

**Yoga and Positive Psychology for Managing Career and Life**  
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**Yogic Intervention for Making Mind a Friend**  
**Lecture - 90**  
**How Yoga Helps in Equanimity of Mind**

[FL]. Welcome to the 20th session of our course Yog and Positive Psychology for Managing Career and Life. Today we are going to discuss Yogic Interventions for Making Mind a Friend. Some of you might be wondering why this is topic mind as a friend? Because this is my mind and it is supposed to work for me and if it is supposed to work for me naturally it is bound to be my friend.

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Yogic Interventions for Making Mind a  
Friend

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### Quick Recap: Interventions for Managing Self and Career

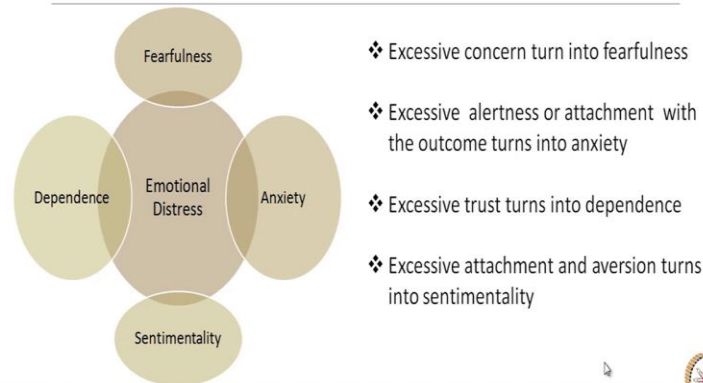
Annamaya Kosh	Pranamaya Kosh	Manomaya Kosh	Vijnanmaya Kosh	Anandmaya Kosh
Aahar (Food)	Pranayam	Pratyahaar	Purpose	Dhyan
Asanas		Yama, Niyam	Karm Yoga	Samadhi
		Chittaprasad	Dharna	
		Managing negative emotion like Fearfulness, Anxiety, Dependence, Sentimentality	Dhyan	

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### Dealing with Unpleasant Emotions in Yogic Way



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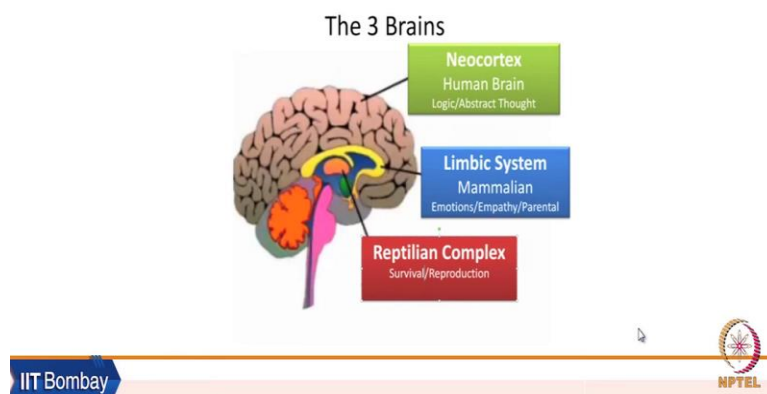
But that is not the case; we will be looked at what are the causes of the emotional issues, problems and challenges. And if you recall these are about fearfulness, anxiety, dependence and sentimentality. You may also recall that we examine these ailments, we examine these sources of emotional distress and what we found was that fearfulness is nothing but excessive concern.

Anxiety is nothing but excessive alertness and excessive attachment with the outcome of my efforts, dependence is excessive trust and aversion and attachment more sentimentality. So, all these major sources of distress are actually started with the mental or emotional faculty, which are useful all these have some evolutionary significance. But when these faculties are overused, they turn into the source of emotional distress. So, a friendly mind is the productive and functional mind, but the same mind can be dysfunctional.

And the reason for dysfunctionality is that my mind probably has started working against me, it has become an obstacle in delivering my role it has become obstacle in me experiencing well-being, it has become an obstacle in delivering my duties and my disposition. Title of the session is mind as a friend and how yogic interventions can help us making my mind as a friend.

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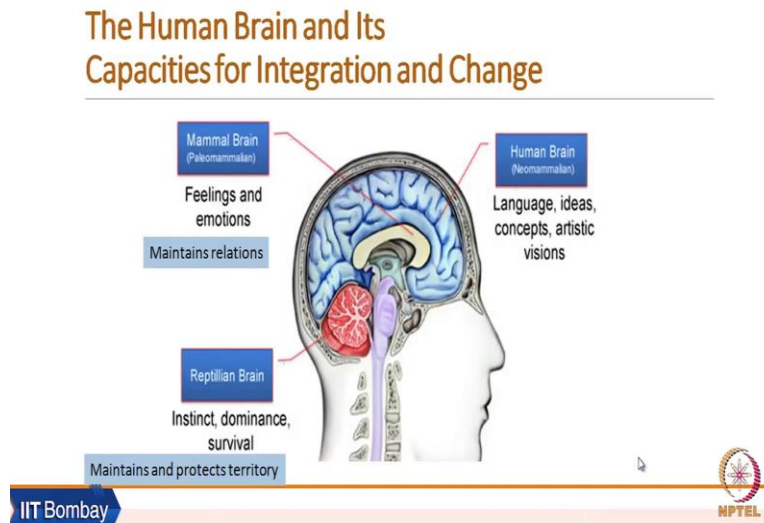
## The Human Brain and Its Capacities for Integration and Change



