
UNIT 15 INDIAN APPROACHES TO COUNSELLING*

Structure

- 15.1 Learning Objectives
- 15.2 Introduction
- 15.3 Counselling in Indian Context: Indigenous Approaches
- 15.4 Implications of Indian Cultural Context for Counseling
- 15.5 The Way Forward
- 15.6 Let us Sum Up
- 15.7 Key Words
- 15.8 Answers to Self-Assessment Questions
- 15.9 Unit End Questions
- 15.10 References
- 15.11 Suggested Readings

15.1 LEARNING OBJECTIVES

After studying this Unit, you would be able to:

- *Appreciate the indigenous ideas and approaches to counseling;*
- *Understand different approaches to counselling enshrined in the ancient Indian texts;*
- *Develop a critical understanding of the Indian approaches to counseling; and*
- *Become aware of the importance of social and cultural context in counselling practices.*

15.2 INTRODUCTION

In the counselling process, the social and cultural context of the individual plays a significant role. People belonging to different cultures have different ways of thinking, behaviour and personality. Moreover, the constructs of health, normal, cure etc. are culturally defined. What is considered as a normal behaviour in one culture can be considered as an abnormal behaviour in some other culture. In this context, the Diagnostic and Statistical Manual (DSM) of Mental Disorders by American Psychiatric Association (APA), which is a standard classification system of mental disorders followed

* Dr. Navin Kumar, Associate Professor, Department of Psychology, Dr B R Ambedkar College, University of Delhi, Delhi

internationally, has also acknowledged the importance of culture in diagnosing mental disorders in order to provide an appropriate therapeutic intervention. Despite this fact, the application of western originated counselling approaches is widespread without giving due importance to the social and cultural context. The appropriateness of generalising and universalising some theories is questionable in particular cultural contexts. It is now being widely recognised that people belonging to different socio-cultural backgrounds can have different ways of thinking and behaviour which can be entirely different from these generalised theories. Therefore, there is a need to understand and integrate the indigenous concepts related to counselling for better therapeutic interventions.

15.3 COUNSELING IN THE INDIAN CONTEXT: INDIGENOUS APPROACHES

Counselling is not new to India. From ancient times, our sages have tried to understand the mental processes and different ways to control it. As it is widely accepted, psychology in India is basically interwoven with the philosophical and religious texts. It is a blend of philosophy, mythology, theology and cosmology. Ancient Indian texts provide detailed and sophisticated explanations of many psychological constructs like mind, cognition, personality, emotions etc. In this context, traditional literature provides plenty of evidence that Indian approaches to psychology and more specifically counselling does exist. Recently, many researchers have also pointed out this fact by highlighting the resemblance between many western psychological concepts and the ideas proposed in ancient Indian writings.

Ancient Indian texts and scriptures are rich with psychological constructs that provide useful insights for counselling practices. Furthermore, a variety of culturally relevant psychotherapy models are in practice in India since time immemorial. Vedas and Upanishads can be considered as the primary source of information related to counselling practices in India. There are four Vedas namely, Rig Veda, Yajur Veda, Sama Veda and Atharva Veda. Rig Veda and Yajur Veda provide explanation of various psychological constructs including mind and mental illness. The Upanishads give explanation to concepts like perception, consciousness, thought etc. Mental health problems and psychopathology, more specifically, are understood in terms of disequilibrium of Tridoshas and Trigunas (we will learn about it in later sections). Traditionally, the elders, mainly parents and teachers are considered as the primary agents of counselling during different stages of one's life. Thus counseling is in-built in the process of socialization as a part of growing up, and aims at developing all the faculties of the child and becoming a good human being.

Various indigenous approaches to counseling can be described as below.

