

**Indian Institute of Technology Kanpur**

**National Programme on Technology Enhanced Learning (NPTEL)**

**Course Title  
Cognition, Transformation & Lives**

**Lecture -16  
Biographical models of Transformation**

**by  
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So I am just continuing from the last lecture where we are talking about how the transformation is more sustained it requires some assertion of will or at least into decision to transform and it requires a continuous hammering these are we change which is temporary and just keeps happening in pressure of external circumstances. How the basic needs for harmony, how the stepping out of self in empathy, how the need can create a will, but will can itself decide how to act and behave.

And this in terms forms a huge feedback loop, so what and who decides to transform and who decides to continue it depends on that those movements of cognitive dissonance where people need some release either through buffers which can give them a comfort and just decrease the pressure or people who suffer intense pain and conflictual pressure and decide to step out of themselves and really move on to do it.

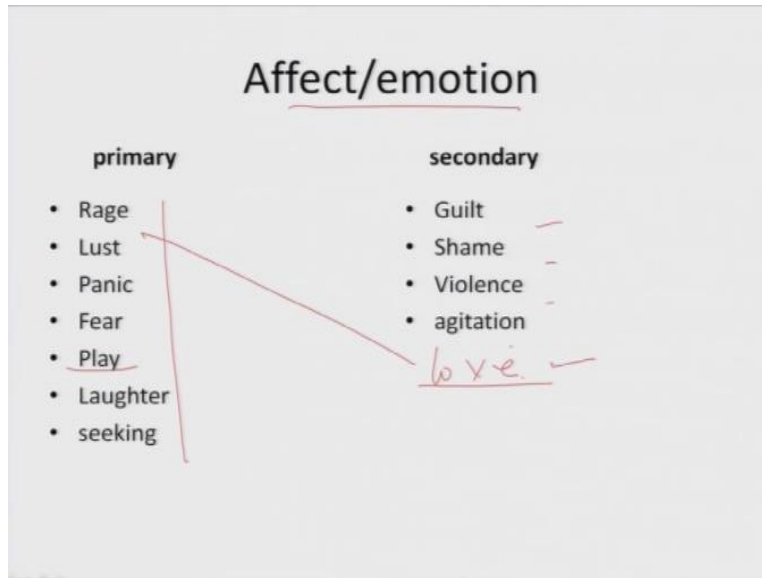
So in this next half an hour we will try to just look at the whole thing and maybe by this time you would have already and we ended up with, I asked you to look at whether resilience is good to transformation or it is bad, we can discuss it in our discussion session. So and this is just hypothetical thing worldwide web.

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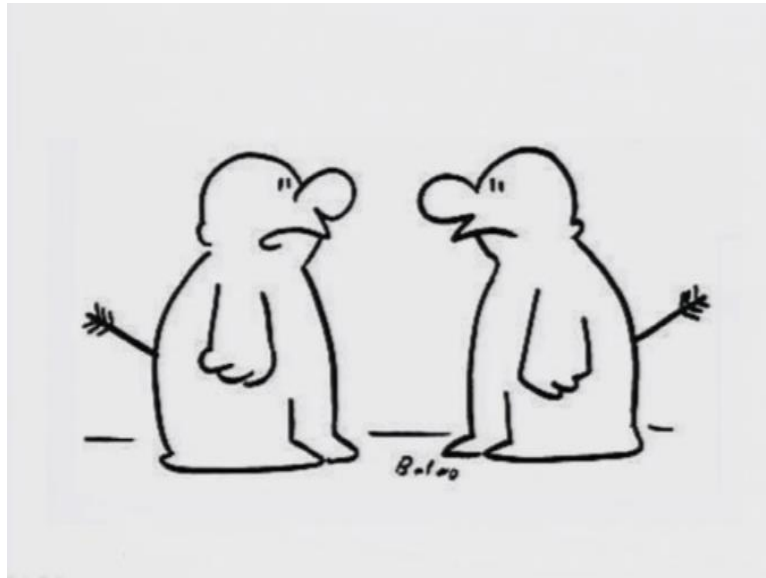
So this is the world, this is your brain, body and mind, and this is the interface, but this is real or notional, we talked about this, the interface is real or it is your mind which is creating that meaning which is the source of this interface. So you move with thought, but as the thought progressed and we did not see the world changing, so we again went back to what is the basis of us, emotion we know all this we have seen it.

