

## The Bhagavad Gita: A Powerful Tool in Psychotherapy

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### ABSTRACT

Bhagavad Gita is an influential scripture in Indian Psychology and its relevance in the field of research is known globally. The Bhagavad Gita, through emphasising self-awareness, resilience, and existential insights, was found to give a unique perspective that, when applied to psychotherapy, may foster personal growth and mental wellness. This research examines the Bhagavad Gita's fundamental concepts and their incorporation into various therapeutic techniques to determine whether it may be used as an effective aid in psychotherapy. The Bhagavad Gita's therapeutic value is being more widely acknowledged by academics and professionals, who are now combining its ideas and teachings into psychological methods. This study highlights the results of the existing research in this field. It is clear from a thorough analysis that Shri Krishna's conversation with the distraught Arjuna in the Bhagavad Gita delivers solace and life-changing lessons. The central teaching of the Gita is the attainment of freedom or happiness from the bondage of life by doing one's duty.

**Keywords:** *Bhagavad Gita, psychotherapy, psychological principles, therapeutic techniques, resilience, existential insights*

**B**hagavad Gita, which means the song of Lord, is the conversation between Lord Krishna and Prince Arjuna from Pandavas in the epic history of sanatana dharma- "Mahabharata", which is dated back to 4000-5000 B.C., which is a reservoir of knowledge and wisdom for everyone. Gita imparts the knowledge of self and answers the two universal questions, who am I, and how can I lead a happy and peaceful life in this world of dualities. In recent times, scholars of India have scripted that Bhagavad Gita symbolises the principles of psychotherapy, specifically existential, humanistic, behavioural, crisis-oriented and motivational. Many believe that Bhagavad Gita can provide answers for every problem people face in life. From a therapeutic approach in this context Prince Arjuna is the client and Lord Krishna is the therapist and in Mahabharata Lord Krishna preached 'Bhagavad Gita' to Arjuna for motivating him to perform his task and duty when he was facing an ethical dilemma in the war field of 'Kurukshetra'. Teachings of the Gita as communicated by Lord Krishna provides resolution of conflicts in many ways which is quite similar to the task of a therapist, who while addressing conflicts and anxiety of the patients, paves the path to long term recovery and healing while helping them with the symptom resolution. Henceforth, psychotherapy in India often incorporates therapeutic pearls from teachings of the Bhagavad Gita.

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The Gita is divided into 18 chapters, each addressing different aspects of life, duty, and spirituality. It covers various paths to spiritual realisation, including the paths of devotion (Bhakti Yoga), knowledge (Jnana Yoga), and disciplined action (Karma Yoga). The text is considered a philosophical and theological classic, offering insights into human nature, the self, and the universe.

Psychotherapy is a significant and fundamental part of interventions in psychiatric setup, for management of clients who have psychological distress/concerns. The available models in psychotherapy have evolved and brought in from the literature of the west. The practicality and pertinence of models evolved in Indian context has been talked about with some doubts acknowledging the several cultures, spiritualities, religious beliefs and societal attitudes (widely explained as oriental/eastern culture), earlier by psychiatrists. The concept of Guru-Chela has been published by Dr. Neki, as a psychotherapy model, which has been discussed widely in the Indian scenario. Renowned psychiatrists and psychologists in India, debated and suggested Bhagavad Gita as a model and source to create concepts of psychotherapy suitable and appropriate in the Indian circumstances.

Indian Psychotherapy usually subsumes gems of therapy from the Bhagavad Gita. Modern Indian psychiatry further contemplates spirituality as an integral component of mental health. Bhagavad Gita stipulates several roads to comprehend and be aware about a deity/god. The teachings and knowledge of Bhagavad Gita is for all individuals with varied nature and characters. Some lessons are focused on action for pursuing the path of action (Karma Yoga), some are mainly emotional and direct the person towards devotion (Bhakti Yoga), and some are intellectual in nature to help the person to pursue knowledge (Gyana Yoga). Bhagavad Gita guides how action, devotion, and knowledge advance to unification with god/supreme power.