- **Bhagavad Gita**

Bhagavad Gita is a part of the epic Mahabharata. It consists of 18 chapters and 701 verses which are deeply embedded in the Hindu psyche and serve as spiritual guide to many people. This is one of the most proclaimed citations of a counselling process wherein Lord Krishna assists Arjuna in the battlefield of Kurukshetra. Arjuna got depressed when he realised that he had to fight with his own relatives. It was through dialogue and communication that Lord Krishna guided Arjuna to overcome stress and anxiety. Lord Krishna counselled Arjuna and guided him to overcome his problems and achieve a state of mental equilibrium. The dilemma Arjuna faced in the battlefield is an allegory of our lives where we face the internal conflicts in the battlefield of our minds. This context of Lord Krishna and Arjuna is often equated with various psychotherapeutic approaches of the West, for example, Behaviour therapy, Client Centered therapy and Cognitive Behaviour Therapy (Bhatia et. al., 2013; Balodhi & Keshavan, 2011). But it has been found that the text is very rich and subject to multiple interpretations, and requires more research. It offers explanations to effective counselling and the characteristics of a good counsellor. If used judiciously, the teachings of Bhagavad Gita can help in conflict resolution and better management of psychological conditions like anxiety and depression (Reddy, 2012).

Bhagavad Gita provides insights into the therapeutic solution of many distressing problems. *Jnana*, *Karma* and *Bhakti* are considered as the three important approaches to understanding and leading a fruitful life. *Jnana* which can be called as the cognitive appraisal, is the first task that a person should do while facing any situation. It points out the deep understanding of the spiritual nature of the human being in contrast to the individual ego experiencing pain and pleasure. This concept can be helpful in reducing the impact of negative life events. *Karma* refers to one's actions (we will discuss it in detail in the next point). *Bhakti* is the faith in God. It stresses the importance of identification of the soul of an individual with the supreme soul through complete dedication and surrender. All these three approaches to life can help one deal with the various problems and sufferings of life, and help one to focus on the supreme knowledge and power.

Activity 1

Take one story from Indian mythology which reflects counseling aspects and analyze the nature, process and strategies/techniques used in counseling.

- **The Karma theory**

Ancient Indian texts highlight the importance of *Karma* (*deeds*) in the life of an individual. *Karma* means the appropriate action. The *Karma* theory is based on the belief that every event in a person's life has a

cause and effect relationship. It is based on the philosophy of “as you sow, so shall you reap”. The law of karma states that every individual has to pay for her/his actions and according to this belief, mental illnesses are considered as the consequences of one’s bad karma of the past. However, this does not indicate a deterministic or fatalistic approach. Rather, it highlights personal responsibility as it states that with good karma a person can change their destiny, thus changing what happens in their life. Such concepts can help in motivating a person in a therapeutic situation.

The construct of *karma* plays a significant role in the Indian context when it comes to adaptation, adjustment and coping processes. It provides a value oriented explanation of an individual’s life conditions. People in Indian context actively construct the meaning and causality of their problems on the basis of their *karmas*. This also influences the way people deal with their problems.

- **Mindfulness**

Mindfulness basically means awareness. It refers to the way of paying attention, which is accepting, sensitive and independent of any thoughts or judgement. It is about being aware and fully conscious of the present moment experience without attaching any value to it. Mindfulness has its roots in Buddhism but the experience of mindfulness is mentioned in many sacred texts.

Practicing mindfulness can be understood as a way of relating to one’s own experiences that helps in decreasing the pains associated with life’s difficulties especially the self-imposed ones. It includes awareness, attention and remembering. In counselling, practicing mindfulness can be beneficial in many ways, some of which are as follows:

- ✚ Mindfulness may help in developing emotional regulation. Mindfulness promotes metacognitive awareness and enhance attentional capacities, which can help in effective emotional regulation.
- ✚ Practising mindfulness can help in cultivating better relationships. It is associated with better relationship satisfaction.
- ✚ Mindfulness promotes empathy which can help the counsellor to communicate with the client in a better way.
- ✚ Mindfulness can cultivate patience which can help in accepting reality. Acceptance helps in perceiving things as they really are. It helps in clarity of thoughts.
- ✚ Mindfulness helps in developing valuable insights regarding the difficulties of life. Such insights can be useful in having a better understanding of one’s life.

Activity 2:

Let's practice mindfulness

Mindful breathing: Focus on your inhalation and exhalation only, how it is happening.

