

Bhagavad Gita - A Metaphysical Science for Wholesome Healing

Quick Overview of Vedic Philosophy



Usha Donthireddi, MD

Contents

Why Read This Book?	3
Reflections on Bhagavad Gita	4
Wholesome Health and Metaphysical Science	5
Bhagavad Gita and Universal Components of Wholesome Healing	5
Supreme Soul/ Universal consciousness/God	6
Spirit Soul	6
Time	7
Material Nature	7
Karma	8
Individual components of Wholesome Health	9
Physical body	9
How does food affect physical health (BG 17)	10
Mind	11
What is it that influences our minds one way or the other?	11
What are the energy fields and how do they influence our minds?	12
Intelligence	13
Ego	14
Spirit Soul	15
Application of Metaphysics for Wholesome Healing	16
Physical health	16
Psychological health	16
Intellectual health	16
The health of ego	17
Spiritual health	17

Why Read This Book?

Dan gets home after a long day at work. The stress is taking a toll on him in the form of gastric ulcers and insomnia. The longstanding back pain since the motor vehicle accident is getting worse. His image in the mirror is getting bigger due to stress eating. Adding to all this is his depression. The last thing he needed to hear was that his dear friend just died of a heart attack. Dan wishes there was a pill to get him out of his physical pain, mental agony and depression. He wishes there was something that would bestow total health of the mind, body, and soul.

A lot of us can identify with Dan's situation. Most of us are subjected to physical and psychological pain in our lives for a brief or extended period of time. Metaphysical science is one tool that can help everyone achieve wholesome healing and significant relief from pain.

Research says that metaphysical science can help give us a better quality of life, increase longevity, and decrease our vulnerability to most of the physical and psychological illnesses. This phenomenon is possible through a mechanism called neuroplasticity: where the mind-body interaction can change the physiology and anatomy of the brain.

Bhagavad Gita presents a metaphysical scientific model of the mind, body, and soul for wholesome health.

It proposes that we, the souls, are separate from the mind and the body. Therefore, by elevating our consciousness to higher levels we can deal with our physical diseases and psychological disturbances much better.

Bhagavad Gita not only presents the details of individual aspects of metaphysics, but also expands our horizons of understanding and perception of self that aid in the healing of mind, body, and soul tremendously.

Note: This booklet is meant to act as a bridge to explore the metaphysical science presented in '**Bhagavad Gita As It Is**'. Visit www.vedabase.com/bg for the original text.

Reflections on Bhagavad Gita

Albert Einstein- German physicist:

When I read Bhagavad Gita and reflect about how God created this universe everything seems so superfluous.

Henry David Thoreau - American Essayist, poet, philosopher:

In the morning I bathe my intellect in the stupendous and cosmogonical philosophy of the Bhagavad Gita, in comparison with which our modern world and its literature seem puny and trivial.

Ralph Waldo Emerson - American poet, philosopher, and transcendentalist:

I owed a magnificent day to the Bhagavad Gita. It was the first of books: it was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us.

Thomas Merton- Theologian, Catholic monk and author:

The Gita can be seen as the main literary support for the great religious civilization of India, the oldest surviving culture in the world. The present translation and commentary is another manifestation of the permanent living importance of the Gita. Swami Bhaktivedanta brings to the West a salutary reminder that our highly activist and one-sided culture is faced with a crisis that may end in self-destruction because it lacks the inner depth of an authentic metaphysical consciousness. Without such depth, our moral and political protestations are just so much verbiage.

Mahatma Gandhi - Indian national leader and freedom fighter:

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 the 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.

Wholesome Health and Metaphysical Science

Wholesome health is a state of complete physical, psychological, intellectual and spiritual well-being and not merely the absence of disease or infirmity.

Metaphysics is a branch of philosophy that explores the fundamental questions, including the nature of concepts like being, existence, and reality.

Knowledge of metaphysics expands the understanding of ourselves while it contributes to one's wholesome health.

Bhagavad Gita and universal components of wholesome healing

Bhagavad Gita is the primary text for metaphysical scientific information.

For philosophers, it is a sacred book of eastern philosophy.

For healers, it is a book of basics on metaphysical science for wholesome healing.

For spiritualists, it is a book of self-discovery and inner journey.

For anyone and everyone, it is a manual to operate this human body at its highest efficiency

Universal components of wholesome healing:

Knowledge of following concepts mentioned in Bhagavad Gita aids in understanding the broader perspective of wholesome healing.

