



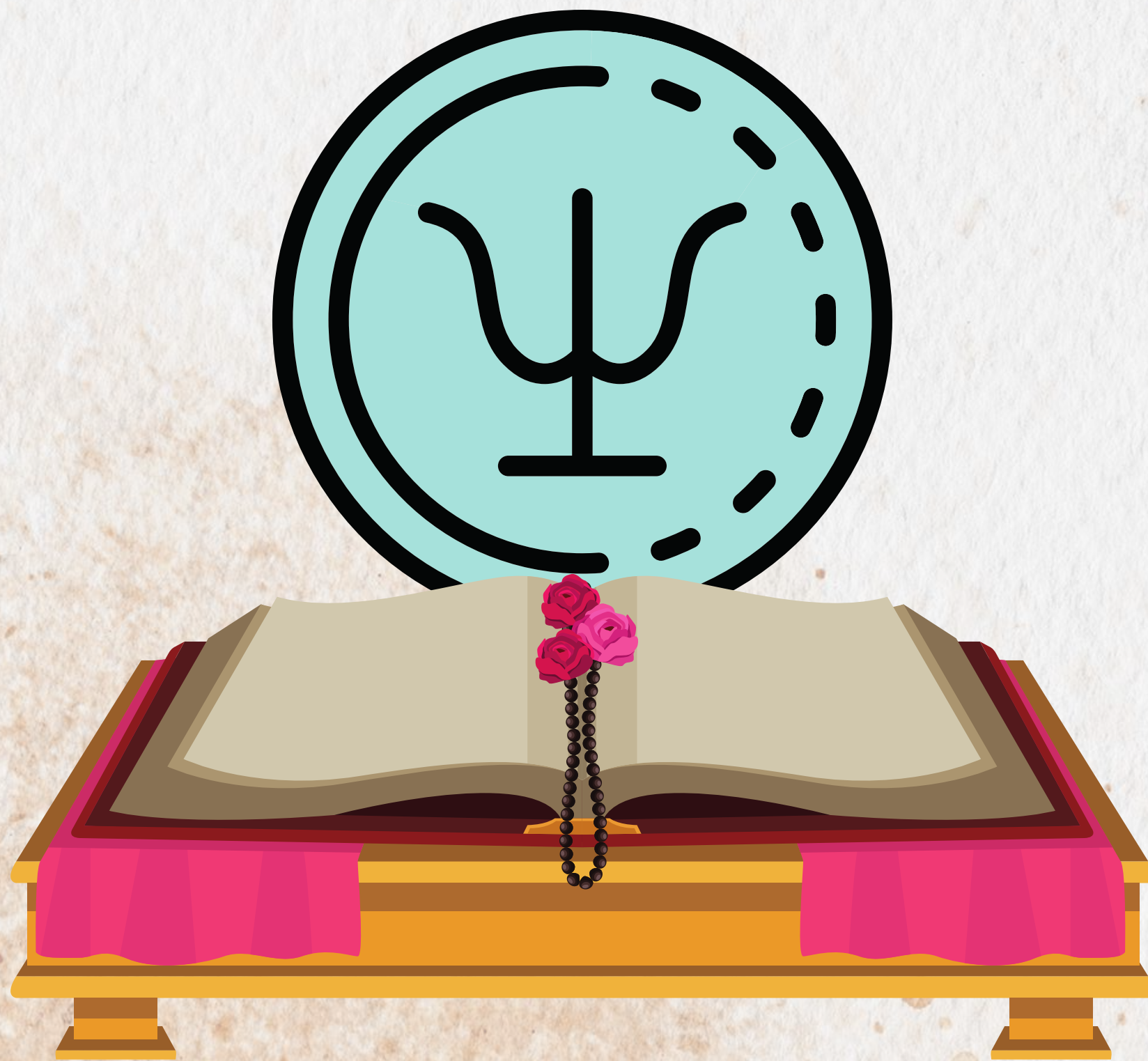
Institute for
Psychological
Health

Mental health for all !

MANAS

Issue Seventeen

Mental Health & Indian Scriptures



MANAS : IPH'S MENTAL HEALTH NEWSLETTER

www.healthymind.org/Maitra Helpline : 02225385447



Editorial

Windows of Wisdom



Experience is the greatest teacher, they say.

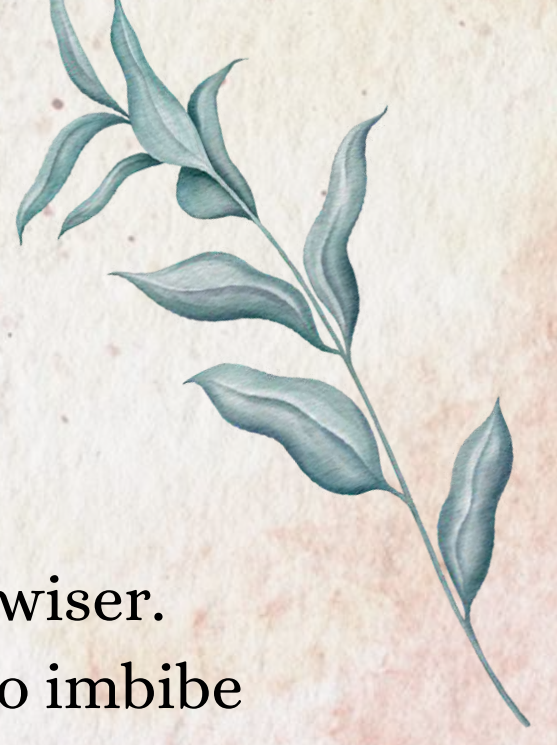
It is only half-truth. To draw learning from an experience is the choice of an individual. If the person does draw learning from it, it can either be a rational one or one that reconfirms his previous prejudices. Hence, the process of discrimination operates at two levels while absorbing experiences. First is the choice to learn or not to learn. Second, to decipher appropriate learning from it. Wisdom starts emerging right there.

Awareness of thoughts and emotions comes as a primary requisite. Then comes the process of rationality. My learning from any experience may not be ideal at once. It will have a blend of some developmental learnings, some irrational inferences and fragments of defense mechanisms such as 'justification' (rationalization) and even 'intellectualization'. Wisdom starts prevailing when discerning starts here. The helpful learning are to be dwelt upon to refine and expound it. Then it has to be put into practice.... And THAT experience sets the chain again. That's why wisdom is a flow rather than a state.

