

PHILOSOPHICAL COUNSELLING IN THE CONTEXT OF BHAGAVAD GITA: WITH REFERENCE TO OSHO

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Abstract

The Bhagavad Gita is a wonderful source of philosophical guidance due to the fact that it combines the information that has endured the test of time with the psychological substance that is there. Individuals who are looking for healing from their inner troubles are provided with the opportunity to improve themselves while also obtaining solace and understanding through Osho's interpretations on Gita, which boost its status to that of a psychological advisor. In a time when contemporary civilization is struggling with complex psychological issues, the teachings of the Bhagavad Gita, as expounded by Osho, throw light on a route that leads to profound self-awareness and ultimate well-being.

This research paper explores the concept of philosophical counselling within the framework of Bhagavad Gita, focusing on the interpretations of Osho. It examines how the Bhagavad Gita offers psychological relief to individuals seeking answers to existential questions. The paper also delves into Osho's unique perspective on the Gita and his portrayal of it as a psychological guide rather than just a philosophical text. By analyzing Osho's approach, this paper aims to shed light on the psychological dimensions of the Gita and its significance in contemporary philosophical counselling.

Keywords: *Philosophical Counselling, Bhagavad Gita, Psychological Relief, Existential Questions, Osho*

Introduction:

Philosophical counselling, an emerging field in psychological well-being, combines philosophical insights with therapeutic practices to guide individuals through life's challenges. In an age marked by rapid technological advancements and societal complexities, individuals often find themselves grappling with existential questions, emotional turmoil, and ethical dilemmas. It is within this context that the fusion of philosophical counselling and spiritual wisdom from ancient texts gains relevance.

In the Indian context, this concept is deeply rooted in the ancient wisdom of texts like Upanishads, Ashtavakra Gita, Bhagavad Gita etc. Here it has been tried to explore the symbiotic relationship between philosophical counselling and the Bhagavad Gita, a revered philosophical and spiritual scripture, with specific insights drawn from the interpretations of Osho.

Philosophical counselling encourages the exploration of fundamental questions related to existence, values, and purpose. By engaging in philosophical dialogue, individuals can foster personal growth, resilience, and a deeper connection with their inner selves. Both east and west uses their own philosophical theories, ancient and sacred texts to provide individuals with guidance and solace when facing complex life questions. All the three dimensions spiritual, moral, and ethical are integrated to help individuals make sense of their experiences and find meaning in them.

Although the traces of philosophical counselling can be seen deep rooted in the ancient Indian scriptures and texts, most evidently in '*Upanishads*', where the '*Rishis*' (masters) are answering to the questions of '*Shishya*' (student) wherein he is raising questions sometimes spiritual or existential in nature. The best example can be seen in '*Bhagavad Gita*', that encapsulates the discourse between Lord Krishna and Arjuna which not only serves as a philosophical masterpiece but also offers a comprehensive guide to ethical living. But in modern era philosophical counselling has emerged as a therapeutic approach in USA and its gaining popularity as an independent stream of counselling. Drawing theories from Western philosophical traditions, practitioners engage clients in philosophical dialogues to foster self-exploration and personal growth. The works of philosophers like Irvin D. Yalom and Gerd Achenbach have contributed to the development of this field.

Need of philosophical counselling:

Every human mind carries his own world with himself. 'Libinietz' the famous German philosopher while propounding his theory of 'Monadology' states that there is no empty spere in the universe the whole world is made up of monads (metaphysical points that are active and conscious). The spiritual and material world is also a combination of monads. Every monad reflects the whole word in itself and accordingly moves forward in the evolutionary process. Qualitatively every monad is alike but in the process of evolution (development of the self) they stand at different stages or levels due to their difference in understanding. The level of consciousness in every monad is different, so is their understanding about the world which determines their hierarchy in evolution. He also states that the mind monad is superior to body monad because the

paver of reflection and appellation is much stronger in them. Hence the body is regulated by the mind, as the more conscious, more rational always dominates.¹

Thus, the mind creates the understanding according to which the body functions. It is the 'mind' which determines 'my world, my existence'. The mind frames my limitation and gives meaning to 'myself'. The 'I' (defined me), comes out of my understanding about the world.

