

An Analytical Interpretation of Depression Within the Framework of Indian Literature

Aditya Angiras

Panjab University (Chandigarh Campus), Sadhu Ashram, Hoshiarpur, India

Shrikant Angiras

Post Graduate Govt. College, Chandigarh, India

This article aims to interpret a comparative study of two main ancient Indian texts namely Shrimad Bhagavat Geeta and Sri Durga Sapashati. Although both of these texts belong to different sects and are treated with reverence, both of these can indicate and enumerate the points that may lead to depression in a common man's life. On the one hand, Arjuna's psychophysical state of mind is dealt with in Shri MadBhagavad Geeta on the other hand, symptoms of depression and dejection of King Surath and a Businessman named Samadhi are also demonstrated in the thirteenth canto of Shri Durga Saptshati. In short, the story may differ somehow, but, the Trio's mind functions in the same pattern which forms the common grounds for comparative studies. It is noted that these subjects became more despondent and pathetic as a consequence of the authoritative approach-avoidance conflict. It has also been attempted to explain how these subjects feel during a psychological state of depression and how they logically defend themselves under immense psychological pressure and conditioned minds thereby setting out their mind to a sickened state of mind and how they had returned to a healthy state of mind. Briefly in Indian devotional literature, such a psycho-physical condition is termed as Vishad Yoga, which is curable through counseling only. Finally, the paper addresses depression, its antecedents, conflict, and the psychological state of our subjects. Thus, the article deals with a new perspective on the cognitive interpretation of the state of mind as presented in the above-stated holy texts.

Keywords: depression, conflicting mind, bi-polar disorder, OCD, conflict resolving approach, Shri MadBhagwad Geeta, Shri Durga Saptshati cognitive analysis

Introduction

Conditioning is a psychological technique employed in psychiatry that focuses on associating stimuli and responses to facilitate behavioral change or in most simple words, conditioning, in the realm of physiology, refers to a behavioral process where a response becomes more frequent or predictable within a specific environment due to reinforcement, which is usually a stimulus or reward associated with the desired response. In the early 20th century, physiologists from Russia, England, and the United States explored spontaneous effect, leading to the development of various procedures, observations, and definitions related to conditioning. Following the 1920s, psychologists shifted their focus to understanding the nature and prerequisites of conditioning. Central to

conditioning principles are stimulus-response (S-R) theories, which are founded on the belief that human behavior is learned. One of the early pioneers in this field, American psychologist Edward L. Thorndike, introduced the Law of Effect, which posits that behavioral responses (R) that are closely followed by a satisfying outcome are more likely to become established patterns and recur in response to the same stimulus (S). This fundamental S-R model is termed unmediated. When an organism (O) interacts with stimuli in any manner—such as contemplating a response—the response is deemed mediated. The S-O-R theories of behavior are frequently utilized to elucidate social interactions among individuals or groups. Animal learning, particularly associative learning, encompasses conditioning. It is a learning process where, either:

- (1) A specific stimulus (or signal) becomes more effective at eliciting a response, or
- (2) A response occurs with greater frequency in a defined and stable environment.

The type of reinforcement applied will influence the results. When two stimuli are presented in a suitable temporal and intensity relationship, one will eventually trigger a response similar to that of the other, a phenomenon known as stimulus substitution. This method is referred to as classical (or respondent) conditioning. In this conventional approach, which builds upon the research of Russian physiologist Ivan Pavlov, the principles of conditioning are further explored. Thus, two forms of conditioning exist, such as classical conditioning and operant conditioning, which can be effective in addressing a range of mental health issues:

- **Classical Conditioning:** commonly referred to as Pavlovian conditioning, this approach involves linking a neutral stimulus with an unconditioned stimulus to form a conditioned response. For instance, a healthcare provider may administer a medication that induces nausea whenever a patient consumes a particular substance. This association can lead the individual to connect the substance with feelings of illness, thereby reducing the likelihood of substance abuse.
- **Operant Conditioning:** This technique is integral to cognitive behavioral therapy and is beneficial for treating disorders such as obsessive-compulsive disorder (OCD), anxiety, and mood disorders. Operant conditioning employs rewards and consequences to encourage the replacement of undesirable behaviors with more favorable ones.

The account of trio's depression is truly remarkable. On one hand, it begins on the battlefield, where a prepared warrior unexpectedly chooses to retreat. This shift from readiness to fight to a decision to flee is a fascinating aspect explored in the study of the Mahabharata. In psychology, the coexistence of the fight or flight response is well-known, demonstrating the complex nature of our physiological truth. Selye's general adaptation syndrome highlights how individuals react to stressful circumstances (Solomon & Corbit, 1974).

