

Indian Ancient Thought And Well-being (Happiness)

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Indian culture has a rich spiritual heritage. It has been felt that psychotherapy in India should take into consideration this heritage and the people's psyche, to deliver the goods. The Indian culture is deeply rooted in religious and practices on one hand and spirituality and spiritual practice on the other. Well-being means individuals ability to enjoy life and efforts to achieve psychological resilience. Mental wellness is viewed as a positive attribute, emotional well-being, the capacity to live a full and creative life, and the flexibility to deal with life's inevitable challenges.

Dhairyam (1961) observed "The Indian culture and philosophy has been unique in its fostering of spiritual independence and growth in the people¹. A common Indian is under the strong impact of the could be Vedas, Upanishads, Yoga, Bhagavad Gita, Buddhism and its Various schools. Indian philosophy and Indian psychology share a framework and believe the human has enormous potential hidden in its being. Indian ancient psychology also has an endless array of techniques to raise human consciousness.

It is very important to understand the spiritual issues in counselling practices. Spirituality plays a significant role in both assessment and treatment. For understanding the client problems one has to think about client's moral, ethical, spiritual values, which is lights effective in the whole process of counselling.

Insomnia, hysteria, depression and many other psychological disorders may be treated by the application of appropriate asanas, breathing techniques and diet control. Attending spiritual discussions, Satsangs, Bhajans, visiting religious places, renewing hobbies are the most efficient tools for attaining the mental peace.

The Bhagavad Gita has a great spiritual power. Through spirituality negative attitude changes into positive and gives a new vision to consciousness. Dr. S. Radhakrishnan said, "Gita is a book of grace. Most wondrous divine and peace giving feeling arises by it recitation. Mental stability can be attained through Gita." In order to accomplish these Yogas and achieve one's salvation man is endowed with these powers: (i) Power of act (strength) (ii) Power to know (Knowledge) (iii) Power to believe (faith). The power to act is for rendering service to world selflessly that is Karmayoga, the power to know is meant for self realization that is Gyanyoga, the power to believe is totally surrender to God is Bhaktiyoga.

According to Gita one should accept things as they come and leaves them without regret, when necessary. Like a humanistic and existential psychology, Gita also lays stress on the individual's freedom of choice and the way in which he/she exercises it. S.R. Krishnan codes "Yoga means binding one's psychic power, balancing and enhancing them."

According to Mahatma Gandhi, "I find a solace in the Bhagavad Gita that I miss even in the Sermon on the Mount. When disappointment stares me in the face and all alone I see not one ray of light, I go back to the Bhagvad Gita. I find a verse here and a verse there and I immediately being to smile in the midst of overwhelming tragedies and my life has been full of external tragedies and if they have left no visible, no indelible scar on me, I owe it all to the teaching of the Bhagvad Gita." (Young India, 1925) Gandhi Ji acknowledged the Gita is a proven rich source of mental peace or well-being (Happiness). Gita Nishkama Karma echoes Abraham Maslow's Meta motivation; the four motives of Kama, Artha, Dharm and Moksha are like Maslow's hierarchy of needs etc. Swami Brahmavidananda, analysis vadant a and says that in the Indian approach the process of managing the mind has a spiritual base to it that changes the way you perceive the world. In Vedanta, Ishvara is the cosmic order, which includes the physical order therefore we can see harmony, patterns and connections in the movement of our life.

Yoga prescribes specific techniques and approaches to handle klesha, the emotions that trouble us. If you dislike a person, look at his positive qualities and you will feel friendlier. Six values of Yoga Dama, Sama, uparathi, Titiksha, Shraddha and Samadanam. In Indian perspective all these values are necessary for well-being (happiness) of every person.

The karma, so peculiar to Indian thought, is about acceptance, gracious acceptance of every turn of events as Prasad from God.

Buddhism is atheistic, it even negates the atman or self of Hinduism, Dayal

Mirchan a Mumbai psychiatrist says "Buddhism has a refined understanding of the mind. The mind, says the Buddha, consists of four processes: Consciousness (Vinnana), Perception (Sama), Sensation (Vedana) and reaction (Sankhara).

Jainism is characterized by its typical soul-psychology. The doctrine hypothesis four- fold infinities of the soul: infinite apprehension inflicts power and infinite bless - these gave rise in Jainism a great deal of interest in extra sensory perception (ESP) clairvoyance telepathy and Omniscience, subjects now studied under Para-psychology. According to Jainism the soul is inherently pure and perfect. But just as the shining sum is often obscured by either a cloud or mist or a veil of dust, so the soul is clouded by Karma. One common element from the Indian traditions that has caught on is, of cusses, meditation. Meditation techniques have been incorporated into many modern psycho- therapeutic systems.

