

Yoga and Positive Psychology for Managing Career and Life
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Human Self and Ladder of Joy: Yogic, Sankhya and Vedantic Perspective
Lecture - 35
Diseases in Yogic Perspective

[FL]. Welcome to the session 8 of the course Yoga and Positive Psychology for Managing Career and Life. In this session we are going to look at notion of self and wellbeing in yogic perspective. In this session as like previous sessions we will have a quick recap.

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COVERAGE OF THIS SESSION

- Quick Recapitulation
- Distinguishing different sheaths or Koshas reflected through the self
- Examine the notion of mind in light o Panch Kosha
- Varied concepts of happiness in Yogic system
- Dis-eases associated with different Koshas
- Factors affecting well being at different Koshas
- Metaphysic behind Yogic perspective of self and well being
- Algorithmic progression of joy and ultimate wellbeing

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We will look at how to distinguish the different sheaths or different koshas through which self is reflected. We briefly mentioned about the panch kosha in the previous session, we are going to have more detailed discussion on that. We will examine the notion of mind.


Notion of mind is very interesting and very intriguing for the contemporary science and technology field, what we can infer about the mind based on the notion or based on the concept of panch kosha that is what we are going to look at. We will look at the varied concepts of happiness in yogic system. How different diseases are connected to different koshas that also we are going to look at.

Then we will look at factors affecting the wellbeing at different koshas, metaphysics behind the yogic perspective of self and wellbeing. And towards the end we will look at a very interesting typology of the different levels of bliss and different levels of wellbeing, it is given in the that three Upanishad. And that presents a very interesting perspective of different levels of wellbeing as prescribed in the yogic tradition.

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A QUICK RECAP: YOGIC PERSPECTIVE OF HEALTH AND WELLBEING

- समदोषः समाग्निश्च समधातुमलक्रियाः। प्रसन्नात्मेन्द्रियमनः स्वस्थ इत्यभिधीयते ॥
Samadosha, samagnischa samadhatumala kriyaha prasanna atmenindriya manaha swasthya ityabhidheeyate. (Sushruta Samhita, 15.38).



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

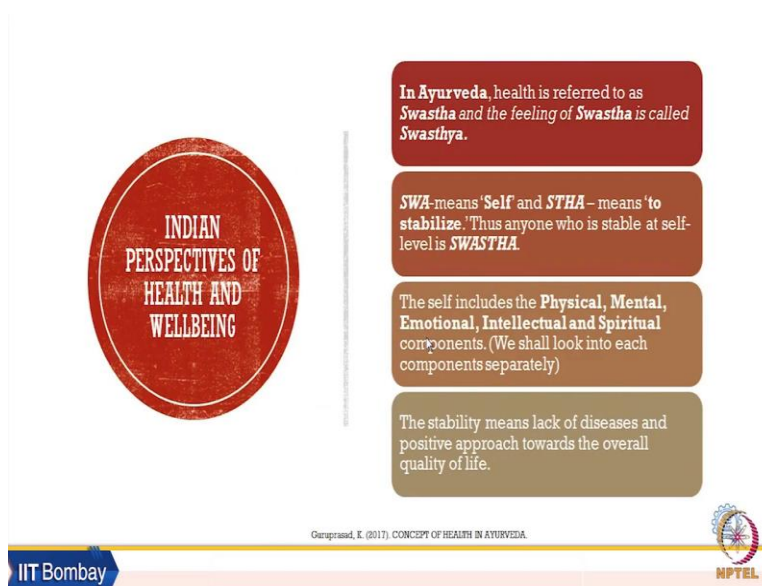
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So, like all other session quick recap. In the last session we looked at the definition of health and wellbeing given in the Ayurved that is [FL]. We discussed about what are the doshas, what are the agni, what is the ah, what are the dhatus, what is mala kriya, and we also looked at importance of prasannatha importance of happiness at the level of senses also at the level of mana which is important aspect of swasthya.

This all is based on the notion of self which is beautifully captured in the allegory of chariot given in the Katha Upanishad that is what also we discussed in the previous session.

