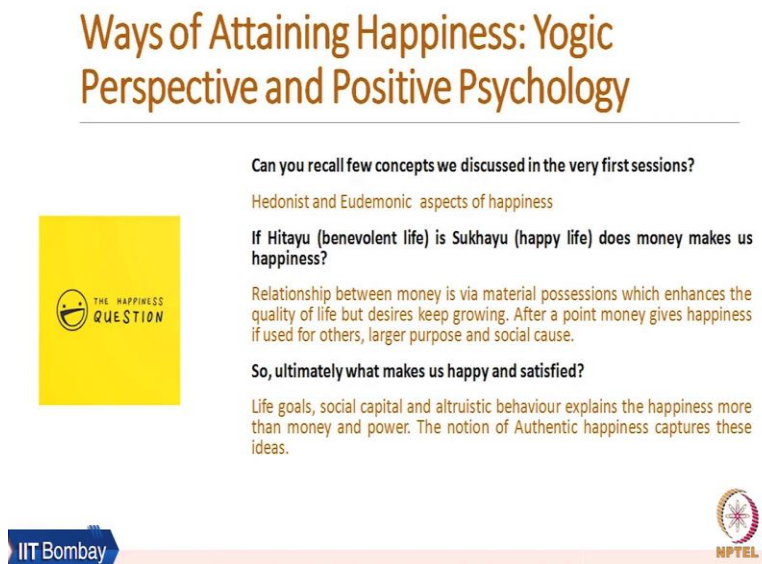


Yoga and Positive Psychology for Managing Career and Life
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DharmahKriya and Sukhayu-Hitayu: Ways of Attaining Wellbeing
Lecture - 49
DharmahKriya, Sukhayu-hitayu and Career Success?

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Ways of Attaining Happiness: Yogic Perspective and Positive Psychology

Can you recall few concepts we discussed in the very first sessions?

Hedonist and Eudemonic aspects of happiness

If Hitayu (benevolent life) is Sukhayu (happy life) does money makes us happiness?

Relationship between money is via material possessions which enhances the quality of life but desires keep growing. After a point money gives happiness if used for others, larger purpose and social cause.

So, ultimately what makes us happy and satisfied?

Life goals, social capital and altruistic behaviour explains the happiness more than money and power. The notion of Authentic happiness captures these ideas.

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Let us look at these concepts, the concept of Sukhayu and Hitayu in light of the science of happiness. So, can you recall few concepts we discussed in the very first session, you might recall the concept of hedonism and eudaimonism. Eudemonic happiness, eudemonic aspect of life, very popular in the Greek, philosophy also talks about Hitayu. The life of virtue, Aristotle also talks about these virtues. Virtue as the foundation of ethics as well as foundation of happiness.

And these thoughts are very well reflected in the notion of Hitayu. So, if Hitayu that is benevolent life and Sukhayu is the happy life. If benevolent life is happy life, does money feature somewhere in this equation? Certainly money features. Money is important that mean money here means all material possessions, they are important, but they enhance the quality of life only when that money and material possession are directed and used for the larger purpose.

If that is not directed money cannot enhance my happiness. So, ultimately what makes us happy and satisfied? The life goal, social capital, altruistic behavior these things explain happiness more than money achievement and power and that is reflected in the Bruce Heady's research that is reflected in the dunes research and many many other research studies.

And these are actually suggesting that the schema which was given in the yogic tradition of Sukhayu and Hitayu fits very well with the contemporary knowledge systems.

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How these Factors are Connected to Career Success?

TattvaBodh
Declarative and Procedural Knowledge

Sukhayu-Hitayu
Organization Citizenship Behavior

Indriyajaya
Focus-Energy Matrix

High	Disengagement 20%	Purposefulness 10%
Low	Procrastination 30%	Distraction 40%
	Low	High
		ENERGY

Dharm Kriya
Ethics, Values, Fairness and Integrity

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Let us look at how these factors then are connected to career success. So, first look at the TattvaBodh, this course is also about managing career. How these four factors, which are related to the satisfaction, happiness in life they are connected to and are they relevant for the career. Let us look at first thing TattvaBodh. Knowing a subject, knowing about the essence of the matter that is the worldly meaning of TattvaBodh.

