



International Journal of Neuroscience Research (ISSN:2572-8385)



Mental health in Bhagavad Gita

B V Pattabhiram* and Balaji Deekshitulu P V**

*Director Prasanthi Guidance & Counselling Centre, Hyderabad

**Psychologist & Alternative Medicine (Homeopathy) Practitioner, Sri Balaji Clinic, Tirupati, A.P, India

ABSTRACT

In this review article the .Bhagavad-Gita is a sermon given by Lord Sri Krishna to Arjuna in the battlefield. The three principles which have been emphasized by the Bhagavad-Gita are the management of mind, management of duty and the principles of self-management. The principles propounded therein, seem to have universal application and useful for all human beings to mould their character and strengthen themselves to develop their managerial effectiveness. Bhagavad gita are increasing in mind management and reducing mental and physical illnesses is an important stimulus of human growth and creativity as well an inevitable part of life. This paper aims at exploring the divine principles in Bhagvad Gita for its application to mind management & development of human capital.

Keywords:

Gita, Management therapy, mind

*Correspondence to Author:

Dr Balaji Deekshitulu P V**, Psychologist & Alternative Medicine (Homeopathy) Practitioner, Sri Balaji Clinic, Tirupati, A.P, India. cell:8885391722,7207255557

How to cite this article:

Pattabhiram and Deekshitulu. Mental health in Bhagavad Gita. International Journal of Neuroscience Research, 2017; 1:5.

eSciencePublisher®

eSciPub LLC, Houston, TX USA.

Website: <http://escipub.com/>

Introduction

Arjuna got mentally depressed when he saw his relatives with whom he has to fight. The Bhagavad Gita is preached in the battle field Kurukshetra by Lord Krishna to Arjuna as a counseling to do his duty. It has got all the management tactics to achieve the mental equilibrium..

Management has become a part and parcel in everyday life, be it at home, office, factory, Government, or in any other organization where a group of human beings assemble for a common purpose, management principles come into play through their various facets like management of time, resources, personnel, materials, machinery, finance, planning, priorities, policies and practice. Management is a systematic way of doing all activities It resolves situations of scarcities be they in the physical, technical or human fields through maximum utilization with the minimum available processes to achieve the goal. The lack of management will cause mental disorder, confusion, wastage, delay, destruction, anxiety and even depression.

It is certainly worthwhile knowing how to control the mind. Lord Krishna says in the Bhagavad-gita that the mind can be controlled by constant "practice and detachment."(—Bhagavad-gita, 6.35). He says that wherever and whenever the mind wanders, due to its flickering and unsteady nature, we must bring it back under the control of the Self (—Bhagavad-gita, 6.26).

The mind is like a child; a child is attracted to everything. It wants everything but not all things are good for it. Some things are even harmful... so the parent must discipline... Sometimes the child becomes angry and cries but the parent is determined to give the best thing even if at first it seems uncomfortable to the child.

In a similar way the intelligence and the spiritual being that we are must control the mind. The mind is attracted to so many material things and everywhere we look, someone is telling us that if just have one material thing or another then we will be happy...but it always proves to be false.

No matter how much we get, still we're dissatisfied. So the mind must be disciplined and by practice we must learn to pull it away from those things that are not good for it. Detachment is

helpful because if we can understand that real happiness comes not from material things, but rather from a loving relationship with Krishna, then we can become detached from all the pushings of material desires and we can control the mind.

Therefore, "constant practice and detachment." Ultimately, we must develop a higher taste. Lord Krishna says, "The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness." (— Bhagavad-gita 2:59).

Anxiety

- Seedanthi mama gatrani mukham cha parisushyathi vepathus cha sarire me roma-harshas cha jayate(Weakness of limbs, Dryness of mouth, Shivering of the body, Goose skin)1.....29

- Gandivam sramsate hastat tvakchaiva paridahyate na cha saknomy avasthatum bhramati va cha me manah(Gandivam slips from the hand, "Burning" of skin, Unable to stand, "Dizziness"/Confusion of Mind) I.....30

Depression

- **Negative thoughts:**Na kankhse vijayam Krishna na cha rajyam sukhani cha Kim no rajyena Govinda kim bhogairjivitena va.(Do not desire victory, Neither kingdom nor pleasures why kingdom, why luxuries, why this war, wh.....) I.....32

