CHAPTER 2

2.0 ANCIENT LITERARY RESEARCH

Western psychology revolves around cognition, conation and emotion, paralleling the Indian scriptural emphasis on *jnana* (knowledge), *karma* (action), and *bhakti* (devotion). Texts such as the *Ramayana, Mahabharata, Vedas, Upanishads,* and various philosophical schools outlined ethical and psychological frameworks for human life, emphasizing self-discipline, emotional regulation, and inner resilience. These teachings focused on calming the mind, detaching from external distractions and fostering inner strength forming the foundation of yogic counseling. A yogic counseling module will be developed by integrating these ancient insights addressing thought clarity, emotional intelligence and behavioral refinement to guide individuals toward holistic well-being.

2.1 AIM & OBJECTIVES OF THE ANCIENT LITERARY RESEARCH

With the Aim to understand the concepts of mind & counselling, the objectives of the ancient literature review were:

1. To understand the concepts of the mind and it's functioning according to ancient Indian scriptures.
2. To understand Human behaviour from the perspective of ancient Indian texts.
3. To understand the ways/tools/principles mentioned in scriptures to transform an individual.
4. To analyse the tools/principles and further create a Model that is relevant to the Adolescents.

2.2 METHODOLOGY

This study will explore how ancient Indian texts describe the mind and its changes, especially in connection with happiness, holistic living, mind control, and counselling. Important

keywords like *Ananda* (bliss), *Santosha* (contentment), *Sthitaprajna* (steady wisdom), *Pratipaksha Bhava* (opposite attitude), *Manas* (mind), *Yoga*, *Chitta Vritti* (mental fluctuations), *Krodha* (anger), *Sammoha* (delusion), and *Smriti* (memory) were studied. Key scriptures studied are *Patanjali Yoga Sutra, Bhagavad Gita, Upanishads, Yoga Vashishta,* stories from *Upanishads* and *Vedas*.

2.3 WISDOM OF SCRIPTURAL TEXTS

Indian scriptures provide deep insight into life, nature (*Prakriti*), and the self (*Purusha*), along with ideas like *Gunas* (the three fundamental qualities: *Sattva* – purity and harmony, *Rajas* – activity and passion, *Tamas* – inertia and ignorance), *Kleshas* (mental afflictions or sources of suffering such as ignorance, ego, attachment, aversion, and fear), and *Ashtanga Yoga* (the eightfold path of Yoga: *Yama* – moral restraints, *Niyama* – personal observances, *Āsana* – posture, *Prāṇāyāma* – breath control, *Pratyāhāra* – withdrawal of senses, *Dhāraṇā* – concentration, *Dhyāna* – meditation, *Samādhi* – absorption or union with the Self). While the *Vedas* express psychological ideas in poetic form, the *Upanishads* explain them more clearly. These texts discuss various mental and psychological states normal, abnormal, and spiritual. The *Upanishads* and *Bhagavad Gita* teach practical lessons for living with wisdom and reaching inner bliss through *Raja Yoga*.

2.4 ANCIENT SCRIPTURE- CAUSE LEADING TO CHANGE & EFFECT

The ancient Indian scriptural texts provide a framework for understanding the mind and emotions, offering insights into leading a balanced and purposeful life. These ancient texts give timeless wisdom on understanding and managing emotions, offering guidance for leading a harmonious and meaningful life. Some key texts relevant to counseling and the human mind are:

PATANJALI-YOGA-SUTRA

Written around 200 BC, this collection of 196 sutras by Sage Patanjali serves as a manual for understanding how the human mind works. It explores the nature of the mind, its changes, and provides methods for managing it to achieve the ultimate goal of life.

YOGA-VASHISTHA

Yoga Vasistha is a spiritual and philosophical text rooted in the Advaita Vedanta tradition. It takes the form of a dialogue in which Sage Vasistha answers Prince Rama's deep questions about life, death, suffering, and the path to liberation. The text blends philosophical teachings with illustrative stories to explain complex ideas in an accessible way.

BHAGAVAD-GITA

The *Bhagavad Gita* consists of 18 chapters and 700 verses. It is a dialogue between Lord Krishna and Arjuna on the battlefield of Kurukshetra, where Krishna guides Arjuna on his duties, righteousness, and the nature of life and self. The Gita strongly emphasizes the principle of *Dharma* (righteous duty) and the path to *Moksha* (liberation), encouraging disciplined action, devotion, and self-knowledge. While it aligns with the broader Hindu goals of life *Dharma*, *Artha*, *Kama*, and *Moksha* its primary focus is on spiritual growth and the performance of duty without attachment.