### *Intersection of Bhagavad Gita and Psychotherapy*

#### ● **Intuitive Psychotherapy in the Land of Yoga**

The Bhagavad Gita demonstrates an intuitive form of psychotherapy that begins with the body and progresses to deeper spiritual realisation. This approach contrasts with the Western tradition, where healing typically begins through verbal communication. In Yoga, the transition from words to silence is seen as essential for deeper healing and self-awareness. Modern psychotherapy acknowledges this transition, recognizing the therapeutic power of silence (Yalom, 1980).

#### ● **Arjuna as a Timeless Metaphor**

Arjuna represents a timeless metaphor in both the Bhagavad Gita and psychotherapy. There is no need to invent a link between the two, as the connection already exists. The science of intuition, which transcends contemporary scientific understanding, is a hidden mystery that pervades experiential reality. The Gita asks individuals to retrace the original source of their being, shedding distortions and false perceptions, much like analytical psychotherapy encourages tracing the source of misery and suffering from within (Jung, 1989).

#### ● **Modern-Day Arjuna in Psychotherapy**

Modern-day individuals, facing stagnation and existential crises, often ask questions similar to Arjuna's: "What am I really doing?" and "How am I part of the problem?" By using the Mahabharata as a mirror, clients in therapy can identify their heroic propensities, confront their shadow selves, and unlock hidden potentials. This process is akin to the journey Arjuna undertakes, seeking insight and transformation.

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Clients, like Arjuna, embark on a journey to seek meaning, drawing strength and wisdom from within. The therapeutic process involves recognizing the impact of social structures, striving for meaning, and tapping into an eternal spring of energy. Through this journey, clients, much like the bow drawn deeply to shoot a powerful arrow, emerge with new reservoirs of strength and a capacity to meet challenges effectively (Hooper, 2018).

### ● Complementary Wisdom of Krishna and Psychotherapy

Krishna's teachings in the Bhagavad Gita draw from the Vedas and Upanishads, similar to how the life of Jesus reflects principles stated by Buddha (Osho, 2011a). This complementary wisdom across traditions highlights that profound truths often resonate across different cultures and times. The Gita and psychotherapy together reflect the dynamics of the "unthought known" (Bollas, 2007), representing experiences known but not easily accessible.

Both the Gita and psychotherapy emphasise the sonic quality of listening, communicating, and relating. The aim of psychotherapy is to gain insight and awareness, paralleling Arjuna's task of seeing the larger picture. Ramana Maharshi's analogy of the traveller who unnecessarily carries his luggage reflects the therapeutic process of unburdening and gaining clarity (Osborne, 2014).

### ● Cyclical Nature of Therapy and the Gita

The interaction between Krishna and Arjuna is cyclical, mirroring the therapeutic process described by Irvin Yalom. Arjuna, in his existential isolation, finds meaning and strength through his deep and meaningful relationship with Krishna, enabling him to confront his challenges. Similarly, in psychotherapy, clients relate deeply to their therapists, gaining strength to confront their existential isolation (Yalom, 1980).

### ● Authentic Understanding

True understanding of the Bhagavad Gita comes from an experiential, intuitive grasp rather than mere intellectual interpretation. Just as one must be psychoanalysed to understand psychoanalysis fully, one must reach a state of consciousness akin to Krishna to truly comprehend the Gita. This parallels the therapeutic journey, where clients must shed external influences and embrace their authentic selves to achieve profound insight.

### ● Central Task of the Gita and Psychotherapy

The central task of both the Bhagavad Gita and psychotherapy is reaching an authentic experience of emotions, silence, and stillness. Starting with words, both aim to express and structure internal affective states, helping individuals move from turmoil to clarity. The Gita teaches that challenges are eternal, and one's inner conflict is a central theme, much like the conflicts addressed in psychotherapy. Transformative Power of Words.

Words hold tremendous energy and transformative power, as Freud noted. The dialogue between Krishna and Arjuna demonstrates how words can lead to profound change, paralleling the therapeutic process where verbal exchanges facilitate healing and insight (Freud et al., 1991).