- **Guilt:**Ahobatha MahatPAPAM karthum vyavasatha vayum Yadrajya sukhaobhena Hanthum Swajana mudyatham(Preparing for the SINful act of killing our own kin...) I.....44

- **Death wish:**Yadi Ma Mapratheekaram asastram Sastrapanayah Dhartarashtra rane hanusthanme KSHEMAtharam bhaveth (Even if I get killed in the war by my enemy it will be good) I.....45

10 mental health tips from The Bhagavad Gita

- Be Your self -find out your temperament and act in line with it.(Swadhrama- CH.3)

- Perform duties without attachments and insistence on particular results. Accept the results gracefully, gratefully (Karmanyevadhikars te-CH.2)
- Spend some time in doing Pranayama (apnejuhvatipranam- CH.4)
- Follow the moderation-yoga, moderation-food, sleep, speech, exercise, recreation and meditation eliminate stress. (Yuktaaharaviharsya-CH.6)
- Like a tortoise cultivate perfect sense mastery, when required the senses are fully employed to act and archive. when necessary one should be able to withdraw sense. (Yedaasamharatechaayam-CH.2)
- There is nothing which is more purifying the knowledge, clarity in thinking about the roles and the reality is essential. Understand that the roles we are playing are temporary & relative. The Reality in me is the Truth, is absolute. (Na hi gnanena sadrisham pavitramiha vidyate - Ch.4)
- Develop Purity in feeling. Overcome the impulsiveness of negative emotions like anger, lust,
- etc. (shaknotihaiva yah sodhum - Ch.16)
- Faith in the Higher Reality is a great source of strength. A man is what his faith is. As the faith so will be our desires, thoughts and action. (Shraddhamayoyam purushah. Yo yat shraddhah sa eva saha...Ch.17)
- Few minutes of Prayers & Meditation daily, go a long way in building up reserves of Peace and happiness within. (Swalpam apyasya dharmasya trayate mahato bhayat - Ch.2)
- Harmonise the head, the heart and the hands to be happy. Be an integrated personality. Disintegration causes stress. Integration gives tremendous satisfaction (Nasti buddhirayuktasya...Ch.2)

Mental Health for management

The ideas mentioned above have a close bearing on the end-state of a manager which is his mental health. Sound mental health is the very goal of any human activity more so management. An expert describes sound mental health

as that state of mind which can maintain a calm, positive poise or regain it when unsettled in the midst of all the external vagaries of work life and social existence. Internal constancy and peace are the pre-requisites for a healthy stress-free mind.

Some of the impediments to sound mental health are

Greed - for power, position, prestige and money.

Envy - regarding others' achievements, success, rewards.

Egotism - about one's own accomplishments.

Suspicion, anger and frustration.

Anguish through comparisons.

Gīta tells us how to get out of this universal phenomenon by prescribing the following capsules.

- Cultivate sound philosophy of life.
- **Identify with inner core of self-sufficiency**
- **Get out of the habitual mindset towards the pairs of opposites.**
- **Strive for excellence through work is worship.**
- **Build up an internal integrated reference point to face contrary impulses, and emotions**
- Pursue ethico-moral rectitude.

Bhagawan's advice is relevant here :

"tasmaat sarveshu kaaleshu mamananusmarah yuddha cha" Therefore under all circumstances remember Me and then fight' (Fight means perform your duties)

Management Needs those Who Practise what they Preach Whatever the excellent and best ones do, the commoners follow, so says S'ri Krishna in the Gīta. This is the leadership quality prescribed in the Gīta. The visionary leader must also be a missionary, extremely practical, intensely dynamic and capable of translating dreams into reality. This dynamism and strength of a true leader flows from an inspired and spontaneous

motivation to help others. "I am the strength of those who are devoid of personal desire and attachment. O Arjuna, I am the legitimate desire in those, who are not opposed to righteousness" says S'rī Krishna in the 7 th Chapter of the Gīta.

Management methods for mind therapy

Now Bhagwat Gita teaches about "Mind Control". Mind is that makes the personality of a person. De-motivated mind makes a person depressed one & a motivated one makes a person cheerful. If one's mind is in one's control & he/she can concentrate deeply on one's work, then that person can do wonders at work. Mind is very powerful one & to control it, to keep it in one's control is very difficult. It just wanders like wind here & there & it takes enough of self discipline & practice of meditation to control it, to get it concentrated on any job or activity. As per "Arjuna" to "Lord Sri Krishna" in Chapter Six verse 34:

"chanchalam hi manah Krishna pramathi bala-
vad drdham

tasyaham nigraham manye vaylor iva su-dus-
karam" (Bhagwat Gita: Chapter Six verse 34)

"Arjuna said: For the mind is restless, turbulent, obstinate and very strong, O Krishna, and to subdue it, to control it, I think, is more difficult than controlling the wind."

