

Indian Institute of Technology Kanpur

National Programme on Technology Enhanced Learning (NPTEL)

**Course Title
Cognition, Transformation & Lives**

**Lecture-11
Vices & Virtues: Understanding Human Behaviour**

**by
Dr. Alok Bajpai
Psychiatrist, IIT Kanpur**

Till now, we have talked about the whole drama of human life and the interactions between biology and psychology and the social pressures and how the brain creates its own cognitive frame work and how emotions sometimes helps sometime they disrupt and how people internalize and externalize stress, what is the borderline between normal and abnormal? And how the change, the biological, psychological changes which are happening in your own body and mind interact with the societal changes.

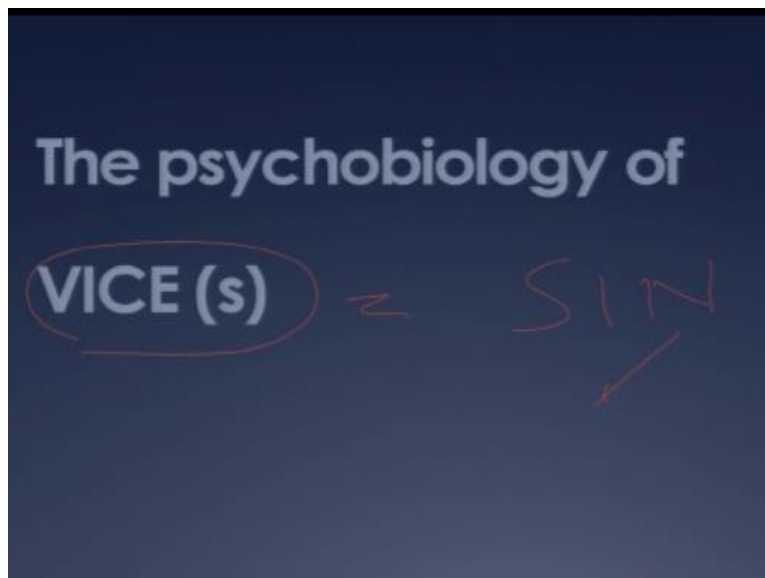
And how society expects you to change and behave in its formalized way so this pressure of you already changing every minute but once you become conscious of it. How much of it is voluntary and how much of it is involuntary that is the real differentiation and we will be talk from about that is transformation and change all this things are reality is the can the mind do it or and may be quote one or two examples some people who have really done it but before that which I will take it from may be after 1or 2 lectures.

Before that let me give you an example of a set of human behavior which highlights this interaction which also brings in the question which also brings in the question which we had addressed but still not answered about few lectures back that where is the will. So, this set of behavior has always right from the age of mythology to changing political systems to changing religious believes every aspect questions this, this set of behavior is always questionable but at the same time everybody does it.

Everybody expects the person doing it to be morally responsible for it and everybody expects the person who is doing it to change to change will fully to have your control over that behavior and yet simultaneously treatment modality have been defined. So, let me repeat the whole thing. This set of behavior is universal. Everybody does it in some form or the other. The people who are doing are most of the time some stigma is attached to them. They looked down up on nobody looks at oneself while doing it.

The set of moral instructions and they are suppose to be taking willful control of this behavior and try to change it, that is one approach people are considered responsible for this behavior, the other approach which is almost parallel because of being probably because of being undecided of what exactly all this is and that is you define a this set of behavior is illness and expect the medical science to treat it. So, the result is that it is not working both ways the all they have been huge improvements with the advent of neurosciences and medical pharmaceutical treatments but if you honestly ask any psychiatrist he would say that we do not know it may work, it may not work.