### *Purpose and significance*

The Bhagavad Gita, a sacred Hindu text, addresses universal themes such as duty, purpose, and the nature of the self. These concepts are highly relevant to individuals from diverse backgrounds, offering profound insights into personal roles, responsibilities, and the quest

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for self-discovery. This alignment with the goals of psychotherapy makes the Gita a valuable resource for mental health professionals seeking to integrate its wisdom into their practices.

The Gita offers a holistic approach to mental health by integrating physical, mental, emotional, and spiritual dimensions. Yoga and meditation, as advocated in the Gita, promote physical well-being, which is foundational to overall mental health. Philosophical teachings within the text encourage positive cognitive restructuring, fostering a mindset that is resilient and adaptive. The Gita also provides practical tools for emotional regulation and building resilience, which are essential for managing stress, anxiety, and other emotional challenges.

By emphasising self-realisation, the Gita helps individuals achieve inner peace and fulfilment, which transcends material success and contributes to overall well-being.

In terms of emotional regulation and resilience, the Bhagavad Gita offers practical guidance that can be directly applied in psychotherapeutic contexts. The text advises maintaining equanimity in the face of life's ups and downs, encouraging individuals to respond to situations with a balanced mind rather than reacting impulsively. This approach helps individuals build resilience, enabling them to bounce back from adversity with greater strength and composure. The Gita's emphasis on Dharma, or duty, provides ethical and moral guidance that can help individuals navigate complex moral dilemmas and lead balanced lives. By advocating for righteous living and ethical decision-making, the Gita helps individuals align their actions with their core values, fostering a sense of integrity and purpose. This ethical framework is particularly valuable in psychotherapy, where clients often seek guidance in resolving moral conflicts and making choices that contribute to their overall well-being.

The teachings on detachment (Vairagya) and mindfulness in the Gita can significantly enhance contemporary therapeutic practices. Detachment involves performing actions without attachment to the outcomes, which can help individuals reduce anxiety and stress related to their expectations and desires. The Gita's focus on being present and mindful in every action aligns with mindfulness practices in psychotherapy, which are proven to improve mental clarity and emotional regulation.

As globalisation increases, integrating non-Western perspectives like those in the Gita can enrich the practice of psychotherapy and make it more inclusive. By incorporating teachings from the Gita, therapists can make therapy more accessible and relatable to individuals from diverse cultural backgrounds. This cultural sensitivity enhances the therapeutic alliance and improves treatment outcomes for clients from various cultural contexts. Additionally, recognizing and valuing different cultural perspectives in psychotherapy can foster a more comprehensive understanding of human psychology that transcends cultural boundaries, contributing to a more universal approach to mental health.

Overall, the Bhagavad Gita offers valuable insights that can enhance contemporary psychotherapeutic practices. Its teachings on universal themes, holistic health, emotional regulation, ethical guidance, mindfulness, and cross-cultural relevance provide a rich source of wisdom for modern therapeutic practices. By integrating these teachings, therapists can foster deeper insights, greater emotional well-being, and a more profound sense of purpose and fulfilment in their clients. The Gita's timeless wisdom and practical guidance make it a powerful tool in the realm of psychotherapy, offering pathways to inner peace, resilience, and holistic well-being.

### REVIEW OF LITERATURE

Das (2024) studies the concepts of positive psychology from the perspective of the Bhagavad Gita. It explored how students are able to face life's challenges with fortitude and grace thanks to the Bhagavad Gita's principles of resilience, equanimity, and self-awareness, according to the findings. This approach supports individual prosperity as well as adds to social safeguarding and restoration. It can create a future in which education not only enlightens the mind but also nourishes the soul, preparing individuals to navigate the complexities of the modern world with grace and resilience by embracing the timeless wisdom of the Bhagavad Gita.

Verma & Singh's (2024) research focuses on how the Gita's teachings can be put into practice in contemporary psychotherapy. It looks at how the Gita's methods of meditation and self-reflection help people feel better mentally. The authors provide case studies of patients who used these techniques alongside traditional therapy and saw significant improvements in their coping mechanisms.

