Bhagavad Gita as a text of counselling- A methodical study with the association of counselling and Psychotherapeutic techniques

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ABSTRACT

Bhagavad Gita is a historic scripture which is generally referred by many as theological or philosophical text, but many dimensions can be described and scientifically and can be understood while studying this scripture. The great warrior Arjuna, who was emotionally confused on the Kurukshetra battlefield in Mahabharata, Lord Krishna demonstrated him on many topics and illuminated it. This study has the discussion about the relation of Shrimad Bhagwat Geeta and the counselling techniques which concluded that the variety of psychotherapies, often eclectic, may add more complexity to western psychotherapies for therapy models embedded in the Gita's wisdom.

Keywords: Bhagwat Gita, Counselling, Talking Therapy, Depression, Anxiety, Stress

INTRODUCTION

Bhagavad Gita is an ancient Hindu scripture consisting of multiple knowledge, which discusses several different aspects that are useful in any sense of existence for man. The ancient scriptures
have identified many things, and as we work together, for some we can explain with scientific explanations and for some, possibly due to lack of information, cannot achieve that degree of comprehension\(^1\). Many of the scriptures therein explained are today technically permissible, but they are described with profound philosophical and spiritual meanings\(^2\). The material carbon, known from ancient times. In the second half of the 18th century, however, Lavoisier first identified him as an element. Scientists have also established nuclear weapons technologies in recent decades. In recent years, there have been further technological advances. But the old scriptures are obvious, that much of the wisdom in those days was accessible. Described in the Kurukshetra war of 5000 years ago for different arms for the generation of flames, for showering and other weapons in the Mahabharata. Many thousands of years before, when the Lord Rama fought Ravana, the ruthless enemy, it was debated in Treta Yuga. This experience can be lost over time, though. As "Bhagavad Gita," a 5000-year-old Scripture, is discussed and analysed, there is, and is essential for our lives, more science mentioned there\(^3\). Lord Krishna seems to be a brilliant physicist and he makes the whole universe of both moving and unmoving creatures. The mother of all living creatures according to him is nature, and he is the lord, who says that he provides the seed\(^4\).

Counselling is a cure for troubled minds. Arjuna, a great fighter who was emotionally ill while he was fighting with parents, instructors, peers and all his own citizens in the battlefield of Kurukshetra in Mahabharata. Arjuna was unable to take a decision and lost both his spirit and power. Arjuna requested the guidance of Lord Krishna as he had in confused mood during the war. Lord Krishna had this sense in which Arjuna would advise him of awareness in different aspects, from which he might correct his mind and decide correctly.

In this case, Lord Krishna can be considered the psychiatrist, Lord Krishna's counsellor Arjuna or Lord Krishna, the attacker can be regarded as his client or counsellor, the place is Kurukshetra, where the fighting between both the two adversaries of the same governing clan is waged between the two sides (the Kauravas and Pandavas).

**COMPARISON OF COUNSELLING TECHNIQUES**

- Cognitive Behavioural Therapy (CBT)
In a series of clinical studies for different neurological conditions, the effectiveness of CBT was clinically evaluated. CBT is problem-solving, time-limited, present-centred, identifies misconduct, modifies beliefs and changes customers' behaviour, actions, and feelings. It is founded on the model of cognition: how we understand the condition, how we feel and emotionally react. Emotional feelings affected by the case. CBT provides good scientific evidence that combines cognitive and behavioural therapy to address mood and anxiety disorders. CBT's fundamental basis is that feelings are tough to vary explicitly such that CBT strives for feelings by modifying thoughts and conduct, which add up to the emotions of suffering. A range of capabilities were developed in CBT so that individuals can be conscious of their perceptions and emotional feelings. They also understand how situations, actions and actions trigger their emotions. Time is spent teaching tricks in CBT sessions to fix the present problem. CBT should not only give suggestions or explain the problems. CBT consults who we believe and how we influence our opinions and emotions regarding ourselves, the environment and others? Current challenges and difficulties are the focus of any CBT session. CBT discusses that the incident does not trigger our feelings, but rather clarifies what we think about the event or what it is necessary to connote. CBT interrupts ferocious loops of pessimistic thought. It can be changed and therefore altered the viewpoint until you have obviously seen the components in this cycle. CBT is used to understand how our emotions and perceptions affect our behaviours and our rational feelings. Any patients find it is too shallow for CBT to rely on constructive thoughts. CBT overemphasises the rational and intellectual aspect of mental existence. The ability of the person to improve itself (their thinking, feeling and conduct) during the CBT session is concentrated and does not solve larger systems and family’s issues. This also makes clients feel their cognitive methodology is judging and, in essence, a moral paradigm that makes them believe that their skewed perception is the fundamental flaw. The introduction of renunciation (karma yoga), the lack of separation from work and its performance, reflection, and the non-dual philosophy of the Bhagwat Gita and faith in therapists will solve these shortcomings of CBT.