ESSENCE OF SCRIPTURES

Ancient scripture has the hidden messages in their sloka and sutras that give the real meaning of understanding self and at the same time see the problem from a point of view that is as per *Dharma.* Slokas and sutras from Indian scriptures have guided many in discovering the deeper meaning of life and finding lasting solutions to their problems. These teachings are

often understood not just intellectually, but through personal experience and reflection, making their wisdom deeply practical and transformative.

The principles of *Dharma, Artha, Kama,* and *Moksha* guide human life by influencing thoughts, emotions, and actions. *Dharma* represents righteousness and duty, shaping ethical awareness in thought, instilling responsibility and compassion in emotions, and manifesting in just and fair actions. *Artha* relates to material prosperity, fostering strategic thinking, evoking ambition and security, and leading to responsible wealth generation. *Kama* signifies desires and fulfillment, forming aspirations in thought, fueling passion and attachments in emotions, and translating into pursuits like relationships, art, and recreation. *Moksha*, the ultimate goal, involves self-inquiry in thought, inner peace in emotions, and spiritual practices in action, leading to liberation. These four principles work together to create a balanced life, where *Dharma* ensures ethical living, *Artha* and *Kama* are pursued in moderation, and *Moksha* remains the ultimate aspiration.

The literature study revealed that the mind was inherently dynamic, shaped by thoughts, emotions, and external influences. Ancient texts provided a structured approach to managing mental restlessness, emotional disturbances, and behavioral alignment Insights from yoga philosophy, the Bhagavad Gita, and the Upanishads emphasized self-awareness, emotional balance, and disciplined action, forming a blueprint for personal transformation and collective well-being. Keeping in mind the goal of achieving clarity in thoughts, a deeper understanding of emotions, and corrective changes in individual behavior, the study of these ancient scriptures highlights a timeless and practical framework for understanding and managing the mind. Rooted in self-awareness, emotional balance, and disciplined action, these texts offer valuable tools for personal growth and well-being. Given their relevance in addressing modern psychological challenges, a deeper exploration and implementing them in life becomes not

only meaningful but necessary for fostering inner clarity, emotional insight, and positive behavioral change.

2.5 KEY WISDOM FROM INDIAN SCRIPTURAL TEXTS

THE NATURE OF THE MIND AND ITS RESTLESSNESS

Yoga as defined by *Patanjali* is:

योगश्चित्तवृत्तिनिरोधः ॥२॥

yogaścittavṛttiniroodhaḥ ||2||

Yoga as the stilling of the fluctuations of the mind (PYS 1.2).

Sage Patanjali describes yoga stilling the mind and describes just as waves rise and fall in an ocean, thoughts constantly emerge and dissolve in the mind. While one cannot completely stop these thoughts, through practice and discipline, it is possible to regulate and control them.

Yoga is stilling the fluctuations of the mind. By practicing Yoga, one can learn how to manage the thoughts and perform any task he is doing without any disturbances. We may not be able to cease the thoughts completely, but we can learn how to bring it at our control. Like a person who is surfing on the waves cannot completely avoid the turbulences, but a skilled person can surf smoothly over all the unexpected turbulences. In the context of YCM where students may not be able to eradicate their unwanted thoughts while listing to the lectures, but by practicing yoga they can learn how bring their mind back to the lectures and listen more carefully.

अविद्यास्मितारागद्वेषाभिनिवेशाः पन्चक्लेशाः ॥ २-३ ॥

Avidyāsmitārāgadveṣabhiniveśāḥ pañcakleśāḥ ||*PYS 2-3*||

Ignorance (Avidyā), egoism (Asmita), attachment (Rāga), aversion (Dveṣa), and clinging to

life (Abhiniveśa) are the five afflictions (Kleśas) that cause suffering

Patanjali yoga sutra speaks about pain in the from of klesa. These are ignorance of our true self (*Avidyā*), ego or false identity (*Asmita*), attachment to pleasure (*Rāga*), fear or dislike of pain (*Dveṣa*), and the deep fear of losing life (*Abhiniveśa*). These mental patterns create confusion and distress, and overcoming them is key to finding inner peace and clarity. Klesa is also termed as the fundamental cause of human misery with suffering.