Dhillon (2023) conducted a review examining clinicians' methodologies in focusing on the Gita and its potential contributions to mental well-being in modern times. The analysis examined 24 key Bhagavad Gita essays that appeared between 2012 and 2022. Regarding the methods used by current physicians, three themes emerged: 1) similarities with contemporary psychotherapy, 2) integration with cutting-edge mental theories, and 3) promise for promoting resilience and wellbeing. The essay also looked at the Gita's untapped strengths in regard to seeking spiritual guidance for mental health problems.

Mittal & Prusty (2023) conducted a study to find out how individuals view the Bhagavad Gita's texts and what that would mean for their mental health. Three age groups, ranging from early adulthood to late adulthood, were included in the study to explore their perspectives. The replies gathered through interviews were analysed using a qualitative method called thematic analysis. The interviews centred on the three Bhagavad Gita yogas of Karma, Gyan, and Bhakti. According to the research, the Bhagavad Gita's teachings have a favourable effect on the mental health of Indians by illuminating the factors that influence our behaviour, the causes of our decisions, and the tenets of our worldview.

Sharma et al (2022) studied The Bhagavad Gita's influence on cognitive-behavioral therapy (CBT). It features how ideas like separation and care from the Gita can improve profound guidelines and diminish tension. The review presents experimental proof appeared further developed emotional well-being results in patients coordinating these otherworldly practices with traditional CBT techniques.

Pandya (2022) sought to investigate the efficacy of a text-based counselling programme based on the Bhagavad Gita for senior Hindus who had long-term residences in the US and UK. The study findings showed a relationship between age, religion, and support for a counselling programme based on the Bhagavad Gita text among older Hindu diaspora individuals. According to the study, elderly Hindu people who are comfortable with their complicated circumstances can benefit from counselling that is rooted in their culture and drawn from the Bhagavad Gita. This strategy could help them deal with the difficulties of modern, and developing reality in a strange setting.

Rachna Sharma (2022) studied about mental examination of Arjuna's psychological state during the contention, underlining how it is like Freud's cutting edge analysis and the way

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things are as yet important in the areas of brain science and training today. From the Bhagavad Gita's perspective, the study also aims to emphasise the significance of pedagogy, teachers, and students in the teaching and learning process, with a brief reference to NEP 2020. Discoveries demonstrated The Bhagavad-Gita, an education by Sri Krishna, gives direction on navigation and mindfulness, advancing sattvic character improvement through strategies like reciting, compensation, gifts, and Yajnas. Through instruction and education, it also has an impact on future generations.

Deshna Chatterjee (2022) examines the ancient Indian scripture Bhagavad Gita critically, concentrating on psychological ideas such as self, consciousness, desires, emotions, and mental stability. In an effort to advance knowledge of human psychology and wellbeing, it employs a methodical approach to describe these events and shows how they align with contemporary psychological ideas. Results showed the Bhagavad Gita offers insights into psychological concerns by fusing traditional Eastern wisdom with modern knowledge. It is consistent with contemporary conceptions of human development in that it emphasises the importance of morality, awareness, and the self. The Gita offers guidance on raising moral behaviour and mental toughness by teaching ethical decision-making, awareness, and consciousness levels.

Beniwal (2022) Conducted research to explore psychotherapy by using religious texts like Bhagavad Gita. The paper presented a method for interpreting religious texts for use in psychotherapy. They revealed that character Arjuna in Bhagavad-Gita had low frustration tolerance and uses the collective philosophy of the Bhagavad-Gita and Bhagavata-Purana through six steps of Logic-Based Therapy (LBT) to overcome it.

