

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

Kleshas: The Obstacles on the Way of Attaining Wellbeing
Lecture - 51
How the Mind Works: A Yogic Perspective

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What is Our Real Nature?

अथ योगानुशासनम् ॥१.१॥
अथ , योग , अनुशासनम् ॥
Now let's start the discipline of yog.
योगश्चित्तवृत्तिनिरोधः ॥१.२॥
योगः , चित्त , वृत्ति , निरोधः ॥
Yoga is restraining the mind-stuff(Chitta) from taking various forms(Vrittis), modification.

तदा द्रष्टुः स्वस्वस्थानम् ॥१.३॥
तदा , द्रष्टुः , स्वस्व , अवस्थानम् ॥
at that time - the seer - rests, remaining in His own nature.
वृत्तिसारूप्यम् इतरत्र ॥ १.४ ॥
वृत्ति , सारूप्यम् , इतरत्र ॥
At other times, when not in the state of yoga the seer is identified with the modification.

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Let us look at the other the previous three states and actually what happens which eventually obstruct our experience of oneness our experience of being established in the true self.

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How Mind Works? : An Yogic Perspective

वृत्तयः पञ्चतयः क्लिष्टाः क्लिष्टाः ॥ १.५ ॥

वृत्तयः , पञ्चतयः , क्लिष्टाः , अक्लिष्टाः ॥

vrittayah - the modifications

panchatayyah - five kinds

klishta - painful

aklishta - not painful

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ १.६ ॥

प्रमाण , विपर्यय , विकल्प , निद्रा , स्मृतयः ॥

pramannaviparyayavikalpanidrasmrityah

pramanna - Right Knowledge; viparyaya -
indiscrimination; vikalpa - verbal misconception;
nidra - sleep; smritayah - memory

Mind Modifications	Aklisht (unhindered, Not causing suffering)	Klisht (hindred, cause suffering) (Vyadhi, Sanshaya, Pramad, Alasya)
pramanna - Right Knowledge	Evidence based thinking	Unidirectional or biased logic
viparyaya - indiscrimination; Avidhya, Asmita, Raag, Dwesh, Abhinivesh	Entertainment	Misidentification of self
vikalpa - imagination	Creativity, Innovation	Undisciplined imagination
nidra - sleep	Rest	Procrastination
smritayah - memory	Appropriate retrieval of information, of experience, of Right understanding, Right analysis of information	Attachment with few positive or negative memories

ChittaBhumi: Kshipt, Vikshipt, Ekagra, Nirruddha (VyasBhashya)

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So, this is also explained in the yoga sutra, it talks about [FL] vrittayah panchatayyah klishta aklishta. There are vrittis means tendencies modifications of mind stuff, vrittis are also coming from the word vritt which is means circular. So, vrittis these are the modifications, but if you look at these modifications are recurring in nature and you might have seen and noticed in your life and the people around.

People tend to get into a similar kind of situation again and again, people tend to get into the similar emotional state again and again that can be a positive state as well as negative state. So, it is safe to say that most of us either are in the vicious cycle or virtuous cycle, but most of us live our experience as cycle as a recurring phenomena.

So, vrittis are the recurring phenomena these are the mind modifications. And these modifications can be of two type klishta and aklishta klisht which is painful and klisht also means distorted klisht also means difficult. A klisht is not painful not distorted; what are those five states, what are those vrittis? These vrittis are pramanna viparyaya vikalp nidra smritayah praman, means right knowledge knowing something in a justified manner in a rational manner.

Praman can be of experience direct experience praman is also like anuman when you infer something, praman can also come from the reference from the aapt vachan the statement of the

knowledgeable enlightened people. Second vritti is viparyaya, viparyay is indiscrimination, viparyaya means looking at the things which viparyay viparyaya has a modification meaning that which is unreal.

Vikalp is verbal misconceptions, multiple ways of experience, nidra is sleep and smritayah is memory. So, praman, viparyay, vikalp, nidra and smritayah these can be unhindered which can be which are not causing suffering, these can also be klišht or hindered and they can cause suffering.

So, praman that is right knowledge in the aklišht form becomes the basis of the evidence-based thinking, but in the klišht form also praman can happen. This klišht praman is reflected when a person is only focusing on one direction of the phenomena. So, in the organization behavior literature or in the social science literature we talk about critical theory, we talk about postmodernist theory, positivist theories and interpretive theories.