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The slide features a central red oval with the text "INDIAN PERSPECTIVES OF HEALTH AND WELLBEING". To the right, four stacked text boxes provide details: the first defines Swasthya as a feeling of health in Ayurveda; the second breaks down the word into 'Self' (SWA) and 'to stabilize' (STHA); the third lists the physical, mental, emotional, intellectual, and spiritual components of the self; and the fourth defines stability as the absence of disease and a positive life approach. The slide footer includes "IIT Bombay" on the left, "Guruprasad, K. (2017). CONCEPT OF HEALTH IN AYURVEDA." in the center, and the NPTEL logo on the right.

INDIAN PERSPECTIVES OF HEALTH AND WELLBEING

In **Ayurveda**, health is referred to as **Swastha** and the feeling of **Swastha** is called **Swasthya**.

SWA-means '**Self**' and **STHA** - means '**to stabilize**'. Thus anyone who is stable at self-level is **SWASTHA**.

The self includes the **Physical, Mental, Emotional, Intellectual and Spiritual** components. (We shall look into each components separately)

The stability means lack of diseases and positive approach towards the overall quality of life.

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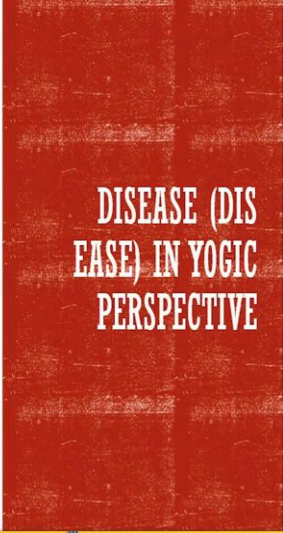
Guruprasad, K. (2017). CONCEPT OF HEALTH IN AYURVEDA.

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So, Indian perspective of health and wellbeing as it is reflected in Ayurved and widely prescribed in the yogic tradition is captured in the word swasthya. Swasthya means self sthita, swa is self, stha is related to the term sthit established. So, when we are established an our true self that is swasthya, that is health, that is the foundation of wellbeing in the Indian perspective and the yogic perspective.

And self includes physical, mental, emotional, intellectual and spiritual component. And stability means lack of diseases, positive approach towards overall quality of life.

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DISEASE (DISEASE) IN YOGIC PERSPECTIVE

Vyadhi (disease), a state of non-health, is the opposite of samadhi.

Panch kleshas (fivefold psychological afflictions) constitute the primary causes of disturbing mental equilibrium. They are

- avidya (ignorance of the ultimate reality),
- asmita (egoism, a false sense of identification),
- raga-dweshha (attachment and aversion),
- abhinivesha (clinging on to life for fear of the unknown),

(avidya asmita raga-dweshha abhinivesha kleshah – Yoga Darshan II: 3).

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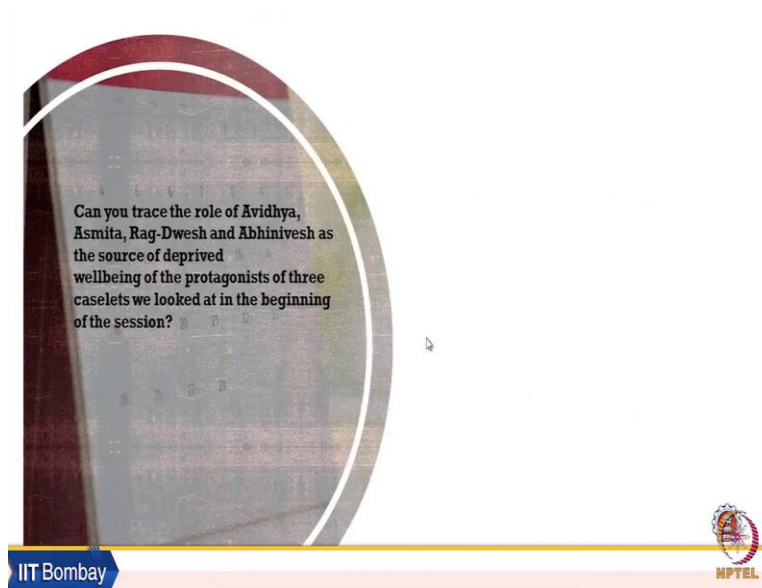
Opposite to swashya is vyadhi state of non health and that is also opposite to samadhi. So, disease according to the yogic tradition we have to distinguish at this moment. In the last session we looked at the source of diseases as described in the charaka samhita and that is (Refer Time: 04:21) which means which can be comparable to the diseases caused by disease cause causing agents come from outside, then because of the nature of the person, because of the habits these are the different sources of the diseases.

