

Yoga and Positive Psychology for Managing Career and Life
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Why Positive Psychology and Yoga in this Course?
Lecture -
Difference in Good Life and Life Satisfaction

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Differences in Meaning of Good Life and Life Satisfaction?

Happiness is 'fundamental goal of life'? is not quite so simple.



Throughout history and across cultures, individual satisfaction has generally taken a backseat to the goals, purposes, and priorities of larger collectives and that when emotional satisfaction has been experienced it is often of a different kind, derived not from internal positive emotions, but from living in accordance with a social order typically situated within a broader cosmological framework.

Few Examples from Indian culture:

- Sukh-Shanthi-Anand
- Kartavya (कर्तव्य), Tapas, Sadhna

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And this third aspect actually emanate from the first two distinctions and first two points of difference, their aspect is meaning of good life. What is considered to be meaning of good life and what is considered to be life satisfaction can also be different in different cultures? So, happiness is the fundamental goal of life. If this statement of Csikszentmihalyi, is there in the landmark paper of positive psychology in the American Psychologist 2001 the special issue it is not so quite so simple.

Because there are cultures and that it has been throughout the history where individual satisfaction has generally taken a back seat to the goals, purposes, priorities of large collectives. And that when emotional satisfaction has been experienced it is often of different kind. That is not derived from

the internal positive emotions, but that satisfaction is derived from living according to the social order, which is typically situated within the broader cosmological framework.

Why someone is doing sacrifice for teaching kids, why someone has to sacrifice for protecting a community, why someone has to create something where the largest members of the society can come assemble do good things all these are the result of selfless actions. All cultures appreciate that.

If we look at most of the social development, and maybe even technological development, is result of some human being operating and taking pain. Some human being actually sacrificing their personal satisfaction, sacrificing their emotional satisfaction to create something which can create eventually value for the larger society for the larger mankind.

And that is not very well captured because, I may find meaning in that, but someone may claim that they find meaning in just pursuing hedonistic pleasure. So, that distinction is not there in the assessment of the well being in the assessment of the flourishing and that is what is being pointed out by Christopher and (Refer Time: 02:50). We can understand this point by looking at some of the Indian examples.

If we look at the happiness, if we look at flourishing and if we search these terms in the Indian tradition we come across these three words sukha, shanthi, anand. Sukha word come from satisfaction of the senses. Why? Because kha reflects the indriyas the senses, action related and perception related senses. Sense satisfaction su upasarg sorry su prefix reflects the positivity the favourableness.

So, convenience and pleasure experience of the senses is sukh. And you must have heard people giving blessings to their younger ones sukhi raho. But sukh is not considered to be the ultimate aim of life. There is something higher than sukh. What we understand to be - shanthi. Shanthi word come from the root word sam; sam means equanimity sam means equanimity sam means more calmness; calmness of what? Calmness of negativities of life.

In our tradition we call the dukkha or the anxieties can be because of the adhidaivik, adhibhautik and adhyatmik reason. Adhyatmik which is higher realm of self, adhibhautik means extended life of the physicality and adhidaivik is the my role in the larger scheme of things.

Wherever there is some traction in these three aspects anxiety emerges which result into stress. So, we call for shanthy; shanthy is attaining the calmness from all the three type of dukkha. It is also and you must have noticed after the mantras we say shanthy three times; om shanthy shanthy shanthy. Whether you go in North, South, Western part of India wherever there is some in all spiritual traditions this practice is followed.

Wherever we say shanthy three time it is indication of shaman or calmness or going down of the dukkha which are of adhidivik nature adhyatmik nature and adhibhautik nature. It is also reflection of the shanthy and calmness at all three shariras three levels of existence of our individual self.

Sthula sharir which is physical body, sukshma sharira which is subtle which is made up of our sense of vitality, emotions, rationality and karana sharir which is understood to be the sub stratum over which all the play of life is going on. So, shanthy at all three levels. Many of you must have heard shanthy mantra which is generally recited after all yogic as well as Vedic protocols.

It says [FL]. No stress, no anxiety, all calmness in all spheres of life whether it is aushadhi, whether it is medicine, whether it is universe, whether it is anthariksh, whether it is space everywhere there is a prayer for calmness and going away of anxieties. So, this is also a reflection that attaining individual shanthy is not possible. My individual shanthy is connected to the shanthy of whole universe.

So, my duty does not stop. The good life cannot be achieved just by ensuring that I get satisfaction and pleasure and all the conveniences. Until I make conscious effort, until my surroundings are also are in comfort, are in calmness, are in are not suffering from anxiety I cannot attain that calmness. So, my shanthy is connected with the shanthy of my surroundings. That surrounding include natural environment as well as social environment.

So, you can see shanthy is a inclusive term there is no individual shanthy or individual sukh is possible, but individual shanthy is not possible. Then there is another term which is called anand, anand word comes from nand which is means ahlad, ecstasy. And with the upasarg with the prefix a, that ahlad is the moment of forgetfulness of self. Ecstasy are the state of mind which is beyond wakefulness which is jagrathi, it is beyond the swapn which is dream stage and it is it can also be

it happens to be at the deep sleep stage and it can also be deeper than the deep sleep stage that is anand.

We all experience that in the deep sleep, but how it can be experienced in the wakefulness stage and how even there is a possibility of fourth stage beyond a wakefulness, dream and sleep that is where the real anand, the real positive experience of life occurs and that is the claim of Indian psychology that is the objective of yoga practices that is not captured in the existing literature of positive psychology.

