

BHAGVAD GITA – A DISCUSSION TO POSITIVE AND HEALTHY THINKING

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Abstract

Various kinds of sermons were used by powerful personalities in spreading their message of peace and harmony to millions of people. Similarly Bhagavad Gita (shortly called Gita) is one of the very forceful sermon based scripture spoken by Krishna which, had the healing effect on Arjuna's turbulent state of mind. The concept of Sermon Oriented Therapy (SOT) is to make a proposition to therapists to use with creativity the concepts from ancient and contemporary time-tested sermons to heal the disturbed minds of the clients. This kind of innovative technique is not free from cultural background of the client, which the therapists need to be cautious in incorporating in their therapeutic approach. Use of examples and similar sermon based quotations, prose and verse and dialogues, would form the main component of the therapy. The goal would be to re-expose client to positive and healthy view of thinking, which is already deeply inculcated in his/her value system and psyche. In summary this refers the application of Gestalt therapy techniques empowered with effective sermons, especially borrowed and from authentic sermons tailored for the respected client.

1 Introduction

Aldous Huxley (1987) in his introduction to Bhagavad Gita - The Song of God, writes, "The Bhagavad Gita is perhaps the most systematic scriptural statement of the Perennial Philosophy. To a world at war, a world that, because it lacks the intellectual and spiritual prerequisites to peace, can only hope to patch up some kind of precarious armed truce, it stands pointing, clearly and unmistakably, to the only road of escape from the self-imposed necessity of self-destruction." At the end of the book in Appendix 1, there is very logical and graphical representation of "The Cosmology of Gita", which explains many points on which Gita seems to be a very authentic source for understanding the relationship between man and environment and vis-a-vis psychotherapy.

In order to understand the message of this paper, this is essential to understand

Bhagvad Gita, which is an ancient and sacred dialogue between Arjuna and Lord Krishna at a very crucial juncture when the great warrior Arjuna refuses to fight the evil enemies. Modern psychology can look at this historical dialogue as a wonderful clinical dialogue, which is a monumental example of very successful counselling in operation. The entire dialogue between Arjuna and Krishna running in 18 chapters is divided in more than 700 verses. These sermons in the form of ongoing question answer dialogues, depicts the dynamics between therapist (Lord Krishna) and client (Arjuna). Author is suggesting these analogical terms to make the relevance of Gita with modern Psychology in which term Therapist is for Krishna and Client for Arjuna. The relation between them was actually that of close friendship and a family relation. It is evident that this is a therapy in the form of dialogues, which works as *sermons therapy*. It

can be safely labelled as a classical example of therapeutic interaction.

The great quality of their conversation explains many riddles of life to any seeker of knowledge. The queries of Arjuna are wide and varied and so are the replies from Lord Krishna. The inquisitive mind of Arjuna is in search of truth and replies come from a pure, selfless and original spiritual source. In these verses one gets the flavour of dynamics of search for the self, which in that context was in a state of confusion. The dialogues between them are more than mere therapy, because that touches various other fundamental questions pertaining to the philosophy of life. The readers of Gita will find that there is lot of questioning and doubt clearing through conversations, which even in modern psychotherapy and especially schools like Gestalt and Existentialism will seek to probe.

Psychologists who have exposure, both to Bhagvad Gita and Gestalt Psychotherapy would immediately notice that there are a number of similarities, which catches the attention of the reader. In this article author is searching the similarities between Gestalt psychotherapy, which has its birth in the middle of twentieth century in contrast to Bhagavad Gita, which is estimated to be about 3000 years old. In fact it is very interesting and amazing to observe that how Lord Krishna creates a Gestalt in the turbulent mind of Arjuna, which finally makes him capable of doing his duty. The duty in this situation was to fight for the truth. It is an extraordinary way of inducing a search into the self of the psyche. There are many typical things that will point out the commonality between the two.

Gestalt is based on the holistic principles of completion, order, symmetry, and enclosure. In Gita too, Lord Krishna tries to create that kind of Gestalt in the perturbed mind of Arjuna. In this super intellectual, truth-searching and spiritual dialogue Krishna attempts to create a state of real search in the

self of Arjuna, which is also atypical dimension and key concept in Gestalt Psychotherapy. Gestalt is already known for various concepts, which are close to Eastern thought system. Bhagwad Gita is still another link in this entwined relationship.