The benchmark of a truly wise person is set by many religions. Bhagwadgita will call him/her as 'Sthitapradnya' or 'Karmayogi'. Mahayan Buddhism will call this state as 'Bodhisatva'. Theravada Buddhist thought will call it 'Arhat'. The fact is, this person has a goal beyond his own skin (and Abraham Maslow would theorize) is 'Self-actualized'. Again the oriental thought says that such a person will live and act in this worldly world only for others. 'तुका म्हणे आता उरलो उपकारापुरता!' But you can't say that either. If you believe in Vedant, it says that such 'Jeevanmukta' (जीवनमुक्त) person only 'appears' as a person. His restricted self, he has already transcended.

A wise person will not 'emphasize' or 'market' his status; nor will appear too naïve; Such a description of a 'Sthitapradnya' is given by Sant Dnyaneshwar too. He has no motive to advertise his wisdom. He may be driven by the pursuit of Selfless Service and will reach out to humanity with care and compassion. He may also choose to be an inert role-model available for advice. Vinoba Bhave describes such a state as similar to the functions of a 'Dictionary'. If a reader opens it, he/she will find meaning, answers to questions; but the Dictionary will not go and chase the readers.

'Integrated Equanimity' is what comes out as an essence of wisdom. Neurosciences will define such a person as one, whose primitive emotions stemming from the limbic system are systematically tamed. More mature emotions originating from the cerebral cortex are always in play and a timely, flawless entry of more exalted emotions from the pre-frontal Neocortex like 'kindness' 'friendliness', 'compassion', and 'unconditional acceptance' is seen.



A therapist in the field of mental health has therefore a very good chance to be wiser. Trained in Mechanisms of Cognition, Emotions and Behaviors, he/she also has to imbibe empathy and a nonjudgmental Attitude. Therapists can also help the client to add a little more wisdom to his/her kitty during the course of therapy.

Therefore both, Modern Mental Health Science and the Ancient Traditions have a lot of common ground in terms of nurturing wisdom. But in the days of compartmentalization and reductionistic thinking, one may become irrationally dogmatic about one's school of science or another's unflinching loyalty to Holy Books. I was reading a book on dialogues between the Dalai Lama and Daniel Goleman (the proponent of the concept of EQ).

Their Multidisciplinary Discussion opened a new vista of integration for a reader like me. Goleman, along with Dr. Richardson (a neuroscientist) has written an interesting book titled 'Changing Traits' where meditation techniques are examined by modern scientific and imaging tools.

At IPH, I and my colleague Dr. Sukhada Abhiram had designed a sixty hours learning programme to link helping techniques of REBT (Rational Emotive Behaviour Therapy) with Principles of Vedant Philosophy as well as the Buddhist Thought. While preparing for, and then while rendering this module, I came to know that modern therapeutic techniques and ancient wisdom can be used in a complimentary manner. At times, they can be even integrated. For example, self-talk awareness from REBT can be Linked with Mindfulness (Mahayan) as well as with witness consciousness from Vedant Philisophy.

Such interactions, dialogues and research will help to reduce the gap between the 'Modern' and the 'Ancient'. That will be a wise definition of the word 'Contemporary'.



एके दिवशी

एके दिवशी सारे, उल्टे झाले सारे
पहाट होता कोंबडा झोपला,
उन्हात चमकती तारे... ॥ धृ. ॥



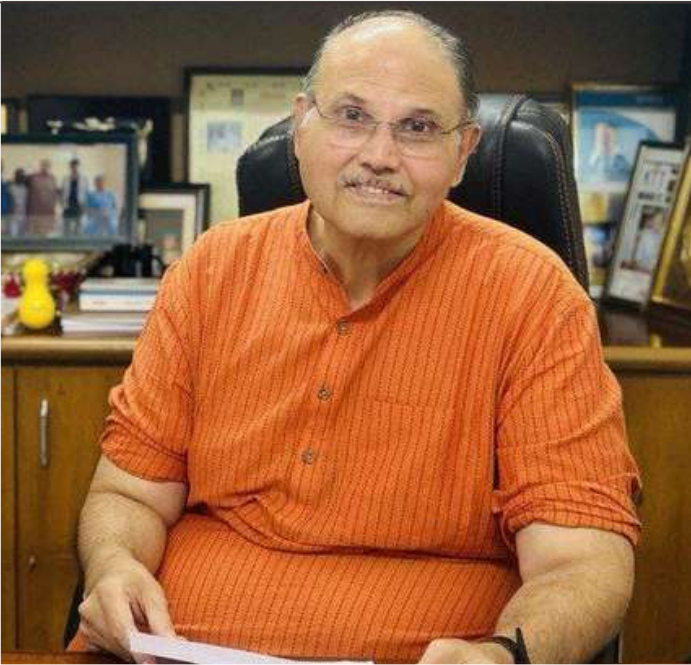
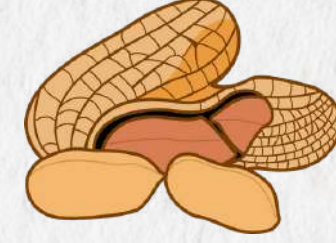
एके दिवशी सारे, उल्टे झाले सारे
आईबाबांना उठवून बोललो,
लवकर दात घासा रे.... ॥ १ ॥

एके दिवशी सारे, उल्टे झाले सारे
बाबा म्हणतो सुट्टी घेतो,
शाळा नक्को ना रे ॥ २ ॥



एके दिवशी सारे, उल्टे झाले सारे
मीच झालो टीचर,
सगळे पटकन गप्प बसा रे ॥ ३ ॥

एके दिवशी सारे, उल्टे झाले सारे
मीच झालो छोटा,
अन खातो शेंगदाणे खारे.... ॥ ४ ॥



Dr. Anand Nadkarni,
Director, IPH



BHAGVADGITA AND MENTAL HEALTH

The BhagavadGita provides profound insights into the human mind and its workings. Written thousands of years ago, it offers timeless wisdom on understanding, harnessing, and transcending the complexities of the human mind. It delves into the depths of consciousness, exploring various aspects of the mind's nature, challenges, and its potential for growth and transformation.

The Gita recognizes the mind as a powerful instrument that can either uplift or hinder an individual's journey towards self-realisation and spiritual evolution. It portrays the mind as a double-edged sword, capable of creating both inner turmoil and profound clarity. Through its teachings, the Gita offers practical guidance on how to harness and direct the mind's energy in a way that leads to inner harmony, self-mastery, and ultimately, liberation.

