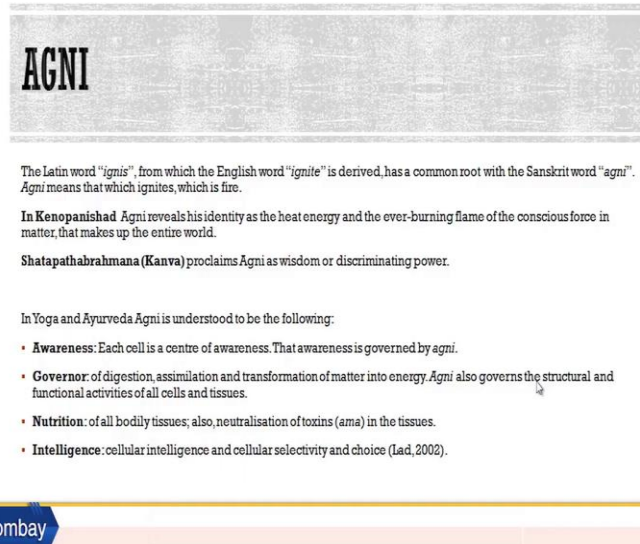


Yoga and Positive Psychology for Managing Career and Life
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Health and Wellbeing: Perspectives from Positive Psychology, Yoga and Ayurveda
Lecture - 34
Mind-body Complex

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AGNI


The Latin word "ignis", from which the English word "ignite" is derived, has a common root with the Sanskrit word "agni". Agni means that which ignites, which is fire.

In Kenopanishad Agni reveals his identity as the heat energy and the ever-burning flame of the conscious force in matter, that makes up the entire world.

Shatapathabrahmana (Kanva) proclaims Agni as wisdom or discriminating power.

In Yoga and Ayurveda Agni is understood to be the following:

- **Awareness:** Each cell is a centre of awareness. That awareness is governed by agni.
- **Governor:** of digestion, assimilation and transformation of matter into energy. Agni also governs the structural and functional activities of all cells and tissues.
- **Nutrition:** of all bodily tissues; also, neutralisation of toxins (ama) in the tissues.
- **Intelligence:** cellular intelligence and cellular selectivity and choice (Lad, 2002).

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After dosha we look at what is agni. So, samadosha, samagnischa. So, we talked about doshas, in the personality vata, pitta, kapha must be in balance. That is the first reflection of wellbeing. Second condition of wellbeing is sama agni that has a common root in Sanskrit called agni.

So, agni means that which ignites which is fire. In Kenopanishad, agni reveals his identity as the heat energy and ever-burning flame of the conscious force in matter that makes up the entire world. Shatapathabrahmana, it proclaims agni as the wisdom or discriminating power. In the yogic and Ayurvedic perspective, agni is understood to be awareness, governor, nutrition and intelligence.

What it means? Samagni means first thing is awareness. Not only the mental awareness, each cell is the center of awareness. That awareness is governed by agni. Each cell is conscious in itself as well, we all know that. These cells form the organs and systems. So, this is a system. The body is

like a system, and like any system it is made up of a smaller system and part of the bigger system. So, at the basic level of awareness agni is the one which governs the process of that.

So, governor, it is a governor of digestion, assimilation, transformation of matter into energy. Agni also governs the structural and functional activities of all cells and tissues. So, it is an intelligence it is a different kind of intelligence which governs or regulates the system, at all levels.

It is also related to nutrition; of all body tissues it is a neutralization of toxin also comes in its category. So, and the assimilation is important and neutralization of the toxins is also important. Both of these are governed by agni. And as we have mentioned, it is a reflection of intelligence. It is not only mental intelligence, it is a cellular intelligence, and cellular selectivity and choice.

And that is what very famous Ayurvedic teacher and researcher Dr. Lad, Vasant Lad ji, very very senior teacher, he has explained these characteristics of agni.

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TYPES OF AGNIS



Jatharagni – one Agni present in the stomach and duodenum.



Bhutagni – five Agni from five basic elements. Bhutagnis transform the substrates into such form that can be assimilated at tissue level.



Dhatwagni – seven Agni present, one in each of the seven dhatus.

There are different types of agnis jatharagni, bhutagni and dhatwagni. Jatharagni is related to stomach and duodenum and naturally it is more related to our digestion. Bhutagni is a 5 in number. So, 5 agni from 5 basic elements. Bhutagni transform the substrates into such form that can be assimilated at the tissue level.

