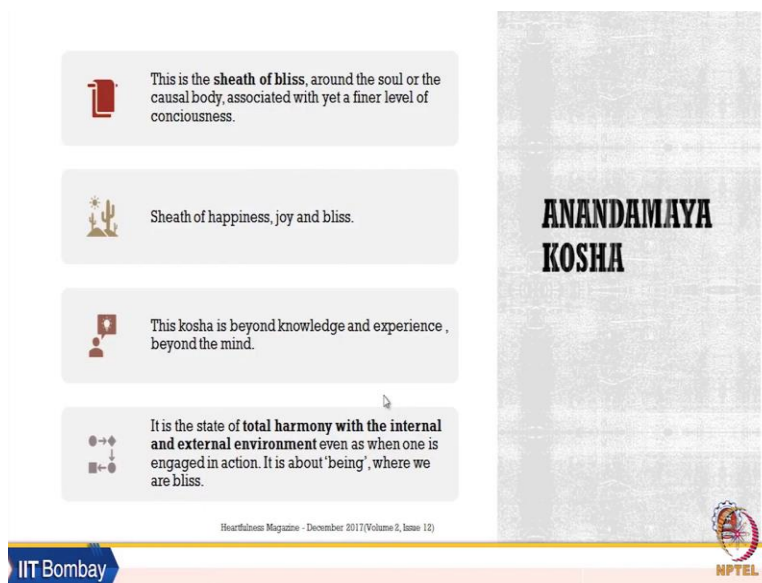


Yoga and Positive Psychology for Managing Career and Life
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Human Self and Ladder of Joy: Yogic, Sankhya and Vedantic Perspective
Lecture - 37
Managing Mind

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This is the **sheath of bliss**, around the soul or the causal body, associated with yet a finer level of consciousness.

Sheath of happiness, joy and bliss.

This kosha is beyond knowledge and experience, beyond the mind.

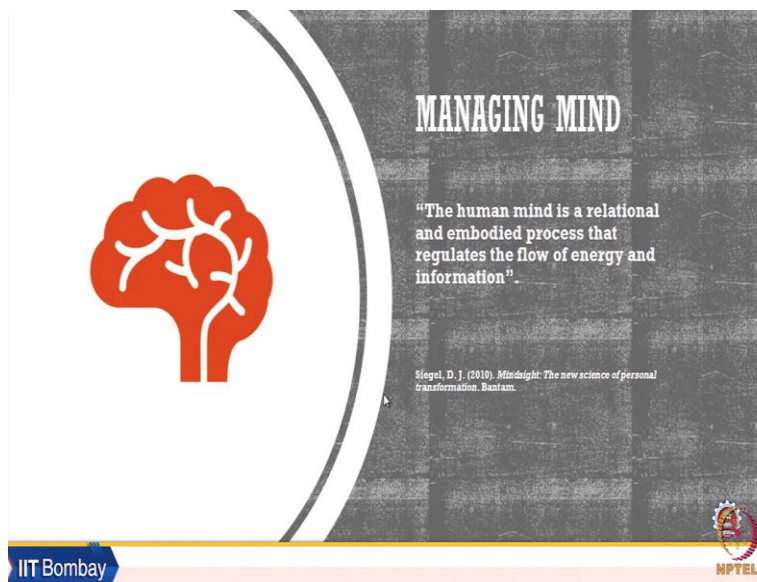
It is the state of **total harmony with the internal and external environment** even as when one is engaged in action. It is about 'being', where we are bliss.

ANANDAMAYA KOSHA

Heartfulness Magazine - December 2017 (Volume 2, Issue 12)

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Here comes the notion of mind or the question about mind, what do we call mind? Dan Siegel is the very famous author in the field of neurology and neurosciences. The team of Siegel has developed a definition of mind. By the way the definition of mind has been one of the most challenging task in front of the scientist.

So, they define “human mind as a relational and embodied process that regulates the flow of energy and information”. In this definition you can see that it the mind is not equated with brain. So, brain is one aspect where mind occurs, but mind is all over.

