

Significance of Spiritualism in Health with Indian Context

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ABSTRACT

Main objective: For transformation of the overall health of the society. **Methods:** The energy field/environment of society is a combined energy field of individuals. Hence, to qualitatively develop the energy field of individual, through measuring energy field, using Biopulsar-Reflexograph, a device having biofeedback sensor which receives high-resolution, biomedical signals, taken from the reflex-zones of palm. This technology reveals new dimensions of analytical study of imbalances on mental, emotional and physical level of an individual. Thereafter, using Indian spiritual knowledge, teachings and practices, spiritual counseling is done of an individual to bring him in a balanced/healthy state in view of definition of health given by World Health Organization. **Results:** On measuring energy field of various individuals, it was revealed that the main cause of various ailments is their emotions and negative thought patterns. Energy flows in the invisible meridian system and supplies all organs with vitality. This energy is dynamic and is subject to fluctuations. Internal influences like bad nutrition, negative thoughts, diseases etc. and external influences (universal energy field) like climate, season, people, work, environment etc. affect the health in both ways. **Conclusions:** It was very exciting to know that we have the ability to help, improve and make changes in our lives, thereby positively influencing others, contributing to a healthier and conscious society and can play a very important role in prevention of illness.

Keywords: Veda, Upanishads, Bhagavad Gita, Buddha, Sri Aurobindo, Maya, Satya, Spiritualism, Health, Biopulsar-Reflexograph, Aura, Human Energy Field, Advaita Vedanta.

Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity – World Health Organization.

समदोषः समाग्निश्च समधातु मलःक्रियाः।

प्रसन्नात्मेन्द्रियमनः स्वस्थइतिअभिधीयते॥ (सुश्रुत संहिता सूत्रस्थान १५/१०)

Meaning:

One is in perfect health when the Three doshas (vata, pitta and kapha), Digestive fire (digestion, assimilation and metabolism), all the body tissues & components (Dhatu)

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and the entire physical body) and all the excretory functions (the physiological functions of urination and defecation) are in perfect order with pleasantly disposed and contented mind, senses and spirit.

Introduction

Spirituality is the quality of the relationship we have first with ourselves, then with others and the environment we exist within, and finally (you can look at it as layers rather than distinct variables) with whatever we consider to be our ultimate reality.

Spirituality in general is looked as process of learning the secrets of the world beneath and outside to gain inner peace.

As per *Bhagavad Gita*, spirituality means diving deep into inner self and realizing our true identity... our soul - atman... the spirit within! It is only through path of spirituality, human beings gained enlightenment (KAIVALYA JNANA) and finally salvation (MOKSHA).

Spirituality is living one's life from the realization that the body/mind/ego personality we have been taught to identify with, is just the tip of an iceberg, our little head sticking through the window of the senses into this world, whereas our true body is the universe. It is recognizing that our perceived world is mostly an illusion (Maya), a shared dream we are asleep in, and that the goal of life is to awake to our real Self which is vast and multidimensional.

Maya or Māyā in Indian religions has multiple meanings, usually quoted as "illusion", centered on the fact that we do not yet experience the environment directly but rather through some projection of it. From the perspective of Maya, any distinction between consciousness and physical matter, between mind and body (refer body mind) is a kind of illusion of the unenlightened. The origin of word Maya is derived from the Sanskrit roots ma ("not") and ya, generally translated as an indicative article meaning "that".

ॐ असतो मा सद्गमया तमसो मा ज्योतिर्गमया
मृत्योर्मा मृतं गमय ॥ ॐ शान्ति शान्ति शान्तिः ॥ – बृहदारण्यकोपनिषद् 1.3.28।

Lead me from the untruth to the truth.
Lead me from darkness to light.
Lead me from death to immortality.
Peace, peace, peace

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामया।
सर्वे भद्राणि पश्यन्तु मा कश्चित् दुःखभाग् भवेत्॥ बृहदारण्यकोपनिषद् - 1.4.14

"Oh Lord, may all [entire mankind] be happy; may all be healthy; may all experience prosperity; may none (in the world) suffer. May peace, peace, peace is unto us and all the beings of the world."

