

Yoga and Positive Psychology for Managing Career and Life
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Yogic Intervention for Making Mind a Friend
Lecture - 91
What are the 7 Stages of Wisdom

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What are the Seven Stages of Wisdom?



1. Heyashoonya state: Realization of what is to be avoided
2. HeyaHetu Ksheen state: Awareness of the means for that removal
3. PrapyaPrapt State: Awareness of spiritual evolution
4. ChikirshaShoonya State: Awareness of fulfilment and accomplishment
5. Chittsatva Kritasrthata: Awareness of the purpose of experience and liberation
6. Gunlinata: Awareness of the fulfilment of the work of Gunas
7. Atmasthaniti: Awareness of one's own self

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What are those seven types of wisdom? 1st type of wisdom is realization of what is to be avoided that is called heyashoonya state. Second type of wisdom is awareness of the means for the removal of the suffering, that is HeyaHetu ksheen state. Third state is awareness of spiritual evolution that is a PrapyaPrapt state. Fourth type of prapya or 4th state of prapya is awareness of fulfillment and accomplishment that is chikirshashoonya state.

Fifth type of wisdom is awareness of the purpose of experience and liberation that is called chittasatva kritasrthata. The sixth is that is gunlinata that is means dissolving of the guna's awareness of the fulfillment of the work of gunas. So, you are not entangled you are not engulfed or enslaved of gunas.

And seventh is awareness of one's own self atmasthiti that is in the Vedantic tradition called Brahmagyan in the sunk tradition it is called kaivalya. In the bhakti tradition it is called mukti or living with your deity different traditions call this state in different terms and pathways of achieving those states are also different. In yog we call it kaivalya and that is in the Veda bhasya of Patanjali yog sutra is called atmasthiti these are the seven types of wisdom.

These wisdom are available to us we all have all of these in some degree. So, it is not about presence or absence of these wisdom these are there in all of us in some degree. When we are able to use these more often when we are able to operate mostly on these wisdom then we can say that we have come to the maturity of these wisdom.

For example, realization of what is to be avoided that is related to how much food we should eat, how much sense indulgence we should allow ourselves, where we need to put in effort, what we should avoid in our behavior all that is heyashoonya state. We all have there in us to some degree awareness of the means of removal. How I can get rid of my suffering, how I can get rid of my dysfunctionality?

All of us have some idea some notion some inside how I can become more functional, how I can become more wise, how I can become more intelligent, how I can become more productive we all know to at least to some degree about it. So, that is heyahetu chain state how I can get rid of my dysfunctionality.

We all have that to some degree awareness of spiritual evolution what can make me the best version of myself, what is the most meaningful thing to me, what can make me very productive executive excellent human being or a member of community we all have some idea about it.

So, we also have prapyaprapt state. So, that is also there in some degrees fourth is the achievement and accomplishment if you see the definition of flourishing that is reflected in the acronym parma, that is positive emotion, positive achievement, positive relationships. In the parma which is the reflection of flourishing and we have talked about it in the earlier sessions there is a component called sense of positive achievement.

What can give me sense of fulfillment, in the Maslow's in hierarchy it is related to actualization. So, we all have some elements some degree of actualization there. We all know what gives us

deepest fulfillment what gives us sense of positive most meaningful accomplishments, we all know that at least to some degree.

So, we all have these wisdoms with us with the practice of yoga we can bring clarity. And we get the energy and power to operate on this wisdom in the yogic tradition and other traditions as well we talk about three types of shakti iccha shakti, jnan shakti and kriya shakti.

Iccha shakti is power of will, how much I have that willingness to do or accomplish or to engage myself for the positive efforts in life that is iccha shakti. Second is jnan shakti how much I know about it we discussed tattvav bodh in the previous sessions that is jnana shakti, knowing about what is worth accomplishing what is worth pursuing that is jnan shakti.

And kriya shakti is actually applying that in my behavior in my transactions in the day-to-day life that is kriya shakti. Most of us have iccha shakti, some of us have more jnan shakti. What distinguishes more successful from the average successful or less successful people is kriya shakti. Those who are able to implement those who are able to do according to their iccha shakti and jnana shakti they become most successful.

In the wisdom also this logic applies those who have this wisdom only at cognitive level they will operate with certain level of functionality. They will operate at certain level of productivity, but those who constantly work on refining this wisdom and apply that wisdom in their behavior and in their transactions, they can become more successful they come they can become more joyful in their life.

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How Mind can Remain Peaceful during General Interactions?

मैत्रीकरुणामुदितोपेक्षणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ॥ १.३३ ॥

मैत्री-करुणा-मुदिता-उपेक्षणाम्-सुख-दुःख-पुण्य-अपुण्य-विषयाणाम्-भावनातः-चित्त-प्रसादनम् ॥

In relation to happiness, misery, virtue and vice, by cultivating the attitudes friendliness, compassion, gladness and indifference respectively, the mind becomes purified and peaceful.

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When my mind is interaction in terms of its social interaction so, that is reflected in the 33 sutra of yog sutra which says that [FL], in relation to happiness, misery, virtue and vice; that means, the interaction with the people who have experience of happiness, misery, virtue and vice by cultivating attitudes friendliness, compassion, gladness and indifference respectively the mind becomes purified and peaceful.

A yogi is the one who operate from the space of friendliness with the happy people when they look happiness around themselves. They do not feel jealousy, they do not feel inferiority they become friendly with the happiness when they see around that people who are miserable, they do not develop an aversion towards them. Instead of that they develop compassion towards them and that arises from the reflection that when I have pain, when I have misery how do I feel?

Similarly, that person also might be feeling and that reflection result into emergence of empathy and then compassion. Similarly, when yogi see a virtuous person or a talented person when they look at talent around them, they do not develop irsha they do not develop jealousy they do not try to impose negativity in the virtues.

Instead of that they are they enjoy seeing the talent they appreciate the talent and that is that what we call mudita. The great quality of mudita which is gladness towards virtues and talent and when

they come across wise human weaknesses, they do not have a great animosity they try to avoid that.

Not that yogi try to avoid the wise when they look around wise, but it is more like what Jesus Christ said and Mahatma Gandhi also said that said it said and wrote about it many times do not have dislike to your enemy, but you have to have dislike to the wrong things it is doing. So, in the same way yogi developed a kind of upeksha at the personal level, but also does whatever is required to establish or follow dharma, when they say vices or human weaknesses around themselves.