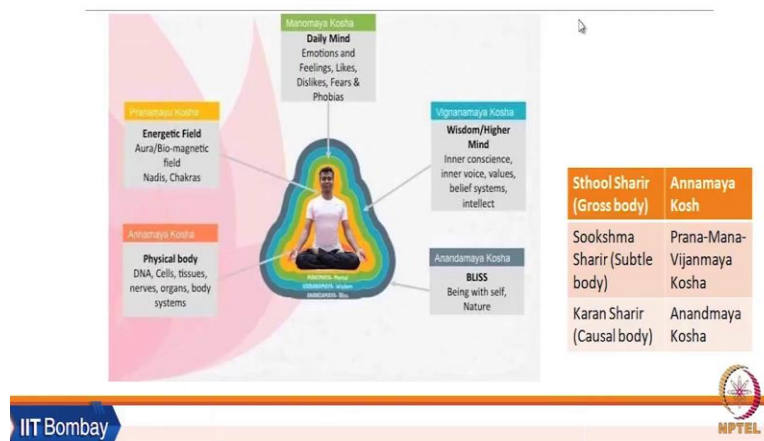


Yoga and Positive Psychology for Managing Career and Life
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Why Positive Psychology and Yoga in this Course?
Lecture - 8
Why Yoga with Positive Psychology?

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Notion of Self in Yoga: Panch Kosha or
Five Layers



Underneath the daily mind is the higher mind that controls the senses that is the inner conscience, inner voice, values, belief system, intellect that constitutes the Vigyanamaya Kosh. Underneath the Vigyanamaya Kosh comes the Anandamaya Kosh, the bliss, that is our ultimate nature that is where sankya and vedantis both agree the ultimate nature of human being is ananda bliss.

Because of the ignorance we start identifying that which is non-self. And the process of sadhana and tapas is to not getting identified with the lower self or non-self. If we are following vedantic tradition we will say non-self, if we are following the sankya tradition we will say lower self. That process is sadhana and the yoga sadhana.

Mind is the tool for that is reflected in the ashtanga yoga particularly in the Patanjali yoga sutra. These five layers make three sharirs, three bodies, sthulsharir gross body, annamaya made up of

annamaya kosh then comes the sukshma sharir subtle body that is made up of Pranamayakosh, Manomayakosh, Vigyanamaya kosh these are not the rigid boundaries these are not the rigid identities it is like a spectrum our physicality we all know is deeply connected to our emotionality our emotionality is deeply connected to our rationality we cannot distinguish here rationality ends and emotionality starts.

It is not possible. So, that is why it is more like a spectrum in that spectrum third sharir third body is karan sharir causal body. Causal body is the cause of all this that is the ultimate cause that is layered the layers are not fully peeled yet, but it can be experience the anandamayakosh is experienced either in the deep sleep in the deep sleep we are that self which is experienced in the deep sleep is anandamayakosh. You also must have noticed that in that dream stage your subtle body is active subtle body has subtle senses as well antah indriya and bahir indriya external senses which are visible eyes, nose, ears these are all external senses.

But there are corresponding internal senses as well that is why it is called subtle, that is why it is called sukshma which is not visible, but it is there. So, there is a subtle eye, subtle ear, subtle nose and where do we experience that? We experience that in the dream stage because in the dream stage our eyes are closed, our external eyes are closed, but we still see things.

So, there must be some internal eyes there must be some internal ears. So, that subtle aspect is experienced in the dream, in the dream state. And annamaya kosh is the sthul sharir that aspect is the most immediate experience of self. The first time we experience our self the most immediate aspect of experiencing self is the physical body.

So, all three bodies are important all three bodies constitute human experience of phenomena called human being. If we look at the positive psychology it has started giving attention to psychosomatic aspect of the positivity. So, interoception body mind practices are now getting importance, now getting recognition still there is not there is not much study on the pranamayakosh or the energy feeling an energy experience of our day to day life.

