

Development of Indian Indigenous Perspectives on Mental Health with Spiritual Healing

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Abstract

Background: Vedas are considered as the oldest repository of spiritual knowledge in the world, where the primary emphasis is an understanding the nature of mind and consciousness, as this forms the fundamental basis to Indic knowledge. There are a growing number of studies focusing on lifestyle improvement among patients with psychotic illness. Studies on how to improve the lifestyle of patients with severe mental illness are still lacking.

Objectives: The objective of the study was to analyse the impact of economic stressors on mental health indicators. A comprehensive strategy was employed utilizing various patients to examine the indigenation of psychology to explore the various mental health issues in collaboration with indigenous clinical practitioners.

Methods: The methodology uses the strategy of inductive approach in the beginning, and then following a deductive approach, which is often used in exploring new areas of research.

Results: This study identifies certain elements incorporated in establishing effective wellness programs in patients with mental illness using the psychometric properties of various scales designed to measure the feelings to identify and appraise relationships between wealth, wellbeing in relation to spirituality. The research findings underscore the significance of incorporating

indigenous psychology with appropriate interventional counselling of mentally ill patients in developing a more inclusive and relative discipline of psychology in the Indian context.

Conclusion: The foundation of this emerging methodology lies in the spirit of discovering and building indigenous insights which in itself is a new approach to indigenous psychological research.

Keywords: psychology, mental, patients

Introduction

Management has become a part and parcel in everyday life, be it at home, office, factory, Government, or in any other organization where a group of human beings assemble for a common purpose, management principles come into play through their various facets like management of time, resources, personnel, materials, machinery, finance, planning, priorities, policies and practice. Management is a systematic way of doing all activities It resolves situations of scarcities be they in the physical, technical or human fields through maximum utilization with the minimum available processes to achieve the goal. The lack of management will cause mental disorder, confusion, wastage, delay, destruction, anxiety and even depression. World Health Organization (WHO) defines health as a state of well-being in the physical, mental, social and spiritual domains. Mental health does not mean only absence of mental illness but it also includes socially well-adjusted personality that effectively involves in well-being of community. Health, according to the World Health Organization's constitution, is a state of complete physical, mental and social well-being, not merely the absence of disease. The health professions have largely followed a medical model, which seeks to treat patients by focusing on medicines and surgery, and gives less importance to beliefs and to faith in healing, in the physician and in the doctor-patient relationship. In the mental health field, where stress is common to every kind of breakdown, the extraordinary protective effects of religion and spirituality are now just beginning to be recognized. Overall, some 25% of women and 12% of men suffer major depressive disorder during their lifetime. However, people with a spiritual or religious affiliation are up to 40% less likely to get depressed than those who do not have such an affiliation. In addition, when they do get depressed, they recover faster. Where psychotherapy is offered, those receiving religiously orientated therapy sensitive to their religious beliefs score best on post-treatment measures.

Absence of disease as the mental health criterion is based on the medical model of the mental health concept, or medicine approach to health and disease. Mikenik et al., 2005 gives a precise opinion on the usage of this model by saying “people are either ill or not”. Mental health as ideal is taken from the humanistic approach to mental health. According to this criterion self-actualization is crucial in order to reach mental health, ideal, every human strives for. The term “self -actualization” encompasses the human ability to realize his own potentials and rational thinking, purposeful behaviour and establishment of adequate interpersonal relations, authenticity, openness to changes, capability of taking over responsibility, etc. Although it sounds very optimistic, in reality this criterion of mental health stays at the level of idealistic for most of the population (Mikovic et al., 2007).

The spiritual domain of health has started receiving attention and recognition nowadays. The word ‘spiritual’ originates from the Latin word ‘spiritus’ meaning ‘breath of life’. The spiritual aspect refers to spiritual energy working at a deep level on our spiritual being. The healing involves the transfer of energy; in other words, it is not from the healer him or herself, but the healer links with ‘Universal’ or Divine energy to channel healing for the mind, body and spirit. Spiritual health is an important as the physical, social and mental health depends on our meaningful life and success in the world, but the spiritual health depends on our success and salvation both in this world. The spiritual health characterizes the growth of a believer in the fruit of spirit, which are love, joy, peace, grossness, gentleness, faith, meekness, temperance, righteousness and truth. Focus on specific health promoting behaviour, spiritual exercise (i.e. meditation, prayer) is considered to modify the outcome criteria of wellness, as it is considered the gateway of realization; Meditation is scientific procedure for promoting cognitive growth by widening the horizons of consciousness. Spirituality contributes positively to the physical and mental health of the individual in two ways. First, as a result of spiritual life, the individual is protected from being a prisoner of negative emotions by experiencing many positive emotions. Another is that a strong spirituality contributes positively to physiological and psychological health by reducing the use of harmful substances and negative emotions that harm the individual (Karsli, et al, 2019). Spirituality is important for the individual's mental health and positive dimensions of life (Berghuijs et al., 2013). In the light of the information given above, it is understood that spirituality is an important divine force in human life. Being good in terms of spirituality is a characteristic that a healthy individual should have. It is thought that the individual's strong spirituality increases compassion and life satisfaction in the same way, and this situation will positively affect the individual's psychological well-being. One of the important points that

