

Yoga and Positive Psychology for Managing Career and Life
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TattvaBodh and Indriyajaya: Ways of Attaining Wellbeing
Lecture - 09 A
What is the Indian Worldview?

[FL]. Welcome to the session 9 of our course Yoga and Positive Psychology for Managing Career and Life. Today's session is focused on ways of attaining well-being in yogic perspective. A quick recap as we do in beginning of most of our sessions. So, we thus far in the course have discussed about purpose of the course notion of well-being and positive psychology and yogic tradition some introduction to it.

We discussed about the constituents of human self Pancha Tattvas, five sheath, Pancha Koshas. We discussed about the Doshas, Agni, Mal, Kriya, Holistic and integral perspective well-being given in the ayurvedic literature metaphysics behind notion of self in yogic tradition, because that is very essential to understand the notions about well-being human life career choice etcetera.

And what happiness and well-being is how it can be defined that is what we looked at in the last session, in the 8th session. Where we looked at the well-being from the Indian perspective.

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Quick Recap

We discussed about following:

- Purpose of the course
- Notion of well being in Positive Psychology and Yogic tradition
- Constituents of Human self: Panch Tattvas, Five Sheaths
- Doshas, Agnis, Malkriya, Holistic and Integral Perspective of Wellbeing
- Metaphysics behind notion of self in Yogic tradition
- What is happiness and wellbeing: Hedonistic, Transcendental, Collectivist

What is the next question?

How one can achieve well being?

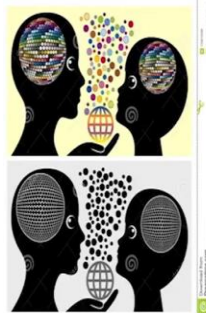
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And in the yogic perspective is about hedonistic experiences, but also collectivist and transcendental. So, what is the next obvious question? So, next question is how one can achieve that well-being or that is why the title of this session is ways of attaining well-being and of course, we are following the tradition of yoga and we are also looking at the literature of positive psychology to understand these questions.

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What is Worldview



Weltanschauung, in the writings of Kant, world view means a **view used to describe one's an overall conception of reality and human existence rooted in the existential experiences of life** (Wolter in Cobern, 1991).

Synonymously used with the terms like "philosophy of life" (Jung, 1942), "self-and-world construct system" (Kotter and Hazler, 2001, p. 361), "cultural orientation" and "core culture" (Kluckhohn, 1950, Kluckhohn and Strodtbeck, 1961).

<https://www.dreamstime.com/stock-illustration-world-view-children-kids-get-influenced-their-parents-teachers-how-see-world-around-them-image-image12162318>

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To understand the ways of attaining well-being we first need to understand the Indian worldview. We very briefly talked about it in the last session when we were describing the definition of Swasthya, but in this session we need little more discussion on the notion of well-being.

So, notion of well-being or weltanschauung its a German word popularized in the Kant literature. Worldview means a view used to describe ones an overall conception of reality and human existence rooted in existential experiences of life. So, there are quite a few synonyms of well-being like philosophy of life, self and world construct system, cultural orientation, core culture etcetera. Most of these terms indicate similar thing.

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Understanding Worldview through Values Orientation

Values are thus suggested to form around five basic types of problems to be solved by every society, and three alternative solutions to each:

One, what is the relationship between humanity and its natural environment—'mastery', 'submission' or 'harmony' (**The nature of reality and nature**).

Two, on what aspect of time should people primarily focus—'past', 'present' or 'future'? (**The nature of time and space**).

Three, what is the nature of human nature—'good', 'bad' or a 'mixture'? (**The nature of human nature**).

Four, what is the prime motivation for behavior—to express one's self ('Being'), to grow ('Being-in-becoming'), or to achieve ('Doing')? (**The nature of human activity**).

Five, how should individuals relate with others—hierarchically ('Lineal'), as equals ('Collateral'), or according to their individual merit ('Individualism')? (**The nature of human relationships**) Kluckhohn & Strodtbeck (1961)

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What definition we are referring in this session is given by Kluckhohn and Strodtbeck. More detail of the Indian worldview can be found in this book chapter recently published. What Kluckhohn and her colleagues have identified that there are certain values based on which we can understand the worldview of any culture. So, one what is relationship between humanity and its natural environment?

So, the relationship whether it is defined in terms of getting mastery over environment, submission over environment or harmony over environment. By the way Indian perspective and yogic

perspective not only talks about the harmony it suddenly does not talk about the mastery and submission it talks about transcending the natural boundaries of the human self.

We are going to we have had discussion earlier and we are going to have more discussion on that. The second aspect what Kluckhohn suggests to understand the worldview is about time; that means, what aspect of this time should people primarily focus are they focused on present, past and future. So, nature of time and space that is the second component to understand the well to understand worldview.

Three what is the nature of human nature? Whether human nature is essentially good, bad or mixture. Fourth aspect to understand the worldview is what is the prime motivation for behavior to express oneself that is being to grow that is being in becoming or to achieve something that is doing.