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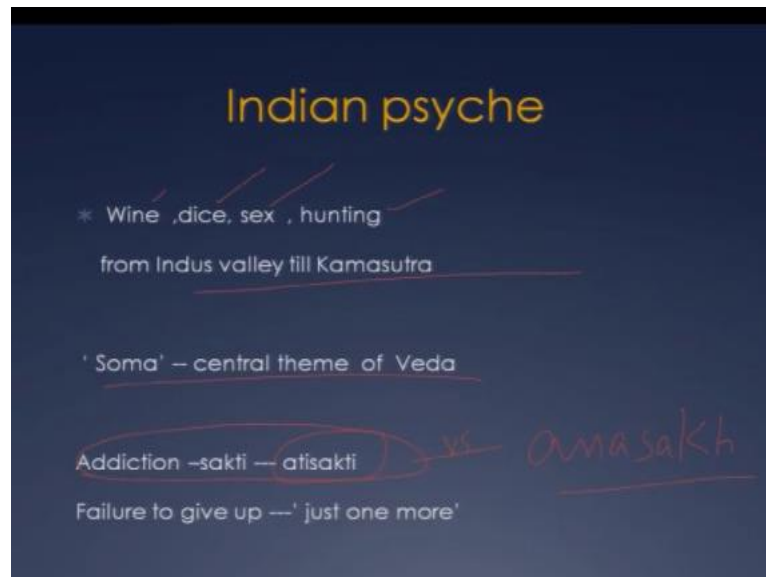


So what is this? This is whole area of what we call vices you know what vices are and if you want another term for it, it is called sin. Is there something called sin? So, I am looking at it just think for a minute like you mean thinking all through this course introspect and answer whether you had a feeling of sin where does the sin come from, is it biological? Is it ingrained in the cognitive framework? Like Freud used to call something called taboo so taboos are genetically transmitted or Are they culture memes like what Dawkins created a word memes like you transmit genes you transmit cultural memes which are pattern of behavior will go on and on.

Is it a social construct vices is a social construct or a biological construct because it has a huge end depending on how the individual behaves in this and this is the previous lecture which we talked about the pressure of change when something is considered as abnormal and something is considered abnormal it is either changed through punishment which is the law or treatment which is mental illness or the person himself when he is struggling with the societal or personal pressures tries to change himself.

That is one big you would not change unless you misfit now if somebody tells you that you are misfit that may bring in change or may not or if you feel that you yourself are misfit. So, the possibility of this the example of this the biggest example is in this whole area what is considered as sin full activity but let us see what is the whole drama all about.

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In India from Indus valley till Kamasutra and much latter wine, gambling, Mahabharata, sexuality, hunting were common themes and were expected as part of life soma was a central theme of Veda another soma was not alcohol or it will have probably confection of many things but soma was the rasa the luxury of life Vedas mention it. There was nothing as real pop or pund motioned in the Indian scriptures or in the India psyche.

Although on the surface it may appear in various political groups may say certain things about it irrespective of religion it always want people against addiction. Addiction is atisakti or what we call asakhti against which when we talk of Gandhi in the last two lectures now Gandhi wrote his version of githa anasakhti. So, anasakhti which was a detachment verses atisakti attachment so they always want against the failure to give up, if you give up and this feeling of just one more this just one more actually is the source of addiction. You can place whatever we have talked about the biology and society and psychology into the Indian thought process.

And it is important that we know because we are sitting in India and talking and lot of you young people may know it may not know it but Indian through process was extremely liberal and extremely balanced in its approach in the sense of that they had already thought of there not in

exact in term of cognition and emotion and impulse and all but probably they in spite of not knowing the neurobiology and the neurochemistry they would have observed from behavior and they would have been really great people to think that if you just compare what we are thinking now with the thought process you will be almost able to map it. So, what they said that the purpose of life was dharma which is your doing the righteousness of the given time of maintaining the society, pursuit of material thing that they did not say in material and leave as they are not talking about spirituality and.

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Moksha final liberation from going through all this step they maintain within a societal frame work you have a certain set of duty which is your dharma which you should follow to gain material pursuit for yourself and for your family, ultimately liberate yourself from all the cycle but not without kama, whether kama when they talk of is not sexuality they are talking of not for say physical sex but they talking of the whole idea of this libido.

What Freud later on talks of libido? So, dhama, artha, kama and moksha where the four pillars in which the life moves and if you look at it is the modern psychology both the artha may be the action the material external world, dharma is the cognitive framework which you make through

your experience through your training through your religion through your mythology through your work through your skills.

