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Study of psychological concepts in the Bhagavad Gita

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Abstract

This logical sloka from the Bhagavad-Gita (Chapter II, Verse 15) summarizes the whole idea of Emotional Intelligence (EI). It says: an individual who is quiet and stays unperturbed by one or the other agony or joy is the person who accomplishes eternity. The hypothesis of EI which has been promoted by Goleman can be followed down to David Wechsler, who, as right on time as in 1940 said that insight doesn't signify only the intellectual capacities of an individual yet the non-psychological capacities also. Mayer and Salovey presented the idea of Emotional Intelligence as a particular type of knowledge which can be estimated and assessed. This paper investigations the chance of building up the hypothesis of EI into a more far reaching one. It looks into the hypothesis of EI against the idea of feelings as talked about in the Bhagavad-Gita and investigates the conceivable outcomes of discovering explicit strategies through which an individual's passionate capabilities can be improved by joining the standards of Sri Krishna as examined in the Bhagavad-Gita.

Keywords: Psychological Concepts and Bhagavad Gita

Introduction

The human psyche is the most captivating thing which has fascinated and hypnotized logicians and researchers the same. The intensity of human psyche can't be comprehended. It is this 'mind' which makes a person interesting and not the same as different manifestations. The Indian way of thinking bargains widely on the intensity of human psyche. Indeed, it tends to be said that the oriental way of thinking is essentially worried about an individual's prosperity by controlling his brain. It accentuates that the psyche characterizes an individual. In the 'Ramayana' (one of the Indian sagas), when Hanuman (Lord Rama's courier looking for his significant other Sita) looks for Sita in Ravana's (the devil ruler who stole Rama's better half, Sita) royal residence, he scourges the whole city not leaving even an inch uninspected. This inquiry takes him to the inward offices of Ravana and is constrained to search for Sita among the different associates of Ravana. As Hanuman look through Lanka (Ravana's city) in the night, he is compelled to see ladies dozing in different stances and some even insufficiently dressed. He finds out if he was making the best decision since he was a sworn Brahmachari (an abstinent), however rapidly chides himself on his qualms as he explains to himself that it is the mindset which chooses whether a man is of acceptable character or not. He had not been enticed or influenced at all taking a gander at those ladies. This separation guarantees that he stays unadulterated and pure with no flaw on his pledge of Brahmacharya. The idea checks and not the activity.

“mano matram jagat, mano kalpitam jagat”
“the world is as the mind sees and feels it;
the world is as the mind thinks of it’.

A man's predetermination is formed by his contemplations and not by simple activities. A man is as yet viewed as unadulterated in any event, when he does certain unsuitable activities just per power, (on the requests of the circumstance or having a bigger premium as a top priority) however with his psyche isolates. Like the one portrayed above, there are endless occasions in the Indian stories and the puranas which maintain this view and the eastern way of thinking sees this teaching of controlling one's psyche as a method of living and not as some theoretical philosophical idea. It accepts and assimilates the obligation that each man is responsible for every single demonstration and thought about his. This responsibility brings alert and empowers him to limit himself from intuition or acting in flurry. The psyche has the capability of forming a man's predetermination.

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The five feelings of a man are fit for trapping him in the soil of passionate changes. The brain which is better than the faculties, whenever controlled and centered, enables a man to achieve harmony from the inside. The ongoing hypothesis of 'Enthusiastic Intelligence' which has picked up notoriety additionally awakens to the significance of understanding and controlling one's feelings as the characterizing component of one's prosperity or disappointment throughout everyday life. The backers of passionate insight (EI) guarantee that it is an individual's ability to comprehend his own feelings and those of others and the utilization of this information to the best of his inclinations that causes him ascend the stepping stool of achievement.

