, Individual and Societal enhancement and Learning how to isolate the past, the present and the future.**
- Yoga principles which includes elements such as **Yama** (good conduct); **Niyama** (self-discipline), **Asanas** (postures), **Pranayama** (mindfulness breathing), **Pratyahara** (detachment from senses or inner withdrawal), **Dharana** (concentration or mental focus), **Dhyana** (meditation or mindful focus on the present), and **Samadhi** (original balanced condition).
  - These concepts have received much attention (theory and research) in Positive psychology.
- Yoga is a means to achieve various aspects of Positive psychology such as :
  - Flourishing and nourishment of life ,
  - Happiness and Satisfaction
  - Higher Levels of Compassion, Empathy, Gratitude, Respect towards both Human and Nonhuman Relationships
- Yoga, being holistic in nature, offers a comprehensive means to enhance the Psychology of well being , by achieving mastery at all levels of human personality.

So, yoga emphasizes different aspects such as finding ultimate reality, individual and societal enhancement learning how to isolate past present and future. And that is what we looked at in various positive aspects of yog in last three sessions. Yoga principles include yama that is good

conduct; niyam which is about self discipline asana which are postures pranayam, which is mindful breathing and breathe regulation pratyahar that is detachment from the senses or inner withdrawal.

Dharana which is concentrating or mental focus, dhyan which is meditation or mindful focus on the present, and samadhi which is the ultimate attainment of the yogic practices original balanced condition as being defined in the Professor Kiran Kumars paper these concepts have received much attention in positive psychology as well that is why in this course positive psychology and yoga are intermeshed.

Yog is means to achieve various aspect of positive psychology like flourishing nourishment of life happiness satisfaction higher level of compassion, empathy, gratitude respect toward both human and non human relationship. So, there is an integration and we are going to examine that and understand that integration more and more in this course. Yoga, being a holistic in nature, offers a comprehensive means to enhance the psychology of wellbeing by achieving mastery at all levels of human personality.

We are going to have extensive assessment we are anyway going on those who have registered for the course must have started receiving the psychometric assessment links they must have been directed to a website or a app where, they must be taking a psychometric assessments and they must also be started they must have also started getting the interpretation of these scores.

This kind of self reflection is very important to progress in this course not just as a passive listener, but as an active participant in this course. These are some of the references you can have a look at it and these are there in the course pack and the course introduction given on the NPTEL site as well. So, you can read more about it in the slides also adequate references were mentioned, which those who are interested to know more about those topics can visit and can benefit.