"sri-bhagavan uvacha asamsayam ma-
ha-baho

mano durnigraham chalam abhyasena tu
kaunteya vairagyena cha grhyate" (Bhagwat
Gita: Chapter Six verse 35)

"Lord Sri Krishna said: O mighty-armed Arjuna, it is undoubtedly that mind is very difficult to curb & is restless, but it is possible by suitable practices of meditation and by detachment."

"asamyatatmana yogo dusprapa iti me matih
vasyatmana tu yatata sakyo 'vaptum upaya-
tah" (Bhagwat Gita: Chapter Six verse 36)

"Lord Sri Krishna said: For one whose mind is unbridled, uncontrolled, self-realization is a difficult work. But he whose mind is controlled and who strives by appropriate means is assured of success. That is my opinion."

So in the Bhagwat Gita, "Lord Sri Krishna" first of all asks one to do his DUTY. If a person does his/her duty then half of the problems of that person are solved. Not doing one's duty is very harmful as it produces negative results only in one's life, like frustration, depression, de-motivation etc. If one does at least his/her duty, then such negative factors affect that person to a lesser degree or do not affect at all. As per "Lord Sri Krishna", doing one's prescribed duties, even though faultily is better to have a better Mental Health.

"sreyan sva-dharmo vigunah para-dharmat
sv-anusthitat

sva-dharme nidhanam sreyah para-dharmo
bhayavahah" (Bhagwat Gita: Chapter Three
verse 35)

"Lord Sri Krishna said: It is far better to discharge one's prescribed duties, even though faultily, than another's duties perfectly. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous."

Another teaching of "Bhagwat Gita" is to do one's work for the sake of work only without caring for the fruit arising out of that work. That simply means to get deeply involved in one's work or to just think single mindedly about performing the best in one's job without thinking about the results arising out of those actions performed while doing one's work or duty. Just concentrate on your work, that's it. Below verse of "Bhagwat Gita" explains this.

"karmany evadhikaras te mahalesu kadacha-
na

ma karma-phala-hetur bhur ma te sango 'stv
akarmani" (Bhagwat Gita: Chapter Two verse
47)

"Lord Sri Krishna said: You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the results of your activities, and never be attached to not doing your duty."

Another below verse of "Bhagwat Gita" explains that one should do one's duty equi-poised or to have the equanimity of mind, without caring & renouncing all attachment to success or failure. If one does one's duty efficiently & with single

mindful devotion, without any fear of success or failure in his/her Endeavour, then certainly that person shall succeed in his/her work, as he/she is doing that work without any fear of success or failure. His/her mind shall be at peace & ease while doing such work without any fear of success or failure. Any person whose mind is at peace, certainly works effectively.

“yoga-sthah kuru karmani sangam tyaktva dhananjaya

siddhy-asiddhyoh samo bhutva samatvam yoga ucyate” (Bhagwat Gita: Chapter Two verse 48)

“Lord Sri Krishna said: Perform your duty equipped, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called yoga.”

So if a person is dedicated to his work & works for the sake of work only without any fear of success or failure, then that person is going to be certainly successful in his/her carrier. By doing meditation & other yoga techniques, one can control one's mind & a disciplined mind can be made to concentrate on one's job better, producing better results. So by following the teachings of “Bhagwat Gita” one is certainly going to excel in his/her job & in life.

Biswajit Satpath (2008)studied that the challenge for senior management is how to ensure its human capital to convert data into meaningful information and turn that meaningful information into common business intelligence and ultimately convert that intelligence to WISDOM.

Mahadevan (2009)asked that the Bhagavad Gita and for that matter in several other ancient Indian texts offer a unique value proposition. We can have spiritual progress, we can have material progress too in a very balanced way. We can have happiness, not only success. This could be one of the good reasons for us to look at some of these and make our own notes. There is a greater promise and potential for much larger perspectives in ancient Indian wisdom and much greater propensity to draw out of it and apply in a variety of situations.

J.P. Balodhi andM.S. Keshavan(2011)recommended that the Bhagavadgita's concept of a

mentally healthy person is discussed and finally the relevance of the Bhagavadgita's teaching to current psychological medicine is explained.

