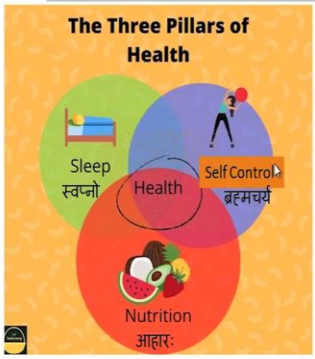


**Yoga and Positive Psychology for Managing Career and Life**  
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**Realms and Types of Interventions for Managing Self and Career**  
**Lecture - 62**  
**Three Pillars of Health**

(Refer Slide Time: 00:16)

### The Three Pillars of Health



**The Three Pillars of Health**

Sleep  
स्वप्नो

Health

Self Control  
ब्रह्मचर्यं

Nutrition  
आहारः

त्रय उपस्तम्भा इति- आहारः, स्वप्नो, ब्रह्मचर्यमिति;  
एभिः त्रिभिः युक्तियुक्तेः उपस्तम्भम् उपस्तम्भैः शरीरं बल-वर्ण-  
उपचय-उपचितम् अनुवर्तते यावद् आयुः संस्कारात् संस्कारम्  
अहितम् उपसेवमानस्यै, यः इह एव उपदेक्ष्यते ॥ (Char Samh  
11.35)

Three supporting pillars of life: Ahara (food), nidra (sleep) and  
observance of bramhacharya (celibacy/control of senses).

By the wisdom of well regulated support of these three pillars  
one can get body with strength, good complexion and proper  
growth and this continues throughout life, provided person  
does not get involved in regimens which are detrimental for  
health, these are discussed in this chapter.

Hence, food should not be consumed out of affection (without  
mindfulness) or in ignorance.

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We can conclude our discussion on the overview of the interventions by looking at the Three Pillars of Health as explained in the Charak Samhita. Three pillars of health explained in the Charak Samhita the oldest literature, documented literature on the health and ayurveda the science of life.

[FL] three pillars are ahara that is food, swapno that is related to sleep and brahmacharya ethi, ethi means. Hence and there ahar food, swapn or sleep and brahmacharya self-control these are the three pillars of health as explained in the Charak Samhita. [FL] these three [FL] when done properly, upastambam; upastambam they make available something what do they make available?

[FL], by wisdom of well-regulated support of these pillars what do we get? One get the body with strength, good complexion, proper growth and this continues throughout life, provided person does

not get involved in the regimens which are detrimental. [FL], that which is detrimental a hitham, if person do not get into the detrimental of regimens person can keep enjoying strength, good complexion, proper growth.

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## Ashtang Yoga and Three Pillars of Health

**The Three Pillars of Health**

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

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

Āsana: 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

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We can see how these three pillars are deeply connected to the ashtang yog, how these three pillars can be achieved through ashtang yog. Yam, niyam these are very important as self-controlling. Until we follow the yam and niyam we cannot experience the self-control. That self-control becomes the basis of our health. This also affects the quality of sleep; you must have heard that I can sleep comfortably if my conscience is clear.

When will my conscience be clear? When I am following yamas and niyamas then only my conscience will be clear. There is no situation, there is no point where human being can say that they cannot, they do not need. So, I do not need niyamas, we need to understand that human intellect is such and the environment and society and the and the environment is such so much so many stimulants.

Person can slip into the ahimsa person clean slip in sorry, person can slip in to the things or losing self-control or end up holding things. So, we need to constantly practice niyamas as well. That will help us to keep the concerns clear. Keeping concerns can remain clear not when we cannot make

mistake, that is very very difficult state to achieve when you say that I just cannot make mistake means that is how I am programmed.

So, mistakes are likely to happen, but when we are sincerely following niyamas we can free from the guilt, we can keep improving, we can keep developing our capabilities and capable and developing our perception and intellect both. So, yamas and niyamas help us to achieve self-control brahmacharya which in turn affects sleep. When our sleep is good, when our when we have self-control our digestion will naturally work well.

There are many studies suggesting that digestion is affected by mental stress or thoughts of violence and many other negative thoughts. So, that has effect on the ahar as well, but ahar is affected most by asanas pranayam and pratyahar. Asanas means physical posture if my posture is correct, if I do the vyayam, I do the exercise by performing right asanas my digestion will be good. When I regulate my vitality through the pranayam again my energy to the intrinsic organs will be more and the digestion will be better.

Pratyahar is ability to enjoy within when I am following pratyahar, I have a interoception, I develop the intelligence about what food which food is good for me, which food is not good for me. That is excellent form of self-control and that helps in achieving brahmacharya and in turn affect the quality of sleep. So, you can look at asana, pranayam and pratyahar first they impact the nutrition ahar and then that impact brahmachar and or nidra as well.

Dharana, dhyana, samadhi are related to sleep self-control and ahar all three things. When I have dharana, when I have when my mind is ekagrah I am focused I can understand my body and I can understand my emotions well. Accordingly, I can choose which ahar to be taken and which emotions to be entertained, which thoughts have to be entertained. Dhyana is phal, dhyana is the outcome of dharana, dhyana is a effortless state. When I experience dhyana even for some time, when I experience samadhi that I cannot talk in much detail.

But even if I have experienced the effortless of remaining focused, energized and lose the sense of identity even for the few seconds I can recognize that this is deeply connected to the quality of my mind and quality of my physicality, quality of my body; that means, quality of the thoughts and emotions I entertain and quality of food I intake.

Once I have experienced the joy of meditation and have a glimpse of very primitive level of samadhi. I can become I will certainly become very very conscious of the mental as well as physical state of mind. Because we know that those are very joyful moments. And in order to keep having those joyful moments in our life we need to manage this instrument mind is instrument and body is an instrument, we need to manage these instruments well.

So, naturally we will not take these instruments for granted and that will naturally result in managing self and that will be reflected in managing career. Managing career does not mean you have all the money, all the power, all the possessions; managing career meaning I am spending time people spend at least 5, 6, 8 hours at job, what they call career. Managing career is not having the highest position in the office or most cherished, most valuable possessions as your compensation.

Managing career meaning I can joyfully spend my time in the job, I can grow in job, I can have positive relationship at job, I feel engaged in the job and job make me feel happy that is the a sense of managing career and that is where managing career and managing self can merge. That is experienced in mind and that requires maintenance our of our mental state as well as physical state.

So, three pillars of health are not only about managing self, these are also about managing career. Once we experience the joy of the balance of these three pillars, we can continue to practice on this.