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MIND, PANCH KOSHA AND THE SELF

Mind /Body Sheath (Kosha)	Translation	Correlation to Siegel's (2010) Definition of Mind
<i>Anna-maya-kosa</i>	The lowest and grossest mind/body sheath made of food	".....embodied process....."
<i>Prana-maya-kosa</i>	sheath of subtle energy	".....regulates the flow of energy....."
<i>Mano-maya-kosa</i>	sheath of sensory mentation	".....and information....."
<i>Vijnana-maya</i>	Sheath of higher mentation (<i>budhi</i> , intuition)	"relational and embodied process that regulates the flow of energy and information"
<i>Anand-maya-kosa</i>	the highest and subtlest mind/body sheath made of bliss	n/a

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Secondly, mind is also not a localized phenomena that is recognized in this definition. Stephen Parker, a very famous yogi and author in his book *Clearing the Path* compares the notion of panchakosha with Dan Siegel's definition of mind. And Stephen Parker very beautifully juxtapose different aspects different components of the definition of mind given by Siegel and his team and compares that with each kosha.

So, as the definition of Siegel says mind is the embodied process that is comparable with the anna maya kosh because annamaya kosh is also a body and it is the grossest aspect of self. Second aspect of Siegel's definition is that regulates the flow of energy and Stephen Parker compares that with the pranamaya kosh because pranamaya kosh is also sheath of subtle energy.

Then comes the third component of definition of mind given in the Siegel's work that is information mind is embodied process that regulates the flow of energy and information. If we look at our sense organs if we look at our senses what are these are nothing but instruments of capturing information.

So, these are the sheath of sensory mentation. So, not of the higher mentation that takes place in the vijnanamaya kosh, but the lower mentation or more sensory aspects those are captured by the manomaya kosh and these are this is nothing but the information. In according to some other

definition, it can be looked at as the feedback because emotions are also feedback and emotions are generated through senses probably the senses are the primitive form of emotions these are these all are located these all take place in the manomaya kosh.

And fourth aspect of the Siegel's definition is relational and embodied process that regulates the flow of energy and information that element of regulation is related to vijnanamaya kosh and that is the sheath of higher mentation as well. But mentation buddhi here is not only meaning our conscious buddhi, our conscious decisions, our conscious thoughts the regulation process that takes place through brain that is also part of the vijnanamaya kosh.

So, brain is not located only in the brain, but brain is certainly very important aspect of vijnanamaya kosh and aspect of mind. But mind is not limited to brain, but that is suddenly there and regulation is very important aspect of the vijnana maya kosh that takes place predominantly or that is governed predominantly through different secretions of brain.

Anandmaya kosh is not captured in the Siegel's definition as defined by as kind of interrogated by Stephen Parker and he describes anandmaya kosh as the highest and subtlest mind body sheath made up of bliss.

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<i>Annamaya Kosha</i>	<i>Trupti</i>	Satisfaction of sensual pleasures only.
<i>Pranamaya and Manomaya Kosha</i>	<i>Harsha</i>	Excitement associated with some event; feeling of
	<i>Ullasa</i>	pleasantness associated with the experience of natural beauty; being pleased by interpersonal interaction.
<i>Vijnaanamaya Kosha</i>	<i>Santosa</i>	Selfregulation, mindfulness
<i>Anandamaya Kosha</i>	<i>Anandamaya</i>	Pervaded by bliss.

VARIED CONCEPT OF HAPPINESS (*SUKHA*) ASSOCIATED WITH EACH SHEATHS(ANIMATION)

If we look at Indian tradition and few words which are pretty common in most of the Indian languages about the happiness these are associated with different aspects of self. So, first aspect is trupti that is predominantly connected with anandmaya kosh. So, after having food the term used in the Indian languages is trupti that is satisfaction of sensual pleasure higher to that is harsh ullas and santosh.

Pranamaya kosh and manomaya kosh predominantly experience harsh and ullas that is excitement associated with some event feeling of pleasantness and associated with the experience of natural beauty being pleased by the interpersonal interactions. So, all these things are when experienced we say we had experience of harsh and ullas that is pranamaya kosh and manomaya kosh, that is, experienced in the pranamaya kosh.

And manomaya kosh and santosh is some bit of that is experienced in manomaya kosh and predominantly it is experienced at vijnanamaya kosh. Santosh is the self-regulation mindfulness self-control being contented these things are not sign of annamaya kosh or pranamaya kosh or manomaya kosh. Santosh is experienced at vijnanamaya kosh; vijnanamaya kosh makes the decision about being contented. You can give lot of pleasure to the body and body will not be satisfied.