The above two mantras (prayers) are from Upanishads, which are a part of Vedas. Upanishads contain the essence or the knowledge portion of the Vedas. They deal only with Spiritual Knowledge. The philosophy of the Upanishads is sublime, profound, lofty and, so to say, soul-stirring. The Upanishads speak of the identity of the individual soul and the Supreme soul. Upanishad and Vedas are the basic scriptures of Indian Spirituality.

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The Mahavakyas are the essence of Advaita Vedanta and Jnana Yoga, and are contained in the Upanishads. Maha is great, and Vakyas are sentences, or utterances for contemplation. The Upanishadic Mahavakyas express this one universal message in the form of verse and concise statements. These Mahavakyas explain the ultimate truth. The first word of the Mahavakya is *aham*. *Aham* means "I". From the conventional perspective "Aham" indicate something objective. Generally, we identify with being the body. After this we identify with thoughts and beliefs we have picked up throughout the course of our lifetime. Some examples of these are, 'I am a father' or 'I am a Republican' or 'I am a Vedantin'. Out of ignorance, we attempt to define ourselves, and then, as a matter of incredible irony, we struggle against our self-imposed limitations.

The following are the four Mahavakyas

1. प्रज्ञानम् ब्रह्म - "**Consciousness is Brahman**" (Aitareya Upanishad 3.3 of the Rig Veda) To know things by sense organs is called ajnan or ignorance. To acquire the knowledge by name and form is called sajna. To acquire special knowledge through analysis or contemplation is called vijnan. But the absolute truth, the reality, the totality, of which the various forms of knowledge are relativistic, is called prajna or chaitanya, the consciousness. Rig Veda proclaims prajnanam brahma that is, prajnana is Brahma. Prajnana means awareness, consciousness, which is pervading the subtlest texture of the cosmos and is present and active everywhere, at all the places and all the time.
2. अयम् आत्मा ब्रह्म - "**This Self (Atman) is Brahman**" (Mandukya Upanishad 1.2 of the Atharva Veda): According to Advaita, a liberated human being realizes Brahman as his or her own true self. That is the consciousness.
3. तत्त्वम् असि - "**Thou art That**" (Chandogya Upanishad 6.8.7 of the Sama Veda): The meaning of this saying is that the Self - in its original, pure, primordial state - is wholly or partially identifiable or identical with the Ultimate Reality that is the ground and origin of all phenomena.
4. अहम् ब्रह्मास्मि - "**I am Brahman**" (Brhadaranyaka Upanishad 1.4.10 of the Yajur Veda): I am Brahman. That is to say, every individual soul is also Brahman. Brahman means not one element, not all other elements, but the real, eternal substance of all elements which make everything that exists. Brahman is the most essential element out of which this whole world has come into existence, has been created. So, in reality every being is also Brahman. The soul is just a flicker of that eternal Brahman. Just a spark, if Brahman is a big fire. An individual soul, the soul that is in every being, is just a spark of that eternal soul. By nature, it is of the same kind, non-different. Different souls are not different things. All are sparks of that eternal soul, Brahman. This is the relation - they are manifestations or expressions of the whole which is Brahman.

It is to attain this highest of states in which the individual self dissolves inseparably in Brahman that a man becomes enlightened after forsaking the very karma that gives him inward maturity.

There are two states – sadness and happiness, state of ignorance and knowledge, state of impurity and purity i.e., negative energy and positive energy– lower nature and higher nature of being and Health is a state of being in the higher nature.

To understand what health is, we need to go deep into the meaning of the following prayer.