positive psychology has emphasized recently is positive emotions. Increasing the well-being of the normal individual is currently one of the important tasks in psychology. The psychiatrists need to have clear aims and aspirations for the treatment of each individual patient. The notion of linking spirituality with psychiatry developed largely in the 21st century. If the psychiatrist remembers to incorporate spiritual values into his or her clinical practice, he or she will need to ask the patient a few pertinent questions, thus taking spiritual history that assesses needs in this area. Spirituality of psychiatrists, the patient, and the psychiatrists required listening empathically and inevitably, he or she has values and standards that are applied, often unconsciously, in clinical practice. Spiritual healing is not linked to a particular religion. It is not faith healing even very sceptical people can be healed. A treatment that involves the transfer of energy through the healer to the recipient. It promotes self-healing by relaxing the body, releasing tensions and strengthening the body's own immune system. Healing is natural and non-invasive with the intention of bringing the recipient into a state of balance and wellbeing on all levels. Spiritual Counselling can help you to find answers within our self instead of being dependent on someone else to give us answers, people that need to have some inner reflection will find this to be quite beneficial. Spiritual counselling helps to the counselee in personal growth in terms of feeling completely restored and filled with peace, to develop stronger sense of connection with god, our self-deeper understanding of how the life circumstances are presently serving and to know all the questions fully answered, regardless of their nature profound knowingness of how loved and acceptance truly are in god's eye. The work place spirituality recognizes that people have inner life that nourishes by meaningful work that takes place in the context of community (Ashmos & Duchon, 2000). It would mean that work would move from merely being a place to get enough money to survive from just earning our daily bread to being a place of livelihood. The topic of spirituality is gaining importance among academicians as well as business professionals currently. Spirituality is extensively incorporated either tacitly or explicitly in public or private, and profit or nonprofit organizations across the world. It is certainly worthwhile knowing how to control the mind. Lord Krishna says in the Bhagavadgita that the mind can be controlled by constant "practice and detachment." (Bhagavad-Gita, 6.35). He says that wherever and whenever the mind wanders, due to its flickering and unsteady nature, we must bring it back under the control of the Self (Bhagavad-gita, 6.26). The mind is attracted to so many material things and everywhere we look, someone is telling us that if just have one material thing or another then we will be happy but it always proves to be false. No matter how much we get, still we're dissatisfied. So, the mind must be

disciplined and by practice we must learn to pull it away from those things that are not good for it. Detachment is helpful because if we can understand that real happiness comes not from material things, but rather from a loving relationship with Lord Krishna, then we can become detached from all the pushings of material desires and we can control the mind.

It is aimed that the study will be important to increase the well-being of normal individuals. In this sense, it is thought that this study will contribute to positive psychology, which emphasizes the strengths of human beings, the developing fields of spiritual counselling, and to the well-being of normal individuals. It is expected to make significant contributions to positive psychology that emphasizes human strengths and the emerging fields of spiritual counselling. However, it is thought that the study is also important in terms of shedding light on the mechanisms underlying the relationship between spirituality and psychological well-being. Spirituality is a well-known and globally acknowledged concept. Thus, peace is viewed as the final destination of our spiritual journey irrespective of which path we choose. Giving up all desires, karma yoga, bhakti yoga, Jnana yoga and Raja yoga, lead to permanent peace that results from realising that our true self is *Atman* and not the physical or social self. This peace is equated to moksha, nirvana and the pure land of God. Thus, the objective of human life is to strive for this permanent peace, and one can take any one of the five paths described in the *Bhagavad-Gita* to do so. Therefore, content analysis seems to be a viable model building method. Our happiness is a result of our commitment to follow our path, to listen to our truth. As opportunities for growth are presented to us, we have the ability to walk forward into life with our eyes open, in order to understand and assimilate the inner significance of our outer challenges. The aim of this study was to analyse the growing body of spirituality with particular attention to determining the nature and aims of spirituality for holistic living. Somewhere it may explore the role of spirituality and spiritual psychology in health care services, mental health, psychiatrist treatments and counselling. Therefore, this study examines the relationships between adults' spirituality, psychological well-being, compassion, and life satisfaction, and the mediating role of compassion and life satisfaction in the relationship between adults' spirituality and psychological well-being.

