

YYoga 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

Human Self and Ladder of Joy: Yogic, Sankhya and Vedantic Perspective
Lecture - 38
Factors to Enhance Well-being

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FACTORS TO ENHANCE WELL-BEING

Yoga places great importance on a proper and healthy lifestyle whose main components are:

Achar: Healthy activities on a regular basis. E.g. exercise.

Vichar: Right thoughts and attitudes towards life. E.g. am I regulated with good thoughts or bad thoughts? . Good thoughts always nourishes the mind.


Ahar: Healthy and nourishing diet. E.g. yogic diet, Satvik Diet (will be discussed later).

Vihar: Proper recreational activities to relax the mind and body. E.g. pursuing hobbies such as singing, theatre, dancing, painting etc.

Vishranti: Rest or mental peace. E.g. sleep peacefully without any gadgets around.

The above factors work independently and collectively and their correlation is very interesting.

Notes: Y. T. (2007). Dr Ananda Baiyogi Bhawanani. Divyayamda Creations, Hydrabad Nagar, Pondicherry

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So, yoga places great importance on proper healthy lifestyle because a healthy lifestyle is a prerequisite for healthy living and avoiding diseases. For that it is prescribed to achar vichar, ahar, vihar and vishranti. Achar is healthy activities on a regular basis, vichar is related to thought, attitude, ahar is related to food, vihar is related to proper recreational activities and relaxation of mind, pursuing of the hobbies, vishranti is related to rest or mental peace or sleep.

The foundation of health is not only in food, certainly not in medicine, it is in all four aspects achar vichar, ahar, vihar and vishranti. If you connect these four aspects with our caselets you can further understand the importance of these. In the case of Gopal, the food loving boy he missed out on the right ahar. The case of Samuel who had an unregulated sexual intimacy with multiple partners his situation can be explained with improper vichar an improper vihar.


The case of Raja who was not able to find his true calling and not able to live according to his aptitude and his swadharma this case is related to vihar and vichar. When vichar and vihar were not in harmony he was he ended up in a profession which was not at all of his liking and that resulted into problem in his ability in his inability to experience the vishranti, experience the deep sleep, experience the relaxation. So, for the well-being we need all four and for the well-being we need to work on all koshas.

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PYSICAL FACTORS	MENTAL FACTORS
Ahaar (Diet) : Nourishes the body	Vichar (Thoughts) Nourishes the mind
Vihar (Exercise): Physical tuning with mind	Vikaar(Ailments): mental tuning with the body
Vishranti (Rest) Mental peace through body	Vivek (Conscience) Control over nonsense

FACTORS TO ENHANCE WELL-BEING

The physical and mental factors are parallel to each other. They work independently and collectively. Their correlation is very interesting. The same is summarized under:

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Ahaar that is related to body it nourishes the body, vihar which is related to physical tuning with mind and vishranti which is related to mental peace through body these are more physical aspect, I am saying more physical aspect because these are reflected more in the physical aspect, but they are deeply connected to the mental aspects as we have been looking at all through.

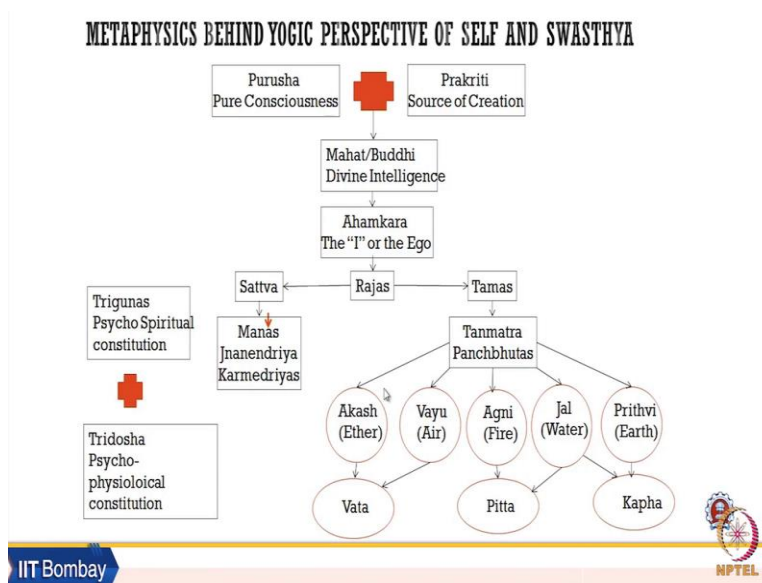
Mental factors are more related to vichar, vikaar and vivek. Vikaar is mental tuning with the body and when that tuning is disturbed, we call it vikaar. Conscience is the or vivek is the true reflection of the vijnanamaya kosh and that is the charioteer, that is the charioteer who holds the rin the allegory in the allegory of kathopanishad we looked at in the previous session.

