

Yoga and Positive Psychology for Managing Career and Life
Prof. Ashish Pandey
Management Studies and Psychology
Shailesh J. Mehta School of Management
Indian Institute of Technology, Bombay

Yogic Intervention for Managing Emotions
Lecture - 88
Positive and Negative Emotions

(Refer Slide Time: 00:16)

Yoga and Positive Psychology: A Systematic Review

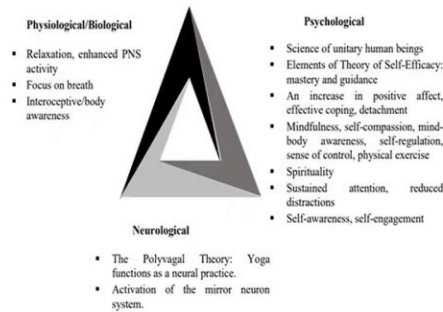


Figure 2.2: Mechanisms Delineating the Association between Yoga and Positive Psychological Constructs

IIT Bombay



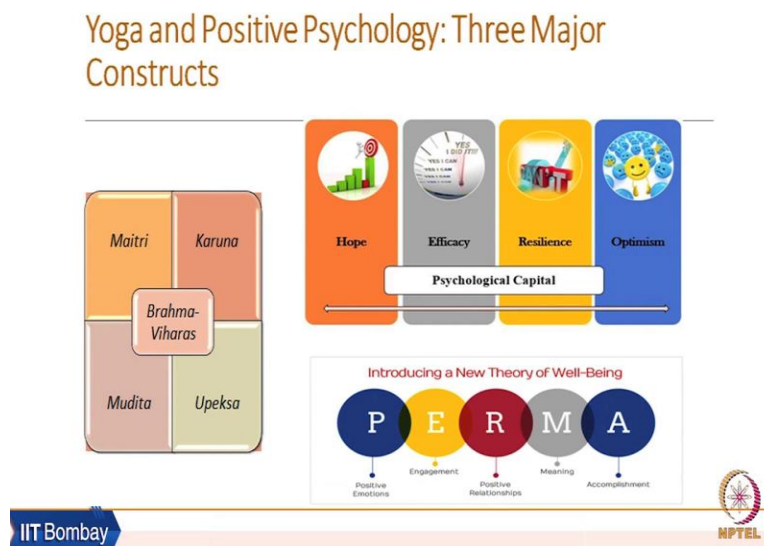
A systematic review on yoga and positive psychology done by Chirag Dagar in his unpublished PhD thesis awarded recently by School of Management in IIT, Bombay, gives the three major fields where yoga and positive psychology coincide. And these are related to specific emotional domains so, physiological and biological domain psychological domain and neurological domain.

And through all these processes yoga helps in not only gaining emotional balance, but also experiencing emotional joy emotional ecstasy and remaining in that aesthetic state for long time. So, physiological or biological mechanism which helps in experiencing positive psychological outcomes through yoga are related to relaxation, enhanced parasympathetic nervous systems activity, focus on breath interoceptor and bodily awareness. Neurological mechanisms are related to polyvagal theory.

So, yoga functions as the neural practice and the activation of the inner neuron system and that helps in attaining the positive psychological outcomes and there are the host of psychological mechanism. Science of unitary human being talks about it element of the theory of self efficacy talks about that increase in the positive effect, effective coping detachment mindfulness, self compassion mind body awareness, self regulation sense of control spirituality sustained attention reduced, distraction self awareness, self engagement.

All these are the psychological mechanism through which yog and positive psychology are connected and we experience the emotional balance and we gain the emotional control.

(Refer Slide Time: 02:18)



In this session we are going to look at three major constructs. One construct is drawn from the yoga sutra and two constructs are drawn from the positive psychology. The positive psychological construct drawn from the yoga sutra is called Brahmavihar. Brahmavihar is combination of the four variables – maitri that is friendliness; karuna that is compassion; mudita that is joy seeing the excellence shown by others.

