© Journal of the Indian Academy of Applied Psychology
Jan 2023, Vol. 49, No. 1, 87 - 94

# Anasakti, Resilience, Life Satisfaction in Bhagavad Gita Readers and Non-Readers

**Saloni Sharma**
University of Delhi, Delhi

The wealth of wisdom in the sacred text of Bhagavad Gita is no secret. People have turned to it in the times of crisis since time immemorial. But there is a dearth of research in understanding the impact of reading of Bhagavad Gita on individuals and how it differentiates them from others who don't. So the present study aims to compare the readers and non-readers of Bhagavad Gita on the psychological constructs of Anasakti, Resilience and Life satisfaction. It was hypothesized that there would be a statistically significant difference between readers and non-readers on the measures of Anasakti, Resilience & Life satisfaction. A convenience sample of 50 readers and 50 non-readers belonging to the 18-35 year age group was taken. They were administered the Anasakti Scale by Singh & Raina (2015), Connor-Davidson Resilience Scale-10 by Sills & Stein (2007) and the Satisfaction with Life Scale by Diener, Emmons, Larsen & Griffin (1985) via Google form. Independent T-test was used to analyze the data. It was found that the readers of Bhagavad Gita had higher levels of Anasakti & Life Satisfaction in comparison to non-readers. For resilience, no significant differences were found between the two groups. The research also posed certain limitations and suggested future directions.

**Keywords:** Anasakti, Bhagavad Gita, Life Satisfaction, Non-readers, Readers, Resilience

Bhagavad Gita is an ancient scripture which is usually referred to as a spiritual or philosophical text by many. The 18 chapters & 700 verses of Bhagavad Gita revolve around a dialogue between Lord Sri Krishna and the warrior Arjuna. Unfortunately in the battle of Kurukshtera, Arjuna was pitted against his own family, and he couldn't think of winning at the cost of their lives. As a result, he was experiencing anxiety-- his mouth was drying, body was trembling, skin was burning & his bow was slipping from his hand. According to verse 1.45 of Gita, Arjuna felt unmotivated to such an extent that he decided to quit. Seeing the pitiable condition of his friend, Lord Krishna started counseling him. As Krishna went on removing Arjuna's doubts & apprehensions step by step, a plethora of valuable concepts got uncovered in the process. Arjuna's stress was a result of his distorted cognitions (that I'll incur sin on killing) and pessimism. So, Krishna engaged in the process of cognitive restructuring where he corrected Arjuna's negative thoughts in many ways. Through 'Gyan yoga', he explained the nature of real self to Arjuna-- that since soul (self) can never be killed, thus he should not step back from fighting. By proposing 'Karma Yoga', Krishna encouraged Arjuna to fulfill his duty & work without thinking of the outcome. Through 'Bhakti Yoga', he encouraged him to find solace in God. With the use of several other concepts, Krishna similarly encouraged Arjuna to fight back. As a result, Arjuna finally regained his lost determination and happily agreed to fight.

All these concepts mentioned in Bhagavad Gita are still practically applicable and relevant in present times. This gives Gita a universal appeal and thus people turn to this fascinating book in times of crisis and confusion. Also, Krishna's attempt to help Arjuna through discussion & dialogue can be compared with the modern day therapy. Today, people have to deal with a lot of stress and anxiety in their lives & many a times they decide to quit just like Arjuna. So, they feel the need of someone like Krishna who can counsel & help them. Thus, Bhagavad Gita can prove to be useful as a tool to help people cope with stress (Reddy, 2012). Renowned

Indian psychiatrists such as Satyananda (1972), Govindaswamy (1959) and Venkoba Rao & Parvathidevi (1974) have suggested Bhagavad Gita as a basis for psychotherapy. Balodhi & Keshavan (1986) also believe that Bhagavad Gita is applicable to today's psychiatric context.