Literature Review

The Western Approach

If we try to concentrate on the nature of conditioning, we find that the cognitive appraisal of the stimulus situation can change a positive emotion into a negative emotion immediately and negative emotions by cognitive reappraisal can be changed into positive emotions. Freud commented on the bipolar nature of human existence in terms of love and hate like fight and flight coexisted (Ranieri & Zeiss, 1984). Solomon and Corbit opponent-process theory explains the role of information in changing emotional labeling. Many experiments were conducted after Schachter and Singer revealed that the meaning can be manipulated cognitively. Anger by the mediation of cognition can turn into an escape. Approach behavior can be turned into avoidance behavior. This cognitive manipulation consists of self-attribution and attribution regarding causes and consequences (Kline,

Blackhart, & Williams, 2007). Thus regardless of any other condition, we can say that the human mind has a bipolar nature and the sense of joy and sorrow co-exists.

The Eastern Approach

Hinduism presents a challenge in terms of definition, as it cannot be categorized as a singular mainstream religion with clearly defined sects. Instead, it represents a complex tapestry of beliefs and practices that have evolved over thousands of years. It has a diversity of holy literature ascribed to various forms of power supreme out of which Vedic and Neo-Vedic times remain at the primary level. The Longstanding Indian period of Vedic and Neo-Vedic times appears to be a period of unruffled tranquility which can show the genuine picture of the functioning of the human mind even though the whole devotional writings of this period are treated as reverends but these holy texts have the adequate power to exhibit how the mind functions with a pressing need to control over mind for leading a robust form of life since these texts opine that the mind is ultimate seat of every desire. Sri Aurobindo apropos depicts the writing of this period as the “highest form of The preeminent work of the Indian intellect” even though the Antiquated Indian writing is the summit of considerations on man and the universe, planned to thrust human thoughts to their exceptional limit but far beyond without any doubt while it believes that the whole of the universe is a single entity proclaiming “Shrinvantū vishwe amritasya putrah”.¹ The entire Ancient Indian literature, while talking of freedom for action & thought,² ardently underlines the importance of culture relating to action performed and thus provides necessary guidelines for performing a better style of working of the human mind since it understands that “The man is destined for action. He gets after his death what actions he performs in this world”³ and thus suggests “one acts what one thinks. By doing good deeds one becomes good”⁴. It appreciates and indicates the law of action i.e. sinful actions yield sin.⁵ Thus, it promulgates “those who possess the mind endowed with the power of inward concentration, see and realize what is good”⁶ and indicates that the wise men choose “Shreyas” rather than “Preyas”⁷. The Ancient Indian literature, repeatedly, emphasizes on attaining life’s great virtues like self-control, chastity, desire-less actions, faith, etc. through various actions and thoughts by rendering various stories and anecdotes thus the complete writing emphatically pressurizes on Aachar Shudhi, Vichar Shudhi, and Karma Shudhi i.e. virtuous behavior, thought, and activity. In spite of that fact, the genuine and unfaithful humanistic values are given within the Skanda Purana. The finest portion of this writing is that it does not force its thoughts over anyone like hardliners but rather suggestively proposes their wisdom. It separates the man from a creature by putting forward the fact that the man is at par to the swine, canine in case his mode of living and considerations are not diverse from them.⁸ It recommends that the men of a sharp mind and intellect select the superior things, controlled by past encounters and thus suggests “one acts what one thinks. By doing good deeds one becomes good”.⁹ It appreciates and indicates the law of action i.e. sinful actions yield sin.¹⁰ Thus, it promulgates “those who possess the mind

¹ YajurVeda 11.5.

² ChandogyaUp 3.14.

³ ChandogyaUp 3.14.

⁴ Bṛhadārankopanishad.IV.4.5.

⁵ Bṛhadārankopanishad.I.5.16 & III.2.13.

⁶ Mahanarayan.79.12.

⁷ Katho.1.ii.3.

⁸ Kalyan: January 1959, p. 50.

⁹ Bṛhadārankopanishad.IV.4.5.