My perception and my personality is an outcome of a predetermined self acknowledged as 'I'. It is due to the personality which a human being possesses that a pattern appears in behaviour. This pattern of behaviour is so deep rooted that it seems almost impossible to change it. One may hold himself for a certain point of time but it does not last long because this pattern or behaviour of mind is conceptually well ingrained and established in the mind. One may have many reasons to support his beliefs, not to exceed his boundaries but tries to convert the other person into his own frame. While doing so we forget that every person is moved with his own power of reflection and appetite.

When the conversion does not happen, a statement comes up from the disappointed mind -"No one understands me". From here the problem of existence begins, where one finds "the other to be hell".² This is the situation when frustration and disappointment emerges in the mind sometimes even shattering the family or social relations. But this is only one aspect of the coin. The other aspect is that it is the problem of existence which encourages a person to think over his pre-determined personality and redefine himself. The effort of redefining results in the expansion of mind opens up a new and different understanding about the world. The power of reflection improves with the improved perception and the quest for unknown reality springs up within the mind.

Philosophy aims to questions assumption we make about our lives and really dig in the details of why we think, what we think and how we choose to step out. It can help a person to see more clearly that there are other ways of looking at the world other than our own. The philosophical theories help people in dealing with life events in an effective manner. As such, they can be of interest to those who requires assistance to manage life events. The approach utilizes both ancient and contemporary philosophical assumptions and theories to alter human mind so that it can deal with disastrous situations. Assumptions offer the beliefs that philosophy is concerned with providing

1. Thilly, Frank, A History of Philosophy, (2018), SBW Publishers, New Delhi, P7.

2. Sartre, Jean Paul, Understanding Existentialism, (2005), Acumen Publishing, Pp89-109.

answers to the question of how people ought to live a good or healthy life. Theory on the other hand offers the belief that it can help people reach towards such answers.³

The word Philosophy means love for knowledge, knowledge in-turn does not just mean factual information but is the search for truth.⁴ Thus the method of philosophy which is known as 'philosophising' is a continuous struggle to come closer to that one truth. A common opinion about philosophy is that it deals with metaphysics so it always talks about the truth beyond the world. But actually a philosopher through his ideas and doctrines likes to connect with the actual real world and bring a shift in the perception of common people. Not only that a philosopher through the method of philosophising comes across truth himself but also helps others to arrive at the same truth through the proposed methods.

According to Plato, man as he is, is not acquainted with truth. He lives in his own world of desires, aspirations and beliefs. The sensual projections get associated with the individual experiences and create a new truth. Thus truth seems to be many. Each one tries to present his own reflection as true and final but even if they become successful in doing so, the yearning remains. Plato says this yearning is a search for ultimate truth which is often rejected and suppressed by us.⁵

This yearning shows that we have the capacity to break the prejudices and limitations of our 'defined mind'. A doubt remains if the whole truth can be known by a human mind? The answer is that its difficult to achieve absolute reality but even if a part of it is achieved it may give immense pleasure by changing our outlook towards the world.

Various philosophical thinkers have offered various ways to attain this ultimate truth. Like the Dialectical method of Socrates and Plato, the Cartesian method of Descartes, the Dialectical method of Hegal and Marx, Phenomenology of Husserl etc. Contemporary thinkers like Gandhi, Aurobindo, Osho etc. also proposed certain methods and techniques to attain the reality. These methods may help us in understanding the defined and structured mind.

The structure of a 'defined mind' has three elements-

- (1) The particular pattern,
- (2) Particular form,

3. Savage, P., Philosophical counselling Nurs Ethics, (1997), Pp39-48. doi: 10.1177/096973309700400105. <http://Rubmad.ncbi.nlm.nih.gov>. 11/03/2022

4. Thilly, Frank, A History of Philosophy, (2018), SBW Publishers, New Delhi, P7.

5. Plato, The Republic, (1974), Translated by Desmond Lee Penguin Publication. Second Edition. Pp235-240.

(3) The thought or concept expressed by a pattern.

