

**Yoga and Positive Psychology for Managing Career and Life**  
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**DharmahKriya and Sukhayu-Hitayu: Ways of Attaining Wellbeing**  
**Lecture - 56**  
**Dharmic Drishti (Vision)**

[FL]. Welcome to the 10th session of our course Yoga and Positive Psychology for Managing Career and Life. In today's session we will continue our discussion on the ways of attaining well-being in yogic perspective. Well-being is reflection of efficient and effective managing self that is why we are going to have this discussion about well-being in great detail.

Yogic perspective of well being is very much parallel to the Ayurvedic perspective of well-being. In fact, there are some great scholars like David Frawley.

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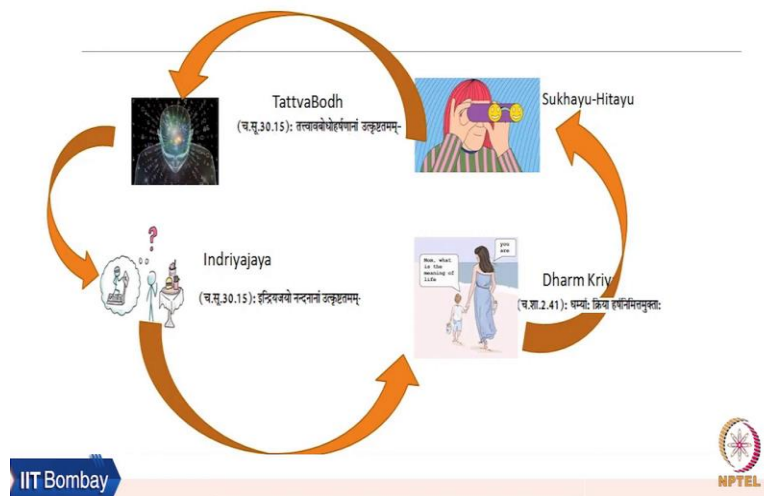
Ways of Attaining Wellbeing in Yogic  
Perspective

They suggest that yoga and Ayurveda must be understood and practiced in sync with each other in synergy with each other many accomplished and very reputed yoga practitioners and yoga teachers and yoga masters they are found to be great admirers and supporters of Ayurved that is why we are going to look at the idea of good life idea of happy life.

And we are taking the references from the ayurvedic perspective because they are very much in sync with the yogic perspective.

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## A Quick Recap: Ways of Attaining Well Being



So, a quick recap as we do in all the sessions, we mentioned about the four factors identified in the Charak Samhita and other Ayurvedic text those are TattvaBodh, Indriyajaya, Sukhayu-Hitayu and dharm kriya these are the four ways of attaining well-being and attaining happiness in life.

And we also discussed that these four things are connected to each other and in the last session we had detailed discussion on TattvaBodh and Indriyajaya.

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## Coverage of this Session

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After this session, the participants will be able to:

- Recognize the wisdom as a sign of TattvaBodh and Wisdom Assessment Information
- Explain the ideas of DharmahKriya
- Examine the different dimensions of DharmahKriya
- Interrogate the Sukhayu-Hitayu
- Appraise the four ways of well being in Ayurvedic tradition at workplace context

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In today's session we are going to look at the following things. Number 1 we will recognize the wisdom as sign of TattvaBodh and we will also talk very briefly about the wisdom assessment information.

In this session we are going to explain the idea of DharmahKriya examine the different dimensions of DharmahKriya interrogate the Sukhayu-Hitayu the manifested form of good life or happy life is called to be Sukhayu-Hitayu and we are going to interrogate different characteristic different elements of the Sukhayu and Hitayu and we will look at how these four ways of attaining well being are also very much in line with the current literature about attaining well-being at workplace.

So, these four elements these four ways of attaining happiness in life well being in life are equally relevant at workplace as well that is my claim and that is what I am going to explain towards the end of the session.

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## Wisdom



- Self Reflection
- Emotional regulation
- Prosocial behaviors such as empathy and compassion
- Decisiveness
- Spirituality
- Acceptance of Uncertainty

Lee, E. E., Bergen, K. J., Avanzino, J. A., Hou, B., Ramsey, M., Eglt, G., Jeste, D. V. (2020). Outcomes of randomized clinical trials of intervention to enhance social, emotional, and spiritual components of wisdom: systematic review and meta-analysis. *JAMA psychiatry*, 77(9), 925-935.

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So, we look at the wisdom and if you recall our last session, we recognized that TattvaBodh is reflected in wisdom. So, wisdom has cognitive effective and (Refer Time: 03:57) all three aspects included in it. The very famous paper in a very reputed journal of journal of American Medical Association JAMA psychiatry talks about the six factors we discussed these factors in the last session.


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## Wisdom Scale

Wisdom was operationalized and measured as a latent variable with

- cognitive,
- reflective, and
- affective effect indicators.