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥ १-३१ ॥

Duḥkhadaurmanasyāṅgamejayatvaśvāsapraśvāsā vikṣepasahabhuvaḥ | | PYS 1-31 | |

Pain, distress, trembling of the body, irregular breathing, and distractions of the mind are the results of the fluctuations (Vikṣepa) caused by the obstacles

The signs of knowing something is wrong is know by Pain, depression, shaking of the body and un-rhythmic breathing are the accompanying symptoms of mental distraction. Vikshepa is distraction of the mind. The sutra provides symptoms to understand vikshepa that leads to disharmony in life. One finds oneself in pain or internal disharmony of conflicts due to kleshas. Pain indicates this and due to vikshepa one is not able to understand what is going on with him. If the mind is distributed its effect reflex into the body causing diseases

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥१-३० ॥

Vyādhistyānasaṁśayapramādālasyāviratibhrāntidarśanālabdhabhūmikatvānavasthitatvāni cittavikṣepāste'ntarāyāḥ | | PYS 1-30 | |

Disease, languor, doubt, carelessness, laziness, worldly-mindedness, delusion, no achievement of a stage, instability, these (nine) cause the distraction of the mind they are the obstacles.

The nine disruptive forces for distraction of mind are listed in this sutra. Spiritual aspirants desire to learn how to get rid of them through japa so that their spiritual journey is unimpeded.

It should be noted that these barriers are a component of mind and not something separate from it. From the context of YCM this sutra helps us understand the mind which makes the personality of a person. A demotivated mind makes a person depressed and a motivated mind makes a person joyous and optimistic. Mind is such a powerful tool, if one can control it, he or she can do wonders in every phase of his or her life.

THE PATH OF EIGHT STEPS

यमनियमासनप्राणायामप्रत्यहार धारणाध्यानसमाधयोऽष्टावङ्गानि ॥२।२९॥

yamaniyamāsanaprāṇāyāmapratyhāra dhāraṇādhyānasamādhayo'ṣṭāvaṅgāni ||*PYS* 2|29||

The limbs of the eight-fold path are as follows: respect for others (yama) and yourself (niyama); harmony with your body (asana), your energy (pranayama), your thoughts (dharana), and your emotions (pratyahara); contemplation (dhyana); ecstasy (samadhi).

This shloka is part of Raja Yoga of Patanjali and tells about the various disciplines, conditioning and purification of the mental apparatus. The Raja yoga of Patanjali is divided into eight limbs, and these eight limbs are interdependent and of similar value. Yama, niyama, asana, pranayama and pratyahara form the external aspect, bahiranga yoga and dharana, dhyana, and samadhi form the internal aspect, antaranga yoga.

THE DUAL NATURE OF THE MIND

उध्दरेदात्मनात्मानं नात्मानमवसादयेत्।

आत्मैव ह्यात्मनो बन्धुरत्मैव रिपुरात्मनः॥

udhdaredātmanātmānaṁ nātmānamavasādayet ।

*ātmaiva hyātmano bandhuratmaiva ripurātmanaḥ ।। **BG 6.5** ।।*

"One should elevate oneself through one's own mind and not degrade oneself. The mind is both a friend and an enemy."

Understanding the significance that an uncontrolled mind leads to restlessness and confusion, whereas a disciplined mind aids in self-growth and stability is the essence of this sloka. The mind is shown as both a friend and an enemy, depending on whether one can control its restlessness or succumbs to it.

MIND AS THE CAUSE OF BONDAGE:

मन एव मनुष्याणां कारणं बन्धुमोक्षयोः।

बन्धाय विषयासङ्गं मुक्तं निर्विषयं स्मृतम्॥

mana eva manuṣyāṇāṁ kāraṇaṁ bandhumokṣayoḥ ।

bandhāya viṣayāsaṅgaṁ muktaṁ nirviṣayaṁ smṛtam

।। Yoga Vashista &Amrita bindu Upanishad 6.34।।

"When attached to sense objects, the mind leads to bondage; when detached, it brings liberation".

The mind's fluctuations arise from attachments, desires, and distractions, making self-mastery essential for inner peace. Humans' bondage and release are caused only by the mind. When attached to sense objects, it causes bondage and when detached from sense objects it

leads to liberation. This shloka demonstrates how attachment to wants causes the mind to become tumultuous and shackled one, but detachment calms it, resulting in liberation.

