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The role of spirituality in today's depressed life

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Abstract

From birth man is afflicted by three types of sorrows. They are *ādhyātmika*, *ādhibhautika* and *ādhidāibika*. In family life and in personal life man is afflicted by these three pains. Then they cry for peace in life. But despair is the root of all depression in life. The three causes of frustration in human life are pride, ignorance, and inferiority. If man can rise to the spiritual level, then all ego will be removed from man's life, man will regain self-confidence and be enlightened by the light of true knowledge. As a result, depression will leave life forever.

All egos of life are destroyed by spiritual feelings. When the ego is destroyed, man feels the other within himself. Again, when all the darkness of life is dispelled by the light of knowledge, then the real value of life is revealed. Human beings are created from the supreme power of the earth. So, man is infinitely powerful. He can recognize that power by spiritual practice. Then all the inferiority of life is removed and self-confidence develops. So said that Spirituality is the best medicine of depressed life. The essence of my article is how Spirituality can show us the path to liberation from the frustrations of our lives.

Keyword: Spirituality, ego, three types of sorrows, depression, pride, ignorance, inferiority, knowledge, self-confidence

Introduction

“Deliverance is not for me in renunciation.

I feel the embrace of freedom in

a thousand bonds of delight ^[1].”

Man has been plagued by three-fold pain since the dawn of civilization “*Duḥkhatrābhighātādijjñāsā* ^[2].” He spent his life through hard struggle. In family life or in personal life he cries out for liberation every moment. People waste precious time of life in search of liberation. Many people die prematurely due to various diseases and grief. Many choose suicide. All this happens out of frustration in life. People burn out constantly in a depressed life. Despondency is born out of ignorance, pride and inferiority. Ignorance is lack of proper knowledge about anything. This ignorance is called ‘*Māyā*’ ^[3] in philosophical language. Pride is the feeling of fulfilling the needs of personal life. Inferiority is not recognizing one's own strength.

All egos of human life are destroyed by spiritual thought. When the ego is destroyed, man can recognize himself. When all the darkness of life is removed by knowledge, then the real value of life is revealed. Human life is filled with spiritual thought. Man can eliminate all desires of life through Spirituality and enjoy true liberation. So, Spirituality is the best medicine to get rid of life's frustrations. This is the essence of my research on how Spirituality can destroy the frustrations of our lives and show us the way to liberation.

What is Spirituality?

According to Indian philosophy the goal of all human beings in the world is to achieve *God*. We are created from the highest energy and will merge with that energy. One needs to evolve and expand oneself to merge with that higher power. Spirituality is the way to develop yourself. In modern times the deepest values of life are called Spirituality. People derive religious and cultural joy from deep values. And people live by mixing personal ideals with Spirituality. This is the practical form of Spirituality.

The question may arise that, what is the result of spiritual thought? We can answer this question very clearly. We can divide the results of Spirituality into two categories.

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1. Philosophical consequences.
2. Practical consequences.

All people can attain God through spiritual practice. Therefore, if you do spiritual practice, it is possible to attain God in one or the other birth. And if God does not happen, then he will be born in a high family like great men. This is the philosophical result of Spirituality. On the other hand, it can be said that by doing spiritual practice people get endless energy on their way in life. When we are down in our ways in life spiritual power brings us out of despair and inferiority. Our confidence is awakened by spiritual power. Our life becomes full of joy. This is the practical form of Spirituality. According to Indian philosophy, the ultimate goal of human life is to merge with the Supreme Power. A long way of life has to be crossed to fulfil this goal. There will be disappointment in that long path of life, he has to reach his goal through the path of disappointment. It is possible to get out of depression by exploring the causes of depression and judging with logic. Now we will explore those causes of depression in human life and judge the importance of Spirituality for relief from depression.

The role of Spirituality in eliminating inferiority

Inferiority is one of the main causes of depression in human life. People are affected by inferiority at every moment of life. When the power to fight diminishes due to inferiority in life, everything in life seems to be a failure. But spiritual strength fights against inferiority and increases confidence in life. Standing in the battle of Kurukshetra Arjuna said-*"na kṅkṣe vijayam kṛṣṇa na ca rajyam sukhani ca"* [4] and that Arjuna got overwhelmed by the words of Sri Krishna and realized-*"nasto mohah smṛtirlabdḥā tvatprasādānmayacyuta"* [5] Now the question is how do we destroy inferiority complex in our practical life? In reply, according to the Upanishads god is present in every living being in the world-*"Īśā bāsyamidam sarbam"* [6] Our life is only a part of God. If we can realize this theory in life confidence will build in life. We can win every battle of life by realizing our inner strength. Let's get the point clear with a spiritual story.