With its deep psychological insights, the Gita addresses the challenges faced by the human mind, such as desire, attachment, fear, and doubt. The teachings of the Gita offer insights into the nature of reality, the purpose of human existence, and the interplay between the individual mind and the universal consciousness.

By studying and internalising the wisdom of the Gita, we can gain a deeper understanding of our own minds and develop strategies for managing our thoughts, emotions, and behaviours. The Gita's teachings on self-discipline, detachment, and self-realisation provide practical tools for nurturing mental well-being, fostering inner peace, and unlocking the mind's potential for growth and transformation.


Here are a few key concepts from the Gita that contribute to mental well-being:

1. **Self-Realization and the True Nature of the Self:** The Bhagavad Gita teaches that the true nature of the self (Atman) is eternal, divine, and indestructible. It emphasizes the importance of realising one's true self beyond the temporary identification with the body and mind.

This teaching encourages us to seek self-realisation and connect with their higher consciousness. Understanding and realising the true nature of the self can provide us with a sense of inner stability and purpose. It helps in overcoming existential confusion and finding meaning in life, which are essential for our mental well-being. Recognizing the eternal and divine essence within oneself fosters self-acceptance, self-love, and a deeper connection with one's inner wisdom.

2. **The Path of Selfless Action:** The Gita emphasises the significance of selfless action (Nishkama karma). It teaches that we should perform our duties and responsibilities without attachment to the outcomes. By dedicating actions to a higher purpose, we can cultivate a sense of detachment and maintain equanimity.

Practising selfless action and detaching oneself from the outcomes can reduce stress, anxiety, and the pressure to constantly achieve specific results. By focusing on the process rather than fixating on the results, we can experience a greater sense of fulfilment and peace. Selfless actions also foster a sense of interconnectedness towards other beings, and contribute to the strength of character.



3. **The Importance of Equanimity:** Equanimity is a vital teaching of the BhagvadGita. It emphasises the need to maintain balance and inner stability in all situations. Whether facing success or failure, pleasure or pain, praise or criticism, cultivating equanimity allows us to remain steady, unaffected by external circumstances.

Cultivating equanimity allows us to maintain mental balance amidst the ever-changing circumstances of life. It helps in managing emotions, reducing vulnerability, and maintaining a peaceful state of mind. Equanimity enables us to navigate through challenges, setbacks, and conflicts with resilience and clarity, promoting overall mental well-being.

4. **The Pursuit of Knowledge and Wisdom:** The Gita advocates for the pursuit of knowledge and wisdom. It teaches that by seeking true knowledge and understanding, we can transcend ignorance and delusion. This knowledge includes recognizing the impermanence of the material world, understanding the eternal nature of the self, and realising the interconnectedness of all beings.

This pursuit encourages us to question our assumptions, challenge limiting beliefs, and develop a broader awareness of ourselves and the world. Knowledge and wisdom provide a solid foundation for making informed decisions, fostering personal growth, and finding inner peace.


5. **Detachment and Renunciation:** This principle encourages us to develop a sense of detachment from material possessions, desires, and worldly attachments. While engaging in the world, one should cultivate an attitude of non-attachment, realising that true happiness lies beyond material acquisitions.

Detachment from material possessions and desires reduces our dependence on external factors for happiness and contentment. It frees us from the constant pursuit of fleeting sensory pleasures and allows us to focus on more meaningful and lasting sources of well-being.


Renunciation of attachments enables us to develop resilience, acceptance, and a sense of inner freedom, leading to improved mental well-being.

6. **The Importance of Yoga and Meditation:** The Gita emphasises the practice of Yoga and meditation as a means to attain spiritual growth and self-realisation. Yoga, in its broadest sense, refers to the union of the individual self with the universal consciousness. Through the regular practice of Yoga and meditation, we can quiet the mind, gain self-awareness, and experience a deeper connection with the divine.

Yoga and meditation practices have been scientifically proven to positively impact mental health. They reduce stress, anxiety, and depression, promote emotional regulation, and enhance overall well-being. Regular practice of Yoga and meditation cultivates self-awareness, mindfulness, and a sense of inner calm, leading to improved mental clarity, emotional balance, and a deeper connection with oneself and others.



Teasers and Tasters, food to mull upon: “When you start sharing resources, you become kind. When you start sharing knowledge, you are generous. When you start sharing emotions, you become evolved. When you start sharing your being with the world, you stop becoming.”



7.Devotion and Surrender: The Bhagavad Gita teaches the path of devotion and surrendering oneself to a higher power. By surrendering one's ego and desires to the divine will, we can experience a sense of peace, trust, and spiritual growth.

Devotion to a higher power and surrendering to the divine provides us with a sense of solace, support, and trust. It helps in relinquishing control over situations beyond our influence and reducing unnecessary worries and anxieties. Devotion and surrender foster a sense of connectedness, provide a source of strength, and offer a guiding light during challenging times, promoting mental resilience and well-being.

These teachings from the Bhagavad Gita provide guidance for seeking self-realisation, inner peace, and a deeper understanding of life's purpose.

Incorporating these principles into daily life can contribute to optimal mental health by fostering self-awareness, emotional balance, resilience, purpose, and a deeper connection with oneself, others, and the transcendent. They offer guidance, tools, and perspectives that empower us to navigate life's challenges with greater ease, find meaning and fulfilment, and cultivate a state of well-being that extends beyond the ever changing circumstances of life.



Dr. Sukhada Abhiram
Consultant Psychiatrist
Centre Head IPH Pune



माइंडफुलनेस (सजगता) आणि मनःस्वास्थ्य



नुकत्याच ओळख झालेल्या एका 'छान, हुशार, mature' मुलीविषयी त्याने तिला सहज सांगितले, आणि मनाला आत्तापर्यंत अजिबात ओळखीच्या नसलेल्या मत्सर भावनेची तिला पहिल्यांदाच जाणीव झाली. तिने सुरुवातीला त्या भावनेकडे दुर्लक्षच केले. 'कशासाठी लक्ष्य द्यायचे?' तिने स्वतःला समजावले. 'शेवटी राहणार आहे तो माझ्याबरोबरच ना!'