¹⁰ Bṛhadārankopanishad.I.5.16 & III.2.13.

endowed with the power of inward concentration, see and realize what is good”.¹¹

Nachiketa in KathoUpanishad, understands the ineffectuality of the austerities that were being offered by his father, and due to his inquisitive nature, he gets emancipation based on his better understanding.¹² Ish. Upanishad very rightly advises that

The human being, desirous to live here (in this world) one hundred years must engage (himself) industriously. There is no other way than this in this life. For, industriousness does not automatically cling and one must earn it if one wants to live that life.¹³

Aitereya Brahman, in particular, asks everyone to be industrious when it proclaims that “The honey bee, by effort, collects honey and birds enjoy the tasty fruits by efforts. The Sun is revered, by virtue of a constant shining effort. Therefore, one should be industrious. Be industrious”.¹⁴ Not performing the right action or indulgence in non-action is one of the factors which make the person unworthy. Thus, the Isavasyopanishad makes the person aware by saying “Even while doing the deeds here, one may desire to live for hundred years not otherwise, than this is it the deeds adhere not on the man”.¹⁵ Here the Ancient Indian literature clearly puts forth the idea of not giving up one’s life in order to be escaped from performing action. The Ancient Indian literature clearly warns all the trekkers when it proclaims that “Satanic are these worlds called, with blinding darkness are they covered. They fall pray for this darkness who put forth their prayers for self”.¹⁶ The Upanishad not only alert everyone that “One should not cling to the actions because he is not bound”.¹⁷ It will not be amiss to mention the Brihadaranyakopanshad here which not only indicates that the actions are of two types but also guide a person on which actions are to be performed by saying that “Accordingly one acts, accordingly one conducts himself so does he become. One becomes virtuous by performing good deeds and the other becomes evil by performing the unworthy deeds”.¹⁸ It, further mentions that “But people say a person is made of desires only what actions he had performed that he produced for himself”.¹⁹ Hence, it is obvious that a person desirous of all-around progress should perform the right actions with awareness and thus, he will get the right result accordingly.

The root cause of each of psychophysical problems is the functioning of the mind. Much can be said about ancient Indian literature in this context, but I would like to curtail the references. Thus, it is the mind that is responsible for any kind of problem behind and should be aware of our actions at all times.

The Trio’s Approach-Avoidance Conflict

Analysis of Conflict of Arjuna

The relationship between Arjuna and Lord Krishna warrants a thorough examination, particularly when viewed through the lens of patient and counselor. Before the onset of war, Arjuna exhibited no neurotic tendencies, psychological maladjustments, or indications of hallucinations or mental disorders. He is portrayed as a formidable warrior, characterized by bravery and extensive experience from numerous battles leading up to the

¹¹ Mahanarayan.79.12.

¹² The anecdote of Nachiketa mentioned in Kathopanishad indicates that offerings of worthless deeds do not pave the way for salvation. The dialogue between Lord Yama and Nachiketa in KathoUpanishad.

¹³ Isa./YajurVeda 40.2.

¹⁴ Aitereya Brahman 7.15.

¹⁵ Ishavasyo. 2.

¹⁶ Ishavasyo. 3.

¹⁷ Ishavasyo. 2.

¹⁸ Brihadaranyakopanshad IV.4.5.

¹⁹ Brihadaranyakopanshad IV.4.5.

Mahabharata conflict. Arjuna actively engages in preparations for the impending war, approaching the battlefield with fervor and determination to achieve victory in this just cause. As the foremost archer of his era, he initially embodies strength and resolve. However, upon witnessing the warriors arrayed against him, he becomes engulfed in feelings of guilt, anxiety, and uncertainty, as these adversaries are, in fact, his own relatives. This emotional turmoil, stemming from his deep attachment to his loved ones, compels him to abandon his weapon and withdraw from the fight. In contrast, Lord Krishna is revered as a divine figure within Hinduism, recognized as one of the avatars of Lord Vishnu, the preserver of existence. His divine nature endows him with extraordinary abilities, earning him immense respect from the community, including the elders and the Kauravas, who oppose the Pandavas. Lord Krishna is equipped with exceptional interpersonal, negotiation, and persuasive skills, which he adeptly employs to alleviate tense circumstances. The friendship shared between Lord Krishna and Arjuna stands as one of the most celebrated relationships in Hinduism, with Krishna himself acknowledging that no one in the world holds greater significance for him than Arjuna, for whom he would willingly make any sacrifice. This illustrates that Arjuna and Lord Krishna share a longstanding friendship characterized by deep mutual respect and responsiveness.

Arjuna finds himself in a dilemma characterized by both attraction and repulsion. He is faced with the difficult choice of either taking the lives of his loved ones or securing victory in the battle. Achieving success in the conflict necessitates engaging in combat. Prior to his arrival on the battlefield, this internal struggle resided within his subconscious. The decision to engage in the fight was made collectively by his supporters, and he chose to focus on the potential benefits of confronting the challenge ahead. He chose to overlook the inevitable reality that the battle would lead to the death of his cousins and relatives. Research by Miller indicates that the tendency to avoid is often more pronounced than the inclination to approach, as the emotional experience of fear triggers a quicker escape response compared to the more gradual emotional experience associated with love (Leary, Raimi, Jongman-Sereno, & Diebels, 2015).

