CHAPTER-I

INTRODUCTION

Human Quest for Happiness:

It is fairly evident from the evolutionary history of man that he has been in constant search for happiness. This search has led the modern man to new creations and luxuries. The crave for sensual pleasures, more comforts, better jobs, name, fame and power are all to get more and more happiness. This may be called the western approach of modern civilization to life very much discernible throughout world today. This is hopefully designed around desires and their fulfillment.

Modern civilization and its trends.

The development of science and technology during the last two centuries and most particularly during the present one, have brought about revolutionary changes in living conditions of the modern man and their attitude towards life. The glaring achievements of modern science and technology can be easily evinced from the facts that the modern man has at his disposal:

(i) A good range of power driven machinery like air-conditioner, motors and compressors to avoid sweating and labouring.

(ii) A comfortable home—well designed concrete structure with aesthetic appeal, elegance and convenience.
(iii) The full protection from epidemics through powerful medicines of both preventive and curative nature.

(iv) a great range of automobile conveyances to make the far off places within a very easy approach in the shortest possible time.

(v) Improved electronics, telecommunications and computers which have made whole world look like a single family.

(vi) Electrical gadgets and equipments of domestic use like: automatic washing machines, kitchen electrical appliances, vacuum-cleaner etc. have made the jobs of a house wife easy and time saving.

(vii) Radio, Television, vedio cassette player cum recorders as easy media of information and recreation are within the easy approach of common man.

(viii) Advanced technology has perfected transplant surgery (kiddney, heart etc. for prolongation of the human life.

(ix) The technology of artificial insemination in women and animals have made the pregnancy possible for those who are childless. Better contraceptives techniques (both surgical and pharmaceutcal) which are being employed successfully fighting the menace of population explosion.

(x) Genetic engineering which is in advanced stage of breaking the genetic codes for even artificially guiding the evolution of plants, animals and the men in order to improve the existing breeds.
(xi) Atomic as well as solar energy which are being employed in a number of spheres for the benefit of the common man.

(xii) Exploration of other natural resources like coal, oil, gas and minerals which are being harnessed for economic growth and material welfare of the society.

(xiii) Advanced diagnostic and laboratory technologies which are being employed through most sophisticated equipments have revolutionised the medical world in its health care systems for man. Because of the same mortality rate has heavily come down and average age has gone up.

(xiv) Technological developments in various aspects of agriculture have boosted the food and dairy product to a great extent.

(xv) Developmental technology has helped electrification of villages, construction of high ways and raising of dams. Storing facilities have improved the condition of rural folk.

(xvi) National security, protection and preservation of sovereignty are safe in latest inventions made in the fields of defence services.

(xvii) Inventions of various types of synthetic foods and artificial preservation of food-articles have proved to be valuable assets to human life.
With all the achievements of science and technology described above, can it be considered that modern man with all sorts of comforts and luxuries is happy. The answer seems to be a big "NO". Not so far to seek, rather the hunt for happiness has turned into a wild goose and has found himself more and more miserable. How far the pains and agonies of modern man, as a consequence of development of science and technology, estimated from the experiences and observations of common people can be expressed as under:

Materialism: The modern man has no definite and consistent philosophy of life and hence directionless. In the pursuit of illusive happiness he has no appropriate aim of life, and insight as he has no idea of the difference between the means and the end to be achieved.

Atheism: The development of science and technology has shattered his faith in religion. The so called civilized strata of society has lost meaning and purpose in life. He has almost become atheist in religion in the name of secularism losing religiosity and cultural heritage as untouchable entities.

Pragmatism: Since the people are living in the value neutral atmosphere of science and technology, their attitude towards life is standardless because they fail to see the importance of the compatibility between end and means. In a way the man has become pragmatic in ethics.
Ecological Imbalance: The fast depletion of natural resources has resulted in ecological imbalances and atmospheric pollution. The environment has been increasingly polluted by industrial refuse, nuclear tests, insecticides, herbicides, fungicides, automobile and plane combustions and so on. In addition to air pollution through gases, the water pollution due to release of industrial and sewerage directly into the rivers is proving to be hazardous both for human beings and subhuman organisms. The metropolitan cities are today also threatened by increasing noise polluting the environment. Similarly inventions of various types of synthetic foods and artificial preservation of foods are responsible for producing various types of food pollution. In brief, environmental pathologies have posed a grave danger to the standards of health, fitness and even security of human beings.

Deforestation has not only resulted in the erosion of fertile soil but also in land-sliding in high altitudes and devastating floods in the plains. Rapid growth of industries on one hand and deforestation on the other, have upset the balance of nature and as such, the climate of entire globe is undergoing rapid changes which may likely prove to be disastrous in future.