So, Gita is psychologically significant and this has sparked the curiosity of many researchers who have tried to derive psychological concepts from Gita, to develop psychometric test to measure these concepts, to relate these concepts with other existing concepts of psychology and what not. For example, Dhakad (2016) analyzed the psychological concept of adjustment in the light of Gita. He explained that one whose mind is always established in equanimity and who thus treats pleasure, pain, honor and dishonor alike, has already conquered the conditions of birth and death. Such a person, according to Gita can be judged as 'well-adjusted' in every situation. The concept of 'gunas' (sattva, rajas, tamas) as explained in Gita has been used for personality assessment in people. S. and Murthy (2012) developed the Mysore Triguna Psychological Personality assessment scale using it. Parallels have also been drawn between Positive psychology and Bhagavad Gita. Kumar & Kumar (2013) related the concept of karma yoga with the concept of flow experiences in positive psychology. A flow state is a state of mind in which a person becomes fully immersed in the activity that he is involved in. The author explained that one can understand the flow state by understanding karma yoga exclusively. Anasakti is another concept of Gita that is of interest to researchers.

### *Anasakti*

Anasakti is a Sanskrit term which is translated in English as non-attachment. This construct has been previously explored by Pande and Naidu (1992), who have defined it as an intense though disinterested action, performed with a spirit of passion, without nurturing concerns regarding success or failure, loss or gain, likes or dislikes. According to Singh & Raina (2015), it can be understood as a sense of detachment from the pleasures of the material world to achieve a stable state of mind that results in internal satisfaction & fulfillment. They also developed a test to measure the levels of anasakti (non-attachment) in people. Bhagavad Gita best describes this construct. Krishna mentions in verse 2.47 that one has to be even unattached from the idea of not doing one's duty i.e performing one's work sincerely as a matter of duty but with no attachment. So, Anasakti in actuality means freedom from both the attachment and aversion. It is a state of mind which remains unaffected by external circumstances even while being a part of them.

Close link between reading of Gita and development of anasakti has been established in studies. Chandur & Sriram (2018) on interviewing residents of a Gurukula who were taught Gita, found that their attitude towards life in general as well as in crisis situations was guided by the idea of anasakti. Maintaining a non-attached attitude towards life helped them to lessen the intrusion of negative thoughts & feelings while enhancing their ability to resolve the problem at hand. In another study, Banth and Talwar (2010) found that yogic practitioners are markedly higher in Anasakti than secular population. They also discovered how the construct of anasakti is significantly positively related to the positive psychology's concept of well-being. Similarly, many other researches have been performed to better understand 'anasakti'.

### *Resilience*

When Krishna encouraged a morose Arjuna to fight back, he did so by helping him develop a resilient mindset. The word resilience is derived from the Latin verb 'resilire', which is translated in English as "to leap, or spring back". Resilience can be understood as "the process of adapting well to adversity, trauma, tragedy, threats, or significant sources of stress," (APA, 2015). In other words, it refers to the ability in people to bounce back from difficult experiences.

Researchers have found that reading of Gita can help develop resilience. When Dabas and Singh (2018) compared the efficacy of Indian (Bhagavad Gita) and Western positive approaches for students from semi urban schools in the NCR (India), they found that students who were administered intervention based on Bhagavad Gita showed improved scores on the construct of resilience in comparison to

those who were given an intervention based on western concept of positive psychology. Keshavan (2020) in an article discussed how understanding of raja yoga, karma yoga and gyana yoga mentioned in Gita may improve resilience to the illness induced due to Covid-19 and its severe consequences.

### *Life Satisfaction*

According to verse 2.70 of Gita, satisfaction in life can only come from a peaceful mind that isn't dependent on any external agent and remains unperturbed in every situation. Buetell (2006) defines life satisfaction as an overall assessment of feelings and perspective about one's life at a certain point in time ranging from positive to negative. According to Veenhoven (1996), "Life satisfaction is the extent up to which a person positively evaluates the overall quality of his/her life as a whole." Satisfaction does not depend upon how long we live, rather it depends on how we utilize each day of our life (Bartlett, 1977).

So, concepts like resilience, life satisfaction and anasakti are directly or indirectly discussed in Gita. Previous researches in these domains further approve of the same. It is also worthy to note that researchers in the past have focused on constructs other than these and have tried to map them in the readers of Bhagavad Gita. For instance, Mandal and Balodi (2014) in their study compared emotional maturity and values of students who read Bhagavad Gita and those who didn't. Results showed that the Bhagavad Gita reading group was better in emotional maturity and values as compared to Non-Bhagavad Gita reading group. Lolla (2020) found that college going students who had studied a course based on Gita in their previous semester felt increased clarity of mind, improved focus and content disposition in general.