Mindful eating: Pay attention to the sight, smell, aroma, taste and texture of what you are eating.

Mindful moving: Notice your own body movements. How you are moving different body parts. Notice the feel of your hands and feet against different textures.

Mindful drawing: Notice the process of drawing, starting from how you are holding the pencil, how it is touching against the paper, how you are moving it on paper etc.

• The Integrative Approach

The integrative approach considers an individual as an integration of mind, body and soul. Contrary to many western theories, this approach is focusing upon the interconnectedness of different aspects of a person's life. The integrative approach towards a person has its origin in the Taittiriya upanishad in which a person is considered to have five dimension, the five *Koshas*:

- *Annamaya kosha*: It refers to the physiological systems of the body and their functions. It is the outermost kosha and called as the sheath of food.
- *Pranamaya kosha*: It refers to psychophysical dimension which basically includes experiences of sensation. This sheath is composed of *prana*, the force that holds together the body and the mind. The physical manifestation of this kosha is breath.
- *Manomaya kosha*: It refers to the mind but is more than mind and includes other mental mechanisms and emotions also. This sheath is central to human existence.
- *Vijnanamaya kosha*: *Vijanamaya Kosha* refers to the higher cognitive functions and is related to the intellect and knowledge. *Vijnana* means intellect. This sheath is the faculty of intelligence and reasoning.
- *Anandamaya kosha*: *Anadamaya Kosha* is the spiritual dimension of a person. The word *Anand* refers to a state which cannot be explained in words. It refers to transcendence, something that is beyond explanation. It is the innermost kosha.

All the *pancha koshas* are integrated with each other. Although they are considered as separate entities but they are inseparable from each other. Change in one of the *Koshas* is likely to affect other *Koshas*. In the

counselling process, the first task of the counsellor is to identify the Kosha from where the problem is originating. Depending upon the Kosha, an appropriate therapeutic intervention is then provided to the person. Thus, the effectiveness of counselling, from this perspective, depends upon the identification of the Kosha.

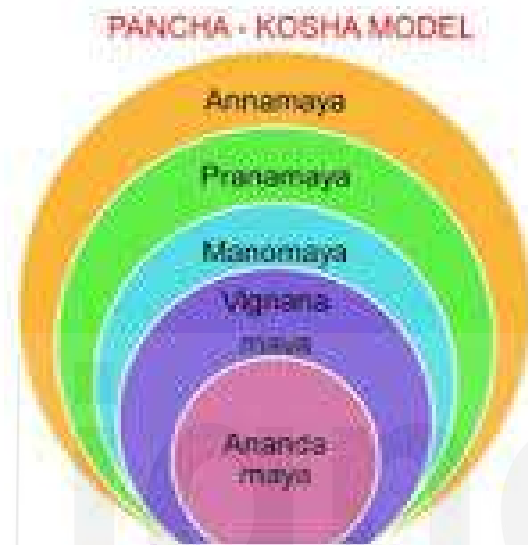


Fig. 15.1: PanchaKosha Model

Source: <https://yoga.ayush.gov.in/blog?q=64>

Self Assessment Questions 1

- 1) _____ veda provide explanation of various psychological constructs including mind and mental illness.
- 2) _____ approach emphasizes the importance of identification of the soul of an individual with the supreme soul through complete dedication and surrender.
- 3) _____ theory is based on the philosophy of “as you sow, so shall you reap”.
- 4) _____ kosha refers to the higher cognitive functions.
- 5) According to the panchakosha model, effectiveness of counseling depends upon _____.