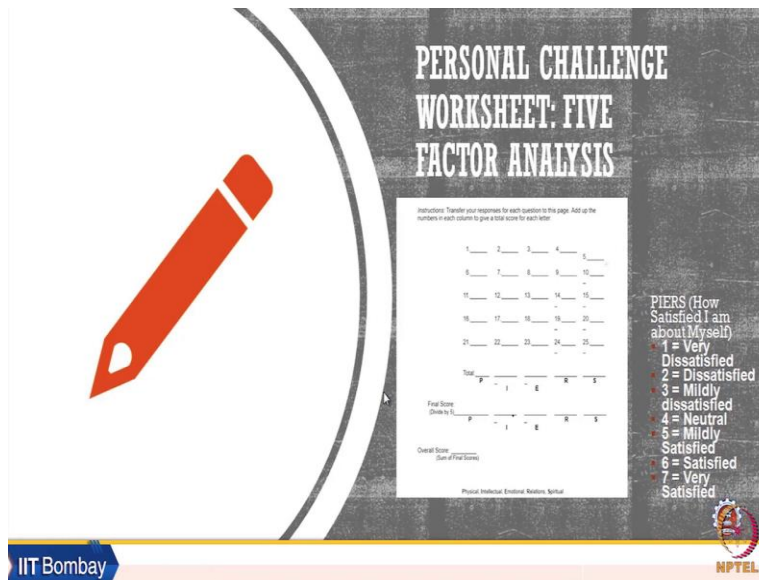
In fact, if we give more pleasure to the body bodies seek more pleasure similarly pranamaya kosh and manomaya kosh you can give more harsh and ullas excitement pleasing experiences, pleasing interactions people these koshas will find it more and more they will seek it more and more they get it. However santosh is the satisfaction combined with the regulation. So, there is a sense of satisfaction, but at the same time there is a contentment.

So, in the santosh the seeking more is diminishes and that is experienced in the vijnanamaya kosh and anandmaya kosh is the bliss ecstasy non-localized non-causal ecstasy, that is, experienced through meditation that is also experienced through offering our talents offering our aptitude for the cause of the world for the cause which is higher than our individual manomaya kosh pranamaya kosh etcetera.

So, anandamaya kosh is the experience which is pursued through the different forms of yoga you might remember, we talked about karma yog, jnana yog, bhakti yog and raj yog four predominant

types of yogas. Ultimately these yogas are the instruments or the pathways to experience anandamaya kosha.

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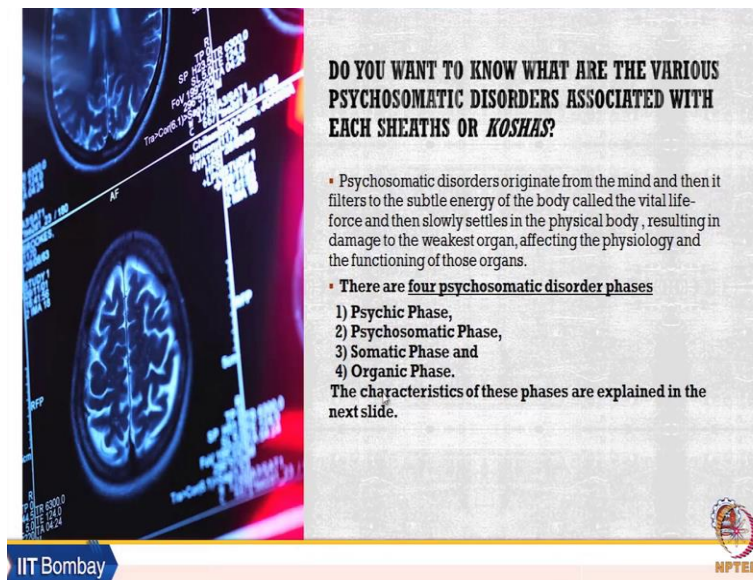


Those who are registered for the NPTEL course they must have received a link for the assessment of their satisfaction with the different aspects of the self. So, P is related to physical, I is related to intellectual, E is related to emotional, R is related to relational and S is related to spiritual this Piers sedimentary is forwarded to those who are registered in the NPTEL course and that helps us to capture our satisfaction with these physical intellectual emotional relational and spiritual aspects.

If you look at P the physical is more related to the annamaya kosha intellectual and emotional and relational are related to manomaya kosha and vijnanamaya kosha and S is more related to anandamaya kosha and the vijnanamaya kosha this inventory does not have questions or items related to pranamaya kosha.