THE ROLE OF EMOTIONS IN MENTAL DISTURBANCE

ध्यायतो विशयान्पुम्सः सङ्गस्तेषूपजायते ।

संगात्सञ्जायते कामः कामात्क्रोधोभिजायते ॥२ ।६२ ॥

क्रोधाद्भवतिसम्मोहः सम्मोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशात्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥भ गी २ ।६३ ॥

dhyäyato viçayänpumsaù saìgasteñüpajäyate |
saìgätsaïjäyate kämaù kämätkrodhobhijäyate ||2|62||
krodhädbhavatisammoohaù sammohätsmåtivibhramaù |
småtibhraàçätbuddhinäço buddhinäçätpraëaçyati ||BG2|63||

The Bhagavad Gita (2.62-63) describes how contemplation of sense objects leads to attachment, which fuels desire. Unfulfilled desire results in frustration, leading to delusion, memory loss, and ultimately, the destruction of intellect. This sequence of attachment (saṅga) leading to desire (kāma) leading to frustration (krodha) leading to delusion (sammohā) leading to memory loss (smṛti-bhraṁśa) leading to loss of intellect (buddhi-nāśa) leading to destruction (praṇaśyati) illustrates how emotions disrupt rational thinking and drive impulsive actions, emphasizing the necessity of mental discipline. From the counselling perspective this is a very useful process to understand how emotions work in our mind.

THE CHARIOT ANALOGY

आत्मानँ रथितं विद्धि शरीरँ रथमेव तु।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ १।३।३ ॥

ätmänað rathitaà vidghi çarérað rathameva tu |
budghià tu särathià vidghi manaù pragrahameva ca ||1|3|3||
(Kathopanishad shloka 1.3.3)

"Know the self (Ātman) as the passenger in the chariot, and the body as the chariot itself. Know the intellect (Buddhi) as the charioteer, and the mind (Manas) as the reins."

The *Kathopanishad* (1.3.3) presents the human body as a chariot, where the intellect (buddhi) acts as the charioteer, the mind (manas) as the reins, and the senses (indriyas) as the horses, while the Self (Ātman) is the passenger. If the intellect is weak, the mind loses control, allowing the senses to run wild, leading to disorder and suffering. However, a strong intellect guides the mind effectively, ensuring clarity, stability, and purpose in life. From the perspective of YCM, this is a useful tool to understand the one should be in control of his own actions starting from controlling the senses and their distracted behaviour.

ACHIEVING MENTAL STABILITY AND EMOTIONAL REGULATION

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ भ। गि। ६- १७ ॥

Yuktāhāravihārasya yuktaceṣṭasya karmasu ।

Yuktasvapnāvabodhasya yogo bhavati duḥkhahā ।। BG 6- 17।।

"One who is regulated in eating, sleeping, working, and recreation can eliminate all suffering through Yoga."

A balanced life is fundamental to well-being, as emphasized in the Bhagavad Gita. One who maintains moderation in eating, sleeping, working, and recreation achieves harmony in body

and mind, preventing extremes that lead to suffering. Through yoga, such regulation cultivates self-discipline, mental clarity, and emotional stability, ultimately leading to inner peace and liberation from distress. From the point of view of YCM, this thought is useful to maintain a holistic well-being that is in all domains of physical, mental, social and spiritual.

UNDERSTANDING EMOTIONS

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्य विषयाणांभावनातश्चित्तप्रसादनम् ॥१ ।३३ ॥

maitrīkaruṇāmuditopekṣāṇāṁ sukhaduḥkhapuṇyāpuṇya

viṣayāṇāmbhāvanātaścittaprasādanam PYS।।1।33।।

"By cultivating attitudes of friendliness toward the happy, compassion for the unhappy, delight in the virtuous and disregard toward the wicked, the mind-stuff retains its undisturbed calmness."

Patanjali suggests purifying the mind through fostering attitude to friendliness, empathy, gladness, and indifference toward happy, miserable, good, and evil creatures. Nurturing noble ideals and replacing depreciating thoughts is another crucial component of dealing with stress. YCM can adopt this tool to practice these attitudes in order to neutralizes stress, resentment, and agitation, ensuring mental peace and emotional stability.

INFLUENCE OF SATTVA, RAJAS AND TAMAS ON HUMAN PERSONALITY

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ १४-६ ॥

Tatra sattvaṁ nirmalatvātprakāśakamanāmayam ।

Sukhasaṅgena badhnāti jñānasaṅgena cānagha ।। BG14-6।।

There, the mode of goodness, because of its purity, binds one to knowledge and happiness, O sinless one.