If we look at the job performance it is dependent on three factors; declarative knowledge, procedural knowledge and motivation. Declarative knowledge is the core competency, core technical knowledge. If I am a software coding professional, I need to know the coding; if I am an advocate, I need to know the law; if I am a scientist, I need to know the science; I need to know the theory and ways of experimenting that is the declarative knowledge.

But there is also something called procedural knowledge. I might be very good at experimentation, I might be very good at law, I might be very good at whatever the job maybe design job of designing, job of recording, job of software development I might be good at that. But in the organization just knowing my craft is not sufficient. I need to have the procedural knowledge, what is the meaning of procedural knowledge?

Procedural knowledge meaning, my knowledge about how to pursue an idea or how to pursue an objective within the organizational setting. In all organizations there are certain hierarchies, organizational structure, there are certain type of culture, there are systems and processes, whatever I wish to accomplish in my job it will not get automatically implemented.

I need to know the procedure through which I can accomplish thing. I might be having some great idea, but if I know how to pursue this idea, how to put forth this idea, how to shape up this idea in connection with my departmental authorities or in connection with the organizational processing system, I will not be able to implement that idea. So, procedural knowledge is important. TattvaBodh talks about bodh, knowing the essence of a thing.

Second aspect indriyajaya, to understand indriyajaya I would like to quote the work of Brooke and Ghoshal. Dr. Late Prof. Sumantha Ghoshal the great management thinker India has produced, is co author in this project, they looked at most effective and they studied many thousands of the managers in some of the very well-known organizations. So, these organizations were like Jet Airways and Boeings and many other very reputed organizations, they studied Brooke was perhaps his PHD student.

They studied hundreds of managers and what they found, that all managers are not efficient, equally efficient we all know different people operate at different level of effectiveness. What they identified, that effectiveness of the managers can be understood by placing them on the two continuum on the two by two matrix if we put energy in one continuum and focus on another continuum.

Energy meaning, how much vitality with which I pursue a task and focus; that means, how long I remain connected and at work at a problem; so, focus and energy seems to be the defining features of the most effective manager. So, people might be looking very busy, but they might not be

focused, they might not be giving enough energy, they might not be working with the full intensity. So, that is why the title of their article is also interesting the title is Beware of Busy Manager.

So, busy manager is not necessarily more effective or competent manager. So, what makes people effective and competent at work? That is energy and focus. Those who have high energy and high focus they are called purposeful manager. And they are the most effective manager and they are in short supply in their study they found that there are only 10 percent managers at workplace, who can be called purposeful manager. Others and large number of that are distracted managers.

Those who have high energy, but they do not have good focus. There are 20 percent who are disengaged who remain at task, but they do not give sufficient intensity, they do not take that work, they carry out their work with the sufficient intensity. So, they are called disengaged manager and there are people who keep complaining about things those are generally low on energy as well as focus that is also a big chunk, 30 percent in their study were found to be procrastinating managers.

How it is connected to indriyajaya? Without controlling on the senses and manas is also considered as indriya, without control of mana and other senses we cannot remain focused at work, energy focus matrix reflects the importance of indriyajaya. Third aspect is dharmyah kriya or dharma kriya ethics, values, fairness, integrity these are some of the most important value to remain in job and to grow in the job.

In some organizations, people might be having a little comparatively lower competency on their professional dispositions. The professional proficiency might be little lower, but that person can be promoted, if the person is high on ethics values, fairness and integrity and managers who are might be otherwise little higher on the proficiency professional acumen, but if they are not right, if they are not operating at the higher level of ethics values, fairness and integrity they are not promoted.