In a forest lived a pregnant lion, one day she started walking after a group of sheep to attack them. Then the sheep ran forward in fear, there was a hole in their path. The sheep jumped over the hole. But the lioness jumped and gave birth to a cub and she died. Then the lion cub joined the flock of sheep and began to follow their behaviour.

Another lion in that forest called the lion cub and said you are not a sheep, you are a lion cub. But a long-standing habit the lion cub returned to the flock of sheep. Then again one day the lion placed some piece of meat in front of the cub and said now you roar like a lion and jump on the piece of meat. But the lion cub couldn't do it, and started eating grass like sheep. But after many attempts, the lion cub roared like a real lion. So, the lion's call is its original call. Like a lion, the real strength of human life lies within. Every human being has infinite power from within. The Upanishad sages realized-*"uttiṣṭhata jāgrata prāpya varānibodhata"* [7]. If every living being realizes that inferiority has no place in the lexicon of life, then deep self-confidence will develop. That confidence will free people from depression forever.

Spirituality in the destruction of ego

Another cause of frustration in human life is pride or *ego*. Selfishness is called egoism. Egoism arises from attachment to objects and egoism also arises from attachment to the body.

People are not satisfied with anything in present life. The person who owns hundred crore rupees is running to earn two hundred crore rupees. Again, someone considers the body as consciousness and sinks in pride. Out of this pride comes a pretentious attitude. Then when he fails, his life is filled with despair.

This frustration of life can be removed by spiritual pursuits. All *egos* of life are destroyed by spiritual thought. *Vedānta* philosopher *Śaṅkarācārya* realized that Brahman is the truth and the world is false. But many people think that this saying is not true in practical life. Because we cannot lie to this world in the worldly stage. Looking around everyday, everything seems to be true. I can't deny the cup of tea in front of me, just like I can't deny my own body.

But the *Vedānta* philosophers says that there are three levels in human life. They are 1) *Byābahārika* 2) *Prātibhāsika* and 3) *Pāramārthika*. In *Byābahārika* stage, I cannot deny the cup of tea and my body. But in the *Pāramārthika* stage, nothing in the world appears to be true. Even the body has no value at that emotional level of *Vedānta*. Brahman alone appears to be permanent and the body appears to be impermanent. In the Gita, Shri Krishna says that-

“vāsāmsi jirṇāni yathā vihāya
navāni grhnāti naro'parāni
tathā sarīrāni vihāya jirṇa-
nyanyani samyāti navāni dehī” [8]

So, in that spiritual stage, the eternal, pure soul will appear to be the absolute truth. Then we will know that the conscious soul governs the body. So, what about being proud of the body? But pride is born in the mind, not in the body. The body expresses the ego. So, it is necessary to give up ego from the mind.

To remove ego from the mind it is necessary to observe *Vedānta's Śama* [9], *Dama* [10] *Uparati* [11], *Titikṣā* [12], *Samādhāna* [13] and *śrad'dhā* [14]. Renunciation awakens in the mind when the mind is calmed by the six principles of *Vedānta*. The mind's desire for external things is removed. Man's hatred of man turns into love. All egos of the mind are destroyed. When all egos of body and mind are destroyed, all human desires for external things are destroyed. Absolute peace is obtained in body and mind. As a result, people become egoless and enjoy every moment. All the frustrations of life are transformed into joys. People then feel that-

“Deliverance is not for me in renunciation. I feel the embrace of freedom in a thousand bonds of delight.” [15]

The Role of Spirituality in Valuing Time

One of the main reasons people get frustrated in modern life is not understanding the speed of time. Today we live in a busy world. Life takes us from one corner of the world to another every day. We want to enjoy everything in life together. But the clock moves at its own pace. So, we can't work at the right time. Doctors says to sleep at right time but we can't. They advise to eat on time but we don't, as a result we get many unknown diseases.