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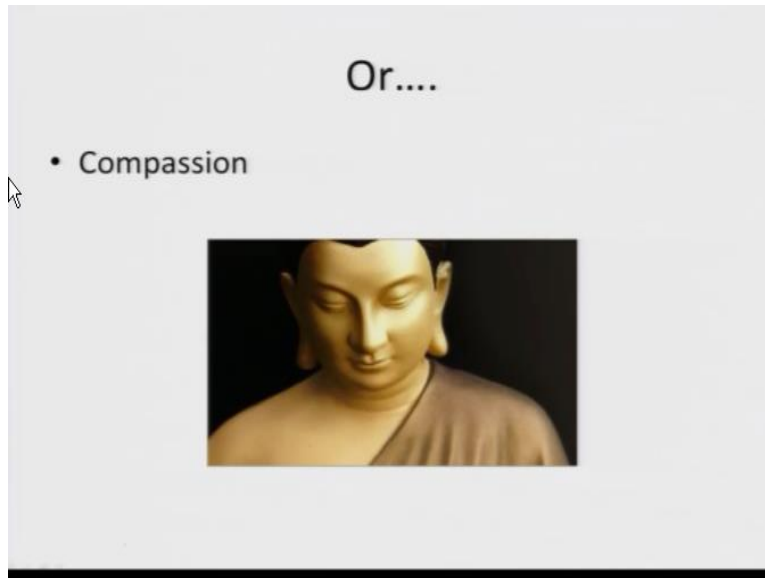
Play interestingly is considered as a primary emotion, and secondary guilt, shame, violence, agitation maybe love. So where lust is a primary emotion, love is a higher complex emotion. So people want to handle this without handling this.

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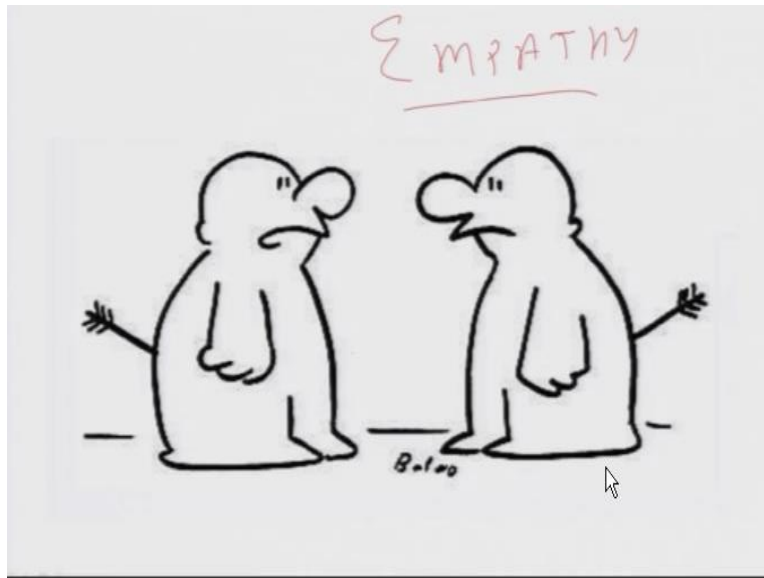
This is a cartoon any guess what it is depicting.

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It is depicting I can feel your pain.

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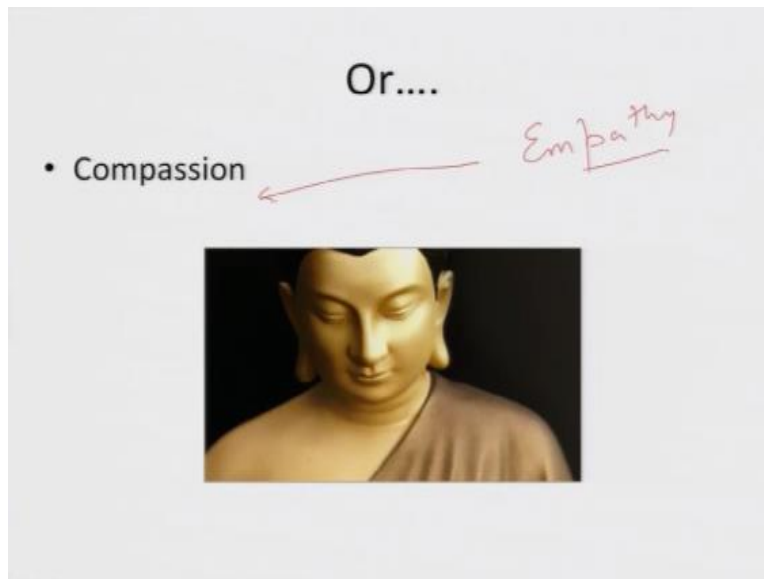
Empathy can also be a trigger for transformation. So it is not only reverse thing that empathy sense a need for altruism and sacrifice which is inbuilt in brain, we have just discussed it in the last lecture. As man has a crude violence it is also a crude altruism. So when somebody see somebody's pain, then they want to do something and that can also be a trigger of transformation as it happen with him.