Dhatwagni are the 7 agnis, they represent one in each of the 7 dhatus. There are 7 dhatus basic constituents, the physical constituents of the body. And a different type of agni is connected to those 7 dhatus.

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The word 'Dhatu' is derived from the verb 'Dha' (धा) which means to hold. Dhatus are the basic building blocks of the physical body, and they are 7 in number.



- **Rasa (रस धातु)** - It is roughly correlated with lymph or plasma fluid.
- **Rakta (रक्त धातु)** - The dhatu in liquid state, which is called as Prana or life.
- **Mansa (मंस धातु)** - The dhatu in more solid state, which performs the function of covering the body and protecting from external environmental conditions.
- **Meda (मेद धातु)** - The dhatu in semi solid state, The term 'Meda' refers to fat thus, this dhatu can be roughly correlated with fatty tissue of the body.
- **Asthi (अस्थि धातु)** - The solid tissue in the body which forms the basic function of holding the entire body and performing various movements.
- **Majja (मज्जा धातु)** - It is commonly correlated with bone marrow and nervous tissue in the body.
- **Shukra (शुक्र धातु)** - Shukra means bright, pure, and radiant. The term is commonly used to describe both the male semen and the female egg.

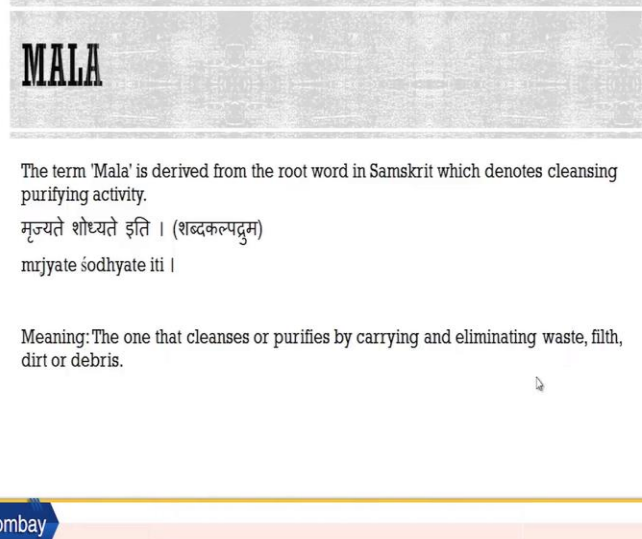
So, what are dhatus? Dhatus the word come from 'Dha' which means to hold. So, dhatus are the basic building blocks of the physical body and these are 7 in numbers. First is rasa, that is roughly correlate with lymph and plasma fluid. Second is rakta, that is dhatu in liquid state and that is called prana or life. Mansa is the dhatu in more solid state which performs the function of covering the body and protecting from external environmental conditions. That is third dhatu.

Fourth dhatu is called Meda. Meda is the semi-solid state. So, term meda refers to fat and this dhatu can be roughly correlated with the fatty tissue of the body. Asthi is solid tissue that is which forms the basic function of holding the entire body, the structure and performing various moments.

Majja is in the core of the bones. It is commonly correlated with the bone marrow and nervous tissues in the body. And shukr, that is the final the most refined dhatu; that means, bright, pure and radiant. Shukr means bright, pure and radiant. And this is commonly used term to describe male and female, so male semen and female egg.

These are the seven type of dhatus. So, what Ayurvedic perspective says and which is prescribed in the yogic perspective as well, that samadoshah, samagnischa, samadhatu, these 3 things which we looked at have to be in balance with each other.


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MALA

The term 'Mala' is derived from the root word in Samskrit which denotes cleansing purifying activity.
मृज्यते शोधयते इति । (शब्दकल्पद्रुम)
mrjyate śodhyate iti ।

Meaning: The one that cleanses or purifies by carrying and eliminating waste, filth, dirt or debris.

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Then comes mala. The term mala is derived from the root word in Sanskrit which denotes cleansing purifying activity. [FL]. That means, the one that cleanses or purifies by carrying and eliminating waste, filth, dirt or debris. That is mala.

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MANAS

According to Ayurveda, Manas along with **Sharira** (शरीरम् | physical body) and **Atman** (आत्मन् | consciousness) form the 3 pillars of individual's life.