त्या 'छान' मुलीचे अधुन-मधून त्याला फोन-मेसेजेस यायला लागले, तसा तिचा अस्वस्थपणा वाढू लागला. त्याचे फोनवर तिच्याशी गोड बोलणे तिला सलू लागले. एकदा तर रात्री उशिरा फोन आला, तसा मत्सर, ईर्ष्या, मालकी हक्काची भावना सगळ्यांचा काटा तिच्या मनात चांगलाच रुतून बसला. तिने एक-दोनदा त्याच्याशी बोलण्याचा प्रयत्न केला, पण त्याला तर 'मैत्रिणीशी बोलणे' यात काहीच वावगे वाटत नव्हते. त्याला अनेक जिवा-भावाचे मित्र-मैत्रिणी होते आणि तिचेही त्या सगळ्यांशी सख्यच होते. सगळ्यांशी जुळवून घेणारी या स्व-प्रतिमेमुळे तिला अस्वस्थ करणाऱ्या या भावनांबद्दल त्याच्याशी मोकळेपणी बोलताही येत नव्हते.

खरं तर तिला स्वतःशीच मोकळेपणे बोलता येत नव्हते. सैद्धांतिक पातळीवर तो चुकीचे वागत नाहीये हे कळत होते, पण मन मानत नव्हते. या भावनांनी मनाचा पूर्ण कब्जा घेऊन टाकला होता. आणि त्याच्या मनात नसेल इतकी त्याची मैत्रीण तिच्या मनात राहू लागली होती. आपण असा विचार करू शकतो याचे तिला नवलही वाटत होते आणि स्वतःचा रागही येत होता.

.....

या गोष्टीतील तो आणि ती च्या भूमिकेत अदला-बदल होऊ शकेल आणि घटना घडली त्यापेक्षा पूर्णपणे वेगळीही असू शकेल. मुख्य मुद्दा आहे तो आपल्याला कळत असूनही नको त्या त्रासदायक भावना मनात ठाण मांडून बसण्याचा. दुर्लक्ष करणे, स्वतःला समजावणे, इतरांशी बोलणे, इत्यादि प्रयत्नांना त्यांच्या अजिबात दाद न देण्याचा. मग कधी मने खरचटतात, कलुषित होतात, तर कधी पक्क्या गाठी बांधल्या जातात, नाती गढूळ होऊन जातात.

.....

तिला हे कळत नव्हते असे नाही, पण थांबवता येत नव्हते.

मग केवळ योगायोगानेच ती एका विपश्यना शिबिराला पोहोचली. तिथे सांगितल्याप्रमाणे आपल्याच येणाऱ्या-जाणाऱ्या श्वासाचे निरीक्षण करायला तिने सुरुवात केली. वरकरणी साधी-सुधी दिसणारी ती कृती प्रत्यक्ष करताना तिला प्रचंड त्रास झाला. मनात सारखे त्याचे आणि त्याच्या मैत्रिणीचेच विचार चालू होते. तिचे बोलणे, त्याचे तिच्याबरोबर खुश असणे हेच सतत मनापुढे दिसत होते. त्यातून ती मनाला पुनः पुनः श्वासाकडे वळवू पाहत होती. पण अवघड होते. तिथे जाण्यापूर्वी दुर्लक्ष केलेले, समजावून सांगून रोखून धरलेले सगळेच विचार डिवचल्या गेलेल्या मधमाशांप्रमाणे मनात भिरभिरू लागले होते.

मागे कधी तरी सुसाट वाऱ्यातून दुचाकी चालवताना जिवाच्या आकांताने तिने जसे गाडीचे हँडल धरून ठेवले होते, तसेच विचारांच्या या भिरभिरीत ती श्वासाला धरू पाहत होती. हळू हळू विचारांचे वादळ थोडे थंडावल्यासारखे वाटले. दुसरेही काही विचार दिसू लागले. आणि मग त्याच शिबिरात एका क्षणी तो विचार, त्या भावना, तो अस्वस्थपणा पूर्णपणे गळून पडला. आता श्वासाकडे पाहताना ते विचार पुनः आले नाहीत. त्या घटनेची आठवण होती, पण अस्वस्थता नव्हती. तिला खूपच हलके वाटले, पण असे कसे झाले ते मात्र कळले नाही. शिबिराच्या शेवटच्या दिवशी इतर शिबिरार्थींशी चर्चा झाली, तर तिच्या लक्षात आले की ती एकटीच नव्हती तर सगळ्यांच्या बाबत मनातील नकारात्मकता दूर होण्याची प्रक्रिया कमी-अधिक प्रमाणात घडली होती. मग तिने याचा शोध घ्यायचे ठरवले.

कुणाशी तरी बोलून नेहमी मनाला बरे वाटते, पण इथे तर मनाला त्रास देणाऱ्या गोष्टींविषयी कुणी कुणाशी बोललेच नव्हते. कुणी तटस्थपणे ऐकले, तर त्याच घटनेकडे पाहण्याच्या वेगळ्या दृष्टिकोनाची जाणीव करून दिली जाऊ शकते. पण इथे तर बोलणारे आणि ऐकणारे दोन्ही तिचेच मन होते. घरी असताना ते विचार आले की मनाचा गुंताडा होऊन जायचा. इथेही ते विचार आले, येणारच होते. पण मन एकदम सरळ होऊन गेले. आणि त्याचे सकारात्मक परिणाम हळू हळू नाते-संबंधावर दिसायला लागले.

.....



कशामुळे झाले हे सगळे?

ही करामत होती Mindfulness ची. माइंडफुलनेस म्हणजे सजगता. बाहेरच्या घटनेबद्दल नाही तर, त्या घटनेमुळे मनात सुरू झालेल्या सर्व विचार, भावना आणि संवेदना यांच्याबद्दल. सजगता हे विपश्यना ध्यानाचे एक महत्त्वपूर्ण अंग. आणि त्याच्या इतकाच दुसरा महत्त्वाचा घटक म्हणजे समता किंवा तटस्थभाव. मनातल्या सूक्ष्म-अतिसूक्ष्म सर्व घडामोडी सतत बदलत असतात याच्या प्रत्यक्ष अनुभवाने विकसित झालेली समता. भारतातील मनाला शुद्ध करण्याचे हे प्राचीनतम ज्ञान 2600 वर्षांपूर्वी भगवान बुद्धांनी पुनः एकदा सं-शोधले आणि लोकांना शिकवले. वर्तमानकाळी मनाचे हे प्रशिक्षण विपश्यना शिबिराद्वारे सर्वांसाठी उपलब्ध आहे.

