

Research Paper

Pursuit of resilience: a deep analysis in pages of Bhagavad Gita

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ABSTRACT

Bhagavad Gita is most influential classic scripture among all doctrines and philosophies. The objective of this paper is to explore the notion of resilience in Bhagavad Gita and to offer a deeper perspective in the recent field of this emerging research. Bhagavad Gita in which Sri Krishna counsel the Arjuna surrounded in mire of illusion through dialogue and discussion endowed with divine knowledge which contains path of self-realization, gaining inner strength and skills of being resilient. Resilience is generally the capability to hold out against crisis and adversity. Resilience embedded in *understanding of equanimity of Gyan Yoga and Knowledge of Renouncing fruits of Karma yoga*. protective factors proposed in *Bhakti yoga that offers redirect the emotion from material world towards Krishna* that promote sense of inner power to bounce back in adversity and in suffering.

Keywords: Mental Health, Depression, Anxiety, Psychological Distress, Supportive Therapy

Bhagavad Gita is an unprecedented gift of Hindu mythology to the world. Bhagavad Gita does not need any prelude of relevance because of its uniqueness. Although Indian mystics have been guided by a philosophy of this holy text since ancient times. There is an indispensable demand of revisiting the great philosophy of Gita for a sound mind, expansion of inner power, and being more resilient. The objective of this paper is to offer a clear viewpoint how Resilience is embedded in verses of Bhagavad Gita.

Resilience is generally the capability to hold out against crises, threats, and regain stability quickly. Term Resilience has been borrowed from Physics but in Psychology Resilience stem from Latin verb 'resilire' means "bouncing back". The *American Psychological Association (2014) defines resilience as "The process of adapting well with in the face of adversity, trauma, tragedy, threats or even significant sources of stress"*. Being Resilient does not mean that an individual won't experience adversity, any emotional pain and stress, infact the road to resilience is probabaly going to involve considerable emotional distress. Psychological resilience exists in person who expand their psychological and behavioural potential that help them to remain tranquil midst inevitable challenges and set back meet in course of your life and come back stronger from them. Resilience more likely exists on a continuum that may be present to differing degree across multiple domains of life (Pietrzak &Southwick,2011). However, it is a major argument whether Resilience is a trait or a

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process which can evolved at any stage of life. (Jacelon 1997). Here we investigated Resilience as a trait as well as process on the basis of many disciplines and research evidences.

Resilience embedded as trait in Bhagavad Gita

Researches have shown the positive associations between Resilience and characteristics of self-directedness and Cooperativeness. (Cloninger & Zohar 2011). The person ,who have Confidence in own's strength and abilities whilst facing hardship promote flexibility in thinking and problem solving. In Srimad Bhagavad Gita Verse 2.56 Sri Krishna explained to Arjuna the person who is not flustered in pain ,not too much attracted towards pleasure is called a person of stable wisdom.

दुःखेष्व नुद्वि ग्रमनाः सुखेषु विगतस्पृहः ।
वीतराग भयक्रोधः स्थितधीर्मुनिरुच्यते॥ (2.56)

This is described in the Bhagavad Gita that not a single person is untouched by three strands of Prakriti sattva, rajas, tamas .one is predominant and other two are relatively dormant based on conditions, there is constant competition among the three qualities. when rajas predominant desire for enjoyment, Greed, attachment is born. Tamas has predominant produces ignorance, creates delusion, deep inertia. Whereas sattva creates a delightful, emotional equilibrium and joyous state of mind. verse 14.9 explained notion of three Gunas.

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु प्रमादे सञ्जयत्युत॥ (14.9)

The concept of optimism, self-awareness, self-efficacy, adaptability to change major theoretical framework proposed by resilience researches in attempting to understand resilience are discussed can be exemplify in sattavic person in Bhagavad Gita. Sri Krishna says that no matter what happens sattvic person remain calm, does not disturbed him. he maintains his evenness equally in adversity and prosperity. sattavic person knows the real self (Atman) not entangled in the play of three Gunas.