We all know him, he was kept in a very, very protected environment, because when he was born some stranger said he will become a Chakravarthi Samrat an emperor all conqueror emperor or he will become a sanyasi ascetic. So his father took care that he does not get to see the miseries of life. And he was kept in all comfort and married. One day Buddha saw an old man death and some ill person, and that night he left to find out the meaning of life.

Now this is the story history part math, but look at it he was 29 or 30 when he left home, he is very unlikely that he would not have seen any misery or death or old age around him, I mean no amount of seclusion would have been possible to, he was otherwise healthy young man. But that

day when he saw the whole thing changed, so there must have been may be what we were talking.

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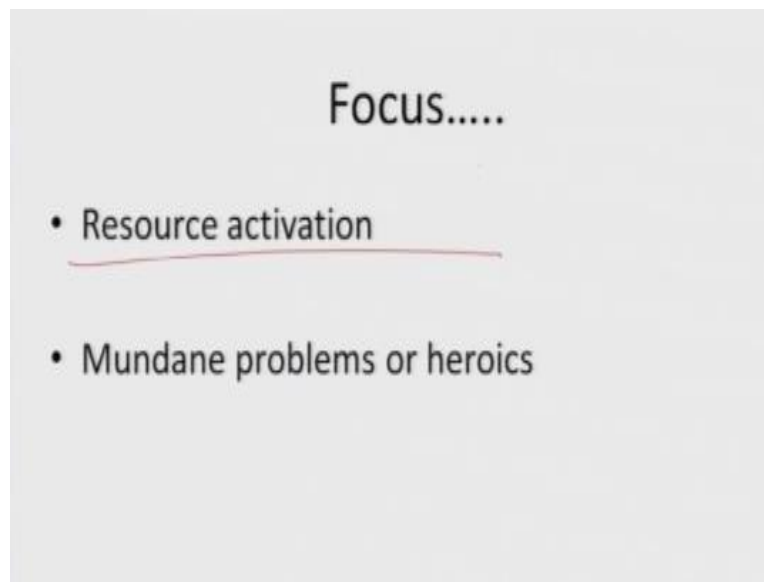


That this triggered the whole thing which made him push himself to go and find out the answers and then obviously he came back and taught people so he was talking about so the possibility that may be he was just seeing he brush of on his own because, there was lot harmony in his head as far as material things where we do not have record of it that he always felt uncomfortable with the misery around he was not happy with this he was living a normal life till one day so maybe he would have seen all this like we all see and this brush of we see hungry people around we see people begging on the road but we just move on.

Someday it hurts us some day it makes us more depressed, those are the days when the defense mechanism when those buffer which help you resonate, no no its destiny and poor what can I do I can give you some money that is not empathy. some day that poor person really hits you some day you realize that the amount of food we order in a restraint is ,much more than we can consume and it will take away snatch some food from somebody else and that day you transform so it is empathy or what Buddha said compassion.

There may be just two sides do not think I am giving you a sermon because I told you why I am talking of all these things in concept of transformation which is beneficial for most I am talking of the transformation which is destructive I could have talked about Hitler also and some of them also they also transform themselves let us I will talk about it in the next lecture pose it the right question so what is the focus? the focus of transformation whether it is good or bad is resource activation.

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When people transform they have to actually activate the resources from within and decide whether they really want to get on the mundane problem or do some heroics.



