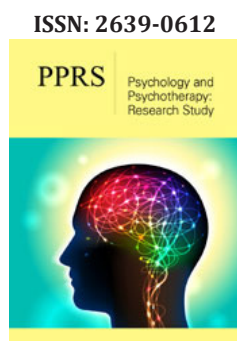


Techniques Having Psychotherapeutic Potential

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Opinion

Evolution of culture and civilization in Indian subcontinent has been dated very prehistoric. A common trend can be seen that as a civilization or society starts altering from sociologised society (community welfare oriented sense) towards a psychologized society (with emergence of sense of egoism and self-identity), complexities of human mind are proportionately increased and there is need to evolve techniques in order to manage the mental complexities. Since time immemorial, a rich and continuous chain of discussions regarding functioning and deviations of human psyche can be seen in India scriptures and classical texts. Certain techniques, having psychotherapeutic elements can be traced in classical Indian texts (Mahabharat/Bhagwatgita/Ch.2 & 6; Yoga Sutra/1/31 & 32 & 2/2; Yoga Vasistha/6/1/81/12-42) and Rama Charita Manas). Later on, during the period of later Upanishads and Yoga-Samhitas, practice capable to alleviate physical, mental and ethical disorders (Sandilya Upanishad/Ist Ch./ Panchavidha Pratyahara; Darshanopanishad; Hath Pr/1/19 & 2/16-18; Yoga Vasistha/6/1/81/12-42) were discussed.

In Atharva-Veda a number of mental problems have been described and some of them are Unmada (insanity), Apasmara (epilapsy), Grahi (hysteria), Bhaya (phobia), Shoka (depression), Ranaka (Anxiety), Manastapa (paranoid schizophrenia) Krodha (anger leading to violent and aggressive behavior), Papa (guilt feeling), Moha (excess of eroticism), Duhswapna (evil dreams, Sharpa (evil compulsive desires) etc. Certain methods of mind management are also prescribed in Atharva-Veda, nowadays categorized as Atharvanic techniques (1977; 1982). In addition, certain devices, herbs, retreats and methods were also recommended in Atharva-Veda.

Ancient Indian system of Samkhya-Yoga specially focused on sequential evolution of cognitive components of human psyche, actually elucidated as the fluctuations, take place at the level of Supreme Being and system of Yoga has been presented as a complementary system or approach to be adopted for controlling the fluctuations of human psyche. The systems of Ayurveda and Yoga are part of Vedic knowledge, and it appears that both attempted to construe the concepts of Veda in practical way. Ayurveda and Yoga, rather than finding out specific techniques of diagnosis and management of diversified problems caused by diversified external disturbing elements, give emphasis on strengthening the inner structures and processes of human psychic power and functioning. Ayurveda has been evolved as the Vedic system of life science and medicine. Ayurveda admitted significance of psychic factors in the pathogenesis (Charaka Samhita/Sharira/1/102) and recognized the role of mind management in curing diseases.

In Ayurveda, Sattvavajaya represents the psychotherapeutic system. In Ayurveda the term Sattva is used with two connotations. One sense is inner psychic power which is needed for facing the unfavourable situations in life. The other denotes to Sattva which signifies one of the super psychic mode out of the triad of psychic modes, assumed in Ayurveda and Samkhya as well. Sattvika tendency represents the behavioural predispositions, having prominence of Sattva that intends to control the emotional discharge and maintains the balance of mind and body. The term Avajaya gives the sense of re-strengthening. Ayurveda and Samkhya-Yoga system forms the psychological dimensions in India. Sattvavajaya (Murthy, Tripathi, & Singh 1989; Tripathi, 2005) is in frequent use in Ayurvedic clinics (Kumar, D. & Murthy, N., 2012).

Further, the Gnyana-Yoga approach (Mahabharat/Bhagwatgita/ Ch. II and VI) has been evolved as the Vedantic approach for the management of human psyche. The Gnyana-Yoga approach is part of conventional Gurudom system in Indian Ashrams being used for mind management. Considerable publication was made on Gnyana-Yoga therapy by Asarani (1975) and Gupta (1983). The Samkhy-Yogic Approach presented Chitta Prasadana Upachar and the Astanga Yoga system comprising Adhikara Yoga, Bahiranga Yoga, Pratyahara and Antaranga Yoga (Tripathi, 2014) for mind management and psychotherapy. Later on, Hatha Yoga emerged as an prominent offshoot of Yoga, gained popularity. Hatha-yogic techniques are basically psychosomatic in nature. The Yogic techniques were mainly found to be fruitful in lowering down the possibilities of emotional excitations. Noteworthy work performed and published on Chitta Prasadana Upachara (Tripathi, 2010 & 2021); Adhikara Yoga (Tripathi, 1984 & 2006); Bahiranga Yoga (Tripathi, 2003 & 2006); Pratyahara (Tripathi, 2014); Hatha Yoga therapy (Tripathi and Singh, 2003).

In order to manage the mental problems, most of the persons available, are trained in orthodox western psychology

and psychiatry and they are attempting to identify and manage the problems with the help of knowledge of specified western psychological techniques. The psychotherapeutic methods evolved in western world are predominantly based on structuring and functioning of western egocentric, individualistic mentality. In spite of a big list of modern techniques of psychotherapies, designed by the western scholars, the mental disorders even in western world, are yet not substantially managed. It is opportune to disclose the coded covert precepts, available in classical Indian literature and to find out the secreted roundabout complex clues and formulations and to standardize them as per norms and needs of present world. Exploration efforts are in progress with promising results in the centres and clinics of India. Considerable amount of work on psychic management techniques based on Integral Yoga psychology, Sattvavajaya, Chitta Prasadana Astanga-Yoga, Adhikara Yoga, Bahiranga Yoga, Pratyahara (Tripathi, 2014); Hatha Yoga , Jnana Yoga therapy and Ashok Vatika Upachara K.M. Tripathi, Visiting Fellow in Vedic Vignana Kendra, Banaras Hindu University, Varanasi-221005.

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