

Yoga and Positive Psychology for Managing Career and Life
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Realms and Types of Interventions for Managing Self and Career
Lecture - 59
Major Forms of Yoga in Indian Tradition

(Refer Slide Time: 00:16)



You might recall by this discussion of the self based on the Sri Aurobindos classification. We discussed something in the seventh and eighth chapter about, recall; we had discussion on the panch koshas as the notion of self, we also discussed that different koshas are classified into shariras or body.

So, gross body is unasthool sharir or gross body is annamaya kosh asookshma sharir or subtle body is pranamaya kosh, manomaya kosh and vijnanamaya kosh and karan sharir the causal body is anandamaya kosh that is our real self.

In the vedant they say that all what is real is Brahman which is constant integrated all pervasive name of consciousness that consciousness first reflects in the form of ananda. So, sat chit anand that is its form that its expression ananda is the first expression, from the ananda comes

vijnanamaya kosh, from the vijnanamaya kosh emerge manomaya kosh then pranamaya kosh and then the gross body appears; so, that is the basis of the vedant.

In the sankhya also it is said that purush they merge they come together in the presence of mahat and the mahat result into in ahankar buddhi from there emerge tanmatra the root senses. And from there comes the sense of sense organs or faculty of senses panch koshas emerge after that and before that the panch tattvas come.

So, in both the streams sankhya and vedant what is assumed is; so, in both the streams sankhya and vedant it is upheld that constant integrated awareness in the presence of prakriti or not in the presence of prakriti. In the sankhya they say it is with prakriti, Brahman they say it is because of ignorance because of maya.

So, these are the differences in the interpretations, but eventually both the systems believe that it is the subtlest and the most pervasive aspect result into more individualized aspect of physicality, mentality or physicalized aspect of individuality. So, if we have to manage ourselves, we need to manage at the gross level as well as the subtle levels.

(Refer Slide Time: 03:24)

Can you recall the discussion started in session 4?

Major Forms of Yoga in Indian Tradition

Emotion, Cognition, Action and Energy Orientation



Bhakti Yoga: Surrender to the embodied form of pr^{e} me

Karm Yoga: Swadharma and Loksangrah

Jnana Yoga: Shravan-Manan-Nidhidhyasana

8 LIMBS OF YOGA

1. YAMA (Ethical Discipline)
2. NIYAMA (Personal Discipline)
3. ASANA (Posture/Practical work)
4. PRANAYAMA (Breath Control)
5. PRATYAHARA (Withdrawal of Senses)
6. DHARANA (Concentration)
7. DHYANA (Meditation)
8. SAMADHI (Ecstasy, Absorption)

Hath Yoga/Raj Yoga/Kriya Yoga/Ashtang Yoga

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So, for that there are many interventions in the we call yog; yog as explained earlier comes from the word yuj; that means, the joint that which joins that which connects. First it was used for that

piece of sent together for the work of agriculture, is inherently it means that which connects or actually it should mean that which reconnects. Our individual self and the cosmic self are always one, actually the individualized self is result of the cosmic self it is an expression.

But because of ignorance or because of prakriti whatever philosophical school we follow, we experience the sense of individuality or we experience the separation from others. Yog help us in dissolving there that experience and if that experience is dissolved even for few seconds, even for some time. In being in our physical body then that is the state of blissfulness that is what yogis talk about.

To achieve that state there are predominantly four paths there can be numerous paths, if you look at the list given by given in the (Refer Time: 04:58) book on the psychology of yog he enumerates more than 40 types of yog. You also must have heard about many types of yogs, but Swami Vivekananda classified it in a simplistic way branches; bhakti yog that is about surrender to the embodied form of universe.

So, that constant integrated awareness not many people can relate to that. So, they give some form to it form of Krishna or form of Shiva or form of Ram, these are the forms given these are also avatars and these are accepted as the expressions or embodied form of supreme.

In fact, in the Indian tradition there is a notion of Isht Dev who you revere, whom you direct your most positive emotions, whom you consider the expression of the ultimate self or the best self or the purusha or the brahman that expression is called Ishwar. And Ishwar is conceived as Isht Dev and Isht Dev meaning that dev or superior of your liking. So, we can actually form the Isht Dev, we not only can choose the multiple forms available in the form of Hanuman or Shiva or Ram or Krishna or a form of mother we can actually develop.

So, so, theoretically yogic tradition also allows people to develop their own forms of their favorite form of Isht Dev. So, Bhakti Yog predominantly it is manomaya kosh driven, jnanamaya then comes the jnan yog jnan yog is based on the core question of who am I. So, they question am I body, am I mind, am I panch tattvas, am I society, am I in my thoughts, am I my beliefs etcetera.

And by reflecting on these questions, they aim at reaching to the state of (Refer Time: 07:27) the state of recognition that all that is all that is experienced in general is the result of maya its a result

of my ignorance. It is called ignorance because we are the one supreme Brahman and because of the ignorance we start recognizing as separate individualized selves.

So, jnan yog uses power of intellect based on that intellect it constantly ask its disciple to ask the question about who am I. And that process through which this examination takes place is called shravan that is listening to these thoughts, manan means thinking about these and nididhyasan meaning internalizing these and looking at how these thoughts become part of our actions as well.

Fourth is karm yog, when we aim at achieving the ultimate goal of life by action when the spiritual realization when the ultimate goal of human life is considered to be achieved through the path of action. Remaining in the world being engaged in the day-to-day activities of job, vocation, business can we attain the spiritual life, can we attain this spiritual experience the karm yoga says it is very much possible.

How to do that that can be done by first identifying what I am good at, what is my true nature, what is that by doing which I forget the sense of time, I just get immersed in that activity. I can carry on with that days after days weeks after weeks without getting tired and what gives me not pleasure Anand bliss while being engaged into that is the combination of aptitude, my nature, my capabilities, my upbringing; so, many things that is the first form of swadharm that is the first aspect of karm yog.

Another aspect is offering that whatever you are best at offering that to make the world a better place, offering it for the world maintenance that is the karm yog. We are going to discuss the importance of karm yog in terms of the career management. And fourth yoga is called hathyog or raj yog Swami Vivekanand called it raj yog some other great masters have called it kriya yog. Ashtang yog is the general name because it has eight aspects and also called hath yog that is what we are going to mostly discuss in this course.