And kama is the emotional force so they already talked of dharma as cognition, kama as emotion leading to a material world of artha and finally you move out of it, though, asceticism and eroticism were already a part of Indian cycle and equally accepted there is nothing sinful about it as I said although they warned you against the addiction part of it, if you addiction means what like we were talking about the normal and abnormal.

So being abnormal is getting skewed away from the normal range of behavior is not? So addiction means getting skewed and tilted to one side or getting involved in some behavior which is which tilts of the balance of this life and throws you out of gear of this four pillars of life and they always and they again went deeper is that you have a pravritti and nivritti, pravritti is like the push from within.

That is the nature your temperament and your tendency to follow a certain path which may be tilted and not tilted and ultimately the execution of it the release from that the release from your thing is nivritti. All you act is from your pravritti you act towards nivritti. So, four pillars and you go through a cognitive framework and an emotional framework move towards material thing and finally get liberated.

Within so this and the underlined thing is your own temperament your own impulse your own pravritti which finally leads you to liberation, against this background Hinduism was very violent in its sensuality and it was not one settle poetic type of it. When they approached sensuality they approach in very very aggressive way, look at the some of the scriptures but equal backlash was seen in may be in the last 2000 years.

Or less than that 1000 years where the whole sensuality was generalized to devotion and following an 11 century till 11 century the literature the architecture everything more or less had this under current apart from other things but following that there was sudden suppression of the whole thing.

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And almost like a backlash the guilt from the shastra and the manu came guilt and blame then they started talking about renunciation, Gautam Buddha was he was there and you know Buddha's thing the desirelessness in Buddhism was meant to go behind it because Buddha said Sabbam dukkha that all misery all sadness actually comes from desire. So, we have to go beyond desire which included sensuality and sexuality and everything.

Whereas these scriptures which were offering code of life attach some **amount** of guilt and blame to the sensuality and sexuality. When I am talking of sensuality and sexuality because that seems to be the wise most of the wises. If you look at it why we were talking about beyond sexuality and even some people went upto saying that one it was a male dominated world patrika world which was saying the women is a adore to hell.

A women is never adore to hell because their mind which was adore to the hell because they probably where unable to balance their emotional impulse of sexuality against their cognitive framework of controlling it and that was probably the a big road block in going beyond and renunciation and whatever their own aims were, in this background if you look at it there is no real addiction.

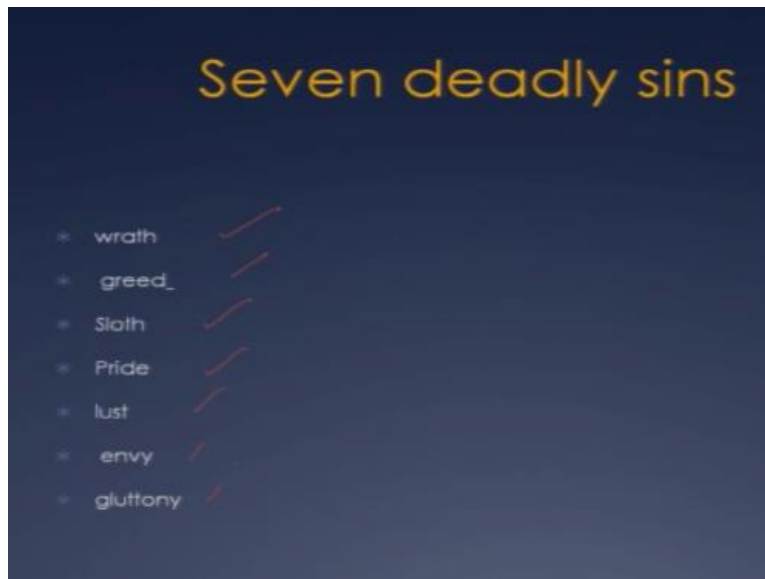
The only real addiction is sex, your brain does not seek alcohol if your brain does not seek drug how do they get into it is a different issue but, sex is something which is always there in the mind and why has it become like this, is the I mean we will just come back to it.