Population Explosion: Marked decrease in mortality rate and increase of average age of people because of inventions of life saving and health care measures through modern technology are few of the major factors of population explosion and prevalent unemployment. This has affected the life of the people in the following ways:-
(i) There is increased pressure on the availability of basic needs like water, food, land and building material for shelter. Health care and education facilities for large population have become additional implications.

(ii) Overcrowding and congestion in urban areas have depleted the play-areas for children, have eschewed privacy and thus have created new psychological and social problems of aggression, violence, crime and lawlessness leading to mental ill-health.

(iii) Perfectin of the contraceptive techniques has encouraged for unbridled gratification of libidinous impulses which has robbed the man of his physical and mental health as also his intellectual and aesthetic creativity. The excessive indulgence in sex has made many people physical wrecks and mental perverts.

(iv) Picture houses, clubs, swimming pools, opra, bars, etc. are many of the major attractions of modern civilization where people meet for recreation and to develop social relationship during their free time. Consequently the number of broken homes has increased and as such, tension-ridden members of families have become prey to mental, emotional and social mal-adjustment.

(v) Rivalary and Exploitation: There is no checks upon accelerating technological development within adquate foresight, most particularly, with regard to the inventions of atomic weapons,
nerve gases, toxins, viruses, bacterial sprays and other chemical weapons that can be used during war between nations. Further, motivation for the acceleration of technological advancement seems to be aggrandisement of one community, race over others or one nation over others. This has been one of the predisposing causes of international rivalry, tension and wars. Modernization is not oriented towards the well-being and progress of the entire mankind but towards the welfare of a particular section of the population. In such cases the re-exploitation is of natural resources and poorer sections in the service of a privileged few.

(vi) **Depersonalization of Personality:** Technological mechanization has given rise to depersonalization of human personality. An individual is treated today as a cog in the machine, and as such, is replaceable by another man when one ceases to function efficiently.

(vii) **Fast and too busy life:** The fast pace of and varied engagements in daily life have given birth to number of tension-bred psychosomatic ailments. Functional disorders of chronic nature are also at spree. Further more, this has left no time for adequate rest, sleep, regular worship, meals, exercise and to keep an affectionate interaction at home.

(vii) **Consumerism:** Modern culture of consumerism and craving for the satisfaction of physical need has lead to a rivalry amongst individuals. As individuals complete amongst themselves
for the possession of material goods mal-practice of corruption has become almost legal. There is exaggerated stress on extravagancy. The indiscriminate craze for enjoying material comforts at the cost of true health, happiness and financial limitations have resulted in our personality imbalances. People of modern civilization have lost their purity of consciousness, spontaneity, creativity and intellectual vision due to prolonged association with material civilization and excessive attachment for their body and mind complex.

(vii) **Drug Culture**: Problems of internal restlessness have not only brought psychosomatic disorders but also the so-called drug culture. The drug menace has played havoc with the health and lives of modern youth tending to seriously damage the future generation. The increasing tendency of possessiveness or aquisition in any form has boosted criminal activities like kidnapping, terrorism, bribery, killings etc. which has become an easy source of social-conflicts.

(ix) **Lack of Activity**: Invention of machines for all sorts of manual works has created the problem of lack of activity in man which has adversely affected his status of health and fitness and has made him prone to a number of hypokinetic diseases.

(x) **Mental Pollution.** Rivalry and competitive spirit in every sphere have helped manifestation of negative feelings of self-centredness, jealousy, hatred, ill-will, etc. to the extent that one does not hesitate even in using foul means of achieving success in his endeavours. The cycles of such ill-thinking has left almost everybody
mentally-polluted. Marked decrease in the resistance power of man because of numerous factors mentioned above has made him liable (weak on all fronts) to be easily overpowered by epidemics or any agent of disease, the boss or the mighty in the administration and his own misdeeds so as to be let down in each case.

The fundamental and important concepts and trends of modern civilization may be briefly summarised as following:

**Materialism:** Modern civilization is based on the philosophical concepts of materialism, empiricism, pragmitism and utilitarianism. It fits into the well popular proverbial saying of the western Culture, "Eat, drink and be merry" and may be said to be supporting the idealism of Charavaks of ancient Indian Origin, "Lead a comfortable life till alive (at all costs) and go on enjoying even in that case you have to borrow money". It can be further added that it lacks a clear and a consistent philosophy.

**Intellectualism:** It lays stress on logical analysis and verifiable scientific method for knowing the phenomena of external nature.