Ardelt, M. (2003). Empirical assessment of a three-dimensional wisdom scale. *Research on aging*, 25(3), 275-324.

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Those who have registered for the NPTEL course they must have received a link for the test of the on the wisdom scale. So, this wisdom scale kept its a longish one initially it had 114 items. And now these this scale is shortened participants must have received the shortened version this captures the cognitive reflective and affective all three aspects of wisdom that is a reflection of TattvaBodh this is developed by Ardelts very famous scale.

So, as you take the scale based on your scores you must have seen the interpretation of this course as well. So, for that and that is only for those who have registered for the NPTEL course.

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## DharmahKriya: Action according to Dharma

### THE NOBLE EIGHTFOLD PATH



<p><u>The Division of Wisdom</u></p> <p>1) Right Understanding 2) Right Thought</p> <p><u>The Division of Ethical Conduct</u></p> <p>3) Right Speech 4) Right Action 5) Right Livelihood</p> <p><u>The Division of Mental Discipline</u></p> <p>6) Right Effort 7) Right Mindfulness 8) Right Concentration</p>	<p><i>Dharmayah Kriya Harshnittamuktah</i></p> <p><b>Following Dharma;</b> living and behaving in harmony with self, social and natural environment and transcendence is cause or way to happiness</p> <p>Relationship is the Foundation to understand Dharma and thus Dharmah Kriyah</p> <ul style="list-style-type: none"> <li>■ Dharmic Drishti (Dharmic Vision)</li> <li>■ Dharmic Kriya (Dharmic Intent or Pursuits)</li> <li>■ Dharmic Livelihood (Dharmic Action)</li> </ul>
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<https://www.balancedachievement.com/spirituality/noble-eightfold-path/>

Let us look at the third component about which we started our discussion in the last class and the third component is DharmahKriya. So, this text talks about harsh meaning happiness the nimit the reason for that one of the predominant reason for that Charak identifies is DharmahKriya acting according to dharma action according to dharma.

And dharma is not religion dharma is harmony within self and with outside social and natural environment. So, following dharma meaning living and behaving in harmony with self with social and natural environment and our constant endeavor to transcend our limited ego constantly including so, called others in our living in our experience.

So, these this is in brief dharma is being defined that is we have had discussion about this this notion of dharma in the previous sessions as well. If we need to look at DharmahKriya from this perspective of living this value in lifetime this can be understood in three dimensions. These three dimensions are dharmic drishti means, our perspective, our way of looking at things.

Dharmik kriya actually the intent or pursuit according to dharmic perspective and dharmic livelihood means action how we integrate dharma in our day to day actions and day to day dispositions if you look at the noble eightfold path of buddha this eightfold path also talks about samyak vani samyak karya or samyak jivika. So, it also talks about right livelihood right action and right speech.

And we all know that dharm is a well-accepted and anchoring concept in the Buddhist tradition as well let us look at these three elements in little more detail.

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## Dharmic Action Arises from Dharmic Drishti (Vision)



मातृवत् परदारेषु, परद्वेषेषु लोष्ठवत्।  
आत्मवत् सर्वभूतेषु, यः पश्यति सः पण्डितः।

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि |  
इक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

The true yogis, see every thing in self an self in everything, all living beings in God and God in all living beings., BG 6.29:

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति |  
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥ Ishopnishad

He who sees all beings in the Supreme Self and sees the Supreme Self in all beings becomes fearless and is not anxious about saving his self.

What should be the view how we should look at world that is the dharmic drishti how do I look at the world. So, this drishti is reflected in the classic text and which what we call prasthanatrayi that is Upanishad and Bhagavad Gita. And this is also translated in the Subhashitani the popular text popular shlokas which convey the deeper ideas in more understandable language more operational language.

So, this Subhashitani is very famous in India and it goes like [FL]. So, this is the definition of the one who is knowledgeable who is the knowledgeable the one who look at [FL] who looks at all the Bhutas all the elements of nature as is of his himself or herself.

So, that is the sign of ultimate knowledge who does not consider anyone as other all this world is part of me it is reflection of myself. This is given in Bhagavad Gita as well as Upanishad in the Bhagavad Gita the famous shlok in the sixth chapter says that [FL] meaning that who sees yog yuktatma the yog the one who is with yog yog yukt yukt means with and yog means, the one who is with yog that atma [FL] that who looks at everything and everybody with equanimity.

So, that is what Bhagavad Gita says true yogi is the one which who sees everything in self and self in everything all living being in god and god in all living being. So, ishupanishad also says like this [FL]. So, other living beings [FL] like self [FL] who sees that. [FL] the one who looks at everybody all the other organism as self naturally all animosity and all fear will go away in his heart and his mind.

So, these are the signs these are the examples of dharmic drishti these are the explanation of the dharmic drishti how to look at the world.