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A Psychological Insight To Propose A Model For Reasons For Upgradation and Degradation Of Human Intellect In Special Reference to Bhagvad Gita And Bhajgovindam

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Abstract

Psychology as a branch is hardly a century and a half old but an evolved human mind is in place since three lac years. Bhaaratiya rishis and scriptures have a plethora of concepts for the mind management thousands of years ago but it has never found a place in the mainstream academia. Modern management started surfacing just during the industrial age but the land of Bhaarat (भारत) has ancient yet contemporary treatise such as Arth Shastra on Economics, Niti Shahstra on Ethics Dharma Shastra on Duty and governance, Nyay Shastra and such others which are alive till today through traditions but not a part of the education curriculum. There is a lot from the former that can be developed as theories, concepts and models and can be introduced at various levels of education under the Indian Knowledge System (IKS) section as prescribed by the New Education policy (NEP). This paper tries to focus on just a drop from the ocean. The paper tries to come up with a model of chain of factors leading to Degradation and Upgradation of a Human Intellect and it is based on Bhagwad Gia; Adhyay 2 Shlok 62,63 and Shlok 9 from Shankaracharya's Bhajgovindam. The application of this model can be seen in handling anger issues, Stress Management, Decision Making, Emotional Intelligence, Living a happy and blissful life and such areas. The beauty of the model is it gives a step wise process where one can self-examine their stage and do the needful. The underlying fact here is that



intellect (बुद्धि) that is wisdom to discriminate is the key to everything once intellect is destroyed one is destroyed. The sorry state of affairs is in spite of the rich and varied Indian knowledge system we are settled for less. This paper aims to take a step towards achieving one of the *Panch Praan* which is to remove any trace of colonial mindset and achieve intellectual decolonization.

Keywords: Intellectual decolonization, Bhagwad Gita, Bhajgovindam, Psychology, Management.

Introduction:

Everything in the world may it be living or non-living has underwent an exponential change since its first appearance till present date. Even human bodies and anatomy have undergone changes but the questions and working of human mind has more or less remained the same since ages. Anger, stress, emotional disturbance, non-clarity in decision making, seeking happiness etc. have been the questions of human mind ancient or modern. An entire plethora of subjects, theories, books, professions, models and what not have mushroomed around these industries creating self-help as an industry in itself. The applications of this is also found in various walks of life professional as well as personal. There has been a lot of research carried on these subjects dealing with mind and intellect and number of theories and models have come from it that tries to address the before said issues. Even after intensive work on these areas if we look around what do find as far as anger, stress, happiness, clarity, emotions etc. are concerned? The common observation of all of us is that all the efforts done so far are falling short or they are superficial or temporary. Another observation as far as academics is concerned is that a lot of theories and concepts which are a part of the various curriculum finds its sources from the west. Rarely it is observed that something from the Indian Knowledge System is been put forward as a theory addressing the concerned issue. A faint exposure to such solutions in our IKS is received to a certain extent through our traditions. The preliminary objective of this paper is to give a **psychological insight and propose a model for reasons for upgradation and degradation of human intellect in special reference to Bhagvad Gita and Bhajgovindam.** The shlokas (stanzas) taken from these two sources are used as two



complimentary model of upgradation and degradation of human intellect, the logical series of events that lead to it and how to control it. The shloks that focuses on the sequence of happening in the mind leading to the degradation of human intellect is taken from Adhyay 2 shlok 62 and 63 and the solution to this i.e how to upgrade human intellect was found co incidentally in shlok 11 of Bhajgovindam. From this pleasant co-incidence of ideas that became a eureka moment for the authors spurred the idea of preparing a working model from this and put in front of the seekers. Here the underlying hypothesis is that the human intellect is the key to human sufferings, solutions and salvation and if that is lost everything is lost and if that is gained all that is meant to be gained is gained. Another hypothesis which supports the previous hypothesis is the fact that it is the human intellect and wisdom spurring out of it that makes us different from other species as instrument of clarity and consciousness is lacking in other species.