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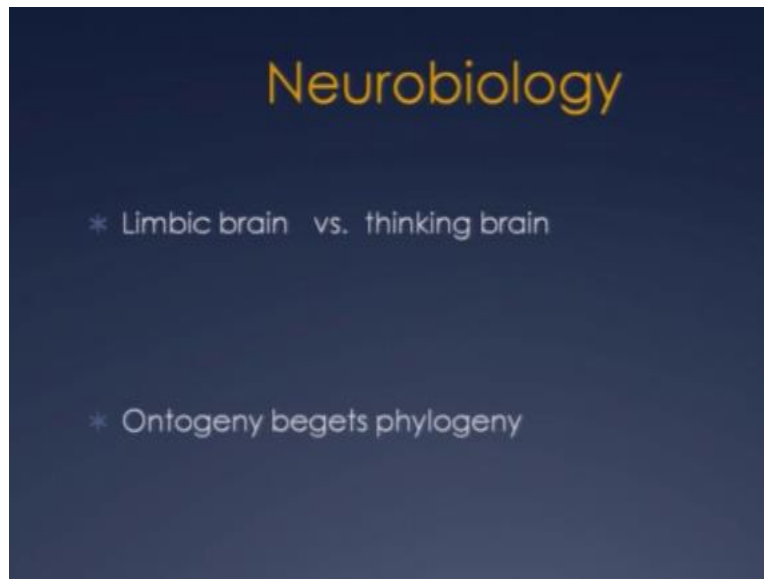
So when Mughals came to India Opiate, wine at the same time repression of free expression of sex with their religious pressures and all, Christianity really brought in the concept of sin, guilt, penance and that is how Victorian guilt and shame was brought to its colonies also.

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So there was 7 deadly sins, wrath, greed, sloth, pride, lust, envy, gluttony.

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Now why I am saying sexuality and these things are related because in evolution when probably this is a hypothetical theory. In evolution when the animals were on the floor and from the tetrapetal the man became a bi-petal thing his hands so free to do lot of things. Animals before that were restricted in their activity and most of the animals they lived a life of in harmony with nature within so when they do sex they do sex, and that too is not all the time it is regulated by cycles from the hormone cycles to the natural cycles. So, animal sexuality is limited to certain periods.

But when man stood up lot of the powers of animals like extreme sensation, sensory ability, extreme mortal ability, able to fly everything was restricted. So, man became restricted in its sensory and mortal physicality, the having said this but what was restricted here was opened up in mind. So, similarly when the hands became free man started doing multi tasking which the animals were not capable of.

So, the sexuality itself was restricted bodily animals their body the way it involved in sexual activity was totally hormone dependent and all but man's body was free to do multi tasking at lot of the time to sexuality also got limited and this limitation or physicality of sexuality possibly

opened up the whole brain to be sexual all the time. So, it is only human beings who can switch on and switch off the sexuality. Although it can be control with the mode state and thought and so the real struggle of what addiction remains is here.

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And Freud was not totally of the mark when he mentioned this the whole theory of repression and all because if you study history and look at the anthropology and look at the way societies have evolved you will really find out that there is some truth in the whole thing. So, this concept of sin the guilt, penance, Victorian guilt and shame which was taken to the colonies including India the repression was less in Mughal times.

Because you still if you go to Rajasthan and all you will find a whole lot of miniature paintings happening at that time on Krishna which were totally erotic paintings and that is also part of big culture, even if you.