Research Methodology

The study consists of 200 participants. The convenience sampling method was used while choosing the research study group. The convenient sampling method is choosing from easily

accessible and applicable units due to the limitations in terms of time, money, and labour. The study group reached a total of 200 participants, 50 women teens (25%), 50 (25%) men teens, 50 women adults (25%) and 50 (25%) men adults. Participants in the study are between the ages of 18-66. All the participants had a high socioeconomic level. The Spirituality Scale was developed by Demirci & Ekşi (2018) and is a one-dimensional, 6-item scale. The fit index values calculated as a result of the confirmatory factor analysis during the development of the scale were found to be at an acceptable level. Diener et al., 2010 created the Psychological Well-Being Scale to measure socio-psychological well-being as a supplement to existing well-being measures. The Turkish adaptation of the scale was made by Telef et al., 2013. The scale is a 7-point Likert type. The Compassion Scale developed by Pommier et al., 2011, was adapted into Turkish by Akdeniz & Deniz (2016) and its validity and reliability studies were carried out. Psychometric properties of the scale are examined with confirmatory factor analysis, criterion-related validity, internal consistency, and test-retest methods. Confirmatory factor analysis was conducted for the scale's construct validity, and six dimensions constituting the compassion structure were confirmed. It is a 5-item single-factor scale originally developed by Diener et al. (1985). It was adapted into Turkish by Dagli & Baysal (2016).

2.1. Research Model

A. Multiple path Model Peace and Happiness

In verses 3.14 and 3.15 of the *Bhagavad-Gita*, a model is presented that shows causal connection between *yajna* and human existence. People are born of food, food is born of rain, rain is born of *yajna* and *yajna* is born of *karma* (verse 3.1411). *Karma* is born of the *Vedas*, the *Vedas* are born of indestructible God and so the all-pervading God is always present in *yajna* (verse 3.1512). In the Indian world view, *yajna*, where offerings are made to fire is long viewed as the cause of rain and the growth of plants, vegetables and food. For example in the *Manusmriti*, it is also stated that the offering properly made to fire is placed in sun; sun causes rain, rain causes grains and from grains come people. The model can be reconstructed or polished as shown in the bottom panel of Fig 1.0. God created the *Vedas*, as the *Vedas* are said to be *apauruSeya* (i.e., not written by a person), and *karma* and *yajna* come from the *Vedas*. God is also present in *yajna* as stated in these verses. Though *karma* is said to precede *yajna*, God is said to be present in *yajna* and not *karma*. Therefore, it may be better to show

reciprocal relationship between *yajna* and *karma* and God as the cause of *yajna*. Again, the model as it exists in the *Bhagavad-Gita*, and is also supported in the *Manusmriti*. To relate the model to work and organisations is what makes the model relevant to psychology. *Yajna* is interpreted to include not only the ritual offering to fire but all activities that keep the universe running, and in that sense, it is inclusive of all kinds of work done by all beings. Thus, work is glorified to be always permeated by God, and thus doing any work is of the highest order. However, if it is done with passion and attachment, it is a sin, and if it is done without attachment, then it frees one of all bondage. Thus, work is couched in a spiritual world view and if done properly without pursuing their outcomes it becomes a path leading to mental purity, which in turn leads to self-realisation. In verse 2.61, the *sthitaprajna* person is said to be one who has his or her senses under complete control, and who dwells on God with the senses under control. In verse 2.64, it is stated that the person who has the senses under his or her control neither gets attached to pleasant outcomes nor gets frustrated with negative outcomes, and thus interacting with the environment by managing desires finds joy (i.e., *prasad*), which according to Sankaracharya is happiness and health. When one finds joy, all the sorrows are destroyed, and the person's *buddhi* finds equanimity (verse 2.65). In verse 2.66, the person without such a *buddhi* is said to be without the love for spirituality or motivation to strive for self-realisation, and such a person is said to be without peace. It is further stated that one without peace cannot be happy. This is the first time that the word peace and happiness appear in the *Bhagavad-Gita*, and in this verse the relationship between them is categorically stated only those who have a balanced *buddhi* will be at peace and thus be happy mentally. It is clear that the beginning of the process of personal peace and happiness starts with the management of desires, and lies in surrendering desires instead of pampering them and pursuing them vigorously. And this can be done following many spiritual paths, and the path of knowledge or *jnAnmArg* is presented as a way to pursue peace and happiness. And the highest level of peace is achieved by completely giving up the material identity and its related behaviour, and identifying oneself with the *Atman* first and then *Brahman* as shown in the schematic in Fig 1.0. The other four paths, the path of work or *karmayoga*, the path of devotion or *bhaktiyoga*, the path of meditation or *dhyAnayoga* and the path of knowledge or *jnAnayoga*.