In the yog which primarily particularly the Patanjali yog which primarily looks at the mental health or psychological health it talks about panch kleshas which are psychological afflictions. And these are the sources of the disease at the mental level or at the manomaya kosh and vijnanamaya kosh level. Panch kleshas are avidya, asmita, rag and dwesh and abhinivesh. Avidya is ignorance, ignorance of the ultimate reality ah. Asmita is ego egoism.

Identifying with non self, identifying which is the fleeting nature, but if we start identifying that as our permanent self that is the issue of asmita. Rag dwesh too much of attachment and too much of aversion up with anything that results into afflictions and abhinaves. Clinging onto the life or fear of unknown or in the normal life it is reflected in our tendency to perpetuate our name and fame and doing access to meet that objective.


In the yoga darshan it talks about these 5 kleshas which are the afflictions and which are the causes of mental ailments. You might remember the three caselets we looked at in the last session.

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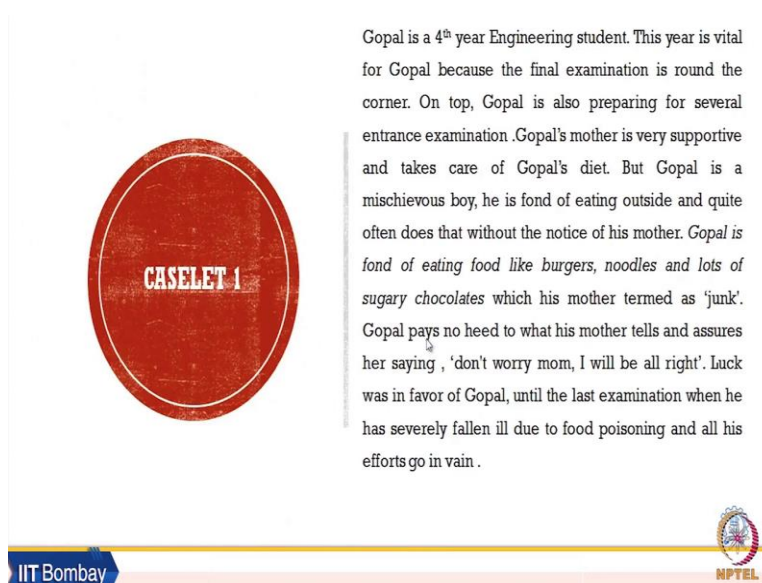
Can you trace the role of Avidhya, Asmita, Rag-Dwesh and Abhinivesh as the source of deprived wellbeing of the protagonists of three caselets we looked at in the beginning of the session?

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The caselet of Gopal who is fond of good food and his liking for the food led him to the trouble.


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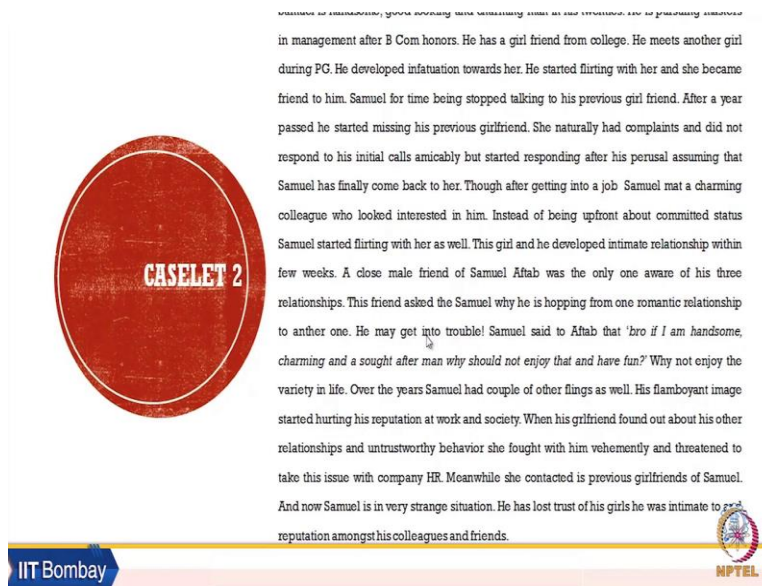
CASELET 1

Gopal is a 4th year Engineering student. This year is vital for Gopal because the final examination is round the corner. On top, Gopal is also preparing for several entrance examination. Gopal's mother is very supportive and takes care of Gopal's diet. But Gopal is a mischievous boy, he is fond of eating outside and quite often does that without the notice of his mother. *Gopal is fond of eating food like burgers, noodles and lots of sugary chocolates which his mother termed as 'junk'.* Gopal pays no heed to what his mother tells and assures her saying, 'don't worry mom, I will be all right'. Luck was in favor of Gopal, until the last examination when he has severely fallen ill due to food poisoning and all his efforts go in vain.