### *Present Study*

The objective of the present study was to compare the readers and non-readers of Bhagavad Gita on the psychological constructs of Anasakti, Resilience and Life Satisfaction. The present study was undertaken with a curiosity to know if reading of Bhagavad Gita on a regular basis was helpful. The age group between 18-35 years was chosen as the sample. If Gita has something to offer, then this age group can benefit from it the most, as at this stage they can best apply practically what they might learn from the Gita. Today most of the young adults view scriptures as primitive and rudimentary, & thus show no interest in them. This is very clear from the fact that we hardly come across such people in this age group who read Gita. So this research was undertaken with the hope that its results might be able to stir interest towards scriptures in this age group.

In order to fulfill the research objective, the following hypotheses were formulated:

1. There would be statistically significant difference between readers and non-readers on the construct of Anasakti
2. There would be statistically significant difference between readers and non-readers on the construct of Life Satisfaction
3. There would be statistically significant difference between readers and non-readers on the construct of Resilience.

## Method

### *Design*

A two group ex post facto research design was used in the present study. Readers and non-readers were compared on the constructs of anasakti, resilience and life satisfaction. The same is depicted in Figure 1 diagrammatically.

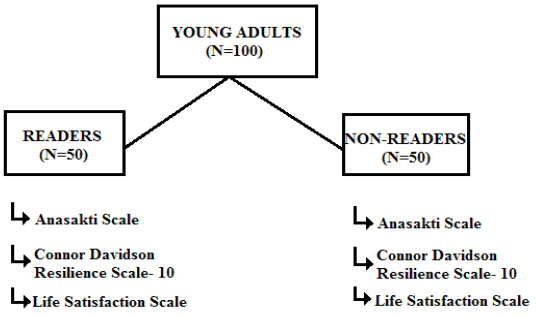


**Figure 1.**

Note: Diagrammatic Representation of Research Design. By Saloni Sharma

## Method

### *Participants*

The study population consisted of young adults belonging to the age group of 18-35 years. The total sample amounted to 100 participants, which included 50 readers & 50 non-readers. Purposive cum convenience method of sampling was used. The non-readers consisted of those respondents who have not read Bhagavad Gita ever. The readers of the study were asked to identify themselves among one of the following categories which were based on the amount of time over which they have read Bhagavad Gita: a) 1-5 months, b) 6-9 months, c) 1 year to <2 years, d) 2 year to <5 years and e) 5 years or more. Also, all the readers read Bhagavad Gita on a daily basis for 30 minutes at least.

### *Measures*

Biographic information schedule was used to record the respondent's name, age, medium of reading of Gita and the no. of years for which the text has been read. Following other measures were used:

*Anasakti Scale:* It was developed by Singh, K & Raina, S (2015). The scale consists of 22 statements which are based on six factors: Faith in God, Outcome vulnerability, Empathy, Persistence and fortitude, Frustration tolerance and Emotional equipoise. Each statement of the scale contains 5 options--never, rarely, sometimes, often and always out of which the participant is asked to tick any one. The measure has 14 positively worded items and 8 negatively worded items. Scale had a reliability of α = .70. The Cronbach alpha values of the six subscales range from 0.40 to 0.81. The concurrent validity of the scale is also well established.

*Connor Davidson Resilience Scale (CD RISC 10):* It was developed by Drs. Campbell-Sills and Stein using factor analysis. The 10 item scale comprises of items 1, 4, 6, 7, 8, 11, 14, 16, 17, 19 from the original 25 item scale developed by Conner and Davidson. Respondents rate these items on a 5-point likert scale. The possible responses range from 0 which stands for 'not true at all' to 4 which stands for 'true nearly all the time'. The authors found that the scores on the 10-item CD-RISC correlated highly with score on the original 25-item CD-RISC. This scale is psychometrically superior to the original scale (Gonzalez, Moore, Newton & Galli, 2015).