अतीन्द्रियं पुनर्मनः सत्त्वसञ्जकं, 'चेतः' इत्याहुरेके, तदर्थात्मसम्पदायत्तचेष्टं
चेष्टाप्रत्ययभूतमिन्द्रियाणाम् || (Char Samh 8. 4)^[5]

aṅdriyaṁ punarmanahḥ sattvasañjñakam, 'cetaḥ' ityāhureke,
tadarthātmāsampadāyattaceṣṭām ceṣṭāpratyayabhūtamindriyāṅām ||

Mind transcends the sense organs. It is also termed as satva, while some others call it as chetas. Its action is dependent on its objects and accomplishments of the Self i.e. atman. It is responsible for the actions of the sense organs.

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Then comes manas. It is; so, if you if you look at the definition of wellbeing in Ayurved, looks at physical aspect which is dhatu, it looks at malas this which is excretion, it looks at psycho visual aspect, psychophysiological aspect like gun and doshas. As well as it looks at pranic aspect which is agni. So, samadosha which is more psychophysiological aspect, agni which is more like a pranic aspect, and dhatu which is a constituent the basic core building block that aspect.

These are predominantly centered on the physiological aspect. And then comes the manas which is a reflection of the manomayakosha and vijñanamayakosha, here in the ayurvedic perspective. That says that manas along with sharir and atma form the 3 pillar of individual life. [FL].

So, Charak Samhita describes the constituent of the body, the so the mind transcends the sense organ. That is what is the claim of Charak Samhita. And modern science is also accepting that and many research studies are indicating that if not accepting that. We will be talking about these aspects in the later sessions.

It is also terms as satwa. While some others call it as chetas, its action is dependent on its objects and accomplishment of the self. It is responsible for the actions of the sense organ that is the definition of manas given in the Charak Samhita. So, you see, it is recognized to be connected with the physical body, but it has its distinct role in the form of enjoyer of the senses.

So, senses follow the direction of manas. And that is its actions are dependent on its object which is to which it is connected to an accomplishment of the self. So, atman which is the deeper deeper than manas, that governs the man, but man operates in connection with the external objects.

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आत्मानं रथितं विद्धि शरीरं रथमेव तु । बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥
Katha Upanishad – Part 1 – Canto 3 – Verse 3

Parts of the mind/body complex in the Ratha Kalpana

Rider – Atman – (“self”) – the innermost self, true self, pure consciousness

Chariot – ratha – the physical body

Horses – indriya (“senses” “sense forces”) – conscious elements of the mind-body complex

Driver – buddhi – (“reason”, “intellect”) – the part of the mind-body complex that controls voluntary action – the deliberative, rational, decision-making part of the mind/soul

Reins – manas – (“mind”) – cognitive capabilities other than reason – memory, habits, learned skills, et

The diagram illustrates the Ratha Kalpana (Chariot Allegory). It shows a chariot (Body/Sarira) being pulled by four horses (Senses/Indriyas). A driver (Buddhi) sits in the chariot, holding the reins (Manas) that control the horses. A rider (Atman) is seated behind the driver. The diagram is labeled with 'Consciousness (Atman)', 'Higher Intellect (Buddhi)', 'Mind (Manas)', and 'Senses (Indriyas)'. It is based on the Katha Upanishad.

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So, allegory given in the katha Upanishad or kathopanishad beautifully explains this aspect of self. And you can see the definition of health given in Ayurved is in coherence with the concept of self, given in Upanishad. What it says [FL]. Vidhi means know this, know the atman as the consciousness as the owner of the chariot.


Shareeram rathameva tu, and consider body as the ratha as the chariot. Buddhim tu sarathim, the charioteer is the buddhi, the sarathi, manah pragrahameva cha, manah manas which we just talked about is the kind of rein which controls which controls the senses. So, the horses are reflection of senses.

Manas is the reflection of rein. Buddhi is the charioteer who is govern who is holding the rein and controlling the horses. And atman the sense, the consciousness, the self, that is the owner and that is who gives the or give all the direction to the buddhi and then manas. That is the reflection of the human self, given in the kathopanishad. So, rider atman is the innermost self that is the true self, that is a pure consciousness.

Chariot is the physical body. Horses are the indrias or sense forces. These are the conscious element of the mind body complex. Driver is the buddhi, the reason, the intellect that holds the rein the part of the mind body complex that controls voluntary action the deliberative rational decision making part of the mind or soul that is the driver.

