



An Analysis of Freud Consciousness in Srimad Bhagwad Gita with a Special Reference to Yoga Sutra

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Abstract

Communication is the process of transmitting the information. Human relationships are formed, maintained, improved, and sometimes destroyed by communication. When viewed from the standpoint of psychology, we observe that the human mind can be divided into three sects of consciousness i.e., unconscious, subconscious, and conscious mind. They work together to help us comprehend and then reconstruct reality. The very first level is the unconscious mind which controls the staple affairs of the human body like breathing, heartbeat, reflexes, etc. It controls all reflexive functions without the need to think about it. The second level is the subconscious mind. This level contains all knowledge skills, experience, habits, beliefs, and attitudes towards life. Whatever fetch out from our life is assimilated in this level. The subconscious mind is an enabler or prohibitive depending on what we adopted as our attitude towards something. The third level of the human mind is the conscious mind. This is the analytical state of the mind which analyses, then finally integrates the unconscious and subconscious mind to interpret the meaning of reality. In this article, the researcher has attempted to show the relationship between these three states of mind that can be achieved by interpersonal communication with a proper reference to Patanjali's Yoga Sutra, composed across the time of the Gita, defines yoga as preventing the rippling and twisting of the thoughts resulting from diverse experiences and reminiscences that result in disconnection. The reference of the Indian Hindu manuscript Srimadbhagwad Gita has been adopted for this purpose where Lord Krishna professes Arjuna the meaning of ideal human life by explaining to him the three states of mind in his way via interpersonal communication.

Keywords: Interpersonal Communication; Persuasion; unconscious; subconscious; conscious; Concept of Relevance; Srimadbhagwad Gita; Yoga Sutra

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Introduction

The human mind consists of three systems: the conscious mind, the subconscious mind, and the unconscious mind. The conscious mind directs the resemblance of awareness at the present moment. You are aware of something on the outside as well as some specific mental functions heading on the inside. For example, you're aware of your surroundings, your breathing, or the chair which you are sitting on [1]. The subconscious thoughts or the pre-aware mind consists of on-hand facts. You can come to be aware of these facts once you direct your interest to it. It is

possible that some of what might be perceived to be unconscious becomes subconscious, and then conscious (e.g. a protracted-forgotten formative years reminiscence suddenly emerges after a long time). We can assume that some unconscious memories need a strong specific trigger to bring them into consciousness; whereas, a subconscious memory can be brought to consciousness more easily. The unconscious mind; includes primitive, instinctual desires in addition to information that we can't get admission to. Even though our behaviours might imply the unconscious forces that power them, we don't have a smooth get right to entry to the data saved within the unconscious thoughts. During our

childhood, we acquired countless memories and experiences that formed who we are today. But, we cannot consider most of these recollections. They may be unconscious forces (beliefs, patterns, subjective maps of reality) that pressure our behaviors. The Srimad Bhagavad Gita, the conversation between Arjuna and Krishna, took place in the center of the Ranabhoomi. Audible to both the Parties loud and clear, it was not just for Arjuna alone. This conversation filled both sides with anger, sense of Purpose, and mainly blind courage to go ahead and kill the people (whom they were convinced as an enemy by this time) [2]. This process took a long time for Krishna to accomplish; he had to use all his communication skills as you can learn from Srimad Bhagavad Gita. The seven hundred concise verses provide a definitive guide to the science of self-realization. No different philosophical or non-secular work reveals, in this type of lucid and profound manner. In the communication context, Srimad Bhagavad Gita is the foremost of all sacred scriptures which helps the communicate to develop good Intrapersonal communication. Persuasive communication between Arjuna and Krishna indirectly relates to all three levels of mind. According to a psychological analysis of communication, the state of mind of a receiver is divided into three virtual levels shown below in a form of a triangle. If we imagine at the very pivot of the triangle it involves our conscious mind. It occupies only a small portion of the top; it probably interprets about 10% of our brain capacity. Below that, there is a slightly larger section which is called the preconscious, or what some refer to as the subconscious. It is much larger than the conscious mind and accounts for around 50-60% of our brain capabilities. The section below that is the unconscious mind. It occupies the whole width of the base of the triangle and fills out the other 30-40% of the triangle. It's far considerable and deep and largely inaccessible to the conscious idea. Thus, communication has become a requisite element in human relationships [3].