Even though *Sattva guna* is seen as pure and helpful for spiritual growth, it can still block the

full understanding of the true self, (in context of sloka is *Atma).* It's like wearing colored glasses that change how we see clear light. *Sattva* can create attachment to feeling happy and gaining knowledge, but these are just activities of the mind and not the true self. Because of ignorance, we wrongly identify with these qualities which creates a false sense of who we are and separates us from our real self. YCM can adopt this to have clarity of thought and seeking to understand one's trueself.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम्।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम्॥ १४-७ ॥

Rajo rāgātmakaṁ viddhi tṛṣṇāsaṅgasamudbhavam ।

Tannibadhnāti kaunteya karmasaṅgena dehinam ।। BG 14-7।।

Know that the mode of passion (Rajas) is born of desire and attachment, and it binds the embodied soul, O son of Kunti, by attachment to action

Rajo guna, characterized by passion and attachment, drives individuals to pursue objects and achievements in the external world. This leads to a constant state of activity, driven by desires for wealth, power, fame, and other selfish ends. The Rajasic nature binds individuals to action, preventing them from experiencing inner peace and realizing their true selves. The Lord emphasizes the binding power of Rajo guna with the term 'nibadhnati', highlighting its strong hold over individuals. YCM can adopt this to have clarity of thought and seeking to understand one's true nature.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम्।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत॥ १४-८ ॥

Tamastvajñānajaṁ viddhi mohanaṁ sarvadehinām ।

Pramādālasyanidrābhistannibadhnāti bhārata ।। BG 14-8।।

Know that the mode of darkness (Tamas), born of ignorance, is the cause of delusion for all living beings. It binds them through lethargy, procrastination, and sleep, O Bharata.

Tamo guna, born of ignorance, deludes individuals into a state of lethargy and neglect, trapping them in the cycle of samsara. Recognizing its influence is crucial for rising above its qualities of sleep, idleness, and incapacity. Seekers must strive to transcend both Tamas and Rajas, freeing themselves from their binding nature to attain true spiritual liberation. YCM can adopt this to have clarity of thought and seeking to understand one's trueself.

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत॥ १४-९॥

Sattvaṁ sukhe sañjayati rajaḥ karmaṇi bhārata ।

Jñānamāvṛtya tu tamaḥ pramāde sañjayatyuta ।।BG 14-9।।

O Bharata, the mode of goodness (Sattva) leads to happiness, while the mode of passion (Rajas) leads to attachment to action. The mode of ignorance (Tamas), by covering knowledge, leads to confusion and inertia

Sattva leads to knowledge and worldly happiness, Rajas prompts selfish actions, and Tamas leads to wrong understanding, sleep, and laziness. Just as different coverings obscure light, the Gunas obscure the pure light of the Atma, binding individuals in delusion. The verse highlights the wonder of how deeply man is affected by the powerful influence of Prakriti and its qualities.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा॥ १४-१०॥

Rajastamaścābhibhūya sattvaṁ bhavati bhārata ।

Rajaḥ sattvaṁ tamaścaiva tamaḥ sattvaṁ rajastathā ।। BG 14-10।।

O Bharata, when one mode of nature, being predominant, overwhelms the others, it leads to the manifestation of a particular quality in the individual. When passion and ignorance prevail over goodness, the individual becomes predominantly influenced by passion and ignorance. Similarly, when goodness prevails over passion and ignorance, the individual becomes predominantly influenced by goodness

In spiritual practice, strengthening Sattva Guna is paramount, as it suppresses Rajas and Tamas. By nurturing Sattva, individuals ascend to higher planes of consciousness, paving the way for realization of the divine. The alternation of the three Gunas underscores the importance of cultivating Sattva to transcend worldly limitations and progress on the spiritual path.

PRACTICE IS THE KEY

अभ्यासवैराग्याभ्यं तन्निरोधः ॥१ ।१२ ॥

abhyāsavairāgyābhyaṁ tannirodhaḥ | | PYS1 | 12 | |

The cessation of these fluctuations (Vikṣepas) is achieved through the practice (Abhyāsa) and detachment (Vairāgya)

The control of any habit or mind is attained through consistent practice and detachment. An individual can attain peace by practicing the modification of the five vrittis. YCM guides adolescents to become aware of their thought patterns and emotional responses and helps them gradually modify these through reflection, mindfulness, and disciplined action. By applying this principle of practice and detachment on can attain inner peace, emotional balance, and healthier behavioral patterns.

