ABSTRACT
Objectives of the Study: ‘Spirituality’ and its role in mental health is attempted to discuss in this research. It is the state of existence where the manifestation of consciousness is attained.

Significance: Spirituality has implications on individual, societal and universal levels and could be answerable to all mental health issues or disorders. This research also highlights programs and projects on Spiritual Wellness for the welfare of the social groups.

Methodology: The researcher reviewed research studies based on Spirituality, and displayed the role of spirituality for a person in his inter and intrapersonal development, viz. development of self-empowerment, leadership abilities, understanding his commitments, accepting individual differences, improving personal relationships, and making the person composed in crises. It equips people for civic as well as for personal life. People with greater awareness can contribute to changing deeply-entrenched social misdemeanors. The research also discussed the role of spirituality in education and proposed educational projects for social groups.

Results: Spirituality helps develop a positive mindset. It demonstrates the power of an individual, which further influences society through example. Such examples can give powerful inspiration and serves to empower people and to establish the idyllic evolution of civilization.

Conclusions: Spirituality enriches internal empowerment, eliminates neediness that fuels personal or social evils. In the future, ‘spirituality’ could be used, especially for the welfare of the students, and social groups to design their training programs to maximize—positivity, coping skills, and happiness. This in turn can improve the achievements of an individual towards life objectives and life satisfaction.

Key Words: Eternal, Evolution of Civilization, Mental Health, Spirituality, Training Programs.

INTRODUCTION
Spirituality is a multi-layered concept, deriving from the Latin word ‘spirare’, ‘to breathe’. The concept of spirituality is to be applauded because it captures the essence of what individuals need to know for being more self-awarded, satisfied, empathetic, authentic, fearless, and happy. In a survey of spirituality, Forman (1997) found that people from many different traditions tended to view spirituality as being experiential, and trans-rational rather than conceptual. To describe this experiential aspect, spirituality was coined as a way of enabling the recognition and identification of what matters in life (Schwartz 1995). A spiritual experience like inspiration (Hart, 1998), is commonly associated with feelings of clarity, connection, opening, and energy. According to the Dalai Lama (1999), “spirituality is concerned with those qualities of the human spirit which brings happiness to self and others such as love, compassion, patience, tolerance, forgiveness, contentment, a sense of responsibility, and a sense of harmony i.e. it relates with basic human qualities of goodness, kindness, compassion and caring”. Spirituality involves not only faith, prayer, and values but also obligations to and support from others (Khavari, 2000). Humanistic theories have defined it as living authentic i.e. finding the truth and meaning of existing life and attaining the full possibilities of being ‘Human’ (Elkins, 2015). Wilber (1997) explains that although many people have had peak experiences that access expanded status of transpersonal consciousness, individuals can with practice, evolve into having constant access to the witness of pure awareness that is available at all levels of consciousness.

This potential (unlike general intelligence) is to be developed and stabilized as a result of one’s experience. Spiritual practice has been described as the development and training of one’s mental state, which work on gradually removing destructive mental states viz. fear, aggression, hatred, enviousness, possessions, and replacing them with constructive state of mind such as kindness, tolerance, and forgiveness (Dalai Lama, Cutler, 1998).

Spiritual Intelligence hypothesizes that the predictability quotient of success of an individual goes beyond the mere brain area. Chin, Anantharaman and Tong (2011) studied the roles of emotional intelligence and spiritual intelligence at the workplace and concluded that if both of the intelligence happening in the
workplace, the environment will be more conducive. A better working environment relates to a higher level of productivity.

SIGNIFICANCE AND RELEVANCE OF THE RESEARCH
1. Spirituality concentrated primarily on redeeming ourselves. So there is a need to be alert and keep the window of consciousness open. Spiritual analysis of human potential is related to personal growth and happiness.

2. It fuses the qualities of head and heart. Vision, values, goals, and self-actualization are never attained by reason alone. The reason is a facilitator; it tells us, why to go, but it is the heart that tells us, where to go and how to go.

3. Spirituality is concerned with the Well Being of the whole – the whole person, the whole human family, the whole planet, the whole web of life. At the present, we live in a spiritually dumb culture characterized by self-centeredness, consumerism, individualism, lack of commitment and responsibility, and inability to find an ‘Identity’ and a ‘Positive Meaning’ in life. Spiritual Intelligence addresses this fundamental human dilemma.