While the Indian philosophy as well as EI calls attention to the power of emotions, they both differ in certain basic aspects. The EI focuses on a man's success from the materialistic point of view – an emotionally intelligent person becomes a successful manager, becomes adept in handling relationships etc. – whereas, the Indian texts have a more holistic approach. They see the mind as an instrument which has the potential to lead a man to eternal happiness or to perpetual suffering. It isn't something that begins and ends with this life on earth, but that which paves way for many more such births and thus, if a man does not control his senses, he falls into the abyss of birth and rebirth, trapped in this mortal world for an eternity. The Indian philosophy thus takes both life and death into thought. For the Indian philosophers, life and death complement each other and the one loses its meaning without the other. For them life on this earth is a preparation for the life after death. They believe in the theory of 'Karma' – every thought and action of a person has its repercussions. A man's 'Karma' binds him to this world of suffering and an enlightened man strives to escape this web of 'Karma' by controlling his thoughts and actions and focusing them on the Supreme Being. This approach gives a different dimension to the understanding of the importance and control of mind for the Indian philosophers and thus distinguishes them from the advocates of the theory of emotional intelligence. An analysis and comparison of the Indian philosophical approach to that of EI is sure to pave way for a better understanding on the power of emotions and the way to control them.

There are innumerable texts, in fact a gamut of literature – the Upanishads, the epics, the Vedas – which discuss in detail the nature of human mind and the significance of controlling it. As it is impossible to bring in all these texts, the Bhagavad-Gita (also referred to as the 'Gita') which is considered the fifth Veda, the essence of all the Upanishads, is taken for the study. The 'Gita' is considered to be the milk of all Upanishads and Krishna is the cowherd who milked it for Arjuna.

Sarvopaniśadhō gavo dhogdha gopalanandanah
Partho vatsah sudhirbhoktha dhugdham githamrutham
mahath

(Bhagavad-Gita – Dhyanasloka 4)

As far as 'Emotional Intelligence' is concerned, the three major models proposed by Mayer and Salovey, Reuven Bar-On and Goleman, are taken for the study.

The Bhagavad-Gita on the other hand, stands tall as an authority in not only identifying the nature of emotions but also in showing a way to come out of the darkness of

emotional instability. It is in the form of a dialogue between the emotionally disturbed (Arjuna) and the universal master (Krishna) and remains an irrefutable answer to many a modern day man's dilemma or confusion. The background is the Kurukshetra war where the first cousins stand against each other when Arjuna, the warrior non-pareil loses his nerve and refuses to fight. His mind is a cauldron of emotions gripped with the moral dilemma of to do or not to do. At the same time, an insight into Arjuna's character reveals to us that he is not a person who is easily perturbed. He has in the past exhibited exemplary restraint and discipline even at the most challenging times. When Draupadi becomes the wife of all the five brothers in spite of being won by him in the swayamvar, he does not falter or give in to any kind of emotion. He perfectly understands his mother Kunti's decision as the motive behind it was politically strengthening themselves against the Kauravas – Panchala was a powerful kingdom - and also the fact that Kunti did not want any dissension among the brothers because of Draupadi.

Even now when his mind is in conflict whether he should fight the war or not, he is able to intellectually analyze and understand his situation. He is in an emotional upheaval but, that does not deter him from assessing himself accurately. Arjuna, is able to define his problem in clear terms, but, supplicates to Krishna for help. He says –

Karpanyadosopahatasvabhavah prchami tvam
dharmasammudhacetah

Yacchreyah syanniscitam bruhi tanme sisyyate'ham sadhi
mam tvam prapannam

"With my nature overpowered by weak commiseration, with a mind in confusion about duty, I supplicate Thee. Say decidedly what is good for me. I am Thy disciple. Instruct me who have taken refuge in Thee." (As translated by Swami Swarupananda, 1996) ^[1]. (Bhagavad-Gita, Ch. II, Sloka 7)

Arjuna knows that he is torn between his loyalty to his brothers, his love and respect for his grandsire (Bhishma) and Guru (Drona), and his responsibility towards his kinsmen. Thus, it is not that Arjuna is unaware of his condition. This streak of his character questions the theory of EI which believes that when a person is able to analyze and understand his emotional state, he has better control over himself and will be able to take the right decision. He is emotionally intelligent in the sense that he is able to identify the emotions overpowering him –

Karpanyadosopahatasvabhavah (with my nature overpowered by weak commiseration). Then, what stops him from choosing the right course of action? Does mere knowledge or intelligence of a person's emotional situation give him the power of control? Later also, while discussing the nature of emotions, Arjuna asks Krishna about the person who is emotionally stable – the 'sthithapragnya'. It has to be well noted that it is Arjuna who first speaks about a sthithapragnya, and not Krishna.