Rajshekar Krishnan (2022) examined the Bhagavad Gita's psychological insights while studying the Advaita Vedanta school of thought. Modern psychology and the Bhagavad Gita's understanding of Indian psychology both general and particular are contrasted. The study produces an intriguing set of findings regarding the domains where the two fields intersect: what contemporary psychology could teach Indian psychology, and the distinct perspectives that Indian psychology provides that could help improve comprehension and management of human existential crisis. Anasakti Yoga, Gujarati translations of the Gita, and readings of the original Sanskrit text are examples of Indian psychology's continuing legacy. Gandhi's life path, which drew extensively on the Gita, addressed many facets of humanity's existential crisis.

Lamba, S.V., Jagadeesh (2022) studied a perspective based on the Bhagavad Gita - Emotional Intelligence as the core of intelligence. It ponders the idea of intelligence in light of the Bhagavad Gita, an ancient book. It discusses Daniel Goleman's five parameters as well as the significance of emotional intelligence. The paper proposes that understanding the Bhagavad Gita can rouse people to upgrade their ability to appreciate individuals on a profound level, instead of exclusively zeroing in on their level of intelligence, which can prompt maintainable arrangements and deliberate lives.

Das & Behura (2021) conducted a review to understand the relevance of Bhagavad Gita for healthcare workers amidst the COVID -19 crisis. They argued that given the unmistakable equivalence between the despondent position of Arjuna and that of the corona warriors, who are in the middle of a battlefield, can easily relate to this sermon, that connects us to our deepest inner self. The study revealed that Religion and spirituality have been used to

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provide a healing touch during the natural calamities, by the missionaries and gurus who visit the victims.

Deo et al. (2021) investigated the benefits of Gita-based psychotherapy and Bhajan/Kirtan (religious music therapy) on cancer patients. Medical care as normal, medical care combined with Bhajan/Kirtan, and medical care combined with Gita-based therapy were all assessed. The General Health Questionnaire (GHQ-12) and the Perceived Stress Scale were completed by the individuals. According to the survey, 90% of cancer patients dealt with intense stress. Modest depression was seen in 50% of the medication group, 47% of the bhajan group, and 56% of the Gita group prior to the intervention. Mental health improved and depression symptoms decreased after the intervention: 1% in the medication group, 14% in the Bhajan group, and 41% in the Gita group. Cancer patients' moods were considerably elevated by Gita-based treatment.

Lolla (2021) solicited input from students who had taken the Srimad Bhagavad Gita course in an effort to comprehend its significance and spot areas for pedagogical development. In all, more than 2000 students from twelve batches (from January 2012 to May 2019) took the course, and 300 of them offered personal written evaluations. Three broad categories of impact emerged from the analysis of the feedback: (1) an immediate effect of increased sanctity and strengthened faith, (2) an improvement in mental clarity, focus, and a general sense of calm and contentment, and (3) long-term effects on personality traits like leadership development and problem-solving skills.

Pandey & Mishra (2021) conducted a study to explore the notion of resilience in Bhagavad Gita and to offer a deeper perspective in the recent field of this emerging research. They argued that Resilience is embedded in understanding of equanimity of Gyan Yoga and Knowledge of Renouncing fruits of Karma yoga. protective factors proposed in Bhakti yoga that offer redirect the emotion from the material world towards Krishna that promote a sense of inner power to bounce back in adversity and in suffering.

Phogat (2020) study of overlapping principles of Bhagavad Gita and contemporary psychotherapies revealed that both the methodologies of Bhagavad Gita and psychotherapy discuss liberation and freedom from the connections which lead to the achievement of harmony and peacefulness of the brain. Trust and communication are two of the most important factors that influence psychotherapy, and by learning about Gita, one may be able to improve both of these aspects. Self-acknowledgment or self realisation is the objective of human existence, and the two psychotherapies and the Bhagavad Gita without a doubt expect to satisfy that objective.

Srinivasan and Kapoor (2020) examine the therapeutic potential of the mental health teachings in the Bhagavad Gita. They feature how the Gita's ideas of obligation (Karma Yoga) and separation can be utilised to oversee pressure and uneasiness, stressing the significance of playing out one's obligations without connection to results as a method for accomplishing mental poise.