**Pragmatism:** It lays stress on the relativity of ethical value such as self-interest and hedonism.

**Consumerism:** Its economic approach to human problems consists in creating new human needs, and maximising the satisfaction of needs through production of material goods for catering to the
satisfaction of needs of the so-called civilized population—the privileged section of the society. In a way, the economy of consumerism is at its peak all around. It aims at the maximum possible exploitation of natural resources of earth and harnessing them for the material welfare of the privileged section of the population. Industrialization and urbanization are its major attractions and attributes.

**Empiricalism**: The entire attention of modern civilization is on the external world and the empirical aspects of human personality. It aims at complete transformation of the natural human environmental and artificial environment and thus transforming the natural human personality into a thoroughly artificial personality so that it may live comfortably in a sophisticated technological civilization.

**NATURE OF HAPPINESS**: It is doubtful whether the wonders of science and modern civilization have made us happier than our less knowledgeable and slow-moving ancestors. Science, while bringing about vast changes in our immediate external world has been able to do practically nothing to improve our inner world of desires, emotions and conflicts. Our inner world has remained chaotic. The balance between our inner and outer being is lost. And it is this balance which is the most crucial factor in deciding whether or not one can have happiness in life. All our thoughts and activities are, in the ultimate analysis, directed to this goal of happiness. Human happiness is not merely a
product of what things are handled in daily life. Our relationship with the things we use, is of course, important, but more important is our interaction with people and with ideas. And it is in this field that science has had no influence so far. The instruments which are useful in our dealing with things have been wholly revolutioned by science but the instrument used in our relationship with the mind, remains unchanged. It needs training and improvement which science, unfortunately, cannot provide. This is one of the greatest contradictions of the present scientific age.

The situation has been aggravated in recent years by technological advances which bestowed upon man a tremendous power not only of creation but also of destruction, together with an ever-increasing speed and an therefore unknown richness and variety of objects of enjoyment. When one becomes more resourceful and powerful, one also needs greater wisdom, in addition to knowledge to be able to exercise control over himself and not be staved by objects of enjoyment. Science has given us lately a multitude of objects of enjoyment. But it has failed to give us, at the same time, the much needed self-control. These two qualities, namely, wisdom and self-control, which are the most essential factors in deciding whether or not there will be happiness, do not fall within the perview of science. The type of happiness which lasts permanently is known as transcendental and when we go on seeking after worldly things and the means which give sensual pleasure is known as temporal one. Today man seeks happiness in money, property, riches, possession,
wealth, bank account, a growing business and so on. Another seeks power, prestige, position of importance and leadership. Yet another takes to the path of knowledge, learning, study of religion, philosophy and the like. All this is temporal happiness. We may know the whole world, but unless we know ourselves first, our knowledge has no significance. **Wisdom consists in knowing oneself i.e. one's mind and the living spirit and also in understanding why we seek it. And it is wisdom that is essential for happiness.**

**Philosophy and Goals of Life:**

Indian philosophy occupies an unique position. It has not only permeated the entire cultural life of India, but has even filtrated to the lowest strata of its society. Its origin is not in the thinking consideration of things but in the attempt at reaching the sumnum bonum of life. It is to be admitted that philosophy rationalises truths gained in the form of experience belonging either to the sense plane or to the higher domain of spiritual vision. The task of philosophy in the widest sense, is undoubtedly the rationalisation of experience. The Hindu term 'darshna' suggests this close connection between philosophy and experience. It indicates as prof. Radha Kishnan rightly remarks, 'a thought system is acquired by intuitive experience and sustained by logical thought. The truth that is acquired in the first instance by perception, sensuous or spiritual, when elaborated and conceptualised by means of logical categories, becomes fit for acceptance and use by all people.'
Philosophy is the be-all and end - all of life: it relieves man of the three fold miseries of life, bestows on him the richest wealth of salvation and thus emancipates him from fearful bondage. The intellectual discussions embodied in Indian philosophy are intended not merely to satisfy the need of the intellect alone, but to serve the more ultimate and fundamental need of the life of the individual, viz., the need of salvation. In India, philosophy originates when the need for emancipation is felt. when not merely the leisured intellect or reason wants something to be occupied with, but when the entire man with all his faculties seeks something other than the objects of ordinary interest for the realisation of his true being. Hindu philosophy thus has its origin not merely in the love of wisdom or the desires to know ( Jijnasa ) , but in the desire for emancipation (numuksa ). The highest end of philosophy, in the west, however, is generally to acquire wisdom for its own sake and not for any practical purpose. But in India the theoretical character of philosophy has been entirely subordinated to its practical aspect, and philosophy is of value not merely because it increases knowledge but only because it bestows salvation. The aim of the Nyaya and Vaisesika, of the Samkhya and the yoga, of the Vedanta and the Mimamsa, of the Buddhist and the Jaina is the same, viz. the attainment of the highest end and complete emancipation from all types of misery.