James Hillman (1993), a renowned Jungian therapist makes a very critical observation of modern psychotherapies. To quote him, "We've had a hundred years of analysis, and people are getting more sensitive, and the world is getting worse. Maybe it is time to look at that. We still locate the psyche inside the skin. You go inside to locate the psyche, you examine your feelings and your dreams they belong to you. Or it's interrelations, inter psyche, between your psyche and mine. That's been extended a little bit into family and systems and office groups- but the psyche, the soul, is still only within and between people. We're working on relationships constantly, and our feelings and reflections, but look what's left out of that."

According to Thompson (1988), "Similar to some Eastern philosophies, Gestalt therapy uses paradox to instruct: Change is possible only when we accept who we are at the moment, and awareness itself is the cure." Zimbardo (1992) also gives similar opinion about Gestalt therapy by defining it as a therapy that focuses on ways to unite mind and body to make a person whole. This is the true situation in Gita, where Krishna gives sermons to Arjuna to integrate his mind and body, because Arjuna finds that his body is disobeying to fight against the evil enemies. The sermons, advice, spoken words, examples given, and the other content in Gita gives a direction to Arjuna to act in the "*here and now*" situation. The focus is to create an integrated self in the mind and body of Arjuna so that he is recomposed in himself and is capable of fighting with his usual vigour and infinite energy in which he was considered unparalleled warrior. That is what exactly

happens, which the reader of Gita would see in the last chapter of Gita in which Arjuna finally says to Krishna, “By your grace, O Lord, My delusions have been dispelled. My mind stands firm. Its doubts are ended. I will do your bidding.” This climax also speaks about the efficacy of “psychological treatment” in the context of Bhagwad Gita.

2 Hypothetical configuration

There is never any end to innovation and creativity in any profession. Sermon oriented therapy is and can be an interesting and quite effective methodology of healing turbulent, depressed and suffering minds, if the philosophies from the ancient and contemporary time can be inculcated in modern healing processes. The catch-point of sermons can be from innumerable sources and should be preferably selected in tailor made fashion for each client. Keeping in view the personality and psychological make-up of the individual, suitable sources of sermons can be

employed. Cultural orientations are vital in this selection. If the therapist recognizes that which kind of powerful figure is playing an effective role in the life and guiding philosophy of the client then this is possible, though that will require a little homework by both therapist and client in conjunction to do this exercise. The purpose of SOT is not to influence the value system but only to explore the existing value system and then to supplement that with suitable examples and model of appropriate behaviour. It requires plenty of confluence of modern psychotherapeutic techniques with the wisdom of the past.

3 Analyses to the psychotherapeutic approaches in Bhagavad Gita

To give a glimpse of therapeutic process in Gita, (chapter: 2). Krishna gives the characteristics of illuminated person in these verses;

*"Not shaken by adversity,
Not hankering after happiness:
Free from fear, free from anger,
Free from things of desire.
I call him a seer, and illuminated*

*The bonds of his flesh are broken.
He is lucky, and does not rejoice:
He is unlucky, and does not weep.
I call him illuminated.*

*The tortoise can draw in its legs:
The seer can draw his senses.
I call him illuminated."*

Perls (1969) father of Gestalt therapy, described anxiety as “the gap between the now and the later.” His main emphasis is on the

present. That point is also highlighted by Polster and Polster (1973) in the “now ethos” and they emphasize that “*power is in the*

present.” Krishna’s sermons act finally on Arjuna to act on ‘that present’ and take fresh decision to go for war to fight and punish the evil. Basic philosophy in this context is that evil must be punished irrespective of the relationships, sentiments, social parameters and obligations. Zinker (1974) considers Gestalt Psychotherapy as the permission to be exuberant, to have grandness, to play with the nicest possibilities for ourselves within our short lives. In Krishna’s sermons the reader gets a glimpse of this kind of approach. It is interesting that when finally Arjuna is ready for war against evil forces, then Arjuna uses *creativity* in the war techniques in conjunction with Lord Krishna. Creativity has due place both in Gita as well as Gestalt.

The unfinished business needs to be finished is another dimension which a reader may notice as a commonality between Gita and Gestalt therapy system. The concept of, “Do your duty”, is wonderful, which removes many dilemmas from the perplexed mind of Arjuna. In fact this dictum is wonderful panacea for many troubles in the Psychological and Counselling situations. Many clients are at the edge of wavering minds, which almost cripple them to do any duty or act. It is at this juncture that Gita and Gestalt both propel an individual to finish the business and come out of the whirlpool state of the mind. This provides them with vision and clarity of future movement and direction.