एखाद्या घटनेबद्दल/ व्यक्तीबद्दल मनात नकारात्मकता निर्माण झाली की मी अस्वस्थ होते. मग एकतर त्या घटनेला/ व्यक्तीला प्रतिक्रिया दिली जाते किंवा परिस्थितीपासून दूर जाण्याचा प्रयत्न केला जातो. लगेच प्रतिक्रिया दिली तर घटनेचा पूर्णपणे विचार न होण्याची शक्यता आहे. आणि अस्वस्थ असताना विचार करावा म्हटलं तर नकारात्मकतेला खतपाणी घालणाऱ्या गोष्टीच अधिक दिसतात. मनाला दुसऱ्या कशात गुंतवले तर तात्पुरते बरे वाटतेही, पण त्याच प्रकारच्या दुसऱ्या घटनेत नकारात्मकता अधिकच उफाळून येते. यातून मार्ग काढावा कसा?

.....

विचारांचे/ भावनांचे तटस्थ निरीक्षण करणे सोपे नाही. त्यांच्याबरोबरच शरीरावर संवेदना निर्माण होत असतात, श्वास बदलत असतो. राग आला की कानशिले तापतात, चिंता वाटली की धड-धड होते. मनातले विचार आपल्याला जाणवतात, पण त्यांच्यासोबतच्या संवेदनेकडे मात्र ती तीव्र झाल्याशिवाय आपले लक्ष्य जात नाही. शारीर संवेदनांतील बदलाबद्दल एखादी व्यक्ती सजग राहू शकली, तर मात्र मनाबद्दल तटस्थ राहणे सोपे होऊन जाते.

मनाचे असे तटस्थपणे निरीक्षण करता करता प्रथमतः जाणवते की मनातील विचार, भावना सातत्याने बदलत आहेत. मी ज्यांना माझी ओळख समजते, ती 'माझी मते' सुद्धा याला अपवाद नाहीत. मग 'मला हवे तसेच घडले पाहिजे' या वाटण्यातील फोलपणा जाणवू लागतो. माझ्या आवडीच्या आणि नावडीच्या दोन्ही परिस्थितीत लगेच प्रतिक्रिया न देता, मनाला समतोल (समतापूर्ण), तटस्थ राहणे शक्य होऊ लागते. तटस्थ नसलेले मन 'हे माझ्याच बाबत का? असेच का?' अशा अनेक प्रश्नांचे स्वतःच्याच मनात चक्रव्यूह निर्माण करते. तर सजग, तटस्थ आणि समतेत असलेले मन वस्तुस्थिती आहे तशी स्वीकारू शकते. वस्तुस्थिती स्वीकारून अधिक स्थिर आणि समतोल झालेले मन परिस्थितीला योग्य प्रतिसाद देऊ शकते. कधी मन डळमळीत झालेच तरी लवकर सावरते.

.....

गेल्या काही दशकांत बुद्धांचे हे योगदान अनेक मानसशास्त्रज्ञांनी आपापल्या उपचार पद्धतीत समाविष्ट केले आहे किंवा त्यावर आधारित नवीन मानसोपचार पद्धती विकसित केल्या आहेत. या सर्वांना मिळून 'mindfulness based psychotherapy' किंवा 'सजगता-धारित उपचार पद्धती' असे म्हटले जाते. कित्येक मानसोपचारक पेशंट सोबतच्या त्यांच्या कामात येणाऱ्या-जाणाऱ्या श्वासाची जाणीव किंवा आनापान हे तंत्र वापरत आहेत. आनापान हे विपश्यना ध्यानाचे पहिले पाऊल आहे. विपश्यना ध्यान पूर्णपणे शिकण्यासाठी मात्र 10 दिवसांचा वेळ काढणे आवश्यक आहे.



विपश्यना ध्यानाने मनातील नकारात्मकता दूर होत असल्या तरी विपश्यना हे मानसिक आजारावरील औषध नाही. मानसिक आजारांच्या लक्षणांची तीव्रता खूप असेल तर औषधे घेणे क्रमप्राप्तच आहे. मानसिक आजारातून बरे होण्याच्या प्रवासात जिथे आवश्यक आहे तेथे मानसोपचारकाशी/ समुपदेशकाशी बोलणे याचेही स्थान आहेच आहे. परंतु मनाला मलिन, गढूळ करणारे घटक मूळापासून दूर करायचे असतील तर मात्र मनाच्या तळापर्यन्त पोहोचण्याची क्षमता असलेल्या सजगता ध्यानाच्या (विपश्यना) सरावाशिवाय पर्याय नाही!



नीलम ओसवाल, PhD
Clinical Psychologist,
IPH, पुणे

Teasers and Tasters, food to mull upon: "Difficulties do not discriminate between good people and bad people. Otherwise most of our virtuous heroes would have had very placid lives."



Tips for Mind Management

*Inspired By Shri Manache Shlok by
Shri Samartha Ramdas Swami*

Shri Samartha Ramdas Swami was one of the greatest Mahatmas to have walked the land of Maharashtra. He was the Guru of our beloved Shivaji Maharaj. His most famous and well-known composition on mind was 'Shri Manache Shlok'.

'Shri Manache Shlok' is a practical handbook of directing your mind towards your highest good.

Shri Samartha Ramdas Swami says make your mind your disciple so that you can live a peaceful life.

As a practicing psychologist this is the most vital ingredient for mental wellbeing according to me because through our mind we perceive the world and only through our mind we can turn any upsetting event into an uplifting lesson.

Ramdas Swamiji's Manache Shlok sheds light on

1. How to understand your mind.
2. How to train your mind to think rationally and most importantly,
3. How to anchor your mind onto noble values like compassion, humility, devotion etc. to live a life of contentment. As they say, contented man is the wealthiest of all.

I would like to share 6 priceless lessons on mind management from Shri Manache Shlok. If you reflect on these lessons you will be able to befriend your mind and it will then become your dependable companion for lifetime.