Mukherjee and Banerjee (2020) studies how Bhagavad Gita helps in advancing care and profound guidelines. According to the authors, the Gita's emphasis on self-awareness and meditation—known as Dhyana Yoga—provides a solid foundation for the development of mindfulness practices, which are essential for managing mental health conditions like depression and anxiety

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Rao et al (2022) examines the utilisation of the Bhagavad Gita's lessons in injury treatment. The investigation discovers that standards from the Gita, like acknowledgment and strength, can assist injury survivors with creating survival techniques and revamp their lives. The case studies provided by the authors demonstrate that patients who incorporate these teachings into their therapeutic processes experience significant improvements.

Angiras (2020) endeavoured to lay out that the beginning of CBT lies in old times and is definitely not a new branch-off of psychiatry as is by and by accepted. The author discovered a patient-counsellor relationship between Arjuna and Krishna, the main characters, through an extensive content analysis of the ancient Hindu epic Sri Bhagavad Gita.

Pandurangi, Shenoy, and Keshavan (2020) investigated how the Bhagavad Gita's three routes might promote mental toughness in the COVID-19 period. The Way of Knowledge encourages both individual and group consciousness. Caretakers and healthcare professionals can learn selfless service via the Path of Action. The Path of Meditation encourages an active lifestyle and thoughtful introspection to improve adaptation to the pandemic's obstacles.

Dhir (2018) paper looks at Western transpersonal clinicians' otherworldly knowledge speculations with Eastern points of view, especially the Bhagavad Gita and Radhasoami reasoning. A holistic paradigm for spiritual knowledge is developed using an interdisciplinary approach that brings together brain science, philosophy, religious studies, and literature. At the "Toward a Science of Consciousness" conferences, which aim to integrate various philosophical perspectives on consciousness, the Center for Consciousness Studies at the Dayalbagh Educational Institute has been instrumental in fostering East-West dialogues.

Dutta (2017) reviewed Bhagavad Gita along with psychodynamics of slokas. They concluded that The Gita provides us the strength to fight against and triumph over our inner weakness and manifest our inner goodness and thus get into the orbit of self-actualization. Yoga and meditation can provide one with psychophysical equilibrium by raising and expanding one's life state from the lesser form to the higher one. And when we attain such an expansive life state, we devote ourselves for the welfare of our shared humanity. And when we take up such actions unsurpassed happiness, and divine bliss shine brilliantly in our hearts.

Bhargava, Kumar and Gupta (2017) highlight the existing mental health issues and traces the development of various psychotherapeutic techniques in India. They argued that psychological interventions among masses are beneficial if indigenous approaches based on paradigms like themes from Gita, are cross-fertilized with western psychotherapy. However, there is a need to generate empirical evidence for indigenization of psychological treatments. Bhaskar (2016) studied The Bhagavad Gita's Divine Principles for Mental Health and Happiness. The Bhagavad Gita, an ancient Indian philosophical work, is a sermon that Lord Sri Krishna gives to Arjuna while they are fighting. The Bhagavad-Gita emphasises the management of mind, management of duty, and self-management as the three guiding principles. The purpose of this paper was to investigate how the divine principles in the Bhagavad Gita can be applied to mind management and human capital development.

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Mulla and Krishnan (2016), studied that the Bhagavad Gita lists three or four primary types of yoga or apparatus. Any of these are said to be effective in achieving human perfection and happiness. These include the yoga of sacrificial activity (karma yoga), the yoga of devotion to God or the Divine (bhakti yoga), the yoga of information (jnana yoga), and the yoga of psychophysical control (dhyana yoga, which later became known as raja yoga in the Indian tradition).

Dabas & Singh (2016) conducted a narrative overview of research work done on the Bhagavad Gita and explored the possibility of using specific teachings of the Gita for promoting resilience and optimism among school children. Positive outcomes in most research conducted, show that the teachings of Gita may provide conditioning 'mantras' that will help build optimism and resilience in school students. This paper makes suggestions for further research and inclusion of specific teaching interventions for school children.