Particular pattern means a similar pattern of emotions, thoughts and behaviour resulting in similar mental state. Repetition of the patterned behaviour in every situation for example, if a person is a skeptic by nature, he will express disbelief towards every situation and every person. Such a person will be interested in examining people by keeping oneself aloof.

The second element of a structured or prejudiced mind is the particular form, which is usually realized when one tries to change the pattern of his mind. The pattern of the mind resists any kind of change. Changing the pattern needs conscious effort. Taking the earlier example of the skeptic person, he will need a long continues and conscious effort to change the form of his patterned mind. It is usually seen that one may controls his pattern and mind for sometime but falls back into the old frame soon.

The third element of the defined mind is the thought or concept expressed by the pattern. This means when one works in accordance with the particular pattern of the mind, he wants to explain the situation in a specific manner. In the example of a skeptic person, we can understand his thought in a statement like 'people cannot be believed.' In short what does the 'other' mean for a person can be understood by his patterned behaviour. This can be analysed by the philosophical investigative methods.⁶

Thus the pattern of one's mind, the emotive behaviour and the pattern of the thoughts not only expresses the attitude and thinking towards oneself and others but also shows ones perception and understanding of life. In other words my pattern expresses my concepts about the world. These concepts replicate the structure of my mind/my world. This limitation of the mind is the radius beyond which every human being yearns or aspires to move.

To conclude, we express ourself and our individual world not only through our thoughts but also through our emotions and behaviour.

The underlying problem of one's life can be known through his choices, ambitions, desires and reactions. In day to day living through our behaviour and other expressions, we indicate our attitude towards life. All the ancient Indian thoughts are concerned with the transformation of human mind. The theories proposed in India are just simple devices for entering into meditation. These people were not bothered about the truth or falsity of the theory rather they were interested in its utility. That is its capacity to transform man. So these thoughts can be called as methods for transforming

6. Sharma, K.L., Paridhi ke Pare-Philosophical praxis, (2019), counselling and spiritual healing society Jaipur, Pp19.

the human mind.⁷ Bhagwad Gita also offers a deep dialog between Krishna and Arjuna for eradicating a sense of guilt and confusion within Arjuna due to his pre-conceived notion about morality.

Bhagavad Gita as philosophical teaching for psychological relief:

The Bhagavad Gita, a revered Indian scripture, and a sacred text, offers profound insights into the human psyche. It addresses existential dilemmas, the nature of reality, and the purpose of life. Individuals grappling with questions related to identity, duty, and inner turmoil find solace in its teachings. The Gita's emphasis on self-realization, detachment, and devotion provides a psychological framework for coping with life's challenges.

Bhagavad Gita is a text of '*Brahmavidhya*' i.e., ultimate truth. To understand such a metaphysical text a basic knowledge of Indian philosophy is essential. Other than '*Brahmavidhya*' Gita also consists '*Yoga Shastra*'. The Yoga of Gita is different from Patanjali Yoga. Defining Yoga Gita Says "*Yogah karamastu Kouशलam*". That is, Yoga is the efficacy of doing an action⁸. In representing itself both as brahmavidya and yogashastra (in the colophons), the Gita tells what forms a sacred book. "Brahmavidya means the knowledge of the Ultimate Truth or reality. For imparting such knowledge, it presents a discussion of metaphysics and theology. To acquire brahmavidya, or spiritual knowledge, one should also behave in a certain way consistent with or aimed at this goal. Yogashastra is the science of spiritual striving or *sadhana*. Yoga here does not just mean adopting certain postures of the body, but has the much wider connotation of leading a life of spiritual orientation and rigorous discipline morally and mentally." Thus Gita serves as a guide to both brahmavidya and yogashastra⁹.