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This is true prayer—the seeker's admission of his sense of limitedness and his heartfelt cry for assistance in transcendence. It is not a prayer for the things of the world. It is not a prayer for food, shelter, health, partnership, riches, success, fame, glory or even for heaven. It is for true health. One who recites these three mantras has realized that such things are full of holes, soaked in pain and, even in abundance, will forever leave him wanting. It is in this full understanding that one turns to this prayer. The essence of each of these three mantras is the same: "O Lord, help me free myself from my sundry misunderstandings regarding myself, the universe and God and bless me with true knowledge."

The first mantra—asato ma sadgamaya—means, "Lead me from the asat to the sat." In fact, it is best to not translate sat (nor its negative counterpart ASAT) for, as with many Sanskrit words, sat has many meanings and not only are most of them applicable here, their deliberate combined import provides a depth that none of them could hold independently. These co-applicable meanings include: existence, reality and truth. (Co-applicable meanings for ASAT being: non-existence, non-reality and untruth.)

We often speak of religion or philosophy as a search for Truth. But only in India's philosophy of Advaita Vedanta has the concept of "truth" been so meticulously and successfully dissected. According to Advaita, for something to be considered true in the ultimate sense, it must be true not just at one given moment, but always be true—true in all three periods of time: the past, present and future. In fact, Advaita goes one step further. It says if something does not exist in all three periods of time that it does not truly exist, it is not ultimately real. Thus, truth, existence and reality are one and the same. That reality, Vedanta says, is what we call Brahman.

The universe and its things are in a constant state of change. The planets are in constant motion, their positions in relation to each other and the other astral bodies are in continuous flux. The seasons similarly are ever-shifting. Scientifically, we can easily understand that our bodies (and the cells within them) come into existence, are born and then go through periods of growth, sustenance, deterioration and death. In fact, these modifications are part-and-parcel of everything in creation. On the level of emotions, we move back and forth between happiness, sorrow and anger. Even our intellectual convictions rarely stay fixed for very long. So, according to Vedanta, we cannot call this world ultimately real. It is not the ultimate truth.

The seeker giving voice to this prayer has come to understand the finite nature of all the objects of the world, and he wants the Guru to guide him from the ASAT to the SAT. He is fed up with depending on things that are not real. Why? Because just as the sandcastle is always washed away by the tide, dependence on the ASAT always ends in pain. SAT is our True Self—the blissful consciousness that ever was, is and ever will be. Being beyond time, this consciousness can never be washed away by the time's tides. In fact, SAT is there as the essential part of all of the ASAT objects.

When speaking about the ultimate reality, Sages say it is of the nature of sat-cit-ananda: pure existence, pure consciousness and pure bliss.

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The second mantra—*tamaso ma jyotirgamaya*—means "Lead me from darkness to light." When the Vedas refer to darkness and light, they mean ignorance and knowledge, respectively. This is so because ignorance, like darkness, obscures true understanding. And in the same way that the only remedy for darkness is light, the only remedy for ignorance is knowledge. The knowledge spoken of here is again the knowledge of one's true nature.

Currently, in the darkness of our ignorance, we believe ourselves to be bound and limited (otherwise we would not be reciting these mantras in the first place). But the Guru and the scriptures are telling us that, in truth, we are not, never will be and never have been bound. Eternally, we are *sat-cit-ananda*. The only thing that can remove our ignorance regarding our true nature is a spiritual education at the hands of a True Master. At the culmination of such an education, light floods the room, as it were; darkness vanishes.

The final mantra—*mṛtyormaamṛtamgamaya*—means: "Lead me from death to immortality." This should not be taken as a prayer to live endless years in heaven or on earth. It is a prayer to the Guru for assistance in realizing the truth that "I was never born, nor can ever die, as I am not the body, mind and intellect, but the eternal, blissful consciousness that serves as the substratum of all creation."

It is important to remember that, with all these mantras, the leading is not a physical leading. The Atma is not something far away that we have to make a pilgrimage to, nor is it something we need to transform ourselves into. Atma means "self." We don't need to transform our self into our self. Nor do we need to travel to it. We are it. The journey is a journey of knowledge. It is journey from what we misunderstand to be our self to what truly is our self. What the mantras really means is "Lead me to the understanding that I am not the limited body, mind and intellect, but am, was and always will be that eternal, absolute, blissful consciousness that serves as their substratum."