Figure and ground phenomenon is another dimension, which needs an inspection. In Gestalt the therapist will look into the client and his/her relationship within the environment and background of time, place and context. The interaction must proceed smooth for effective psychotherapy. Krishna finds Arjuna in a fix in this dimension. Arjuna is overwhelmed by sentiments, personal feelings and emotions, which literally blind

him to perform his duties. Arjuna becomes so much self-centred and forgets the reality of duty in the broader context. With the **awareness enhancement** he becomes capable of evaluating this important dimension, which ultimately removes his doubts and undertake his duties in the spirits they should naturally have been.

Another dimension in which there is commonality can be observed between Gita and Gestalt is about the **role of breathing**. In Gita for meditation purpose breathing has to be regulated to focus the mind, while in Gestalt focusing on breathing helps to develop the feelings of self-consciousness and self-awareness. This aspect is covered in Pranayama, which is the science of breathing in Yoga Psychology. Yoga sermons by Krishna form the basis of Yoga, (chapter: 8, Gita), which is finding tremendous acceptability with the western masses. The amazing benefits of meditation, relaxation technique and yoga are already forming core matter in many eclectic approaches in psychotherapy.

A psychotherapist at this juncture of time (entering twenty-first century) would be definitely careful to use concepts of Gita with a certain degree of discretion and caution. In psychotherapeutic profession it is known very well that therapy has great connection with value system. Sometimes with little introspection and consequent changes in the value system of the client will bring out new perspectives in client’s unsuccessful attempts to solve the life problems. This is exactly the task of many therapists to bring awareness in their clients. Gita does not mean changing forcibly the value systems, but there is a hidden message to know the inner self. The concept of Gyan Yoga (synthesis of super knowledge) points towards the discovery of inner self. Similarly concept of Karma Yoga

(Do your duty) is another basic sermon in Gita. These perennial guidelines have stood over and worked for millions of people during these centuries.

Other psychotherapies and Gita

It may be appropriate in this context to mention that there is some element of Gita, which has its commonality with Rational Emotive Therapy propounded by Albert Ellis (1962). This is partly true because Arjuna has false beliefs in his mind about his task to be done or not to be done. There is high degree of confusion and flickering in his mind and he is unable to think and act rationally. Krishna disputes the false beliefs of Arjuna and that is what ultimately propels Arjuna for war against the evil forces. Lord Krishna uses high degree of logic, reason, debate and everything else in order to dispel the false beliefs from the mind of Arjuna. However, it does not imply that Krishna is using his mental force or his personal force on the personality, to change the mind of Arjuna. That way author finds that Gita in its content and approach have some resemblance with Rational Emotive Psychotherapy as well. But author's observation is that Gita is more closer to Gestalt as compared to RET.

Corey (1977) gives a comprehensive view of eight different psychotherapies. The chapter eleven of his book gives summary and comparison among these different schools of therapy. On comparing these therapies reader will find nearness of Gita with Gestalt and to some extent with RET. As an exercise an inquisitive and experimenting psychotherapist should put Gita in that context and see the efficacy of time tested sermons.

Shepherd (1976), analyses Zen and Tantric Buddhism in relation to Gestalt, as he finds many common approaches in these systems. It is noteworthy to mention that he

sees some of the following relationships, between Gestalt and Zen/Buddhism and Tantra:

1. They (Therapies) all stress the value and ultimate necessity of self-realisation, self-reliance, and ultimately self-actualisation.
2. They involve a focusing of here and now and share a strong "here and now" orientation.
3. In both works reader will find that the anxiety situation is being tackled. The anxiety pertaining to future is the key issue to be resolved.
4. They view integration of the person, both within himself and within his life space, as a major goal.