1. The Supreme Soul
2. The spirit soul
3. Material nature
4. Time
5. Karma

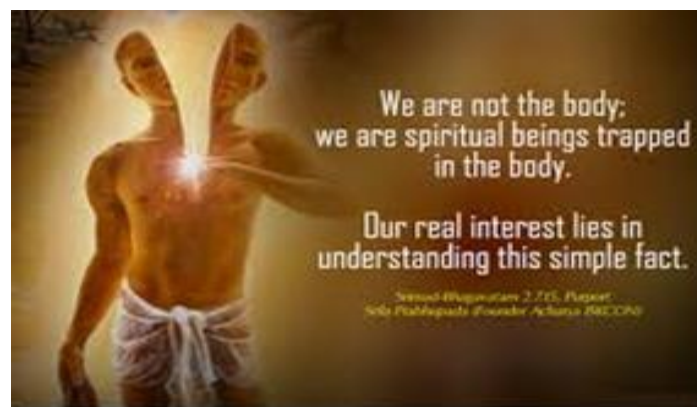
1. Supreme Soul/Universal Consciousness/God



The Supreme Soul is that source from which everything material and spiritual manifests. It is the highest source of love, life, and knowledge. The Vedic literature calls this source 'Krishna', which means, "the all attractive."

Just as the sun has intrinsic light energy that is inseparable from it, Krishna has intrinsic spiritual energy called "Radha" that is inseparable from Him. Krishna also has other energies: the soul, material nature, time.

2. The spirit soul



As the sun emanates sun rays, Krishna, the spiritual sun, emanates us, the spirit souls (BG 15.7).

As the quality of heat that the sun has, is present in every ray of the sun, we, the spirit souls emanating from Krishna have His transcendental qualities in a minute amount.

All great spiritual traditions describe a man in the image and likeness of God, not so much for his external appearance but for his essential divine nature, which is an emanation and a part of God Himself.

3. Time



Time is considered the energy of the Supreme Soul (BG 11.32). Time is nonlinear but cyclical, with consecutive stages of creation, maintenance, and destruction.

4. Material Nature



Material nature consists of everything that is experienced on a gross or a subtle platform in this temporary manifestation: the physical body, the subtle body and the energy fields controlling these bodies. The physical body of a human being or of any living entity is made up of five gross elements: earth, water, fire, air, and ether (space). The mind that can be experienced, the intelligence that is perceived and the false ego that pervades the living being, constitute the subtle body (BG 7.4).

The three energy fields - goodness, passion, and ignorance - permeate every atom of the creation, and are the subtlest constituents of material nature (BG 14).

5. Karma



Karma, the Destiny

Karma is the law of nature that determines the destiny of the soul (BG 8.5). The results of all actions performed with a specific intention in mind will be repaid over a period of time, sooner or later.

The law of karma directs one to learn certain lessons to perfect one's life and to attain spiritual realization.

Karma, the action

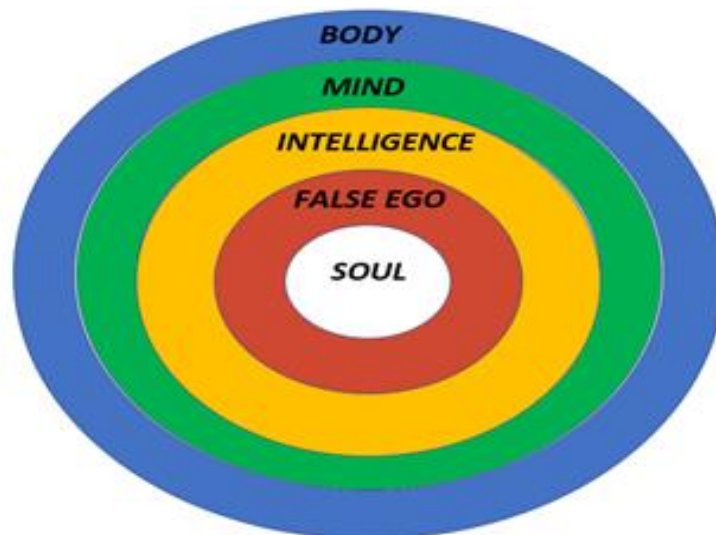
Karma also means performing an action. Bhagavad Gita teaches the art of performing karma.

Bg. 3.9 Work done as a sacrifice for Vishnu has to be performed; otherwise, work causes bondage in this material world. Therefore, O son of Kunti perform your prescribed duties for His satisfaction, and in that way, you will always remain free from bondage.