Sthithaprajnasya ka bhasa samadhisthaya kesava
Sthithadhih kim prabhaseta kimasita vrajeta kim

What, O Kesava, is the description of a man of steady wisdom, merged in Samadhi? How (on the other hand) does the man of steady wisdom speak, how sit, how walk?

(Swami Swarupananda, 1996) ^[1]. (Bhagavad-Gita, Ch. II, Sloka 54)

The best approach to passionate soundness is to stay unattached to the products of activity. It must be noticed that Krishna doesn't condemn activity or requests that one revoke everything throughout everyday life. He continues repeating that activity is in every case in a way that is better than inaction – karma jyayo hyakarmanah. One must follow and satisfy his 'swadharma', his mandatory obligations. At the point when he does that without anticipating anything consequently, he turns into a 'karma yogi' which is the initial move towards turning into a 'sthithapragnya' – the genuinely steady individual. It is the obligation of an individual says 'Gita', to act as per his dharma. Maintaining this dharma of his without getting appended to the products of his activity is the most ideal approach to handle any clashing circumstance. One ought not to guarantee the products of his activities in light of the fact that the second he does that, he is bound. This subjugation will cloud his feeling of good and bad and along these lines lead him to hopelessness. In this way, nullifying or disregarding the products of one's activities, one should zero in on one's obligation alone. At the point when an individual immovably secures himself to this standard he isn't influenced by any disarray or quandary. His psyche is clear; his judgment isn't jumbled; he takes the correct choices; he prevails throughout everyday life.

However, how can one pick between clashing commitments like the one Arjuna faces – regardless of whether to forego his obligation as a Kshatriya, to battle or feel free to murder his own friends and relatives for achieving the realm. What should be the directing element in such circumstances? Activities which bring about cultural prosperity – Lokasangrahamevapi sampasyankartumarhasi – is the appropriate response. That which reprimands self-centeredness and brings about the prosperity of the general public everywhere is the most ideal decision. Krishna encourages Arjuna to battle the war not on the narrow minded grounds of accomplishing the realm however as a compulsory obligation. It was not Arjuna who looked for the war. Having tested, he can't, ought not to venture back and decline to battle. Further it is likewise his obligation as a Kshatriya to battle adharma, the shrewd powers and secure humanity. It is for these sacrificial reasons that Arjuna must battle whatever be the outcome. He may win or lose, yet, battle he should. This benevolence and separation will liberate him from subjugation and render him guiltless of murdering his friends and relatives. At the point when this separation to the products of his activity is rehearsed by an individual, his psyche turns out to be liberated from stresses and disarray. At the point when the brain is free and cleaned up, it can think obviously and reliable is the sign of any effective individual. Hence, Krishna exhorts Arjuna,

Sukhaduhkhe same krtva labhalabhau jayajayau
tato yuddhaya yujyasva naivam papamavapsyasi

Having made pain and pleasure, gain and loss, conquest and defeat, the same, engage thou then in battle. So shalt thou incur no sin? (Swami Swarupananda, 1996) ^[1], (Bhagavad-Gita, Ch. II, Sloka 38)

Thus, we see that Krishna not only diagnoses the root cause of all emotional disturbances, but also gives solution to

control them and guides one in taking the right decisions while facing difficult, challenging situations.

Conclusion

In this paper "In the event that we, as a collection of science and practice, stifle basic remarks, encircle ourselves with insiders, and neglect to pose the extreme inquiries, we may have a more joyful field, however a less powerful one". For any field to thrive, positive analysis and an inundation of new, fresher thoughts are imperative. At the point when the above experiences from the eastern way of thinking are joined into the hypothesis of passionate knowledge, it turns out to be more finished in thought. The exercises of Krishna to Arjuna on the front line rise above religions, societies, and convictions and are not limited by time or age. This reliable, everlasting melody of the awesome has been a signal light of expectation and direction to numerous a lost soul and will keep on being so. At the point when both the hypothesis of EI and the Bhagavad-Gita supplement one another, they make certain to show the path for the cutting edge man lost in the soil of disarray, strife and good problems.

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