4. It is associated with the absence of defensiveness and hostility. We can use spiritual intelligence to transform ourselves and others, heal relationships, recognize the power of forgiveness, enhance the capacity to give and receive love, cope with grief and go beyond.

5. It has wide educational and social implications for the welfare of the individual and society.

METHODOLOGY
The researcher reviewed research studies by various scholars and displayed the role of spirituality in the development of self-empowerment. The prime consequence of leading spiritual life is making the individual free from false values and self-doubts. Spirituality helps the person understand his commitments and responsibilities, accept individual differences, make the person composed in crises, develop leadership abilities, and improve personal relationships. Spiritually oriented people cultivate the power of a discerning mind by eliminating socio-emotional and cultural filters. This in turn generates feelings of peace and blissfulness and develops perfect mental health. This research also discussed the role of spirituality in education. It equips the person for civic as well as for personal life. People with greater awareness can contribute to changing deeply-entrenched social transgression like corruption, bribery, nepotism, and antagonism against weaker sections.

OUTCOME OF THE RESEARCH
The various researches reviewed by the researcher show that spirituality helps develop a positive mindset. It results in simplicity of lifestyle. Since the 1960s, extensive researches conducted in therapeutic modalities have found psychological and spiritual solutions to many of today’s social problems, including violent crimes. Offenders were educated in skills of spirituality and they learned meditation, through which their inner hurt feeling was gradually healed. They were reminded of their higher qualities and original spirituality. They were inspired to understand their accountability towards themselves and work towards changing their pattern of thoughts and behavior.

Spirituality enriches our persona. Internal empowerment removes the neediness that fuels possession and consumerism. The resulting simplicity of lifestyle protects a person from being tempted to add to their resources through unfair means. When there is no self-deception, there would be no double standards, no conflict in mind, and at the individual level; such person demonstrates the power of an individual to influence society. Such examples of spiritually influential persons can give powerful inspiration and motivation, and the words of such person/guru become transformative for others.

IMPLICATIONS FOR THE ETERNAL MENTAL HEALTH
Some theorists such as Carl Jung (1973) and Victor Frankl (1969), emphasized exploring the role of psychospiritual factors in understanding and addressing psychological disturbances. They integrated spirituality into clinical practice. Spiritual wellness helps the person in maintaining Eternal Mental Health, which includes Intra and Interrelations:

1. **Spiritual wellness helps in maintaining Intrapersonal Relations**

   **Spiritual Wellness leads to happiness**

   One of the prime consequences of leading a spiritual life is profound self-acceptance. The people can able to free themselves from false values and live in a state of serenity. This in turn generates feelings of peace and
happiness, which are not based on external worldly power such as fame, position, or ostentation. Initially, these feelings may be fleeting, but gradually they exercise their will to experience ‘positivity’ eternally. A significant effect was found between meditative prayer and forgiveness in a study conducted by Jankowski, Sandage, and Steven (2011). They tested a theoretical model of the relationship between meditative prayer and interpersonal forgiveness with hope and promoting interpersonal forgiveness in counseling. In general, it was concluded that spiritual people report more peace, happiness, and life satisfaction than do non-spiritual people.

Meaning of Life
Evidence of cognitive operations and adaptive applications, like problem-solving, coping, and stress-reduction, was reviewed in detail by many researchers. Existential aspects and mental health have been linked to spirituality in many theoretical writings and empirical studies. For instance, King (2008) defined personal meaning production as the ability to construct personal meaning and purpose in all physical and mental experiences, while Berg and Makola (2008) discussed the construct of ‘Meaning in life’, and its relationship to four constructs that enhance psychological well-being: namely, sense of coherence, emotional intelligence, hardy personality, and self-efficacy. DeBats (1999), in his research, investigated the sources of meaning in the life of young adult patients and non-patients by combining qualitative and quantitative research methods. Findings by Schlegel, Hicks, Arndt, and King (2009) showed that individuals who were more aware of their true-self in terms of knowing the traits, qualities, interests, preferences, tendencies, and flaws, are more likely to experience meaning in life.