Secondly, a sacred book possesses a transcendent quality that extends beyond any specific or limited setting, instead holding a universal importance and relevance that resonates across space and time. While the primary objective of the Gita is to alleviate Arjuna's despair, Krishna's intention extends beyond merely providing him with a motivational prep talk. When Arjuna enquire "what is best (shreya) for him, Krishna's reply is not only about what is best for Arjuna particularly but also what is best generally or universally for all" (Dayananda 1989: 20). Arjuna serves as an emblematic representation of the human condition, therefore making Krishna's Gita

7. Osho, Vigyan Bhairav Tantra 1st series, (1990), St. Martins Gordansville, Virginia USA, Pp-549-556

8. Shatri, Divakar, Ethics of Gita, (2008), Sasta Sahitya Mandal, New Delhi.

9. Nadkarni, M.V., The Bhagavad-Gita for the Modern Reader History, Interpretations and Philosophy, (2019), Routledge India.

applicable to all individuals. The objective for the wider dissemination of the Gita is explicitly stated in verses 68 to 70 of the final chapter, Chapter 18, of the Gita. The spread is clearly apparent, namely among those who are loyal and dedicated. Krishna says, “one who teaches or expounds on the Gita with devotion among his devotees is dearest to him and will ultimately become one with him. Verse 71 of the same chapter promises that even if one merely listens to this teaching, he or she will have auspicious destiny.” The narrative extends beyond Arjuna and utilizes him merely as a pretext to convey the profound teaching¹⁰.

Thirdly, a sacred book is one that is widely embraced by a significant number of individuals, particularly within a specific group or belief system. Although numerous Hindu luminaries, such as Gandhi and Sri Aurobindo, emphasize that Sacred texts do not serve as replacements for logical thinking, however logical thinking alone may not be enough when humans attempt to comprehend what lies beyond and hence seek spiritual comfort and satisfaction.

Religious literature should strive to achieve a harmonious balance between reason and religion, even when guiding individuals towards a virtuous life. The process of reasoning should be compelling, whereas faith serves as a source of inspiration and motivation. Both Gandhi and Aurobindo, stress the importance of a scripture's ability to facilitate transcendence from ordinary existence and allow individuals to directly experience the truth it conveys. Mere recitation and verbal comprehension of the text, while essential, are insufficient.

Yogananda and other scholars have stated that, “the Gita provided the essence of all the ‘ponderous’ four Vedas, the 108 Upanishads, and the six systems of Hindu philosophy, constituting a universal message for the solace and emancipation of all mankind” (Yogananda 2002, Vol. 1: 169)¹¹.

The Gita Dhyanam, a nine-verse Sanskrit poem that is traditionally performed prior to the Gita, eloquently expresses that “all the Upanishads are like cows, and Shri Krishna – the son of a cowherd – milked them for the benefit of people having a pure mind, with Arjuna being the calf, and the nectar of the Gita is the milk”(verse 4).¹² This section elucidates the reasons behind the widespread acceptance of the Gita as the preeminent sacred scripture among Hindus. The statement recognizes that the Gita is meant to encapsulate the core teachings of the Upanishads, with the purpose of

10. *ibid*

11. Yogananda, Sri Sri Paramahansa, *God Talks with Arjuna: The Bhagavad Gita – Royal Science of God Realisation The Immortal Dialogue between Soul and Spirit –A New Translation and Commentary*, (2002), Kolkata: Yogoda Satsang Society of India, (2 Volumes).

12. <https://shlokam.org/gitadhyanam/>

benefiting individuals. Furthermore, The milkman is regarded as a divine figure, specifically as the deity Krishna in human form. The deity depicted in the Gita is not solely the “abstract Brahman”, but rather a deity with personal characteristics who experiences affection and want to be adored. This stands in stark contrast to the abstract and impersonal deity depicted in the Upanishads.