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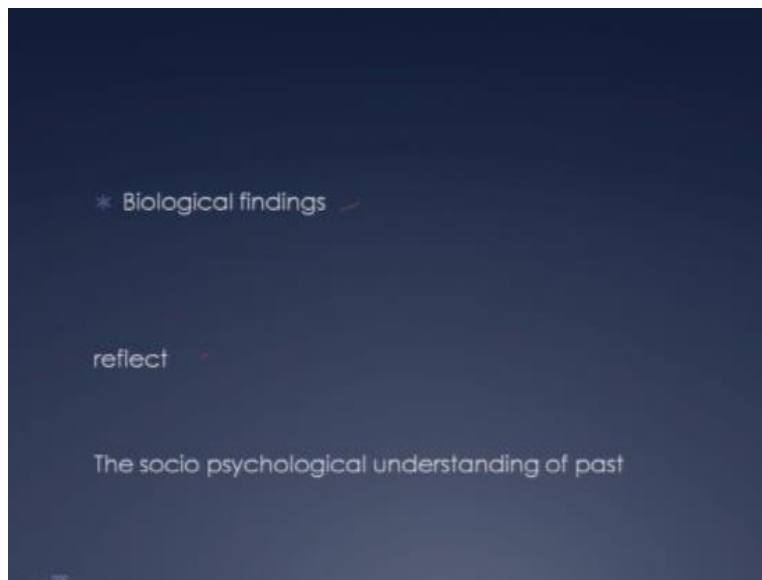
But this issue of guilt and shame as not is not a new thing if you look at the two big epics of India like Ramayana and Mahabharata and you closely observe you will find that lot of characters in Ramayana are guilt treated. They have in order to comply to obedient in order to complain to loyalty in order to comply to what was prescribed tradition the orthodoxy. They had a certain amount of guilt and not being able to complete it whereas if you compare Mahabharata very few of them appear to be having guilt, even duryodhana who was consider to be the most evil of all our Sakuni or even the tricks which Krishna and other people did they never seem to have guilt, they were bothered about the social impact of it.

So while Ramayana was being is an epic of obeying social norms, Mahabharata is about reconstruction of society and in that everything goes in. So, they are not bothered so maybe they have not considered this whole issue of guilt and shame in these exact new physiological terms but the basis was already there and these are seven deadly sins brought in by Christianity. So what is the status now let us map it.

Because this is very important that you understand that and you all understand sexuality is still a pressure in modern mind. People fight against they, they call it bad, they do not know to talk

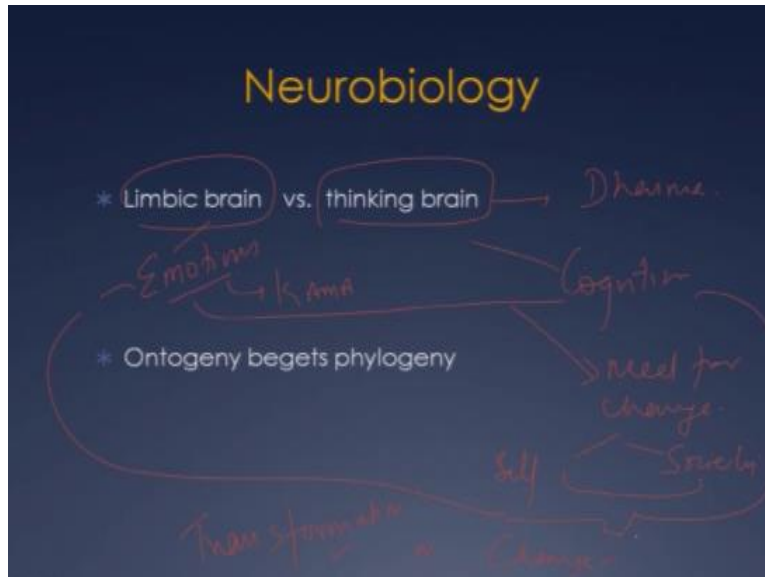
about it and they want to change itself as a biggest changes which people try to do in and around this. After all how many people trained drugs very few, how many people take alcohol very few but they still want to keep transforming again this basic force and that probably brought in Freud to put everything together to the repress sexuality. So, the status if you look at it and try to map and think over it.

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Is a probably biological findings are reflecting the socio psychological understanding of past.