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POSTCOLONIAL  
--AND POST LIBERAL

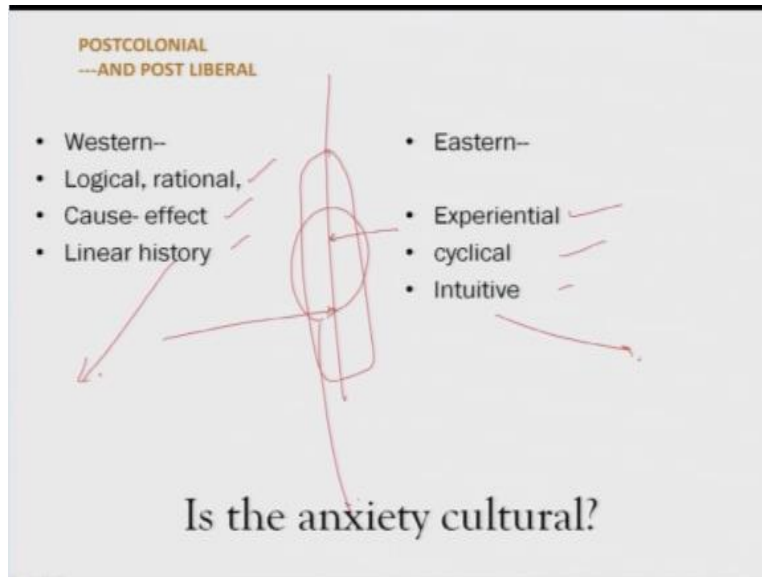
- Western--
- Logical, rational,
- Cause- effect
- Linear history

- Eastern--
- Experiential
- cyclical
- Intuitive

Is the anxiety cultural?

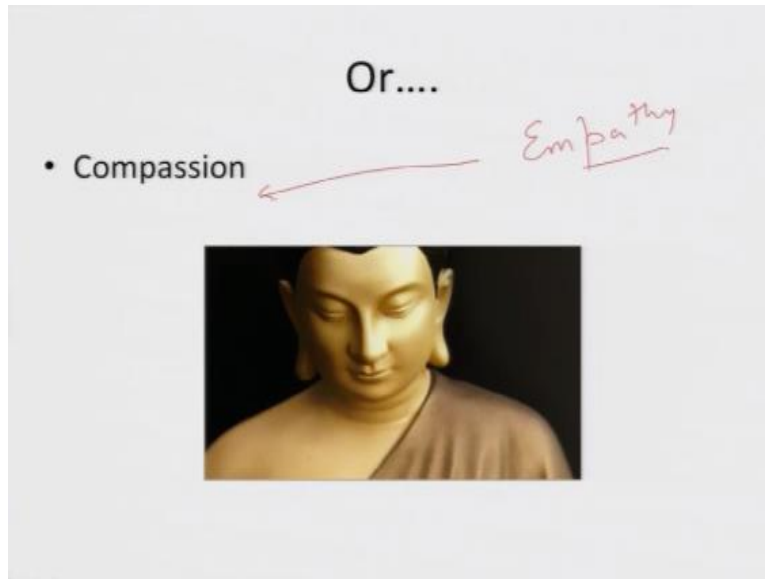
This is a slide which appears to be a bit of intuition but look at it India got freedom in 1947 and any psychiatrist would vouch at this point of the time the anxiety levels of the country are all over the world they are very high but the two thought processes which have developed I am just placing the whole thing into a larger context western thought process is more logical relational cause effect linear history eastern is always been whether it is china or India cyclical intuitive so are these two thought processes west is west and east is east in the process of the changing leading to a lot of this cultural anxiety now this anxiety itself like Buddha felt it in an individual.

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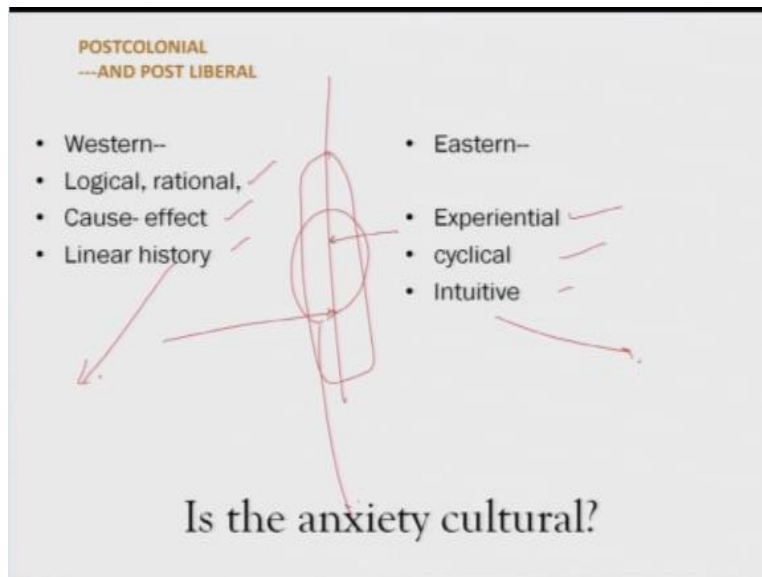
He was seeing world normally something but suddenly one day it had hit him.