The distress experienced by Arjuna, following his decision to evade confrontation, leads him to his profound unhappiness, pessimism, and sadistic attitude. He refers to this state as depression or Vishad. The use of the term depression is justified for two primary reasons. First, in the context of the Gita, Arjuna's emotional turmoil is explicitly identified as Vishaad, which translates to depression. Second, the term depression is widely recognized and frequently employed in everyday language, making it a common term in the lexicon of the general populace (Izard, 1978). It must be added that his state of mind is personal and so is the effect which generates the typical symptoms of Psycho-Somaticized.

Analysis of Conflict of King Suratha and the Merchant Samadhi

Humanity embarks on a profound journey through the cycle of existence, known as samsara chakra, filled with deaths, rebirths, and transformations. This cycle is characterized by joys, challenges, and lessons, binding individuals to the material world's pleasures and pains. Only through awakening to the true Self (Atman) can one escape this cycle of suffering. As per Sanskrit text, the Divine Mother Goddess embodies the Supreme Self, guiding individuals towards self-realization and liberation because she is the supreme self. She symbolizes the transcendence of the material realm, who offers grace and wisdom to navigate life's complexities and discover one's true nature to them who really want to get emancipation. The journey through this material world can be confusing and despairing at times as the individual grapples himself with material identity thus drifting through illusions. Indian Philosophy calls it Maya or deluded ignorance. Liberation from this cycle is only possible by

transcending the body and mind's material limitations and by concentrating on the eternal Self. What significance does the Divine Mother Goddess hold in the journey of existence, and how does she help individuals attain self-realization and liberation? The clear answer is rather found in the Shri Durga SaptaShati which directs the individual on the path of self-realization. Although, the entire text is treated with devotion in Hinduism, yet the Conflict of King Suratha and The Merchant Samadhi is worth quoting in this context guiding us how the subject feels or what kind of emotions the subject may face. Although both of the subjects are financially well off, but due to their ignorance and willingness to fight for their right, they suffer heavy loss which leads them to a state of depression

As per text, King Suratha, who was born in the Lineage of The Sun God, was the mightiest ruler who had all of his love for the society he was ruling and he had been taking the best possible care of them. As the text suggests, he fought a fierce battle with his enemies and was defeated. Now, even in his city, the king, (now) empty of strength, was robbed of his treasury and army by his own powerful, vicious, and evil-disposed ministers. After that, deprived of this sovereignty, the king fled away alone on horseback to a dense forest. He was roaming in the jungle without aim where he was overcome with attachment for a moment and fell into the deeper thought,

I do not know whether the capital (which was) well-guarded by my ancestors and recently deserted by me is being guarded righteously or not by my servants of evil conduct. I do not know what enjoyments my chief elephant, heroic and always elated, and now fallen into the hands of my foes, will get. Those who had been my constant followers and received favor, riches, and food from me, now might be paying homage to other kings. The treasure that I gathered with great care and assiduously might be squandered by those constant spendthrifts, who are addicted to improper expenditures.²⁰

Pondering over the issues he was facing, he saw a hermitage in the dense woods which was crowded with fierce animals and there he met the richest merchant named Samadhi. The businessman is also facing the same situation due to his personal rejection by his wife, sons, and servants. Facing utter frustration accompanied with depression king Suratha and businessman Samadhi visit Rishi Medha's hermitage, where he tells them about Devi's exploits. Both of them introduce themselves to Hermit Sage Medhas with the words as:

I do now no longer realize whether or not the capital (which was) nicely guarded with the aid of using my ancestors and currently abandoned with the aid of using me is being guarded righteously or now no longer with the aid of using my servants of evil conduct. I do now no longer realize what enjoyments my leader elephant, heroic and usually elated, and now fallen into the hands of my foes, will get. Those who have been my steady fans and received favor, riches and meals from me, now virtually pay homage to other kings. The treasure that I accumulated with awesome care might be squandered with the aid of using the ones steady.²¹

The king was always thinking about these and other things. Near the hermitage of the Brahman, he saw a merchant and asked him: "what is your name and what is your reason for coming here? Why do you look so gloomy, sad, and depressed?" Hearing this speech from the king, made in a friendly spirit, the merchant bowed respectfully and answered the king.²²

I am a businessman named Samadhi who got birth in a wealthy family. I had been cast out by my sons and wife, who are wicked through greed of wealth. My wife and sons have misappropriated my assets and made me devoid of wealth. Cast out by my trusted, personal relatives, I have come to the forest in a shocked and grief-stricken state of mind. Dwelling here, I am not in a position to do anything as regards to good or bad of my sons, kinsmen, and wife. At present is welfare or ill

²⁰ Shri Durga SaptaShati Chapter 1 hymn 12-16.