Review of Literature

Kanagasabapathi, R. (2010) In the blog post titled "The Need for Indian Management Models," Dr. R. Kanagasabapathi addresses the significance of developing management models that are specifically tailored to the Indian context. The author highlights the increasing importance of indigenous management practices to effectively address the unique challenges and complexities faced by businesses in India. The author argues that Indian organizations need to draw from their rich heritage, traditional wisdom, and diverse cultural ethos to create management models that align with the country's values and priorities. Emphasizing the value of contextualized management practices, the blog post calls for research and academic efforts to develop and promote Indian management models that suit the local business environment.

Ahluwalia, S., & Joshi, V. (2008) Their work on Indian management and values offers valuable insights and principles that can be effectively applied in modern organizations. The "Salvation Model" based on Indian ethos, if followed sincerely and rigorously, can lead to increased efficiency and effectiveness in global corporations. By incorporating Indian principles like the concept of moksha (salvation) and ideas such as Buddha's eightfold path of Truth and Nirvana, organizations can address challenges, eliminate issues, and create a harmonious work environment. The paper emphasizes the significance of blending Indian values with western



management practices to create a strong foundation for decision-making and achieving corporate salvation in the context of new age corporations.

Subhas Sharma's paper titled "Panch Siddhanta (Five Principles) of Indian Ethos and Indian Management: Towards Vedanta-in-Practice" delves into five foundational ideas of Indian ethos and their implications for Indian Management. The author explores these principles and their practical application in individual, social, and organizational contexts, aligning them with the concept of 'Practical Spirituality.' The paper appears to be a scholarly and in-depth examination of Indian philosophical concepts and their relevance to modern management practices. Sharma presents these five principles, namely Oneness, two types of human beings (Thought-Action) Positive and (Thought-Action) Negative, Three Gunas or Qualities of Nature, Four Purusharthas (Goals) of life, and Panch-koshas: Five sheaths model of human personality, and explores their potential impact on management decision-making and overall organizational effectiveness. (2006).

In his book, *Chakraborty, S. K. (1995)* proposes the harmonious integration of western technological and managerial expertise with a holistic cultural ethos and a system of values. By exploring the vedantic ethical vision and its relevance to management and corporate morality, the book delves into the valuable lessons that the Vedantic system offers concerning individual motivation, the essence of genuine leadership, and the transformation of the work ethic.

Sharma, S. (2006). In his article, Spirituality Models of Management and Leadership with Roots in Ancient Wisdom, he has presented some holistic models derived from ancient Indian concepts such as Triguna theory, Vasudhaive kutumbkam, transforming tamas/ darkness to sattava/ light and Raj-rishi. These models are a) OSHA Model of Management and Leadership; b) Theory K of Enlightened Leadership; 3) Negergy-Synergy Grid of Leadership; 4) 'MBA' Model of Decision making; 5) Corporate Rishi Model of Leadership.



Research Problem

As stated earlier the questions and problems of human minds are as old as humans. Much has been done to address the issues such as anger, stress, emotional stability, clarity in decision making etc. but nothing specifically is done keeping in mind the integration of IKS in main stream academics. The solution lying in the IKS and waiting to be unleashed for the larger good.

Research Objectives

- To propose a model identifying reasons for upgradation and degradation of human intellect in special reference to Bhagvad Gita and Bhajgovindam.
- To explain the connections of events proposed in the model
- To suggest areas of application

Research Design

Exploratory research design is used as this Shloks comes from literature and finding its application in various walks of life by the way of generating model is an uncharted, unexplored terrain. The way is through deep deliberations and discussions over the said matter.