• Yoga and Meditation

Yoga is one of the most followed practice of Indian origin which was first described by Patanjali in his classic text on yoga, called “Yoga Sutras”. Yoga literally means joining together or union. The word “yoga” is derived from the Sanskrit word *yuj* which means to unite, bind or join. It basically aims at making an individual understand

herself/himself at all levels by gaining control over one's own body, mind and senses. It is a holistic practice that integrates and develops mind, body, breath and soul. It is helpful for both physical and mental health. It includes different type of exercises, body postures, breathing exercises which aim to eventually lead to higher level of consciousness. Regular practice of these yoga techniques can help in stress management and positive mental health. Various studies (e.g., Woodyard, 2011; Collins, 1998; Arora & Bhattacharjee, 2008; Shohani et. al., 2018) highlight the benefits of yoga practice which include improved physical and mental well being; reducing anxiety, stress and depression; better emotional regulation; improved cognitive functioning; enhanced neuromuscular performance; and increase one's well-being. Yoga promotes both physical and mental health. These research studies point out the potential therapeutic benefits of yoga. When yoga is used as a therapeutic intervention for treating various physical and mental health conditions, it is called therapeutic yoga. Following are some of the benefits of integrating yoga practice into counselling:

- Increase in self-awareness, making an individual more aware about his/her own feelings, experiences, mind and body.
- Developing a sense of connection and relatedness with oneself and others including the environment and the universe.
- Cultivating and strengthening healthy attitudes and behaviour.
- Reducing stress and tension.
- Developing self-acceptance, thus promoting better connection with oneself and others.

Yoga involves eight steps or 'ashtanga' (the eight limbs) to control the fluctuations of the psyche, conduct oneself with discipline and ethical conduct, leading life with a purpose, and attain enlightenment. Also known as the eight-fold path, it includes Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. *Yama* includes moral conduct and commandments like truthfulness, non-violence and non-greediness. *Niyama* refers to various practices, positive duties, observances and habits in one's daily life such as cleanliness, discipline, study and contentment that helps you lead a good life. The next two steps, *Asana* and *Pranayama*, include various physical posture and practising various breathing techniques respectively. The fifth step is *Pratyahara* which involves withdrawal of the senses and introspection to have access to the psyche. The sixth step is *Dharana* which means concentration. Next step *Dhyana* refers to meditation, and finally *Samadhi* is a standstill state of psyche where one attains a blissful state.

The word "meditation" has come from the Latin word *meditatum* which means "to ponder". It means to engage in contemplation or reflection. It

can be described as a state of thoughtful awareness and mental silence at the same time. Meditation is a process that transform the mind into a state of equilibrium and harmony. It can be understood as a means of controlling the mind and turning its focus on the transcendental realm of being. The practice of meditation calms down the mind and relieve stress and anxiety. Practising meditation may lead to the experiences of higher states of consciousness.

- **Ayurveda**

Ayurveda is one of the traditional systems of medicine in India. The term *Ayurveda* is made up of the combination of two words *Ayu* which means life and *Veda* which means knowledge. It basically refers to the science of life and involves caring for one's physical, mental as well as spiritual health. It is based upon a holistic approach towards health and deal with person as a whole. Ayurveda defines health as a state of a perfect balance between body, mind and soul. It describes three *Gunas* as dimensions of one's personality: Sattva Guna, Raja Guna and Tama Guna. Sattva Guna comprises of purity and contentment, thus a sattvik person lives a life of purity, absence of desires and expectation and a service-orientation. Raja Guna is characterised by love for power, action, fame and lust. A Rajasik person emphasizes more on achievement and success. Tama Guna include anger, ignorance and greed; and a tamasik person is characterized by selfish attitude, inertia and harming others for personal benefit.

For a psychologically healthy person, the equilibrium between the three gunas are required. A disturbance in the equilibrium is likely to cause mental disturbance. The practitioner/counselor first need to identify the Guna or the personality dimension of the person. The ayurvedic practitioner also considers the Tridoshas as the basis of the treatment. The *Tridoshas* are based on body humors namely, Vata (wind), Pitta (bile), and Kapha (phlegm). These are the three vital forces in the human body based on the elements of air, fire, and water. They influence our physiological as well as psychological functioning. Balance in these three doshas leads to health whereas lack of balance causes diseases. The tridoshas are also considered as the reason behind mental disorders called as *Unmad*.