Resilience embedded as a process in Bhagavad Gita. Resilience has been described as the capability for successful adaptation, constructive functioning. (Garmezy:1993). Several Resilience researches considering as a process suggests that resilience can be modified and improved in an individual. The Three precious chapters *Gyan yoga, karma yoga, Bhakti Yoga* of this unique text reflect on teaching resilience as a stepping stone for materialistic progress and self -realization, because it looks into the nature and cause of human suffering. Bhagavad Gita throws light on concept of equanimity. verse 2.38 beautifully summarize the notion of Resilience.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैव पापमवापस्यासि ॥ (2.38)

Sri Krishna told to Arjuna that fight without thinking of happiness, loss, gain and defeat. When Arjuna was confused in battlefield like any general person, Sri Krishna counsel him and advised to perform his duty (to fight) that strengthen Arjuna's inner awareness.

In verse 4.36 सर्व ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि Sri Krishna explains to Arjuna that no matter how skilled a person in the world, life struggle is very difficult. Divine Knowledge of eternal is

only path to liberation. Person can attain the goal of life and mind is freed from doubts and grief by the fire of knowledge.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते॥(5.14)

The Bhagavad Gita (5.14) declares that all manifestation is because of interplay of *trigunas*, man is neither a doer nor is responsible for *Karmphala* (fruits of actions). this verse dictates when life knocks us down, by bringing upon us situations that are unchangeable like death, physical or mental deprivation need to accept. Negative, self- defeating thought patterns makes us internally brittle and bitter; Karma *yoga* of Bhagavad Gita inspires us to do karma (duty) without succumbing to pessimistic, fatalistic attitude that nothing is changeable.

Protective Factors In Resilience In context of Bhagavad Gita: Protective factors are attributes of individuals and conditions in families and society that reduce the undesirable effect of adversity and promote person wellbeing. while the Resiliency literature has examined protective factors at the individual, interpersonal and social systems level attention has focused. There are many theoretical frameworks on protective factors. Beardslee (1989) indicated that when individual have surrounded by troubles the best were those who had the presence of a close confiding relationship emphasized the importance of close relationship in their ability to be resilient.

An attempt is made to epitomize the notion of protective factors from the Bhagavad Gita in light of many commentaries, literary work. we may recall Bhakti of Saint *Tukaram*, *Saint Tulsidas* and *Glorified soul Meera*, they established various role relationship between deity and devotee, surely these pure souls are best examples of *sakhya* bhakti which includes a most intimate form of friendly relationship with God. Even a cursory look specially at Saint *Tukaram*' biography *Tukaram* disappointed after bad incidents in life spent time in singing and chanting the name of God (Kirtanam) and he cultivated a special bond with God. He turned the adversity into opportunities. Notably he became a great pillar of devotion, composed *Abhanga Poetry and Tukaram Gatha*. chapter 12 of Bhagavad Gita is Bhakti yoga, in this chapter path of bhakti is considered to be superior. In chapter 18.62 Sri Krishna advices Arjuna that supreme lord dwells in every human being, surrender yourself and attain state of tranquility, eternal bliss.

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्॥ (18.62)

In Bhagavad Gita chapter 12 Bhakti yoga Sri Krishna splendidly has drawn the outline of the divine relationship of devotee and God. In some words it is arduous to describe that alluring experiences of *Bhakti yoga* .

रसोहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु॥ (7.8)

In verse 7.8 Sri Krishna delineates about own omnipresent powers, radiance of Sun, light of moon is the powers of God. I am in pure taste of water, in universal sound of OM even I am the source of valor of Brave man (पौरुषं नृषु). Answering Arjuna's questions Lord Krishna says devotion is foremost among all methods of Self-realization. Viewed from the vantage point of pure Psychology it is already established that protective factor plays a major role in being self-resilient. The realization of existence of higher consciousness(ब्रह्म) situated inside oneself

fills the individual with an infinite capacity and this phenomenal inner ability enables man to fight any trouble.

CONCLUSION

Glorious ways of understanding and approaching life are allegorically described in radiant pages of Bhagavad Gita. Sri Krishna elucidates that suffering is an inbuilt feature of phenomenal reality, one who follow the path of knowledge and devotion realizes *the Doctrine of Karma*, identify his true essential nature. Bhagavad Gita offers a clearer insight for building Resilience. The present paper, an attempt is made to explore the concept of resilience considering the Indian philosophy from the Bhagavad Gita. Tilak *described it's relevance that Gita is not a treatise meant for leisurely perusal of old folks in their retirement years but a guide for youth for living a meaningful life which lies ahead for them.*

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Conflict of Interest

The author declared no conflict of interest.

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