²¹ Shri Durga SaptaShati Chapter 1 hymn 12-16.

²² Shri Durga SaptaShati chapter 1 hymn 17-19.

luck theirs at home? How are they? Are my sons living good or evil lives?²³

The king asked him: “Why is your mind so affectionately attached to those covetous folk, your sons, wife and others, who have deprived you of your riches and deceived you?”²⁴ The merchant told:

This very thought has occurred to me, just as you have asked, but what can I do? My mind does not become hard enough; it bears deep affection to those very persons who have driven me out from my palace in their own personal greed for wealth, relinquishing love for a father and attachment to one’s master and kinsmen. I have failed to comprehend the actual possible reason although, probably I know it. O noble hearted king, how it is that the mind is so susceptible to love even towards worthless family members whose behavior is triggered by greed and lust for money and thus he feels a sense of dejection. What can I do since my mind does not become hard towards those unloving ones?

He raises question. They both approach hermit Medha for a possible valid explanation.

Medha elucidates his point by pointing out that animals have perception, but things revealed to their senses are problematic to understand. Some animals are blind during the day, some at night, and some can see equally well in both situations. Men love their offspring with the hope of getting returns in old age. Due to Mother Divine’s influence, man falls into the whirlpool of love and attraction, forgetting his true nature and thus ending up in misery. It is all due to one’s ignorance. Even an enlightened soul may fall into any worsened situation due to his ignorance which is known as Maya in Indian philosophy. She, who is ever conscious of the vitality of hymns divine who is the endless flash of the perfect and complete I-consciousness²⁵ whose essence consists in a multitude of letters,²⁶ who is the goddess embodying knowledge absolute, ever knows the totality of categories from the earth up to creator of this universe and she is the one in substance with Her own Self and is portrayed out of Her own nature on the canvas of Her own free, clear Self. Sage tells both of them to offer their standing ovation to her and to achieve the blessing from her to make their personal life a better one. According to Sage entire universe eulogizes from her and she is the ultimate source of existence as The Mother embodies fortune, power, shame, cognition, and the supreme or pure consciousness in this life and hereafter. She is averse to blame and possesses the ultimate strength, contentment, and forgiveness. However, when her children neglect her in moments of power and fortune, she chastises them in various ways, often appearing harsh. She wields her power against them, which becomes the source of their sorrow. The mother is not only beloved by divine men and gods but also by Brahma, Vishnu, and Siva (the creator, keeper, and destroyer of the entire universe). She is considered the greatest of all, the ultimate controller of all. The gods worship her with reverence, offering her heavenly flowers, sandal paste, burning incense, etc. They seek her help, asking for protection from danger and fear, and for her to increase the wealth and happiness of men who praise her. This is why the traditional Indian mind-set treats the woman folk with all of their reverence.

Critical Analysis of the Trio’s Situation

Before analyzing the actual cause of the trios’ situation leading to depression and its deeper personal impact it would be appropriate to understand the functioning of the mind in the Indian context.

To start with it is worth pointing out that ancient Indian thought provides valuable insights into the nature of the mind, which are quite crucial to understand and it will be quite sensible to explore the principles about the lines of thoughts about actual cause of psycho-somatic ailment before delving into the working principles of

²³ Shri Durga SaptaShati chapter 1 hymn 20-25.

²⁴ Shri Durga SaptaShati chapter 1 hymn 26-27.

²⁵ The mantra referred to is the I-consciousness.

²⁶ The mantra referred to is the I-consciousness.

Yoga and Ayurveda. The Upanishadic people, in particular, recognized the boundless potential of the human mind in various aspects of life. According to their observations, individuals tend to express what and how their minds conceive the ongoing incidents, and subsequently, their reactions align with those thoughts²⁷ in which the subject is trained. The mind, therefore, plays a significant role in shaping one's words and deeds. It can be considered the ultimate ruler,²⁸ exerting influence over an individual's thoughts,²⁹ emotions, and behaviors. We have useful references in ancient Indian texts where the mind is regarded as a powerful force that governs human existence and relation of mind and body³⁰ is established. It possesses immense potential which can be harnessed to achieve various goals³¹ through assiduous action with higher understanding. The Upanishadic people identified that the mind is the basic driving force behind³² and thus human actions and experiences are stored in memory led by the mind. Individuals perceive and interpret the world around them through their minds only. The thoughts and desires that are being expressed, firstly arise in the mind alone and thus the mind has a direct influence on reaction to any particular given situation which can be observed while the choices are being made by any person³³ in any regard. The Upanishads urge us to explore and understand the working of the mind at higher level and according to ShriMadbhagawad Geeta, it can be controlled systematically in order to utilize its capabilities effectively. The mind is not limited by any boundaries and can explore limitless possibilities³⁴ which is complex entity that encompasses both conscious and subconscious aspects. While the conscious mind is responsible for rational thinking and decision-making, the subconscious mind holds deep-rooted beliefs, emotions, and memories that shape an individual's behavior.³⁵