In order to create an endearing effect, the Gita takes the form of a dialogue between Krishna and Arjuna, with Arjuna repeatedly asking questions and Krishna responding slowly and affectionately with thorough explanations. Krishna firmly tell Arjuna: “Definitely you are dear to me’ (*Ishtoasi mey dridham*, XVIII.64, i.e. Chapter 18 and verse 64); and again, I promise, you are beloved to me!” (*Pratijaney priyoasi mey*, XVIII.65). Lord Krishna extends an invitation to the dedicated audience of the Gita to empathize with Arjuna and experience the limitless love and safeguarding of the Lord. Arjuna is merely an emblematic representation of a devoted individual, who also happens to be a Friend was shown affection. The Gita does not perceive a devotee as a subordinate or serf, nor does it need a devotee to view themselves in such a manner. A religious individual has the ability to inquire about God and partake in a conversation with him as a close friend. Krishna affirms that a devotee or seeker can attain tranquility by recognizing that He, the Divine, is a friend (*suhrida*) to all beings (V.29). In each line (XII.14–20), The Lord explicitly declares his deep affection for his disciples devotees.”¹³

The popularity of the Gita can also be attributed to its compelling narrative of strife. The conversation occurred directly on the battlefield, where Lord Krishna encouraged a perplexed Arjuna to engage in combat. The Gita does not primarily focus on the ethical aspects of warfare. The text does not address the issue of whether wars are justifiable or provide any information regarding their timing. They exist. However, when faced with an unavoidable conflict that is an inherent part of life, it provides valuable lessons on how to approach it with composure and balance. Gandhi elucidated that “the war confronted by Arjuna is merely a figurative representation of conflicts arising from the innate duality of good and evil within the human condition. The Gita instructs us to confront disputes directly and not avoid them in a timid manner.” (Gandhi 1980: 12–14)”¹⁴.

“Not only is the war in the Gita an allegory, but even the fact of Lord Krishna being the charioteer (*sarathi*) of Arjuna is also of great allegorical significance. Before the war, Duryodhana and Arjuna were given a choice by Krishna between the whole

13. Tilak, Lokmanya, Gitarahasya, (2016), ZX Publication, Delhi.

14. Gandhi, M.K., Anasaktiyoga, (2006), Navjivan Prakashan Mandir, Ahmedabad.

of Krishna's army on the one side and the unarmed non-fighting Krishna on the other. Arjuna chose Krishna, while Duryodhana chose his army. What is more, Arjuna wanted Krishna as his charioteer. In the struggle for life, one need not be alone. One has to invoke Krishna or the Divine Spirit as *Sarathi* to be with us to guide, inspire and empower."

The significance of the Gita's enlightening and uplifting teachings becomes evident when we consider the reasons behind the occurrence of suicides among individuals who surrender to the challenges they encounter. The Gita possesses the ability to instill bravery and provide solace to those who are disheartened and despondent. One must confront the challenges of life with sagacity and composure. The Gita instructs that it is incumbent upon every individual to assist both individuals and society at large in managing this conflict. This is imparted in the Gita's teaching on *loka-hita* and *loka-sangraha*.

As Gandhi clarified, "human reasoning can be depended upon only if it is unselfish and unprejudiced. Gita's God in any case is not an imposing tyrant, but an understanding, friendly, compassionate and liberal teacher, and gives enough freedom to human beings in choosing their path correctly and wisely in the light of His guidance. Ultimately, a spiritual seeker transcends injunctions of the texts and attains realisation through his or her own efforts". (*jijnasurapi yogasya shabda-brahmaativartate*, VI.44)¹⁵.

The ultimate goal of the Gita aims to offer a creative synthesis of different schools of thought and various trajectories of spiritual pursuit. While Bhaskara tried to correct the balance in the interpretation of the Gita in favour of karma and acknowledging the reality of the world, the task of restoring it in favour of bhakti was performed by Ramanujacharya (Ramanuja in brief). Swami Harshananda observes in this context: 'India seems to have a special knack of producing great saints almost on a "made to order" basis, as per the needs of the time' (2008, Vol. 3: 56)¹⁶.