Hence, we can say that the above prayer is directly related to the definition of health given by World Health Organization.

Furthermore, considering the great epic of Mahabharata, can Arjuna be considered as a healthy being when he reached the battlefield with Lord Krishna? As per the definition of Health, given by World Health Organization and Ayurveda Science, Arjuna was not a healthy being because he was not happy; he was in darkness, under the influence of ignorance. He was mentally and emotionally depressed, which clearly implies that he was not a well-being. He was under the influence of Moha, trapped in Maya. It seemed as if there was no energy in his body. And to make him a healthy being, 18 chapters of *Bhagvada Gita* was explained/narrated to him by Lord Krishna. After that only he came into his real being and in a state in which he could face the battlefield and fulfill his duties. He could differentiate between light and darkness, knowledge and ignorance, truth and untruth.

According to *Bhagvada Gita*, Dharma is considered to be the duties which each individual has to fulfill. A person, who is honest towards his duties, is aware of his duties whether those duties are towards self, family, society, country, or universe and all living beings, he is on the path of Dharma i.e., he is well-being, healthy being. A selfish, self-centered person or influenced by negative energies cannot be considered a well-being.

The Life Energy also called Chi or Prana, flows in the invisible meridian system and supplies all organs with vitality. Life energy is dynamic and is subject to fluctuations.

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Internal influences like bad nutrition, negative thoughts, diseases etc. and external influences (Universal Energy Field) like climate, season, people, work, environment etc. consume life energy and creates an energy field all around the physical body of an individual which manifests state of being which is known as Aura or Human Energy Field.

Aura (Human Energy Field) - HEF is the manifestation of universal energy that is intimately involved with human life. It is the multidimensional, invisible radiation of a person and consists of different vibrations. The physical body does not radiate the aura, but is part of the aura and is condensed vibrations of life energy. The different auric layers are made up of different frequencies, which are in continuous interaction.

Meridians open themselves through the reflex zones on the skin surface. Indian and Chinese holistic healing sciences assume that the hand reflex zones are not only connected to the organs, but also to the consciousness, meridians, energetic field (aura) and chakras of a person.

MATERIALS AND METHODS

Technology–Application of Ancient Knowledge through Device (Biopulsar-Reflexograph®)

Biopulsar-Reflexograph is a highly sensitive, biomedical measuring device, certified according to the European Guidelines for Medical Devices CE Class IIa. It is based on the latest computer technology combined with ancient healing sciences.

Diagnosis is very easy with the Biopulsar-Reflexograph®, because the biofeedback speaks for itself. The imbalance of the elements/energies in the organ reflects through pulse already some time before the total outbreak of the sickness is ascertainable. The Biopulsar-Reflexograph® can play a very important role in the prevention of illness.

The interpretations of the therapeutic specifications on the basis of energy graphs have been researched with great accuracy. They correspond to the present standard of knowledge of energy field. The application of the Biopulsar® neither can nor should replace medical or psychological counseling or treatment but can help in diagnosis.

In reading an aura, this color pattern is believed to be dependent on an individual's well-being. This includes their chemical, emotional, physical, and spiritual states. Aura machine helps us to know the weaknesses of an individual for e.g., weaknesses of nature, character, thinking, fears, negative thought patterns etc. And after Aura scanning and reading of an individual, Spiritual counseling is done so that a person may understand the cause of his illness and attain the state of well-being.

Ancient Knowledge - Modern Technology - To Serve You, to Help You

We also point out the responsibility for your own health. All disharmonies in the physical body are manifested on the astral, invisible dimension long before they show on the physical level. This device serves as an aid for research of the interactions of thoughts, emotions and patterns of consciousness on the physical cell structure.