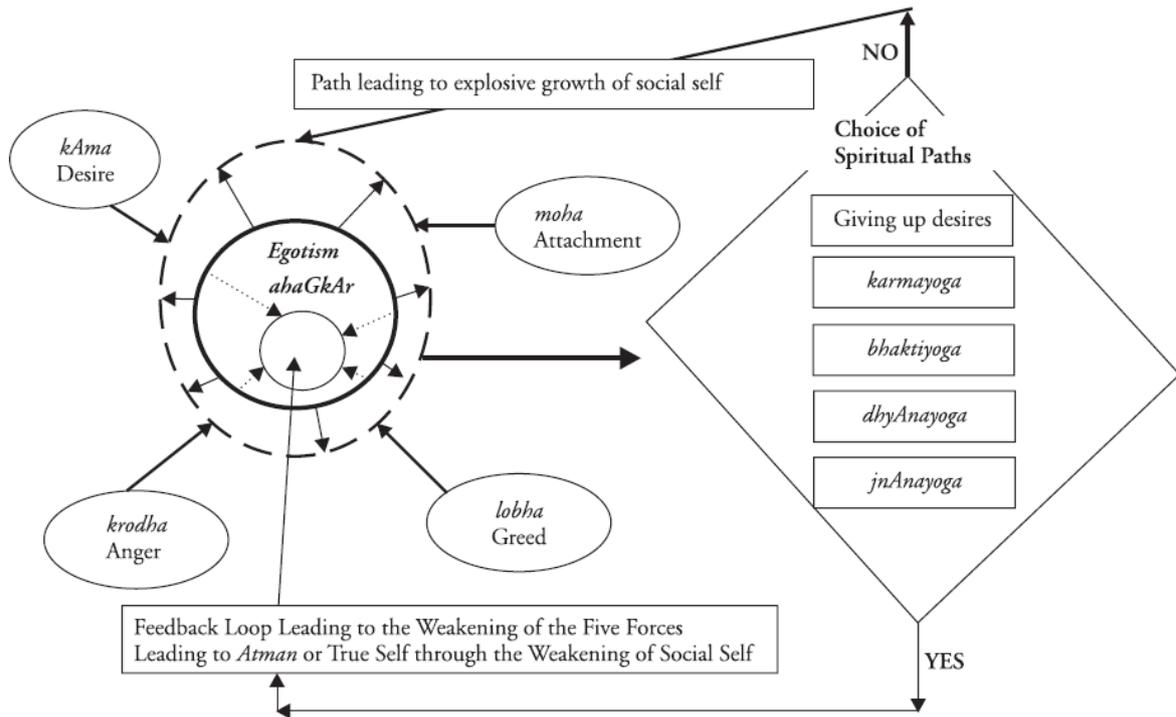


Fig 1.0: Multiple paths of peace and Happiness

B. A Causal Model of Desire, Anger and Self-destruction

This causal model is as it is present in the *Bhagavad-Gita*, and since it is quite often cited in spiritual circles, it is not a secret and could hardly even be called a discovery. However, since the model has only recently made its entrance in psychological journals in India (Bhawuk et al, 1999) and internationally (Bhawuk et al., 2008), and since it is as yet to make an inroad in psychological text-books, it is perhaps not an exaggeration to say that the model has finally been discovered by psychologists. What needs to be done is to further synthesise it with the extant psychological literature, which could be considered the repatterning of the model. We need to be sensitive to the possibility of repatterning what already exists in the scriptures, without being irreverent because no idea is ever perfect and all ideas need to be made sense of in the context of the contemporary knowledge base for people to appreciate it. Thus, there should be no hesitation in attempting to repattern such models. In what follows an attempt is made to repattern this basic model from the *Bhagavad-Gita* in the light of current psychological knowledge. It is not explicated in the verse that desires lead to setting goals, which can be financial, academic, personal, and so forth. Thus, desire is translated into behaviour, which is directed towards goals. Anger results when goals are not met and thus ends in mental disorders. But when goals are met, desires are fulfilled and in this case desires