Change in perception
Most people believe that they interpret objectively what the five senses tell them about external reality. Perception is greatly affected and limited by socio-emotional and cultural filters. As perception changes so do a person’s priorities. The quality and nature of perception change as spirituality develops. In one study, Paloutzian & Emmons (2003) assessed the relationship between individual spirituality and perceptions of unethical business activities. Through practicing meditation, one may gradually reduce these socio-emotional and cultural filters and become more tolerant and accommodating and begin to look at people internally as they originally were, and become less inclined to judge them by their external characteristics. Courageous and innovative thinkers, who are inclined towards spirituality, have responded to the extreme social problems of today’s world with completely new perceptions and solutions, which are inspired by deep spiritual experiences and insights. They understand that in every crisis, there lies the hidden benefit of golden opportunities, and spiritually oriented ones become efficient in tracing these golden gems.

Coping
Today hundreds of articles exist on Religious / Spiritual coping, covering an array of life stressors including physical illness (Pargament et al. 2004), childhood trauma (Gall et al. 2007), bereavement (McIntosh et al. 1993), divorce (Shortz & Worthington 1994) and natural or man-made disasters (Maton 1989). Research conducted on the subject of spiritual issues and therapeutic implications by Brotheron and Soderquist (2002) proved that research in Religious / Spiritual coping has broad implications for the physical, psychological, social, and spiritual well-being of individuals, families, and communities. It is being observed that spiritually oriented people are courageous and mentally strong. They develop spiritual supremacy, gain the power to go within, and become ‘Silent’. They do cultivate the power of a discerning mind and do ready to face the challenges and hardships of life because of internal strength. They do not bound by any bondage and with self-direction and purity of mind do open to receiving life challenges.

Conflict Resolution
In spirituality, there is the fine-tuning of intellectual faculty with inspirational power. The study by Biswajit Satpathy (2010) discussed the introduction and the development of spirituality by Lord Krishna in the Bhagavad-Gita thousands of years ago. The text had discussed the spirituality that was used to resolve the conflict arising in the mind of Arjuna.

Mental / Psychological Health
Modern researches continued to highlight concerns of spirituality within a therapeutic setting for psychological disorders. Jackson, Firtka & Edenborough (2007) explored the concept of personal resilience as a strategy, for responding to workplace adversity. Crossley and Salter (2005) investigated, in which clinical psychologists addressed spirituality within psychological therapy. They have suggested recommendations for developing spirituality as a more coherent and accessible concept, both within the professional dialogue and the therapeutic context. In another study, conducted by Davis, Kerr & Kurpius
(2003) investigated the relationship between spiritual well-being and anxiety in at-risk adolescents. Their research found that the higher the spiritual well-being, the higher is the existential well-being, religious well-being, and intrinsic religious orientation, and similarly lower the anxiety level among males. Worthington and Sandage (2001) defined religion and spirituality and discussed five scenarios in which they emerged in psychotherapy. In another study, Worthington, Hook, Davis, and McDaniel (2011) examined the outcomes of religious accommodative therapies and spirituality therapies, where patients in religious/spiritual psychotherapies showed greater improvement than other therapeutic interventions.

Physical Health
Some researchers have proved that spirituality has a positive impact on physical health. The research conducted by Dalmida, Holstad, DiForio, and Laderman (2009) showed the process of ‘humanizing healthcare’ involved the consideration of individuals’ unique psychosocial skills, including spirituality during illness. Besides Researchers also observed the significant relationship between spiritual practices (prayer/meditation and reading spiritual/religious material) and dropping off of depressive symptoms and physical ailments. In another study, Khan Ahmad, Beg, Wasmall, AbdAlla, and Nubli (2009) proposed yoga and prayer, help control epilepsy, and also give physical, mental, and spiritual relaxation.

2. Spiritual wellness helps in maintaining Inter-Relations
Improving family or personal relationships
People around us have their unique personalities, idiosyncrasies, and character defects. This is certainly a challenge and almost everyone is facing this issue. In spirituality, the focus is to accept each other and learn to harmonize relationships. Family values vary, but the closer they come to spiritual values the better and happier the family becomes. Family values support the quality of family life. Loyalty, being lovable and caring, being supportive and protective, being available for one another, especially during times of need, are very important for a healthy family. In a study, Perrone, Webb, Wright, Jackson, and Ksiazak (2006) explored the relationship of spirituality with family roles and life satisfaction and indicated that existential well-being and marital satisfaction contributed significantly to life satisfaction. Research evidence demonstrated that addressing the spiritual dimension of care makes a considerable difference in physical and psychosocial outcomes.

Enhancement of Caring
Ghaith Ahmad. Et.al. (2016) studied nurses’ attitudes towards a spirituality of self and meeting the spiritual needs of the patient as a desirable goal for nursing care. The purpose of her exploratory survey was to determine how the spirituality of registered nurses influenced spiritual care towards patients.