Model demonstrating degradation of human intellect (Buddhi) with reference to Bhagwad Gita Adhyay 2 Shlok 61, 62

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते।

सङ्गात् संजायते कामः कामात्क्रोधोऽभिजायते॥2.62॥

Dhyayato visayan pumsah sangastesupjayate

Sangat sanjayate kamah kamat krodho bhijayte



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क्रोधान्द्रवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥2.63॥

Krodhad bhavati sammohah sammohat smritivibhramah

Smritibhramsad buddhinaso buddhinasat pranasyati

Translation

In the person who dwells upon objects, an attachment is born with reference to the object. From that attachment desire is born and from desire, anger is born

From anger comes delusion and from delusion comes the loss of memory, due to loss of memory the mind becomes incapacitated and when mind is incapacitated the person is destroyed.

Elaboration

The fundamental human problem is the feeling of inadequate self and the entire quest for life time is to get rid of this feeling. In Bhagvad Gita in fact Lord Krishna reveals that every human being in fact every being is a complete adequate self but in the absence of this knowledge one finds solace in objects of desire with the feeling that with having that I will be complete or adequate, though this never happens, but in the process of this wanting mind continuously dwells and ponders upon these objects of desire which could be anything like things, position, person etc. Once you start dwelling upon these things one develops a certain kind of longing and love for that. There is no problem in this. Now this object comes to mind again and again and you start having affection for them and start desiring them which is also not a problem. Affection towards something is not a problem the problem is whatever one desires one wants to possess, wants to own, wants to experience. Now we all know that not every desire can be fulfilled there are a lot of problems, obstacles and constraints to fulfill that desire. The problem arises when the desires are not fulfilled and you become angry. Thus the anger is born out of desire there is no other way anger is born. No desire to possess, no anger on non-fulfillment of it. More the magnitude and intensity of the desire more will be the magnitude of your anger.

