

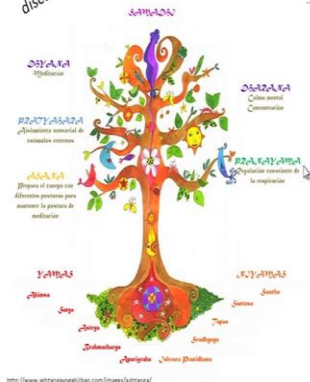
Yoga and Positive Psychology for Managing Career and Life
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Realms and Types of Interventions for Managing Self and Career
Lecture - 60
Ashtanga Yoga or Raj Yoga

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Can you recall session 9 when we discussed the eight limbs of Yoga?

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, SukhayuHitayu
- Yoga practices lead to TattvaBodh
- Yoga provides a holistic method and approach to attain all three aspects of wellbeing; hedonistic, eudemonic and transcendental


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You also might recall we had a brief discussion on the ashtanga yog in the session 9 where we explained that ashtang yog has physio-psychological interventions which are for example, pranayam and asanas are the physio physio-psychological in nature. These are ethico-moral interventions meaning yam and niyam are predominantly ethico-moral interventions and psycho-spiritual pratyahar dharana dhyana samadhi these are the psycho spiritual interventions.

So, we mentioned that in chapter 9 we are going to discuss how these three realms three aspects of the yogic interventions we can integrate in our life to manage ourselves and managing our career.

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Ashtang Yoga or Raj Yoga



Yama: Universal laws, Ahimsa-Satya-Asteya-Brahmcharya-Aparigraha

Niyama: Social and personal observances; Sauch-Santosh-Tapak-Svadhya-Ishwar Pranidhan

Asana: Physical postures

Prāṇāyāma: Regulation of vitality through breath


Pratyāhāra: Withdrawal of senses from external world

Dhāraṇā: Effortful, focused attention, concentration

Dhyāna: Meditation, effortless, perpetual flow of attention

Samādhi: self-transcendence and ecstasy

<http://www.ashtangayogabasics.com/images/ashtanga/>

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So, what is yama? Yama are generally translated as don'ts what should be avoided because 5 out of 4 has little avoidance connotation. So, that is why it is translated as dos.

But in his lectures Sri Mukul Kanitkarji explained that yama are not simply don'ts yamas are reflection of universal laws without these laws universe will not operate Ahimsa-Satya-Asteya-Brahmacharya and Aparigraha these are called yamas let us look at these yamas in light of this definition the definition of these being universal laws ahimsa. We can see some himsa going all around us, but no one can remain in ahimsa 24 by 7 people can remain in satya, people can remain in love, remain in compassion 24 by 7.

So, people cannot remain in himsa 24 by 7 that is why the term ahimsa means non-violence people cannot remain in non people cannot remain violent 24 by 7 people can remain compassionate 24 by 7 we all can remain in truthfulness 24 by 7, but we cannot remain in violence 24 by 7 though we see lot of violence all around, but that is not the true nature of human being or any creature in the world.

Satya is truthfulness being correct being right no one can speak untruth all the time. We speak false we speak false things sometime, but that is not the true nature because no one can remain in

the untruthfulness always. So, satya truthfulness is the law people have to get back to that people have to get back to satya.

Asteya not stealing away things there are we see the there are we see criminals who lift things of others who steal things from others home, but the stealing cannot go on always one person cannot keep stealing and stealing is not only in terms of the physical stealing can also be stealing the rights.

Asteya means, non-stealing brahmacharya means self-control and one master explains no lovey-dovey when it is not expected. So, another Doctor Shankar explains he is a great scholar and practitioner of ayurveda and the western medicine both explain that brahmacharya is healthy sexuality aparigraha non holding non holding people cannot just keep holding all the time.

Because there is a time there is a situation where limitations occur. So, that is called aparigraha non holding not holding things beyond reasonable limits that is why these are called universal laws. We have to follow these laws we need to be conscious of these contribute to our well-being.

Then comes niyama. Niyamas are the social and personal observances niyamas can also be understood that niyamas can also be understood to be the basis on which we can practice the other angas of yog. So, Sauch-Santosh-Tapa-Svadhya-Ishwar-Pranidhan these are niyamas.

Saucha means, cleansing external cleansing as well as intrinsic cleansing the cleaning cleansing of body and also cleansing of mind keeping mind uncluttered that is the first niyama how can we can keep mind uncluttered? Until we keep resolving things until if I have a anger and if I do not forgive after some time my mind will remain cluttered.

If I have moh means, attachment and if I do not declutter it by realizing that my moh is resulting into rag which is attachment which is resulting into lot of other dysfunctionalities my remain my mind will remain cluttered. So, we need to clean these things at the mental level as well whether it is kam krodh lobh moh mad matsar we need to keep cleaning these things.

Kam means desire sensual pleasure if we keep thinking about it keep remain attached to that our mind will remain cluttered saucha demand us to declutter the mind by looking at the limitation

looking at the discipline looking at what is the ultimate objective of managing self and what is the ultimate career objective in light of that detaching from the move is sauch intrinsic cleansing.