Keeping in view the trio's character as depicted above, we can say that the trio's has a fixed mindful approach about the situation they are in. It goes without saying that any problem, may it be physical or psychological or psycho-physical, is always individualistic in nature and so is the root cause and its impact. And further the action initiated as a reaction.

Objective and Rationale of the Article

In this cognitive perspective, the primary aim of the article is to delve deep into the root cause of the dynamics of Trio's depression. The opponent-process theory sheds light on how the trio transitioned from a state of emotional disturbance. The valid question here arises: Did these opposing tendencies namely approach, and avoidance, coexist within trio's mind like twins? By altering his cognitive appraisal, the fight response shifted to a flight response. Trio's sudden decision to refrain from fighting can be attributed to the acknowledgment that approach-avoidance tendencies were equally potent. The fight response was dominant when the stimuli were conducive to it, and vice versa. Trio shift from a fight response to a flight response is noteworthy. It is important to understand that:

- (1) Trio's depression is a manifestation of their personal decision to resolve an approach-avoidance conflict.

²⁷ This I-consciousness or aham contains all the letters of the Sanskrit alphabet from "Hm" which is generally accepted as the symbol of Egoistic self.

²⁸ BrihadarnyakoUpanishad 3.1.9 2.

²⁹ BrihadarnyakoUpanishad 2.1.10 2.

³⁰ JaiminiUpanishad 1.13.3-5.

³¹ JaiminiUpanishad 1.12.2-6.

³² MaitrayaniUpanishad 6.34.

³³ BrihadarnyakoUpanishad 3.1.9 2 JaiminiUpanishad 1.13.3-5 3 BrihadarnyakoUpanishad 4.1.6 4 MaitrayaniUpanishad 6.34.

³⁴ ShriMadbhagawad Geeta 3.10.

³⁵ ShriMadbhagawad Geeta 4.13.

(2) An examination of the antecedents leading up to the actual battle can illuminate the workings of trio's thought process.

This analysis would reveal that Trios harbored a desire to avoid this battle with a sense of fleeing away from the situation.

Antecedents of Trio's Psychological Conflict

The fact remains that trio is in a state of psychological trauma due to their approach-avoidance conflict much before turning their back to a situation which has been driven in. To understand this point, we have to go through the history of the trio's behavior as the trio's situation bears resemblance which the situation of Arjuna may be discussed at the first place.

It is noted, as the meaning of the text of Mahabharata suggests, that on one side, Draupadi was shocked to see Arjuna along with his all brothers favoring a peace and compromise formula because the opponent (The Kaurvas) did not yield in rather they became more stiff and ardent in their attitude on their point of view which is seen in the dialogues of Duryodhana which may be read as "I know what is right and what is wrong in my personality but my mind does not permit me to follow the righteous path of life." But on the contrary, when Draupadi was being disrobed publicly, although Bhima's valor was revoked and he mentally again got prepared for the fight at that point of time but maintained his calmness. It must be added that the Grandfather Bishma tells Draupadi that the entire episode of disrobing her would yield conflict and war for sure.³⁶ During the situation, Lord Krishna was expected to act as a messenger of Pandavas to Kauravas only and he supposedly was to dissuade Duryodhana from the path of violence and give the Pandavas their legitimate share. The dialogues between Arjuna and Krishna and Draupadi's speech instigating them to kill Kauravas, make it a stimulating factor for our understanding.³⁷ Accordingly, Arjuna tells Lord Krishna:

Whatever was to be said has been said by our eldest brother King Yudhishtir. But listening to your description, it seems to me that because of Dhritarashtra's greed and selfish love for his son, you feel that a peace accord or compromise is not that simple. So, whatever you think best in the welfare and interest of us, please do, begin it quickly. (Bray, Sadowski, Bray, Bradley, & Zwickey, 2023, p. 3044)

Sri Krishna mentioned, "I cannot alter fate." Are you aware of Duryodhana's thoughts and my perspective? Why are you acting as if you are unaware, casting shadows of uncertainty upon me? The Gods have come to Earth to relieve it. You were also aware of this divine fate. What could a pact with them entail? In the end, I must follow Dharmaraj's (The lord of death) commands too (Yamada & Toda, 2022).

