

Yoga and Positive Psychology for Managing Career and Life
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Realms and Types of Interventions for Managing Self and Career
Lecture - 58
Mental, Vital and Physical Consciousness

[FL]. Welcome to the 13th session of our course Yoga and Positive Psychology for Managing Career and Life. Today I am going to start the session by showing a large huge flow diagram not to scare you because that diagram has many classification words and sub classifications. So, the idea is not to scare you with the concepts, but to convey to you that a lot of those things are already being discussed and how we are going to move ahead from there. So, this is the diagram.

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And in the previous session we talked about this sadhana chatushtay the four fold spiritual practice and out of the four-fold spiritual practice described in the tattvabodh of Sri Adi Shankaracharya. We discussed shat sampatti, we also discussed abhyas and vairagya.

In shat sampatti we discussed sham, dam, uparati, titiksha, shraddha, samadhan we have already discussed that. In the dam we discussed about mind can be in the kshipt, vikshipt, moodh, ekagra and niruddha state in our previous session we did not discuss moodh deliberately because if we have some idea about the kshipt and vikshipt.

We can now understand the idea of moodh that is condition of mind including the tendencies that cause laziness and idleness. So, that is the moodh state we discussed all other four states. We have already discussed the vairagya and abhyas the two essential things for sham or two most important things to surpass the obstacles on the way of attaining well-being and managing our self and career.

We briefly touched upon in one session the 8 appendages or 8 angas of yog, yam, niyam, asan, pranayam, pratyahar, dharana, dhyan samadhi you will be hearing these words more often now. And afterward we will discuss the niyamas the five niyamas and five yamas; yamas and niyamas are considered to be dos and donts they are more than that that is what we are going to discuss and this excellent flow diagram is taken from this website you can have a look at that website they give a comprehensive teaching and learning process. So, they give excellent inputs on the yog.

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Interventions for Managing Self and Career

Today's session is focused on interventions for managing self and career. Interventions meaning what we can do about interventions means something is going on and we want to influence it in a positive way what we can do about it that is the intervention.

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So, to understand the interventions we can look at two concepts which we have touched upon briefly earlier. And now we are going to build on that these realms are our layers of self those are annamaya kosh, vijnanamaya kosh, manomaya kosh, pranamaya kosh and anandamaya kosh. Human self is understood to be like different layers and those layers are physical sheath, which is called annamaya kosh, pranamaya kosh which is sheath of vitality which gives energy to all other koshas.

Manomaya kosh that is mental sheath mostly related to emotions, vijnanamaya kosh which is the sheath of wisdom or sheath of internalized knowledge sheath of recognition of the specialty the diversity of the manifestations of nature and when all four are aligned we experience bliss.

So; that means, it is always there if we manage all four koshas well annamaya anandamaya kosh occurs anandamaya kosh is experienced. We are going to look at interventions derived from 8 angas of Ashtanga Yog or also called Rajyog these 8 angas we have enumerated in the previous slide we are going to have more detailed discussion in the.

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Mental, Vital and Physical Consciousness in the Human Being
(Sri Aurobindo, *Letters on Yoga*, Vol. 22, pp. 326-353)

Mental	Vital	Physical
Thinking Mind: <ul style="list-style-type: none">- Concerned with ideas and knowledge.- Reasons and perceives with ideas of infinity, eternity, unity, identity, and self-contradiction.- Considers and finds out the value of things.	Emotional Vital <ul style="list-style-type: none">- Includes various feelings, such as love, joy, sorrow, hatred and the rest.	Physical Consciousness <ul style="list-style-type: none">- Mechanical and repetitive in character.- Limited to the purely bodily needs.
Dynamic Mind: <ul style="list-style-type: none">- Concerned with the putting out of mental forces for realization of the idea.	Central Vital <ul style="list-style-type: none">- Includes the stronger vital longings and reactions, such as ambition, pride, fear, love of fame, attractions and repulsions, desires and passions of various kinds.	Physical Body <ul style="list-style-type: none">- This is largely subconscious, unconscious and even inconscient.
Externalizing Mind: <ul style="list-style-type: none">- Concerned with the expression of ideas and knowledge and mental forces in life, by any form such as speech	Lower Vital <ul style="list-style-type: none">- Occupied with small desires and feelings, such as food desire, sexual desire, small likings and disliking, vanity, quarrels, love of, praise, anger at blame, etc.	

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In the modern times even more refined classification was given by Sri Aurobindo, the Sri Aurobindo explained the human existence or consciousness per se at five levels Sachchidanand, Supramental that Supramental is reflected in the common human being in the form of mental, vital and physical.

So, physical aspect of self is physical consciousness, physical body; physical body is largely subconscious or sometime unconscious most of the time we are unconscious most of the time it works in a programmatic way. So, in that way it is we are unconscious of what is happening in the liver or kidney or most of the organs we get general experience of how we feel through our neurotransmitters and neural cells and physical consciousness.

So, physical consciousness is more mechanical and repetitive in character, it is limited to body needs then comes the vital aspects. In the vital aspects there are emotional vital, central vital and lower vital these are correlated with the pranamaya kosh and manomaya kosh. So, emotional vital as the name suggest it is about certain emotions love, joy, sorrow, hatred and the whole gamut of emotions there is a central vital.

The central vital includes a stronger vital longings and reaction such as ambition, pride, fear of love of fame, attraction, repulsions, desires passions for various kinds. So, these are the drivers of

other vital that is why it is called central vital and then there are lower vitals which are occupied with the small desires and feelings such as desire for food and desire for sex, small likings and disliking, small quarrels love, praise, anger and blame etcetera.

So, we can understand that our personality can be expressed in the form of physical as well as vital. We can also look at from this diagram that where our consciousness most of the time harbors are we predominantly driven by a central vital or our individual consciousness is predominantly occupied in the lower vital or emotional vital beyond the vital level Sri Aurobindo says is the state which is called mental.

It also has three sub states these are thinking mind, dynamic mind and externalizing mind; thinking mind is concerned with ideas and knowledge that is where the reasoning and perception take place.

So, this is about the ideas related to infinity, eternity, unity, identity, self contradictions and this considers and finds out the value of things. So, this mind is a discretionary mind that is where the predominantly intellect works and the job of intellect is to assign value to find out value of things.

Dynamic mind is concerned with putting out of the mental forces for realization of the ideas. So, dynamic mind drives dynamic mind directs the vital in physical for action and externalizing mind is more advanced form of dynamic mind which is concerned with expression of ideas and knowledge and mental forces in life by more sophisticated actions.

So, your planning, organizing, directing, interacting with people, building plans envisioning these all are the functions of externalizing mind that is primarily responsible for creating something out in the world. Preparation at the physical level is required by all of us similarly we can nurture and manage the vital aspect.

Managing self means managing physicality and also managing vital aspect those are emotional or central vital or lower vital these are also the bedrock at which our mental level functions this in turn is influenced by mental level and this in turn influences the mental level.

So, there is a virtuous or vicious whatever cycle operates amongst these levels. So, the good thing is that we have that faculty in us which is a witness which is a which is the master of all this which can prepare vital and physical. Before going for an important match people not only prepare their body, they also prepare their mind, they also inculcate specific types of emotions which are necessary to perform best in that situation. It also has its own power not that everything has to be consciously at the mental level, we can use the mental level to prepare the vital and physical level.

So, managing self means using mental level for preparing vital and physical level to accomplish whatever we wish to accomplish, it also means that taking care of our physical and vital, so that our mental can also be healthy and we are able to conceive right ideas. We can use our intellect in the most efficient way make best judgment in the situations and able to envision and then create whatever we wish to create in this life and in this career.