The 17th-century philosopher Blaise Pascal is perhaps well known for pascal wager which, within the first formal use of decision theory, argued that believing in God is the maximum pragmatic choice. He stated that humans were generally being higher persuaded with the aid of the purpose which they had themselves observed than utilizing those that had come into the mind of the others. Put simply, Pascal suggested that before disagreeing with someone, first point out how they are right. And to efficiently persuade someone to change their mind, lead them, to find out a counterpoint of their personal accord [4].

In chapter 2, Shloka 7 Arjuna wishes to get help from Sri Krishna and him to change his mind by saying,

karpanya-dosopahata-svabhava

Prochami tvam dharma-samudra-cheetah

yac chreyah syan niscitam bruhi tan me

Shishyas te 'ham sadhi mam tvam prapannam

Now I am confused about my duty and have lost all composure because of miserly weakness. In this condition, I am asking you to tell me for certain what is best for me. Now I am your disciple, and a soul surrendered unto you. Please instruct me please guide me [5].

Arjuna first submits to Krishna as his disciple and thereafter Arjuna surrenders to Krishna and requests Krishna to instruct him, and then Krishna begins countering Arjuna's objections. Krishna starts narrating his teachings to Arjuna through explaining the essential distinction between the brief fabric body and the eternal spiritual soul. He explains the system of transmigration, the nature of selfless service to the best, and the traits of a self-realized man or woman. First, Krishna analytically explains that fighting in his provider is transcendental and could convey no sinful response. Krishna also explains the vedas' purpose as to step by step elevate souls to Krishna Awareness. Krishna therefore encourages arjuna to stay fixed in his service - fight - and forget about his mind's goals. Krishna starts off evolving his teachings by using sankhya philosophy—the analytical look at the count number and spirit.

One of the first things you have to do to give someone permission to alternate their mind is to decrease their defences and prevent them from digging their heels into the placement they already staked out, Krishna then explains the "art of work," karma-yoga. Through acting out of selfless obligation to the excellent (without desire for the fruits of movement), one attains liberation from fabric bondage.

Krishna's display of the power of Vedic Psychology to lead the individual to the full development of consciousness is so effective, that at the end of this session of two hours, Arjun declares, Smritir labdha, "I have regained memory. "The word "reminiscence" (smriti) refers back to the energetic connection with the totality of natural law: "while the totality of natural regulation does not now disappear from memory then the individual is mounted in enlightenment" (p. 16). Vedic psychology states that the unified subject of natural regulation, the self of each person, is usually connected with each of its expressions via an active self-referral relationship [6].

Thus, the complete awakening of the individual's awareness of the unified field of natural law can be understood as regaining the memory of its unified source and of the dynamics of transformation through which the field of pure consciousness expresses itself.

Sannyaasah karmayogashcha nihshreyasakaraa vubhau;

Tayostu karmasannyaasaat karmayogo vishishyate.

Renunciation and the Yoga of action both lead to the highest bliss; but of the two, the Yoga of action is superior to the renunciation of action.

Jneyah sa nityasannyaasi yo na dweshti na kaangkshati;

Nirdwandwo hi mahabaahu sukham bandhaat pramuchyate.

He should be known as a perpetual Sannyasin who neither hates nor desires; for, free from the pairs of opposites, O mighty-armed Arjuna, he is easily set free from bondage!

A person does not now become a sannyasin through merely giving up actions because of laziness, lack of awareness, some circle of relatives quarrel or calamity, or unemployment. A real sannyasin is a person who has neither attachment nor aversion to anything? Physical renunciation of objects is not any renunciation in any respect. What is needed is the renunciation of egoism and desires.

Anaashritah karma phalam karyam karma karoti yah;
 Sa sannyasi cha yogee cha na niragnirna chaakriyah.
 Yam sannya samiti prahur yogam tam viddhi pandava;
 Na hyasannyastasankalpo yogee bhavati kashchana.

He who performs his bounden duty without depending on the fruits of his actions—he is a Sannyasin and a Yogi, not he who is without fire and action. Do thou, O Arjuna, know Yoga to be that which they call renunciation; no one verily becomes a Yogi who has not renounced thoughts!