Bg 3.25 As the ignorant perform their duties with attachment to results, the learned may similarly act, but without attachment, for the sake of leading people on the right path.

Individual Components of Wholesome Health

While our physical body is like hardware, the mind, intelligence, and false ego are different software. The spirit soul is the generator providing electric supply to the whole hardware and software system.



Physical body

The physical body is made of gross elements present in nature: earth, water, fire, air, and ether (BG 7)

Physical health

Physical health is the ability of a biological system to acquire, convert, allocate, distribute, and utilize energy with maximum efficiency.

The Vedic science and Ayurvedic texts say that optimum health is achieved when the five elements in the body, namely earth, water, fire, air, and ether are in balance. Health can be maintained with balanced recreation, sleep and good eating habits (BG 6). Disruption of the balance in the five elements of the body by unregulated and unhealthy eating, sleeping or recreation can cause sickness in the physical body.

How does food affect one's physical health? (BG 17)

The type of food eaten, the time and one's consciousness while cooking all affect one's physical health. Foods may be categorized into 3 groups based on their effect on total health:

Wholesome foods- these are foods that increase the duration of life, purify one's existence and give strength, health, happiness, and satisfaction. Such foods are juicy, fatty, wholesome, and pleasing to the heart.

Hot and spicy foods- these are foods that are too bitter, too sour, salty, hot, pungent, dry and burning. Such foods cause distress, misery, and disease.

Decomposed foods- these are foods that are prepared more than three hours before being eaten, food that is tasteless, decomposed and putrid, and food consisting of remnants and untouchable things.

Since consciousness can be transferred from one person to the other through food, love and care can be experienced by consuming the food cooked by a kind and spiritual person practicing nonviolence. On the same note, the misery of a stressed cook may be transferred to those who consume that cooked food.

The Vedic practice warns us to choose wholesome foods, cooked with devotion and offered to the Supreme Being with gratitude. By this practice, not only one's physical health is safeguarded but his or her mental and intellectual faculties are open to positive energy fields and such person is shielded from the karmic reactions that he or she might have incurred in the process of cooking (BG 3.13).

Mind

While the physical body is made of gross elements, the mind is made of subtle elements. The functions of the mind are thinking, feeling and willing. The mind is strong, turbulent and obstinate. It can be our enemy causing misery if uncontrolled but a best friend if well controlled (BG 6.34).

Psychological health

Psychological health is the ability of the mind to have healthy thoughts, healthy emotions, and healthy desires.

Bhagavad Gita says that a healthy mind is free from attachment to anything external and free from fear and anxiety (BG 2.56).

A healthy state of mind can be achieved by practicing satisfaction, gravity, simplicity, self-control, and purification of one's existence (BG 17.16).

Happiness can be experienced only when there is peace. Peace can be established only when one is connected to his or her inner spiritual self (BG 2.66). Connection to the inner spiritual self is possible by the practice of meditation and detachment to external things (through selfless service) (BG 6.25).

Meditation helps us to increase awareness, focus on the present moment and tries to harmonize us with our inner spiritual self (BG 6.7, 2.59). This can be easily and quickly done by mantra meditation: by focusing on potent sound vibrations. Whenever the mind wanders during meditation, it is to be brought back under the control of the self (BG 6.25 -26).

“A person who is not disturbed by the incessant flow of desires that enter like rivers into the ocean which is ever being filled but is always still, can alone achieve peace and not the man who strives to satisfy such desires.” (BG 2.70)

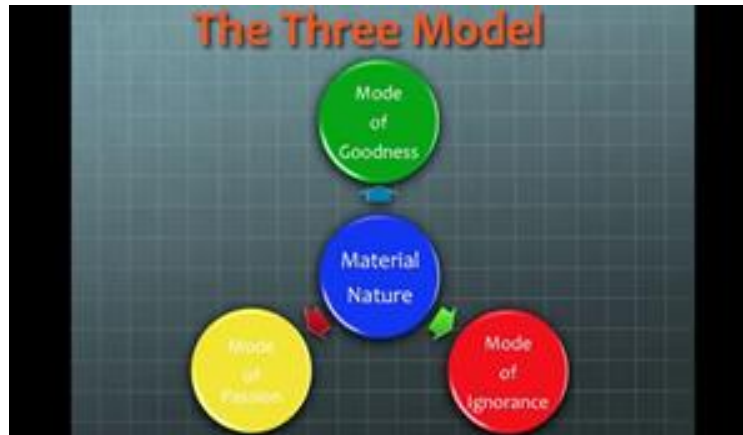
What is it that influences our minds one way or another?