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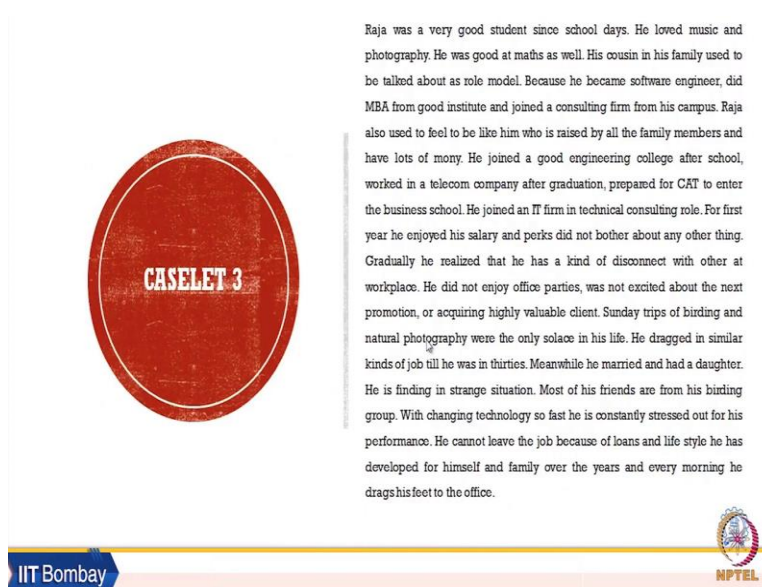
CASELET 2

in management after B Com honors. He has a girl friend from college. He meets another girl during PG. He developed infatuation towards her. He started flirting with her and she became friend to him. Samuel for time being stopped talking to his previous girl friend. After a year passed he started missing his previous girlfriend. She naturally had complaints and did not respond to his initial calls amicably but started responding after his perusal assuming that Samuel has finally come back to her. Though after getting into a job Samuel met a charming colleague who looked interested in him. Instead of being upfront about committed status Samuel started flirting with her as well. This girl and he developed intimate relationship within few weeks. A close male friend of Samuel Aftab was the only one aware of his three relationships. This friend asked the Samuel why he is hopping from one romantic relationship to another one. He may get into trouble! Samuel said to Aftab that 'bro if I am handsome, charming and a sought after man why should not enjoy that and have fun?' Why not enjoy the variety in life. Over the years Samuel had couple of other flings as well. His flamboyant image started hurting his reputation at work and society. When his girlfriend found out about his other relationships and untrustworthy behavior she fought with him vehemently and threatened to take this issue with company HR. Meanwhile she contacted his previous girlfriends of Samuel. And now Samuel is in very strange situation. He has lost trust of his girls he was intimate to and reputation amongst his colleagues and friends.

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We had also a case of Samuel who did not restrain his sexual relationships and because of that he suffered.

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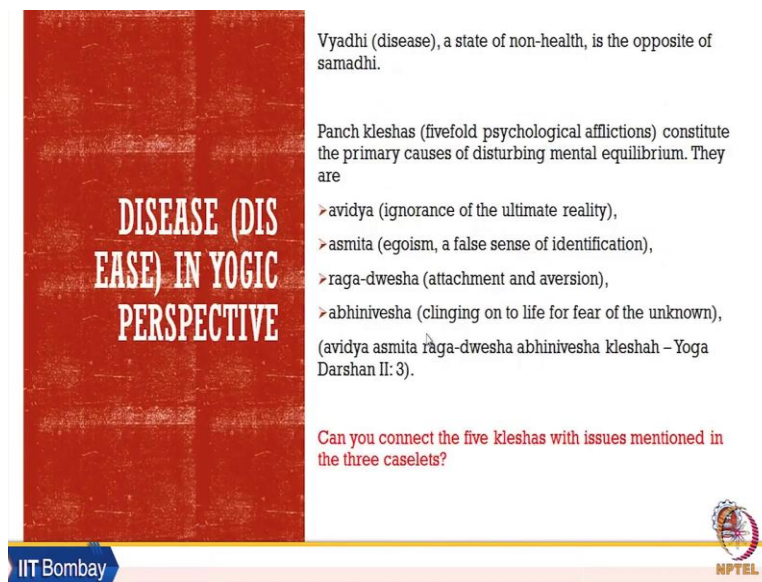
CASELET 3

