

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

Shat Sampatti: The Means to Surpass the Obstacles on the Way of Attaining Wellbeing
Lecture - 54
How to Avoid Klisht Vrittis?

[FL]. Welcome to the 12th session of our course Yog and Positive Psychology for Managing Career and Life. In this session we are going to discuss The Means to Surpass the Obstacles on the Way of Attaining Well-being. And as the nature of this course is we are going to examine this question from the yogic perspective.

In the last session we discussed about how our mind works because that is the prerequisite to understand the ways of attaining happiness and experiencing well-being in life. So, we discussed about how mind works, we discussed about the vrittis of precisely the five vrittis or mind modifications explained in the yogic tradition.

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How Mind Works? : An Yogic Perspective

वृत्तयः पञ्चतयः क्लिष्टाक्लिष्टाः ॥ १.५ ॥

वृत्तयः , पञ्चतयः , क्लिष्टाः , अक्लिष्टाः ॥

writtayah - the modifications

panchatayyah - five kinds

klishta - painful

aklishta - not painful

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ १.६ ॥

प्रमाण , विपर्यय , विकल्प , निद्रा , स्मृतयः ॥

pramannaviparyayavikalpanidrasmitayah

pramanna - Right Knowledge; viparyaya -

| 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 (VyasaBhashya)

We also looked at how these mind modifications can be klišht and aklišht, can be cause of suffering or may not be cause of suffering.

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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-keencaning.html>

अविद्यास्मितारागद्वेषभिनिवेशाः 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 प्रसुप्ततनुविच्छिन्नोदारणाम्॥२.४॥

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

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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We also looked at what are the major impediments, what are the major obstacles in attaining well-being in the form of different viparyayas.

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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 syndrome or Prjnaparadha; Vyadhi, Sanshaya, Pramad, Alasya?

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We also discussed six viparyayas or viparyay which are the major obstacles in achieving well-being. Those are avidya, asmita, raga, dvesh and abhiniveshah. We discussed the nature of these obstacles and we also try to reflect on our own life as we experience at workplace with our friends or in family, how these viparyayas are causing unrest or causing suffering in our life.

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How to avoid klist vrittis?

अभ्यासवैराग्याभ्यां तन्निरोधः ॥१.१२॥

abhyasavairagyabhyam tannirodhah //1.12//

अभ्यास , वैराग्याभ्याम् , तत् , निरोधः॥

Simply put, practice means effort or attempt.

abhyasa - repeated practice

Detachment means effortless effort or internal effort.

vairagyabhyam - non-attachment

tat - of those, these

nirodhah - control

As per Vyas commentary mind is a river which flows in two riverine. One riverine flows in the direction of welfare and the other on suffering.

These (Vrittis) are controlled by practice and non-attachment.

<https://patanjaliyogasutra.in/samadhipada1-12/>

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Today we are going to discuss how to avoid these klist vrittis? So, yoga sutra suggest that precisely two ways are there to avoid the vrittis to get klist or to make mind modification becoming cause of suffering. What are those two things? Those two things are abhyas and vairagya.

[FL] that can be obstructed, that can be removed, what? Suffering or klist vrittis can be removed through abhyas and vairagya. Abhyas is practice, constant practice, regular practice, being regular and continuous in our practice that is abhyas. And vairagya is non-attachment to things which obstruct in the practice.

So, abhyas is the term which is very much applicable and probably all of us can understand if we look at music sports, studies, technology, entrepreneurship any walks of life it requires practice. In fact, there are certain professions where professional activity itself is called practice, practice of

law or practice of medicine etcetera. So, practice means regularly and continuously working on something. If it is yog then in the yog it is said that there are no holidays.

And not that if you have started practicing the yog there will be holidays on Sunday's or get credit holidays etcetera. No, we need to practice regularly. Even if on some days we are not able to do the full practice, but some short practice must be conducted, must be performed and that must speak continuously done. So, abhyas is the first thing and second thing is vairagya. Vairagya means detachment, vairagya is opposite to raag, you remember raag and dwesh?

It is opposite to raag as well as opposite to dwesh. It is about ability to detach from any vishayas, any sensuous pleasure or ability to detach from any psychological gratification, any ability to get detached with our asmita, our ability to get detached from our ignorance.

Actually, ability to get detached with our sad theories and ideas is also part of vairagya. Vairagya meaning, I am aware to examine things as they are, vairagya meaning my purpose in life is well-being, integral harmony, career success or maybe Samadhi as that is the ultimate objective of yog.

In the process of attaining that objective, which is neeti sangat and dharma sangat. In order to achieve that objective, if I have to detach from something, if I have to detach from any sensuous pressure or emotional connect or if I have to get rid of my aversion for certain things, but or some people, but if that is required for well-being that is required for the dharmic purpose.

I am willing to let go my preconceived notion and attachment. Abhyas and vairagya can be also defined in terms of extrinsic effort and intrinsic effort. Abhyas is pretty visible outside, you wake up at the right time, you take the right food, you take the appropriate amount of food at appropriate time, you practice regularly all that is validated externally. So, abhyas is the practice or effort which is visible externally.

Vairagya is more intrinsic situation. Vairagya is more intrinsic effort. And when vairagya happens and when vairagya happen external practices start happening naturally, it does not require much of effort. As per the Vyas commentary we have mentioned about the Vyasa Bhashya of the yoga sutra. The Vyas commentary says that mind is like river which flows into riverine, chittanadi that is the term used in the Vyasa Bhashya of the yoga sutra.

And chittanadi, nadi meaning river, chitt meaning mind. So, mind is like river which has two dharas, two riverine. One riverine flows in the direction of welfare and that is the true welfare, that is Samadhi or well-being. Other riverine flows towards suffering, the importance of abhyas and vairagya is to direct the chittanadi, direct the river of this mind towards welfare and well-being. These are the two principles; these two principles are also very well recognized and explained in the Bhagavad-Gita by Bhagwan Krishna to the Arjun.

When Arjun ask that it is very difficult to control our mind [FL] Krishna that is what Arjuna says. Bhagavad-Gita says Shri Krishna says that yes, it is correct that [FL]. Yes, the mind happens to be by its nature is fluctuating, but it can be controlled through abhyas and vairagya.

So, Bhagavad-Gita talks also about Bhagavad-Gita also mentions about these two things. But the next question is how I practice abhyas and vairagya? What is the meaning of abhyas and vairagya in more behavioral terms, more in terms of my emotions, more in terms of my mental states? So, the question is what kind of mental states are required for us to remain established in abhyas and vairagya?