Bhattathiri(2011)asked that the Developing mindfulness of the connections between mind and body is a form of intelligence just as important as IQ, EQ (emotional intelligence), or social intelligence. As awareness deepens, bodily sensations provide feedback and guidance about every aspect of your life—from nurturing relationships to enhancing effectiveness at work. By acting on this information you can reduce stress, balance your life, and maximize your innate potential for health, creativity, and spiritual growth.

M. S. Reddy(2012)studied that the psychotherapeutic approach practiced in Bhagavad Gita also will have its place in the repertoire of psychotherapeutic models and remains a useful tool in the hands of an experienced therapist when applied judiciously for some patients with specific problems of distress.

Subhash C. Bhatia et al.(2013)suggested that the gita recommend psychiatrist and mental health practitioners to use spirituality as a part of their therapeutic armamentarium.

Neha Sharma(2014)studied that the Gita instruct that complete devotion towards the therapist and actions according to his words leads Depression, Anxiety, stress to cure.

Kallave Maheshwar Gangadharrao(2014)studied that the going to explore how one of the life skills, i.e. stress management gets reflected in the Bhagvad-gita.

Verma et al.(2014)suggested that the understanding of the principles of the Bhagwad Gita and its application in day to day life as an effective tool for management and coping of stress.

Omprakash M. Ashtankar(2016)suggested that the divine principles in Bhagvad Gita for it's application to mind management & development of human capital.

Summary and diagnosis

Arjun is a great warrior who had been diagnosed with a depression with predominant guilt. . The diagnosis explains his symptoms of persistent guilt, sorrow, anxiety, nervousness, confusion,

negative thoughts and death wish. Hence, it is likely that he is in the state of acute depression with symptoms of anxiety. Taking the situation into consideration his condition is most likely to be a condition of maladjustments or faulty coping pattern.

Arjuna has become depressed and did not want to participate in mahabharata.,he is very anxious about the possibility of the destruction that comes to family and society in the aftermath of war. He becomes discourage, anxious, confused and lays down his weapons saying he will not fight.

Conclusion

The teachings of “Bhagwat Gita” can transform a person. Bhagwat Gita teaches about “Mind Control”. Mind is that makes the personality of a person. De-motivated mind makes a person depressed one & a motivated one makes a person cheerful. If one’s mind is in one’s control & he/she can concentrate deeply on one’s work, then that person can do wonders at work. Mind is very powerful one & to control it, to keep it in one’s control is very difficult. It just wanders like wind here & there & it takes enough of self discipline & practice of meditation to control it, to get it concentrated on any job or activity.

References

Balodhi and M.S. Keshavan(2011) Bhagavadgita and psychotherapy, AJP, Volume 4, Issue 4, Pages 300–302.

Bhagavad Geeta, Gorakhpur press.

Bhattathiri(2011) Bhagavad Gita : A Motivational Management,

Biswajit Satpath(2008) The Knowledge of “Self” from the Bhagavad-Gita and Its Significance for Human Capital Development, Asian social Science, Vol. 4, No. 10.

Kallave Maheshwar Gangadharrao(2014) Stress Management in the Context of Bhagavad-gita, AIIRJ, Vol – I, Issue – I.

Mahadevan in a seminar on “Towards a New Paradigm of Business management – Alternative Perspectives from Ancient Indian Wisdom”, held at IIM Bangalore on December 12, 2009.

Neha Sharma(2014) The Bhagwat Gita as a Complimentary Tool to Cognitive Behavioral Therapy, Inter-

national Journal of Applied Psychology, 4(2): 45-49.

Omprakash M. Ashtankar(2016) Mind Management: Lessons from Bhagvad Gita, , IJARCSMS, Volume 4, Issue 3.

M. S. Reddy(2012) Psychotherapy - Insights from Bhagavad Gita, Indian J Psychol Med. 2012 Jan-Mar; 34(1): 100–104.

Subhash C. Bhatia, Jayakrishna Madabushi, Venkata Kolli, Shashi K. Bhatia, and Vishal Madaa(2013) The Bhagavad Gita and contemporary psychotherapies, Indian J Psychiatry; 55(Suppl 2): S315–S321.

Verma, Nidhi; Singh, Ajay (2014) Stress management and coping embedded in the Bhagwad Gita, Indian Journal of Health & Wellbeing, Vol. 5 Issue 4, p520.