Philosophy, in the West, is the thinking consideration of things; it is the rational explanation of the universal as a whole. or in the language of Herbert Spencer, "it s completely unified knowledge."
Philosophy, in the west, is, therefore, something purely intellectual. As Prof. Radha Krishnan rightly observes, “In many other countries of the world reflection on the nature of existence is a luxury of life. In India, philosophy stood on its own legs and all other studies looked to it for inspiration and support”.

Role of Philosophy, Science and Religion in Life:

It is because of this predominantly practical character of Indian philosophy that it has been able to retain always its close connection with religion. Even the Bhagavad Gita contains teachings which have been utilised by diametrically opposed religious sects and their corresponding philosophical systems with advantage. Mr. Havell correctly observes that in India ‘religion is hardly a dogma but a working hypothesis of human conduct adopted to different stages of spiritual development and different conditions of life’. In Hegel’s words, we may say “Philosophy only unfolds itself when it unfolds religion, and in unfolding itself it unfolds religion”.

It is very much unfortunate that ‘religion’ is not understood in right perspective. To be religious is today considered to commit a sin in the name of secularism but it should be considered one of the essentialities of life. Let us seek the origin of the term ‘religion’ itself. Religion is an English word. Etymologically, it is made up of two Latin words: R+ legare, R- means again and legare means “to unite or to integrate”. Therefore, religion is an original system or discipline that strives for the reunification or reintegration of the
somehow once separated separated self with the universal self. Thus, religious discipline is nothing but the education of the spirit in consideration of divergent constitution, temperament and calibre in terms of progress made by an individual as envisaged in the Indian doctrine of class divisions (varna-vyavastha) of the aspirants (sadhaka). Its emphasis is upon minute and detailed regulation of life for the gradual education of the mind toward concentration for the evolution of higher states of consciousness.

It may be safely asserted that in India philosophy and religion are the theoretical and practical aspects of one and the same attempt at realising (and not merely knowing) the highest end of life. We must have experience to start with and then to build upon, without the foundation of experience, philosophy cannot perform any fruitful task. The institution which belongs to the individual experience alone, when elaborated and justified by thought-concepts, is brought down to the level of the intellect (in the sense of spiritual intuition) or elevated to the same (in the case of sense of intuition) as the case may be and thus extended to the use of all human beings. In this sense, thinking is the resolution of private, individual experience in terms of universal logical concepts, the de-individuation of the private intuitions into over-individual, common thought moulds whereby they become accessible to all minds and become the public property that we call by name of science. As Whitehead puts it "what is known is secret, must be enjoyed in common and must be verified in common".
With the advent of science, which started with the findings of Galileo, some of the beliefs having the authority of religion were proved false. As scientific knowledge increased, many religious beliefs were brought into question. In the beginning the guardians of religion reacted vehemently to the findings of science. But the scientific ideas were backed by concrete evidence which could not be denied for long. The interaction of religion and science resulted in a completely changed attitude towards many of the earlier beliefs. The superiority of the scientific method was established beyond doubt, and the influence of religion began to wane. This gave rise to a new situation. With many of earlier religious beliefs shattered, the power of religion to act as a break on the human mind was also gone. Unfortunately, science did not take up the task of training the human mind which religion had all along performed. It only removed the authority of religion from many finds. The checks and balances which religion exercised on the human mind were no longer available easily. This situation was aggravated in recent years by technological advances which bestowed upon man a tremendous power not only of creation but also of destruction, together with an ever-increasing speed and an hitherto unknown richness and variety of objects of enjoyment.

Wisdom includes knowledge of the world as one of its components. But what is important is not so much knowledge of the world as knowledge of the self or self-knowledge. Self-knowledge or Atma-jnana was given the highest place in the religion and philosophy
of the past. It involves enlightenment regarding the goals of life. Science does not include the aim or goal of human life in its enquiry.

To remove the imbalance created by science by destroying, on the one hand, the authority of religion and philosophy, and with it their power to give rise to self-knowledge and self-control, and by making man’s life so speedy and complex, on the other hand, it would be necessary to establish a sort of harmony between science, religion and philosophy. This could be achieved by making science religious or by making religion scientific.

PRESENT DAY NEEDS:

(a) Correct understanding of the nature of pleasure and pain:

Pleasure is an agreeable feeling (Prasastpad. 400 A.D.). Pleasure arises from the cognitions of desirable objects (kanaad, 300 BC). In the presence of desirable objects such as tasty food, sweet music, beautiful women and the like, pleasure arises from the conjunction of them with the self, the intercourse of the sense organs with the objects, the perception of desirable objects. Hence, it is in the nature of agreeableness that produces an experience of it. Agreeableness (positiveness/agent’s good) is the cause of attraction towards its objects and the experience of pleasure to organic expression like brightness in eyes, cheerfulness on face, frolicksome in movements etc.

