



PSYCHOLOGICAL ADJUSTMENT IN SHRIMAD BHAGAVAD GITA .

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ABSTRACT :

To protect good, to destroy evil and to establish Dharma, God is born in all ages . Holy Bhagavad Gita, which is also referred to as Gita is the oldest scripture of the world and guides the lives of the people. This holy text covers 18 chapters and 700 verses.

A valuable quotes from Bhagavad Gita –

“It is better to live your own destiny imperfectly than to live and imitate somebody else’s life with perfection.”

Words of wisdom and practical teachings in Bhagavad Gita help to dispel restlessness and complications in life. Bhagavad Gita helps us to explore our self and helps us to understand the true ‘I’.



KEYWORDS : protect good , Holy Bhagavad Gita , social Adjustment.

INTRODUCTION

Bhagavad Gita is actually a conversation between Lord Krishna and Pandava Prince Arjun in the battlefield of “Kuruksheetra”. Arjun was dithering while performing his duty as a warrior. He was then directed by Lord Krishna who was his charioteer. Lord explained the meaning of life, self, universe and God. Gita teach us various things like management, yoga, psychology, philosophy etc. Also, we could find form here various type of Adjustment, like social Adjustment, PSYCHOLOGICAL Adjustment.

Psychology is the study of behavior and the mind. There are different types of psychology, such as cognitive, forensic, social, and developmental psychology.

Child psychology is the study of the mental and emotional development of children and is part of developmental psychology, the study of changes in behavior that occur through the life span. So every stage in our life needs to adjustment for existence.

Adjustment:

Definitions given by modern psychologists- Boring, Langfield and Weld-adjustment is a process through which humans and animals balance their needs and the situations affecting fulfilment of these needs, this implies that when a person is not able to fulfil his natural needs then gradually compromises with these unpleasant situations. This compromise is known as adjustment in the language of psychology. In the *Bhagavad Gita*, the word “adjustment” refers to art of living. We can find a lot of fields where Bhagavad Gita uttered about Psychological Adjustment. The state of equanimity is adjustment as conveyed in the following sloka:

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥ (भ.गी. – 2-47)

Karmany evadhikaras te ma phalesu kadachana

Ma karma phala hetur bhur ma te sango stv akarmani.(B.G-2-47)

“Arjun! You have the right to work, but never in the result of work. You should never engage in action for the sake of reward, nor should you

Long for inaction. Perform work in this world - without selfish attachments, and alike in success and failure.

In the Gita, there is an elaborate discussion on impulses. Impulses are very important. Various impulses like fear, anger, hatred, love, co-operation, goodwill, comic, pathetic, odious, serene, horrible etc. are experienced by everyone. Impulses affect our work and behaviour. That is why impulses must be controlled as said in the Gita:

क्लैव्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप॥ (भ.गी. - 2.3)

Klaibyam ma sma gamah partha naitat tvayy upapadyate

Ksudram hrdaya-daurbalyam tyaktvottistha parsntapa. (2-3)

Summary of this speech, “partha! Do not yield to this degrading importance. It does not become you. Give up such petty weakness of heart and arise, o chastiser of the enemy. Therefore Krishna said that such an attitude in arjuna did not fit his personality. Arjuna might argue that he would give up the battle on the grounds of his magnanimous attitude for the most respectable Bhisma and his relatives but krishna considered that short of magnanimity mere weakness of hert. Such false magnanimity was not approved by any authority . Therefore, such magnanimity or so-called nonviolence should be given up by persons like Arjuna under the direct guidance of Krishna. So there should be control emotion and adjust the situation.

At this sloka lord Krishna says:

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः॥ (भ.गी. – 5-19)

ihaiva tair jitah sargo yesam samye sthitam manah

nirdosam hi samam brahma tasmad brahmani te sthitah.(B.G-5.19)

Those whose minds are established in sameness and equanimity have already conquered the conditions of birth and death. Here, equanimity means to win all favourable or unfavourable conditions of the world. The one who is satisfied in all circumstances is truly adjusted being in the world. The following sloka too reflects on the art of Adjustment as follows:

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः।

यस्मिन्स्थितो न दुःखेन गरुणापि विचाल्यते॥ (भ. गी. - 6-22)

yam labdhva caparam labham manyate nadhikam tatah

Yasmin sthito na dukhena gurunapi vicalyate.(B.G-6-22)

Once a person gets adjusted, he never departs from it and upon gaining this he thinks that there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest

difficulties. If one is unable to adjust with his real conditions, he always remains agitated and is eager to get into an imaginary state. Therefore adjustment with real situations leads to happiness.

