


Yoga and Positive Psychology for Managing Career and Life
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Kleshas: The Obstacles on the Way of Attaining Wellbeing
Lecture - 53
Reflection of Functioning of the Mind

(Refer Slide Time: 00:16)

Time to Reflect on Functioning of My Mind



- What is the state of my mind; ChittaBhumi: Kshipt, Vikshipt, Ekagra, Nirruddha (VyasBhashya)
- Do I remain in *Klesha* or *Aklesha*? What is my constant back ground recording of my mind?
- Think about the situation when *Pramana* dispelled my *kleshas*?
Three central pramanas *pratyaksa* ([perception](#)), *anumāna* ([inference](#)), and *Śabda* or "word", meaning the [testimony](#) of past or present reliable experts; and more contentious ones, which are [upamāna](#) (comparison and analogy), *arthāpatti* (postulation, derivation from circumstances), and [anupalabdhi](#) (non-perception, negative/cognitive proof).
- Which *Viparyay* if handled better can make me more effective in personal and professional life?
- Am I judiciously using *vikalp*, *nidra* and *smriti*?
- If not what is causing Duryodhan syndrom or Prjnaparadha; Vyadhi, Sanshaya, Pramad, Alasya?



So, this is a time for reflection. We described about avidya, we described about the obstacles, we described about the tendencies of mind, modifications of mind and how they get the form of they attain the form of klesht or aklesht vritti. We have looked at all these things we need to reflect on these questions what is the state of my mind is most of the time it is fluctuating, is most of the time it is turbulent or am I able to direct it at my will most of the time.

Am I having a mind which is ekagra or nirruddha or I am possessing a mind which is kshipt or vkshipt we need to reflect on this. Do I remain in the klesht vritti or aklesht vritti most of the time? What is my constant background recording? Am I suffering most of the time? Am I feeling anger jealousy discomfort am I complaining most of the time or I am joyful and creative most of the time?

Am I scolding someone in my mind most of the time? Am I complaining about something most of the time? Am I feeling sulking most of the time am I feeling critical about people situations around me most of the time? Am I feeling angry about people and things around me most of the time or I am feeling a sense of nurturing for others most of the time or I am experiencing creativity?

Experiencing joy experiencing and looking at the possibilities of life in myself and others most of the time. We need to take record of these things. What is my constant background recording? Am I into the victim game or prosecutor game if you want to know more about it you can look at the transaction analysis in the transaction analysis there is a thing called games these are psychological games?

There are prosecutor games victim games that my recording is like a victim and my mind recording the background recording can be of a prosecutor who is criticizing everybody finding faults in the people and things all around most of the time.

These are the games which have negative payoff generally two people three people multiple people are involved in the games and all of them have this negative payoff we need to reflect on these things. Patanjali say that the vrittis of mind can be turned klesht or aklesht we need to do the audit whether most of my vrittis are klesht or urquished. When we come, we become more aware we naturally start working towards solution of these things.

We naturally start making our vrittis more aklesht than klesht. Think about the situations when pramanas get dispelled my kleshas, think about a situation where I didnt know about a person that resulted in anger or that resulted in upset, but after knowing the persons worldview or situation my kleshas, my anger, my klesht vritti because of which I have a suffering that got dispelled write down those insights.

When by knowing a situation, knowing about the situation, knowing about the person, knowing about myself I became clearer my suffering went away and that is the sign of vidya. We need to practice that vidya more often am I consciously using the pratyaksa the perception anumana the inference sabda words or testimony consciously to make my life more joyful or make my life and life around me more painful that is the test whether I am using the pramana vritti in a aklesht way or klesht way.

If possible, have frank conversation with your sibling with your friend explain these concepts to him or her as well and reflect together. In the corporates we all the time use three sixty degree appraisal same thing can be done in the personal life as well. Reflection is a great human power the great power of the human mind that only can make our life full of well being that is the sense of managing self.

Think about which viparyay if handled better can make me more effective in my personal and professional life. Avidya, abhinives, rag, dvesh, asmita we need to take record of this we need to audit which viparyay if I reduce, I will be more functional I will be more available to myself and to the world my well being is deeply connected with the well being of people around me.

My wellness is connected to the wellness of my surrounding my social and natural surrounding. So, look at the viparyays and think about what if reduced will enhance the wellness of me and my surrounding. Am I judiciously using vikalp nidra and smriti vikalp is imagination is my imagination disciplined or undisciplined? Am I able to use imagination and creativity for the for enhancing wellness of me and people around me or it is diminishing well-being?

Nidra and smriti are the great vrittis without smriti without memory we cannot function, but am I imprisoned in the imprisoned of this smriti or I am actually owner of the smriti I am the user of the smriti I am using nidra to give rest to my mind and body or I am actually in control of the tendency of nidra why sometimes I know what is right and I am not able to pursue that path that is called duryodhan syndrome.

So, duryodhan at one some point of time in the mahabharat says that [FL] I know what is dharma, but that is not my pravritti that is not my tendency. [FL] I also know adharma, but that is not my nivritti I cannot get rid of that and dvesh was the most prominent viparyay in the duryodhan's life. Dvesh from pandavas at several occasions even shakuni the mama of duryodhan asked to be generous just gave away five villages and live peacefully.

Duryodhan said that I cannot stand them I cannot even see them living on the earth what to talk about talk of giving them some villages to stay close by. So, dvesh was the most important viparyay duryodhan faced. We all might be facing some or other viparyay what is my duryodhan syndrome? Which rag which dvesh which asmita may be causing suffering in me.

I need to identify that then I need to deal with the vyadhi sanchaya pramad alas because of what reason that viparyay is there. We will talk about these things and we will also look at what are the ways of surpassing those, but the first point of surpassing those is recognizing these obstacles. In our team we are working on the concept of organization healing and Mister Aditya Agrawal is pursuing PhD in this.

He has come up with the thought that the most important thing in organization healing is recognizing that there is a crisis eminent crisis or evident crisis that is the prerequisite for the organization healing and that is not indifferent that is not different from the personal healing we also need to know we need to be aware what is the crisis and most of the crisis about the well-being are self-created crisis.

Those are the klesht vrittis those are the crisis the viparyays are the crisis. The first step is reflection recognizing what is that crisis or what is the eminent crisis what is that viparyay which is obstructing me the first step is self-reflection.