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And he went on to a just activated his resources left the mundane problems and actually resorted on a sort of heroics of venturing for 6 years of mediation and very strict and almost tortured existence of

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It happens at a societal level also these two though process now in a world globalized world lot of people live in this hinterland but people who are born on western culture and people who are born in eastern culture they may not be so much different as now because the world is more globalize in a postcolonial and postliberal world the whole thing is fallen into place almost similar type of thought process but the core what is gone into the cultural memes and genetics is still different so this could be an anxiety in the cultures.

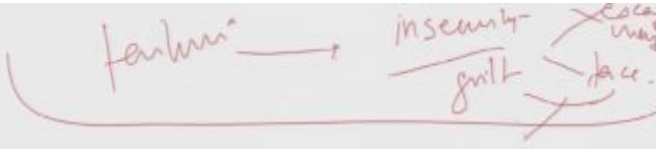
So a question also comes so now when we now that there is a cogitation there is emotion and there is empathy and there is unconscious need which can be altered by will changes happen okay somebody has suffered a intense pain does not have a buffer does not have a decides to change And does not go into finding out escape routes for his troubles which he is facing what does he do?

You are preparing for your IAS exam and you take money from your father and go to some coaching and you while have a time there do not get selected and obviously guilt and shame has

they come they hit you or what you do with it if you find an explanation an explanation for all this and try to pass the blame game the chances are things will not transform you have to hit it and in that movement of failure.

Failure can be big trigger to transformation in fact most of the time because it generates guilt and shame on one hand and it generates insecurity.

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• Whether man can respond to an example or lesson from another time frame?

• If so ,than moral issues can be discussed separated from context.

Insecurity, guilt, failure so it escape, face, in this case this will bring some change temporally this can lead to transformation but now that you are at this point suppose how do you transform what is the need for transformation we know why transformation is needed for the benefit and harmonious existence of self and others or to destroy others and self either way, how?

Whether the this capacity of changing of like if you remember we are talking about a story making this short burst of a anecdotes are woven into a story similarly this short burst of change which keep happening under extent can be coalesce into one big transformation but still the mind has to be trained or the man can respond to an example or lesson from another time frame.

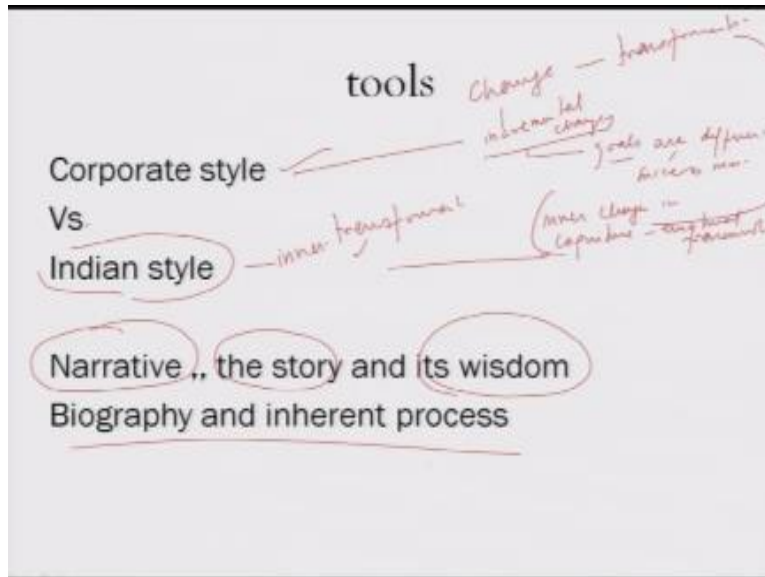
Do all transformations happen in isolation within a individual or society and have no connections with history, or people can still go back in those movements and instead of passing the buck to god or religion or astrology or stars look at people who were in similar situations of emotional and cognitive conflict and they change themselves if it is possible then the moral issues can be separated from the context.

That means that if somebody at some point of time has transformed himself and has a model which can be examined and not only examined practiced in our time in our life then whether it was right wrong good bad is a contextual thing so it should be separated from the context because that right wrong good bad would have been the impact but if the process was right then that chances of that process becoming opt in some situation.