And that is why in large number of organizations along with the professional work, there is an assessment of the things which we can easily club into dharmyah kriya. So, I might be doing business, I might be doing my technical work, but if I am not doing it ethically, if I do not follow the organizations values, if I am not fair with my colleagues and my team members and if I do not operate with the integrity.

There are less chances, very bleak chances that I can grow in the profession. I may grow in the short run, but in the long run these things get exposed and there are hundreds of studies suggesting that professional career success is deeply connected to all these four aspects. The fourth aspect is Sukhayu Hitayu; means, happy life is the benevolent life or benevolent life can be the happy life. We can here discuss only one construct that is called organization citizenship behavior.

My willingness to take extra mile, my willingness to walk extra mile to fulfil organizational objectives and my willingness to help my colleagues, going out of my regular job description that is found to be one of the distinguishing features of likability of the people, trustworthiness of the people, innovation by the people those who are able to those who are willing to go extra mile are able to get more insight about their work and they are found to be more innovative.

So, many positive organizational outcomes are connected they are associated with the organization citizenship behavior which says that hita doing good for others, for not want of immediate return is one of the things which makes person effective and successful in his career.

TattvaBodh, indriyajaya, dharma kriya, Sukhayu and Hitayu those factors were identified many years ago, perhaps many centuries ago, the modern organizational behavior science is validating these aspects and suggesting that these are still important and they are going to remain important in the career as well.

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How Yoga Completes Positive Psychology

- TattvaBodh is the foundational element of happiness whereas positive psychology mostly delve into the fields of emotion and behavior
- Yoga provides Physio-psychological, Ethico-moral and Psycho-Spiritual understanding and experience
- Yam and Niyam are the ways of attaining Indriyajaya, DharmyahKriya, SukhayuHitay
- Yoga practices lead to TattvaBodh
- Yoga provides a holistic method and approach to attain all three aspects of wellbeing; hedonistic, eudemonic and transcendental

So, now, look at how yoga completes the positive psychology in light of their definition or in light of the ways of wellbeing what we discussed in this session. One of the things we observe in the positive psychology literature is that we are having some findings here and there about aspects which are related to it.

But yoga gives a complete holistic perspective is still in the positive psychology we do not have well developed constructs which capture the essence of TattvaBodh, but that is the foundation. The foundational element of happiness is knowing it is captured to some extent in the cognitive behavior therapy.

But it is not well connected with the other aspects of the positive psychology. So, yog and Ayurvedic perspective provides a holistic way of approaching life and approaching career. Yoga also provides physio psychological, ethico moral and psycho spiritual understanding and experience.

Yoga by definition is experiential pursuit. So, whereas, psychology most of the interventions are limited to manomayakosh, they are limited to the emotional self, they are to some extent related to some aspects of the vigyanamayakosh, but mostly they are focused on manomayakosh.

However, we have looked at in the previous sessions that we are not only our mind, emotions and cognition. Our self is also physical self, our self is also vital self, we do not have interventions in positive psychology on the physical self, vital self or it does not have the interventions at the higher aspects of the cognition, higher aspects of the vinyanamaya.

Yoga provides intervention for all these aspects. That is why yoga can complete the positive psychology. Yama niyama are the ways of attaining indriyajaya, dharmya kriya, Sukhaya-Hitaya these are very well captured in the yoga as well. Yoga actually leads to TattvaBodh, that is a different level of knowing, that is embodied knowing, that is knowing which is not only related to the conscious at the conceptual level that is not only related to the conscious knowing.

It is also deeply connected to the deeper aspect of knowing which are embodied in nature that is called interoception. So, the yoga provides building our interoception and that is connected to lot many other aspects, which are important for success in life and success in career.

So, in nutshell yoga provides a holistic method and approach, to attain all three aspects of wellbeing; that is, hedonistic wellbeing, eudemonic wellbeing and transcendental wellbeing which is the unique feature of the Indian understanding yogic understanding of happiness.