The reader may get a reflection that there are many commonalties in Gita and Gestalt. Though there is some degree of overlapping that does not imply that *either Gita is pan-gestalt or Gestalt is pan-Gita*. It would be pertinent to highlight the following disparities as well:

1. Timings of these lines of ideas and thoughts are far from having any chronological proximity.
2. Gita is more deeply rooted in the Eastern culture while Gestalt is a product of the Western mind and culture.
3. In Gita there is lot of emphasis on rebirth, the cycle of birth and death, and that does not come anywhere in the preview of Gestalt thinking.
4. There is no academic borrowing in Gestalt from Gita in any of the works by its founders like Perls, Goodman and Hoffman.
5. Though Gestalt Masters have inbreeding from Eastern thought like Zen but Gita perhaps did not catch their attention. which may be purely an academic mis-coincidence.

6. Gita has basic paradigm of personality in three Gunas, viz. Sattvic, Rajasic and Tamasic. There is no such concept in Gestalt system.
7. Gita inculcates initiation in 'super consciousness', which may be a term out of context in most of Western psychotherapies, including Gestalt.

4 Discussion

Bhagavad Gita in the Indian system is recognised as a balm for the turbulent mind. It is still very commonly sermonised in various religious and spiritual discourses and congregations. When there is death in a Hindu family then at that crucial juncture when nears and dears are in a state of mourning, then on those moments the recitation of Gita brings peace and solace to the turbulent, shocked and the depressed minds. This is a kind of therapy to which, author *would like to address as sermons therapy* and amazingly it works in the backdrop of Indian culture for millions of people. The recitation and explanation of Gita is done by any family member or by the priest. In more recent times even the tape recorder and CDs may be played with Gita spoken or sung by famous singers for mass audience. Content of Gita being rich in philosophy of life has lot to offer to people in a state of sadness, shock, sorrow, and confusion and maybe even trauma.

Another dimension is the economics of the whole process. It is free for rich and poor to hear the sermons of Gita. That makes it an accessible content within the means of everybody, howsoever-poor one maybe. In this way psychological help or psychological first aid reaches 'poorest of the poor'. It means great help for the poor masses. It is a mass therapy just for asking. That may also explain that how therapeutic procedures can have a

mass application. This is something which may be missing in the western culture.

Gestalt therapy has as such not borrowed the concept from Gita, but it is similar in some of the approaches in solving the problems of the turbulent minds of the person in a state of stress. Both approaches have an emphasis on "here and now" and awareness. In Bhagavad Gita awareness goes to much deeper levels of consciousness (or even super consciousness) and tries to explore the very fundamental questions of life and death, the purpose and meaning of life, and even the ultimate philosophy of life. In Gestalt this depth searching maybe there but it is according to the level and depth of the problem of the client. Most of the western therapies do not percolate to deeper spiritual levels of any client, except in case of existential psychotherapy. Some references appear in Kogan (1980), which indicate that some researchers find relations between Gestalt and some of the Eastern Psychotherapies. Author has made an attempt in establishing and highlighting the relationship between Gita and Gestalt.

4.1 Possibility of Sermon Oriented Therapy (SOT)

Gestalt scholars may find it an interesting dimension to explore and maybe there is something to learn more from this ancient scripture of India. Author feels that there *is possibility of developing a kind of sermons therapy*, which maybe helpful to turbulent, disturbed and depressed individuals to find solace and peace for which one maybe hankering desperately at some crucial moments of time in one's life. This is a period in which *spirit of time (zeitgeist)* points toward globalization of therapies as well. The directionality of the world is in confluence and assimilation.

It is often the reality of life that people in general give many comparative examples of daily life to explain many phenomenon in more simple way. Jung in his therapeutic sessions with clients used to point out to them to the Lake Zurich from his overlooking mansion and give example of passing boat or floating log of wood and tell them that with the passage of time their (clients) problems too will vanish out of sight. He used the power of passage of time. Bhagwad Gita has some connotations like this for modern therapies. One important aspect is that it can do healing process for many persons at a time. In the modern context when the therapies are the need for millions, this kind of approach will be surely helpful. This may be truer in the more global context, when the problems of people assume gigantic form. When hundreds or thousands of people suffer due to post-traumatic stress distress (PTSD) and other problems, anxieties and depressions arising out of natural and man-made conflicts, then, Bhagwad Gita like sermons do help the suffering of agonized human minds. That works remarkably at mass levels. This is a therapy, which can reach, 'poorest of the poor'. Incidentally this had been the motto of Mother Teresa in helping the poorest people in India.