All theories are based on different epistemological tools; that means, all of these theories are basically the approaches say that a phenomena the same phenomena can be understood can be studied in the different way. So, a positivist way means looking at the objective parameter, objective measurement of any phenomena; critical theory looks at the possibility of looking the power difference. In any situation critical theorists are interested to look at the power difference amongst the actors in that social situation.

Interpretivist are mostly concerned about understanding the world view of the people because of which they are behaving or not behaving in certain way, all for or they can be multiple approaches all are important all are useful. But in order to understand life, in order to understand say issue about policy implementation just an example, we need to take help of all four approaches or multiple approaches.

So, that we can understand thing in a holistic way and we can take care of the multiple partners and we can connect with the multiple partners in the process who are involved in that social situation. But if critical theorist only become; so, adamant that they will only look at the power distance or power difference. A positivist only look at the measurement an objective manifestations an object to assessment of a situation.

Interpretivist if they become so adamant, they only concern about the world view and do not take care of the power difference or do not take care of the objective measurements we cannot solve the problem of life. So, when pramanna becomes klišht, it becomes klišht then it is used in a very unidirectional way. Why klišht pravrittis occur? The pravrittis can become klišht because of vyadhi, sanshay, pramad, alasya; vyadhi means disease, disease can be bodily disease, somatic disease or psychological situation.

Sanshay doubt when we are too much doubtful about others, about self, about everything then our vrittis get klišht. Pramad means when we are too much into the indulgence, when we indulge more than what is right in the sensuous pleasure or in our ego trips that is called pramad and alasya.

Alasya means laziness, laziness is not only of body laziness also happens to be of our mind. Inactivity at the level of body is alasya, but inactivity means non-willingness not investing enough effort to examine thing and applying our mental strength that also is alasya. So, because of the vyadhi, sanshay, pramad and alasya; vrittis become klišht vrittis become hindered and eventually they cause suffering.

Viparyay is the another form of modification, viparyay means when we are not able to distinguish real and unreal. That real and unreal or when we consider unreal as real that is modification and that is not always klišht, that can be aklišht as well that can be actually non-suffering if when employed consciously.

So, what happens when we go and watch movie, what happens when we play video game? We get entertained in the virtual reality; we do not ask the question that how in the film of avatar creatures can come up like this.

We get absorbed into it, we allow ourselves to get absorbed into it and we start enjoying the creativity which is reflected through those viparyay through those non-real things. So, that causes entertainment that gives joy, but when this goes far beyond and become dysfunctional it becomes klišht vritti. And when it becomes klišht and why it becomes klišht because of five reasons.

First one is avidya, avidya is misidentification of self, asmita too much identified with one aspect of identity one aspect of life, raag attachment, dwesh aversion abhinivesh too much attachment to

our name and identity in the society. So, we are going to discuss these viparyayas in the next slide but; so, this is one example of klišht and aklišht vritti.

Third modification is imagination; vikalp, vikalp means what else is possible what else; so, for any situation we can ask a question what else, how else it can be. So, you can see that is the source of creativity, it is the creativity of human mind which has resulted into, so many instruments, so many means of conveniences, so many different types of engagements that is all result of creativity. Because some people said that how else we can travel other than horse caravan and that is why the that is how the motor cars were invented.

It is someone's imagined that why we cannot talk to people as if we are sitting close by, why cannot we talk to people who are several miles away from us that is also a vikalp, at one point of time this must be a vikalp, but it resulted into the invention of telephone.

Then somebody would have had another vikalp asking or saying that why we need to have static telephone, why cannot we roam around having telephone in our pocket and that is how the mobile telephony must have originated. So, these were all imagination at one point of time, but those are useful imagination, some people imagine that cannot we fly and then the airplane were invented.

So, a positive form or aklišht form of vikalp is reflected in creativity and innovation. Every organization supposed to have a vision, every technology leadership has to have a vision about what all is possible. So, these are our these are very important vrttis, but when our vikalp our imagination go undisciplined, we touch the boundaries of insanity.

Lot of mental illnesses are actually result of unhindered imagination, unrestricted imagination, people imagine themselves all together different person totally different from what they actually are in the real life. And that is the situation of psychopathy, that is the result of undisciplined imagination meaning vikalp as a modification or vritti is not controlled when it becomes klišht.