Ajinkya, Ajinkya & Kalra, G (2015) conducted a study to explore the use of hypnotherapy in Bhagavad Gita. They revealed that The Bhagavad Gita describes the interactions between Lord Krishna and Arjuna, whereby the former is in the role of a therapist. Lord Krishna who was revered by Arjuna convinces him to change his belief system later reinforced by creative visualisations. With the help of instructions, he guides Arjuna into acting out on the suggestions given. This implies that the steps followed in modern-day hypnotherapy may have its actual roots in ancient scriptures like the holy Bhagavad Gita.

Bhatia et al (30213) examined the connections between modern psychotherapies and the Bhagavad Gita. As well as linkages between Gita concepts and other psychological modalities including interpersonal therapy, cognitive-behavioural therapy, and grief liberation, they addressed how the three gunas correlate with psychodynamic theories. The study came to the conclusion that using the Gita's wisdom might improve psychotherapy's efficacy for patients in the Indian subcontinent and advance Western psychotherapies.

Reddy (2012) investigated the therapeutic effects of the exchange between Lord Krishna and Arjuna in the Bhagavad Gita. The research concentrated on issues such as the patient's conflict, diagnosis, background, personality, therapeutic approach, psychological ideas, and the interaction between the Guru and the Shishya. It was discovered that the healing bond between Lord Krishna and Arjuna mirrored the guru- disciple connection. Arjuna's remorse was to be lessened and his motivation was to be regained via counselling. Arjuna's symptoms did not fulfil diagnostic criteria, although they may have indicated an adjustment disorder with anxiety and sadness. The research emphasised the Bhagavad Gita's enormous worth by pointing out how it offers significant analyses and insights into a variety of life events, making it applicable to people from all intellectual and philosophical backgrounds.

### **DISCUSSION**

The Bhagavad Gita, an ancient scripture from the Mahabharata dated back to 4000-5000 B.C., presents a profound conversation between Lord Krishna and Prince Arjuna, offering insights into life, duty, and spirituality. This dialogue not only addresses fundamental questions about identity and purpose but also aligns closely with various principles of modern psychotherapy. The Gita's teachings are seen as reflective of existential, humanistic, behaviour, crisis-oriented, and motivational therapies, providing a rich resource for understanding and addressing psychological issues within a cultural and spiritual framework.

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The Bhagavad Gita is structured into 18 chapters, each focusing on different paths to spiritual realisation, such as Bhakti Yoga (devotion), Jnana Yoga (knowledge), and Karma Yoga (action). These paths correlate with different therapeutic approaches, illustrating how the Gita's teachings can be integrated into modern psychotherapy practices. Scholars and therapists have identified the Gita's principles as analogous to various psychotherapeutic methods, noting the therapeutic relationship between Krishna and Arjuna as a model for the therapist-client dynamic.

In Indian psychotherapy, the integration of the Gita's teachings addresses psychological distress while respecting cultural and spiritual contexts. The concept of Guru-Chela, introduced by Dr. Neki, exemplifies this integration by offering a model rooted in Indian traditions. The Gita's emphasis on performing one's duty (Dharma) without attachment to outcomes (Vairagya) provides a framework for ethical living, essential in therapeutic contexts.

The holistic approach of the Gita encompasses physical, mental, emotional, and spiritual dimensions. Practices like yoga and meditation, recommended in the Gita, enhance physical health and mental clarity. Philosophical teachings from the Gita promote cognitive restructuring, fostering resilience and adaptive thinking. Additionally, the Gita offers practical tools for emotional regulation, helping individuals maintain balance amid life's challenges.

Krishna's guidance in the Gita underscores the importance of listening, communication, and the transformative power of words—central elements in psychotherapy. The dialogue between Krishna and Arjuna demonstrates how verbal exchanges can lead to profound personal change, similar to therapeutic dialogues. Both the Gita and psychotherapy aim to help individuals achieve an authentic understanding of themselves, transitioning from inner turmoil to clarity and insight.

The cyclical interaction between Krishna and Arjuna mirrors the therapeutic process, where clients build a deep relationship with their therapists, gaining strength to confront existential isolation. This dynamic fosters a sense of meaning and purpose, crucial for long-term mental health and well-being.