The fifth aspect of worldview is how should individuals relate with others other fellow human being primarily? So, is it hierarchical manner, is it as equals which is called collateral or according to their individual merit which is individualism. So, these are the components based on which we can understand the worldview of any culture.

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What is Indian Worldview



Artist: Abanindranath Tagore in 1905

The nature of reality and environment: Integral to the nature, no-other

The nature of time and space: Spiral view of time

The nature of human nature: Ever evolving inherently divine

The nature of human activity: Embraces worldly pleasure with limits of righteousness

The nature of human relationships: Distinct expression for various relations

Let us look at what Indian worldview would be if we follow this schema to understand that. In the Indian worldview the nature of reality and connection of human being with environment is of integral perspective. So, human being and environment are not separate all the manifestations of nature are made up of punch tattvas or 5 core element akash, agni, jal, vayu or pritvi.

So, because everything in the nature is made up of same tattvas and tattvas keep transferring into each other actually there is no other [FL] that who looks himself or herself and everything else and everything he looks at as part of himself or herself that is the real view, that is the correct view, that is the Indian worldview talks about nature of time is also not linear in the yogic perspective.

Nature of time has more like circular, but not circle, which ends at the same point from where it started. It is this, it is the spiral. So, every time nature goes through one stage over other. So, all four types of yugas occur all different similar Tithis occur, but according to the manvantaras according to the different cycles there is some change in the human consciousness and as such the manifestation of the consciousness. So, spiral view of time is prescribed is held in the Indian worldview.

What about human nature? Human nature in the Indian perspective is considered as ever evolving inherently divine. So, inherently all Jivatmas are divine because they are either brahman or the reflection of brahman or the manifestations of brahman. So, depending on which school of philosophy you follow davit, Advait, Vishishtadvait etcetera, but inherently no school in the Indian philosophy and Indian perspective on yogic perspective is saying that human beings are sinners or they are inherently bad inherently human beings are divine.

So, is every a manifestation of the nature and human being more conscious having the power of vivek discrimination they have to repeal the ignorance and whatever the bad behavior we look at demonstrated by enacted by the human beings is actually reflection of their ignorance.

So, all sadhana all tapas is aimed at removing that ignorance. Once the ignorance is removed, we our divine nature naturally starts getting reflected. Nature of human activity that is where the specialty the very much special feature of the yogic tradition comes. It does not look down upon the sensuous pleasure.

So, that is why calm is very important equally important pursuit of human life. Artha which is in the common terms it is understood as money, but inherently it is the social recognition or social reputation it is also about the social well-being. Artha is equally important as important is moksha which is liberation and as it is dharma which is harmony within self and with all the social natural environment.

What is the nature of human relationship? If we look at how the yogic perspective and Indian perspective looks at human relationship with the fellow beings, we will see we can see that there are lot of subtlety described and appreciated in the very different type of relationship. So, inherently sneh and shraddha these are the two pillars of the relationship in the yogic tradition. Professor JBP Sinha studied sneh and shraddha thoroughly in.

So, many settings in the Indian context, but this sneh and shraddha reflected in very different proportions in different type of relationships. So, relationship with the cousins. So, we there are no one cousin or there is no single term aunt or uncle we have very different terms fufa, mama, chacha, chachi, bhavage, sarhaj, devar. So, there are quite a few different terms for very specific relationship of human being and different proportion of sneh and shraddha is prescribed in all the relationships.

We will look at the nav rasas and emotions in the yogic tradition and that is where we look at emotions are very deeply and very subtly defined and classified in the yogic system. So, this is what we need to keep in mind in terms of the Indian worldview to further understand what are the ways of attaining well-being.

Now we have given this content and there is also a picture, picture of a lady with the saffron robe this is the first documented picture which is attributed to be a picture of Bharat Mata. This was painted by cousin Rabindranath Tagore he painted this in 1905 based on the novel written by Bankim Chandra Chatterjee from where the Vande Mataram Geet is taken and this novel was written in the later part of the 19th century.

So, based on the description this picture of Bharat Mata is painted if you look at this picture in one hand, she is carrying paddy in another she is caring piece of cloth in one hand she is carrying a

book and in 4th hand she is carrying mala the (Refer Time: 11:54) bead which is used for sadhana in different schools of thoughts.

Cloth is reflection of the industrial output. So, clothing industry is the was the major industry when this picture was made and paddy is the reflection of the agricultural, agricultural society. Knowledge is reflected in the form of book and spiritual pursuit and spiritual sadhana is reflected in the mala held in the in one hand.

She is also wearing Rudraksha mala around the neck, she is also wearing the saffron cloth which is the reflection of Sanyas which is reflection of sacrifice sacrificing the individual identity and Sanyas as the term suggests having the equality equanimity of mind and equanimity in seeing different activities of the human life and all these things are reflected in this term. So, this picture beautifully captures the Indian worldview and the yogic worldview.