Karma Yoga

Sri Krishna eulogizes Karma Yoga here because it is a means or a stepping stone to the Yoga of meditation. Sanyasa is rather nothing but the encouragement of the practice of Karma Yoga. Now, persuasive communication between Arjuna and Krishna indirectly relates to all three levels of mind. Swami Vivekananda's views to control all the three levels of minds is that they could easily be obtained in the best possible way with the process of meditation and the core knowledge of meditation is already provided in The text of Srimad Bhagwad Gita. Action is better than inaction. Life depends upon the action as none can remain just inactive for a single moment. Inaction is death. The Srimadbhagwad Gita anticipates the conception of Bradley 'My station and duties'. Every individual is born with particular attitudes. His station in society is determined by way of his particular aptitudes. By performing his specific duties appropriate to his station in society, he can contribute to the good of society and realize his infinite self. Srimadbhagwad Gita describes the possibility of a state in which we can rise above cognition, emotion, and behaviour and presents karma yoga as a process to achieve this state (state of salvation)" This notion provides me with some ideas to synthesize the teachings of the Srimadbhagwad Gita to trace the meaning of education accordingly. In a concise sentence, being based on my understanding, after (in fact perennial) reading the Srimadbhagwad Gita repeatedly and analyzing the scholars' notions, it can be said that:

Education (Vidya) is the process of performing one's duties for the attainment of peace, joy, satisfaction, and salvation being rid of the three wraths (lust, anger, and fear) with the steady mind and wisdom [7].

The word Vidya used here describes the vicinity of education and knowledge. Mainly two types of knowledge have been discussed in the Srimadbhagwad Gita – logical knowledge (i.e. rational, educational, and popular or materialistic) and religious understanding. Logical information has been identified because the ability to speak about the external shape of things available within the globe through knowledge perceiving them with the senses. The logical knowledge has been called the 'Science' (the Srimadbhagwad Gita, 5. 8-9, 9.6, 13.3).

Kshetrajna chapi mam vidhi sarukshaetrashu bharat
 kshaetraegyayogyarnam yaktiajgyanam matam mam

Bharata! You should understand that I am also the knower in all bodies, and to understand that body and its knower is called

knowledge. This is my opinion.

The knowledge of the internal aspects (Soul, the Brahma, or Supreme-Soul) of matter and creatures has been called spiritual knowledge. The concept of Vidya and Avidya has also been discussed in the mantras of the Isavasyopanishad (Isavasyopanishad, verses 9-14, as cited in Acharya & Sharma, 2010, p. 36). The actions which are accomplished for the attainment of numerous kinds of comforts, luxurious, prosperity, or pleasure have been known as avidya and the actions finished for the attainment of the Brahma (self-actualization or soul attention) have been referred to as vidya. It means that to eke out the material life and attainment of spiritual upgrading, education is a must. It sounds irrational as it expresses that Avidya or action or materialistic knowledge and vidya or spiritual knowledge should go together. Spiritual education might not be misinterpreted. In our context, spiritual training needs to not necessarily be primarily based on the literal studying of the scriptures and the appreciation of the Gods, their Charisma, and their Savior nature but it may be an appropriate remark to make that the way Ram, Laxman, Arjuna, Yudhishthira, etc. have been attuned to understanding, abilities, attitudes, dharma, and understanding with the aid of their spiritual teachers. Possibly, this way is probably significant to domesticate a holistic personality even in the present context. However, we should not forget that we are living in the age of hyper technology and a 'teacher' can become a 'guru' only after severe toil in favor of the students. Even announcing this as a spiritual education (and knowledge) can make the students meditative, soul-searching, self-exploring, and displaying the same issues and empathy to all the beings and their very own and others' welfare [8].

Identified in the Srimad Bhagwad Gita

So, the meaning of education as can be identified in the Srimad Bhagwad Gita highlights this prominent aspect of the human being as well. It has been stated in the Veda Shukta that "Immortality (salvation) can be attained through Vidya (spiritual education), it is possible to gain victory over death / lengthening the life through Avidya (actions or material education) and acquire nectar/ salvation (amrita) through Vidya" (Yajurveda, 40. 14). What I can say based on this discussion is that the Srimadbhagwad Gita has not called only spiritual knowledge as education instead it has taken both spiritual and material aspects in defining education. In this way, the Srimadbhagwad Gita has considered education as the basis for worldly and spiritual progress.

The state when one reaches steady wisdom has been called the state situated with the knowledge. Therefore, the Srimadbhagwad Gita provides very useful and practicable 'contents' for education that can address the problems related to action, Salvation, and wisdom. Hence, education on salvation, education on action, and education on wisdom seem to be more relevant aspects of the Srimad Bhagavad Gita. A question can be raised: what is meant by steady wisdom? I understood, the Srimadbhagwad Gita states that the state of steady wisdom is such a state when achievement and failure, profit and loss, joy and sorrow can be perceived in equal terms that is a state where one feels the fullest satisfaction and ends his/her desires [9].