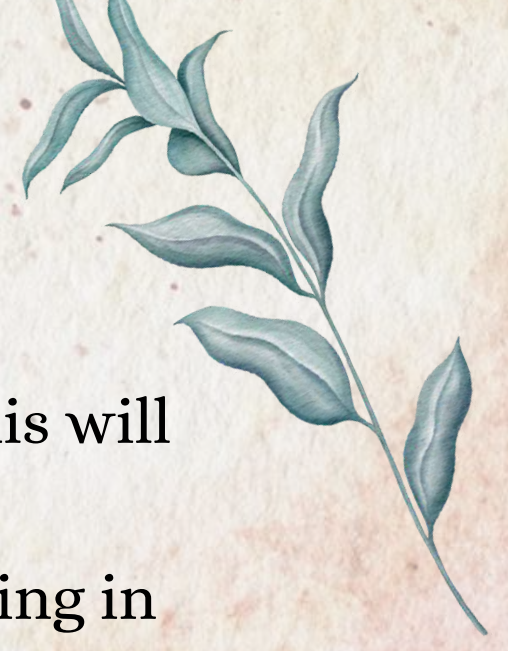
Lesson 1 and 2

मना सज्जना भक्तिपंथेचि जावें।
तरी श्रीहरी पाविजेतो स्वभावे॥
जनीं निंघ तें सर्व सोडूनि द्यावें।
जनीं वंघ ते सर्व भावे करावे॥२॥

1. *Don't try to control your mind just understand its nature.*

Mind is nothing but a flow of thoughts, our mind can never be without thoughts.

Rather than controlling the thoughts, just observe and acknowledge different thoughts as temporary and as a projection of your own fears and doubts.



2. Focus on what is good for your mind.

Engage your mind in the company of inspiring thoughts, activities and people. This will enable you to develop a positive and resilient mindset.

Spend your time in nourishing activities such as reading, gratitude journaling, being in nature, self-reflection, sharing motivating insights with each other etc.

Lesson 3 and 4

मना वासना दुष्ट कामा न ये रे।

मना सर्वथा पापबुद्धी नको रे॥

मना धर्मता नीति सोडूं नको हो।

मना अंतरीं सार वीचार राहो॥४॥

3. Do everything in moderation.

Desire is not the problem but entertain them in a balanced way.

If you want to enjoy your weekend by watching a movie and travelling, it's absolutely fine but know where to stop.

Don't let your desires control you, everything in excess creates friction and restlessness.

4. Encourage selfless actions

Selfless actions promote deep oneness, fellowship and humility.

Spend dedicated amount of time every month in community service, do something for others without expecting anything in return.

Lesson 5

मना श्रेष्ठ धारिष्ट जीवीं धरावे।

मना बोलणे नीच सोशीत जावें॥

स्वयें सर्वदा नम्र वाचे वदावे।

मना सर्व लोकांसि रे नीववावें॥७॥

5. Learn the art of tolerance

Tolerate short term difficulties on your pathway to success. If you only choose pleasure, you will get habituated to it and you won't be able to enjoy long term success.

Let's say you have to clear a job interview, you will have to sacrifice some short-term pleasures like hanging out with friends, going on a trip etc. only then, you will be able to prepare and clear the interview.



Lesson 6

प्रभाते मनी राम चिंतीत जावा।
पुढे वैखरी राम आधी वदावा॥
सदाचार हा थोर सांडूं नये तो।
जनीं तोचि तो मानवी धन्य होतो॥३॥

6. Dedicate all actions to a higher vision

When we offer all actions to a higher purpose we are able to do our best and we don't get overly preoccupied with the results.

Your higher ideal could be faith in God, community welfare, spirituality, compassion etc. hold onto it and serve it with dedication.



Ms. Asira Chirmuley
Sr. Psychologist
Founder for ATHA Center for
psychotherapy and Training



REBT and Ancient Wisdom

8 days workshop conducted by Dr. Sukhada Abhiram and Dr. Anand Nadkarni
Feedbacks by Participants



*

REBT as a concept was introduced to me by my counsellor Ms. Vandana Kulkarni in IPH during my therapy and it worked for me, eventually I read the book on REBT in Marathi and had a good fortune to do a basic course on REBT by Dr. Sukhada and that for me was a life molding experience.

From some time I was "trying" to read about Bhagwat Geeta, Vedanta and Upanishada. One fine day, there was an (almost godsend) email about the course which was to be conducted by Dr. Nadkarni and Dr. Sukhada, two of the best in this space.

The course was much more than what I expected, the teachings of Vedanta and Buddha with relation to REBT. Though we do chant mantras, pray, meditate the real meaning of all this was truly and greatly explained and it made a lot of sense. The session also had a lot practical applications with live counselling one on basis of Vedanta philosophy and one on REBT.

The language was lucid and was complete with examples and interesting stories, anecdotes and much more. Even though the course was content heavy, the way it was carried was extremely light, heavy on mind but light on the heart. We had been promised 2 teachers, but we had many other Doctors and therapists from IPH in attendance, which was a welcome bonus for us. So we got to learn from more than 2 faculties. It was fun along with lots of learn.

The most memorable moment for me was when Savita madam helped couple of Crow chicks who had been displaced from their nest, by tending and caring them and giving them a new life, an excellent example of Compassion, what Nadkarni Sir was explaining inside, she actually demonstrated it outside and gave them a new life without expecting anything in return.

This in a way sums up the course, practical Vedanta and REBT.

I hope to pass on the goodness to others and continue the chain.

Thank you team IPH.

Sagar Kulkarni

*

आरईबीटी अधिक खोलात जाऊन शिकायची इच्छा होतीच आणि तेही डॉ. आनंद नाडकर्णी सरांकडून शिकता आलं तर मजाच येईल, असा विचार होता. पण, सर पूर्वी पुण्यात वर्ग घेत, ते बंद केल्याचं कळलं होतं. ठाण्यात जाऊन करता येईल, चौकशी करता येईल असं म्हणत ते राहून जात होतं. या वर्षी ठरवलं की आता चौकशी करायचीच. तसं ठाणे, आयपीएचचा नंबर शोधून फोन लावला. मग संबंधित व्यक्तीशी बोलल्यावर समजलं की सर आरईबीटी आणि पौर्वात्य तत्त्वज्ञान असा वर्ग घेताहेत. त्यासाठी आरईबीटी बेसिक नीट झालेलं असणं आवश्यक आहे. सरांचा वर्ग सुरू व्हायला अवकाश होता. मधल्या वेळात आयपीएच, पुणेचा बेसिक आरईबीटी आणि भगवद्गीता हा वर्ग डॉ. सुखदा अभिराम घेणार होत्या. एकदा उजळणी होऊन जाईल आणि भगवद्गीतेचा अधिकचा भाग होताच म्हणून तो वर्ग केला. मग 'आरईबीटी आणि पौर्वात्य तत्त्वज्ञान' वर्गासाठी प्रवेश निश्चित करून टाकला.

Teasers and Tasters, food to mull upon: "Evolving framework of thinking, feeling or a skill travels from being restrictive to inclusive, rigid to rhythmic, and connected to integrated."