Ayurveda considers the person as a whole, known as *Purusha*. Every Purusha is unique in terms of the *Prakriti* is/he has according to the proportion of doshas in their body. Prakriti refers to nature, and in this context, it means the innate nature of the person as per the balance of the tridoshas. The counselling process in Ayurveda starts with an assessment of Prakriti of an individual. Every therapy should be applied keeping in view the nature and constitution of the person. Studies (e.g., Bhalerao, Deshpande & Thatte, 2012) point out that identifying the prakriti would help in predicting proneness to specific disease and designing therapy interventions tailored to individual needs.

- **Vedantic Counselling**

Vedantic counselling or Vedic counselling is based upon the Vedas and is primarily focused upon self knowledge and cosmic knowledge. There are four vedas: Rig Veda, Yajur Veda, Sama Veda and Atharva Veda. The vedas give detailed explanation of various mental conditions and their treatments. One of the most renowned counselling practice comes from Ayurveda, which is an upa-veda of Atharva Veda.

Vedic counselling emphasizes the concept of Dharma which includes the importance of right actions, right living and right awareness. Vedic counselling aim to enhance the self understanding of the person so as to uncover their true potential which would lead them towards a harmonious relationship with the universe as a whole. It basically considers the following as the four main goals of life: (a) Dharma (the righteous action), (b) Artha (wealth), (c) Kama (pleasure), and (d) Moksha (liberation). Thus an individual is engaged in the pursuit of these goals to different extent which determines living a good life.

The vedantic counselling focuses on having a proper outlook towards life, absence of which leads to various mental health problems and mental illnesses. The purpose of vedic counselling is to help individuals unfold their lives with self awareness and self realisation. Our distorted notions of self makes us trapped in a state of ignorance and suffering. Removal of this ignorance and restoration of our self-awareness to its true self is the goal of Vedanta.

- **Guru-Shishya Relationship**

In Indian context, Guru-shishya parampara (the teacher-disciple tradition) is an epitome of counselling practice. In ancient India, the students were expected to live with their gurus or teachers in the Gurukul. There was a relationship of mutual trust and care between students and teachers. The teacher taught the disciples with dialogue and discussion. The teacher used to give lessons relevant for life and was more than a teacher for his students. The guru was the teacher, the parent, the friend and the guide for the students. All these qualities should also characterise a counsellor for effective counselling process in the Indian context. There are numerous examples depicting the guru shishya relationship in its truest form, in the Indian mythologies. From the story of Yama and Nachiketa to Lord Krishna and Arjuna, there are many examples of the guru providing counseling to the shishya and helping him cope with psychological issues.

In Indian thought, it is important to understand that not everyone can be considered as a *guru*. A person who has moved far on the path of self-realisation can be a guru. The guru-shishya relationship should not be understood as a relationship with dependence. The guru assists the shishya in the process of discovering the real meaning and significance of the life. In this process, both the guru and shishya evolve.

Activity 3

Explore some of the traditional counselling methods that are practiced in India for mental illnesses.

Self Assessment Questions 2

- 1) What is the classic text on yoga ?
- 2) _____ limb of Ashtanga yoga includes moral conduct and commandments.
- 3) _____ 'guna' is characterised by a love for power and action.
- 4) According to Ayurveda, every 'Purusha' is unique in terms of _____ in her/him.
- 5) What are the four main goals of life according to vedic counselling?

- **Integral Psychology of Sri Aurobindo**

The Integral psychology of Sri Aurobindo has added new dimensions to the field of counselling. It considers a holistic view of the individual and aim to increase the self awareness in order to help an individual develop his/her latent capacities. The harmonious well-being and self-actualisation should be considered as the ultimate aim of counselling from the perspective of integral psychology.