*Satisfaction with Life Scale (SWLS):* It was developed by researchers Diener, Emmons, Larsen, and Griffin (1985) in order to measure an individual's cognitive evaluation of his satisfaction with life as a whole. It is a simple 5-item scale. Participants respond on 7-point scale that ranges from- 7 (strongly agree) to 1 (strongly disagree). Normative data is available for the scale. It shows good convergent validity with other scales and types of assessments of subjective well-being. The scale also shows discriminant validity from emotional well-being measures.

### *Procedure*

The topic for dissertation was decided and existing literature was reviewed. Hypotheses were formulated & research design was finalized. Then, measures of Anasakti, Resilience and Life Satisfaction were compiled in a single questionnaire using Google form. Bhagavad Gita readers and non-readers were contacted & informed about the purpose of the study. Google form link was shared with them. Their consent was taken and ethics were maintained. It was explained to them how to fill the form & all their queries were resolved. The responses so obtained were recorded with the help of Google sheets. Scores were computed, which were analyzed using SPSS 16.0. Mean and standard deviations were calculated from the raw scores. Independent t-test was used to find out the significant mean differences between the two groups.

## Results

**Table 1. Demographic details of the participants**

| Baseline Characteristic | Readers | | Non Readers | |
|---|---|---|---|---|
| | n | % | n | % |
| Gender | | | | |
| Male | 17 | 34 | 18 | 36 |
| Female | 33 | 66 | 32 | 64 |
| Age | | | | |

| | | | | |
|---|---|---|---|---|
| 18-23 | 10 | 20 | 41 | 82 |
| 24-29 | 16 | 32 | 6 | 12 |
| 30-35 | 24 | 48 | 3 | 6 |
| Educational Qualification | | | | |
| Pursuing graduation | 6 | 12 | 33 | 66 |
| Graduate | 16 | 32 | 13 | 26 |
| Post Graduate | 20 | 40 | 3 | 6 |
| Other | 9 | 18 | 1 | 2 |

Note. N=100 (n=50 for each condition). Created by Saloni Sharma

**Table 2. Details of Bhagavad Gita Readers**

| Baseline Characteristic | Readers | |
|---|---|---|
| Medium of language used to read | n | % |
| Hindi | 9 | 18 |
| English | 39 | 78 |
| Sanskrit | 1 | 2 |
| Tamil | 1 | 2 |
| Years of reading completed | | |
| 1 to 5 months | 7 | 14 |
| 6 to 9 months | 0 | 0 |
| 1 year to <2 years | 12 | 24 |
| 2 year to <5 years | 15 | 30 |
| 5 years or more | 16 | 32 |

Note. n = 50. Created by Saloni Sharma

## Discussion

The objective of the present study was to compare the readers and non-readers of Bhagavad Gita on the psychological constructs of Anasakti, Resilience and Life Satisfaction. The sample for the study consisted of 50 readers and 50 non-readers of Bhagavad Gita. They belonged to the 18-35 year age group. They were administered Anasakti Scale, Connor Davidson Resilience Scale-10 and Satisfaction with Life Scale via Google form. The data so collected was analyzed and interpreted using SPSS.

Table 1 describes the demographic characteristics of the participants of the study. It is observed that out of 50 readers of Gita, 17 are males and 33 are females. While among 50 non-readers, there are 18 males and 32 females. For the category of readers, most of the responses came from the upper range of 18-35 year bracket, while for the non-readers, most of the responses came from the lower range of the same age bracket. From the same table, it is also evident that most of the readers are post graduates, while most of the non-readers are pursuing graduation. The data of table 2 pertains to the category of readers. It can be seen that most of the readers read Bhagavad Gita in English which is followed by Hindi medium. 1 participant each reads the book in Sanskrit and Tamil. Majority of the readers have been reading this book since 5 years or more. Least no. of readers belonged to the category of 1-5 months. While, none of the readers fall in the category of 6-9 months.