In order to understand mind, we may look at the a basic biological feature of our mind or our brain, we discuss in the earlier session that mind is not limited to brain. So, we are not going to repeat that, but brain is a very significant expression of mind or you can say seed of mind. Brain has 3 major parts reptilian complex, limbic system and neocortex.

Reptilian complex is mostly related to the survival and reproduction, limbic system emerged first time in the primitive mammals and that is the center for emotions, empathy, parental care, parental rule and that is the significant feature of the human brain.

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All 3 parts of the brain have different roles to play. Reptilian brain is related more to instincts, dominance, survival and this is that part of the brain which gives a sense of territory what is my territory, what is your territory, what is my boundary, where my ownership exist, where from where your ownership starts. So, that is the reptilian brain's job.

Mammal's brain job is nurturing and experiencing feelings and emotions. And that is the seed of maintaining relationships. It is the mammal brain which is the basis of parental care, relationship with the kids and kins, which eventually result into formation of community. Human brain as I told is the newest part neomammalian brain, neocortex as it is called, that is the center for language, ideas, concepts, artistic vision etcetera.

So, this is the newest part and that is the center where most of the (Refer Time: 05:00) functions or most of the complex cognitive activities take place. So, if we explain function of yog from the perspective of these 3 brains, these 3 parts of the brain channelize the power is emerging from the reptilian brain and mammal brain and help the human brain to take charge of things.

Please remember the kathopanishad the allegory of chariot about human self. So, man is the rein, senses are the horses, chariot one who holds the rein is the intellect and that controls it and the direction of the chariot is given by the self, the atman which is the true owner of the chariot. So, so yog help us to keep the human brain as in charge of our activities.

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### Quick Recap: How Yoga Helps in Emotional Balance

Eight Limbs of Yoga	Role in Emotional Balance
<i>Yama</i> (moral instructions)	Sets the boundary conditions, alignment with universal principles
<i>Niyama</i> (self-purification)	Maintenance and cleansing of inner conditions.
<i>Asana</i> (posture)	Psycho-somatic alignment with brain wave coherence, lowering stress hormones, release of happy hormones
<i>Pranayama</i> (rhythmic breathing)	Relaxation and regulation through breathing
<i>Pratyahara</i> (sense withdrawal)	Stepping back purposely in order to attain the right mode of consciousness
<i>Dharana</i> (concentration)	One pointedness, self mastery, Purposefulness (Visualization space)
<i>Dhyana</i> (meditation)	Quieting of mind (Intelligence space)
<i>Samadhi</i> (cessation of vrittis)	Transcendence of emotion and individualized cognition (Bliss space)

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How it does that? In a simple terms, how it does that? Limbs of yog and we can reflect on our previous conversations, how these different limbs help us in managing our emotions and managing our intellect, in that way they govern our behavior as well.

Yam, which are satya, ahimsa, asteya, brahmacharya, aparigraha these set the boundary conditions. These yamas are the basic rules or principles on which community or existence operates. If entities, living entities stop following these niyamas there will not be order in community, family or in nature. That is why Patanjali Maharshi call these yamas as mahavrata.

The obligations or duties which are to be followed in all stages and all conditions of life. These yamas help us to align ourselves with the community or with the nature. And these set the boundary condition, in that way they manage our emotions. Because once the boundary conditions are set naturally our emotions are channelized.

Niyamas, which are shauch, santosh, swadhyay, ishwar, pranidhan they maintain and cleanse our inner conditions. Shouch is related to the external cleansing as well, otherwise swadhyay, santosh, ishwar, pranidhan these are all related to managing our mind and managing and controlling our mind. And maintaining the inner interiority in such a way where our mind can be directed towards functional and harmonious objectives.

Asanas, we discussed asanas in great detail and we also looked at asanas as psychosomatic interventions. Because when we perform asanas, it is not only useful, it is not only very good for our physical self not only useful for our body to remain flexible, it also helps our mind to maintain itself better, it also generates a kind of a pleasantness in our mind. How it does that? It does that by bringing coherence in the brain waves by lowering the stress hormones and releasing the happy hormones.

Then comes pranayam, rhythmic breathing and different types of pranayams we discussed in the previous session and it is unique property breath is by definition a voluntary activity, but we cannot live without it. So, breath controls and connects our sympathetic and parasympathetic system, it connects our interiority with exteriority. So, by managing our breath as it is done in pranayam we can experience the relaxation and we can regulate our mind.