are unlikely to lead to anger. This truism is not stated in the verse. It seems reasonable that when goals are met, either the person moves on to some other goals, or continues to pursue the behaviour to obtain more of the same outcome, or something higher or better. Therefore, greed is the likely consequent of fulfillment of goals (Bhawuk et al., 1999). Both anger and greed are causes of unhappiness, and thus it could be argued that we have discovered a model of unhappiness and mental health. A schematic presentation of this process is captured in Fig 2.0. The top part of the diagram is raw wisdom as presented in the *Bhagavad-Gita* and the lower part of the diagram is an attempt to polish the model to synthesise current thinking in psychology. One could stop here or take another step and reverse the process of unhappiness, which could lead to a model of happiness. The 62nd verse delineates this process by stating that when a person thinks about objects, he or she develops an attachment to it. Attachment leads to desire, and from non-fulfillment of desire anger is manifested. The 63rd verse further develops this causal link by stating that anger leads to confusion or clouding of discretion about what is right or wrong, confusion to bewilderment, to loss of memory or what one has learned in the past, to destruction of *buddhi* (i.e., intellect or wisdom), to the downfall of the person or his or her destruction Fig 2.0.

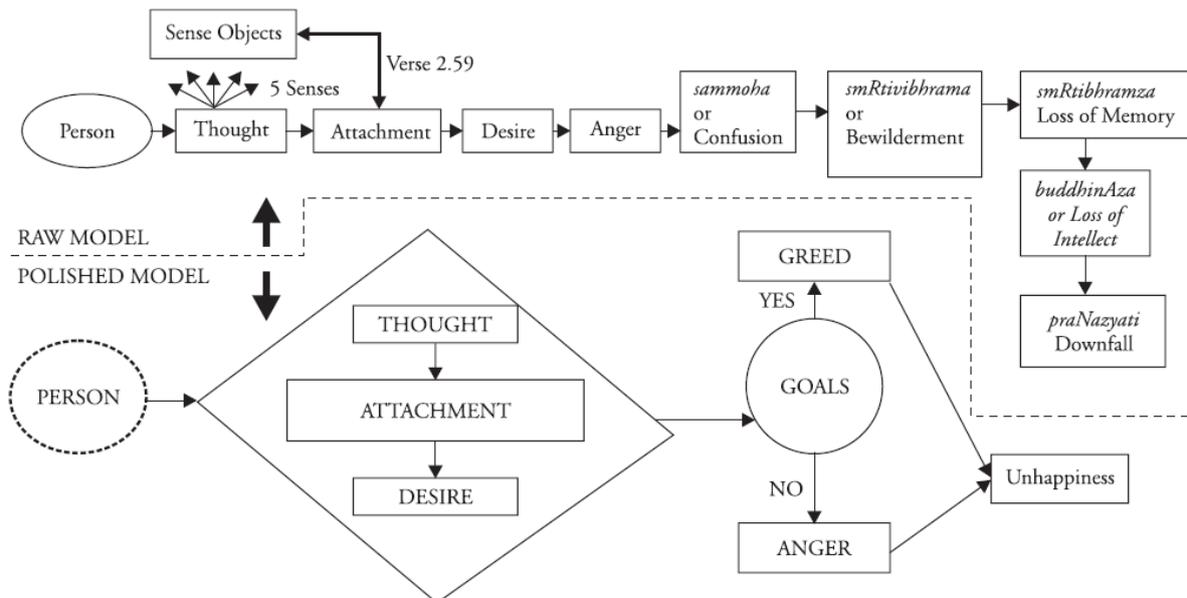


Fig 2.0: Causal Model of Desire, Anger and Self-destruction

C. Relational Survey Questionnaire Scale

This study used the relational survey questionnaire scale (Table 1.0), which is included in the general survey research. Karasar et al., 2005 stated that relational survey questionnaire scales are research model that aims to determine the existence and degree of change between two or more variables. This study examined the relationship between adults' spirituality, psychological well-being, compassion, and life satisfaction. In addition, the mediator roles of compassion and life satisfaction in the relationship between spirituality and adult psychological well-being were examined. Therefore, this study is in the type of predictive relationship research. The study tested the relationships between adults spirituality, psychological well-being, compassion, and life satisfaction with Pearson Product-Moment Analysis. In the study, the mediating role of compassion and life satisfaction in the relationship between spirituality and psychological well-being of adults was performed using the Regression-Based Bootstrapping Technique with Serial Multiple Mediator Variable analysis (Hayes et al., 2013). Further, the main purpose of this paper is to understand the effect of spirituality on mental health. The role spirituality and spiritual psychology like other fields of psychology to understand how and to what degree people integrate their personal faith identity and its psychology manifestations to live a healthier life. Spirituality and faith at work can help practitioners to work better within the field.