**Extrication of Ego from work**

Working for doer rescue is an essence of inner harmony for the self is the excuse because the job is ruined and the mind is distressed. The conduct must be carried out with amorous care for the spiritual according to the guidance of the Bhagwat Gita. You ought to distinguish yourself with
the egoistic desires, desires and fervour to distinguish between acts. In accordance with the Bhagwat Gita, Loksangraha, which suggests that one's activities are geared to the good of all human beings. Internal equanimity, the condition of Nirvana is considered to be the existence of supreme forces. Various psychologists and philosopher in India have researched this definition of self, and several points of view show metaphysics as the essence of the Indian self. It is a human obligation to act for the consequences of such decisions of disengagement. Anxiety over the potential consequences of his behaviour induces emotional anxiety in people and changes the characteristics of his recent actions and forecasts. Anticipation of our acts now can or may not answer our wishes. Thus, it will bring everlasting peace of mind to remain together with the outcome and activities. This is stated in the Bhagwat Gita as Nishkaam Karma. It avoids expected gains or losses from the self-centred behaviour of mind. The Bhagwat Gita Krishna in verses 35 and 36 of chapter 6 states that the mind is loyal and nuanced to dominate and can be overcome by continual proceedings and separations. The restricted would reach the peak of meditation, while the non-progressive won't be created.

Parallel between Bhagwat Gita and CBT

The first Bhagwat Gita chapter named as 'Arjuna Vishad Yoga' describes the sorrow of The Arjuna, while 'Mochsha Sanyas Yoga' chapter 18 describes renunciation, liberation from terror, pain and sorrow after Krishna's good CBT session. The actor of each activity is responsible for the corollary of his behaviour according to The Bhagwat Gita. The Bhagwat Gita addresses questions from the base level of people's consciousness as changes to a person's fundamental thinking are instinctively used to modify his behaviour and results. The Arjuna was the patient in the Bhagwat Gita and the Krishna the therapeutic. As Dr. K.K. Agarwal, Group Chief Editor of IJCP stated: "There are fundamentals of cognitive conduct therapy that come from Bhagwat Gita today." CBT calls for 18-20 counselling sessions; likewise, Gita tells of 18 chapters that represent 18 counselling sessions. In the patient with CBT, the psychiatrist first listens in depth, as the Krishna (therapist), The Arjuna, silently, listened to in Chapter 1 of Bhagwat Gita. The first interpersonal session in CBT is usually the longer the case for Gita, the longest being the first meeting between the Krishna and the Arjuna referred to in chapter 2. Arjuna is equally puzzled as the patient became confused during the second session of CBT. As counselling is needed in session, Krishna spoke with Arjuna about every aspect of life in great detail and gave him science at every point. On several occasions.
Krishna reassured Arjuna to do without concern his duty. Krishna demonstrated his 'Viraat Roop' to Arjuna causing anxiety, as CBT is particularly developed for patients with addiction in most situations. The latest CBT session is also one of the longest sessions that sums up the entire session in similar fashion, the 18th chapter of The Gita, and was the second chapter. In the analysis of perception, feeling and behaviour, the Bhagwat Gita may be a source of psychological insights. But it is more than that: the Bhagwat Gita is called a talk therapy. Cognitive Behavioural Therapy Meetings are compiled. CBT discovered in modern and western psychology in the 1900's but in Indian it was initially delivered and written before 5000 BC in the form of Bhagwat Gita.