References mention that Sahdev and Satyik, filled with sorrow, brought Krishna back to the painful memories of the wrongs and harsh treatment Duryodhana had caused. During the meeting before the augmentation of war Draupadi expressed,

If Bhima and Arjuna have turned into timidity and are ready to make peace, then my father and his sons would battle the Kauravas, and my five valiant sons, led by Abhimanyu, would stand with them. For thirteen years, I had held back my fury, but now, it's too late! The arrows of Bhimsen's words are piercing my heart. They still believe in doing what is right or Dharma.

She couldn't hold back her tears any longer.

During the entire peace invocation process Krishna failed in his mission to dissuade Duryodhan not to rage

³⁶ ShriMadbhagawad Geeta 3.19.

³⁷ Mahabharata" sabhaaparv: Chapter 69.17.

a war against the Pandavas and thus, the war became inevitable. When Arjuna came to the battlefield reluctantly with full preparation to retaliate to the injustice being carried out against Kauravas because his first preference was peace. But due to situation he was driven in he had no other option except to wage a war against Kauravas for the injustice being carried out against him and his brothers.

But when seeing his opponents in the battle ground he got confused about what to do because he had all of his reverence to his teachers, grandfather, and people who never had any kind of enmity against him or his brothers but they were bound by their duties of protecting the kingdom probably due to the values taught to him and thus mind was working at repression of three traits (reverence for his forefather and teachers, Love for family and humanism) and consequently got confused (Henri, Marchand, Giguere, Leonard, & Potvin, 2022).

On the other hand if we try to concentrate our mind on the situation of King Surath and Business Samadhi, it must be said that both of these subjects are in dilemma due to their own passionate and affectionate nature towards their subjects or family member and personal servants. Both of them are unable to respond to the situation authoritatively without giving a second thought about the situation. Their noteworthy expression is as:

Sir, I have one question to ask you. Be pleased to respond to it. Without the control on my intellect, my mind is afflicted with sorrow and depression. Though I have lost the kingdom, like an ignorant man though I know it—I have an attachment to all the paraphernalia of my kingdom. How is this, O best of sages? And this merchant, although, has been repudiated by this children, wife and servants, and forsaken by his own people; still he is exceedingly affectionate towards them. Thus both, he and I, drawn by attachment towards objects whose shortcomings we do know, are exceedingly unhappy in this situation. How this happens, then, sir, that though we are aware of it, this delusion comes? This misapprehension assails me as well as his mind, blinded as we are in veneration of discrimination. (Ranieri & Zeiss, 1984, p. 1413)

Discussion

Interpreting the Counseling Technique

Before interpreting the counseling technique activity in the present day world, it would be appropriate to discuss the qualities of a better form of counselling. As mental health practitioners, whether psychotherapists, counsellors, psychologists, or psychiatrists, their devotion goes beyond expertise because it is about actively embodying the traits that constitute the cornerstone of compassionate care. On a daily basis, mental health practitioners observe the fortitude it takes for people to confront their inner issues and seek help. That is why it is so crucial to have compassion and empathy, which are woven into the fabric of outstanding mental health treatment. In our investigation, we will not only look at the essential qualities that contribute to the effectiveness of mental health professionals in their roles, but also how these attributes actively shape an environment in which individuals can find solace, understanding, and motivation to begin a journey toward well-being.

Although different opinions have come up according to need, the most common traits of counselling are as following.

1. Strong communication skills
2. Reasoning skills
3. Trustworthiness
4. Compassion and open-mindedness
5. Patience
6. Observational skills
7. Non ego-centered
8. Credibility by being honest and consistent in their statements and actions

A counselor's personality plays a vital role in the effectiveness of counseling, along with essential skills that form the foundation of the profession. Understanding oneself and the impact on others is crucial. Advanced listening skills and empathy are necessary for accurate responses to clients. Setting clear goals and promoting client responsibility are key in the counseling process. Self-disclosure should be used cautiously within therapy. Effective communication, including non-verbal cues, is fundamental. Eric Berne emphasized the power of simple, conversational style in counseling. Assertiveness and addressing clients when needed are important skills. Communication competence is essential, along with self-monitoring. Personal values and self-esteem must be recognized by counselors. Modeling behavior for clients is a powerful tool for growth. Upholding confidentiality is vital for successful counseling. The American Counseling Association stresses the importance of trust and maintaining the therapeutic relationship. In summary, a counselor's personality, skills, self-awareness, communication abilities, and values are essential for effective counseling while upholding confidentiality and trust in the therapeutic relationship.