The possibility of meditation in therapeutic process is something, which we, as therapist should not ignore. Krishna clearly describes this in following words:

“Thinking about sense-objects, will attach you to sense-objects; Grow attached, and you become addicted; Thwart your addiction, it turns to anger; Be angry and you confuse your mind; Confuse your mind, your forget the lesson of experience; Forget experience, you loose discrimination; Loose discrimination, and you miss life’s only purpose.”

These are highly guiding principles of life and are full of wisdom and have immense

therapeutic content. Content is link in any therapeutic process and that needs to be harnessed for making any therapeutic interaction with the client as successful. Gita is just one source and a therapist with creative enquiry can seek such resources in plenty to heal the mind of the client.

Author has an observation and it is common for many in India and other parts of the world that the moments of agony are tackled by such means. It is not the presumption that the religion has a magic touch, but it is also fact that a turbulent mind is in need of balm, which comes through the sermons from Holy and authentic sources. *The message for the practising psychotherapist is that he or she requires an openness to try such techniques. These are innovations in the profession.* Sometimes as therapist, we get so obsessed and pre-programmed to our therapeutic processes that we just follow a textbook kind of approach, which robs us of creative psychotherapeutic methods.

If a follower of Christ were in psychological crisis then in order to produce Gestalt state in him/her would be quite compatible and easier with sermons of Jesus. Similarly if a Hindu client faces a crisis in life and if he/she adores Krishna then sermons from Gita are very likely to resolve the problem of such client. Empowered with content of spirituality, wisdom and sermons from East and West, Gestalt therapy can scale a higher level of effectiveness, which will be in synergy with the foundations on which its founders built it up.

It may be essential to caution and point out that such therapies are **not** to be religious based, but spirituality based.

Historically if one looks then in almost all religions, great men's sermons have played some vital role. Sermons have affected mostly positively on the mind of masses. Occasionally these have been exploited to create a rift in few ethnic and religious

contexts. But that never won any word of appreciation. The spoken words (sermons) of Krishna, Buddha, Jesus, Mohammed, Confucius, Guru Nanak and other spiritual masters have greatly influenced the contemporary people in more than many ways. Even in modern times we know that spoken words of Gandhi, Martin Luther King and Mother Teresa have influenced the lives of millions of people. The role of such powerful doctrines for the betterment of human psyche can be effective and potential therapeutic tool in the hands of modern psychologists, with which they can help many perplexing minds.

The role of therapist in this approach is to use an intelligent and creative combination of using suitable sermons, appropriately chosen and tailored for his/her client and then to expose the client, so that **consonance** is created in the mind of the client. This delivery process might require creating a Gestalt in the mind of the client in which the main tool is delivering a psychological force to **fortify the psyche** of the client so that the mental agony or the identified problem is adequately tackled. Choosing appropriate sources of sermons need to identify the psychological and social make-up of the client, which normally is done in the assessment stage in every school of psychotherapy.

Possible sources of sermons may come from Jesus, Krishna, Buddha, Mohammed, Gandhi, Confucius, Nanak, Mother Teresa, Bertrand Russell and hundreds of philosophers, saints, thinkers, prophets and other men and women of undisputed wisdom and recognition in the history of humankind. Therapists will need to equip themselves with more knowledge and matching ability of the suitability of sermons and needs of the clients. Therapist employing sermon-oriented approach can rely on the data illuminating about cultural, social, religious, family and relationship orientations of the client. Even use of authentic quotations may find immense

utility in this proposed process of psychotherapy.

4.2 Question of Directive versus non-directive approach:

In a changing world human beings are becoming more and more free and liberal in their modes of thinking. Here one question is very pertinent with reference to psychotherapy. The past trend is also indicative of this dimension that therapies are changing from directive towards non-directive approach. The concept of SOT appears to suggest that directive approach is helpful. Author would like to bring this issue here for debate. It is observed in clinical practice that clients in Indian context "seek" directions. They want some guidance and peculiarly guided type counselling. It appears to be a cultural preference here as is evident by clinical practice that clients "seek" the solutions, suggestions to follow and ready made formulas for their problems. Often they psychologically surrender to the therapist. In this backdrop it may sound that directive and non-directive choice should be left to the client. In Indian culture there is acceptability for directive therapy and thus there should not be a condition to use only non-directive therapies. There is evidence that huge number of devotees of many Swami and Gurus often follow what their seers speak or even utter.

