

Yoga and Positive Psychology for Managing Career and Life
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TattvaBodh and Indriyajaya: Ways of Attaining Wellbeing
Lecture - 43
Indriyajaya or Self-control

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**Education, Knowledge and Wisdom: Do all
Matter for Happiness?**



Education leads to happinessbut for majorly non economic reasons (Chen, 2012)



Not the level of education but skills and innovation arising resulting into self confidence makes us happy (Cuñaado & Gracia, 2012)



Less education makes people less happier as they grow older (FitzRoy, F. R., & Nolan, M. A., 2020)

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Let us look at how knowledge, what we consider knowledge today and wisdom, how they affect happiness. So, there are studies which have looked at impact of education on happiness and life satisfaction. And these studies tell one of them is quoted here, education leads to happiness, but not degrees.

So, degrees are not the positively correlated or regress very well with the happiness no. It result into happiness for some non-economic reasons and what are those non-economic reasons? Non-economic reasons is, we become if educated makes us more self-aware.

If education makes us more logical, if it makes us more skillful, if it helps us in being more innovative, if it builds our self-confidence which is result of knowing something better. Then only

education result into happiness otherwise mere education which is not resulting into skill, innovation, self-awareness, self-confidence that kind of education which is not leading to these factors does not lead to happiness.

Another study suggests that less education makes people less happier as they grow older. Why that might be so? We all know that learning always happens in the form of relearning. Basically, all learning is relearning. Meaning we learn on the basis of at the foundation of what we have already learned.

So, when we receive less education in the earlier part of our life our propensity and ability to learn further in the life that suffers and because of that as a sum total of our learning fall short in comparison to other people who are more educated and that less sum total result into lack of confidence lack of skill lack of ability for the innovation then that is why a less education makes people less happier as they grow older.

The education in the earlier phase of life also gives up openness of mind and because of that people can learn and keep learning further and that suffers when people are not blessed with the good education in the earlier part of life. That is not the final judgment. Even if people have not received in the earlier part of life some very fancy very high education there are people who are able to continue to learn in spite of low education, they are found to be happiest in the studies.

So, happiness has this interesting relationship with education. So, we must understand that Tattvabodh includes education, but it is not only education not only formal education. Tattvabodh is more related to learning and learning not only cognitive learning. It is related to learning at psychomotor level, emotional level and higher cognitive level. Now you may ask what are the higher cognitive level? Higher cognitive level are also called 21st century competency.

These 21st century competency we talked about in the earlier session as well. They are the factor which distinguish average workers or average professionals from the best professionals in the work of (Refer Time: 04:19) and his colleagues it was found that there are two levels of competencies we can observe in any profession. First is the basic competencies which is logical thinking, knowledge about the field, our basic mental abilities to carry out the activities required in the job.

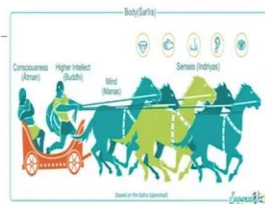
So, these are essential these if these are not there people cannot even enter most of the time in any profession. If they have these capabilities that is not the guarantee of they will be successful in their career. If we if they just build these capabilities and if they do not build other capabilities which we are going to mention just now that also result into they not being able to grow very well in their profession. So, what are the capabilities which make people grow in their profession. These are called twenty first century capabilities.

And these are related to some cognitive aspect which are not simple logical thinking it is about systemic thinking, it is about systems thinking, it is about looking at the pattern deciphering the pattern, it is about emotional awareness and also about social intelligence. So, the 21st century capabilities are about systems thinking emotional intelligence, social intelligence, social connectivity these things are also understood in the yogic tradition as the part of Tattvabodh.

Because when Tattvabodh includes not only cognitive, but also higher cognitive emotional and physiological our whole being get transformed. Until my whole being gets transformed only fractional aspect of my personality which is either cognitive or emotional is not going to take me much ahead in my career. So, that is the relationship between happiness, education and Tattvabodh.

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Idriyajay or Self Control



श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा च यो नरः ।
न हृष्यति ग्लायति वा स विज्ञेयो जितेन्द्रियः
वशे कृत्वेन्द्रियगामं संयम्य च मनस्तथा ।
सर्वान्ससाधयेदर्थानक्षिण्वन्योगतस्तनुम् ।

सत्त्वावजय (Sattvavajaya):

Psychophysical exercise designed to achieve a regulatory mechanism over the human psyche in dealing with environmental stressors (Indriyārtha) and subduing and balancing emotional stressors (Mano-Artha). Ex. Rawal (2019) on insomnia

Second element or second way of achieving happiness is Idriyajay or self-control. Idriyajay are the sense organs. So, there are 5 sense organs. Sense of food, a sense of taste, sense of touch, sense of smell, sense of hearing and the visual sense. In one session we looked at notion of self and that is where we looked at the notion of self or the self can be comparable with the chariot and chariot having horses. So, the horses are like Idriyas or the senses the rein with which these horses are controlled are is like man or what we loosely call mind intellect is the one who holds man.

So, intellect or buddhi is the one which holds the rein and rein is man and atman is the owner the observer of the movement of this chariot and also gives the broader direction. This is the allegory given in the kathopanishad. We have already discussed this Idriyajay can be understood with this allegory.

When man is strong then only it can control senses, but when buddhi is strong then only it can control man when buddhi and man are strong and then they give right direction to the horses or to idriyas or to the senses then atma the human self evolves to the higher level then only transcendence can happen.

Transcendence in the psychological sense can be understood as identifying with the lower self or having a limited identity or identifying at the broader level, identifying with the universe, on identifying with the community, identifying with the nature all that can happen only when buddhi and man are properly holding or controlling and directing horses or idriyas.

One term used in the yogic tradition as well as in the ayurvedic tradition is called Sattvavajaya. Sattvavajaya is the psychophysical exercise designed to achieve a regulatory mechanism over human psyche in dealing with environmental stressor and subduing and balancing emotional stress stresses.

So, this Sattvavajaya is studied by rawal in in connection to the insomnia. There are many people who are not able to sleep properly the cure of insomnia draws and has drawn insights and as it is reported by many physicians and it is captured in this paper of rahul from the notion of Sattvavajaya Idriyajaya.

People who suffer from insomnia. They have to manage their timing, they have to manage their routine, they have to manage their surrounding the room environment and that becomes very very

essential for them to fall asleep to have a good sleep. This was studied. Otherwise in all pursuits of life Sattvavajaya is important, because that is the power that is the condition to attain what we focus at.

Many people may have great ambition to do great things in life they might be having subh sankalp as well the right intentions as well, but they get carried away and they get carried away in spite of knowing what is right path they are not able to sometime remain on that path. And that happens because of the low Sattvavajaya. Yog can help us to build that Sattvavajaya. It can help us to build idriyajaya. Idriya jaya means winning over senses. That is the real victory.

Victory is not that which is one over external things a real victory in the yogic terms is about winning our own senses. An ability to; what is the meaning of winning over sense? Winning over senses winning over senses meaning our ability to direct senses towards the dharma yukt righteous goals and righteous goal or dharma dharmic goal dharma as a purushar is not in opposition of arth which is social recognition and calm which is sensuous pleasure.

That is not in opposite to that it is not in fight with that, but it regulates to what extent we indulge into sense pleasure or social reputation and social goals. So, Idriyajaya and Sattvavajaya are important aspect of attaining well-being.