Following are some of the key ideas extracted from the integral psychology of Sri Aurobindo, with implication on the counselling process:

- Sri Aurobindo emphasises on the evolution of consciousness at the collective and cosmic level along with the evolution of consciousness at the individual level. This view of consciousness has implications for the understanding of human life as it provides a completely different perspective to understand self, cognition, personality, emotions and motivations. A counsellor following this perspective would help the client in the evolutionary process of his consciousness using every experience of his life. Furthermore, the consciousness of the counsellor should also be on the path of evolution so that he can facilitate the development of others.
- According to the integral view, the main task of a counsellor should be to enable the counselled for self-observation. This way the person can be helped to identify the root cause of his problems and heal it through his own unique relationship with the Divine.
- From this perspective, the process of counselling can be understood as a journey of the Divine in the person. The person moves from an infra-rational (animal) existence to a more rational (human) existence and further towards a supra-rational (divine) existence. The counsellor helps

the person in this journey by being a fellow traveller who have simply walked ahead of him in this journey. It is important the counsellor practice spiritual oneness and inclusiveness to overcome the sense of 'other' so as to facilitate the process of evolution of him as a counsellor and the counselled both.

- According to the integral view, the outer conflicts of a person are the reflections of his inner conflicts. Another source of conflict, according to integral psychology, is the contradiction between what one is and what one aspires to be. Learning to question and challenge one's own assumptions, values, thinking can help. Taking responsibility for one's own life can a step towards resolving such conflicts.
- Integral Yoga: Integral yoga can be considered as a way of moving from the mental to the supra mental stage of evolution. It aims for the complete integration and transformation of the personality. In integral yoga, the person starts with becoming more and more conscious about himself, with the motive of gradual detachment and liberation from his impulses and desires. Integral yoga integrates the spiritual knowledge of the past and at the same time it seeks to evolve the individual to the level of the supra mental consciousness.
- Sri Aurobindo has brought an element of spirituality in the understanding and practice of psychology. Spiritually informed psychology has enlarged the scope of psychological sciences and its application in the therapeutic procedures. Sri Aurobindo believed that there is a light within each person, the higher light of psychic and spiritual being, which can be used to find and transform the dark light, for true healing and reintegration of personality.
- From the perspective of integral psychology, a situation of crisis or conflict should be seen as an opportunity for growth, thus emphasising the power of hope and faith. The counsellor works on creating an environment of inner and outer harmony through the counselling process. It involves not just reducing the mental noise and repetitive thoughts but also increasing positive energy by focusing on the inner light and controlling the tendencies for self-blame and criticism. It also involves creating a harmonious body culture. Art and music can prove to be helpful in creating an environment of quietness paving way for healing.

15.4 IMPLICATIONS OF INDIAN CULTURAL CONTEXT FOR COUNSELING

Each culture is characterized by its' own features and practices. Venkatesan (2010) has mentioned certain unique features of Indian families: more

emphasis on interdependence, extended family structure, supremacy of the parent-child relationship, hierarchy of relationship in the family, expression of emotions more through actions than words, avoidance of overt and excessive expression of sexuality, less focus on materialism and more focus on spirituality and value-based living. These specific cultural aspects can have implications for counseling in Indian context. Family is the focal point in the Indian social cultural context (Chadda & Deb, 2013) which prescribes and shapes the value system of individuals.

In our culture it is also said, “Mata, Pita, Guru and Devam”, meaning mother, father, teacher and God who play a very important role in our socialization, development of our character, personality and values. Counseling is involved as part of their influence and guidance to the growing child and developing person. Hence counseling is more of directive in nature given the collectivistic context of India (Mullati, 1995). Western psychotherapies focusing on psychoanalysis, gestalt, existential approaches etc. become difficult and may not be that successful given the collectivistic context of India (Venkatesan, 2010; Bhargava, Kumar, & Gupta, 2017). Hence there is the need for a more eclectic approach, and integrating both the Indian approaches and the existing counseling theories so that the cultural context is taken care of which is an important influence on a person’s life.

15.5 THE WAY FORWARD

In recent times, there is a growing realisation that the traditional Indian philosophical thoughts should also be incorporated in the therapeutic practices to make it more context sensitive. Utilizing the Indian approaches to counselling to solve the mental health issues of indigenous people can have the following advantages over using other popular counselling approaches that are majorly rooted in western approaches to psychology.