Hypothesis 1 stated that there would be a significant difference between readers and non-readers of Bhagavad Gita on the construct of

**Table 3. Mean, S.D and t-scores on the measures of Anasakti, Life Satisfaction & Resilience (df=98)**

| Measure | Readers | | Non Readers | | t-test |
|---|---|---|---|---|---|
| | M | SD | M | SD | |
| Anasakti | 80.78 | 10.31 | 71.74 | 8.04 | 4.88** |
| Life Satisfaction | 26.68 | 5.14 | 22.6 | 5.9 | 3.68** |
| Resilience | 39.06 | 5.74 | 39.32 | 5.49 | -0.23 |

**p<.01

Note. M= Mean, SD= Standard Deviation. Created by Saloni Sharma

Anasakti. Independent samples t-test revealed significant differences between the two groups. A p-value of 4.88 has been obtained which is less than 0.01, which makes the results highly significant. From table 3, it is observed that Bhagavad Gita readers have higher levels of Anasakti (mean value=80.78) in comparison to non-readers (mean value=71.74). Thus, hypothesis 1 gets accepted.

The construct of Anasakti has been explained in great detail in Gita. In fact, the word itself is mentioned as such in many verses of Gita. Verse 5.21 of Gita gives a description of non-attached person as someone who is unattached to external sense pleasure and enjoys unlimited happiness within. As people go on reading Gita, they realize how Krishna is ultimately helping Arjuna to become non-attached and is thus removing his misery. From verse 2.48, where Krishna asks Arjuna to abandon all attachments to success or failure and perform his duty equipoised, readers might feel motivated to work without thinking of the results as this can help them become peaceful. Readers further understand from verse 2.55 that by giving up (anasakti) desire of sense gratification, steadiness of mind can be achieved. From verses 15.3-4, readers come to know that by leading a controlled life where one works without attachment, one can progress on the path of self-realization and thus can achieve salvation (moksha). It can inspire those readers who believe in this concept to practice anasakti. Verse 3.7 highlights that one can achieve a 'fulfilling' life within the material world by practicing non-attachment. This might especially attract reader's attention. Thus, all these ideas which encompass the philosophy of Anasakti have a great appeal to the readers of Gita who try to develop this kind of mindset in their lives. The results of the present study prove the same. Researchers like Shaw (1995), Banth & Talwar (2010), Singh & Raina (2015) and Rajeev & Hebbani (2020) in their respective studies also confirm that the text of Bhagavad Gita describes Anasakti in great thoroughness. Thus, there is hardly any research on detachment (Anasakti) which hasn't talked about this concept in the context of Gita. This clearly explains why readers of Bhagavad Gita have obtained higher scores on Anasakti in the present study.

Hypothesis 2 stated that there would be a significant difference between readers and non-readers of Bhagavad Gita on the construct of Life Satisfaction. Independent samples t-test revealed significant differences between the two groups. A p-value of 3.68 has been obtained which is less than 0.01, which makes the results highly significant. From table 3, it is observed that Bhagavad Gita readers have higher levels of Life Satisfaction (mean value=26.68) in comparison to non-readers (mean value=22.6). Thus, hypothesis 2 gets accepted. A possible reason behind this finding could be that the satisfaction derived from the reading of Bhagavad Gita does not come from any other source. Its study might bring in a kind of fulfillment that one is seeking from long but hasn't been able to achieve. Through study of this scripture, people become aware of the concept of soul-supersoul and thus get answers to many of their existential queries. Many people can relate to Arjuna and thus are able to find solutions to their own problems. In these ways, readers might try to derive satisfaction.

In Bhagavad Gita it is also mentioned that happiness derived from sense gratification is only temporary and is followed by cycles of sorrow. Verse 2.70 of Gita explains that a person who is undisturbed by the constant flow of desires –just like rivers entering into the ocean which is ever being filled but is always tranquil --can alone achieve peace and not the person who attempts to satisfy such desires. But, unfortunately the non-readers are unaware of this. So, in a quest to seek contentment as every other human being, a non-reader tries to derive satisfaction in life in other ways such as by buying branded new clothes, eating sumptuous food, going on a vacation, attending parties, watching movies, etc. However, he realizes later on that none of it satisfies him forever. In this way a person who doesn't read Gita works hard throughout his life in order to seek momentary feelings of satisfaction and happiness. It is only normal to derive satisfaction based on sense gratification and bodily needs when one has no idea about the concept of soul. Kumar (2019) confirms this as he explains how most of the people today are running behind materialistic comforts which give only temporary pleasure, not knowing that real satisfaction in life can achieved by taking care of the needs of the real self or soul. This

can explain why readers have higher levels of life satisfaction in comparison to non-readers in the study. The results of the present study are also confirmed through another research by Lolla (2020) who found that college going students who had studied a course based on Bhagavad Gita in their previous semester, some of them reported a feeling of satisfaction with their lives after the course.