On the other hand student life is the perfect time to study. Upanishads says that-*"Chātrānām adhyāyanam tapaḥ"* but by wasting the precious time of life in student life, we lead future to danger. By diverting the mind needlessly in the student stage, we pollute the real time of life. As a result, depression naturally becomes one of the elements of our lives.

Depression can be overcome by a regular practice of Spirituality. Thirty-three crore gods are one of the symbols of Spirituality. Among the thirty-three crore gods, the twelfth 'Āditya' is one of them. The word 'Āditya' means sun. Sun rules time. And the twelfth 'Āditya' is the symbol of twelve months. So, if we can respect the time or do the right work at the right time by respecting the twelfth 'Āditya', then the frustration will go away from the mind. But if we can't settle our mind, we can't use our time properly. On the battlefield of Kurukshetra, Arjuna said to Lord Krishna, O friend, I can immobilize even air with this arrow of my bow. But I can't make up my mind. My mind is very restless.

“Cañcalam hi manaḥ kṛṣṇa pramāthi balabaddṛdham
tasyāham nigrahaṁ man'yē bāyōriba suduṣkaram” [16]

This dialogue between *Arjuna* and *Bhagavan* shows that subduing the mind is not an easy task at all.

To subdue the mind we first have to stabilize the mind through *Prāṇāyāma* and various yogas. Yoga is generally considered to be a spiritual practice. *Prāṇāyāma* is the effort to control the speed of breathing. Breathing is the main source of energy in our body. *Prāṇāyāma* action is of three types. 1) *Rēcaka*-Taking breath out of the body or breath is called *Rēcaka*. 2) *Pūraka*-Filling the body with outside air through breathing is called *Pūraka*. 3) *kūmbhaka*-Breathing inside or outside the body is called *kūmbhaka*. *Prāṇāyāma* can be practiced by people of all ages and is very effective in enhancing mental strength. *Prāṇāyāma* practice regularly increases mental connection. Another method of stilling the mind is sense restraint. Non-attachment to objects is sense-restraint. Lord Krishna said about this-

“Yadā sanharatē cāyaṁ kūrmōhaṅgānība sarbaśaḥ.
Indriyāṅindriyārthēbhyastasya prajñā pratiṣṭhitā.” [17]

As the tortoise shrinks its limbs within its hard outer shell, so one who withdraws his senses from the subject, his consciousness is established in true knowledge. The senses are also compared to poisonous snakes. They want to live without any control. But we need to be strong enough like skilled snakes, so that those snakes (senses) cannot kill the snake.

So, if we can do all the work of life with full efficiency then concentration of mind will increase. As a result, the power of the mind will also increase. Napoleon said that my mind has many shelves. When I sit on the throne, I open that shelves in my mind and close the others. Again, when I am with the queen in the inner palace after leaving the throne, I keep the other shelves closed. This is the key to mindfulness. By working in this way the senses are withdrawn from external things and the concentration of the mind increases.

One may question, when I am doing important work, I will do it with full concentration. But what is the need for complete concentration when doing other things? The answer is, if we can do the less important works with complete concentration, then that concentration will be parallel while doing the important works, thereby increasing the concentration of the mind.

Śaraccandra was a disciple of Swamiji. One day he went to Swamiji's house and saw many encyclopaedias in Swamiji's bookcase. *Śaraccandra* asked Swamiji-Is it possible for a person to read so many books in one life? Swamiji said, yes, it is possible. You ask me from these nine verses in this book.

Śaraccandra asked the question, Swamiji answered with commas and full stops. This is the best example of mindfulness.

However, increasing the concentration of mind through *Prāṇāyāma* or through sense-restraint will make it possible to achieve the goal of life in a very short time. As a result, we will be able to respect time by concentration of mind. I will be able to spend my life beautifully by mixing the speed of time with life. Moreover, just as reflection is clear in still water, so the happiness of life will become clear in a still and calm mind. Disappointment will withdraw from life.

The Role of Spirituality in religion

Another important cause of people's frustration in the era of globalization is ignorance towards religion. Today selfishness is the religion of man. To establish oneself by leaving everyone behind is religion. The religion of man is to seek his own happiness. Some say that loving living beings is religion. Some say that worshiping stone idols is religion, some say that eating non-vegetarians is religion and some say that eating vegetarian is religion. But where did this religion come from? This definition of religion is written in which book?

