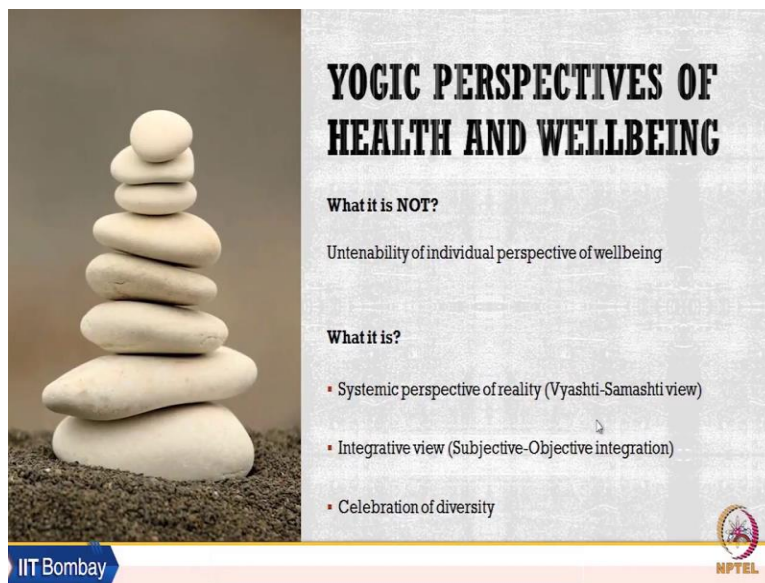


Yoga and Positive Psychology for Managing Career and Life
Prof. Ashish Pandey
Management Studies and Psychology
Shailesh J. Mehta School of Management
Indian Institute of Technology, Bombay

Health and Wellbeing: Perspectives from Positive Psychology, Yoga and Ayurveda
Lecture - 32
Yogic Perspectives of Health and Wellbeing

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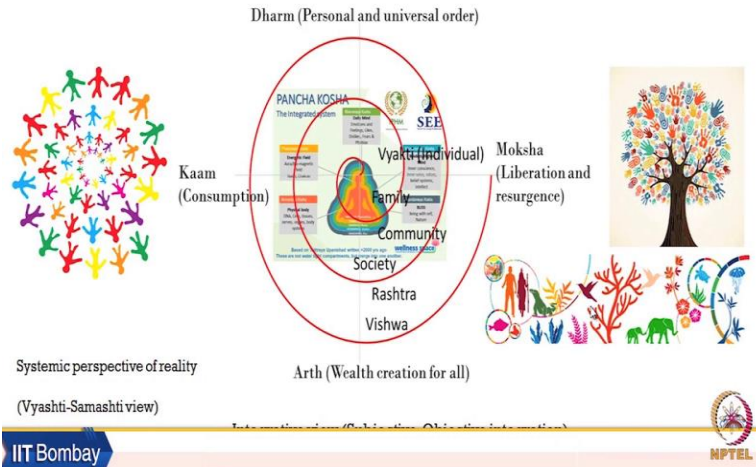


If we look at Yogic Perspective based on the previous sessions, we can conclude that individual perspective of well being is untenable in the yogic perspective; that means, one individual cannot attain the well being. Individual well being is always connected with his relationship or her relationships.

So, my individual situation is intricately connected with the social situation and yogic perspective talks about systemic perspective of reality, integrative perspective of reality and celebration of diversity. These three things make yogic perspective distinct from the positive psychological perspective.

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YOGIC PERSPECTIVES OF HEALTH AND WELLBEING



If I can remind you about this perspective we discussed about systemic perspective of reality not looking individual as a separate entity individuals form the family, family in turn from society and society in term form community or countries. So, there is no question about the struggle between person or family or individual and society etcetera.

So, we need to look at the integral perspective that is the first condition about the yogic perspective of well being. Second aspect of yogic perspective of well being is that it talks about an integrative view; that means, objective aspect of life and so called subjective of aspect of life are connected. How? We talked about four basic life objectives arth, dharm, kaam, moksh.

Dharm is the invisible order its it is more subjective, moksh certainly very subjective very very individual experience, but kaam consumption that is an objective aspect and arth that is even more objective aspect measurable aspect all these four have to be balanced and all this both these objective aspect and subjective aspect actually influence each other.

We also talked about panchakosha. In the panchakosha annamaya kosha is very physical much more objective than logic rationality level which is reflected in the vighnamaya kosha. So, our physical body, mental body, pranic body which is even more subjective and that is considered to be

connecting subject to an objective that which is connecting manomay kosh, vighyanmaya kosh with annamaya kosha is pranic body pranamaya kosh.

If you look at these two frameworks, we can understand that Indian perspective or yogic perspective looks at well being as a integration of so called objective and subjective aspects. It does not distinguish between the two. In fact, it is so integrated that even in the conceptualization of the positive society and governance we looked at arth, rajya, governance, age, knowledge and sense control all these are considered to be connected with each other.