Nidra is another mind modification, in the positive form or in the unhindered form or in the aklišht form, aklišht is the most appropriate word. Because, positive negative has lot of subjectivity something can become positive in one situation, but can be negative in some other situation we discussed about the dichotomy of the positive emotions in the previous session.

So, klišht and aklišht seems to me more appropriate interpretation and more appropriate words. So, in the aklišht form nidra is important because it gives rest without proper sleep, without nidra our body will not recover, our body will not regenerate cells which eventually replace the dead cells and that is a constant cycle. But when nidra becomes too much becomes when it becomes klišht, it takes the form of procrastination, it takes form of alasya, laziness.

And why it happens it can happen because of the four reasons as mentioned in the third column at the top vyadhi, sanshay, pramad, alasya. Smritayah memory, memory is a powerful tool; memory and speed these are the only two things a computer has. Memory is very very important human capability, it is because of memory we retain our language, it is because of our memory we follow the solution which of the problem to which we handled earlier, it is because of the memory we maintain our relationships; so, memory is important.

So, appropriate retrieval of information is important, it is the result of memory. Appropriate retrieval of the experience right understanding, right analysis of the information these are all important these are aklišht vrittis. But the same memory can start becoming klišht and become cause of suffering when it get attached it is hooked to some negative or some positive aspect of our life.

You must have you might notice that many a time we get cling to one negative memory some insult, some hurt. some loss, some failure happened at some point in our life and that memory gets so stuck in our mind it keeps popping up, it keeps coming up in our interactions.

Whenever we get into similar situation that negative memory comes up and we become less functional, sometime we become agitated as well, sometimes we start feeling low unnecessarily. Because some memory is being provoked in some situation and that keep getting provoked again and again; so, that is the klišht form of memory.

So, this is the way a smritayah can be klišht as well as aklišht and because of these vrittis because of these mind fluctuations quality of mind is decided that is called chittabhumi. Vedavyas in his interpretation of patanjali yog sutra talks about four type of chittabhumi; what is that? Kshipt, vikshipt, ekagra, and niruddha. Kshipt is a turbulent mind, lot of fluctuation, in discriminate fluctuations, mind is hopping from one point to other to other and just not get stable that is kshipt.

Second less turbulent state, but still fluctuating state is vikshipt; when we do not have the control, we use in English this term person is not in control of situation that is the state of the vikshipt. Vikshipt is less turbulent than kshipt, but it is also a state where mind is not focused on one thing, mind is not able to remain focused on one thing.

Next stage is ekagra, ekagra means mind is directed where it is supposed to get directed. So, you please recall our analogy of the chariot, in the analogy of the chariot analogy for the self with the chariot in the kathoupanishad we discussed that self is the atman which is observing which is the owner. The driver of the chariot is the buddhi and rein is the man.

So, when buddhi is not able to move where self is directing it that is the vikshipt state. In the ekagra self directs the atman because of its sanskars directs the buddhi and buddhi able to move in that direction that is ekagra and [FL] complete mastery over mind. So, because of these modifications our mind tend to be vikshipt and kshipt, yogic practices help us to move us towards ekagra and nirruddha mind; ekagra mind and nirruddha mind is the source of well-being.

Ekagra mind and nirruddha mind is also a source of all knowledge all accomplishments for a sports, for business, for music, for anything in life we need to remain focused, we need to have ekagrata single pointedness. I am not saying that we should not attempt or indulge into different task or different objectives, but at the moment we need to remain focused on one task.

Modern psychology very clearly demonstrates that multitasking does not make people efficient or effective. Instead of multitasking instead of doing two or three or more things at the same time, we need to inculcate the habit of completing one thing and then move to the next thing and then move to the next thing. So, multitasking is found to be associated with the lack of effectiveness not more effectiveness in any role that is ekagrata.

It is pointing out the importance of ekagrata, yog help us to remain ekagra. In our research we have found that even the six weeks practice of yoga four times a week, make people to get into less of multitasking. That makes them more stress-free and that makes them more alert it makes them less tired and it makes them more effective.

General of management has published this study doing with more that is the title and Ravi Kudesia and christopher are the two co-authors with me in this work. So, ekagra is important quality of a

mind which is capable of doing something or achieving something. Nirruddh is the ultimate state means that is the superordinate goal the ultimate objective of yog practice.