

Psychology of the Bhagavad Gita



The majority of learned people in the world and India believe that Freud was the one who had analyzed and divided the mind into four types - consciousness, unconsciousness, subconsciousness and inner consciousness. Indians also studied and taught Freud's basic discovery. But before five thousand ago, Lord Krishna had narrated Bhagavad Gita to

Arjuna, which is present in its basic form even today. It is relevant in today's modern world as well. It is important and acceptable in today's context if we try to find out the secrets of this Gita.

Freud's psychology says that desire, lust, attraction, only go away when these negative feelings are fulfilled but when they are not fulfilled the mind gets disappointed. A person feels tensed and suffers from complex, which affects the whole personality of the person. It is necessary to remove desire, lust and attraction for a healthy brain. The Gita's psychology says that when they are fulfilled then they are not removed but subside for sometime or become calm, they leave their impressions and as a result they arise once again. The cycle rotates and does not stop. The Gita says that desire and lusts do not die if they are fulfilled. Indian thinkers also believe this.

With this small example, the learned readers can understand as to who's psychology is more closer to the truth, practical and appropriate; Lord Krishna's or Freud's philosophy. If Freud's psychology were true then today the people leading materialistic life would not have suffered from tension, depression, loneliness, disappointment and other mental diseases. But the experience and figures show that the countries which have freedom of enjoyment, suffer mental diseases most.

The Gita's psychology is not just philosophy. The Bhagavad Gita contains easy and practical methods to control desires, lust and attraction, which are psychological, appropriate and practical. The Gita's psychology says that desires and lust are not destroyed when fulfilled. It says that as the Sunrays outshine the light of an earthen lamp in the same way the high thoughts defuse the lust, desires and attractions. Desires are formed from selfish attraction.

The deeper the selfishness, deeper the attraction, deeper the desire and deeper its influence. That value will keep on haunting our minds. The mind will be disturbed to fulfill that desire, you will feel uncomfortable and lack of peace of mind. The inner personality will be influenced with it. The Gita says that in order to calm down this anxiety either the person has to lead a selfless life free of aspirations, lust and attractions or lead a life with some high aspiration. High aspiration is thinking of God or selfless service of the society. Selfless service has no aspiration; there is only peace of mind, a gift of life. You should work with this gift of life but remember that nobody can do anything alone, we are part of the society. Whatever wealth and money remains after social service should be donated to the society. The

Gita calls this as Yagya. Whatever else we do other than Yagya leads to attachments. We should sacrifice for our upcoming, but whatever remains should not be considered to be belonging to us, it should be donated to the society. This is known as 'Idam na mama'. Whatever was my share, I took it, now the remaining does not belong to me, it belongs to the society. This is called the unselfish action.

In this way the person leads a lust free, aspiration free and attraction free life. Such type of person is away from all the negative things despite doing his duties. A person commits sins when he is under the influence of lust, desire and aspirations. A thief commits theft, a liar speaks lies. If a person does not have aspirations, desires and lust then why will anybody commit theft unnecessarily, why will anybody speak lies. The Gita defines the mind and also suggests a path of welfare for the healthy mind.

Freud analyzed the mind and gained popularity in the whole world but the analysis of the Bhagavad Gita is totally scientific, thoughtful, acceptable and recognized in the whole world. This is definite that desire, lust, aspirations, thirst destroys the person. It has been told in the Gita that what are the factors for destruction and after which stage the person rises above in life. From which stage he cannot come back but ruins his life completely. The following two shlokas narrate the destruction of mind:

*dhyayato visayan pumsah
sargas tesupajayate
sangat sanjayate kamah
kamat krodho 'bhijayate*

"While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises."

*krodhad bhavati sammohah
sammohat smriti-vibhramah
smriti-bhramsad buddhi-naso
buddhi-nasat pranasyati*

"From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool."

Lord Shri Krishna must have been a great psychologist, who told the mankind that there are eight stages of destruction of man, which begin from subjects and end with destruction. These stages are concentration, company, sex, anger, relations, deviation of the mind, destruction of intelligence and complete destruction. We can come out of this process of destruction whenever we want to. Or we can walk on the path of destruction and ruin our life completely. Here we should think about the psychological analysis.