That possibility is very high even so this is the more about the process and that process I think can be learnt from anybody again like you have like if you at a point where you want to change and you mind it have been escapes but you said no I do not want to escape and I want to transform myself and so whatever what we will look at transform into what and how you look by whatever conditioning has gone into your head.

But history is also part of your conditioning you can look at people who have successfully handle it when I am saying successfully it does not mean that everything what they did was successful they would have been successful in whatever mode they wanted so again I am when I was saying verses I am not saying I am not biting it again.

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There is a corporate style which has emerged in life these days, a corporate style is power points how to laugh, how to parent, how to do this, how to do that, how to bigger in a transformation, how to do this managerial thing, leadership so there is so much of it, but sometime I doubt it whether all that which is being done has a real intend of transformation or it is a change which they want incremental change.

So a change can appear as transformation over time by being incremental change small changes but these changes have risk they goals are different more success oriented. Whereas this may require inner change in cognitive emotional framework, so here we take almost a diversion afford, we have talked about the societal changes but here we are talking about taking corporate style change, incremental changes, materialistically oriented, gain oriented forget that, we are talking about individual transformation.

Now this Indian style perfectly suits this inner transformation which is more sustain and may change this and that is the narrative the story and this is a wisdom in the story, some of you who lived with grand parents or maybe I do not know how much it happens in metros that people do not have time, but in good all times there was always a story weaving which was going on it, it

was like anything which was thought, anything which was told always had to be over in a story and in the night you would listen to something from mythology and he was thinking over the story.

Partly the scene of the story has been away by science let me conflicts I am a man from science but still let me tell you because everything has been very, very that abstract romanticisation has been taken off, so everything has a explanation but those explanation are not full. So the new generation on the young people who have not been told so many stories in their childhood want to just understand things.

But if you understand a major part emotion is gone but emotion is the one which is pushing your unconscious needs and making you survive, so one major force of your life which decides has been ignored and the learner part which you may belief or not belief gets into half the explanation. So you are living like giving a huge gap of not handling your emotions and that is the corrects of the misery and that is what is the required in transformation.

So Indian style was look at lot of Sufis they have anecdotes Buddha used to keep telling stories modern age gurus whether they have a barrowed knowledge will still keep telling, everyone wants to tell a story whether you are a story teller or not is a different issue, so one part of the story was biography, so biography of people who you think.



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• Krishna ,buddha ✓  
• Tagore's romanticism or Gandhi's Hatha yoga

→ transform

• 'Its all in me' ←  
• empathy ←

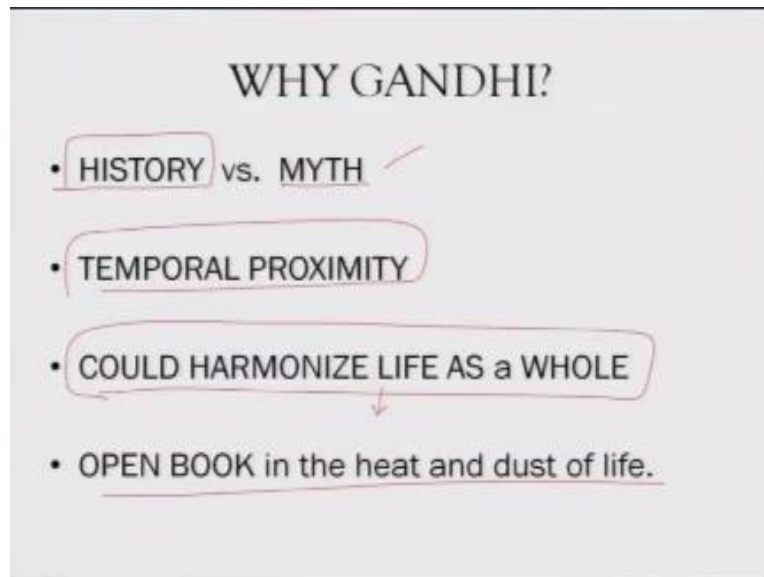
Krishna, Buddha, Tagore had a romanticism, Gandhi was like a yogi, but the belief that one can really transform at whatever level of your life it is not like for a student or in relationship or public behavior or our India seems to be transforming, but whether people are really transforming under the dynamic leadership of our prime minister right now is next ten years will tell whether it is just change because of utilitarian survival techniques or it is a change is a transformation which is one has to believe cognitively that is all and me, even to understand the biography you need an empathy. So you human being done not survive with empathy at the end.