Table 1.0. Measures of Satisfaction Scale, Psychological Well- being Scale, Spirituality scale, and Compassion Scale

Satisfaction – Variables (Karma Yoga)	Spirituality- Variables (Bhakthi Yoga)	Psychological Wellbeing – Variables (Jnana Yoga)	Compassion – Variables (Raja Yoga)
The chances for advancement on this job	I find meaning in my life experiences.	I like most parts of my personality.	when others feel sadness, I try to comfort them
The freedom to use my own judgment	I have a sense of purpose.	I tend to be influenced by people with strong opinions	I tend to listen patiently when people tell me their problems
The chance to do different things from	I am happy about the person I have become.	I judge myself by what I think is important, not	my heart goes out to people who are

time to time		by the values of what others think is important.	unhappy
The chance to try my own methods of doing the job	I see the sacredness in everyday life.	I think it is important to have new experiences that challenge how I think about myself and the world.	I pay careful attention when other people talk to me
The working conditions	My spirituality gives me inner strength.		I feel detached from others when they tell me their tales of woe
The way my co-workers get along with each other	I live in harmony with nature.	Maintaining close relationships has been difficult and frustrating for me.	If I see someone going through a difficult time, I try to be caring toward that person
The feeling of accomplishment I get from the job	I use silence to get in touch with myself.	I live life one day at a time and don't really think about the future.	I often tune out when people tell me about their troubles
The praise I get for doing a good job	I believe that all living creatures deserve respect.	In general, I feel I am in charge of the situation in which I live.	I like to be there for others in times of difficulty
everyone feels down sometimes, it is part of being human	I strive to correct the excesses in my own lifestyle patterns/practices.	I am good at managing the responsibilities of daily life."	I notice when people are upset, even if they don't say anything
sometimes I am cold to others when they are down and out		I sometimes feel as if I've done all there is to do in life.	when I see someone feeling down, I feel like I can't relate to them
	Prayer is an integral part of my spiritual nature.	. For me, life has been a continuous process of learning, changing, and growth.	
	I often take time to		

	assess my life choices as a way of living my spirituality.		
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Rarely, if ever: 1, Sometimes: 2, Most of the time: 3, Always: 4

3.0. Results

The Measures of Satisfaction Scale, Psychological Well-being Scale, Spirituality scale, and Compassion Scale scores (Table 2.0) measure intensity of karma yoga, bhakthi yoga, jnana yoga, raja yoga, attachment and detachment. Internal consistency estimates for all the scores are quite high among all 4 participants – male teens, female teens, male adults and female adults which shows that the results are consistent. In this study, the statistical analyses were applied according to the purpose of the study and the order of the subproblems, as well as the results obtained from the analysis, are given. The first indirect effect (Table 2.0) is the indirect effect of spirituality on psychological well-being through compassion (spirituality → compassion → psychological well-being). This indirect effect is significantly positive because the bootstrap confidence interval is above zero. These findings indicate that people with high spirituality also have high compassion and people with high compassion also increase their psychological well-being levels. The second indirect effect is the indirect effect of spirituality on psychological well-being through life satisfaction (spirituality → life satisfaction → psychological well-being). This indirect effect is significantly positive because the bootstrap confidence interval is above zero. These findings indicate that people with high spirituality have high compassion and people with high compassion also increase their level of psychological well-being. The third indirect effect is the serial effect of spirituality on happiness through compassion and life satisfaction (spirituality → compassion → life satisfaction → psychological well-being). This indirect effect is significantly positive because the bootstrap confidence interval is above zero. These findings show that people with high spirituality have increased compassion, people with high compassion have high life satisfaction and accordingly, the level of psychological well-being decreases. In addition to these results, it is seen that the whole model is significant and explains 30% of the total variance.

S.NO.	Participants	Karma Yoga	Jnana Yoga	Bhakti Yoga	Raja Yoga	Attachment	Detachment
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1	Male (Teens)	0.76	0.76	0.85	0.74	0.82	0.59
2	Female (Teens)	0.80	0.72	0.89	0.58	0.70	0.61
3	Male (Adults)	0.83	0.75	0.84	0.79	0.65	0.51
4	Female (Adults)	0.71	0.83	0.90	0.57	0.74	0.65