2.6 SUMMARY OF ANCIENT LITERATURE & MODEL BASED ON ANCIENT LITERATURE

Sage Patanjali in the Yoga Sutras explains that yoga is the stilling of the fluctuations of the mind. This means regulating the mind and the flow of thoughts, not by eliminating them completely, but by learning to control and manage them. Just as a surfer cannot avoid the waves but can navigate them skillfully, individuals practicing yoga can learn to control the disturbances in their minds, improving their focus and concentration. Patanjali emphasizes that while mental fluctuations (vrittis) are inevitable, they can be disciplined through yoga practice. These fluctuations can be compared to waves on the surface of a lake that obscure the true self beneath. Yoga helps calm these waves, allowing the true self to emerge, free from mental distractions.

The principles of learning found in ancient Indian texts, such as the Brihadaranyaka Upanishad, also support the growth of adolescents, both academically and personally. Shravanam, which means attentive listening, encourages openness to new ideas. Mananan, or reflective analysis, helps in developing critical thinking, while nididhyasana, or repeated practice, leads to deep understanding. By integrating these principles, learning can become a continuous process that nurtures personal transformation. The Bhagavad Gita describes the mind as both a friend and an enemy, depending on whether it is controlled or uncontrolled. An uncontrolled mind leads to confusion and restlessness, but a disciplined mind can promote clarity, peace, and self-growth. This duality highlights the importance of self-regulation, especially when dealing with cognitive distortions like catastrophizing, which can lead to anxiety, stress, and depression. Through mindfulness and self-awareness, yoga helps transform the mind into a supportive "friend," allowing individuals to manage their thoughts and emotions more effectively.

The mind's tendency to attach itself to external objects, as described in the Yoga Vashista and Bhagavad Gita, often leads to mental agitation and suffering. Detaching from these distractions brings liberation. The Bhagavad Gita explains how attachment to desire leads to frustration, anger, and ultimately, loss of clarity. This emphasizes the need for mental discipline to avoid emotional turmoil. The Kathopanishad uses a chariot analogy to illustrate the relationship between the body, mind, intellect, and senses. In this analogy, the mind is the reins, the intellect is the charioteer, and the senses are the horses. When the intellect is weak, the senses become uncontrolled, leading to suffering. However, a strong intellect ensures clarity and purpose, helping the individual move away from the suffering caused by the body and desires.

The Bhagavad Gita further advises a balanced life, focusing on moderation in eating, sleeping, and work, to achieve peace. Patanjali also emphasizes the importance of mental discipline and balance, teaching that regular practice (abhyasa) and non-attachment (vairagya) help to control the fluctuations of the mind and achieve spiritual growth. By cultivating qualities such as friendliness, compassion, joy, and equanimity, one can maintain mental peace and manage emotional challenges more effectively. The ancient Indian texts emphasize the mind’s restless nature and the means to achieve stability. Through yoga and mental discipline, one can overcome attachments, manage desires, and transform the mind into a tool for self-realization and peace. By following these principles, individuals can lead a balanced, peaceful life, free from suffering and mental disturbances.

The Yogic Counselling Module (YCM) can integrate not only the practical tools for emotional and cognitive management, but also addresses deeper philosophical concepts from the tradition, such as the *kleśas* (afflictions) and the role of *Sattva guna* (quality of purity, calmness, and knowledge). Understanding these concepts is essential for guiding adolescents

toward emotional balance and clarity. YCM was conceptualised to teache that attachment to positive states like happiness and knowledge, while seemingly beneficial, can still bind the mind and reinforce ego-based identity. These are merely modifications of the mind, not the true self. When adolescents identify with these mental states, they may unknowingly reinforce patterns of attachment (*Rāga* attachment), ego (*Asmita* egoism), and ignorance (*Avidyā* ignorance), which are key sources of suffering as described in the *kleśas*. YCM can help adolescents recognize these patterns, gradually loosening their grip. By doing so, they shift from identifying with thoughts and emotions to connecting more deeply with their true self, fostering long-term emotional resilience and self-awareness. The ancient literature reviews also helped in conceptualizing many tools and models that can help in reducing cognitive distortion and promoting mental well-being.

One such tool of YCM, the *D2D Model (Desire to Destruction)***,** derived from the Bhagavad Gita (2.62-63), visually represented in figure 3, shows the cascading effects of attachment, desire, anger, delusion, and the loss of reason, ultimately leading to self-destruction. This model aligns closely with modern psychological theories of cognitive distortions, emphasizing the importance of early intervention to break the destructive cycle.