Thought of the subject:

The Gita's psychology says that the world consists of subjects, so it is natural for the person to concentrate towards these subjects. The word dhyayata has been used in the Gita but not dhyanat. Dhyayata means engrossment, dedication, full involvement of oneself in subjects and dhyanat means concentrating on the subjects. Attention of the mind towards subjects does not harm much because this is natural. It is according to the nature, but the person keeps the first step on the path of destruction when he is dedicated, involved, engrossed and immersed in subjects. When the subjects come into the mind they can also go out and can stop if the person concentrates on them. If the person loses his concentration then he will go towards destruction. If anybody sees the subjects, does not walk along with it, then he is able to be stable and does not deviate from path.

Sangah: Sangah means company which means attraction, liking, desire, love, lust, aspiration, want and company of subjects. Do not go along with it on seeing the subjects. If you lose concentration then you will step on the second stage of destruction. The company increases with concentration. The man was free till he was concentrated. He was free till he had company, and will be free if he leaves from the company. He should not allow the third stage. But being free from this third stage does not happen. Destruction after company and stage of desire definitely arise.

Sex does not mean sexual act it means desires, wants, lust, aspirations or engrossing in thoughts. When we do not move from company, then it becomes desire. The person engrosses himself and is fully involved and wants only that.

The desires are never fulfilled. The person who is able to fulfill the desire has less problem, but the majority of the people are unable to fulfill the desires. When the desires are not fulfilled then it leads to anger. As the

river is blocked with a big rock on the way and rises up similarly when the desires are obstructed with anything anger rises up. When the person gets angry he has two options - either to express anger or control it. If he expresses anger then he steps on the next stage of destruction, which is known as attachment.

When the person gets angry he does not leave his desires, he further gets attached to them. He walks towards attraction, he becomes more determined to fulfill his desires. He is adamant to fulfill the desires at any cost. He has the attachment to fulfill the desires, or the want towards that particular thing. Attachment means deep attachment towards that object. Whoever loses his efforts, they do not remain distracted and become so attached that they are ready to ruin their efforts for the sake of attachments.

The person deviates from his memory due to deep attachment. In this stage the person falls prey to two things. He first loses his natural freedom. He could come out of anger but instead he gets into the trap due to attachments. He does not remain free, his actions take him towards bonds and relationships. He loses his memory. Memory means the pure and correct impression of the thing which is imprinted in the mind. During attachment the pure form of the thing does not remain in the mind. The hatred and jealousy present inside the person are expressed as the external subjects. The person full of attachment sees the external things just like the internal hatred and jealousy. The real stage i.e., external thing is not seen in the real form. Till now the person had the choice to select any one from the two options but when the mind is deviated, he loses his freedom and he steps on the next stage of destruction.

Attachment destroys memory. Due to this, the person does not find the form as it is, which is the function of memory, if memory does not work the intelligence does not work because the whole basis of intelligence is memory. A simple example can clarify this doubt. The child is made to learn tables, this is the function of memory. On the basis of these tables he is made to solve mathematical problems. If the child does not remember tables then it is the problem of memory, he cannot solve the problems, in other words whatever is attained, it becomes the basis for the intelligence to work. Just like the building is made up of bricks, lime, sand etc, memory is like these things. If the person does not have intelligence he will destroy his life. If the wisdom is lost the person falls down from his path. The path of this destruction moves at great speed. The person could come out of anger due to his natural nature of freedom. The source of coming out is

disinterest, lack of willingness.

Attraction comes after anger, willingness comes because at the stage of attachment the position of the thing changes. The external thing does not remain in the knowledge. Jealousy and hatred, which are internal things, become our companion and are infectious. They arise when the person reaches the stage of attachment, and thus he falls into this traps. Just like the insect, which falls into the trap of the spider's net. Hatred and jealousy are our nets. It is difficult to come out of this situation. This is the stage of destruction.

Thus the Bhagavad Gita contains the psychological analysis of desire. None of the books of the world contain such an analysis. The Indian psychologists should draw the attraction of the world towards this analysis.



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