

## **2.0 LITERATURE RESEARCH ON HAPPINESS FROM TRADITIONAL SCRIPTURES**

Happiness is a subjective experience; its understanding differs in every person. The *Upanishadic* seers went into deeper understanding of happiness. Their complete understanding and analysis of happiness has been brought out in various *Upanishad*, the *Bhagavad Gita*, *Yoga Vashistha* and classical hatha yoga text. An amalgamation of happiness concepts from the scriptures would give deeper insights to the present-day demanding situations.

### **2.1 AIM**

To understand the concept of happiness, cause for unhappiness and way to develop happiness from the perspective of the ancient texts.

### **2.2 OBJECTIVES**

- 1) To enumerate the concept of happiness from the perception of traditional scriptures.
- 2) To explain the cause for unhappiness from the outlook of classical texts.
- 3) To enlist the way to achieve real happiness from the insight of ancient wisdom.

### **2.3 METHODOLOGY**

In the initial stages, searches were carried out for the keyword related to happiness and its manifestation such as *ānanda*, *santoṣā*, *sthitaprajña*, *praśānta*, *kāma*, *yoga*, *raga*, *ātma*, *santuṣṭa*, *krodha*, *cittani* from various scriptural texts. Multimedia e-book for ancient scriptures *śāstrāṇi*, published by the Ramakrishna Mission Ashram

was used for search (śāstrāṇi, 2004). *Śāstrāṇi* contains almost all the major ancient scriptures in original Sanskrit text, with a powerful search facility with Sanskrit typing and Sanskrit keyboard layout. We limited our search to classical yoga texts like the *major Upanishad*, the *Bhagavad Gita*, *Yoga Vashistha* and *classical yoga texts*.

## 2.4 HAPPINESS ACCORDING TO SCRIPTURES

शक्रोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।  
कामक्रोधोद्धभवं वेगं स युक्तः स सुखी नरः ॥

śakrotīhaiva yaḥ soḍhum prākśarīravimokṣaṇāt

kāmakrodhoddhabhavaṁ vegam sa yuktaḥ sa sukhī naraḥ | | Gītā: 5.23 |

Here, even while in the body, whoever is able to withstand the agitation caused by lust and anger, he is the self-controlled one, he is the happiest man.

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।  
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥

prajahāti yadā kāmānsarvānpārtha manogatān |

ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate | | Gītā: 2.55 |

When a man completely casts off, O Arjuna, all the desire of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् । गीता : ६ २७ ।

praśāntamanasam hyenam yoginam sukhamuttamam |

upaiti śāntarajasam brahmabhūtamakalmaṣam | Gītā :6 .27 |

Mind calmed down, sinless, all passions subdued, the Yogī establishes himself in the state of Brahman, the supreme Happiness.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥

*yastvindriyāṇi manasā niyamyaṛabhate'rjuna |*

*karmendriyaiḥ karmayogamasaktaḥ sa viśiṣyate Gītā :3 .7 |*

But whosoever, controlling the senses by the mind, O Arjuna, engages himself in Karma Yoga with the organs of action, without attachment, he excels

रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥

*Rāgadveṣavinuktaistu viṣayānindriyaiścaran |*

*ātmavaśyairvidheyātmanā prasādamadhigacchati | | Gītā :2 .64 |*

But the self-controlled man, moving among the objects, with his senses under restraint, and free from attraction and repulsion, attains peace.

In Kaṭhōpaniṣat we read the lines as follows:

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

अथ मर्त्योऽमतो भवत्यत्र ब्रह्म समश्नुते ॥ कठ. उप. २. ३ .१४ ॥

Yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ ।

Atha martyo'mato bhavatyatra brahma samaśnute । । Kaṭha Upa: 2. 3 .14 । ।

When all the desires that dwell in the mind are destroyed, then the mortal becomes the Immortal. Right here, he experiences that Brāhmic Consciousness.

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।

तथा विद्वान् नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ मुण्डक उप. ३. २. ८ ॥

Yathā nadyaḥ syandamānāḥ samudre'staṁ gacchanti nāmarūpe vihāya ।

Tathā vidvānnāmarūpādvimuktaḥ parātparam puruṣamupaiti  
divyam । Muṇḍaka Upa: 3. 2 .8 । ।

As flowing rivers disappear in the ocean losing name and form, so the wise man free from name and form goes into the highest of the high-- the Supreme Divinity.

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥गीताः १२ .१४ ॥

Santuṣṭaḥ satataṁ yogī yatātmā dṛḍhaniścayaḥ ।

Mayyarpitamano buddhiryo madbhaktaḥ sa me priyaḥ । । Gitā :12 .14 । ।

Ever satisfied, self-controlled with firm conviction,with mind and intellect surrendered in Me,he,my devotee, is dear to Me.