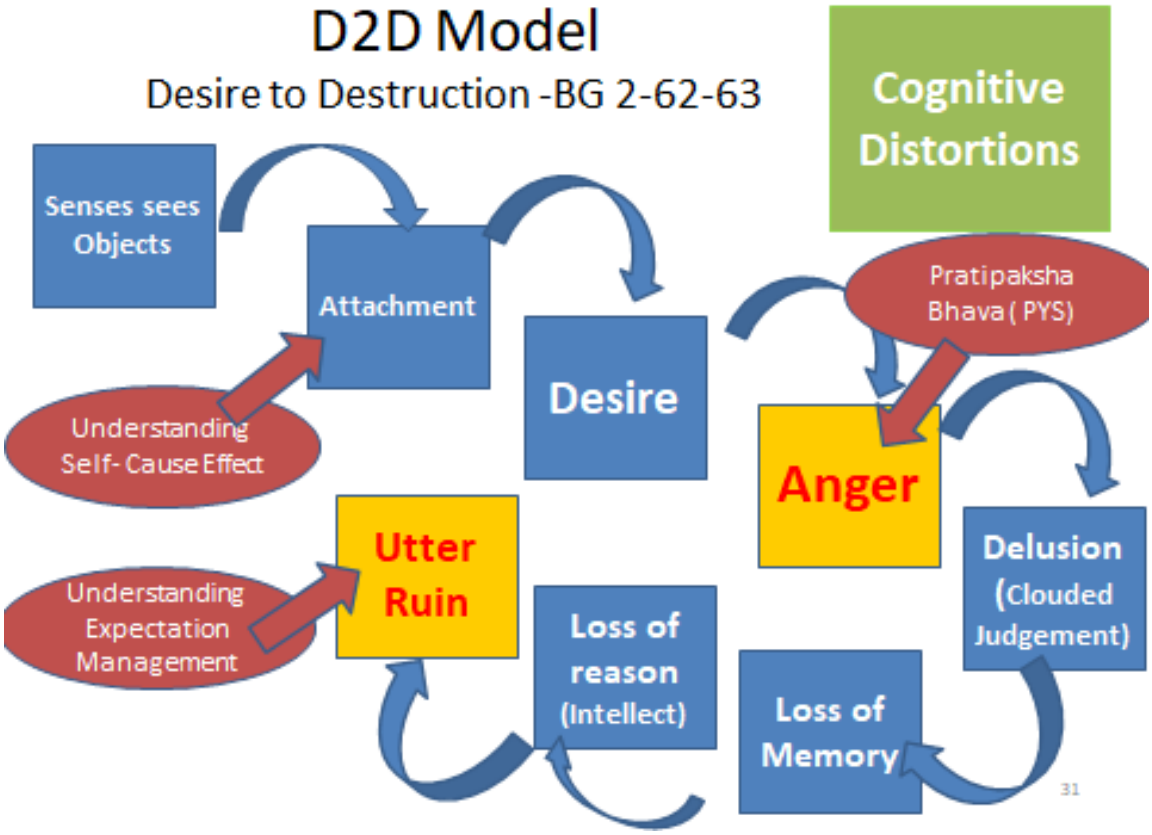


Figure 3 D2D Model based on YCM

Another effective concept for Yogic Counseling Method (YCM) is the metaphor of the chariot, which appears in the Kathopanishad and Bhagavad Gita. This metaphor provides a deeper understanding of self-control in life. In the chariot analogy, the "horses" represent the senses (Indriyas), which often pull the chariot in directions contrary to the passenger's true desires, symbolized by one's true self or soul. Arjuna's question to Krishna reflects his internal struggle and asks why individuals (the passenger) sometimes feel "forced" to act according to the impulses of the senses (horses), even when their intellect (buddhi) knows better.

This inner conflict is particularly relevant during adolescence, a stage marked by impulsive behavior. Adolescents often act against their better judgment due to the overwhelming influence of sensory inputs, such as peer pressure or the desire for instant gratification. These impulses are associated with the qualities of Rajas (passion and

restlessness) and Tamas (ignorance and delusion), which dominate behavior and often lead to actions that conflict with long-term goals and values.

Furthermore, during adolescence, the prefrontal cortex, responsible for executive functions like decision-making, impulse control, and self-regulation, is still underdeveloped. This developmental stage mirrors the "charioteer" in the metaphor, who struggles to maintain control over the reins, as the chariot's direction is guided more by the unchecked horses (impulses) than by the wisdom of the charioteer (intellect or buddhi). This illustrates the difficulty adolescent's face in aligning their actions with long-term goals as their cognitive development is still maturing. The Chariot model, therefore, proves to be a useful tool in YCM, as it highlights the struggle between impulses and self-control during this critical developmental phase.