Bhagavad Gita presents a complex interplay between dichotomies such as duty and freedom, right and wrong, action and inaction etc. Which are difficult to reconcile. It shows a single path to be followed for a confused mind to attain the state of a Sthitaprajna. The Bhagavad Gita offers a path towards spiritual liberation by advocating detachment from the fruits of one's actions and the cultivation of an unwavering concentration. Krishna focuses on reconciling the goal of *moksa* with that

15. Gandhi, M.K., *Gitamata*, (2019), Sasta Sahitya Mandal, New Delhi.

16. Nadkarni, M.V., *The Bhagavad-Gita for the Modern Reader History, Interpretations and Philosophy*, (2019), Routledge India.

of dharma. Krishna's first solution to the problem of the conflict of dharma and *moksa* involves doing one's duty with a strong deontological consciousness, which attends to 'duty for duty's sake'. Krishna calls the deontological renunciation of rewards of dutiful action *karma yoga*. In *karma yoga*, one merely gives up fruits of actions, in *bhakti yoga* one offers the fruits of one's actions to God. Whereas in *jnana yoga* one pursues knowledge for its own sake. Krishna appears to hold that any of the ways will result in liberation. Liberation means to be master of oneself. To be free from the enslavement of conditioned mind, to be able to take the right decision without fear and guilty. Above all it means to be in a state of joy (bliss) while performing *karma* (action).

Osho's concept of Bhagavad Gita as a psychological guide:

The previous century was remarkably abundant in the spiritual realm, as it witnessed the existence of several eminent entities. Notable figures include Raman Maharishi, J. Krishnamurti, Osho, Nisargadatta, and numerous others. In addition, a substantial contingent of Western instructors introduced Zen to the United States and Europe.¹⁷

A spiritual master focuses on the indescribable and formless aspects of existence, leaving his listeners in a state of silence, every teacher possesses their own unique style and approaches. Maharishi would compel everyone to fall silent with his unwavering focus on the mind as the sole manifestation, and the Self as the sole ultimate truth. Krishnamurti vehemently criticized orthodoxy and instead emphasized the significance of the individual's pursuit of Truth, thereby restoring its magnificence. Nisargadatta would dismiss all issues as the frivolous manifestations of the mind. Countless individuals experienced the profound impact of these experts. The globe suffered by the brutality of conflicts and disillusioned with consumerism, was presented with an alternative lifestyle. The influence of these experts was experienced throughout various domains of human endeavor, including religion, arts, culture, politics, and even science and technology. The Beat generation, counterculture, back-to-nature movements, yoga, mainstreaming of oriental texts, rejection of materialistic values in democratic discourse, acceptance of human development as separate from economic growth, dignified rise of Zen as a 'philosophy of mind' rather than a religion - these phenomena have had and continue to have widespread impact in various domains. Spirituality, distinct from the rigid doctrines of religion, was being acknowledged and respected. While religion may currently be experiencing a decrease

17. https://www.acharyaprashant.org/en/articles/what-do-you-think-of-osho-1_e6c54a7

in popularity and atheism is gaining traction, the concept of spirituality remains widely embraced.

Currently, it is fashionable for scientists to express themselves eloquently on the merging of science and spirituality, as well as the connection between observable phenomena and awareness. The contemporary movements advocating for climate change mitigation, peace, religious tolerance, egalitarianism, minority rights, animal rights, veganism, sustainable development, denuclearization, and demilitarization, can trace their support, if not their origins, to the spiritual movements of the previous century and earlier.¹⁸

During such a period, amidst a cluster of radiant stars in the celestial realm, Osho shone with exceptional brilliance. Osho's distinguishing trait was his boldness. He possessed profound intelligence, extensively knowledgeable, a mastermind in creating innovative meditation techniques, but his courage stands out as his defining characteristic.

Osho's talks also incorporate the Bhagavad Gita prominently. He delivered extensive lectures on the Gita, beginning in November 1970 and concluding in August 1975. The essence of Gita Darshan is in experiential understanding rather than mere acquisition of knowledge. Osho is an insightful, contradictory, and empathetic instructor. In these discourses, he extensively discusses the divine as our ultimate concern and profound awareness. He also explores the challenges and imperfections of human existence that can be overcome through self-discovery. Furthermore, he emphasizes the symbolic and allegorical nature of scriptures, which should be abandoned once one transcends language. Lastly, he emphasizes the significance of genuine renunciation achieved through action rooted in complete mindfulness, rather than through withdrawal from the world. In order to understand him, one must display humility, receptiveness, and emotional openness. Through deliberate and contemplative reading, one acquires a substantial amount of knowledge on the Gita, Osho, and, of utmost significance, one's own self.¹⁹