- The Indian approaches to counselling focuses on the person as a whole and not on the parts of the mind or body only that are affected. These counselling approaches focuses on the holistic development of the individual.
- It is important to understand the socio-cultural background of a person before thinking of a therapeutic intervention to be provided. The indigenous approaches to counselling can prove to be more effective as it will be more culture specific. The people will be able to relate themselves more with the Indian ideas of counselling than the western ones.
- There is strong relationship between the mental health of a person and his socio-cultural beliefs that often influence his worldview. Worldview can be understood as the lens with which people understand the world around them. It affects all aspects of life including physical, mental, emotional and social.

- In India, the problems related to mental health of a person often becomes a reason for stigmatisation. There is stigma related to mental illness and people taking therapeutic interventions for that. Integrating the indigenous methods of counselling can help in reducing this stigma.

Thus, a culture sensitive counselling approach is the need of the time. An indigenous approach to counselling that makes use of the cultural values, beliefs, and symbols can prove to be more beneficial in successful counselling. An integration of western and eastern therapies/counseling will require adapting the former in methods of implementation rather than in the core content of therapy (Choudhary et. al. 2014). This will address the specific cultural needs of people and lead to an eclectic approach to counseling.

15.6 LET US SUM UP

In this Unit you learned about the Indian approaches to counseling. Indian scriptures and ancient texts provide a rich source of various approaches used for providing counseling. These indigenous sources of counseling include the Bhagwad Gita, Karma theory, Mindfulness, Pancha Kosha model, yoga, meditation, vedantic counseling, Guru-Shishya relationship, and the Integral psychology of Sri Aurobindo. The unique characteristics of Indian culture were described and their implications for counseling highlighted. Since culture is an integral part of one's life, counseling needs to be based in the indigenous approaches to be effective. An eclectic approach to counseling with a focus on the cultural needs of people will build up more acceptability towards counseling among people.

15.7 KEY WORDS

Karma refers to one's deeds or actions, and states that every individual has to pay for her/his actions.

Pancha Kosha refers to five different layers or sheaths (annamaya kosha, pranamaya kosha, manomaya kosha, vijnanamaya kosha and anandamaya kosha) which highlights the integration of mind, body and soul in a human being.

Mindfulness refers to paying attention, being aware and fully conscious of the present moment experience without attaching any value or judgement to it.

Tridosha refers to Vata (wind), Pitta (bile), and Kapha (phlegm) which are based on the elements of air, fire, and water according to ayurvedic tradition. They influence our physiological as well as psychological functioning.

Guru-Shishya Parampara refers to a relationship of mutual trust and care between students and teachers in ancient India where the students were expected to live with their gurus or teachers in the Gurukul.

Integral Psychology considers a holistic view of the individual and aims at increasing self-awareness, harmonious well-being and self-actualisation.

15.8 ANSWERS TO SELF-ASSESSMENT QUESTIONS

Answers to Self Assessment Questions 1

- 1) Yajurveda
- 2) Bhakti
- 3) Karma
- 4) Vijanamaya Kosha
- 5) the identification of the Kosha.

Answers to Self Assessment Questions 2

- 1) Yoga Sutras
- 2) Yama
- 3) Raja guna
- 4) Prakriti
- 5) Dharma (the righteous action), Artha (wealth), Kama (pleasure), and Moksha (liberation)

15.9 UNIT END QUESTIONS

- 1) Why is it important to incorporate Indian approaches in counselling practices?
- 2) Discuss some Indian approaches to counselling that can be helpful in counselling people with mental illnesses.
- 3) What role can Ayurveda play in effective counselling practices?
- 4) How are the Indian approaches to counselling and psychotherapy different from the western approaches to counselling?
- 5) Critically analyse the counselling techniques suggested by ancient Indian texts. Support your views with examples.
- 6) Discuss the relevance of the ideas of Sri Aurobindo in the field of counselling.