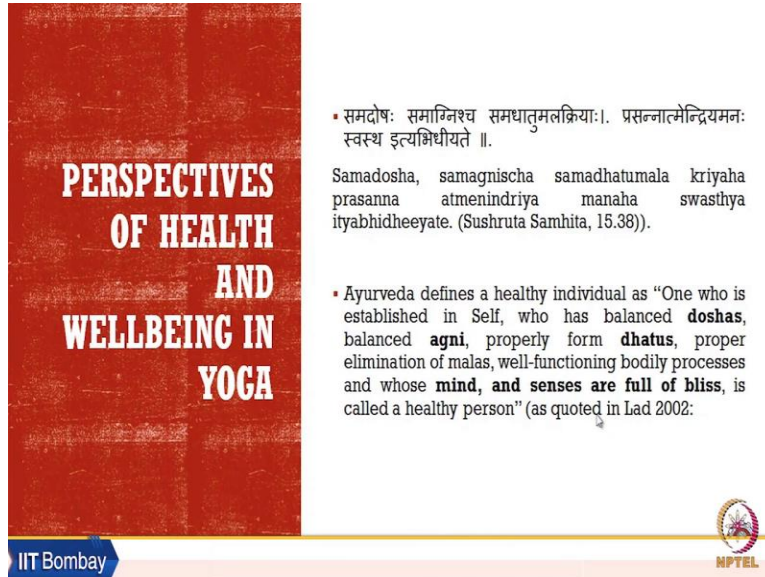
If you look at the sangya perspective we will have detailed discussion on the sangya perspective this beautifully enumerates how the most subjective fundamental energy or fundamental intelligence of the existence became more an more objective in the form of tanmatras, than in the form of senses in the form of the gunas and in the form of the panchatatvas.

So, subject to objective connect is well recognized, embraced, appreciated and pursued in the yogic perspective and last, but not the least there is a great respect for the diversity. Individuals are diverse, different animals are diverse, even two cells of same plant of the same leave are diverse they are never very similar exactly similar to each other. So, because of that different individuals develop different nature called prakriti that can be classified.

But that is that combination of the different components can be unique in everybody different individuals can also have different ways of attaining spiritual well being they will have a different emotional makeup, they can have a different type of body. So, highest personalized assessment and treatment has to be done in the yogic perspective and that is carried forward in the Ayurvedic perspective as well.

So, there is a deep respect towards the diversity at all levels in the yogic tradition. So, these are the things which make a yogic perspective distinct from the positive psychological perspective about defining well being and pursule of well being.

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**PERSPECTIVES
OF HEALTH
AND
WELLBEING IN
YOGA**

समदोषः समाग्निश्च समधातुमलक्रियाः। प्रसन्नात्मेन्द्रियमनः
स्वस्थ इत्यभिधीयते ॥

Samadosha, samagnischa samadhatumala kriyaha
prasanna atmenindriya manaha swasthya
ityabhidheeyate. (Sushruta Samhita, 15.38).

Ayurveda defines a healthy individual as “One who is established in Self, who has balanced **doshas**, balanced **agni**, properly form **dhatu**s, proper elimination of malas, well-functioning bodily processes and whose **mind, and senses are full of bliss**, is called a healthy person” (as quoted in Lad 2002:

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Ayurveda gives a very comprehensive definition of well being from the individual perspective. It is given in the individual perspective, but if you reflect it closely you can see that it is anchored at the collective systemic perspective as well. So, what it says samadosha, samagnischa samadhatumala kriyaha prasanna atmenindriya manaha swasthya ityabhidheeyate.

What is considered to be swasthya? Swasthya ityabhidheeyate this is called swasthya, this is called health, this is called well being. When panchatatvas make constitution, they result into some gunas and some doshas. What are the gunas? Satvik, rajasik, tamasik these are the gunas and vata, pitta, kapha these are doshas. So, when all these doshas and vata, pitta, kapha and we will discuss these things in the next session.

When these doshas are equanimous, they are in balance. Samagnischa there are different forms of energy which is called agni we have different forms of energy and when different forms of energies are in equilibrium and in harmony that is the another condition. Samadhatu, dhatu are the basic constituents. Maja means bone marrow or bone or muscles. These are some of the dhatu there are 7 dhatus we will discuss about it later.

So, when doshas, agnis, dhatu these are in balance with each other. Mala kriya meaning the process of excretion and excretion is not only done through the intestine it is done through the self at the

cellular level as well it is done at this skin level it is done through many other excretion of the mucus from different parts of the body like eyes or ears when these things are when the excretion process is also going on as per the balance and as per the harmony with other things.

Plus, prasanendriya mana when there is a sense of happiness, when the mind is fresh and full of bliss that is the definition of swasthya. And why it is called swasthya? Swasthya meaning swa isthith, swa means self, isthit means anchored. When I am enjoying within when I am anchored in myself then only, I can enjoy within and without. You must have noticed if you are in harmony within then only you can enjoy your relationship outside.

When you are in harmony within on balance within then only you enjoy going out enjoying different places or meeting people. So, swasthi is a core swasthi is an indicator that when I am anchored and that anchoring is possible in these conditions which I just explained that is the state of well being according to the Indian tradition according to the Ayurvedic tradition.