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So he is the man be the change you wish to see in the world you know all of you know him Mohandas Gandhi.

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I bring him in here for the next concluding lectures as a model of transformation and all that we have studied obviously there was neuroscience was in its very primitive state at that time Gandhi had not studied neuroscience maybe he knew of fraud and all that but obviously he did not study and left a model for say he was moving in life if we one thing which we should understand before talking about him that we are not going to talk about him as a politician we are not here to discuss politics.

Politics as I said is a matter of context the morality of the context whether politics succeeded or it failed let us not get too much bothered about it because whatever people take decision a certain circumstances appear to be right and whether they are destructive way Hitler was doing whatever he was doing thinking that he was right whether it brings destruction or it brings in some sort of solids to people and that all is the later issue let us not meddle over head with all that.

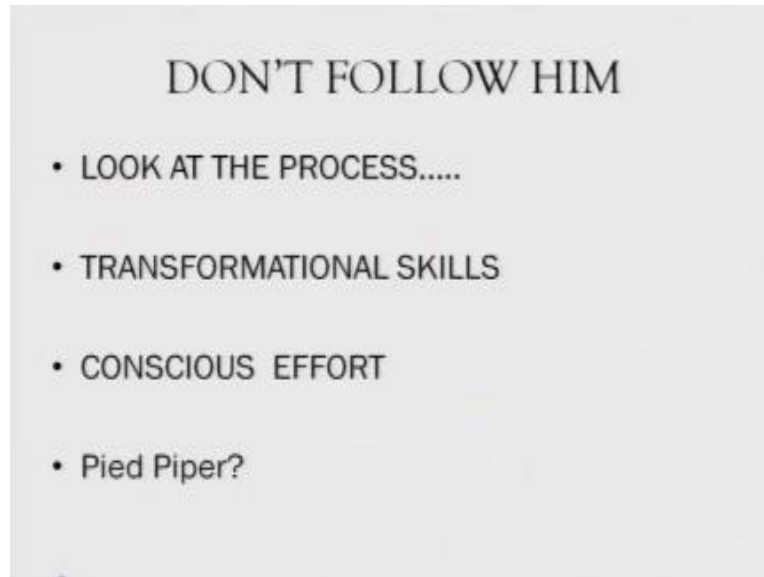
So we are going to talk about politics we are going to talk about the man Gandhi is a man and I have my reasons for it which I will try to put forward one and if we talk about Christ or prophet Mohammed or Krishna or from our culture or from any other Greek mythology the Roman mythology or your opium thing lot of it would appear is a myth and then you we do not tend to

believe myth because it is a more frictional account Gandhi is history 100 work 100 volumes of his written work not as a philosophy or a book small tit bits of writing conversations news paper he wrote two or three four books but they were not they were illustrating his philosophy at that time which more or less contained and continuously he is not very far from our times temporal proximity.

How many years this is so 67 69 if we read his life in India we may not be looking at him to much except for some symbolic things at present but as Shimon Peres this really leader and he said Gandhi belongs to future and every noble laureate for peace almost in vox him, if my with some effort we are able to shave of shape of his politics we could see one thing which is emerging that he could harmonized life has a whole and that was the need which I was telling and.

He also remember we talked about of help and treatment and arise this question was that the help should be done in myth stream and Buddha left home to go to a jungle he renunciated his normal life the responsibilities or normal life and everything to find out the basic question Gandhi did not run away he was like open book in the heat and dust of life he remained a politician when he said that people think I am a saint who is trying to be a politician but I say I am a politician who is trying be a saint.

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And he had opened up his life and he would he could work and examine come out so what I am trying to tell you is do not follow him. And I am just setting the background to when the very specific mode of the transformation which he gave, which all of us will agree and don't follow him just look at the process which he have followed, which we will talk about look at the transmission skills which he left for us the whole country followed him pied piper story.