Vivek or conscience is the ultimate mental factor because it controls over nonsense, it controls to what extent we can allow senses to enjoy the pleasure, to what extent we can allow one to indulge into pleasure, to what extent it allows vijnanamaya kosha to pursue the logic.

So, vijnanamaya kosha is can be the ultimate controller in the form of vivek. So, physical and mental factors are parallel to each other, they work independently as well as collectively and their correlation is very interesting and we need to be mindful of this correlation.

Until we are mindful of this correlation, we will not be able to maintain our well-being. So, maintaining well-being, managing self is being conscious of the interaction of our physical and mental factors.

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Some of you might be wondering what is the metaphysical basis of all these typology from where the emergence of the notion of five kosha happened from where we looked at the different tendencies and how we can attribute different tendency, how they emerged for that sankh gives a very sophisticated perspective, how individual self is deeply connected to the universal self.

This explains through the interaction or combination of purusha which is the pure consciousness and prakriti which is the source of creation. So, metaphysics of the yoga suggest that purush which

is the pure consciousness that is the substratum in which everything else is operated, everything else is manifesting it is beautifully compared with this stage.

So, you must have seen a stage where orchestras are played or where drama is played, the stage the very space is comparable to the purusha. In that stage different characters or different tune occur that is the prakriti. Purush and prakriti they combine in the presence of mahat that is the divine intelligence. So, combination of purush and prakriti occurs through mahat or buddhi that is divine intelligence.

And mahat result into ahankar from there the identity occurs, identity start occurring and as it occurs it is reflected in the three aspects inertness, activity and enlightenment. Sattva, raja, tam. Sattva is light, rajas is activity, tam is inertness. All three are important for prakriti to get manifested.

All the manifested form of prakriti, all the aspects or manifestations of prakriti what we call animate or inanimate they are they exist because they have combination of sattva raja and tam. These three gunas are reflected in the manas, jnanendriya and karmendriya. Manas we discussed, jnanendriya are the sense organs, karmendriya are the organs with which we do action. These three these three are reflected in tanmatras and panchabhutas.

Tanmatras are the subtlest sources of the indriyas. Shabd, sparsh, roop, ras, gandh these are the tanmatras. Shabd occurs in the akash ether, a sparsh includes akash as well as air or vayu, roop has the form that also includes vayu and akash, ras all form of; forms of liquid they are the reflection of jal that includes agni, vayu and akash as well and gandh that is reflection of prithvi tattv or that includes all four previous ones as well.

So, tanmatras are captured through different tattvas. And these tattv result into vat, pitt and kaph, they make the gunas or prakriti. So, that is how purush and prakriti result into self and that self reflects the vat, pitt, kaph what we discussed in the previous session. So, triguna which are the psycho spiritual constitution and tridosha which are the psycho physiological constitution these two by combining result into personality, result into self.

Vat, pitt, kaph, sattv, rajas and tam; sattv, rajas and tam are the trigunas. Vat, pitt, kaph are tridoshas; doshas does not mean over here drawbacks or errors, doshas means that where

disturbance is reflected first. So, these are the vat, pitt, kaph these three things the combination of these three and combination of sattv, rajas and tam are unique in everybody. That is why everybody has to find their uniqueness; everybody has to discover their uniqueness; everybody has to discover their unique aptitude.

Our well-being starts when we start discovering and reflecting our uniqueness, the conscious process of well-being requires being conscious of our trigunas and tridoshas and acting according to that other animals are naturally acting according to their tridoshas and trigunas they are programmed by the nature.

Human being has the special capability of discrimination, conscience they have lot of autonomy, they can carry out their life in multiple levels and that is why they have to consciously balance triguna and tridosha. And that is the essence of managing self and managing career.