Raja was a very good student since school days. He loved music and photography. He was good at maths as well. His cousin in his family used to be talked about as role model. Because he became software engineer, did MBA from good institute and joined a consulting firm from his campus. Raja also used to feel to be like him who is raised by all the family members and have lots of money. He joined a good engineering college after school, worked in a telecom company after graduation, prepared for CAT to enter the business school. He joined an IT firm in technical consulting role. For first year he enjoyed his salary and perks did not bother about any other thing. Gradually he realized that he has a kind of disconnect with other at workplace. He did not enjoy office parties, was not excited about the next promotion, or acquiring highly valuable client. Sunday trips of birding and natural photography were the only solace in his life. He dragged in similar kinds of job till he was in thirties. Meanwhile he married and had a daughter. He is finding in strange situation. Most of his friends are from his birding group. With changing technology so fast he is constantly stressed out for his performance. He cannot leave the job because of loans and life style he has developed for himself and family over the years and every morning he drags his feet to the office.

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And case of Raja who was not clear what is his want what is his liking, what is his swadharma in his life and he could not pursue what was natural aptitude of him and because of that in spite of being successful looking successful professionally he has lost the joy of life in his being.

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DISEASE (DISEASE) IN YOGIC PERSPECTIVE


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(avidya asmita raga-dwesha abhinivesha kleshah – Yoga Darshan II: 3).

Can you connect the five kleshas with issues mentioned in the three caselets?

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So, can you connect all these three cases with any of the five afflictions. First case of Gopal the boy who did not control his urge to enjoy food that is rag, that is avidya. Because he did not give attention give did not consider the seriousness of not following the regime and discipline of right food. He was also too much attached to the sense of taste. The second case of Samuel is clearly the issue of his rag means too much attachment to one sense in his case it was sexuality.

It was also little bit of case of abhinivesh he started identifying having multiple partners started giving him a false sense of asmita and abhinivesh. And that combination resulted into the situation in which he only suffered. Third case of Raja is misplaced asmita, he started confusing success with a certain type of profession. And he did not really discover his true self. So, misplaced asmita resulted into a loss of joy in his profession.

It is of course, connected to little bit of avidya as well because he did not give sufficient attention to importance of aptitude, importance of experimentation in life, importance of discovering uniqueness in our personality all these are also in a way avidya, but it is reflected in the misplaced asmita. So, we can see that mental diseases or the sometime even the physical ailment are result of many psychological afflictions which are talked in the yoga sutra.

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At this stage I would like to invite you to look at any problem or concern you see and you wish to attend, you wish to address in yourself in your personality. That does not mean you are a problem child or you are a problematic person; that means, we all are work in progress.

Wherever whichever stage of career and life we are there is ample scope for all of us to improve further. So, please look at this question in light of the fact that wherever we are we can move further, we can do better. And in order for us to be better professional or a better human being what are the problems, what are the things if we can address if we address in ourselves.

We will be able to be more effective professional and more successful professional and more joyful human being. So, this can be related to physical fitness, time management, relationship management, our ability to solve problems, our ability to make decisions or any other challenges. At this stage you can write down what is one thing which can make you better professional or more joyful and swasthya swastha human being.

List those things and try to connect these things with the five kleshas. The kleshas of avidya, asmita, rag, dwesh, abhinivish that can be a good reflective exercise because once we know the reasoning once we know the actual afflictions, the basic afflictions behind these problems we will be able to address these because awareness is the beginning of our ability to address the problem.

So, I invite you to do this reflection those who are registered for the NPTEL course anyways they will be receiving a format in which they can do the reflection and then they can submit that as their assignment.