Sridhar (100 A.D.) brings out the significance of Prasastpad’s definition in his statement that the agreeableness is because of some
kind of favour, gratification/satisfaction. The agreeable feeling inclines the self (Ego) in its favour and produces its satisfaction: such as a subjective feeling is, therefore, called self-satisfaction. This fact is also held correct and seconded by Gautain (200 B.C.), Vatsayan (400 A.D.), Vachaspati Mishra (900 A.D.), Udayan (1050 A.D.). The following are the six conditions of sensory feeling of pleasure.

(i) Proximity of desirable objects
(ii) Intercourse of objects with appropriate sense organs.
(iii) Attention- the conjuction of the self (eye) with the mind.
(iv) Perception of the desirable objects (istopalabdhi)
(v) Merit- the peculiar moral trait of character (of person) acquired by the self by virtue of its past moral deeds.
(vi) Health of the organism or mind- physiological or mental condition.

Pleasure and pain in Ayurveda:

Charaka (C.SI, 9.4) traces pleasure and pain to the harmony and disharmony of the elements and humours of the body, viz. flatulence (vata), bile (Pitta) and phlegm (kapha), and to the equipoise or disequilibrium or purity (sattva), energy (rajas) and inertia (tamas) of the mind respectively. The body endowed with sense organs, and the mind both are the abodes of pleasure and pain (C.S., IV, I. 136). The mind is the source of mental pleasure and pain. The proper adjustment of the mind and the sense organs to their objects is the cause of pleasure. The improper adjustment of the internal and external organs to their objects is the cause of pain.
Improper adjustment consists in the over functioning (Atiyoga), under functioning (Hina-yoga), or non functioning (Ayoga) of the organs in relation to their objects. Neither the sense organs nor their objects are the causes of pleasure and pain. But the four kinds of adjustments: proper adjustment (pleasure) and the improper adjustments (pain) of them to their objects are the causes of pleasure and pain. Merits and demerits are the subjective causes of pleasure and pain respectively (C.S. IV, 1.129-32).

Charak maintains that there is a reciprocal relation between feeling (pleasure and pain) and desire. Pleasure is the cause of desire. Pain is the cause of aversion. Desire also is a cause of pleasure. Aversion also is a cause of pain. When a desire is fulfilled, it gives rise to pleasure. When a desire is not fulfilled, it gives rise to pain. Both desire and aversion are different kinds of desire (Trishna - C.S. IV, I, 134).

Pleasure and pain are mental modes. The self which is free from all modes of mind (manas) appears to experience them owing to its (self's) association and its false identification with manas. When the mind is concentrated on the self and acquires a pure vision (sattva darshan—perception), pleasure and pain are no longer experienced (C.S. IV, 1,138-139). Pleasure, pain and delusion are the effects of purity (sattva), energy (rajas), and inertia (tamas) over the other two constituents of the mind. They are not modification of self which is immutable but of the mind (CPV. C.S.IV, 4,34,37). Thus,
charak follows the Samkhya to this extent. He adds the physiological theory of pleasure and pain of samkhya. Voluntary actions (Pravritti) always seek sentient pleasure and lead to pain in our empirical life. Renunciation of voluntary actions (Nirviti) leads to the cessation of desires and consequently, to happiness. Here charak agrees with the Nyaya and Samkhya (C.S. IV, 5.8). Sentient pleasure experienced out of desire and voluntary action is not real happiness. The real happiness springs from desirelessness. So charak distinguishes between sentient pleasure and superseasuous happiness - the bliss.

Charaka seems to advocate distinctly the physiological theory of pleasure and pain in stating that disharmony of bodily humours is called disease and their harmony is called health. The harmony of bodily humours or health is called pleasure; and their disharmony is called pain. Pleasure is organic equilibrium; pain is organic disequilibrium.

Pleasure and pain is samkhya-yoga:

According to Samkhya-yoga, sattva, rajas and tamas produce pleasure, pain and dejection respectively. They (Gunas) are the constituents of mind (Antah karna). Pleasure is a delight or felicity (prithi). It is a mode of the mind and quality of self which is detached (nihsanga). Pleasure, pain and the like are unconscious modes of buddhi which is an evolute of prakriti. They are not qualities of the self which is entirely different from prakriti and its modes. The conscious self is reflected on the unconscious modes of pleasure etc
and (buddhi)conscious self thinks them to be its (pure self's) qualities. This is the view of Vacaspati Mishra (STK,5). Though pleasure and pain are conscious modes of the mind, the conscious self appropriates them because of its reflection on them and their reflection on it owing to non-discrimination. This is the view of vijnana-Bhikshu (1600 A.D.). The self experiences pleasure and pain which are the fruits of merits and demerits and the modes of buddhi owing to non-discrimination. Sattva is the predominant element of buddhi. When desire, which involves suffering, is renounced, great happiness emerges owing to the pre-eminence of sattva. Desirelessness is supreme happiness.