The Krishna, after recognising the cause for Arjuna's fear, taught him skills to cope with this issue by teaching the awareness of job devotion, reflection, the endless spirit, the non-duality and work detachment principle. The counselling sessions have been focused on Arjuna's present dilemma and problems. In CBT understanding of the case, the way of thought and context offered to the event is more significant than the event itself. The primary focus in treatment is on the positive changes in the patient's thinking. In the Bhagwat Gita event and in circumstances, the thought, feelings and behaviour of Arjuna only changed after obtaining Krishna from CBT, as explained in chapter one through chapter 18.

- **Psychodynamic Psychotherapy**

Psychodynamic hypotheses are mostly around the existence of conflicts in connection with unacceptable self-existing elements. Many of these ideas include a tension between internal dissonance and external requirements, which encourages adaptation by reaching a balance between them. The tension between id, ego and superego is resolved through balanced defensive mechanisms, according to the principle of Freud's structure. The central subject of the Gita also concerns the fruitful approach to the tensions that Arjuna faces between the three gunas, i.e., tamsic, satwic, rajas and other powers.

The Gita theorises that senses (indriyas) generate attractions that contribute to want and a desire to get. This drive, enthusiasm and anger could manifest in an effort to cultivate and achieve. Attributes like kaam (lust), krodh (unfits wrath), lobh (greek), moh (insatiable attachment) and ahancar, which have notable similitudes to the id roles, are tamsic in nature. The Gita defines hatred and desire to be of a lower nature, like the Freudian hierarchy of the id. The Gita argued
that the intellect is beyond the influence of the senses, similar to ideas that describe how the self and the super ego communicate\textsuperscript{14}. It explains that the stable mind is taken away by a "unstoppable abuse of the senses." He says that emotions create chaos in the mind and make him forget about his duties, which ultimately will culminate in self-destruction. The Gita identifies several strata of awareness and subconsciousness. The psychodynamic literature describes many facets of the unconscious, including the idea of Jung's mutual unconsciousness. Interestingly, it is similar to the notion of "Atman" mentioned in the Gita that the entire universe is unconscious (collective unconscious)\textsuperscript{15}.

Tamas often poses self-centering and lack of consideration of effects among the three gunas described above, with again apparent parallels to Id. Rajas and Satwic are in several respects the other two elements of the three gunas comparable with the ego and the superego. Though Satwic virtues are positive thinking, altruistic acting and partnerships, Rajas takes aimed action with an awareness of a gain close to ego work. The three guns are a cause of tension and are in the eternal struggle for dominance, as with Freudian psychodynamic psychotherapy, which leads to the effects of fear. The Gita seeks to achieve much higher achievement in life than to exploit the virtues of Satwic. It advises that you climb above the guns and reach the highest degree of perturbation by having a calm, tranquil and happy mind\textsuperscript{16}.

- **Global dimensions**

The three millennium is an example of an environment of interculture that combines objects and phenomena quickly. As people around the World are far closer than at any other point in their history with very rapid changes in these days, particularly in technology in terms of transport and communication. The East terminology including Chakra, Ying-yang, Yogas, Zen, and more have been popular in the western language, such as Chakra, Guru, Karma, Ashram, TM, Kundalini and Shiatsu\textsuperscript{17}. Spiritual speakers from the East use holistic medicine for the western audience throughout this period.

The West Gym community, now well known in India and similarly prominent in western countries is the Culture of Yoga, Meditation and Ayurveda. There are several alternatives to Western therapy that cure Eastern minds. Eastern therapy is likewise considered to benefit thousands of individuals in the west. In its article "Western Science, Eastern Minds" in Wilson Quarterly,
Researcher addresses a related problem. He addresses the problem of a customer embedded in India's traditional traditions, in which Kakar attempts with this client the Western healing strategy. Sometimes certain types of problems occur as mental health is achieved by such intercultural and therapeutic approaches\(^\text{18}\). This often happens in several instances when many Eastern Swamis and Gurus treat their Western followers and encounter troubled waters in many ways.