Buddhism, one of the world's oldest religion and cognitive therapy, a newer from of psychology are both dedicated to the pursuit of the deepest knowledge of the human capacity for growth and happiness.

Sri Aurobindo believed that traditional method of spiritual attained, whose the individual out himself from the world, was flowed as the individual lost the insights of higher consciousness as soon as he come back to ordinary worldly consciousness. Thus liberation is not a flight from the material world into spiritual world but is possible only by a unification of two ends of existence, the spiritual summit and the material base.

Ancient Indian thought is a storehouse of rich psychological insights elucidating explicit and subtle nuances of processes and constructs such as mental health and illness, cognition, emotion, attention, motivation, perception self and personality, psychopathology and its treatment³. Ancient Indian physician and scholar Charaka seems to have emphasized positive mental health when he articulated that the task of medicine is not simply to strive for absence of disease but to enable and individual to learn about and lead ideal life.⁴ Upanishads distinguished between the self a an ultimate entity and self as empirical ego. Whereas the ego engages itself in worldly affairs and experiences pleasure as well as pain, the 'atman' or ultimate entity is devoid of pain or pleasure, it is an onlooker devoid of senses, surpassing time, space, and causality and it be perceived or known by our mind as it is different from phenomenal reality and it can only be realized through Meditation.⁵ In order to terminate suffering, one must awaken the higher self and let it conquer the lower one.⁶

Since ancient times it is relentlessly believed that spiritual engagements further a sense of well-being. Researches in the contemporary psychology though in their nascent state have reached a similar conclusion. It has been found that life satisfaction correlates positively with mystical experiences⁷ and people who have had spiritual experiences report tremendous positive feelings as compared to others.⁸⁻⁹ Although religious and nonreligious people tend to experience equal amounts of stress¹⁰ it has been observed that religion may help people deal better with negative life events¹¹ and their attendant stress. Individuals with imperious religious faith report higher levels of satisfaction, greater personal happiness, and fewer negative consequences of traumatic life events. People engaging in spiritual pursuits report being generally happy, cheerful at peace most of the time, rarely depressed, have excellent physical health, and are satisfied with the meaning and purpose they find in their lives.¹²

The electroencephalograph (EEG) records indicate that meditation can even tame amygdale enabling the individual to be less shocked, flustered, or angry. Transcendental meditation promotes increasing degrees of orderliness, integration, and coherence in the brain leading to a unique style of brain functioning. While a relative excitement is continuously present in the brains of non-enlightened subjects, the enlightened people maintain a low level of excitation, which has a pervasive calming effect on the mind.¹³

The most intriguing area of research has been perhaps the intercessory prayers, which involve praying for the benefit of others. It has been found that even when the subjects and researcher were unaware that someone was praying for them, the physical and mental health of experimental group subjects improved significantly than the control group.¹⁴

Conclusion:

A principle of life as expounded in the Indian scriptures, especially the Bhagavad Gita is very much beneficial for the well- being (happiness) and personal growth.

Yoga practice and counseling is the best method to control depression. Yoga is important for the well-being of every individual. Yogic treatment can also effectively cure and prevent a gamut of diseases ranging from hypertension, asthma¹⁵, heart disease¹⁶, cancer, multiple sclerosis, diabetes¹⁷ etc. There by giving the individual relief from consequent mental and emotional suffering.

Reduced levels of anxiety associated with spiritual activity have been found in various populations such as women with cervical cancer¹⁸. Individuals recovering from spinal injury¹⁹ and middle - aged people suffering from cardiac problems²⁰. Only study found that woman suffering from anxiety disorders who participated in Iyengar Hatha Yoga training had imperious and significant improvements in perceived stress, state and trait anxiety, fatigue and depression²¹. Another study found that Jain technique of meditation was very effective in reducing frustration levels and consequent aggression in prisoners.²²

Indian Ancient thought are very practical and can be applied to daily life and making life more rich and peaceful. These thoughts and concepts may change one's attitude while performing the duties, learning to maintain a state of emotional stability being in the materialistic world. This approach is very relevant in the present stressful life.

Finally I would like to conclude; at this juncture it highly needed to rediscover virtues of the Indian psychology because it is still very much essential for personal and spiritual growth of every human being.

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