Similarly, lobh means my urge to hold more greed it is also called greed mad my pompousness my tendency to show off things and not giving attention; because I have enough for my eating and for my livelihood mad matsar means jealousy all these things clutter our mind. And because of that our mind remains unavailable to apply the intellect in the best possible way it cannot make correct judgment. So, sauch is important intrinsic decluttering is important that is the first niyama.

Santosh that is contentment; that means, we can put in our best effort sometime we may get result which we assumed we will get sometime we may not get result whatever we get after putting up the best effort we need to be contended with that if we do not remain contended at least at some point of time.

We will keep fighting we keep running behind things no one can afford to keep running behind things and possessions all the time we need to have santosh we need to have contentment at some point of time. So, that is niyama.

Svadyay is self-reflection. Reflection studying our self studying the scriptures also considered svadyay because while reading the scripture we also reflect and good scripture make us to reflect am I like that am I also like this what am I doing. So, it provokes a self-reflection.

So, svadyay means, studying self either by reading the text or by reflecting on our own tendencies, reflecting on our own behavior, reflecting on our own relationships, reflecting on our own interactions with ourselves with our career with others and ishwar pranidhan.

Ishwar pranidhan meaning recognizing that there is a higher power that power can be in the form of isht dev that power can also be in the form of universal intelligence that for that higher power can also be considered as a bigger system we all are part of system. If you look at our body this body is a system.

Because multiple variables exist and multiple things exist, they work together this body is amazing system because it has some human cells and five times of the human cells we have bacteria. So, we are more like a bacterial colony than the human cells.

That means, this is a system this is not one individual we our mind gives us experience of being one integrated individual, but there are lot of subsystems operating in this body similarly this body this self is part of the society the society is part of the bigger system called nation bigger system called globe bigger system called international system.

So, and then the planet and then the whole universe and everything affects each other Ishwar Pranidhan can also be understood to be a recognition that I am, but part of a bigger system and made up of a smaller system.

So, at some point of time I will have to surrender to the bigger intelligence my mind is part of nature my mind is part of the bigger system. So, naturally the small the part cannot fully comprehend the whole. So, having the wisdom to recognize that limitation at appropriate time that is also in my understanding is ishwar pranidhan surrendering to the bigger intelligence surrendering to the universal order or order of the bigger system.

Asanas are the physical postures 84 postures are enumerated in the hatha yog pradipika. Asana is a later point of entry in the ashtang yog. In the yog sutra Patanjali says that sthira sukham asanam in the posture where you can sit comfortably that is your asana and how long one test is that in a posture in which you can sit for one prahar one prahar is one eighth of the day; that means, about 24 hours that posture in which you can sit for 3 hours that is asana not everybody can practice that rigorously.

So, we have multiple asanas we are taught multiple asanas and then they create some ambience and physicality which first energizes the system and then it calms down our system. So, that is the asana that is a that is one intervention that is part of the ashtang yog then pranayam pranayam is regulation of vitality through breath.

Pranayam maybe alternate nostril breathing pranayam can be deep breathing pranayam can be breathing through the neck that is called ujjayi the pranayam with the humming sound the

breathing with the humming sound that is called bhrumari all are different forms of pranayam and seven principle pranayam are taught in breathing technique these are ways of managing our vitality our vital energy vital energy is best managed by managing our breath.

So, it is not a breathing exercise it is actually the process of managing our prana managing our vitality. Pratyahar is withdrawal of senses from the external world. Deliberately withdrawing from the external world and going intrinsic observing within that is pratyahar.

Pratyahar mean meaning now I am not going to enjoy by my senses externally or by my external senses. So, tongue for the taste, eye for the vision, ear for listening something I am not going to use these senses to enjoy externally I will get back within myself to enjoy within that is the essence of pratyahar. Yog nidra is one part one aspect of pratyahar there are different aspects and there are different practices of the pratyahar and that is one of the intervention we are going to study.

Dharana effortful focused attention and concentration focusing on one thing upholding a thought upholding a vision focusing on some form or some sound that is dharana. It is important you can sense that it is important to achieve the ekagrata the ekagra is the one state of mind we discussed in the previous session kshipt vikshipt ekagra nirudh and moodh these are the five states of mind by following these our mind becomes more and more ekagra and the last practice to achieve the ekagrata or ekagra mind is dharana.

All other practices also help us in achieving the ekagrata or ekagra state or nirudh state yam niyam asan pranayam pratyahar they all contribute to achieve the dharana they all continue to achieve ekagrata and nirudh cessation of the mind field activities or giving full control on the mind field activities.

But dharana is the final practice because after dharana we can enter into dhyana dhyana is effortless process dharana is a effortful process dhyana happens dharana we need to practice we need to perform. I am not going to discuss about samadhi self transcendence ecstasy if you experience dhyana you continue that and some someday samadhi happens.