The Bhagavad Gita says that material nature consists of three modes: goodness, passion, and ignorance. When the living entity comes into contact with nature, he

becomes conditioned by these modes (BG 14). These modes or energy fields do influence the way we feel, think or desire.

What are the energy fields and how do they influence our minds?

Three modes (energy fields) influence our minds (BG 14).



Mode of goodness

In the mode of goodness, the mind is influenced by a steady and positive psychological energy field.

When one is under the influence of the mode of goodness, one tends to exhibit the following qualities: fearlessness; purification of one's existence; cultivation of spiritual knowledge; charity; austerity; simplicity; nonviolence; truthfulness; freedom from anger; renunciation; tranquility; aversion to faultfinding; compassion for all living entities; freedom from covetousness; gentleness; modesty; steady determination; vigor; forgiveness; fortitude; cleanliness; and freedom from envy and from the passion for honor.

The mode of goodness conditions one to happiness.

Mode of passion

In the mode of passion, the mind is influenced by a positive field but the influence is transient and impulsive.

Because of the impulsive and uncontrollable nature of the mind, one tends to frantically search for happiness outside of oneself. This is manifested as the desires and hankering for external things. Soon he is caught up in an intense endeavor to achieve

them. Works done in the mode of passion result in distress though there might be some temporary happiness.

Mode of ignorance

In the mode of ignorance, the mind is influenced by a negative energy field.

Arrogance, conceit, anger, harshness, and ignorance dominate one's personality when one is influenced by the mode of ignorance. One tends to act in madness; indolence and sleep are factors. Actions performed in the mode of ignorance result in foolishness.

Intelligence

Intelligence is also subtle energy with its functions of memory, analyze, discriminate, and decision making.

Intellectual health

Intellectual health is the ability to clearly analyze the truth with sound discrimination of what is truly beneficial. Bhagavad Gita says, 'One who restrains his senses, keeping them under full control, and fixes his consciousness upon the supreme, is known as a man of steady intelligence (BG 2.63).

The intelligence which is nurtured by spiritual knowledge gets strong and can control the mind effectively. When the intelligence is devoid of spiritual substance, it gets weak or diseased.

A diseased intelligence encourages and directs the mind toward selfish greedy activities undermining the needs of other living entities. A small intelligence directs the mind towards short term benefits but is unable to comprehend how that may cause long term harm (BG 7.20).

The Bhagavad Gita explains that as a strong wind sweeps away a boat on the water, even one of the roaming senses on which the mind focuses can carry away a man's intelligence (BG 2.63).

It instructs one to check the urges of selfish and greedy desires by restraining the senses (BG 3.41-43).

Ego

The faculty of ego is our sense of identity. Our real identity is that we are part of the universal blissful whole. Under the influence of false ego, the soul lives a life of virtual reality thinking itself to be separate and disconnected from the universal self.

Healthy Ego

The health of the ego is characterized by its ability to be present in absolute reality.

The tendency for enjoyment is inherently present in the soul, but when the ego is diseased one looks for enjoyment in things outside of one's spiritual self.

Bhagavad Gita says contemplation and attachment to anything external creates in us a desire to acquire it (BG 2.62). If the desire is not satisfied, it turns into anger and from anger it turns into delusion which causes one to lose one's intelligence (BG 2.63).

Bhagavad Gita provides the guidance we need for introspection.

Following is the conversation between the student Arjuna and the Supreme Teacher, Krishna,

Bg 3.36 Arjuna said: O descendant of Vrsni, by what is one impelled to sinful acts, even unwillingly, as if engaged by force?

Bg 3.37 The Supreme Personality of Godhead said: It is lust only, Arjuna, which is born of contact with the material mode of passion and later transformed into wrath, and which is the all-devouring sinful enemy of this world.

Bg 3.38 As fire is covered by smoke, as a mirror is covered by dust, or as the embryo is covered by the womb, the living entity is similarly covered by different degrees of this lust.

Bg 3.39 Thus the wise living entity's pure consciousness becomes covered by his eternal enemy in the form of lust, which is never satisfied and which burns like fire.

Bg 3.40 The senses, the mind, and the intelligence are the sitting places of this lust. Through them, lust covers the real knowledge of the living entity and bewilders him.

Bg 3.41 Therefore, O Arjuna, best of the Bharatas, in the very beginning curb this great symbol of sin [lust] by regulating the senses and slay this destroyer of knowledge and self-realization.