But if we have satisfaction at all these aspects, we can naturally believe that our pranamaya kosha is healthy or inversely we can say until the pranamaya kosha is healthy we cannot experience well-being at physical, intellectual, emotional, relational or spiritual level.

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DO YOU WANT TO KNOW WHAT ARE THE VARIOUS PSYCHOSOMATIC DISORDERS ASSOCIATED WITH EACH SHEATHS OR *KOSHAS*?

- Psychosomatic disorders originate from the mind and then it filters to the subtle energy of the body called the vital life-force and then slowly settles in the physical body, resulting in damage to the weakest organ, affecting the physiology and the functioning of those organs.
- There are **four psychosomatic disorder phases**
 - 1) **Psychic Phase,**
 - 2) **Psycho-somatic Phase,**
 - 3) **Somatic Phase and**
 - 4) **Organic Phase.**The characteristics of these phases are explained in the next slide.

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So, do you want to know what are the various psychosomatic disorder associated with the different sheets predominantly associated with the different sheets. So, there are four phases of psychosomatic disorders. You might be interested to also know as different aspects of well-being are connected to different aspect of our self or different koshas the psychosomatic disorders. Also, must be connected to different aspect of the koshas or different koshas.

Psychosomatic disorder originate from the mind and then it filters to the subtle energy of the body called the vital life force and then slowly settle into the physical body and resulting the damage to the weakest organ affecting the physiology and functioning of those organs.

So, psychosomatic disorder emerge through four phases first is the psychic phase second is psychosomatic phase, third is somatic phase and fourth is organic phase disorders first occur at psychic phase - meaning in the manomaya kosh or vijnanamaya kosh or pranamaya kosh; when it stays there for long time it is reflected into the psychosomatic level where it is at the prana and also at the gross body. After that it result into the gross body and then it captures the all or multiple organs of the body.

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PSYCHOSOMATIC DISORDERS ASSOCIATED WITH EACH SHEATH

Koshas affected by	Phases	Characteristics	
Vijnanamaya Kosha and Manomaya Kosha	Psychological Phase	Persistent psychological and behavioral symptoms of stress such as irritability, disturbed sleep	Yoga as a mind-body therapy is effective in all the phases
Manomaya and Pranamaya Koshas	Psychosomatic Phase	If the stress continues, it appears in the generalized physiological symptoms such as hypertension and tremors.	
Pranamaya and Annamaya Koshas	Somatic Phase	Malfunction of organs. At this stage, one begins to identify the beginnings of diseased state.	
Annamaya Kosha	Organic Phase	Full involvement of a so called 'diseased state', with physiological changes such as ulcerated stomach or chronic hypertension, becoming manifest in totality.	

Notes, Y. T. (2007). Dr Ananda Balayogi Bhavanani. Dhivyvananda Creations, Iyyanar Nagar, Pondicherry.

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At all four koshas disorder can occur. So, vijnanamaya kosh and manomaya kosh has psychic phase the characteristic of the disorder at the vijnanamaya kosh and manomaya kosh are related to persistent psychological and behavioral symptom of stress or irritability. This is also reflected in the disturbed sleep disorders at the manomaya kosh and pranamaya kosh they are comparable to psychosomatic phase.

And if the stress continue in the vijnanamaya kosh and manomaya kosh it start occurring at the vijnanamaya and pranamaya kosh. It appears in the generalized physiological symptoms such as hypertension, tremors, anxiety, depression, mild depression start occurring at this stage. Somatic phase occur at pranamaya kosh and annamaya kosh that is reflected in the malfunction of the organs at this stage one begins to identify the beginning of the disease state.

So, before disease actually occur in our at the body level it already happens at the psychic phase in the vijnanamaya kosh, manomaya kosh and pranamaya kosh. And when disease fully occur at the annamaya kosh that is called organic phase that is the full involvement of so-called diseased state with their physiological changes such as ulcerated stomach or chronic hypertension or many other type of diseases we keep noticing.

Yog is the therapy as well as preventive mechanism at all five koshas and all four phases of the disorders. So, till now we have seen in order to understand well-being we need to understand different layers of self or different koshas these koshas are prone to different disorders. And if we have to live a life of well-being if you have to manage ourselves, we have to manage all these koshas.