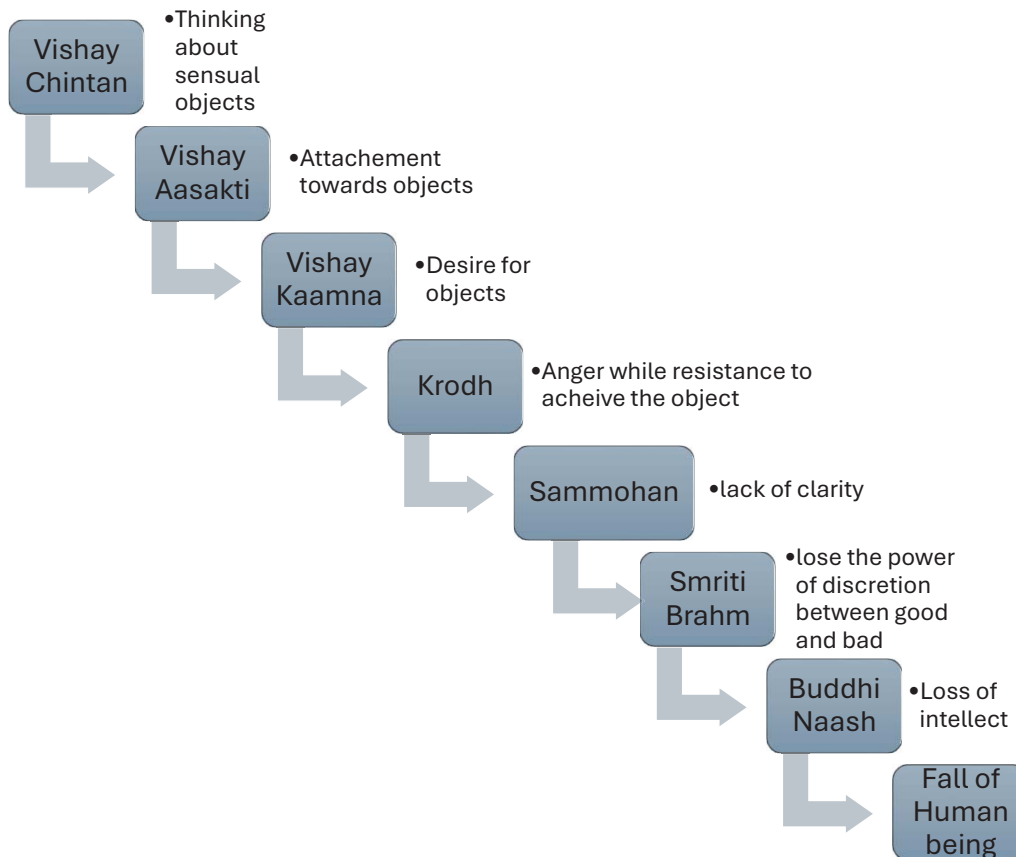


The nature of anger is always towards the obstruction to the fulfillment of one's desire. The point here is not to avoid or suppress or manage anger which is never going to work rather one has to change the attitude that, everything should happen as one wants is not realistic expectation. This needs to be handled to be free from anger. Now from anger comes delusion (*sammoha*) and from delusion results loss of memory (*smrti-vibhrama*). Here memory loss refers to all the good that you have studied from your teachers, elders or your experience, whatever you have assimilated about right or wrong what made you angry in the past none of these things can you remember due to delusion and along with it happens *aviveka*, i.e loss of wisdom. Thus, this memory loss is in reference to the wisdom one has gathered from the past education and experiences.

Once this wisdom is not available, *smriti* is not available, the mind is incapacitated. There is *buddhi-nasa* (loss of intellect) your *buddhi* now is incapable of analyzing whether something is to be done or not to be done. Now in such a situation where *buddhi* is lost which means the wisdom of discrimination between good and bad is lost impulse takes over. Now this is similar to an animal state as animals are impulsive beings. When a person is controlled by impulses everything is a reaction not a response.

Critical Areas

Until anger comes a person can be careful but once anger is there now nothing much can be done. Control is possible only before anger. The entire phenomenon is beautifully, logically and scientifically presented which one can self-check within themselves. The crux of this entire matter is that the key ingredient for solution of majority of human problem is *buddhi* (intellect) here it is more about wisdom than intelligence. Humans have become far more intelligent in the evolution process but of course not wise. Wisdom is knowing where to use your intelligence and where to not. Knowing $E = mc^2$ is intelligence but to use for space explorations and not for atomic bomb is wisdom. Once this intellect is intact one's entire life can be a blissful experience. The entire human efforts should be to elevate human intellect and bring more clarity.



Proposed part 1 of: The 2-way working model of human intellect

Model demonstrating upgradation of human intellect (Buddhi) with reference to Shankaracharya's Bhajgovindam shlok 9



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सत्सङ्गत्वे निस्सङ्गत्वं

निस्सङ्गत्वे निर्मोहत्वम् ।

निर्मोहत्वे निश्चलतत्त्वं

निश्चलतत्त्वे जीवन्मुक्तिः ॥ ९ ॥

Satsangatve nisangatwam

Nisangatve nirmohatvam

Nirmohatve Nishchalitvatvam

Nishchalitvatve jeevanmuktih ॥ 9 ॥

Translation

From Satsanga i.e., Company of virtuous people, comes detachment, from detachment comes freedom from all desires and temptations. Firm, undeluded mind leads to stability and clarity of intellect from that stability and clarity you become free from all bondages.

Elaboration

Now the previous model explains what should not be done in order to avoid loss of your intellect while the above shlok wonderfully explains what should be done to brighten up your intellect. The first thing that affects you and your intellect is the type of people you are surrounded with. If you in proximity of those people who are peaceful you become peaceful, toxic people makes you toxic, joyful people makes you joyous similarly being in company of virtuous people makes you wise and with this wisdom you don't develop attachments towards the things even if they are desirable. Desire is not a problem, attachment to that desire is. Once you are unattached automatically there will be no delusion, if you are not deluded means you are clear and when one is clear, his knowledge, wisdom, intellect is stable and once this stability develops you are on the path to freedom, Freedom from your inner enemies like anger, lust, attachment, stress, emotional volatility etc. Once you are at this state you become blissful and happy and that is what eventually everyone human being wants.