DISCUSSION

Many a times, people are not open to know/hear about the weaknesses of their nature. And this unwillingness to know about one's weakness and work on it to overcome that weakness

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is the threat that we face to attain our objective. Escapism is there. We don't claim anything. Whatever we see, we interpret from aura picture, oftentimes is visible on prima facie but people hesitate and they don't want to accept it because they don't want to reach the state of total well-being.

Basically, this is all about games that energy plays. Negative energy, with which an individual is influenced and attached, doesn't allow him to become free from his weaknesses and go for development. If he becomes free from attachment, then the existence of that negative energy will be in danger. This is a battle of Tam/Maya (darkness) and Sat/Knowledge (light/truth).

Those who break the covering of this negative energy (which is not an easy task) they feel light, healthy and happy at the counseling level. And if they start practicing this, they achieve the state of bliss.

Our greatest Spiritual Scientists believed that we are all conscious beings.

Sri Aurobindo said, "The spiritual life (adhyatma-jivana), the religious life (dharma-jivana) and the ordinary human life of which morality is a part are three quite different things and one must know which one desires and not confuse the three together.

The ordinary life is that of the average human consciousness separated from its own true self and from the Divine and led by the common habits of the mind, life and body which are the laws of the Ignorance.

The religious life is a movement of the same ignorant human consciousness, turning or trying to turn away from the earth towards the Divine, but as yet without knowledge and led by the dogmatic tenets and rules of some sect or creed which claims to have found the way out of the bonds of the earth-consciousness into some beatific Beyond. The religious life may be the first approach to the spiritual, but very often it is only a turning about in a round of rites, ceremonies and practices or set ideas and forms without any issue.

The spiritual life, on the contrary, proceeds directly by a change of consciousness, a change from the ordinary consciousness, ignorant and separated from its true self and from God, to a greater consciousness in which one finds one's true being and comes first into direct and living contact and then into union with the Divine. For the spiritual seeker this change of consciousness is the one thing he seeks and nothing else matters."— Śrī Aurobindo, Letters on Yoga, Vol 1.

Thus, American social scientists proposed that scholars refine the health definition of World Health Organization while at the same time creating bridges between a new conceptual definition and more detailed operational definitions. An expansion of the World Health Organization definition may be necessary to include a spiritual dimension of health if social scientists can agree that spirituality is part of health and not merely an influence.

RESULTS

For bringing about positive change in an individual's health, some simple auto-suggestions are given to practise. And as per observations, those who practice them regularly, improvements are seen in their physical problems.

CONCLUSIONS

ॐ उद्वयन्तमसस्परि स्वः पश्यन्त उत्तरम्. देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम्. - यजुर्वेद ३५/१४

हे प्रभु! प्रकृति की तम अवस्था से मुझे मुक्त करा मुझे मेरे आत्मस्वरूप में स्थिति दो तथा उत्तम ज्योति से भर दो.

The state of health is the state of well-being. If we concentrate or if we focus on the word, “Well Being”, we see that we have added an adjective to the Being. That means there is a state of diseased being, free being (i.e., only being) and well-being. There are always three states – negative, zero and positive. The state of being is the state of Atma (i.e., free or zero) and state of well-being is state of Aham Brahmasmi, the state of conscious being.

यदायदाहिधर्मस्यग्लानिर्भवतिभारत|

अभ्युत्थानंधर्मस्यतदात्मानंसृजाम्यहम्|| - भगवद्गीता४.७

Meaning: Whenever and wherever there is a decline in religious practice, O descendant of Bharat, and a predominant rise in irreligion---at that time I descend myself.

Explanation: This very popular mantra from *Bhagvada Gita* also says the same thing that whenever the darkness, the Tam, the diseased will increase in universe, Divine Conscious will choose the free Atma to express the state of Aham Brahmasmi, the Divine Consciousness to bring the light, the health back into the universe.

Lord Buddha said the same thing – “Every human being is the author of his own health or disease.”

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Conflict of Interest

I declared no conflict of interests.

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