Osho emphasizes another crucial aspect within the framework of the Bhagavad Gita. He claims that the Bhagavad Gita is the earliest psychological scripture in the East, predating the writings of Freud, Adler, and Jung. According to him, it would be accurate to refer to Krishna as the progenitor of psychology. The efficacy of Krishna's approach to Arjuna's concerns in the Bhagavad Gita can only be fully grasped when we possess a profound comprehension of the functioning of the human mind,

18. *ibid*

19. <https://www.oshonews.com/2015/12/18/oshos-talks-on-the-bhagavad-gita/>

encompassing its nuances and complexity. According to Osho, everyone of us constantly harbors an inner Arjuna and consistently encounters various scenarios and crises. As we attentively hear him, it becomes evident that our circumstances are also somewhat similar to those of Arjuna, perhaps more intricate and significant. According to Osho, the primary source of all our issues, challenges, suffering, uncertainty, discord, and warfare is none other than the mind. In order to address these difficulties effectively, it is crucial to comprehend the functioning of the mind, including its patterns and conditionings. According to Osho, the mind is the sole source of the problem and the confusion that surrounds us. It is alone accountable for all the disorder we observe. According to Osho, the Bhagavad Gita is not a spiritual shastra, although being referred to as such by some individuals. According to him, no religious scripture may possess spiritual qualities; it can only pertain to the realm of psychology. Shastras are unrelated to spirituality. The spiritual journey begins at the point where the cognitive faculties cease. Osho asserts that a spiritual shastra does not exist, as spirituality is one with life and personal experience. Shastra just aids in comprehending the workings of the mind.²⁰

The Bhagavad Gita cannot be considered spiritual due to the fact that Arjuna's dilemma is not of a spiritual one, but rather a psychological and practical one. The solution to a psychological inquiry can solely be a psychological response. Osho argues that even if someone attempts to solve Arjuna's spiritual problem using spiritual language, it would still be incorrect since it would hinder effective communication between the two.

Osho asserts that no problem can be considered spiritual, as spiritualism itself can serve as the remedy, but problems invariably originate from the mind. According to him, all issues can be attributed to psychological factors, while spirituality serves as the remedy. "The mind is the sole issue." The mind itself embodies disorder. Hence, anything that is considered shastra is inherently limited to the realm of the mind, while anything that transcends the mind is inherently nameless.

Osho says that the majority of our problems stem from the mind, as they are predominantly psychological in nature. Therefore, the answers to these problems must also be of a psychological nature. Therefore, Krishna, in order to address Arjuna's issue, lowers himself to Arjuna's level or, in other words, to his degree of understanding. However, if Krishna approaches his problem from his current perspective, that is, from his own position of authority, then no communication will be

20. <https://www.ukessays.com/essays/philosophy/bhagwad-gita-as-seen-by-osho-philosophy-essay.php>

feasible between the two individuals; Arjuna will not comprehend anything. The disparity lies in the contrasting characteristics of the contemporary educator and the Upanishadic sage. The difference is that of the methodologies. A modern teacher always keeps his student on the centre whereas the rishi of Upanishads, he himself happens to be the centre. Krishna communicates with Arjuna in a manner of a contemporary educator. He refrains from preaching to him and instead engages in a discussion about the problem.

Osho asserts that only psychological scriptures hold potential for the future. The field of metaphysics lacks any prospects for future development. Individuals encounter challenges and seek resolutions for those challenges. Anyone who provide answers to their problems will be rewarded with a place and a promising future. According to Osho only if Krishna shows the courage to stand in a queue with Freud and Jung, then and only then Gita will have a future.²¹

Osho says When I refer to the Gita as a scripture on psychology, I am not implying that it is comparable to Freud's theories in psychology. Freudian psychology does not encompass phenomena that lies beyond boundaries of the mind. According to him, everything is limited to the mind, but the Gita indicates something that is beyond the mind.