Patanjali says: Birth, length of life and experience are filled with pleasure and pain because of merit and demerit. (Y.S.,II,14). Pleasure and pain, Vyas (400 A.D.) asserts, are modifications of buddhi and attributed to the transcendental self (purusa) owing to nondiscrimination. It erroneously thinks them to be its qualities. False knowledge is the cause of the self's experience of pleasure and pain i.e. Bhoga (Y.S., VBh, II, 24; ii 17). The conjunction of the conscious self (drasta) and unconscious not-self (drsva) is the cause of empirical life. Attachment is directed towards pleasure (Y.S.II, 9). It depends upon the recollection of pleasure which was caused by an object on a previous occasion (Y.Bh, II, 7, T.V, ii,7). Desire for an object the like of which caused pleasure in the past depends upon the recollection of pleasure. Attachment for recalled pleasure depends upon the recollection of it. When an object of pleasure is perceived or
remembered, attachment depends upon the recollection of past pleasure ( T.V.i,7). Pleasure and pain, merit and demerit are mental modes due to false knowledge ( Avidya ) which also is a quality of mind. They do not affect the self which is eternally pure and devoid of merit and demerit, pleasure and pain ( Y.V.iv,25).

The yoga distinguishes between sentient pleasure and rational happiness. The former is due to the gratification of desires, while the latter is due to eradication of desires. The former is due to the impurity of attachment, while the latter is due to the washing of all impurities of the mind. When the mind is purified its intrinsic purity ( sattva) emerges, which generates real happiness. It makes the mind unperturbed and concentrated. The concentration of mind leads to the conquest of the sense organs. Concentration makes the mind fit for receiving intuition of the pure self. When desires are extirpated, the mind is filled with contentment which generates rational happiness which is objectless. The yoga distinguishes between empirical pleasure and heavenly happiness. The former is due to desires and external objects, while the latter is objectless and desireless and produced by objects created by mere fiat of will ( Y.S.II. 42; YV. ii, 42 ). Heavenly happiness is not unalloyed bliss mingled with a little pain because the mind ( citta) composed of sattva, rajas and tamas is not yet destroyed ( Y.V. II,14).

Vijnabhikshu ( Y.V, ii,15) gives a pessimistic view of worldly life. Empirical life abounds in pain which overweighs pleasure. All
pleasures are pain because they are intercepted by pain. Sentient pleasure inevitably brings on consequential pain (VS,II,15). Pleasure is produced by sattva which overcomes rajas. But as it is not completely suppressed by sattva, it produces a little pain. So pleasure is alloyed with a little pain. It is not entirely free from pain. There is a modification of rajas in the form of subtle pain in the experience of pleasure because of the incessant activities of sattva, rajas and tamas which are in constant conflict with one another in the restless mind. Ordinary persons cannot discern this subtle pain in pleasure. But a discriminating yogi can discern it, and shuns pleasure as pain. Santient pleasure is not the supreme good. The absolute extinction of pleasure and pain is the highest good (Y.V, II,15).

Aniruddha (SSV, VI, 5,6,8) shares the passivism of vijanabhikshu and further clarifies as what is the supreme goal of yoga. According to him pain is an indispensable elements of pleasure. The pursuit of pleasure entails pain and its termination bring about pain. Even the most intense and the highest pleasure is exhausted. Hence, the attainment of pleasure is not highest goal of life; rather the absolute extinction of pain is the supreme aim or end. (SSV., VI, 5,6,8).

