

Yoga and Positive Psychology for Managing Career and Life
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Kleshas: The Obstacles on the Way of Attaining Wellbeing
Lecture - 52
Obstacles in Attaining Wellbeing

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**What are the Obstacles in Attaining Wellbeing, Self
Mastery and things based on that like Career?**



<https://photos.com/featured/cactus-and-desert-landscape-with-bright-kenscanning.html>

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥२.३॥

अविद्या , अस्मिता , राग , द्वेष , अभिनिवेशाः , क्लेशाः ॥

avidyasmitaragadveshabhiniveshah kleshaah //2.3//

avidya - ignorance; asmita - egoism; raga - attachment;
dvesha - aversion; abhiniveshah - clinging to life; kleshaah -
cause of suffering.

अविद्याक्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥२.४॥

अविद्या , क्षेत्रम् , उत्तरेषाम् , प्रसुप्त , तनु , विच्छिन्न ,
उदाराणाम् ॥

avidya - ignorance; kshetram - field; uttaresham - for the
others; prasupta - dormant; tanu - attenuated; vichchhinn -
overpowered; udaranam - active.

Kleshas are the cause of suffering, drive the mind towards outward and block discriminative knowledge. These can be dormant, feeble, intermittent and active

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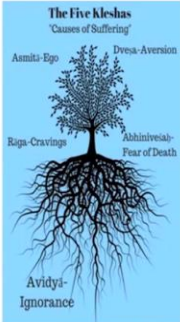


Let us look at Obstacles in little more detail; these obstacles as mentioned in the previous slide are avidyassmitaragadveshabiniveshah kleshaah. So, kleshas are the cause of suffering, they drive the mind towards outward and they block the discriminative knowledge. Kleshas can be dormant, can be feeble, can be intermittent and can also be active. So, kleshas can be in the different state of their manifestation.

This picture reflects the nature of kleshas, why so? Because in the sutra itself patanjali say that avidya is the ground is the kshetram, avidya kshetram uttaresham prasupta tanu vichchhinn udaranam. Avidya or ignorance is the kshetra its the field so source and from there emerge other aspects like asmita, rag, dvesh, abhinivesh etcetera. So, in this picture the main stem is avidya and from that main stem other kleshas originate.

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Obstacles in Attaining Wellbeing



The Five Kleshas
Causes of Suffering

avidya – ignorance; the ksetra (field) of the others;

- Misunderstanding of the nature of things that can stretched from profane to the profound;
- Seeing of the permanent in the impermanent;
- Experience of the pleasant in the painful (*Shreyash* and *Preyash*)

asmita –

- Misidentification of mind as self,
- Strong identification with some title, achievement, possession or incidence of life

<https://theosophy.wiki/en/Klesha>

Desmarais, M. M. (2008). *Changing Minds: Mind, Consciousness, and Identity in Patanjali's Yoga-sūtra and Cognitive Neuroscience* (Vol. 14). Motilal Banarsidass Publishers.

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Avidya is about misunderstanding of the nature of things that can be stretched from profane to profound. Avidya is not able to understand things as they are. You might recall our conversation about tattva bodha.

Tattva bodha or tattv bodh tatt or it is also called tattvavadan is identified by charak as well in his classic work of charak sahita as one of the causes of happiness prasanatha or happiness is identified as tattvavadan tattva bodh and lack of tattv bodh is avidya, it can be about physical things, it can be about psychological things, it can be about spiritual things.

So, what is the sign of avidya? Sign of avidya is seeing of the permanent in impermanent. Our sense pleasure is impermanent, but we start living with living for that it is avidya. The joy we get out of possessing some gadget is impermanent, but we start considering that as the ultimate thing the permanent thing in life. These are some of the examples, so this is how avidya operates.

So, in any situation we need to look at in any situation what is permanent in this and what is impermanent in this, we need to attach ourselves we need to take care of what is permanent in certain situation. For example, we want to indulge in food or cold drink, we need to look at what is impermanent, what is fleeting what is more fleeting the test we get or health we lose. In comparison to the sense of taste health is more permanent, so we need to choose health over taste.

Similarly, in the relationships you get into some fight some altercation or some disagreement with the family member or with your friend. Now, that disagreement in comparison to the relationship you have is impermanent. So, whenever I get into that fight.

I need to remind what is permanent and what is impermanent my relationship is permanent relatively more long lasting in the adhyatmik sense relationship is also not permanent, but in comparison to my identity with an idea because of which I am fighting that is more impermanent than my relationship with that person.

