

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

TattvaBodh and Indriyajaya: Ways of Attaining Wellbeing
Lecture - 42
TattvaBodh and Wisdom

(Refer Slide Time: 00:16)

TattvavBodh

Knowledge is not about logical cognition it takes place at least four level

Physical	Vital	Mental	Supramental
Psychomotor, Interoception Embodied knowing	Emotional awareness	Knowledge	
TattvBoha at Integral form			
Wisdom			

IIT Bombay



Now we will look at each of these elements in details or each of the ways of attaining happiness in detail. TattvaBodh, so when we say bodh means to know intrinsically, tattva which is essence of anything, in the Indian tradition and in yogic tradition we say that knowledge is not only about logical cognition. It takes place at least the four levels or the five levels in the pancha kosha we looked at Annamaya kosh, manomaya kosh, pranamaya kosh, vijnanamaya kosh and Anandamaya kosh. Cognition takes place at all four levels then only Anand occurs.

I am not following that typology here, because that is primarily given for the Brahma vidya for the normal vidya and normal education. Sri Aurobindo the great yogi of the modern ages, he has given the typology or the different layers of cell and he calls these layers as physical, vital, mental and

supramental. Supramental is comparable with the Anandamaya kosha we are not going to talk about that because that is more transcendental in nature.

If we look at the physical, vital and mental which constitute most of our day-to-day experience knowledge must be understood in the context of in light of at the level; at the level of physical, vital and mental aspects of human self. Physical aspects we all know its body, body also knows that is different thing, that many a time we do not give attention to what body knows and what body, what signal body gives, but body has its own intelligence.

You must have sense it reacts to towards some kind of food, some kind of people, some kind of situation and that experience may not be cognitive may not be logical you feel something within. In the body itself you feel something. In the modern psychology it is known as interoception, interoception meaning it is of different direction of perception.

Perception is looking outward and interoception is looking inward, interoception can be translated as antah drishti. Psychomotor we all know; psychomotor is a very important aspect of knowledge, the whole field of athletics or dance and any activities which are related to the physical action they talk about the psychomotor capability, that is one aspect of knowledge.

And in the psychology now we also are talking about embodied knowing. So, there is something which our body knows, which is much beyond, much subtler, deeper and many a time more reliable than our logical inferences. So, TattvaBodh has to be at the physical level as well. When we are knowledgeable about these things, when we have a strong psychomotor interoception and embodied knowing we can make our life more happy.

The second level in the TattvaBodh is vital, which is comparable to pranamaya kosha, which is about the energy body that is where we experience emotional awareness. Emotional awareness meaning even before language, even before cognition, even before wordly articulation we can feel certain things.

So, knowledge at vital is about that. Knowledge or TattvaBodh at mental level is about logical, rational, intellectual knowledge. TattvaBodh ultimately result into wisdom and wisdom is combination of knowing at all four levels. And as I told you we are not discussing much about the



level four because that is deeply experiential aspect, even if we look at only first three aspects. Wisdom can be understood as the synthesis of physical, vital and mental aspects.

(Refer Slide Time: 05:05)

TattvavBodh

Knowledge is not about logical cognition it takes place at at least four level

	Physical	Vital	Mental
TattavavBodh at Physical Level: Psychomotor, Interception	Physical Consciousness - Mechanical and repetitive in character.	Emotional Vital - Includes various feelings, such as love, joy, sorrow, hatred and the rest.	Thinking Mind: - Concerned with ideas and knowledge. - Reasons and perceives with ideas of infinity, eternity, unity, identity, and self-contradiction. - Considers and finds out the value of things.
TattavavBodh at Vital Level Emotional awareness	Physical Body This is largely subconscious, unconscious and even	Central Vital - Includes the stronger vital longings and reactions, such as ambition, pride, fear, love of fame, attractions and repulsions, desires and passions of various kinds.	Dynamic Mind: - Concerned with the putting out of mental forces for realization of the idea.
TattavavBodh at Mental Level Knowledge		Lower Vital - Occupied with small desires and feelings, such as food desire, sexual desire, small likings and disliking, vanity, quarrels, love of praise, anger at blame, etc.	Externalizing Mind: - Concerned with the expression of ideas and knowledge and mental forces in life, by any form such as speech
TattavBoha at Integral form Wisdom			

If we look at in more detail, these levels are related to mechanical and repetitive character that is the first physical level. The next physical level is more subconscious and sometime even unconscious. So, unconscious capability we all know some people with the practice or sometime by birth have the inherent capability to bowl better to play some game better or to do certain activities better, that is the deeper level of physical knowing.