The yoga also regards pain as a disagreeable feeling which makes the self-endavour to get rid of it. It (pain) is the agitation of the mind due to the thwarting of a desire (YBh, 31;TV, IV, 24). Pain is the cause of aversion. Pleasure and pain, the effects of sattva
and rajas, are mental modes and do not belong to the self which is eternally neutral (TV; IV,24) Y.Bh, ii,18). The Bhagavad Gita (xiv, 16.20) and Samkhya (Sk.12;STK. 13; SSV. I.127) support the above mentioned view of yoga. Samkhya further points out that pain is a feeling opposite to pleasure. It is not negation of pleasure. Pleasure and pain both are positive feelings. They are not negative of each other. They are experienced as positive feelings (STK.,12). They are mental modes as their causes, merits and demerits are. The self is detached (Nihsanga) and free from them. The self (ego) experiences pleasure and pain, which are modes of buddhi and effects of merits and demerits, because of its erroneous identification with them. Non-discrimination is the cause of its enjoyment and sufferings (SPS.,SSV. V.25; SPB, I, 105; VI,11)

NEUTRAL FEELING:

The samkhya-yoga regards the pure self (Purusa) as neutral or indifferent in itself, unperturbed by feelings and emotions which are mental modes, when it acquires an intuition of itself as entirely different from prakriti and its modifications— the mind, body-complex. It realizes its intrinsic neutrality. But, the Samkhya yoga does not regard neutrality as a feeling. It regards pleasure, pain and dejection as the effects of sattva, rajas and tamas. It regards delusion (moha) or ignorance also as an effect of tamas. But delusion is not neutral feeling. Neutrality (Madhyasthya) is an essential attribute of the pure self, which due to its absence or attachment for prakriti and
its evolutes. Love and hatred are conquered by indiffERENCE (Su.,12,19; SPS., 1,163; SSV,III,65, TV., 1,33; YV).

KINDS OF PAIN:

Patanjali mentions three kinds of pain; i.e. parinam dukh, ii) tapa-dukha and iii) Samskara dukh. Sentient pleasures lead to painful consequences. Trishna (Quest) for them is not quenched by their enjoyment. Repeated gratification intensifies the desire for sensuous pleasures and strengthens the capacity of the sense organs for enjoyments. So frequent enjoyment is not a proper means to the attainment of pleasure—the so-called sukha (Vbh.k II,15). Therefore, consequential pain, is called parinama-dukha which even afflicts an yogin when he enjoys sentient pleasure.

The pursuit of sentient pleasure entails bodily, verbal and mental actions which cause pleasure or pain to others and produce merit (punya) or demerit (papa). These conative dispositions (Karmasaya) are produced by aversion, greed and delusion and bring about mental agony called tapa-dukha (Ybh.,ii,15). Attachment for sentient pleasures involves aversion to the person who thwart the desire for attainment of them. Aversion or anger is painful. It produces mental agony (Ybh.ii.15). The apprehensions of pleasure and pain produce affective dispositions. They produce recollections of pleasure and pain. They generate attachment and aversion and in turn, bring about actions. Actions produce merits and demerits. When they ripen they again produce pleasure and pain. The pleasure itself involves pain.
The affective dispositions (Samskara) which produce pain are called Samskara-dukha (TV., ii,15;YU.,ii,15). The mind by its very nature suffers from pain. Sattva, rajas and tamas which are constituents of mind (chitta) produce pleasure, pain and delusion. The three gunas are always in conflict with one another and tend to over power one another. The mind is constantly active and restless and always undergoes modifications which are attended with pain. All is painful to a discriminating person. (YBh.,II,15;HIP.,ii). Avidya (false knowledge) is the root cause of all these kinds of pain, which can be exterminated by right discriminative knowledge of the self as distinct from prakriti and its evolutes-the mind-body complex. The three kinds of pain described by Patanjali's Yoga are subtler than those described by the Samkaya (Ybh.,II,15). Both were profoundly influenced by Baudhism. However, the yoga also recognizes Adhyatmik. Adhibhautik and Adidevika pains mentioned by the Samkhya (Ybh; I,31).

The kinds of pain and pleasure can be summarised as under:

Pain:

1. Sensory, retrospective, prospective
   (Vaikarika)

2. Adhyatmika, Adhibhautika, Adhidaivika - Physical, Mental
   (Nyaya, Vaishesika,yoga)

Agitations, Emotions, Passions,
desire, Anger, greed, delusion, fear
envy, dejection, non-perception (Doubt)

3. Parinama, Tapa, Sanskara (Yoga)
   (positive, Negative, Intrinsic, External)

4. Habitual, self-conceit, sentient,
   Anticipatory.

5. Physical, mental (Nyaya, Jain),
   spiritual.

Pleasure:

1. Relative or empirical. Absolute or
   transcendental bliss.

2. Bliss (Imperishable bliss) sentient,
   supersensible.

3. Rational Happiness, Empirical,
   transcendental.

4. According to Budha, person consists of five aggregates:-
   (a) Body (b) feeling (c) Perceptin
   (d) disposition (e) Self consciousness

and pain is related to life, birth, decay, disease and death. It
produces gloomy and paleness of face, depression etc. Feeling of
pleasure produces:-

   (a) brightness of eyes.
   (b) beaming of face etc.

