

## Transpersonal Psychology in the *Bhagavad-Gītā*: Reflections on Consciousness, Meditation, --- Work and Love

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The *Bhagavad-Gītā* is a major Indian text, originally a part of the *Mahābhārata*, and included in the *Prasthanatreya*, the three foundations of classical Indian thought. The *Gītā* presents an elaborate analysis of the human mind from the context of a foundational philosophy of active living. The context in which an integral philosophy of life and transformation is told in the *Bhagavad-Gītā* is the battlefield of Kurukṣetra. The scene presents a division of the kith and kin, friends and well-wishers of one great family dynasty arrayed in opposite sides to fight.

The narrative of the *Gītā* is of significance as the figurative and metaphorical meanings of the physical war-field lead us to the mental war-field fuelled by conflicting emotions, unexpressed fears and the lack of a stable sense of identity. The mental conflict that humans face, since ancient times, between 'what is right' (*dharma*, *dharmakṣetra*) and 'what is duty' (*kartavya*, *kurukṣetra*) is poignantly presented in the opening lines of the *Gītā*. The representation of Arjuna carries a global flag of mental crisis that is pan-cultural. Arjuna with his loud cries, shrouded fears and hypocritical desire for renunciation, presents a contemporary personality who is successful and efficient but with fragile and conflicting sense of identity and values.

The *Gītā* narrative is not a telltale story of Arjuna's depression and his predicament. What makes the *Gītā* narrative a transpersonal process and psychology is the continuity given with the intervention of the friend-relative and teacher-God Sri Kṛṣṇa. The teases, consolations, questionings, threats, love and revelations that Kṛṣṇa showers on Arjuna are not limited to any