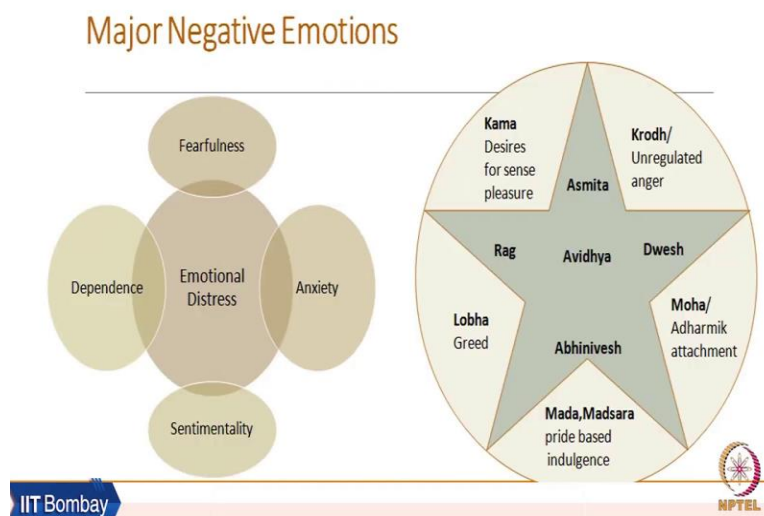
And upeksa means ignoring what is unpleasant or ignoring the others faults these are the four mind states together make Brahma vihar. Psychological capital is the modern term and the it is also

found to be an excellent composite which can explain many job related outcomes, academic success related outcomes, personal well being related outcomes.

So, these are hope efficacy, resilience and optimism these four variables constitute psychological capital, that is found to be very relevant at the workplace. Another term which is by many authors is considered to be the gold standard of well being is called PERMA. PERMA is again combination of five factors these are positive emotions, engagement, positive relate relationships, meaning and sense of accomplishment in life.

PERMA is more relevant in the day to day life ah. Psychological capital is more relevant in the workplace context that is why we can look at both of these terms the review done by Chirag Dagar in his unpublished thesis looks at all these variables. And beautifully summarizes how various yogic practices result into all of these outcome.

(Refer Slide Time: 04:40)



We cannot only discuss the positive emotions we need to look at negative emotions as well, because for gaining emotional balance as much it is important to enhance positive emotions. So, much is the importance of managing negative emotions or the emotions, which result into unpleasant experience or diminishing of our energy.

So, we need to look at negative emotions as well if we follow a hexaco model of personality, which is the modification of big five personality type. It gives it has sixth element or six type, which is called emotionality. Emotionality is related to emotional distress and this is the combination of fearfulness, dependence, anxiety, and sentimentality, that is the reflection of the negative emotions or those emotions, which result into unpleasantness or which diminish our energy.

Yogic tradition also classifies negative emotions in its own way we have discussed about these akliṣṭa vṛttis which are aśmitā, rāga, avidyā, dweṣha, abhiniveśha. And we discussed that avidyā is the cause of all the four klišṭa vṛttis. Aśmitā is too much egoism, too much attachment to the self identity. Rāga is the undue attachment, dweṣha is undue aversion. Abhiniveśha is tendency or perpetuate yourself in the form of body or in the form of fame and name.

All these five result into śādrīpūs or six enemies, six enemies are kama, krodha, lobha, moha, māda, matsara; kama are the desires or sense pleasure overly indulgence in the sense pleasure is kama. Krodha is unregulated anger; moha is adharmik attachment; attachment to things which do not result into harmony within self and harmony in the environment that is moha.

Lobha is opposite of aparigraha that is greed our tendency to hoard lot of things to possess lot of things much more than what we actually require. Mada is too much of pride in our qualities and because of that developing a tendency of laziness that is matsara. So, all these six rīpūs or enemies are result of these five klišṭa vṛttis. These are the expressions of negative emotions that is what we can say these eventually become not only emotion, but result into our behavior as well and that is why these can be called attributes.