Dukhaeshvanudwignamanah sukhaeshu vigatsprahah

Veetragbhyakrodha stithdheemrnruchyatae

One who is not disturbed in mind even amidst the threefold misery or elation when there is happiness, and who is free from attachment, fear, and anger, is called a stage of steady mind.

Yah sarvatra bhi straehastatpratipya shubhasubham

nabhinandatina dwaeshti tasya pragra pratishtitha

In the material world, one who is unaffected by whatever good or evil he may obtain, neither praising it nor despising it, is firmly fixed in perfect knowledge.

Yujjannaevam sadat manam yogi vigatkalmsah

sukhaen brahmsansps hmatyantam sukhamsruthae

Thus the self-controlled yogi, constantly engaged in yoga practice, becomes free from all material contamination and achieves the highest stage of perfect happiness in transcendental loving service to the lord.

As the Gita progresses, the value of the mind slowly gets amplified. In Chapter 3 of The Gita, Arjuna asks Krishna whether he values Knowledge over action. Krishna replies that he values informed action and Renunciation. Krishna replies that he values detached action. Arjuna took an inner journey with the demand of an informative mind and exchange and detaching action from the expectation of results.

Arjuna, the exchange of knowledge is greater than the exchange of things for ultimately all exchange culminates in the mind [10].

Bhagavad Gita: Chapter 4, Verse 33 (paraphrased).

Krishna introduces yoga as an inner Yagna, where we are our Yajamana and devata, our beneficiary and instrument. We choose our stimulus. We choose our response. Right here, the fireplace isn't within the altar outside but maybe our frame, our senses, our mind, even our breath, and our digestive fire. Patanjali, in his yoga-sutra, written across the time of the Gita, defines yoga as preventing the rippling and twisting of the thoughts (Chitta-vritti-nirodha) resulting from diverse experiences and reminiscences that result in disconnection. He gives an eight-step process to stop the ripples and untwist the mind, to restore the connection. With every step, we flow inwards via the elements that constitute the body. With Yama, we limit social engagements by not indulging in intercourse, violence, falsehood, theft, and greed. Then, with Niyama, we discipline ourselves by practicing cleanliness, contentment, austerity, reflection, and having faith in divinity. Third comes asana, in which we spark off the body using diverse postures. Fourth is pranayama, through which we modify the breath. With pratyahara, we withdraw from sensory inputs. With Dharana, you are "binding" the mind to one place, idea, or object. Dharana means "holding," "concentration," or "steady focus." With Dhyana, we become attentive and focused. With Samadhi, we go further within, experience our emotions, and discover fear!

There is a familiarity in Gita and all the practices mentioned in the Yoga Sutra. Krishna reveals that the breath could act as a bridge between the journeys from the outside to the inside.

Arjuna, ignore the onslaught of external stimuli and focus between your eyebrows, regulating inhalation and exhalation at the nostrils, to liberate yourself from fear, desire, and anger, and discover me within you, I who receive and consume every offering of your yagnas.

—Bhagavad Gita: Chapter 5, verses 27 to 29 (paraphrased)