REBT and Ancient Wisdom

8 days workshop conducted by Dr. Sukhada Abhiram and Dr. Anand Nadkarni

Feedbacks by Participants



साधारण महिन्यातल्या एका वीकएण्डचे दोन दिवस, असे चार वीकएण्ड म्हणजे एकूण आठ दिवसांचा हा वर्ग होता. पहिल्या आठवड्यात आरईबीटीची उजळणी व प्रात्यक्षिकं झाली. दुसऱ्या आठवड्यापासून वेदान्ताची ओळख सुरू झाली. बरोबरीने आरईबीटीची प्रात्यक्षिकं सुरू होतीच. तिसऱ्या आठवड्यात वेदान्त, बुद्ध तत्त्वज्ञान आणि आरईबीटीची प्रात्यक्षिकं झाली. आणि शेवटच्या आठवड्यात ध्यान.

आरईबीटीच्या प्रात्यक्षिकांची आरईबीटीचा प्रत्यक्ष वापर समजण्यासाठी खूपच मदत झाली. इतर ठिकाणी आरईबीटीविषयी ऐकताना एक कोरडेपणा जाणवत असे आणि काही प्रश्न पडत. या वर्गामध्ये अधिक मानवतापूर्ण धोरण ठेवत, समोरील व्यक्तीच्या व्यक्त होण्याला थोडा वाव देत आरईबीटी कशी वापरता येते हे प्रत्यक्ष अनुभवायला मिळालं. डॉ. आनंद नाडकर्णी सर आणि डॉ. सुखदा दोघेही या संकल्पनांबद्दल ज्या सहजतेने बोलतात, समजावतात ते खूप आवडलं. अर्थातच आणखी खूप वाचायला हवं याचीही जाणीव झाली.

मला अध्यात्म, वेदान्त, बुद्ध तत्त्वज्ञान याविषयी खूप आधीपासून एक ओढ, उत्सुकता होती, आहे. त्याविषयी काही प्रमाणात वाचन झालं असलं, तरी ते खूप विस्कळीत होतं. त्याबरोबरच मुळात मला तर्कशुद्ध विचार, विवेकी विचार यांचं महत्त्व असल्यामुळे अध्यात्माच्या अंगाने विचार करताना कधीकधी गोंधळायला व्हायचं. त्यात आसपास, शहरी भागातही असणाऱ्या बाबा-महाराजांच्या बजबजपुरीकडे पाहाताना आणि त्यांच्या भजनी लागणाऱ्या तथाकथित सुशिक्षित लोकांकडे पाहाताना तसेच धर्माच्या नावाखाली जे राजकारण सध्या सुरू आहे, ते सगळं पाहाताना या सगळ्याशी तर आपण अजिबातच सहमत नाही हेही स्पष्ट होतं. त्यामुळेही या विषयापासून थोडं लांब राहिल्यासारखं होत होतं. अशा वेळी हा वर्ग करणं आणि तो ज्या पद्धतीने घेतला गेला, ते माझ्यासाठी आश्वासक होतं असं म्हणता येईल. वैयक्तिक अथवा राजकीय फायद्यासाठी केला जाणारा वापर बाजूला ठेवून आपल्यापुरता याचा तर्कशुद्ध अभ्यास करता येईल असं वाटलं.

वर्गामध्ये शिकवताना सर जे संदर्भ देत असत, तेही खूप चपखल असत. वर्गामध्ये शिकलेल्या, त्यातून घेण्यासारख्या, मनात रेंगाळत राहाणाऱ्या खूप गोष्टी आहेत. आणि पुढे अभ्यास करायचा झाला, तर कितीक काळ पुरतील इतके अभ्यासाचे संदर्भही जमा झालेत. सगळ्यात मोठा टेक-अवे हा होता की हा अभ्यास तर्कशुद्ध पद्धतीने, एकमेकांशी, विज्ञानाशी सांगड घालत करता येईल आणि त्यातलं काळाशी, मानवतेशी सुसंगत नसलेलं वेगळं काढून काळ-सुसंगत असलेलं, काळ निरपेक्ष असलेलं, मानवतावादी पद्धतीने पाहाता, अभ्यासता येईल.

REBT and Ancient Wisdom

8 days workshop conducted by Dr. Sukhada Abhiram and Dr. Anand Nadkarni

Feedbacks by Participants

*



तसेच प्रत्यक्ष वापरात आणताना, तार्किक विचार आणि विवेकी विचार यामध्ये असलेला सूक्ष्म फरक निदर्शनास आला आणि त्याबद्दल विचाराला सुरुवात झाली. त्या अनुषंगाने गांधीजींचं पुढील वाक्य मनात रेंगाळत राहिलं आहे आणि त्याचा अर्थ हळूहळू उलगडत राहिल. Rationalism is hideous monster when it claims for itself, omnipotence. I plead not for suppression of reason but of a due recognition of that (capacity) in us which sanctifies reason itself .

डॉ. आनंद नाडकर्णी सर आणि डॉ. सुखदा अभिराम यांची शिकवण्याची शैली खूपच सामावून घेणारी आहे आणि महत्त्वाच्या, किंचीत क्लिष्टतेकडे जाणऱ्या गोष्टी सोप्या पद्धतीने सांगण्याची त्यांची हातोटी वाखाणण्याजोगी आहे. सुखदाच्या दरवेळी संदर्भानुसार चपखल बसणाऱ्या गोष्टी, हा तिच्या शैलीचा ठळक मुद्दा, ज्यामुळे समजायला आणि लक्षात राहायला मदत होते. आपण खूप खोलात जाऊन अभ्यास केल्यानंतर एखादा विषय अगदी सोप्या तऱ्हेने मांडणं आणि तरीही त्याच्या खोलीवर अन्याय न होऊ देणं हे अवघड काम डॉ. नाडकर्णी सर सहजतेनं करतात. या विषयाचा आवाका खूप मोठा आहे, हे आमच्यापर्यंत नीट पोहोचलं. तसं पोहोचवताना त्याचं दडपण येऊ न देणं आणि अगदीच वरवरचं समोरच्यापर्यंत पोहोचत नाहीये याची काळजी घेणं, ही तारेवरची कसरत सरांनी लिलया पेलली.