We can take another example where sukha and shanthi may not be there, but still they are considered to be very important pursuits of life in order to fulfil the kartavya duty there are studies suggesting and our conception of the kartavya also suggest that we are not having individual life experience, we are all living roles. We have roles, as the member of family, as member of community, as member of larger social and environmental ecosystem.

So, we have kartavya towards all because they because of all this life exist. And in order to following kartavya in order to following duty, I may have to forgo my pleasure and what is appreciated in the yogic tradition or Vedic tradition is forgoing the individual pleasure for the individual kartavya. Then there is another step called sadhana; sadhana is systematically going through the hardship to develop more self control, so, that you can develop deeper shnathi and people report that will result into anand which is aesthetic state and which is much deeper than the sukh.

In between comes term tapas; tapas is the process of attaining that selflessness, that process of attaining that commitment for the larger purpose and if required even experiencing pain in that process. That pain is appreciated.

So, these term reflect that what is considered to be good life and what is considered to be emotional satisfaction and well being can be different in different cultures.

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Why Yoga with Positive Psychology?

<p>The Indian psychologies of Buddhism and yoga lack information on the nature and treatment of major psychopathology.</p>	<p>However, they contain a wealth of information on exceptional psychological health, post-conventional transpersonal development, exceptional abilities, and the methods for cultivating them.</p> <p>A large body of research-several hundred studies on meditation alone suggests that meditation and yoga have effects ranging across psychology, physiology, and biochemistry and can enhance both psychological and physical health, sometimes to exceptional degrees</p>
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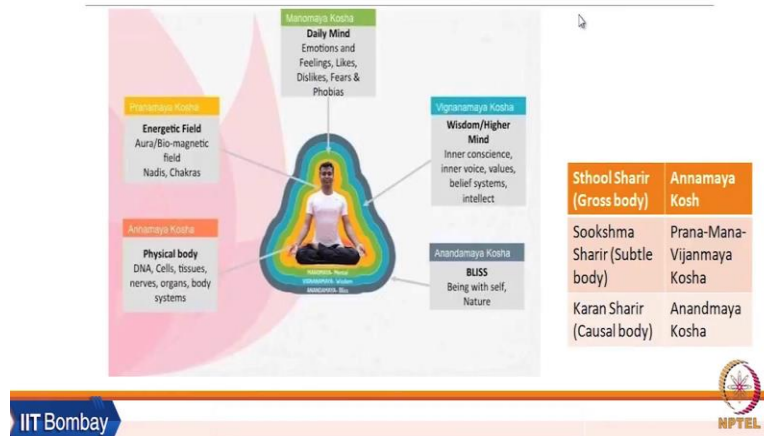
And because of this difference Walsh in the reaction to the special issue of American psychologist wrote, in 2001, that though psychologies of Buddhism and yoga lack information on the nature and treatment of major psychopathologies.

However, they contain a wealth of information on exceptional psychological health, post conventional transpersonal development, and exceptional abilities, and the methods of cultivating them. A large body of research, several hundred studies on meditation alone suggest that meditation and yoga have effects ranging across psychology, physiology, biochemistry and can enhance both psychological health as well as physical health.

And sometime it can take physical and psychological health to the exceptional degree. This is the real pursuit of above the bottom line above the normal stage above the coping and adjusting of life. It is much beyond that which is aimed at in the yogic tradition and that is true in many traditions in the world as well, certainly Buddhist tradition also is one of them.

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Notion of Self in Yoga: Panch Kosha or Five Layers



So, what is this notion of self in the yoga? Notion of self in yoga can be derived, can be understood from the panch kosha. Our self is not panch kosha, world has all panch kosha. We experience these koshas through the corresponding koshas of our self.

There is a beautiful story in the upanishad a boy goes to a father, goes to a student wants to understand the ultimate reality the, para vidya, he is a pursuant of para vidya. We are using, in the Greek term we say, that is the universal order of things which is the substratum of all of whatever is going on and visible through the physical senses he says I wish to understand that.

And guru ask him to go back and reflect. He comes back he says food is the sense because when I missed food all cells of my body all parts of my body was started craving for that, it cannot sustain without food. So, ann is the Brahma and that is how the ann was recognized as the expression of as the expression of brahma. Then a story goes on and the 5 koshas, the notion of 5 kosha notion of the 5 aspect of Brahma emerges. Adi Shankaracharya then systematized it and presented as notion of self.

Nonetheless, we will look at the difference in the metaphysics of the Advaita Vedant and the sankhya to some degree to understand and clarify this notion. So, we can understand the notion of self through the notion of panch kosha as explained in the as explained by Adi Shankaracharya

and this is drawn from the description given in the Upanishad. Our self is made up of or our self is constituted by annamaya kosh, pranamaya kosh, manomaya kosh, vigyanamaya kosh and anandamaya kosh.

Physical body, energy body, emotional aspect of the body, rational aspect of the body, and bliss aspect of the body. Physical body that is made up of anna that is made up of food that is why perhaps it is called annamaya kosh. This is these are all the layers of the ultimate reality, which is Brahman, which is the real essence of the self, but we do not understand.

So, we understand self as the small self with the small a, but the tapas and sadhana is required to understand ourselves as the self with the capital S which is brahman. That brahman that ultimate reality is enveloped through anna that constitute the physical body through prana, which is called the energy body, which is reflected in the terms like subject to a vitality = c h i - chi in many traditions these terms are used in the Indian tradition prana was word is used.

So, pranamaya kosh is nurtured by pranashakthi and pranayam is the process the breathing exercise is the process of nurturing pranamaya kosh. Then there is a layer of manomayakosh emotional aspect of self emotions, feelings, likes, dislikes, fears, phobia these are all the daily life daily mind, that is called as daily mind.