## 2.5 CAUSE FOR UNHAPPINESS ACCORDING TO SCRIPTURES

दम्भो दर्पोभिमानश्च क्रोधः परुश्यमेव च ।

अज्ञानं चाभिजातस्य पाथ सम्पदमासुरीम ॥भगवत गीता अ ।१६ ।४ ॥

dambho darpobhimānaśva krodhaḥ parūśyameva ca ।  
ajñānaṁ cābhijātasya pātha sampadamāsurīma । । Gītā :16.4 । ।

Hypocrisy, arrogance, self-conceit, anger, harshness, and ignorance, are found in those born to a demonic heritage.

ध्यायतो विषयान् पुंसः सङ्गस्तेषुपजयते ।

सङ्गात सङ्गायते कामः कामात् क्रोधोभिजयत ॥भगवत गीता अ २ । ६२ ॥

dhyāyato viṣayān puṁsaḥ saṅgsteṣupajayate ।

saṅgāta saṅjāyate kāmaḥ kāmāt krodhobhijayata । । Gītā :2.62 । ।

In one who dwells longingly on sense objects, an inclination towards them is generated. This inclination develops into desire, and desire leads to anger.

क्रोधाद्भवति संमोहः सम्मोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥भगवत गीता अ २ । ६३ ॥

krodhādbhavati sammohaḥ sammohātsmṛtīvibhramaḥ ।  
smṛtibhramśād buddhināśo buddhināśātpṛaṇāśyati । । Gītā :2.63 । ।

Anger generates delusion, and delusion results in loss of memory, loss of memory bring about the destruction of discriminative intelligence, and loss of discriminative intelligence spells ruin in a man )

अविद्यास्मितारागद्वेषानिवेशः क्लेशाः ॥

*avidyāsmītārāgadōddheṣāniveśāḥ kleśāḥ | PYS 2.3 | |*

The pain-bearing obstructions are –ignorance, egoism, attachments, aversion and clinging to life.

## 2.6 WAYS TO ACHIEVE HAPPINESS

चले वाते चलं चित्तं निश्चले निश्चलं भवेत् ।

योगी स्थाणुत्वमाप्नोति ततो वायुं निरोधयेत् ॥२॥२॥

*Calē vāte calaṁ cittāṁ niścale niścalaṁ bhavet,*

*Yogī sthāṇuṭvamāpnoti tato vāyuṁ nirodhayet | HYP 2.2 | |*

When the Prāṇa moves, citta (the mental force) moves. When Prāṇa is without movement, citta is without movement. By this (steadiness of Prāṇa), the yogī attains steadiness and should, thus, restrain the Vāyu (air).

कुंभकप्राणरोधांते कुर्याच्चित्तं निराश्रयम् ।

एवमभ्यासयोगेन राजयोगपदं व्रजेत् ॥२॥७७॥

*Kumbhakapraṇarodhānte kuryācchittaṁ nirāśrayam,*

*Evamabhyāsayogena rājayogapadaṁ vrajet | HYP 2.77 | |*

By stopping the Prāṇa through retention, the mind becomes free from all modifications. By thus practicing (this yoga), one achieves the stage of rāja yoga.

**मनः प्रयाति नैर्मल्यं आनन्दो वर्धते तदा ।**

**सत्त्वशुद्धया बहन्त्येते क्रमेण प्राणवायवः ॥२५।३।४० ॥**

*Manah prayāti nairmalyam ānando vardhate tadā.*

*Satvaśuddhdayā bahantyeṭe krameṇa prāṇavāyavaḥ | YVS 25.3.40 | |*

Just as myrobalans produce purging by their very nature, the mind attains to purity because of contemplation by mantras by (appropriate) rituals & by the service of virtuous. Then happiness grows. By purity of mind these vital airs flow in regular course, so also the foods are digested. Because of that, physical ailment perishes.

**योगश्चित्तवृत्तिनिरोधः ॥१।२ ॥**

*Yogaścittavṛttinirodhaḥ | PYS 1.2 | |*

Yoga is control of thought waves in the mind.

**अभ्यासवैराग्याभ्यां तन्निरोधः ॥१।१२ ॥**

*Abhyāsavairāgyābhyāṃ tannirodhaḥ | PYS 1.12 | |*

They are controlled by means of practice and non-attachment.

**यम-नियमासन-प्राणायाम-प्रत्याहार-धारणा-ध्यानसमाधयोऽष्टवङ्गानि ॥२।२९ ॥**

*Yama-niyamāsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-*

*samādhayo'ṣṭvāṅgāni | PYS 2.29 | |*

The eight limbs of yoga are: the various forms of abstention from evil-doing (yama), the various observances (niyamas), posture(asana), control of the Prāṇa (Prāṇāyāma), withdrawal of the mind from sense objects (pratyāhāra), concentration (dhāraṇā), meditation (dhyāna) and absorption in the Ātman (samādhi).