Integrating the Gita into modern psychotherapy enriches the practice by making it more inclusive and culturally sensitive. As globalisation increases, incorporating non-Western perspectives like those in the Gita enhances the therapeutic alliance and improves treatment outcomes for clients from diverse backgrounds. This integration promotes a comprehensive understanding of human psychology, transcending cultural boundaries and contributing to a universal approach to mental health.

The Bhagavad Gita offers valuable insights that enhance contemporary psychotherapeutic practices. Its teachings on universal themes, holistic health, emotional regulation, ethical guidance, mindfulness, and cross-cultural relevance provide a rich source of wisdom for modern therapy. By integrating these teachings, therapists can help clients achieve deeper insights, greater emotional well-being, and a profound sense of purpose and fulfilment. The Gita's timeless wisdom and practical guidance make it a powerful tool in psychotherapy, offering pathways to inner peace, resilience, and holistic well-being.

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Moreover, the transformative power of words, as noted by Freud, is evident in the dialogue between Krishna and Arjuna. Words hold tremendous energy and can lead to profound change, paralleling the therapeutic process where verbal exchanges facilitate healing and insight. This dialogue exemplifies how the Gita's teachings can be applied to therapeutic contexts, helping clients navigate their psychological landscapes.

By integrating the Gita's teachings into modern psychotherapy, therapists can foster a deeper understanding and connection with their clients. The Gita's emphasis on holistic health, ethical guidance, and mindfulness provides practical tools for enhancing emotional regulation and resilience. Its teachings on duty, detachment, and self-realisation offer a comprehensive framework for addressing psychological issues, helping clients achieve a balanced and fulfilling life.

In conclusion, The Bhagavad Gita offers a wealth of insights and practical guidance that can greatly enhance contemporary psychotherapeutic practices. Its timeless wisdom on universal themes, holistic health, emotional regulation, ethical guidance, mindfulness, and cross-cultural relevance makes it a valuable resource for therapists.

### CONCLUSION

The research demonstrates the integration of the Bhagavad Gita's influence on psychotherapy with current mental health practices. The Gita's teachings on self-awareness, emotional regulation, resilience, and equanimity are useful tools for improving mental health. A holistic framework that promotes both individual and collective mental health is provided by these principles, which are well-aligned with modern therapeutic methods like CBT and mindfulness practices. According to research, the Gita's emphasis on meditation, ethical behaviour, and self-reflection helps with stress, anxiety, and adversity management. Patients' coping mechanisms and emotional regulation are enhanced by these teachings, which cultivate a deeper sense of inner peace and resilience. Notably, the Gita's cultural and spiritual context provides a familiar and reassuring therapeutic framework for a variety of populations, including the elderly Hindu diaspora. Patients' mental health outcomes have shown significant improvements when the principles of the Gita are incorporated into therapy sessions. For instance, studies uncover that malignant growth patients going through Gita-based treatment experienced checked decreases in pressure and despondency contrasted with those getting standard clinical consideration alone. This coordination not just backings the adequacy of the Gita's lessons in present day psychotherapy yet additionally highlights its ageless worth in advancing mental flexibility and all encompassing prosperity. Besides, the Gita's bits of knowledge supplement and improve conventional restorative methodologies. Dhyana Yoga's meditation and self-awareness teachings provide a solid foundation for developing mindfulness practices, which are crucial for managing anxiety and depression. Therapists can provide a more holistic approach to mental health that addresses both the mind and the soul by incorporating the Gita's principles. Overall, the Bhagavad Gita emerges as a potent psychotherapy tool that bridges the gap between traditional therapeutic methods and ancient wisdom. It emphasises the significance of integrating cultural and spiritual dimensions into psychological care in its holistic approach, which fosters long-lasting and meaningful mental health outcomes. This synergy is in favour of a future in which therapy not only educates the mind but also feeds the soul, preparing individuals to gracefully and resiliently deal with the challenges of modern life.

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