Pratyahar that is a sense withdrawal, prati ahar means instead of enjoying our senses through the outside goods and things reflecting back our senses towards interiority and that is like stepping back purposefully. And that helps us to maintain a limited stimulants that helps us to maintain a limited exposure to the stimulants and uniform exposure to the stimulants. And that brings calmness and equanimity of mind.

Dharana that is one pointedness that is the source of self-mastery, when I am able to remain focused on my dharma, when I am able to remain focused on the thought, I am able to perform my dharma or I am able to create, which is the potential of the thought. So, dharana brings a kind of purposefulness to our mind, to our personality and purposefulness is extremely important for our mind to get managed.

The most harmful thing we can do to our mind which in turn be harmful to our overall self is not remaining focused. Obviously, the most helpful thing to manage our mind is to identify the purpose

and remaining focused on that. Then comes dhyana, quietening of mind in the quietude of mind great things emerge. So, that is the space of intelligence that is the source of intelligence. And samadhi is the source of bliss that is about transcending emotions and individualized cognition.

Cognition happens in the state of samadhi, but that is not individualized, that is not limited to my individual identity, it is of different kind of cognition. And that becomes the source of bliss and transcendence. So, you can see that all limbs of yoga help us to manage emotional balance and manage our mind.

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## How Mind is Entangled and What is the Ideal State of Mind?

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः॥२.२३॥ (स्व-स्वामि-शक्त्योः-स्वरूप-उपलब्धि-हेतु-संयोगः ॥)

The union of Purusha and Prakriti causes the realisation of the nature of both the powers.

तस्य हेतुरविद्या॥२.२४॥

Ignorance is the cause of this union.

तदभावात् संयोगाभावो हानं तद् दृशेः कैवल्यम्॥२.२५॥ (तत्-अभावात्-संयोग-अभाव-हानम्-तत्-दृशे-कैवल्यम् ॥)

There being absence of that (ignorance) there is absence of union, which is the thing to be avoided, that is the state of liberation of the Seer.

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The question is how mind actually gets entangled and what is the ideal state of mind? These answers are given in the second chapter of yoga sutra, it says that [FL] the union of the purusha and prakriti.

The constant integrated awareness that is purusha and prakriti which is the manifestation that that which is made up of gun and dosha. When the combination and merging of identity happens of purusha and prakriti that is the that is the cause that causes the realization of nature, that causes the self-awareness. And from there itself avidya emerges.

[FL] ignorance is in the cause of this association, this union. What happens in that association? We remain deeply identified with the with this association, we remain deeply identified with the

prakriti with our gunas and doshas, we do not identify ourselves with the purusha. So, [FL] that means, the seizing of that union is the ideal condition, han that is the ideal condition.

So, there being absence of ignorance, there is absence of union and which is the thing to be avoided that is the state of the liberation of the seer. So, han which is adarsh sthiti ideal state. What is that ideal state? That is a seizing of the connection unconscious union of prakriti and purusha.

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## How Mind is Entangled and What is the Ideal State of Mind? Cont...

विवेकख्यातिरविप्लवा हानोपायः ॥२.२६॥

Clear and distinct discriminative knowledge is the means of destruction of ignorance.

तस्य सप्तधा प्रान्तभूमिः प्रजा ॥२.२७॥

His (the yogi who has acquired discriminative enlightenment) knowledge is of the sevenfold highest ground (wisdom).

योगाङ्गाऽनुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥२.२८॥ (योग-अङ्ग-अनुष्ठानात्-शुद्धि-क्षये-ज्ञान-दीप्ति-आविवेकख्यातेः)

By the practice of the limbs of Yoga the impurities being destroyed knowledge becomes effulgent, up to discrimination.

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When the han is achieved in the adarsh sthiti in the ideal state vivek khyati. How that han is achieved, what is the way of achieving that ideal state? The way of attaining ideal state is vivek khyati, clear and distinct discriminative knowledge, which can distinguish prakriti and purusha, that is vivek khyati and that is called [FL]. Upay means way, han means adarsh or ideal, way of achieving ideal according to yog sutra is vivek khyati.

And what happens in the vivek khyati, what are the sign of attainment of vivek khyati? That sign is [FL] the wisdom of 7 type. We are going to look at what are those 7 types of wisdom. Vivek khyati is achieved; this is reflected in attainment of the 7 types of wisdom.

His the yogi who has acquired discriminative enlightenment knowledge is of the 7-fold highest ground, prant bhoomi is the ground, pragya meaning wisdom, saphada means 7 types, tasya is his.



So, when the [FL] happens vivek khyati is achieved 7 types of wisdom arise and that can happen by following 8 limbs of yog.

A [FL], by practice of the limbs of yog the impurities being destroyed, knowledge becomes in effulgent up to discrimination. That is the translation we have taken from the book of Bihar School of Yog Munger most of the translation are actually taken from the books of the Bihari School of Yoga as located in Munger.