



Editorial

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Psychotherapy in Bhagwat Geeta and Ayurveda

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Psychological treatment is stated in various ailments such as fever (Jwara), Diarrhea (Atisara), Vomiting (Chardi), Epilepsy (Apsasmara), and Skin disorders (Kushtha). However, it is important to note that many of these disorders are not of psychological origin. It also discusses the manifestation of psychological diseases in somatic form and vice versa. Additionally, classical texts highlight the importance of incorporating psychological therapy as part of the comprehensive treatment for somatic diseases, as well as the use of somatic medication for treating psychological diseases. The Charaka Samhita places particular emphasis on the importance of the connection between the body and mind, both in terms of its physiological functions and its pathological conditions. When the Sharirika and Manasika Doshas are balanced, the physical and mental health is optimal. However, when these Doshas are disrupted, it can lead to the development of ailments. Sharira and Manasa reciprocally follow each other. When the physical and mental disorders of Sharirika and Manasika Vikaras are permitted to persist for extended periods, they might get intertwined with each other. Therefore, the majority of diseases require psychological treatment using rational therapy.

Sattvavajaya encompasses all the techniques of Manonigraha and Astanga Yoga as well. Indian philosophy presents Astanga Yoga as a fundamental means of regulating the mind, making it suitable for Sattvavajaya Chikitsa [1]. Yoga provides techniques for managing Chittavritti, such as Ashtanga Yoga, Abhyasa, and Vairagya. In Charaka, the same notion is referred to as Sattvavajaya Chikitsa, which entails the practice of "Ahibebhyoarthebhyo Manonigraha" or the deliberate withdrawal of the mind from unwholesome objects as a technique of treating mental illnesses [2].

Psychotherapy techniques can be found not only in Ayurvedic literature but also in spiritual and philosophical works such as the Shrimad Bhagwad Gita. Lord Krishna was the inaugural advisor who conveyed the teachings of the Gita to Arjuna. During the Mahabharata war, Arjuna experienced a state of melancholy. This is a great illustration of counselling. The Gita is an exceptional work of psychotherapy that explores all facets of mental functioning. The first interrogative stanza of the Gita, known as Dharmakshetre Kurukshetre is a profound and sophisticated metaphor that represents the inherent condition of the human mind and the disruptive forces that exist inside it. The mind might be likened to a battlefield, known as Manahakshetra. The mind is a battleground where eternal conflicts between opposing forces such as good and evil, divine and demon, high and low, Shreyas and Preyas, man and beast, light and darkness, virtue and vice occur. This is exemplified in the epic war of Mahabharata between the Pandvas and Kauravas [3]. The Bhagavad Gita encapsulates the intellectual and psychological knowledge of the Upanishads in a concise manner. Shri' Krishna provides this insight by imparting the principles of Bhagwad Gita.

The term "Arjuna" signifies an individual who diligently applies oneself, while "Krishna" denotes the focal point of awareness. Those who exert genuine efforts will inevitably acquire the wisdom that originates straight from the core of consciousness. Krishna symbolizes a proficient healer of the human psyche. The name itself signifies a person who is involved in the act of ploughing, specifically referring to the act of stimulating and cultivating the minds of individuals. Additionally, the name Arjuna represents someone who embodies patience when experiencing distress. The Bhagavad Gita encompasses various dimensions of Yoga, psychology, and psychotherapy methodologies. The concept of mind, along with a deep understanding of the three Gunas, mental functions such as Gyana (knowledge), Karma (action), and Bhakti (devotion or feeling), as well as the wisdom of renunciation and liberation, symptoms of anxiety and depression, and psychotherapeutic techniques, have been described in a detailed and aesthetically pleasing manner. The integration of the threefold approach of Gita, namely Karma (activity), Gyana (knowledge), and Bhakti (feeling), serves as the precursor to the contemporary understanding of the tripartite mental functions, namely cognition, conation, and affect. Lord Krishna, a skilled psychiatrist,

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successfully transformed Arjuna from a state of anxiety, sadness, and depression into an undefeated warrior during the Mahabharata conflict using psychotherapy.

Arjuna inquires about the agitated, tumultuous, bewildered, and obstinate mind, which becomes challenging to regulate. Shri Krishna proposes that the mind can be controlled by the practices of Abhyasa (practice) and Vairagya (detachment). The strategy employed here results in a cognitive restructuring of current psychotherapy, leading to an alteration of one's personality. The Bhagavad Gita describes self-realization as the ultimate objective of human life [4]. The word 'Utishtha' (Arise) signifies the transition from indifference to good emotions and from lethargy to purposeful action. It also demonstrates a strong doctor-patient or a traditional Guru-Chela relationship, which is the essential principle of psychotherapy [5].

Acharya Charaka coined the term Sattvavajaya, but he used it only once. Charaka Samhita does not provide any additional information about Sattvavajaya. Furthermore, this term is conspicuously absent from all other extant works of ancient literature. Acharya Charaka used the term to refer to the treatment of ailments that disrupt the balance of 'Sattva'. Therefore, he has characterized it as a technique for regulating or curbing the mind from unwholesome desires or pursuits. One can achieve this by elevating the level of Sattva in order to suppress the excessive influence of Rajasa and Tamasa. While Ayurveda has detailed numerous mental disorders, there is less information available regarding specialized psychotherapy for these conditions. The existing account is brief and concise. Specialists in therapy conducted Sattvavajaya Chikitsa during that period. The Charaka or Atreya School primarily pertains to the field of Kayachikitsa, which focuses on somatic treatment. The majority of Ayurvedic Samhitas are associated with the Kayachikitsa School. Most likely, this is the reason for the concise explanation of Sattvavajaya Chikitsa, which is also known as Psychotherapy. Nevertheless, the accessible resources are highly tangible and vital, serving as the basis for explaining the entire notion of psychotherapy.

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