If we try to read in between the lines of these holy texts, we may find the fact that the trio's mind is stuck in the yore of thoughts which has led their mind to a state of dwindling and thus, they are unable to make any definite decision about the situation they are presently in. It seems as if the trio's mind is stuck in the pleasant experiences of the past life and thus they forgot the maxim of living in the present times and facing the problem which may be termed as escapism. Although The Mighty King Surath or Businessman Samadhi does not exhibit the typical physical symptoms of depression and a confused state of mind as marked in SriMadbhagavad Geeta yet still, at large, their feeling of gloom about the present situation is evident in the first canto of Sri Durga saptshati. It may also be said that because the trio has crest fallen and is disheartened due to situation they are driven in instead of reacting to the situation at first instance. It may be because of fact that "When a family is destroyed eternal family virtues also get destroyed and when virtues are destroyed, there spreads many sins in the family."³⁸ Frankly speaking this represents the pious belief in itself for Hinduism yet eternal truth beyond the zone of time and space thereby setting aside the potentialities and power of mind. Thus the trio tries to escape from the present situation yet they emotionally suffer from the wrath of their own personal dwindling mind "because by killing our own family how we could be happy?"³⁹ Yet, the trio is unable to understand the fact that their foes do not consider these moral values and scrupulous principles of life. Or it may be said that the consequences or aftermath may be quiet frightening to them. The trio is unable to comprehend the fact that whose mind is corrupted by greed and does not see any sin in completing their personal wishes. It must be admitted that the trio group represents the wisdom of common folk who have their firm faith in the existence of heaven and hell. What he says is based on his knowledge as he has heard it from others. A man of pious belief does not indulge in sinful acts for petty gains like worldly pleasures as the Indian wisdom says. The trio's escape decision is firmly rationalized if we try to understand the original texts all of these three people are in a self-denial mood. Come what may, they are not going to change their decision.

Counselling Technique Traits

Here a question arises that whether they retaliated to counter the situation they were in or ever got a thought about the possible assault against the situation, which is possible for a man who is having composed clear and peaceful mind after the situation. I am reminded of a small well known story of Mighty King Bruce and spider

³⁸ Sri Durga saptshati canto 1, 39-45.

³⁹ SriMadBhagvad Geeta 3.13.

where the King had a thought to react to the situation he was driven in by his enemy.

If we try to analyze the texts of these books, it must be admitted that booths of the counselors ask their subject to raise up to a position to realize their higher self and realize it since both of the counsellors i.e. Lord Krishna and Sage Sumedha are at peace with themselves and understand the functioning of mind before giving out their final verdict. Basically all of the qualities shown above may be considered as various aspects of counselling. It must be pointed out that a man of higher understanding is fit to act as a counselor as indicated in these texts because they know the negative and positive potentialities of mind. We find an interesting reference in SriMadBhagvad Geeta where Lord Krishna wonders on the state of mind of Arjuna⁴⁰ because Lord Krishna knows that the man cannot stay with performing any action⁴¹ and the deluded mind is called hypocrite who sits controlling the organs of action, but dwelling in his mind on the objects of senses.⁴² Keeping in view about the situation and problem Arjuna is facing, Lord Krishna tells him “but he excels, O Arjuna, who restraining the sense by the mind unattached direct his organs of action to the path of work”.⁴³ He further says “Let a man raise himself by his own self, for he is himself a friend or a foe.”⁴⁴ It may mean that one who has controlled his mind and organs of senses can realize the higher self without any kind of attachment. And thus a person is steadfast who is satisfied with knowledge and wisdom, who remains unshaken, who has conquered the sense, to whom a clod, a stone, and a piece of gold are same, can perform the righteous action. Somewhat similar kind of counselling session is seen the SriDurga SaptaShati where Sage Sumedha asks both of these persons to perform righteous austerities of the mother Divine to reach up to a definite goal.⁴⁵ Although various textual references are given and numerous references can be added in the present contexts, the references are being curtailed here due to various factors which will a mere repetition of counselling technique.

Concluding Remarks

The current article may have a high applicability in understanding the core issue regarding the mental agony of the person who is in conflicting state or state of confusion during a particular situation. The article also has emphasized on the applied aspect of method of cognitive interpretation. Thus may be effective method to understand the behavior of the person and situation.

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⁴⁰ SriMadBhagvad Geeta 2.37.

⁴¹ SriMadBhagvad Geeta 2.2.

⁴² SriMadBhagvad Geeta 3.5.

⁴³ SriMadBhagvad Geeta 3.6.

⁴⁴ SriMadBhagvad Geeta 3.7.

⁴⁵ SriMadBhagvad Geeta 6.5.

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