

## THE PSYCHIC CONVULSIONS IN BHAGAVADGĪTA

-Manju.V.Kumar

Psychology, as a science helps us to understand, control, and predict human behaviour. The main aim of it is centered on the great value of character building. In the contemporary times, it is considered as a 'science of behavioural adjustment' of man. If this study is about the functions of mind and its dispositions as well as the tacit human behaviour, then Bhagavad Gīta, the sacred text that provide the greatest psychological judgments, also no doubt best be qualified as a resolute expression on a psychological predicament. In modern times, it is the common experience that human life had to encounter various problems such as those related to education, health, marital status, daily life problems etc. As a consequential constitutiveness of this psycho-physical life and the material world attachments, man has lost all the benefits of peace of mind and he is inseparable from the supposed fear to live and extremities of anger in the midst of increasing violence. Many of these human problems traceable to the psychological premise is again no doubt the result of our ill thinking, negative attitudes towards others as well as one's own self, and undesirable behavioural patterns. For a realistic thinker, the psychology has a long past because the roots of it can be found in our canonical ancient texts like the Vedas, the Upanishads and more specifically the Bhagavad Gīta. The Gīta is universal in character, dealing primarily with one's psychological necessities in different contextual realms in this world. Vyāsa, Śankara and other Acaryas in ancient India, and Svāmi Vivekānanda, Sri Aurobindo and Mahātmā Gandhi had responded appreciably to the intellectual vigour, emotional appeal and the spiritual depth of this great book.

### **The Contextual Synergetics**

Bhagavad Gīta is considered as a sacred scripture for it is the direct deliverance of the message from the God- incarnate, Srikrishna that has reached humanity through a human form, Arjuna, the representative of man, who thought as any one of us thinks, found himself in a difficulty when he had confronted many problems of life in the battle ground of Kurukshetra. Here Arjuna merely expresses his psycho-physiological condition, and not his problem. He stands for the younger generation. Their psychological problems such as restlessness, unending desires, disillusionments, suffocating despairs etc. are all depicted in Arjuna's resolute thoughts. At that time, Krishna analyses all these states of mental aberrations of Arjuna along all the possible psychological frames and he discloses effective solutions for dispensing off such oddity of thoughts. Moreover, these have become the cornerstone- synthetic apperceptions of the genuine psychologic thinkers of modern times.

Psychologists use various procedures and methods to study a man's behaviour. The eternal charioteer, Krishna also used these methods to treat Arjuna whose mind has become the chariot and this is the main theme of Bhagavad Gīta. We see in the 2nd part of the Gita, in the first chapter, that there was a complete relegation of Arjuna's personality when he faced a grave situation in the battlefield of Kurukshetra. He loses his reasoning and mental balance completely and he was unable to face the challenge from the destitute enemies. At that situation Krishna suggests him to look at events from a different scale of observation. By the mere touch of a great teacher, Sri Krishna gave a magic tonic with energy and power to Arjuna by the words "Naithad thavayyupadyathe". In the sentiment contained in that famous short sentence, we have the appeal, through psychology, for every individual to rise higher and higher, and to find new sources of strength within one self. The educative implication of this judgment has supreme value in all times. When we come to the educational psychology, there arises a question as to what is really beneficial to the Individual. The best an-

swer as told by Sri Krishna appeals to the sense of self respect of the Individual. Prof. Ernest Wood, in his book, 'The Bhagavad Gita Explained', claims that the Gīta is a book full of Psychological information that fits well with what is known in the science of psychology today. In modern times psycho-analysis has taken diverse analogs. But Freud's rigidity in emphasizing the role of biological forces in determining behaviour is considered as one of the major contribution in this analog structure. The methodology adopted by him had made people in the world over to believe that Freud was one who had analyzed and divided the mind in to four types - conscious, unconscious, subconscious, and innerconscious Indian's also did not contradict this discovery. But the fact is that even before five thousand years ago, Lord Krishna had disclosed the same ideas in Bhagavad Gīta to Arjuna. In this sacred text, he gives information about the different stages of mind, stages of destruction of man and how to challenge these. So it must be said that Lord Krishna was the first exponent of psychology, and Gīta, a first treatise on psychology. This further arouses the strong doubt whether Freud had an in-depth knowledge of the Gita.

Modern psychology recognizes self regard or self respect as the foundation of character building. Freud's psychology says that desire, anger and attraction only go away when these negative feelings are fulfilled but when they are not the mind gets disappointed. In Gīta, Arjuna himself describes his desperate state of mind as he happens to notice his own relatives, friends, teachers etc. He describes the effects of this desperate feeling as: 'His limbs droop, his mouth dries up, his body trembles and hairs stand on end'. It can be understood that Psychomatic diseases disturb the mind first and then the body. as described above.

“Seedanti mama gāthṛāni mukham cha Parīśusyati  
Vepathuscha Śareere me romaharṣaś ca Jāyate”.

This brings in the realistic prestine beauty of the teaching of Krishna that can be considered as a true and completely scientific and cogent answer to these disturbing questions. Again, in the 6th chapter of the

Bhagavad Gīta, Arjuna asks a question as how can the teachings be practiced when the mind is difficult to control. The answer is that 'no doubt the mind is restless and difficult to control' - "Mano durnigraham calam", but through practice and discrimination, it can be brought under control "Abhyāsenā Vairagyena ca grhyate".

Gīta proposes many practical methods to control desire, lust and attraction, which are psychological and practical. Freud analyzed the mind, but the analysis of mind in Gīta is scientific and is accepted in the whole world. The two famous slokas in Gīta (II. 62, 63) narrates the destruction of mind. The purpose of these verses is not negative, it is to bring under our command the resources of love, wisdom and selfless action which lie dormant with in us all. In these verses Krishna says that concentration, company, sex, anger, relations, deviation of mind, the destruction of intelligence and complete destruction are the stages of destruction of man. Humanity is always marked by Rāga, Śoka, and Moha. Once we diagnose, we must understand our problem is nothing but our own dependence. For Gīta, psychology is based on the distinctions of the three guṇas, Sattva, rajas and tamas and their interaction. The seventeenth and eighteenth chapters of Gīta gives an highly structured analysis of the gunas comprehending all the minute details of moral life.

When we look at human behaviour, we generally see the greatest commitment, dedication and energy when actions are performed for some personal benefit. Krishna reminds us the motive of lokasangraham which can inspire even more commitment and dedication than our own personal well being. Working for others is the highest reason for involvement in the world, and this is held as the ideal focused in the Bhagavad Gīta. The treatment of such a natural, mortal illness of the inner mind is the thought in the Gita. Yaogkṣema is a term which occurs twice in Gīta. It means to protect what one has and to add it. This instinct for survival and flourishing is ingrained in every living being. It ensures success in life, not running away from the problems. So it is known as an excellent study of psychology. It unifies and sustains all

ranks of people. The worker, the learned men and the yoga practitioner will find here an illuminating exposition on the substance of their respective philosophies. In these days, psychological treatments is not a way to overcome the problems of conduct of man, but our ancient text tries to integrate the personality of the student and make him capable of facing dynamically all the challenges in his life. Thus this book really is highly esteemed by all and it may be assumed that many psychologists also refer this text for their experiments and teachings.

### **Notes and references**

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