People's ignorance of religion is misguiding their conscience. Creating communal violence. As a result, people are getting frustrated every moment while fighting with conscience. It is only in the spiritual world that people can get rid of this frustration. Spirituality is not a subject, Spirituality is the ultimate realization of life. If you bathe in that realization, consciousness develops in the heart. That consciousness increases human strength. Man can then overcome all the conflicts of life and awaken his conscience. In the words of *Rabindranath* it can be said that-

“I have had my invitation to this world's festival,
and thus my life has been blessed” [18]

If you find spiritual feeling in every work of life, it will be possible to practice the best religion in life. The words Spirituality and religion are intimately connected with life. So, to remove the frustration of life, the words 'Spirituality' and 'religion' must be analysed with logic. To understand the term Spirituality, the terms 'religion' and 'higher religion' must first be explained. In the discussion two questions come before us, that is God for us? Or for God we? Do we worship God to be happy? Or the main purpose of our life to get God? The answer can be said that the ultimate goal of human life is to be eternally freed from the three types of pains. But reaching this goal is a very difficult task. True liberation of life is possible only if one merges with the Creator. Merging with creation requires higher religious practices. In philosophical terms, higher religion is called Spirituality. But all the actions we do in practical life to merge with Him, that action is ordinary religion. To analyse the nature of religion and Spirituality Lord Krishna told Arjuna-

“Caturbidhā bhajantē māṁ janāḥ sṛkṛtīnōharjuna.
Ārtō jijñāsuarthāthī jñānī ca bhatarasabha” [19]

There are four types of devotees. For example, *Ārtō Bhakta*, *arthārthi Bhakta*, *jijñāsu Bhakta* and *jñāni Bhakta*. A devotee who remembers God in danger is called an *ārtō Bhakta*. Like *draupadī*. A devotee who remembers the Lord for the fulfilment of a wish or prayer is called an *arthārthi Bhakta*. For example, *Ambā*. A devotee who can know or understand God through knowledge is called an *jijñāsu Bhakta*. Like

Arjuna. A devotee who does not expect anything but devotes himself to the Lord and worships him is called a *jñāni Bhakta*. Like *Prahlāda*.

These four types of devotees can be divided into two categories. *Sakāma Bhakta* and *Niṣkāma Bhakta*. *Ārtō Bhakta*, *arthārthi Bhakta* and *jijñāsu Bhakta* are *Sakāma Bhakta*. *jñāni* Bhaktas are *Niṣkāma Bhakta*. *Sakāmas* Bhakta are worshipers of religion. And *Niṣkāma Bhaktas* are worshipers of Spirituality. This *Niṣkāma* theory is the key to Spirituality. So according to Sri Krishna among the four types of devotees the *Niṣkāma Bhaktas* are the best devotees. In this context it is said in the *Shrimad Bhagwat Geeta*-

“Śrēyān drabyamayād yajñājajñānayajñāḥ parantapa.
Sarbaṁ karmākhilam pārtha jñānē parisamāpyatē.”^[20]

To understand the real religion of our life we need to understand the spiritual theory. According to Spirituality every human being has a certain philosophy. Man's journey from birth to death is guided by that philosophy. Living life outside of this particular philosophy leads to disappointment in life. And if life is spent in this particular philosophy, life becomes beautiful. This philosophy is the religion of life. This religion of life makes people beautiful and happy.

This philosophy of life teaches him values. It is through this philosophy of life that he feels that God is within the living being. Therefore, as God, living beings should be loved, not hated. In this sense of spiritual level man will find the other in himself. Then people will realize the true religion of life. Says the sages of *Īśōpaniṣad*-

“yas tu sarvāṇi bhūtāny atmany evanupasyati
sarva-bhūteṣu cātmanam tato na vijugupsate”^[21]

By this understanding of life, people will find the real value of life by removing disappointment. But first of all man needs to develop himself. Just as a tree grows from a bud to a giant tree, so a man grows and experiences philosophy in his life. Its evolution will be reflected in all civilizations and societies. Thus, developed by spiritual thought, man gets eternal freedom from despair.