And rein the manas is the cognitive ability other than reason which control the senses. That is the notion of self. So, to be at the optimum level of wellbeing. It is not only to have a strong senses. It is important to have senses which are under the control of the strong manas. Manas cannot control the senses without strong buddhi. And buddhi will go into the direction set by atman or consciousness.

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Individual having strong mind which is not agitated with in adversity, one who is free from desire and who is devoid of attachment, fear and anger.

The person who is without selfish motive, who not overjoyed in positive situations and disgust not in adverse condition and maintains an equanimous state have good mental well-being.

On the contrary, a person who obtains possessions or pleasure which are beyond the ability and does not feel blessed with the things that is already with him suffers from mental sickness.

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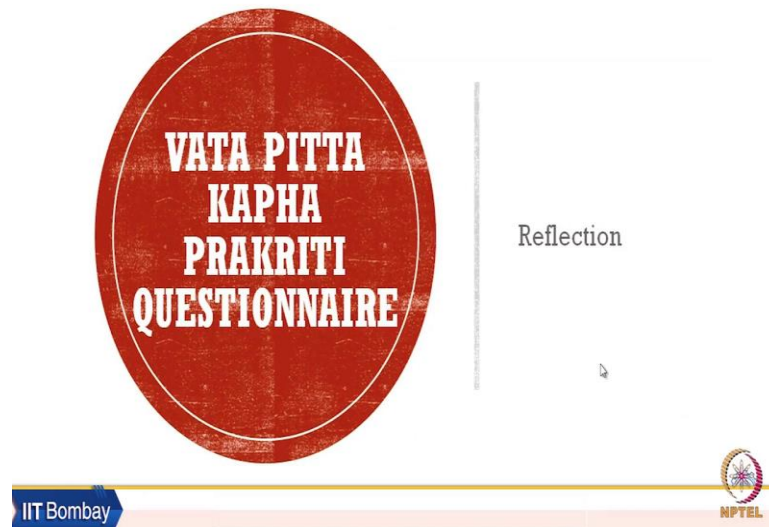
NPTEL

And that completes the definition of wellbeing in the yogic perspective. [FL]. Individual having a strong mind which is not agitated with in adversity, one who is free from desire and who is devoid of attachment, fear and anger. That is the one sign of the highest possible wellbeing. Second, the person who is without selfish motive, who not overjoyed in the positive situation and disgust not in the adverse condition and maintains an equanimous state and have a good mental wellbeing.

On the contrary, a person who obtains possessions or pleasure which are beyond the ability and does not feel blessed with the things that is already with him suffer from mental sickness. So, this is beautifully explained by Guru Prasad ji in his book, Concept of Health in Ayurveda.

Health, wellbeing, happiness are beautifully covered in the Ayurvedic tradition which are prescribed and which are accepted as it is in the yogic tradition as well. They talk about the bodily balance, balance of mind, and a strong sense of identity sense of self which is not seeking only outside pleasures, which is enjoying within and that is why it is devoid of attachment, fear and anger. So, this is this completes the definition of wellbeing.

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We need to reflect on what are my scores on vat pitt kaph prakriti questionnaire. I mentioned that questionnaire is sent to the people who are registered for the NPTEL course. That tells us how we can regain our balance, how we can maintain our balance. This questionnaire not only tells what kind of food you should avoid and eat, it also tells what kind of the mental agitations you are naturally subjected to.

And once we are aware of it we can control it we can direct it, direct these mental tendency towards the productive tools.

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Diseases develop due to disturbance in the levels of doshas, dushyas and malas.

ते चतुर्विधाः- आगन्तवः,
शारीराः, मानसाः,
स्वाभाविकाश्चेति ॥ (Su
Su 1.24-25)

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Because the disease occurs from 3 process, [FL]. Disease developed through disturbance in level of doshas, malas and sometime it occurs by nature which we call the innate. So, there are very few innate diseases. Most of the diseases are either agantavah, means because of the external infections, shareerah when body is not functioning properly, manasah when the mind is not functioning properly, mind is not controlled regulated properly.

If we look at our current status, most of the diseases apparent in the society are because of shareerah and manasah. That is why we call it psychosomatic diseases. What we call the lifestyle diseases. These lifestyle diseases are the most prominent diseases in the current times. And these were well recognized in the Charak Samhita.