**मैत्री-करुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ॥**

*Maitrī- karuṇāmuditopekṣāṇāṃ sukhaduḥkhaṇiṇyāpuṇyaviṣayāṇāṃ*

*bhāvanātaścittaprasādanam || PYS 1.33 ||*

In relation to happiness, misery, virtue and vice, by cultivating the attitude of friendliness, compassion, gladness and indifference respectively, the mind becomes purified and peaceful.

**विवेकख्यातिरविप्लवा हानोपायः**

*vivekakhyātiraviplavā hānopāyaḥ | PYS 2.26 |*

The means of destruction of ignorance are an unbroken practice of discrimination.

**सन्तोषादनुत्तमः सुखलाभः ॥**

*Santoṣādanuttamaḥ sukhālābhaḥ || PYS 2.42 ||*

As the result of contentment, one gains supreme happiness. The fact being intense happiness, the joy of the ātman, is always within us; that can be released at any time by breaking down the barriers of desire and fear which we have built around it.

तपः संन्तोष आस्तिक्य दानमी श्वपुजनम् ।

सिद्धान्तबाक्यश्रवणं ह्रीमती च तपो हुतम् ॥

नियमा दश संप्रोक्ता योगशास्त्रविशारदैः ॥

Tapah sanntoṣa āstikya dānamī śvapujanam ।

Siddāntabākyaśravaṇam hvīmatī ca tapo hutam । ।

Niyamā daśa samproktā yogaśāstraviśāradaiḥ । । HYP 1.16 । ।

Penance, contentment, belief in the supreme, charity, worship of god, listening to the recitation of sacred scriptures, modesty, a discreening intellect japa and sacrifice are the ten observation.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २।४७ ॥

*Karmaṇyevādhikāraṣte mā phaleṣu kadācana,*

*Mā karmaphalāheturbhūrmā te saṅgo'stoakarmaṇi । Gītā :2.47 । ।*

Your right is to perform your duty only, but never lay claim to its fruit. Let not the fruit of action be your object, nor let your attachment be to inaction.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ २।४८ ॥

*Yogasthaḥ kuru karmāṇi saṅgani tyaktvā dhanañjaya.*

*Siddhyasiddhyoḥ samo bhūtvā samatvaṇi yoga ucyate । Gītā :2.48 । ।*

*Dhanañjaya*, perform actions being fixed in Yoga renouncing attachment, having become even-minded in success and failure: equanimity is called Yoga.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवश्यैर्विधियात्मा प्रसादमधिगच्छति ॥ २।६४ ॥

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ २।६५ ॥

*Rāgadveṣaviyuktaistu viṣayānindriyaiścaram,*

*Ātmaśāyairvidheyātmanā prasādama dhigacchati | Gītā :2.64 | |*

*Prasāde sarvaduḥkhānāṁ hānirasyopajāyate,*

*Prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate | Gītā :2.65 | |*

But the self-controlled Yogī, while enjoying the sense-objects with the senses, which are controlled and free from attraction and aversion, attains placidity of mind. With the attainment of such placidity of mind, all his sorrows come to an end; and the intellect of such a person of tranquil mind soon becomes firmly established in God.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ ६।२६ ॥

*Yato yato niścaraṭi maṇaścañcalamaṣṭhiraṁ.*

*Tatastato niyamyaitadātmanyeva vaśaṁ nayet | Gītā :6.26 | |*

By whatever cause the restless and unsteady mind wanders away, he should restrain it from that and repeatedly concentrate it on God

लये संबोधयेत् चित्तं विक्षिप्तं शमयेत् पुनः ।

सकषायं विजानीयात् समप्राप्तं न चालयेत् ॥ ३।४४ ॥

*Laye sambodhayet cittani vikṣiptani śamayet punaḥ.*

*Sakaṣāyani vijānīyāt samaprāptani na cālayet | Māṇḍūkya kārikā.3.44 | |*

When the mind gets to a state of lethargy, stimulate and awaken it; as it starts speeding up and distractions set in, calm it down again.

## 2.7 CONCLUSION

Concept of happiness, causes for unhappiness, and way to achieve happiness from the perspective of the ancient texts have been discussed. Ancient scriptures have emphasis, happiness is not in the external objects. Happiness is a state of silence of mind. Agitation caused by lust and anger, attachment, the desire of the mind, arrogance and ignorance are the root causes for the unhappiness. Solution to achieve eternal happiness is calming down the mind through the self-controlled of the senses, free from attraction and repulsion, mastery of Prāṇa, astanga yoga, karmayoga, bhakti yoga, contemplation by mantras and non-attachment.