Role of Spirituality in True Happiness of Life

The whole world is in our hands today. By pressing a few switches, we can know the news of the whole world in an instant. Thanks to the blessings of science, we can be aware of natural disasters before they happen. Today, premature death has decreased a lot. People don't have to die without eating today. Are we happy despite the many opportunities in life? The answer will come from within, no, we are not happy. Every moment we are crying out for joy. Even if a rich man of society has a lot of money, he has no peace of mind. Again, the people of the lower level of the society are also spending their days in pain. A hermit leaves his house for pleasure, a thief steals for pleasure. Despair arises from this joyless life of man. As a result, some are choosing to commit suicide and some are spending their entire lives as dead. How is it possible to get rid of this world of this cheerless life?

Indian philosophers found the true joy of life in Spirituality. Elevating oneself to the spiritual level is the ultimate joy. It is that joy that brings people out of a life of despair. Happiness is found in the four '*Puruṣārtha*' of life. But philosophers found true happiness in moksha or liberation. So, they have been striving for this level for ages.

In practical life, we mean real pleasure as sensual pleasure. Senses are the means of enjoying life. For example, some of us are foodies, some of us are fond of traveling, and some of us consider the comfort of the body as happiness. But according to Buddhist philosophers, sensual pleasure is transitory. Momentary happiness can never give real happiness. Because sensual pleasures have limitations. Again, according to *Vedānta* philosophy, happiness cannot be found in impermanent objects. Impermanent things are not eternal. Our bodies are impermanent objects. Just as we take off old clothes and put on new ones, our body takes on another body when it wears out.

“Bāsānsi jīrṇāni yathā bihāya
nabāni gṛhṇāti narōhaparāṇi.
Tathā śarīrāṇi bihāya jīrṇān'ya-
n'yāni sanyāti nabāni dēhī”^[22].”

So, no one gets real pleasure through the impermanent body or through the senses. But we get the joy through sense pleasures in daily life makes our daily life beautiful.

Another way to find joy in life is to find joy in everyday works. If we can do every work in life with joy everyday then there will be no disappointment in life. We are engaged in various professions. Some are professors, some are doctors and some are farmers. If a professor finds joy in his teaching, he will also find peace in life. A farmer can get out of the depression of life only if he does farming happily. But if you want to find joy in your work, you have to work with integrity. Thus, if we find joy in every work of life, we will regain peace in life. Disappointment will go away from life. But even if we find joy in work, selfishness is hidden in it. As a result, there is no permanent release of depression from that work. Hence spiritual ascetics find joy in *Niṣkāma Karma*. That which does not involve any desire is called *Niṣkāma Karma*. In the Gita, Lord Krishna advises his best student Arjuna on *Niṣkāma Karma*-

“Karmaṇyēbādihikāraṣṭē mā phalēṣu kadācana mā
karmaphalahēturbhūrmā tē saṅgōhastbakarmanī”^[23].”

That is, you have the right in the work, not in the result. work should be done without the desire for result. There is no selfishness in that work.

The question may arise in our mind that we will do work but there will be no desire for the result of work-how is this possible? *Vedānta* philosophers explain this by saying that all the results we get at present are the result of *Prārad'dha* karma. All the work we are doing now will also get the results in the future. We do not know what is the result of our *Prārad'dha* karma. So it is better not to desire the result. When the desire of work is removed from the heart by this sense of philosophy, selfishness will be destroyed. We will find joy from within. I might be going from home to office. While passing, I saw a hungry man crying for food on the street. If I can feed him that day without eating snacks, I feel great satisfaction in my heart. Thus, it is better to act without desiring the result.

However, there are limitations in this type of work. Selfless work is done for its own sake. One's religion is practiced in love or sacrifice for others. And religion cannot give eternal peace. A person attains virtue by following religion throughout his life. By that virtue he goes to heaven. But when that virtue is lost, it comes back again. It is said in the Gita-“*Kṣīṇē punyē martyalōkam biśanti*”^[24]

There are limitations in the above three pleasures. According to *Vedānta* [25], realizing of the Brahman is the main purpose of our life. The pure consciousness within us is the soul. He is eternal, He has no destruction. He is always a joy. From that *Ānandabrahma* every living thing in the world was created. So, life is bliss. This joy of life is covered by illusion. By removing that ignorance or illusion joy is revealed. Happiness is within life, not outside of life. But we go looking for happiness outside of life. That's when we fell into *Māyā's* trap and got disappointed. If I can find joy in life by considering life as self, then I can move away from depression. The question may be arise that how to achieve joy in our soul? The Upanishads says that joy resides within us in the form of Brahman. Brahman is found through knowledge. It is said in *Pañcadaśī*-