Table 2.0. Mean Scores on the Research Scale

As can be seen, in this study, the relationships between adult spirituality, psychological well-being, compassion, and life satisfaction were examined, and the mediating role of compassion and life satisfaction in the relationship between adult spirituality and psychological well-being was examined. The study results show that the interventions designed to increase adult psychological well-being should focus on increasing spirituality, self-compassion and life satisfaction stemming from spirituality. Spirituality provides values of psychological well-being such as the sense of meaning and purpose, social support, and positive emotions that make the individual healthy and happy in body and spirit (Karsli, et al., 2019). It is thought that the research is important in that it is carried out with positive psychological concepts that emphasize the strength of the human being, not the focus of mainstream psychology that emphasizes the negative. Seligman & Csikszentmihalyi (2000) argued that true happiness could be achieved by avoiding wrong and discovering right. A happy, healthy life is the desired outcome of positive psychology (Peterson & Seligman, 2004). It is thought that this research, in which psychological well-being is explained by spirituality, compassion, and life satisfaction, which includes human strengths and virtues, will contribute to the positive psychological literature. As a result of the research, it was seen that there were positive and significant relationships between adult compassion and their psychological well-being and life satisfaction and that compassion predicted psychological well-being and life satisfaction. Similar to our research results, studies have shown that compassion is associated with psychological well-being (Hutcherson et al., 2008; Isgor et al., 2017; Lutz & Skirberk, 2012) and life satisfaction (Hopkins & Reynolds, 2001; Ladner et al., 2004). Compassion arises when others are perceived as vulnerable, distressed, or needy, motivating the person to support others (Goetz et al., 2010). Compassion is seen as an emotion, a reflection of life satisfaction and psychological well-being, that facilitates

establishing close bonds with others (Shiota et al., 2006). Compassion increases life satisfaction and psychological well-being because compassion has features such as being interested in the pain of others and being more tolerant of their own mistakes and failures. Because it can be thought that the individual who has these attitudes and realizes himself will find resources for happiness, life satisfaction, or well-being.

Discussion

There was a significant relationship between the psychological well-being of adults and their life satisfaction and that life satisfaction predicted psychological well-being. Studies have shown that these two variables are interrelated, and life satisfaction is considered as one of the complements of psychological well-being (Diener, 1984; Kermen et al., 2016). While life satisfaction is considered the presence of positive emotions and satisfaction with one's life (Hefferon & Boniwell, 2014), psychological well-being is expressed as the totality of progress in line with personal goals, building meaningful relationships with people, and personal development skills (Keyes et al., 2002). It can be explained by the fact that the individual with high life satisfaction has strong psychological well-being, is happy with his life, and experiences satisfaction and joy more than unpleasant emotions such as sadness and anger. Diener et al. (1999) also stated that if the individual has low satisfaction with his life, he will have low psychological well-being by frequently experiencing negative emotions such as anger and anxiety. Applying the *Bhagavad Gita's* Teachings to Address Modern Depression the spiritual wisdom from the *Gita* can be effectively applied to help with contemporary depression. This section explores practical ways to incorporate these teachings into daily life, such as practicing mindfulness, meditation, and cultivating a sense of detachment and devotion. It highlights the significance of spiritual practices in promoting mental well-being and resilience. The *Bhagavad Gita* offers intense psychological insights and a path to overcome depression through spiritual enlightenment. In the course of comprehending and implementing Lord Krishna's teachings, individuals can transcend their ego-driven anxieties and attain a sense of inner peace and existential meaning. The narrative of Dhrishthira and Arjun serves as a timeless exemplar of the transformative power of spiritual wisdom in addressing and healing the deepest forms of human sorrow. In times of adversity, when human beings face anxiety due to unmet expectations, failures, and limitations, depression often sets in, diminishing efficiency and bravery. Depression clouds wisdom and intellect, leaving individuals confused and deviated from their path. This

predicament is exemplified in the *Bhagavad Gita* through the character of Arjun, who faces a moral crisis on the battlefield of Kurukshetra. Overwhelmed by the prospect of war, Arjun becomes despondent, contemplating the societal repercussions of battle and preferring a life of beggary over the throne acquired through violence. The *Bhagavad Gita* offers thoughtful approaches into the human condition, particularly in times of adversity, and provides a roadmap for overcoming depression through the cultivation of spiritual wisdom and divine surrender. Thereby, internalizing the principles of equanimity, non-attachment, and a recognition of the eternal soul, individuals can navigate the trials of life with grace, courage, and a sense of higher purpose, as exemplified by Arjuna's transformation under Lord Krishna's tutelage. Many modern psychological and philosophical ideas find parallels in the timeless wisdom of the *Bhagavad Gita*. Reflecting on the *Bhagavad Gita* evokes immense joy, just as it did for Arjuna when he acquired it from Lord Krishna. The scripture endowed him with a path towards a meaningful existence. Likewise, the *Bhagavad Gita* bestows wisdom that empowers us to navigate life's obstacles with greater clarity and tranquility. May we emulate Arjuna's discipleship, and may the *Gita* become a restorative tonic for us. The text encourages a yogic approach to one's actions, characterized by discipline, dedication, and nonattachment to outcomes. It emphasizes performing one's duties wholeheartedly, without becoming excessively preoccupied with the results. The philosophy promotes a balanced and proactive mindset, where one focuses on the intrinsic value of their actions rather than being driven by the desire for benefits or rewards. Thus, leaving the outcomes to the divine and embracing a stance of detachment, this perspective fosters a strong mental resolve and orientation towards one's responsibilities in life. A mother's love and care for her children are inherently good. However, when she harbours specific desires for their futures, such as wanting her son to marry and her daughter-in-law to serve her in old age, these wishes reflect an attachment to a particular outcome. If these aspirations are not fulfilled, the mother may feel saddened and distressed. While it is natural for parents to have hopes for their children, life does not always unfold as anticipated. In such cases, the best a mother can do is to offer unconditional support and affection, regardless of the actual outcomes. This demonstrates a sense of detachment and a focus on fulfilling one's responsibilities, which aligns with various spiritual and philosophical traditions. Performing duties without attachment to results can foster a more peaceful state of being. Laboratory experiments have been conducted to explore the mechanism of healing. These findings support the notion that energy is coming in and being channelled by the healer. Electro-magnetic experiments show 'extraordinarily large' low frequency magnetic fields measured from hands of healers which are not derived from