The changing environment is increasingly digital nowadays. There are an increasing number of people in the west who learn from Eastern traditions such as Yoga, Sufism, Zen meditation, Kung Fu and Shiatsu. Eastern doctrines such as Vedanta and Confucianism in ancient times entered the West, influencing few. In this dimension of spirituality propagation to America, Swami Vivekananda was the primary mover. In recent times, however, Sai Baba, Rajnish(Osho), Deepak Chopra and the Dalai Lama have reached millions in the West with a faster speed than dozens of other Spiritual Masters. This is clearly linked to a higher level of air traffic, connectivity and globalization. Practices such as Yoga, Sufism and Zen are assimilated and receptive. There are a great many 'spiritual shopping' and guru seekers in need of mental tranquilly from Europe, America, to India and other cultures.

The quest for truth and harmony is one of the key issues of the modern man. This dilemma has also been underlined in existentialism. Sermon-oriented therapists ought to combine humane, compassionate, considerate and comprehensible quality of their clients' psyche in a creative way. It will be helpful to be aware of customer expectations and to evaluate the societal, religious, sociological and personal perspective. Such a psychiatrist will be basically a Gestalt therapist that would be consistent with the client's beliefs and psyche with different techniques (e.g. personalized sermons)\(^\text{19}\).

It must be taken careful not to exploit this method to ideological conversion or theological advantage that really is part of ethics in almost all psychotherapies. This small innovation would make even more elastic and realistic progress in achieving the therapeutically goals. As an indication for the effectiveness of this therapeutic solution, the factor of consonance between client and the modified method of addressing/solving issues would arise\(^\text{20}\).

The cultural backdrop under which treatment is carried out, sermons may come from broad sources. The fundamental theory is that this method should be accepted. It would be necessary to
emphasize that the practice of psychotherapy is not for the sake of religions, nor is far from mystical. In very eclectic fashion, SOT can focus on versatility and convergence.\textsuperscript{21}

A sermon-oriented clinical technique as an advancement in counselling may be developed, and will involve the therapist's creative knowledge. This suggests an innovative fusion of Gestalt, rational therapy of emotions, existentialism, and sermons. It is understood all over the world that Priests' words in times of crisis serve the turbulent mind of the crowd in which the Priest uses the plain, healing words of Jesus\textsuperscript{22}. Their hearts are corrupted. Here the author proposes a more realistic, empirical and knowledgeable solution through sermon-oriented therapists. In clinical practice, the treatment would undoubtedly resume properly. This kind of creative treatment needs creativity, versatility and confluence between past and present.

- Explore the Other Therapeutic Ways

One of the most traumatic life events is the loss of a loved one. Hearing the Bhagavad Gita discourse is a regular activity in the Hindu funeral that reflects the conviction of the people that it contributes to the grief phase. His reincarnation hypothesis is a relevant part of the Gita in this sense. It brings the departed solace to relationships because the real spirit, the main component of the Dead is immortal, and that only the flesh is destructed. It's a transporter of the soul. The Gita speaks of the need of death and the mechanism of reincarnation, which reduces the degree of sorrow.

Restoration of desires and interactions is one of the main facets of interpersonal counselling challenging (IPT)\textsuperscript{23}. The Gita should be used to help the patient to step beyond the period of grieving. Gita's idea that the "supreme being carries everything away" will further mitigate the culpability of the dead by distributing blame to God. There are several ideas that have a strong tone of religious faith, therefore the convictions of the patient should be investigated and valued before utilising Gita extracts as an addendum to the grievance counselling.

The change to job is one of the key techniques used in IPT. The person also romanticises regarding his former position and therefore hesitates to take a new role in this concept. This shift creates trouble as well. The Gita prescribes behaviour without waiting for reward while at the same time advising not to evaluate one's obligation to an ideology that supports a fruitful transformation, either humble or great. The principle of obligation, but not of accountability for the effects, changes
assumptions about the new position. The recovery of self-esteem is another step of the IPT which can also help to transition the job. In the Gita, Krishna addressed Arjuna by emphasising his powers, thereby fostering self-worth, as a "paramthapa" (chastiser of enemies), "purushasresta" (noblest of men).

Motivational enhancement counselling created by Miller and Rollnick\(^24\) is also considered to be the only way to overcome this challenge, because of lack of motivations for improvement. Any of the main elements of this treatment are the development of discrepancy and the promotion of self-efficacy. During the Gita discourse, Lord Krishna cleverly points out the difference between the conduct of Arjuna and his writings, instilling faith that a manner of thinking will master the self-efficacy of the disciple by the process of action.