“Iyāmātmā parānandaḥ paraprēmāspadaṁ yataḥ.
Mā na bhūbaṁ hi bhūyāsamiti prēmātmanīkṣyatē.
aṭ prēmātmādhyaḥṣatra naibamyārdhamātmani.
Atanta paramastēna paramānandatātmanah.” [26]

This knowledge is the soul, the soul is bliss, for it is the reservoir of supreme love. As the reservoir of supreme love, the soul is supremely blissful. When we can acknowledge our inner self as joy, the joy of external things will not satisfy us. Then we can rise above *Niṣkāma Karma* [27] and sacrifice life. When I feel that my own happiness is not in me, but in others, then I will find true happiness in life.

Let us clarify the point with the help of a story. A speaker came to the stage to give a speech. Suddenly he came down from the stage. Then he took all the audience into a small room. There were already lots of balloons with air. He asked each audience member to pick up a balloon and write their name on it. Then ask them to drop the balloons with their names on the floor. So did the audience. After a while he asked everyone to find the balloons with their names on them. But in no time there was chaos. Someone found the balloon with his name on it, and someone didn't. Then the speaker said take any balloon and return it to the person whose name is written on it. The work was completed in a very short time. Then the speaker said I came up on the stage to convey that your own happiness is in the hands of others and the happiness of others is in your hands. There is no limit to this perception of joy. Life brings real joy. All the frustrations of life are destroyed by this kind of joy. We realize the true value of life.

Realization

1. At the end of the discussion, before putting the last stroke of the pen, I can say that the root of all human frustration is the desire of his mind. Success in getting something and failure in not getting something is the identity of life. Just as the deer chases away the hunter, desire also chases away man. When desire remains unfulfilled, when people's hopes are broken, it is from that despair and imperfection that the ray of knowledge enters the human heart. This knowledge is the main pillar of Spirituality.

Life turns into pure gold as it burns in the fire of despair. The eclipse is always on the full moon, and when the eclipse is over, the moon shines in its own light in the sky. Life is also spent giving trials of despair. Life becomes beautiful when the shadow of sorrow and grief is over. This is the law of life. Spirituality is not a feeling outside of life. Spirituality is the ultimate understanding of the human heart. Time never runs

on man-made paths. People have to follow the path of time. Spirituality is to be realized through despair. This is the ultimate true understanding of life. So, whenever disappointment comes in life, it is better to leave it to the flow of time. This is the main key of Spirituality.

After such a deep discussion of theory, the question arises in our mind that the people of today's society will be able to realize the higher spiritual theory in their busy life and in their struggling life? Or can you apply it in practical life after realizing it? I think the answer to this question is hidden in the battlefield of *Kuruṣṭra*. [28] Standing on the battlefield of *Kuruṣṭra*, Arjuna listened to and understood the advice of Lord Krishna with the help of healthy concentration. Not only that, he applied that theory in practical life. Are we more concerned than Arjuna in the age of science today? Or more busy than Arjuna? If not then we too can realize deep Spirituality in our life and apply it in practical life. But first we need a healthy mind. Let's hope that Spirituality will make our life happy by steady mind.

2. As I took up the pen for this discussion, I felt that there is a long stream of Spirituality running through Indian literature. Spirituality was awakened in the hearts of people from the day when man first lit fire and showed light to civilization. That Spirituality of the heart has manifested itself in written form in the pages of Vedic literature. From the age of the Vedic Samhitas to the age of the Upanishads, sages were engrossed in higher spiritual thought. In the era of epic poetry, that philosophical thought emerged as moral philosophy. During the Sutra period Spirituality evolved into six philosophies. And later in the communal age various saints propagated that Spirituality through logic. Thus, a stream of Spirituality ran through a long stretch of Indian civilization. Immerse yourself in the spiritual stream of Indian literature and you will get rid of depression in life. If we develop spiritual consciousness step by step in life, we will get healthy and long life.