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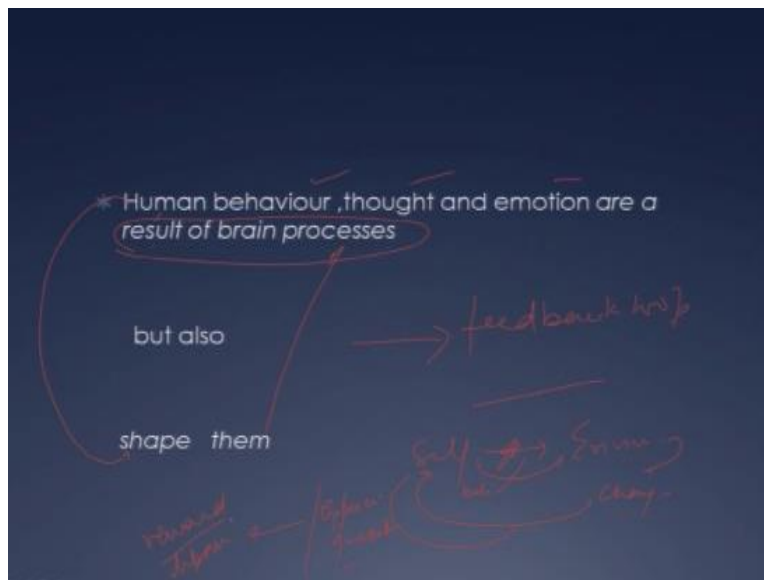
And how we have talked about limbic brain, emotions versus thinking brain. Now emotions where Kama and this was dharma. In a very very broad understanding these terms of new terms like but we already knew what bhava was in the rasa theory we mention. So, probably they were talking about the basic emotion and that basic emotion and how it transforms, how it really goes up to bringing in a more complex layer of thought processing, almost an interface with the society, right.

So this is of biology, this is the basis of our talk also cognition and emotions what emerges out of it is need for change from self or society, which again interacts with this and this to bring in change or transformation. What is the difference a transformation and change? and how to go about it in your personal life so that you really do not need a therapist we will talk about after this we will finish this lecture.

So this is the whole background and you have heard this is a famous ontogeny begets phylogeny. Individual development the way you born till your mind grows is almost a repetition of how the species has grown the same way of evolution like we talked about if you remember

motor brain comes first and then the limbic brain comes that is a emotional brain and then the neo-cortex is the last and this is how actually the human mind also develops.

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In the sense that once you have born you have neurons in place. You are bringing your experiences your, as you grow on the critical periods in the growth period your mind challenges you're the environment show challenges at you, your mind response to it and in the process the mind develops another frame work or in the hierarchy of your cognitive frame works that is how spices also.

So when you a child is born it just a bunch of, you can move there is a motor brain like all lower species then he starts after a month he start expressing emotions like crying and smiling and all which is again the next level of hierarchy and the thinking brain actually develops as a huge gap if the thought keeps developing as you heard of Piaget and Vygotsky theories but actually when it comes to it, it is by the time 18 or 20 one can really listen to this.

The mind actually starts listening to this dynamics of thought and emotion, so the real thinking when it is coming around. So, human behavior like it follows the species the phylogeny the

human behavior thought and emotions are a result of brain processes. Remember I used a word when we were talking of how the brain creates stories about a word call emergent. So, from basic information bits as it moves up hierarchy it keeps forming more higher complex pattern and ultimately whatever is going on in your brain suppose nothing comes out what is the way to know that what I am thinking. You know what I am thinking is through what I am telling you through the language, through the words, so language maybe inner process.

But the expression of it the way I write my slide, the way I tell you the way I interact with you or interact with me is behavior. So what we know is what you have learnt of human beings is through the behavior, they are the result of the brain processes. But is there a feedback loop that the human behavior shapes of the brain process so the result of brain process is human behavior, but the human behavior shapes of the brain process in a feedback loop.

So you interact on the environment, self interacts on the environment brings in some change this change again is gone to the self and self modifies its behavior again to act on environment this part is behavior, this part is experience of result if you remember we talked of reward and dopamine. we will talk about it more this is the basis so whatever is going on your head through your experience and all you have learnt the way, you want to act in a certain way and whatever results you get your mind tells you and you keep doing it you get rewards. So again you see all this things are falling in place still now I will ended this we will continue this is in the lecture and then go on to transformation, thank you.

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Prof. Satyaki Roy

Co – ordinator, NPTEL IIT Kanpur

NPTEL Team

Sanjay Pal
Ashish Singh
Badal Pradhan
Tapobrata Das
Ram Chandra
Dilip Tripathi
Manoj Shrivastava
Padam Shukla
Sanjay Mishra
Shubham Rawat
Shikha Gupta
K.K Mishra
Aradhana Singh
Sweta
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