Hypothesis 3 stated that there would be a significant difference between readers and non-readers of Bhagavad Gita on the construct of Resilience. Independent samples t-test revealed no significant differences between the two groups. Thus Hypothesis 3 gets rejected. Although past researches have indicated that the concept of resilience is deeply rooted in the text of Gita (Garg, 2019) and has an impact in the development of resilient mindset in readers (Dabas & Singh, 2018; Keshavan, 2020), but results of our present study show that readers and non-readers have similar resilience levels. There can be many reasons behind this, one of them being the discrepancy brought in the result due to the use of non-culturally adapted scale i.e a western scale on Resilience was used on Indian population. Another reason why reading/ no reading of Bhagavad Gita had no significant impact could be due to the fact that resilience as a construct is biological in nature, i.e genetic make-up has a role to play in it, and thus it differs in different people depending upon its heritability. As the individuals grow up and experience different situations in life, this resilience gets modified accordingly. However, the major reason behind no difference could be that difficult situations are faced by everyone in life, which pushes an individual to look for strategies that can help him cope with the adversities. As there is no difference between the mean scores of the two groups which are also fairly high, it can be understood that both the readers and non-readers have learnt to be resilient. For the readers, they have learnt it from Bhagavad Gita. While for the non-readers, there could be many other sources which are readily available like self-help books, youtube videos, life coaches, blogs, exercise, meditation, therapy, counseling etc. This can be further explored with the help of a qualitative research.

### *Limitations and Directions for Future Research*

Sample size for the current study was very small. Survey being a standardized self-report measure could have given biased responses. Since the data was collected with purposive cum convenience sampling, so the study lacked the ability to make generalizations. As the questionnaire was completed via Google form due to Covid-19, so those who had network issues or those who were not internet savvy, could not be a part of the present research. Resilience and life satisfaction were measured using western scales which weren't adapted for Indian population. In future, different research designs can be implemented. Different age groups can be included in the study. Probability sampling methods can be used. Most importantly, a qualitative research can be done to understand the reason behind why such results have been obtained in the present study.

Bhagavad Gita is not an ordinary book. Its psychological relevance can't be ignored. Scientific exploration of the concepts of Bhagavad Gita other than Anasakti can reap huge benefits for the field of Indian Psychology. Concepts like karma yoga, Jñāna yoga, dhyana yoga, bhakti yoga, svadhyaya, ahimsa, vairagya, ātma-vinigrahaḥ and many others can be researched upon in similar studies. The scope is vast for the one willing to explore. In future, it might change the face of Psychology in India.

## Conclusion

Based on the findings of the present study, it was concluded that the readers and non-readers of Bhagavad Gita differ significantly on the measures of Anasakti and Life Satisfaction. Readers have higher levels of Anasakti and Life Satisfaction in comparison to non-readers. However, on the measure of Resilience no significant differences were observed between the two groups. So, both the readers and non-readers were concluded to have similar levels of Resilience.

## References

Agrawal, S. (2018). Anasakti and Adjustment. *Journal of Indian Council of Philosophical Research, 36*(1), 39–51. https://doi.org/10.1007/s40961-018-0155-9

Balodhi, J. P., & Keshavan, M. S. (1986). Bhagvadgita and Psychotherapy. *National Institute of Mental Health & Neuro Sciences, 4*(2), 139–143. https://nimhans.ac.in/wp-content/uploads/2020/10/11.Bhagvadgita-and-Psychotherapy_139-143.pdf

Bhawuk, D. P. S. (2005). A Model of Self, Work, and Spirituality from the Bhagavad-Gita: Implications for Self-Efficacy, Goal Setting, and Global Psychology. In K. Ramakrishna Rao and Sonali B. Marwaha (eds.), Toward a Spiritual psychology: Essays in Indian Psychology (pp. 41-71). New Delhi, India: Samvad Indian Foundation