Notes

1. Rabindranath Tagore, *Gitanjali: Song Offerings*. (The Nobel Prize Centenary Edition). Parul, Kolkata. 2013. Reprint. 2019 p.179.
2. Swami Virupakshananda. ed. *SĀMKHYA KĀRIKĀ*, Sri Ramakrishna Math Mylapore, Madras. from <https://estudentdavedanta.net/Samkhya-Karika.pdf> p. 1.
3. 'Māyā' is a theoretical term in Vedānta philosophy. According to Shankarācharya 'Māyā' is the ineffable power of God. Shankarācharya compares God to a magician. He said, just as a magician turns one rupee into ten rupees by his magic power, God also creates universes by his magic power of Māyā. My explanation.
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7. Swāmī Paramānanda, *Katha Upanishad*. The Upanishads (Vol I), The vedanta centre boston mass. U.S.A. 1919 from <https://estudentdavedanta.net> 1/3/14

8. Swami Adgadanand, ed. *Shreemad Bhagwad Geeta. 2/22*, Shree Paramhans Ashram, Faridabad, Haryana. 2021. p.50
9. *Śama* is a determination on your part to be always calm and quiet under any kind of condition, even aggressive conditions.
10. *Dama* is the restraint of the sense organs, the discipline of the organs outside.
11. *Uparati* is cessation of all worldly longings.
12. *Titikṣā* means a kind of endurance and tolerance that you have to exercise.
13. *Samādhāna* is concentration of mind. Always be attentive on that which you are seeking. Your eye is always on that, like the consciousness of a bowman who strikes the target with an arrow.
14. *śrad'dhā* is faith in that which you are asking for.
15. Rabindranath Tagore, *Gitanjali: Song Offerings*.73. (The Nobel Prize Centenary Edition). Parul, Kolkata. 2013. Reprint 2019 p.217
16. Swami Adgadanand, *Shreemad Bhagwad Geeta. 6/34*, Shree Paramhans Ashram, Faridabad, Haryana. 2021. p.197
17. Swami Adgadanand, ed. *Shreemad Bhagwad Geeta. 2/58*, Shree Paramhans Ashram, Faridabad, Haryana. 2021. p.78
18. Rabindranath Tagore, *Gitanjali: Song Offerings* 16th poems. (The Nobel Prize Centenary Edition). Parul, Kolkata. 2013. Reprint 2019
19. Swami Adgadanand, ed. *Simat Bhagwat Geeta. 7/16*, Shree Paramhans Ashram, Faridabad, Haryana. 2021. p.216
20. Swami Adgadanand, ed. *Shreemad Bhagwad Geeta. 4/33*, Shree Paramhans Ashram, Faridabad, Haryana. 2021. p.154
21. A.C. Bhaktivedanta Swami Prabhupada, *Śrī Īsopaniṣad*. 6, Iskcon Books, Los Angeles, New York, London. from <https://prabhupadabooks.com/pdf/> p.33
22. Swami Adgadanandji, ed. *Shreemad Bhagwad Geeta. 2/22*, Shree Paramhans Ashram, Faridabad, Haryana. 2021. p.50
23. Swami Adgadanandji, ed. *Shreemad Bhagwad Geeta. 2/47*, Shree Paramhans Ashram, Faridabad, Haryana. 2021. p.70
24. Swami Adgadanandji, ed. *Shreemad Bhagwad Geeta. 9/21*, Shree Paramhans Ashram, Faridabad, Haryana. 2021. p. 258
25. Vedanta is one of the six orthodox (*āstika*) schools of Indian philosophy. It is also called *Uttara Mīmāṃsā*, which means the “latter enquiry” or “higher enquiry”. The word *Vedanta* literally means the *end of the Vedas* and originally referred to the *Upanishads*. Vedanta is concerned with the *jñānakāṇḍa* or knowledge section of the vedas which is called the *Upanishads*. The main *Upanishads*, the *Bhagavadgītā* and the *Brahma Sūtras* are the foundational scriptures in Vedanta.
26. Swami Swahanada, ed. Swami *Pañcadaśī*.1/ 8, 1/9 Sri Ramakrishna Math Road, Madras, Indan.1967. from https://estudantedavedanta.net/Panchadashi_Vidyaranya_Swahananda.pdf
27. *Niṣkāmakarma*, self-less or desireless action, is an action performed without any expectation of fruits or results, and the central tenet of Karma Yoga path to liberation.
28. *Kuruṣṭra* has also been hailed as the ‘dharmakṣetra’ or field of righteousness, though it has been closely associated with the fratricidal war of the Mahābhārata. It

is almost the same as the modern Kurukṣetra which is 40 km (25 miles) to the east of Ambala in the Haryana State. From <https://www.hindupedia.com>

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