So, then we need to balance the permanence, then we need to deal with the impermanent thing without compromising what is permanent if we are not doing that if we end up taking up more fights for what is impermanent or more temporary at the cost of which is more stable that is avidya.

Similar thing can be look at in the professional situation in the professional recognition we all know that we develop reputation in the profession over the years and that comes that emerges with our behavior with our regular or with our general responses to things.

So, in the in the professional situations also many time we can see that we get allude by certain things in those moments we need to realize what is permanent and what is more stable. Taking small benefit even a significant benefit in comparison to our professional reputation and we need to compare the benefit and the long term reputation and if we. So, avidya is compromising on the long-term reputation with the immediate gratification.

Similar thing, so it can be understood at even higher level what is permanent? This country this culture is permanent or benefit of my community is permanent more stable is the country this culture. If we keep fighting for the benefit of my community and start compromising on the benefit and well-being of the whole nation or country, then that will be avidya.

So, vidya and avidya is not is about our ability to discriminate permanent and stable and if we and if we come to the more mundane level if we come to the more materistic level even if we do not in a spiritual sense everything is impermanent, but if we look at things in more vyavaharik level more practical level in the vyavaharik world also we need to discriminate what is permanent and what is stable. My inability to distinguish permanent and stable is avidya and because of that we choose two paths one is called Shreyash and another is called Preyash.

Shreyash path sorry the path of preyash is that which looks very joyful in the beginning, but in the long run it becomes painful it causes suffering. We all can relate to the situations with the preyash we can also relate to the things which are shreyash the shreyash path is doing something which is which might be painful in the beginning, but the long term of achievement through that pain is positive that is called shreyash. So, our ability to distinguish shreyash and preyash is the reflection of vidya and avidya.

Second obstacle in attaining well-being is asmita. Misidentification of mind as self; that means, mind creates some idea I have to be into IIT, I must become general manager, I must become banker, I must have that big house, I must possess that car there is nothing wrong in having the objective of getting degree from the best institution, getting the best job, owning the best car nothing wrong with that, but too much identification of those objects that is asmita.

Asmita meaning one aspect of our identity becomes so strong that we overlook all other aspect of life and personality. Getting that job or owning owing a fed owing an apartment in a particular location or driving a particular car when I start identifying with these things too strongly and if I start saying that if I do not get this.

Then there is no meaning in my life nothing else is there in my life, if that apartment I am not able to own that there is nothing I have done in my life if these kind of things are attached with some possessions and some social identities that is called asmita.

So, when I get attached to something some title some achievement, some possession or even, some relationship or some incidence in life that actually overshadows all our vrittis and that causes major klesh vritti and that kleshataah that negative modification causes suffering. So, that is the description of asmita in the vyavaharik terms.

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Obstacles in Attaining Wellbeing Cont...



The Five Kleshas
'Causes of Suffering'

Asmita - Ego Dvesha - Aversion

Raga - Cravings Abhinivesha - Fear of Death

Avidya - Ignorance

<https://theosophy.wiki/en/Klesha>

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Then comes rag and dvesh; attachment and aversion this is these are in the patanjali yogsutra also these are used as twin words. So, these are the two principal moments of identity. Rag or attachment arises from the experience of pleasure when I enjoy something I develop attachment with that is rag enjoyment is not rag.

But that attachment I want to enjoy that again and again even when it is not according to neeti and dharma right neeti sangath and dharma sangath pleasure according to the policy and according to the dharma we have explained the dharma many time in this course.

So, something which is not according to policy or norm and according to dharma and if we want to experience that pleasure again and again that is rag; obviously, that arises from the positive experience and dvesh is opposite to that dvesh arising from the experience of misery.

We develop rag for certain things we develop dvesh for certain things that is actually clinging many a time dvesh is developed because of our inability to achieve something. I was not able to do something and those who are able to do those things I start developing an animosity and that animosity result in the form of irsha jealousy.

Jealousy is a form of dvesh, I want to do something, I also wish to possess what someone else is possessing, but if I am not able to possess that I start developing an aversion for those who are

possessing that is irsha that is jealousy. So, irsha is the form of dvesh rag is inability to disentangle from own emotional experience. If I get too attached to one kind of emotional experience even if that is not neeti sangath and dharma sangath I wish to experience again and again that becomes rag.

Abhinivesh is clinging to life some people have this problem of imprinting ensuring their name is name is there whatever they do or even the name should be there even on those things which are not done by them. So, they we have this sometime tendency to see our name and see our identity being recognized being popularized that is abhinivesh, Patanjali say that abhinivesh is the deepest problem even people who are strong practitioner of yog it is difficult for them to get rid of abhinivesh.