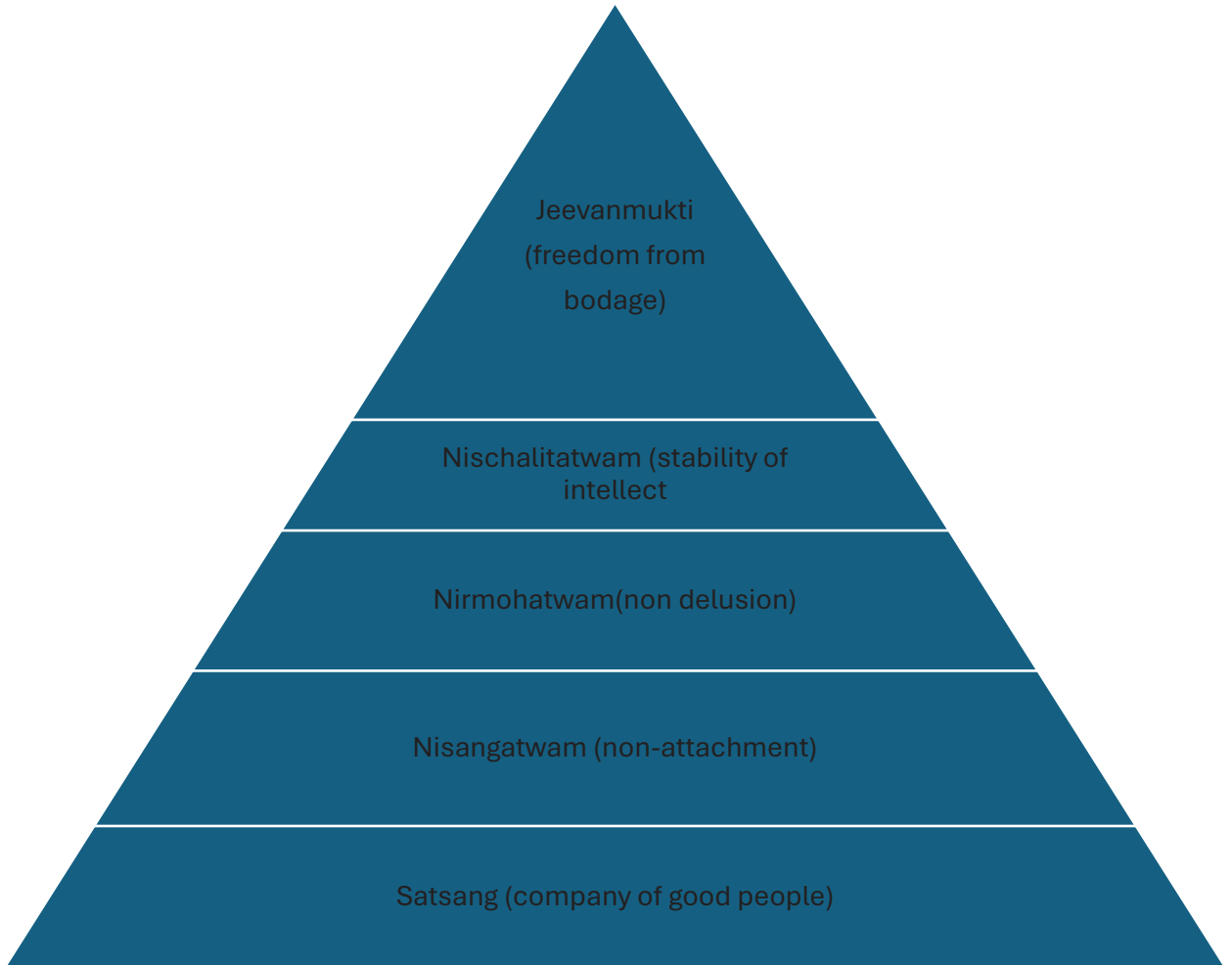


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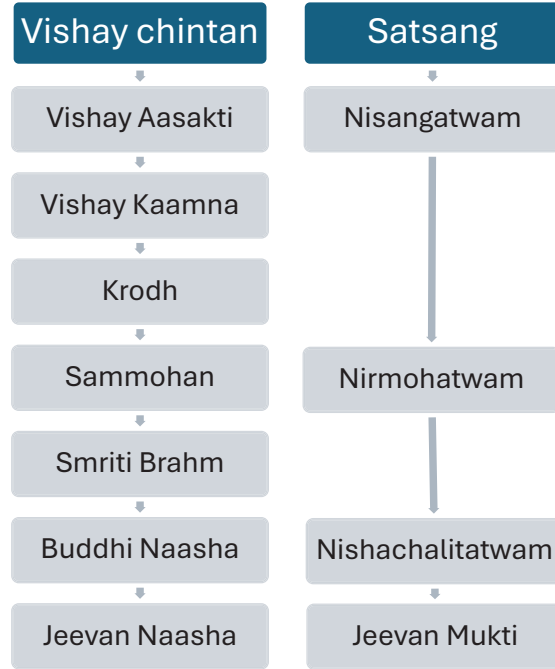
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Proposed part 2 of: The 2-way working model of human intellect



Comparison of two models

Now one can see that while putting both the model side by side one which is around 5000-year-old from Bhagwad Gita and the other is an 8th century work but the beauty is seen especially in similarity and the context. For example

In Gita it says dwelling upon desirable objects leads to attachment, Vishay Chintan leads to Vishay Aasakti whereas in the Bhajgovindam it says being with virtuous people brings nonattachment, Satsangatwam Nirsangatwam here Aasakti and Nisangatwam are antonyms; attachment and detachment.

In Gita the reasons for delusion of mind are explained whereas Shankaracharya explains the way to non-delusion.

Lord Krishna in Gita explains about Buddhi Naash (loss of intellect) whereas in Bhajgovindam explains about how the intellect can be stabilized.

And ultimately how in one case loss of intellect will lead to degradation of human life and how a stable intellect can upgrade human life and make it free from all worries and bondages.



Research Significance:

- This model can be used as an anger management, stress management, emotions management technique.
- This could be proposed as a model in curriculum in the fields of Management, Psychology, Sociology and wherever relevant.
- In NEP this could find a right place under the IKS.
- This model comes from Bhaarat so it is more relevant to this region compared to western context though the application of this can be across all people around the world.
- This model addressed the core issues to solve the problems at hand and doesn't provide a temporary and superficial solution.

Conclusion:

India was and also heading towards its right position in the world as Vishwa Guru. (A teacher to the world is a loose translation to the term). To reclaim this esteemed status, our nation must strive to rediscover and revive its ancient knowledge system. This can be achieved by following the 'FIVE' approach, which stands for Find, Investigate, Validate, and Execute the hidden treasures concealed within our knowledge system. Utilizing these insights will lead us towards accomplishing the goal of Panch Praan, which symbolizes the intellectual decolonization of our minds. The process of writing this paper has been akin to witnessing an idea blossom into a eureka moment, guided by the FIVE model. However, the last step, denoted by the letter 'E,' is yet to be implemented both in practice and self-discovery. Further exploration and application of these principles hold the potential to guide India back to its rightful place on the global stage as Vishwa Guru.

The author declare no competing interests related to “A Psychological Insight To Propose A Model For Reasons For Upgradation and Degradation Of Human Intellect In Special Reference to Bhagvad Gita And Bhajgovindam”



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