‘आरईबीटी आणि पौर्वात्य तत्त्वज्ञान’ या वर्गातून खूप शिकायला मिळालं. या विषयांमध्ये शिकण्यासारखं खूप आहे याची पुरेपूर जाणीव झाली. डॉ. नाडकर्णी सरांचं शिकवणं, त्यांचं केवळ असणं जवळून अनुभवायला मिळालं, ही खूप मोठी जमेची बाजू आहे. त्याबरोबरच सुखदाकडून शिकणं हा अनुभव सुंदर होता. माझ्या बरोबरचे माझे सहाध्यायी, त्यांची झालेली ओळख, झालेल्या चर्चादेखील या प्रवासात महत्त्वाच्या होत्या. एकूणच माझ्यासाठी हा एक संस्मरणीय अनुभव ठरला.

डॉ. कविता ढमाले

Upcoming Workshops



IPH Thane

Aakalan- The Learning Centre for IPH presents:
Psychometric assessment of Personality Disorders
Through the looking glass- One Case: 4 therapy lenses
Counselling Microskills for helping professions
Couple Counselling



Community Workshops:

Cool Club 2023- 2024

Youth Club 2023- 2024

Basics of REBT - 8th and 9th July

IPH Pune

Community Workshops:

Five Days Intensive Training in REBT and CBT- 12, 13, 19, 20, 26th August 2023

ABCD of REBT: 29 and 30 July

IPH Mindlab Nashik

Cool Club starts in July 2023

Parents club starts this quarter

Tridal Hangout Cafe, Thane.

24th July: THC anniversary event

29th July: I want to manage my time better workshop

26th August: I want to procrastinate less

30th September: I want to develop a reading habit

28th October: I want to manage my health better



IPH Thane

Launched on 23rd March 1990 with humble beginnings, IPH today is a colossal unique NGO with its premises in Thane and Pune. It operates a number of Support groups & Developmental groups along with services ranging from a full fledged Audio Visual Unit to a Telephonic helpline and its independent Learning Centre. IPH believes in an 'Umbrella approach piloting varied services & being holistic in mental health. IPH functions at all three levels namely in-house work with individuals with problems & their care givers, Community outreach programs on awareness building and Industrial Training workshops. In pursuit of its goal, IPH would like to consider itself as a laboratory of community mental health, a place where competent service, community participation and creative education go hand in hand. IPH has been conducting innovative programs and projects in the field of mental health over the last 33 years. Our Mission : Mental Health For All.

Clinical Staff

70+

Clients treated till date

83889+

Non Clinical Staff

50+

Charity OPD

4410+

Volunteers

150+

Maitra calls attended successfully

17014+

Teasers and Tasters, food to mull upon: "दुजाभाव नसलेले द्वैत जाणवणे ही अद्वैताची पहिली पायरी आहे.... त्यालाच म्हणावे समता आणि बंधुता."

Tridal Hangout Cafe

The Tridal Hangout Cafe (THC) is a vision to create a space that shall function as a 21st century rehabilitation programme for persons well on their way to recovery from a slew of mental health issues, a senior citizen activity center, and a satellite center for clinical services provided at IPH. It shall function as a stepping stone, guiding people to gracefully navigate themselves and transition into the outer world. The hangout cafe infrastructure shall offer various activities, and resources in the form of professional psychiatric and counselling services, books, audio visual material, arts based activities, that shall fulfill a therapeutic purpose for our vision; Thus, offering the unique confluence of individual space, structured programme, and professional help. Along with destigmatization of mental health problems, the Tridal Hangout cafe shall serve as a non- judgemental place for persons to interact, build skills, and provide healthy social support.

Clinical Staff

6+

Clients treated till date

107+

Non Clinical Staff

3+

Charity OPD

5+

NPNC members

36+

THC Members

6+

IPH Pune

23rd March 2018 was an eventful day in the history of IPH with the launch of its Pune Centre. Pune is now a growing educational hub with Cultural diversity & its own challenges. Its a blend of increasing population of young students, professionals and senior citizens along with psychiatrists in clinical practice. It was essential to have a team approach and participation of volunteers too. There was felt a need for a laboratory that will promote mental health and help in alleviating symptoms of mental disorders. IPH has developed a rich network in Pune city within two year of its functioning.

Clinical Staff

18+

Non Clinical Staff

10+

Clients treated till date

5810+

Volunteers

30+

Charity OPD

605+

Teasers and Tasters, food to mull upon: "Be rich, but be enriched too."

IPH MindLab Nashik



IPH Mindlab is a collaboration between IPH Thane and Kulkarni Nursing Home, Nashik. Since October 2020, Mindlab has been working with the community on different levels. Initially, we started with psychometric assessments, but now different programs related to mental health are being conducted. Eg: support groups, sensitisation programs, film clubs. Along with this, we have also started counseling. We have been receiving extremely warm responses from citizens for all community programs that took place throughout the last two years.

Clinical Staff

5+

Clients treated till date

501+

AVAHAN YouTube Channel

AVAHAN is a Audio Visual Department of an NGO - Institute for Psychological Health, Thane.

Which basically does the Audio/video documentation including In house Film making documentary making, events and programs held in or by IPH, Thane.

Subscribers

1,46,238+

Views so far

3.6 million

Photo Gallery



Dr. Nadkarni, Dr. Barve, Dr. Sovani at IPH's 33years anniversary program



Much loved people of IPH
Dr. Anand Nadkarni and Dr. Shubha Thatte



TEAM कानामात्रा ,कानमंत्र कॉउंसेलिंगचे ready for presentation at 33 years anniversary

TEAM IPH at Gudhipadwa shobhayatra in Thane spreading awareness about mental health



Photo Gallery



Team ReConnect planning for the year ahead



कानामात्रा ,कानमंत्र काँउंसेलिंगचे program Pune



Annual Program of COOL CLUB and YOUTH CLUB



REBT for Adolescents workshop



Shikshak Mitra Program Concluding session



Photo Gallery



ABCD of REBT workhop

Vocational Guidance batch in Jalgaon



वाढळाचे किनारे book publication event

REBT and Ancient Wisdom batch

Photo Gallery



Workshops at Tridal Hangout Cafe, Vasant Vihar



Maitra 25th Anniversary Event Maitra team and Dr. Nadkarni, Dr. Joshi, Dr. Hawaldar



And the Journey Continues...

Credits :

Editorial Team- Pratima Naik, Vaidehi Bhide, Mrunmayee Agnihotri, Ketaki Joshi

'Teasers and Tasters food to mull upon' Quote Credits- Dr. Anand Nadkarni

Photo Credits: Team IPH.

Designed and developed by: Team EManas.

EManas is supported by Lupin Ltd



Please share your feedback with us on :

emanas.newsletteriph@gmail.com