But the primary level of physical knowing is more conscious, mechanical, repetitive in nature. Vital can also be at three levels; emotional vital, central vital and lower vital. Emotional vital is that is a various feeling such as; joy, love, sorrow, hatred, rest etcetera. There is a central vital that includes stronger vital longings and reactions such as; ambition, pride, fear, love of fame, attraction, repulsion, desires, passions of various kinds.

Then there is also a lower vital, which is comparable to aid of our Freudian psychology. That occupied with the small desires and feeling. Desire for food, sex, small likes, quick likes, dislike, vanity, quarrel, anger, blame some of the lower emotions more raw emotions, which is generally attributed to (Refer Time: 06:42) aspect of our self that is included in the lower vital.

Mental aspect has also three levels; thinking mind, dynamic mind and externalizing mind. Thinking mind is concerned with ideas and knowledge, that is related to reasons and perceives with ideas of infinity, eternity, unity, identity, self-contradiction etcetera. That considers and finds out the value of things. So, that is that aspect of our intellect, which makes the judgment, which discriminates, then there is a dynamic mind that is concerned with putting out of mental forces for realization of some idea.

So, that is the engine for vital or the emotional aspect. You remember we looked at the aspect of self as a allegory of the chariot in the previous session. Then there is an externalizing mind that is concerned with expression of ideas and knowledge and mental forces in life by any form such as speech.

So, externalizing is what is reflected in the speech, in my action. Dynamic mind is that that is the force behind controlling or directing the emotions and thinking mind is even the bigger force intellectual force which makes the final judgment about things. TattvaBodh at physical level can be called interoception or psychomotor knowledge.

TattvaBodh at vital level is about emotional awareness, TattvaBodh at mental level is about knowledge which what we consider we call knowledge which is intellectual, rational, logical, result of comparison, synthesis, evaluation, blooms taxonomy talks about the cognitive levels that is primarily related to the mental level.

And TattvaBodh at integral level is called wisdom or Pragya. Pragya can be also of a different order; higher order which is called Ritambhara pragya. Ritambhara pragya is constituted of the word rita, which holds the rita that kind of wisdom. And what is rita?

Rit is the universal order, when person becomes wise to the level, he or she can experience and understand the universal order and choose his or her action, which are in line with the universal order that person is supposed to have that faculty called Ritambhara pragya. These so, there are different levels of wisdom as well, as there are different levels of knowledge. So, wisdom also has a different levels as there are different levels of joy.

Joy, we discussed in the last session as described in the Anandavalli, Taittiriya, Upanishad different levels of joy you might remember the one degree of joy of the very youthful, all capable

human being is if taken as 1 unit then hundred units of this hundred times of this unit constitute 1 unit of joy of Manav Gandharv and then the Deva Gandharv, Pitr etcetera etcetera at different levels of joy.

So, wisdom also is considered to be of different levels of possibility, but is inherently wisdom is about a integration of physical, vital and mental aspect of self.

(Refer Slide Time: 10:44)

Wisdom



- Self Reflection
- Emotional regulation
- Prosocial behaviors such as empathy and compassion
- Decisiveness
- Spirituality
- Acceptance of Uncertainty

Lee, E. E., Bergen, K. J., Avolio, J. A., Hoi, B., Ramsey, M., Egli, G., ... & Jeste, D. V. (2020). Outcomes of randomized clinical trials of interventions to enhance social, emotional, and spiritual components of wisdom: a systematic review and meta-analysis. *JAMA psychiatry*, 77(9), 925-935.

And the journal of American Medical Association the very famous journal JAMA and the JAMA Psychiatry journal it talks about 6 aspects of wisdom. So, there is a well developed wisdom literature in the psychology and neurobiology and neuropsychology streams. And they talk about 6 things; self-reflection, emotional regulation, prosocial behavior such as empathy and compassion, decisiveness, spirituality, acceptance of uncertainty.

As the 6 aspects or 6 factors of wisdom and this is a very famous review you can go through this. This paper talks about different interventions done for enhancing the wisdom and then they have found that there are interventions available at emotional regulation, prosocial behavior and I think decisiveness.

But there are lack of studies on the interventions which aim at enhancing self-reflection, spirituality, acceptance of uncertainty etcetera. So, the modern literature of wisdom is falling very parallel to TattvaBodha that is what I wish to convey.