Disease is referred to as birth, old age, death, loss of
desirable objects, suffering, agony, desire, yearning. The same object
produces pleasure in one person, and pain in another. It is individual
experience of each person. Degree of pleasure differs in ordinary man, king, sovereign of world and contact with external objects.

**Pleasure and its means as pain.**

According to Patanjali sentient pleasures should be considered to be in the nature of pain because they result in painful consequences (YS.II,15). The yogins are afflicted with pain even when they enjoy sentient pleasure because it will lead to consequential pain (Ybh.II,15; Ybh., ii,14). They consider all - empirical life as pain since it abounds in pain. Prakriti and its modification- the external objects, the body, the sense organs, manas, buddhi, ahamkar and their pleasure are pain (YV,I,15).

**Pleasure and Pain in relation to health:**

The Mahabharta defines health as the equilibrium of the bodily humours or organic equilibrium. It defines health of the mind as the equilibrium of purity or essence, energy and intertia.(Sh.P.Chp. XVI,II,13)

The Mhabharta states that pleasure (sukha) and health (arogya) are the effects of sattva or purity (santipurva, Ch.313,17). It is suggested here that pleasure and health of the organism go together. A similar suggestion is found in Bhagwad Gita also,”Sattva being transparent causes its manifestation as pleasure and health and binds the self to pleasure and cognition”. (BG.XIV.,6). There is a vague suggestion here that pleasure and organic equilibrium go together. pleasure is a modification of sattva which is free from pain
of disorder of the organism. Thus pleasure is an accompaniment of health, but not mere by product of organic functions. Ramanuja hints at this point in his commentary (RBG,XIV.6). Pleasure is an invariable accompaniment of organic equilibrium. Sridhar (NK) distinctly mentions that health (Swastha) of the organism is one of the conditions of pleasure. This applies that disease or organic disequilibrium is a condition of pain. A similar doctrine is found in the Jain Psychology." Physical pleasure is the agreeable effect of the state of well-being of the organism. Physical pain is the reverse of this. Both pleasure and pain would be impossible if the soul were rid of the body." (Jain psychology). The self has an instinctive tendency to continue the beneficial activity which gives rise to pleasure and to discontinue the harmful activity which gives rise to pain.

(b) Formulation of philosophy of life and goals:

On account of too much of competition, conflict, unrealized ambition and mala-djustment in social life, a large number of people all over the world today, suffer from various kinds of mental diseases caused by frustration and depression. In more civilized and advanced countries, the number of mentally sick is very large. The basic reason for mental illness is a wrong philosophy, a mistaken and narrow view of life, and its dimensions, purpose and values. A sound philosophy of life based on its proper comprehension and factual understanding of life and the world and their proper relationship, can lessen the number and prevalence of mental disorders, maladjustment and frustration. To lessen moral evils and crimes in the society men in
power and position will have to be not only above suspicion, but to be good example by leading moral lives and by being fair and just in their dealings. The modern man is badly in need of inner peace and calmness and security which can come from self knowledge and self-realization alone. We need to be Sthitaprjna, people of steady mind, as conceived by Shri Krishna in Bhagavad Gita. The spirit of doing one's duty religiously - the Karma yoga of the Bhagwad Gita, which lays great emphasis on Lokasamgraha (Welfare of humanity). Nishkama Karma, doing one's duty selflessly without thinking of any immediate or remote gain for himself, sarva-bute-hita-rati interest in the good of all creatures, Samatva-fairness, justice and equality and Karmasukhaushalam, efficiency in one's profession or job, is very helpful. This is what ancient Indian seers of yoga have emphasised to adopt some definite preparatory discipline individually in the form of daily routine called Saddhna (the practical side of leading a purposeful life) routine so as to make the vehicle - the body and the other vital processes not only fit for leading a successful worldly life but also for the attainment of the spiritual experience which is regarded as the sum-mum bonum (the highest good or siddhi, i.e. completion and perfection) of existence. There are number of such preparatory disciplines (Sadhanas) available in Indian classical literature out of which a holistic one could be evolved for the benefit of one and all leaving scope for those who are specifically interested in following advanced higher processes of spiritualism. The present study is a humble endeavour to have an indepth study of the selected approaches to Yoga as found in classical literature of Ayurveda,
Patanjali’s Yogasutras and Tantras along with modern ones and to formulate an integrated and progressive one which could be followed up even by ordinary people in order to have every chance to evolve to a higher level of consciousness with which only the Man (out of the existence including minerals, plants, animals and men) has been blessed so far to reach to the level of Budhahood or Christ-consciousness, the fountainhead of automatic ethical values and abode of bliss—the absolute health (Transcendental) and happiness (parmananda).