In addition, the prevalence of physical fitness morbidities compared to the general public of people with mental illnesses is greater. Krishna prescribes healthy nutritional habits and controlled sleep. The body is mentioned as the Kshetra (residence) of the Lord, so that a person may take care of it and thus provide the Lord with the best place for residence\(^25\). Gita's wisdom will be helpful in correcting it with dysfunctional living styles that provide a substantial contribution to physical comorbidity.

Supportive psychotherapy is eclectic and realistic, maybe among psychologists and mental health professionals all over the globe the most often employed psychotherapy method\(^26\). In line with the wishes of Lord Krishna for Arjuna, the therapist uses a dialogue form and builds an atmosphere for self-esteem. Here Arjuna reframes and universalizes his perceptions by confronting his challenges, a "tactical" approach that supports psychotherapy. Killing family, for example, is a concern for Arjuna as a task. Thus, the Gita does not concentrate on Arjuna but on the human lifestyle which universalizes his agony. Other striking parallels include pragmatic instruction by instruction, advice, adaptive conduct and anticipatory guidance.

**EVOLUTION OF MODERN COUNSELLING IN INDIA**

India is still emerging from 800 years of colonial rule and in this national revolution you can see the advent of Indian psychology, but if you do this solely, you will skip the major historical events currently taking place. There should be no question that the West still dominates politically, economically and socially, yet there is a clear counterbalance from India to the West between
cultural and intellectual influences\textsuperscript{27}. Eugene Taylor, who has written a good book on the past of spirituality in the United States, argues that Indian psychological studies, especially as a modern epistemology, are bound to have a growing impact on the world culture. In the past few decades, we have been increasingly aware of the need to allow more use of Indian intellectual and theological practises in order to properly practise psychiatry and advice.

The Indian metaphysical and theological literature also inspired some of the western thoughts on personality theory. A pioneering theoretician in personality, Carl Jung was drawn to the East's teachings from his early childhood\textsuperscript{28}. In his autobiography Carl Jung writes: "I remember a while I was unable to read yet, but my mom hesitated to read me out of the ancient child's book, richly illustrated, with a storey about the exotic connections, particularly those in the Hindus.

**DEVELOPMENT OF COUNSELLING ETHOS**

India (as are many other organisations in the world) is heavily influenced by science and methods in Western countries, and on the contrary is highly influenced by its local background. No unthinkable import of advice methods is made, and that inference would be coarse. Counsellors are building connections between epistemology subjective and analytical\textsuperscript{29}.

Spirituality is an integral aspect of the Indian background, and the advisers are intellectually ready to take it into account in one manner or another. Counselling should have the combined components between Western and Eastern approaches. The advisers mostly use speech-based advice using western-oriented theories\textsuperscript{30}. They can also take methods focused on East or Indian principles such as brainstorming, guideline method but no suggestion, yoga theory workout, acceptance and stamina concepts and the usage of Indian epics metaphors and classical text. Counsellors can, therefore, continue to develop systematic models of indigenous counselling focused on fact. The approaches used must be inclusive and tailored in context Cultural awareness.

**CONCLUSION**

The belief structure of psychiatrists themselves was one of the obstacles to the introduction of faith to improve patients’ welfare and promote recovery. The rate of atheism and agnostic in this demographic is strong compared to the overall population. Any psychologists think that the exchange of moral convictions represents a border breach. In recent years with the increase in the
numbers of psychotherapies, mostly eclectic ones, we expect that Gita's therapeutic models will provide additional content to western psychotherapies.

The Gita encourages "yoga," or "dexterity in life," behave with selflessness. Krishna said it's our fundamental essence – we must live according to the happiness, to leave our egos behind. These egos are just fatal disappointments\(^3\). Those three Gunas will defile or sustain the qualities of our lives. Satva respects the harmony, dignity and balance of the body. The perfect or strongest guna of the three. Raajas, born of ardour, is the primary carrier of ego, indignation, voraciousness and want. Finally, Taamas - driving the person's mind with ignorance and darkness.

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