Leadership
Leadership is the expression of deeply held values that are worthy of emulation. Good leadership cannot separate from spirituality. It is for empowerment and relationship. There was a growing body of material that supports the idea of a spiritual approach to matters of leadership. Wigglesworth (2006) argued that mature leadership required spiritual intelligence development, who leads from the inside out. Reave(2005) reviewed over 150 studies and showed that there was a clear consistency between spiritual values and effective leadership. Values that have long been considered spiritual ideals, such as integrity, honesty, and humility, have been demonstrated to affect leadership success. David A. Cowan (2005) studied the exploration of the meaning of transformational leadership in educational settings. A research study conducted by Cindy Wigglesworth (2005) demonstrated that mature leadership i.e. ‘Tier- 2’ leadership, which embodies an advanced stage of personal development, required spiritual intelligence development.

Research Proposal: Educational and Social Implications of Spirituality
Training Projects (for all ages and social groups)
Education in values and spirituality, disseminated through many channels of communication, provides people of all ages and social groups with the necessary tools and skills to increase individual awareness and to resist pressure to conform to malpractices. By reviewing researches related to spirituality, it is concluded that spirituality is addressed as a state of existence where the realization and manifestation of consciousness is attained. It leads from the bondage of unconscious to spiritual freedom, from fear and defensiveness to love and compassion, from ignorance and confusion to wisdom and understanding. When spirituality is integrated into education, it equips the student with holistic development. The students with greater awareness can then contribute to changing deeply entrenched pessimistic attitudes of society. This form of education also serves to empower the person to resist tendencies to gluttony, egocentricity, and sadism in thought, word, and action. Such enlightened attitudes can also boost the confidence of all other socially
disadvantaged and weaker sections. As in research by Wink and Dillon (2002), they viewed ever-rising spirituality throughout the adult life cycle. It is being recommended practical aspects of ‘Spirituality’, especially for the welfare of the students, design their training programs to maximize their positivity, productivity, coping up skills, and happiness. An ideal educational program not only prepares an individual intellectually but also triggers his social, emotional, and professional competency i.e. his/ her absolute participation in the world. If spiritual components are implied throughout the program and contextualized in the challenges of daily life, this, in turn, can improve the achievements of the individual towards educational as well as long-term life objectives and satisfaction, and hence the enhancement of his/her productivity in all spheres.

Educational Programs
It is hard to learn in a chaotic and undisciplined environment. Even competition does not always function as a useful stimulus for better performance; it makes the environment more oppressive and dehumanizing. There was increasing empirical evidence that spiritual/ religious beliefs and behaviors could promote mental, physical, and socio-emotional health. Burke, Hackney, Hudson, Miranti, Watts & Epp (1999) worked on spirituality, religion, and CACREP curriculum standards i.e. improving the educational program, which was further reviewed by Janet Miller (2004) later. Such research findings can be used for implanting innovative inspiring spiritual-value-based educational curriculum, focused on developing balanced self-determined personalities. The program becomes alive with a sense of commitment of both student and teacher. It is important to mention that the ‘Life-Skill’ needs to be considered a vital facet of such programs for the holistic development of the youngsters; as it was directed to helping the individual to deal with their immediate problems and improve their life situation. This further enhances good cross-fertilization of ideas and stimulates discussions on problematic issues in the classes. In one study, Paynter (2010) pointed out that Life Skills and spirituality were connected in three important ways such as personal growth, problem-solving, and personal leadership. The outcome of such researches facilitates the development of a positive attitude among students and teachers towards spirituality, which is crucial to the success of any educational program. In such training programs, teachers are encouraged to discuss the concept of spiritual Intelligence in depth. It is also recommended that careful attention need to be given to the scholastic atmosphere to maximize the beneficial impact of the program. When the atmosphere is good, the curriculum is spiritually inspiring, attitude and personality traits of the teacher are encouraging the students, the connection between them would be dynamic and consistent, the well-being of the whole – the whole individual, the whole human family, the whole planet, the whole web of life could truly possible.

CONCLUSION
This research has provided greater insight into the concept of spirituality. The research findings would have important implications for making different programs and projects for the welfare of academic groups, social groups, and workgroups by developing leadership qualities, work devotion, and personal conscientiousness. This would also help improve their associations and help make them composed in the face of life difficulties and crises.

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