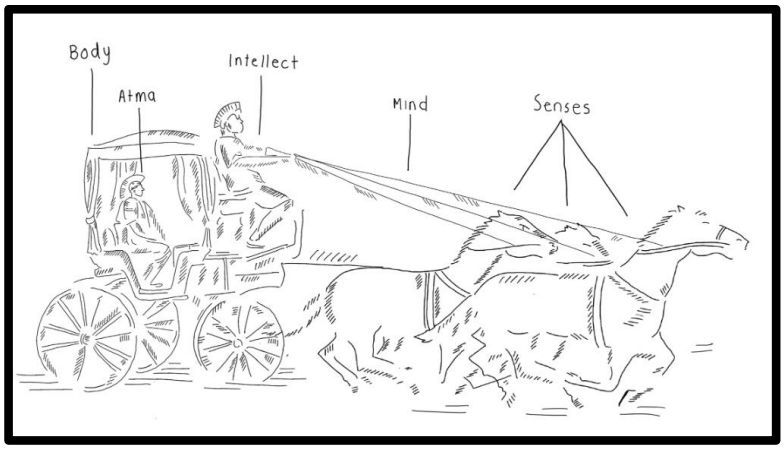


Figure 3A- Chariot Metaphor

Another toll from the scriptures for adolescents is from the Mandukya Upanishad which discusses the principle of cause and effect, elaborating on three key points:

1. For every effect, there must be a cause.
2. Every effect is essentially the cause in a different form.

3. If you remove the cause from the effect, nothing remains.

This concept is illustrated through the analogy of gold and a ring. The ring (effect) has its cause in gold, and the ring is nothing but gold in a different form. If we remove the gold from the ring, nothing is left.

To make this concept easier for young minds to grasp, the popular sport of cricket is used as an analogy, which also ties into the ideas of choices and consequences in life. In cricket, three things happen continuously: the bowler bowls, the batter bats, and the fielder fields. Now, let's consider what happens in the mind of the bowler. His primary goal is to get a wicket, which is his choice. However, the consequence of whether he gets the wicket or not is out of his control once the ball leaves his hand. Similarly, the batter's choice is to hit a six with every ball, but the consequence of whether he succeeds or not is only determined once he hits the ball. Similarly, the fielder attempts to catch or save runs based on his choice, but once the ball is out of his hands, the consequence is no longer in his control.

The key part of this analogy is what happens when the ball is lying on the field. Let's say the batter hits a six. The ball then comes back to the bowler, who gets another opportunity to make his choice to either undo or reinforce the previous choice. This demonstrates to adolescents that while the choices they make are in their hands, the consequences are not. The concept encourages them to understand that they are the makers of their choices but the receivers of the consequences, which are beyond their control. After each consequence, there is always an opportunity to make a new choice one that could be stronger or more informed than before.

They learn an important life lesson: I am the maker of my choices, but I am also the receiver of their consequences, as the outcomes are not always within my control. I understand

that after every consequence, I have the opportunity to make a better or stronger choice moving forward. This analogy helps young minds recognize the importance of making responsible choices and understanding that while consequences are inevitable, they don't define the next opportunity to choose.

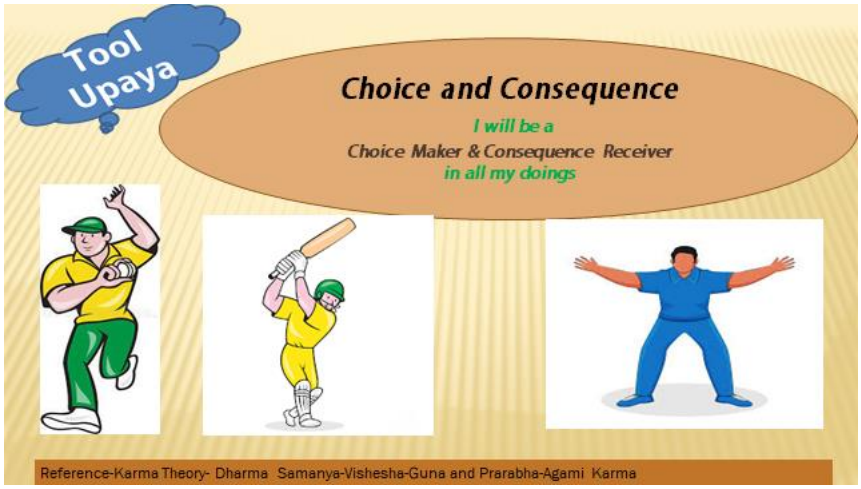


Figure 3B-Choice and Consequenc model