So, that is where the importance of yoga comes. Maslow talked about holistic methods and holistic interventions yoga provides holistic methods and holistic interventions there is a recognition that body and mind are deeply integrated and connected our ability to perceive outside things is as

important as our ability to perceive what is going on within that is interoception that is that interoception is also deeply connected with our psychosomatic intelligence.

So, yoga gives insights about those fundamental life experiences and that is why it can be beautifully integrated with the current understanding of the positive psychology.

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Positive Psychology: From the aspects of Yoga, an Indian Tradition

Indian Concept of Self & Atman
(bhagavadGItA, 3.42 & 7.4)

- It recognizes the inherent divinity and purity in man and possibility of attaining an ideal state of well being remaining in the ordinary vocations of life.
- Yoga offers a holistic model of human self. It considering man in totality-body, mind, intellect and spirit.
- It also offers self-corrective techniques to restore normalcy.
- In Indian tradition, spiritual practices of various kinds are aids in refining oneself in view of human diversity.
- E.g., Eight aspects of Patanjali Yoga; Karma Yoga, bhakti Yoga (devotion), and jnana yoga (knowledge)

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So, Professor Bhawuk and Professor Salagame also explain this point in these terms and in this diagram this this diagram is taken from the very famous book of Professor Bhawuk, “Spirituality and Indian Psychology” and these points are taken from Professor Salagame’s paper on Positive psychology and Indian psychology, “Birds of the Same Feather.”

So, Professor Salagame seems to be aiming at integration of positive psychology and Indian psychology and Professor Bhawuk is explicating the notion of self as it is it can be distilled from the Indian traditional wisdom. So, if you look at this diagram it gives the notion of self.

So, we looked at the notion of self as predominantly pronounced, subscribed in the existing literature of positive psychology as explained by Christopher and Hickinbottom in his paper Professor Bhawuk gives the notion of self in this diagram. You start looking at this diagram from this central most the thickest circle, that is the reflection of the physical body that is annamaya kosh.

Sense organ are less thicker less thick they are reflection of the eyes ears nose tongues. So, these are the sense organs that constitute our self subtler than the physical self. And sense organ is our manas and man includes buddhi man includes Vigyanamaya kosha as well as manomaya kosha in this model. That gives the ahankara, the sense of identity. Identity gives the attachment to things ahankara is also the outer layer to buddhi buddhi is the intellect and atman is the core of that.

All this is constantly interacting with the other so, called others as well others in the social environment as well as natural environment. So, social self is evolved through the interaction of all these selves we interact with social and natural environment through our intellect through our emotions through our physicality. So, all these three aspects give birth to our social self.

What we look at even as a cursory view, yoga recognizes the inherent divinity and purity in man and possibility of attaining an ideal state of well being which is not only emotional satisfaction, which is rather beyond emotional satisfaction and certainly beyond pleasure, which is about shanti and anand which are the higher realms of the well being. It can be experienced in our day to day life in the ordinary vocations of life.

In the very famous lecture on practical Vedanta Swami Vivekananda also says that the greatest truth revealed in the Vedanta are not explicated by only the sages living in the forest. They are explicated by the kings as well people those in the thick of action, those who are in the ordinary vocations of life that can be experienced.

Yoga offers a holistic model of human self. It offers a self-correction, it offers large number of self corrective techniques as well to restore our normalcy, remaining achieving the eccentricity, remaining at that and still remaining in the day to day life. In the Indian tradition spiritual practices of various kinds are aided.

So, at one level positive psychology prescribed to so, many interventions, but Indian psychology Vedic tradition not only prescribe the interventions, it also prescribe what type of people what types of personality may be benefited most by what type of interventions.

And as a result of that Karma yoga, bhakti yoga, gyan yoga emerged eight aspect of Patanjali yoga also talks about diversity and diversity of attaining the highest level which is Kaivalya and also diversity of individuals diversity of practices. So, that is the reason we found that integrating yoga

with positive psychology can be very fruitful pursuit for a course on managing self and managing career.