healers' internal body currents alone. They are low frequencies, in the same range as used in some electrotherapy to aid tissue healing. Electro-encephalograms have demonstrated increased alpha brain waves in the healer and during the healing session it has been found that the patient's brain waves change to synchronise with that of the healer. Indeed, many studies have shown EEG interconnectivity between two individuals at a distance⁶. Whatever the healer is doing, this seems to be transmitted to the patient. Oschman has an idea for a possible mechanism. In his 'model of the intelligent body, he considers that the body's connective tissue continues within the cell plasma, making a continuum, connecting every cell and vibrating with electro-magnetic energy. Each part connects with the other instantaneously and continuously and it is through this that the body functions. He suggests that magnetic flow is best when everything is coherent and the body is healthy, and that this flow of electro-magnetic energy goes beyond the body where there is an exchange with the environment. This allows people to receive healing vibrations or intentions. Certainly, many of us can, upon entering an empty room, 'know' when there has recently been an argument there. We can sense the negative energy through our aura. Equally, we can sense if someone has good or bad intentions towards us, irrespective of what they are saying or how they are acting to us. Individual should cultivate equanimity in the face of adversity. The *Bhagavad Gita* offers a deep insight into the nature of the human mind and its tendencies. It encourages individuals to maintain a balanced state of mind, free from the extremes of elation and despair. The Spiritual Remedies are hereby implied for the cure of Depression, the study suggests spiritual practices such as mantra chanting ("Om Namah Bhagavate Vasudevaya") and reading the *Bhagavad Gita* as methods to overcome life's challenges and depressive states. This mantra chanting emphasizes on accessing the powerful vibrations of sacred Sanskrit mantras to calm the mind and foster inner peace. Reading the *Bhagavad Gita* is engaging with the thoughtful philosophical teachings to cultivate equanimity, detachment, and a deeper understanding of one's true nature. Ego and attachment are the root cause of concern: Dhritrashtra's possessiveness reflects the human propensity to create divisions through ego and attachment, which leads to conflicts and suffering. His self-centered language, referring to "my sons" versus "others," underscores a mentality that breeds depression and discord. The Battle of Kurukshetra symbolizes the perpetual inner conflict between virtuous and malevolent impulses that every person confronts. It signifies the obligations and responsibilities individuals must fulfill, even in the face of personal adversities and psychological distress. Arjuna's spiritual transformation from a state of

depression to one of clarity under Lord Krishna's guidance serves as a metaphorical representation of overcoming personal anguish through spiritual enlightenment.

4. Conclusion

This study examined the relationships between adults spirituality, psychological well-being, compassion, and life satisfaction, and the mediating role of compassion and life satisfaction in the relationship between adults' spirituality and psychological well-being. For people with mental illness, life is difficult. Internal voices, intense stimuli, out-of-control thoughts, confusing ideas, profound fears, and other symptoms can make life almost unbearable. For individuals with schizophrenia, for instance, the cognitive process often becomes so disorganized that even communicating can become a stressful endeavour. Various connections between ideas and concepts that most people would normally screen out as unimportant fight to redirect one's thoughts in often incompatible directions. Benioff et al., 1995 offered one person's account of a process holding a simple conversation with another person that most of us take for granted.

5. Recommendations

The relationships between spirituality, psychological well-being, compassion, and life satisfaction in this study are limited to the quantitative data obtained from the adults participating in the research. Future studies can examine the relationships between spirituality, psychological well-being, compassion, and life satisfaction of participants in different age groups. In addition, qualitative and mixed-pattern studies can be designed to study these variables in detail.

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