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**HIS PREMISE...**

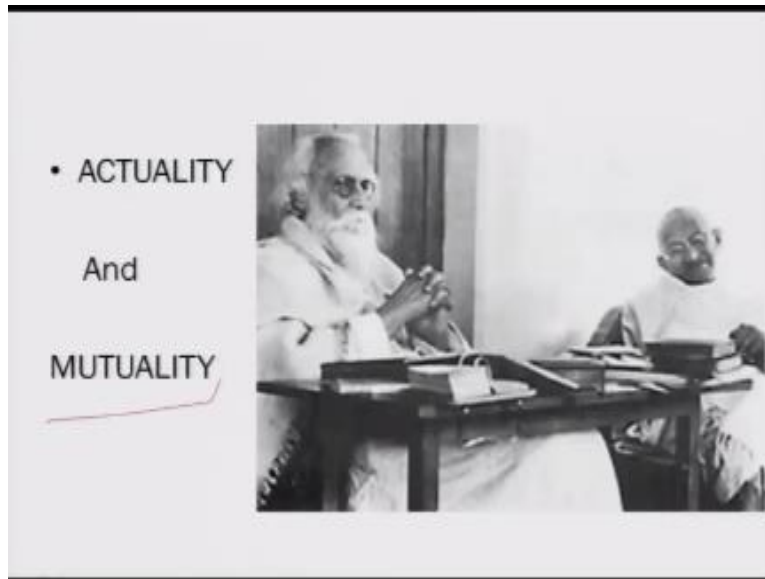
- AHIMSA
- Dispossession
- FEARLESSNESS
- Persistence
- Turning loss to opportunity
- Honesty
- Truth and accountability

• Above all HUMAN CONCERN.....till the last man —Truth is GOD

So, the question which we have to answer is was he different? Did he have a genetic makeup? And we have no proof and he was like all of us he had his own shear of emotional outburst, he has his own shear of it. so he just did not change the keep the change trigger but if you examine his life with the some objectivity what you will find that all this change was the conscious effort for it that give the sadden to the existence of the will as it gives in the case of the sports person who troubles the body in the achieve the girl who gone up and the pain which scientist suffers sitting in a lab anything disabled child struggling to run all that bring in the that is where the Gandhi important in the what he did was this developing to transmission skills and harmonizing the life is whole this is the premise .

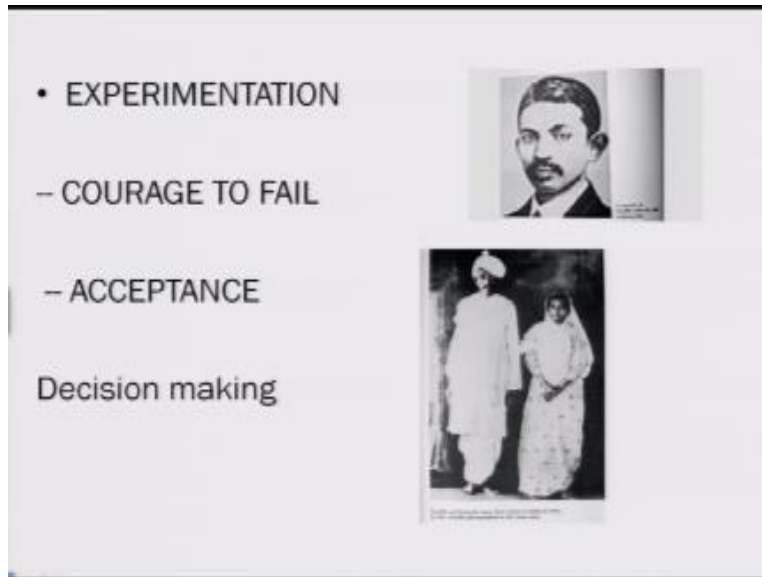
This is what the Gandhi stood for AHIMSA disposition fearlessness persistence and tuning last to opportunity honesty truth accountability we all have this little bit in our and whether we develop it or not whether we transform ourselves or not this is the big question and the above all he was the master of the empathy human concerned, so he has expended his consciousness through choosing to be connected to all and that was the matter of his will, not a matter of just unconscious pressure two words which have been mention about the Gandhi.

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Is the actuality and mutuality and but we will continue Gandhi in the last two lectures because it is important I am just taken as the model of the other people also.

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- EXPERIMENTATION
- COURAGE TO FAIL
- ACCEPTANCE

Decision making

But if you look at his process his premise one thing that comes in for everybody harmonized life and connected to the last man in the context of this, we want connected to the whole world so we will ended this and then we will continue talking about Gandhi in the next lecture thank you.

### Acknowledgement

**Ministry of Human Resources & Development**

**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**  
**Ashutosh Gairola**  
**Dilip Katiyar**  
**Sharwan**  
**Hari Ram**  
**Bhadra Rao**  
**Puneet Kumar Bajpai**  
**Lalty Dutta**  
**Ajay Kanaujia**  
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