15.10 REFERENCES

- Arora, S., & Bhattacharjee, J. (2008). Modulation of immune responses in stress by Yoga. *Int J Yoga*, 1(2):45-55.
- Balodhi, J.P., & Keshavan, M.S. (2011). Bhagavad gita and psychotherapy. *Asian Journal of Psychiatry*, 4 (4), 300-302.
- Bhalerao, S., Deshpande, T., & Thatte, U. (2012). Prakriti (Ayurvedic concept of constitution) and variations in platelet aggregation. *BMC Complementary and Alternative Medicine*, 12: 248 <https://doi.org/10.1186/1472-6882-12-248>
- Bhargava, R., Kumar, N., & Gupta, A. (2017). Indian perspective on psychotherapy: cultural issues. *Journal of Contemporary Psychotherapy*, 47: 95-103. DOI 10.1007/s10879-016-9348-1
- Bhatia, S.C., Madabhushi, J., Kolli, V., Bhatia, S.K., & Madaan, V. (2013). The Bhagavad Gita and contemporary psychotherapies. *Indian Journal of Psychiatry*, 55 (Suppl 2), S315.
- Chadda, R.K. & Deb, K.S. (2013). Indian family systems, collectivistic society and psychotherapy. *Indian Journal of Psychiatry*, 55 (Suppl 2), 299-309.
- Choudhary, N., Jotheeswaran, A. T., Nadkarni, A., Hollon, S. D., King, M., Jordans, M. J. D., et al. (2014). The methods and outcomes of cultural adaptations of psychological treatments for depressive disorders: A systematic review. *Psychological Medicine*, 44(6), 1131–1146.
- Collins, C. (1998). Yoga: intuition, preventive medicine, and treatment. *J ObstetGynecol Neonatal Nurs.*; 27(5):563-8.
- Mullatti, L. (1995). Families in India: beliefs and realities. *Journal of Comparative Family Studies*, 26, 11-25.
- Reddy M. S. (2012). Psychotherapy - insights from Bhagavad Gita. *Indian Journal of Psychological Medicine*, 34(1), 100–104.
- Shohani, M., Badfar, G., Nasirkandy, M. P., Kaikhavani, S., Rahmati, S., Modmeli, Y., Soleymani, A., & Azami, M. (2018). The Effect of Yoga on Stress, Anxiety, and Depression in Women. *International journal of preventive medicine*, 9, 21. https://doi.org/10.4103/ijpvm.IJPVM_242_16
- Venkatesan, S. (2010). Some cultural aspects of clinical counseling in Indian context. *Global Journal of Interdisciplinary Social Sciences*, 5 (6), 21-26.
- Woodyard C. (2011). Exploring the therapeutic effects of yoga and its ability to increase quality of life. *International journal of yoga*, 4(2), 49–54. <https://doi.org/10.4103/0973-6131.85485>

15.12 SUGGESTED READINGS

- Behere, P. B., Das, A., Yadav, R., & Behere, A. P. (2013). Ayurvedic concepts related to psychotherapy. *Indian Journal of Psychiatry*, 55(Suppl 2), S310.
- Cornelissen, R.M.M., Misra, G., &Varma, S. (2014) *Foundations and Applications of Indian Psychology*. Delhi: Pearson Publication.
- Gerdje Van Hoecke (2006).Paradigms in Indian psychotherapy: Applicability in a Western approach, *Mental Health, Religion & Culture*, 9:02, 119-125, DOI: 10.1080/13694670500071687
- Gupta, M. (2014) *Sri Aurobindo's Vision of Integral Human Development: Designing a Future Discipline of Study*. Springer Publications.
- Janetius, S.T. (2011) *Indigenous Therapeutic Counselling in the Indian Context*.
https://www.researchgate.net/publication/312652421_Indigenous_therapeutic_counselling_in_the_Indian_context
- Manickam L. (2013). Integrative change model in psychotherapy: Perspectives from Indian thought. *Indian Journal of Psychiatry*, 55 (6), 322-328.
- Soundararajan, R., & Balachandra, A.Urgent Need for Indigenous Models of Counselling. In *Counselling: Theory, Research and Practice* (Ed.) by N.R. Sharma, A.K. Kalia, & A. Husain. Global Vision Publishing House.
<http://globalvisionpub.com/globaljournalmanager/pdf/1389683530.pdf>