The Gita directs attention towards the inner self, spirituality, or what can be referred to as the ultimate existence. Spirituality is inherently ineffable and cannot be fully articulated by language. The scriptures merely serve as indicators of the ultimate truth, as the metaphysical experience within an individual causes the cessation of thought. Language serves as a means to convey and reflect our thoughts and experiences. The absence of ideas during a spiritual encounter cannot be described. The spiritual experience is a state of transcendence characterized by the absence of thought and surpassing the limitations of language. The Upanishad employs the term '*NETINETI*' to describe '*BRAHMAN*', meaning neither this nor that. No matter what terms one may employ, it is not that. Osho asserts “that spiritual scriptures do not exist; rather, there are scriptures that can merely point towards spirituality, and the Gita is one such example. The indications for truth (*BRAHMAN*) or ultimate existence are confined to the boundaries of the mind, that towards which the language indicates is beyond mind.” The understanding of scripture pertains to the understanding of the mind, and wherever the mind is engaged, there is a psychological description or explanation. Spirituality transcends the limits of the human psyche. All schools of

21. *ibid*

psychology are closed withing themselves and do not acknowledge anything that lies outside the realm of the mind.²²

Osho says that here Gita is different from other books of psychology. “Gita is a scripture of psychology which points that which is beyond mind.”²³

The analysis in this research highlights several important findings, as seen in the table below.:

22. Osho, Rajneesh, Gita Darshan, (2012), The Rebel Publishing, Pp108-110.

23. ibid

SYNTHESIS OF PHILOSOPHICAL WISDOM AND PSYCHOLOGICAL WELL-BEING:

• Osho's interpretations reveal that the Gita's teachings encompass more than intellectual contemplation; they serve as tools for addressing emotional and psychological challenges. This synthesis speaks to the holistic nature of human existence, emphasizing that true well-being encompasses both intellectual understanding and emotional balance.

UNIVERSALITY OF HUMAN STRUGGLES:

• Osho's portrayal of Arjuna's inner conflict as a reflection of universal human struggles reinforces the timelessness of psychological challenges. Osho shows that despite cultural and temporal differences, individuals grapple with common issues such as doubt, fear, and confusion. This universality underscores the Gita's applicability as a psychological guide across diverse contexts.

THE GITA AS A ROADMAP TO SELF-UNDERSTANDING:

• Osho's emphasis on practices like meditation and mindfulness underscores the Gita's potential to facilitate personal transformation by helping individuals navigate their internal experiences.

OSHO'S UNIQUE PSYCHOLOGICAL PERSPECTIVE:

• Osho helps to bridge the gap between the spiritual wisdom of the ancients and the psychological insights of the moderns. The approach that Osho takes broadens the scope of philosophical counseling to include psychological rehabilitation. He does this by offering the Gita as a practical guideline for managing emotional and mental issues.

Relevance for Contemporary Philosophical Counseling:

• Osho provides a distinctive methodology in the realm of modern philosophical therapy. The psychological components of the Gita offer a new viewpoint for persons pursuing comprehensive well-being amidst a rapidly evolving environment. Osho's perspective highlights the usefulness of ancient literature as helpful resources for those navigating intricate psychological terrains, which can complement contemporary therapeutic approaches.

THE BRIDGE BETWEEN EASTERN SPIRITUALITY AND WESTERN PSYCHOLOGY:

• A link between Eastern mysticism and Western psychology is established by Osho's reading of the Bhagavad Gita. He has made the profound teachings of the Gita understandable to people all across the world by presenting them in terms of psychology. By bringing people from different cultural backgrounds together, this bridge hopes to improve both the study of Eastern spiritual traditions and the efficacy of Western psychological treatments.

AUTHOR'S COMPILATION

CONCLUSION:

It can be concluded that the Bhagavad Gita is an exceptional source of philosophical counseling due to the fact that it combines timeless wisdom with psychological depth. The interpretations of Osho increase its stature to that of a psychological guide, providing individuals who are looking for healing from their inner troubles with solace, understanding, and the opportunity to improve themselves during the process. The teachings of the Bhagavad Gita, as expounded by Osho, shed light on a road that leads to profound self-awareness and total well-being at a time when modern society is struggling with complicated psychological issues.