तस्मादसक्तः सततं कार्यं कर्म समाचर।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः॥ (भ.गी.-3-19)

**tasmad asaktah satatam karyam karma samacara
asakto hy acaran karma param purusah.(B.G.-3-19)**

Therefore, without being attached to the fruits of activities, a learned person gets adjusted in all circumstances whether they are favourable or unfavourable. In this way, we come across a lot of discussion about various psychological concepts on a broad level which is more than sufficient to guide human conduct in the face of problems when we get confused and unable to make decisions. As Mahatma Gandhi also writes “When doubts haunt me, when disappointments stare me in the face, and I see not one ray of hope on the horizon, I turn to Bhagavad-Gita and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow. Those who meditate on the Gita will derive fresh joy and new meanings from it every day.”

At this Arjuna says:

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम्।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम्॥ (भ. गी. - 6-34)

**Cançalam hi manah krsna pramathi balavad drdham
Tasyaham nigrāham manye vāyor iva su –duskaram.(B.G-6-34)**

It is very difficult to subdue mind which is restless, turbulent, and obstinate even more difficult than controlling the wind. The mind is so strong and obstinate that it sometimes overcomes the intelligence, although the mind is supposed to be subservient to the intelligence. For a man in the practical world who has to fight so many opposing elements, it is certainly very difficult to control the mind. Artificially one may establish a mental equilibrium toward both friend and enemy, but ultimately no worldly man can do so, for this is more difficult than controlling the raging wind. But at the same time, Sri Krishna elevates. Arjuna's spirit after motivating him. He says:

असंशयं महाबाहो मनो दुर्निग्रहं चलम्।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते॥ (भ. गी. - 6-35)

**asamsayam maha baho mano durnigrahāham calam
abhyasena tu kaunteya vairāgyena ca grhyate. (B.G-6-35)**

Nothing happens all of a sudden, it happens gradually. It is possible by suitable practice and by detachment. Everyday's little effort opens a way for self realization. For that, it is necessary to renounce attachment, desire and indulgence. Psychology, as a discipline, aims at control on senses, determination, character, controlled emotions, impulses and multi faceted development. For it, means are required. Patanjali's Yoga philosophy is our Indian psychology. Presenting Arjuna as a means he, with his gradual development is evaluated on the criterion of philosophy in a practical form in the Gita. The abovementioned discussion indicates that Gita's psychological perspective is more dominant than other perspectives. Psychology steers one on the path of duties after removing inferior feelings like attachment, doubt etc. and renders the resolution that Arjuna also comes up in the end as follows:

नष्टो मोहः स्मृतिर्लब्धात्वत्प्रसादान्मयाच्युत।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ (भ.गी. 18-73)

Nasto mohah smrtir labdha tvat prasadan mayacyuta

Sthito 'smi gata –sandeahah karisye vacanam tava.(B.G-18-73)

Now let us analyze some psychological concepts in the context of the Bhagavad Gita. The word personality refers to the dynamic organization of those psycho- physical traits which establish unique adjustment with the environment. Personality is a complete whole of traits, personality is not any material of static characteristics but there is flexibility and changeableness in it. Personality becomes dynamic after getting influenced by the situations. Immediate traits of human being determine a personality of a person. Personality plays an important role in making adjustment with environment. Let us have a look at personality of the speaker and listener in the Gita.

We come across a lot of issues in our day today life pertaining to Adjustment. This is seen in every Stage of life. Especially in children we find a lot of adjustment problems. Our treasure Bhgavad gita talks about various psychological adjustment problems and its solutions in various levels. Therefore there is a need to find solutions to adjustment problems and this problem must be solve through Bhagavad Gita.

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