Bg 3.42 The working senses are superior to dull matter; the mind is higher than the senses; intelligence is still higher than the mind, and he [the soul] is even higher than the intelligence.

Bg 3.43 Thus knowing oneself to be transcendental to the material senses, mind and intelligence, O mighty-armed Arjuna, one should steady the mind by deliberate spiritual intelligence [Krsna consciousness] and thus – by spiritual strength – conquer this insatiable enemy known as lust.

As the process of introspection progresses, the body, mind, and intelligence harmonize with the spirit soul inside of our body. This harmonization restores the health of the real ego.

The spirit soul

The spirit soul is our positive inner, true and transcendental self, emanating from the spiritual sun, God.

Spiritual health

The ability to appreciate spiritual reality and experience constant and unconditioned internal bliss.

When the body, mind, intelligence and spirit soul function as one harmonized unit, wholesome healing takes place, curing the pervasive disease at its various levels.

The Bhagavad Gita says, “One who is in full consciousness of Krishna, knowing Him to be the supreme enjoyer, proprietor, benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries” (BG 5.29).

Application of Metaphysics for Wholesome Health



Soul False ego Intelligence Mind Body

Physical health

Bhagavad Gita offers basic knowledge of **preventive medicine**, prepares one for **dying with dignity, peace, and assurance**.

It provides the metaphysical knowledge of mind and soul which clearly lays out the **futility of self-hurt**. It properly **diverts the consciousness from self-hurt to self-help** through **upliftment of consciousness**.

This insight can rescue lives and prevent suicides. This same knowledge can provide peace, assurance, and comfort at the time of death.

Psychological health

Bhagavad Gita offers **knowledge of energy fields and their effect on the mind**.

This understanding helps develop **empathy, kindness, and consideration** for others resulting in **healthy and harmonious relationships**.

Bhagavad Gita also encourages the practice of mind control through meditation and that can help replace sadness and depression by **satisfaction and contentment**; fear and insecurity by **clarity and confidence**. Confusion and frustration will turn to **appreciation and gratefulness**. Anger and hatred are transformed into **universal brotherhood, peace, and joy**.

In conjunction with psychiatric help and mantra meditation, the knowledge offered in Bhagavad Gita can be used to **prevent and treat depression, addictions, anxiety and panic disorders, anger and personality disorders, PTSD, bipolar** and other related psychological disorders.

Bhagavad Gita gives an understanding of metaphysics at microcosmic and macrocosmic levels which can help us stay **balanced, focused, and steadily efficient** in accomplishing the tasks.

Intellectual health

Bhagavad Gita provides abundant **intellectual insight** and bathes the intellect with **spiritual wisdom**. Armed with this knowledge, one is empowered to have **excellent discrimination** and increased capacity for **analysis with superior decision-making capabilities** promoting wholesome healing.

The Health of ego

Bhagavad Gita helps to easily accomplish **alignment** of the gross body (the physical body) and the subtle body (the mind, intelligence, and ego) with the **enlightened self**.

Spiritual health

Bhagavad Gita educates, nourishes and enriches one's spiritual quest leading to a **total spiritual transformation**.

Bibliography:

Reddy, M S. "Psychotherapy - Insights from Bhagavad Gita." *Indian Journal of Psychological Medicine*, Medknow Publications & Media Pvt Ltd, 2012, www.ncbi.nlm.nih.gov/pmc/articles/PMC3361835/.

Bhatia, Subhash C, et al. "The Bhagavad Gita and Contemporary Psychotherapies." *Indian Journal of Psychiatry*, Medknow Publications & Media Pvt Ltd, Jan. 2013, www.ncbi.nlm.nih.gov/pmc/articles/PMC3705702/.

"The Bhagavad-Gita and the Bible: An Observer's Comments." *What You Think Matters*, thinktheology.co.uk/blog/article/the-bhagavad-gita-and-the-bible-an-observers-comments.

"How to Read the Gita: A Fresh Approach." *Himalayan Institute*, 8 Oct. 2018, www.himalayaninstitute.org/amrit-blog/source-wisdom-sacred-texts/read-gita-fresh-approach/.

"Therapy Training." *Yoga Bharati*, yogabharati.org/therapy-training/.

[https://imjournal.com/Integrative Medicine.Vol.17, No.5.october 2018](https://imjournal.com/Integrative%20Medicine.Vol.17,%20No.5.october%202018)

<https://ajp.psychiatryonline.org/doi/pdf/10.1176/appi.ajp.2013.13081092>

"Handbook of Religion and Health"

<https://psycnet.apa.org/record>