But that is the peculiar difference in directive and non-directive approach. Gestalt is a non-directive approach and under no circumstances encroaches or imposes into personality of a client. SOT appears to be directive, but with the choice of the client is like that. So it has to a matter of concern by the therapist, while interacting with the client to understand that what would be right or wrong. In fact it can make a part of discussion between therapist and client, before undertaking therapeutic process.

5 Conclusion

The Millennium three is an indicator of living in an inter-cultural world, where things and phenomenon are getting merged at a fast pace. With very rapid changes in these times, especially in the technological arena of transportation and communication, people all over the globe are closer than at any other time of history. The terminologies from East, like Chakra, Guru, Karma, Ashram, TM, Kundalini, Shiatsu, Reiki, Osho, Ying-Yang, Yoga, and Zen etc. have become common in the vocabulary of West. In this age spiritual speakers from the East use Holistic Medicine for the western audience.

A similar analogy may be given about western Gym culture, which is now quite popular in India and in the similar manner Culture of Yoga, meditation and Ayurveda is becoming quite popular in West. There are many Western therapeutic approaches healing Eastern minds. Similarly it is known that Eastern therapies are helping thousands of people in west too. Sudhir Kakar (1991), discusses the similar point in his article, 'Western Science, Eastern Minds' in Wilson Quarterly. He discusses the dilemma of a client inbred with India cultural values, where Kakar tries western healing technique of psychoanalysis with that client. Often there arises some sort of conflicts when mind healing is done with some cross-cultural techniques and therapists. This is also true in many cases where many Eastern Swamis and Gurus deal with their western followers and in many cases enter into troubled waters.

Presently the changing world is becoming more and more interactive. There are an ever growing number of individuals in West benefiting their mind and bodies from Eastern practices like Yoga, Sufism, Zen meditation, Kung Fu and Shiatsu etc. In ancient times philosophies from East like Vedanta and Confucianism reached West and

influenced few. Swami Vivekananda was the prime mover in this dimension of dissemination of spirituality to America and Europe. But in recent times works of Sai Baba, Rajnish (Osho), Deepak Chopra and Dalai Lama and tens of other spiritual masters are reaching to masses in the West at more rapid pace. This is directly correlated with higher quantum of air transportation, communication and globalization of the world. There is higher assimilation and receptivity to practices like Yoga, Sufism and Zen meditation. One of the main problems of the modern man is the quest for reality and peace. In existentialism this problem has been often highlighted. Sermon oriented therapist need to amalgam in an innovative manner quality of being humane, empathetic, considerate, and understandable about the psyche of their clients. Being conversant with the needs of the client and assessing the cultural, religious, sociological and personality perspective would be useful. Such a therapist will be essentially a Gestalt therapist but using new tools (like tailored Sermons) compatible with the values and psyche of the client.

Caution has to be observed that this approach must not be exploited for any kind of ideological conversion and religious gain, which in fact is part of ethics in almost all psychotherapies. This little innovation will go a long way in achieving the therapeutic goals with more elasticity and rationality. The element of consonance between client and his/her changed way of tackling/solving the problems shall emerge as an indicator about the efficacy of this therapeutic approach.

The theme of this paper is to develop a *synergy* between sermons and therapeutic processes. Sermons can come from wide sources, depending upon the cultural backdrop in which therapy is taking place. The basic philosophy is to adopt an acceptance for this kind of approach. It may be essential to highlight that it is not for religions purposes

but it is far spiritual approach in psychotherapy. SOT should emphasise on flexibility and confluence in very much eclectic fashion.

There can be possibility of developing sermon oriented therapeutic approach as an innovation in therapy, which may require an innovative skill by the therapist. This suggests some kind of creative mixture using Gestalt, Rational Emotive Therapy, existentialism, and Sermons approach. It is a universally known fact that in the times of crisis Priest's words serve as balm on the turbulent and distorted mind on the congregation of audience, where Priest uses simple and soothing words of Jesus. Here author is suggesting the professional approach by sermon-oriented therapist to do that thing in more rational, scientific and professional style. The therapy is likely to find due returns in the clinical practice. Creativity, flexibility and confluence of past and present is required in this kind of innovative therapy.

At this suggestive stage there is not any authentic claim that the SOT will always work. But that is not sure guarantee in other therapies as well. New explorations, discoveries and inventions always bring new results and findings. So the verdicts of this proposed therapy needs trials, experimentation, and inquiry and of course time to prove its efficacy.

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