Buetell, N. (2006). Life satisfaction, a Sloan Work and Family Encyclopedia entry. Work and Family Researchers Network. https://workfamily.sas.upenn.edu/glossary/l/life-satisfaction-definition

Building your resilience.(2012). American Psychological Association. https://www.apa.org/topics/resilience

Campbell-Sills, L., & Stein, M. B. (2007). Psychometric analysis and refinement of the connor–davidson resilience scale (CD-RISC): Validation of a 10-item measure of resilience. *Journal of Traumatic Stress, 20*(6), 1019–1028. https://doi.org/10.1002/jts.20271

Chandur, J., & Sriram, S. (2018). Anasakti as Interpreted and Practised in the Bhakti Tradition. *Psychological Studies, 63*(2), 153–162. https://doi.org/10.1007/s12646-017-0435-5

Dabas, P., & Singh, A. (2018). Bhagavad Gita teachings and positive psychology: Efficacy for semi-urban Indian students of NCR. *Cogent Psychology, 5*(1), 1467255. https://doi.org/10.1080/23311908.2018.1467255

Dhakad, M. K. (2018). Critical Analysis of Psychological Concepts in the Bhagavad Gita. *International Journal of Science and Research, 7*(2), 471–476. https://www.ijsr.net/get_abstract.php?paper_id=ART20179924

Diener, E., Emmons, R. A., Larsen, R. J., & Griffin, S. (1985). The Satisfaction With Life Scale. *Journal of Personality Assessment, 49*(1), 71–75. https://doi.org/10.1207/s15327752jpa4901_13

Lolla, A. (2020). Impact of Bhagavad Gita Course on College Students: A Study Based on Students Feedback. *Journal of Religion and Health*, 1–8. https://doi.org/10.1007/s10943-020-01073-w

Garg, R. (2019). Resilience in the Bhagavad Gita: a discourse analysis. *International Journal of Indian Psychology, 7*(4), 789–794. https://doi.org/10.25215/0704.090

Govindaswamy, M. V. (1959). Surrender-not to self surrender. *Transaction*, 2, 1–10.

Kumar, A., & Kumar, S. (2013). Karma yoga: A path towards work in positive psychology. *Indian Journal of Psychiatry, 55*(6), 150. https://doi.org/10.4103/0019-5545.105511

Pande, N., & Naidu, R. (1992). Anāsakti and Health: A Study of Non-attachment. *Psychology and Developing Societies, 4*(1), 89–104. https://doi.org/10.1177/097133369200400106

Prabhupada, S. B. A. C. (2001). Bhagavad-Gita As It Is (Complete Edition: with original Sanskrit text, Roman transliteration, English equivalents, translation and elaborate purports). Bhaktivedanta Book Trust.

Raina, D., & Balodi, G. (2014). A Comparative Study of Emotional Maturity and Values in Bhagavad Gita Readers and Non-Readers. *Asian Journal of Research in Social Sciences and Humanities, 4*(10), 129. https://doi.org/10.5958/2249-7315.2014.01004.1

Rajeev, A., & Hebbani, S. (2020). Anasakti and resilience in older adults in south India: a correlation study. *International Journal of Indian Psychology, 8*(4), 1534–1544. https://doi.org/10.25215/0804.166

Venkoba Rao, A. & Devi, Parvathi (1974) The Bhagavad Gita treats body and mind. *Indian Journal of the History of Medicine, 19,* 35–44.

Reddy, M. S. (2012). Psychotherapy - Insights from Bhagavad Gita. Indian Journal of Psychological Medicine, 34(1), 100–104. https://doi.org/10.1177/0975156420120102

S., S., & Murthy, C. G. V. (2012). Development and Standardization of Mysore Triguna Scale. *SAGE Open, 2*(1), 215824401243656. https://doi.org/10.1177/2158244012436564

Satyananda, D. (1972). Psychology of the Gita of Hinduism. London: Oxford and I.B.H.

Singh, K., & Raina, M. (2015). Development and validation of a test on Anasakti (non-attachment): an Indian model of well-being. *Mental Health, Religion & Culture, 18*(9), 715–725. https://doi.org/10.1080/13674676.2015.1084612

**Saloni Sharma,** Undergraduate Student, Shaheed Rajguru College, University of Delhi, Delhi - 110021