Conclusion

There is a reference to meditation in The Gita: sitting still and calming the mind until one's breath is natural and rhythmic. The factor is to make one's way through the heaviness of the thoughts and discover the peace beyond. At the same time as the yoga-sutra speaks of Samadhi as an entire withdrawal from the materialistic world, Krishna's Gita speaks of Samadhi in a very different way, as the ability to look at the world with the best equanimity, without judgment. Yoga brings awareness and attention to fear. By recognizing the reality of his fears, the yogi can appreciate the fears of those around him. He notices why he extracts and why those around him extract. He does no longer seek to expand fear utilizing trying to manage human beings. He works towards comforting them, allowing them to outgrow their fear. Hence is born with empathy and the ability to let it go. The yajamana performs nishkama karma. A yogi concentrates inside to realize the consciousness that occupies the body, the unconsciousness that occupies the mind, the fears that occupy the thoughts, the possibilities and threats that occupy the fears and the fears of others that occupy the one's opportunities and people's threats. The most vital element of the Freudian concept is the recognition of three unique tiers or levels of human recognition as perceived. According to him, the three levels are Id, Ego, and SuperEgo. Freud presented a hypothetical model of the mind which he later described through the analogy of an iceberg. The human mind according to Freud has three levels namely conscious, subconscious, and unconscious. The conscious mind is the small visible part of the iceberg (mind) and contains the information that we know presently. The subconscious part lies just under the conscious mind and contains the stored information, which may be used just with a little effort of memorizing. In other words, the information from it can be transferred to the conscious brain as and when needed. The unconscious mind is the biggest part of the iceberg lying deep into the water of the ocean about which we are unaware and cannot become aware. The entire purpose and objective of psychoanalysis are to make the unconscious conscious. This model of mind is called hypothetical because these three areas are not physical but only exist in theory. The unconscious part of the human brain according to Sigmund Freud is like a vessel that contains the most primordial wishes and feelings of a human. Id is a part of the unconscious brain model of Freud & as stated by him only, further consists of two separate instincts of "Eros" and "Thanatos". Eros may be simply defined as the life instinct and is based on life-supporting and life-sustaining activities such as respiration, eating & drinking, and sex. The energy that is created through Eros is called "Libido" or the sex energy as it propels the sex drive in a human being. The "Thanatos" is the opposite of life instinct and in the opinion of Freud, the self-destructive death instinct is less powerful than the life-supportive Eros. The

most important aspect of this theory established & propounded by him is the functioning and foundation of Id on the pleasure principle. The other part of the human mind is Ego which acts as the humble servant of Id and works to find out the socially acceptable ways and means to satisfy the hunches and desires of Id. In this manner, we can see that the concepts & theory of Sigmund Freud are too much cantered on Sex. The pleasure principle lays a high level of stress on the gratification of those instincts, urges, and hunches that arise from libido. Therefore, as a whole Freud says that the role of the unconscious mind and especially Id is more crucial and important in understanding the personality, behaviour, and curing physical & emotional problems or ailments than as understood generally by people.

The Indian concept as summed up with the aid of Bhagwad Gita goes at a far deeper level. Sri Krishna talks about four different levels of human existence. Those are Body, Mann (Emotional aspect), Buddhi (Intellect), and Aatma (Soul). In the verse XIII of Chapter, II Krishna says that it is the soul that is embodied and travels from the stages of childhood, youth, and old age. So the importance is given to the soul and not the emotional and intellectual aspects of existence. In the very next verse, he explains that pleasure and pain are created with the contact of the senses with the objects in the world. Further in verse XV of the same chapter he very clearly says that immortality is attainable only by those men for whom there is no difference between pleasure and pain. Krishna has talked about a man of a balanced mind; someone who neither gets swayed by happiness nor sinks into the ocean of pain, because either of the situations is a departure from the equilibrium of mental state, and hence a

cause of the psychological ailment. In other words, according to Bhagwad Gita, too much attachment to the wishes, desires, and lust creates an imbalance in the entire system and thus creates problems at all levels in body and mind. Lord Krishna eulogizes a human being who achieves equanimity and treats pleasure & pain, gain & loss, victory & defeat as equal and lives his life with internal bliss of the soul. The pleasure principle of Freud entangles a human mind into the pair of opposites of pleasure & pain and thus becomes a reason for an internal conflict leading to all psychological issues. According to Bhagwad Gita human nature consists of three attributes (Guna) which are Sattwa, Rajas, and Tamas (Chapter 14 verse 5). The "tamas" is akin to Id, Ego is akin to "Rajas" and "SuperEgo" is similar to Sattwa. However, they are a little close yet there are a remarkable distance and difference between them. The three attributes mentioned by Krishna in Geeta are not limited to human nature, but they encompass everything that exists in this nature and universe. So, the circumference of the Gunas as described by Krishna has within itself the entire existence (Chapter 14 Verse 3). According to Krishna, a true Yogi knows that body, "Buddhi" (intellect), or even the Mann (Emotional Aspect) is not the performer of the actions but it is all the result of interplay and interaction of three universal attributes (Triguna) (Chapter 3 Verse 27-28). When a person knows himself as the doer of all the actions then he automatically takes the credit for the good results or feels guilty by taking the blame unto himself. Both the situation is a departure from a balanced state of mind and therefore produces an imbalance in the mental state thereby ultimately bringing some kind of psychological ailment or sickness which is harmful to human psychology.

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