I

ANAND - ORIGIN AND SCOPE

(a) Meaning of Word 'Anand':-

'Anand' is a Sanskrit word, which has been used lavishly in almost all the spheres of Indian Thought. It has found its place in Indian literary tradition, it has been discussed in details in almost all the systems of Indian Philosophy, it is present in Indian Ethics, it is very much there in Indian Political Thought, and so on. A common man uses this word as a synonymous of 'happiness' or 'enjoyment' whereas a keen scholar of Indian Metaphysics gives it the status of God itself, or at least the state of attunement of the human soul with the Super-Soul or Almighty. This word finds eloquence in the discussions on Brahman in the Upanishadas, Hedonism of the Chārvāk, Sukhvād of the Buddhist thought and the Rasa-Siddhānt of the Indian Poetics. It is the foundation of the Kam-sutra and it is the source of Nirvāṇa of Mahātama Buddha and Mahāvīr. In brief, we can say without any fear of contradiction that the word 'Anand' has been discussed, elaborated, interpreted and analysed in almost all the scriptures of our country, though with a variety of difference. Wherever the word Anand itself is not used, some synonymous of it takes its place.

Therefore, it becomes necessary before starting and discussion on the word, to establish what it really means. As we have stated above, it is originally a Sanskrit word, though it is universally used in almost all the modern languages which have descended from the Classical Language. Wherever it is used in the modern Indian languages, it is not much at
variance with the mother language, so far as the meanings are concerned. Therefore, we can depend upon Sanskrit dictionaries, without any hesitation, for the above-mentioned purpose. Dr. Sir Monier Williams, in his 'Dictionary of English and Sanskrit', has desired to equate the word Anand, with English words 'Bliss', 'happiness', 'enjoyment', and 'Pleasure'. Principal V.S. Apte's Sanskrit - English Dictionary tries to explain the word Anand, as follows:

Anānḍ - To rejoice, be glad or delighted...
Happiness, joy, Delight, Pleasure, Supreme Bliss or Felicity, God, Supreme Spirit.

According to Ramkosh Hindi-Sanskrit Dictionary the word Anand means - Harsh, Sukh, Parsanntā. Bhasha Shabān Kosh of Dr. Ram Shānhār also counts the same words to express the sense of the word Anānḍ. According to Brahat Hindi Kosha, Anand means - Mod, Harsh, Khushī, Mauj, Brahm, Madirā, Shīvā, Vishnu... According to Manak Hindi Kosh Anānḍ is such a lovable and acceptable state of mental experience which is conceivable under happy circumstances and in which no need, suffering and worry remains. Webster in his 'New International Dictionary' of the English Language says 'ānand = (Skt. ānanda), Hindu Philosophy. Bliss- one of the three characteristics of Brahma, the others sat and cit,' while he has chosen to equate the word 'ananda' with 'Bliss', he has explained the word Bliss in this way:

Bliss - To gladden, Blissful - 1. Supremely happy,
2. Blessed, beautified, glorified, holy.
C.D. Buck compares the Sanskrit word 'Anand' with the word 'joy' of English language. Dagobert D. Runes in his 'Dictionary of Philosophy' expresses similar opinion, when he tries to explain the word 'Anand' (skr.), joy, happiness, bliss, beatitude, associated in the thinking of many Indian Philosophers with Moksha, a concomitant of perfection and divine consciousness (of. sat-cit-anand). Frank Gaynor, in his 'Dictionary of Mysticism' refers to the term 'Anand' as: 'Sanskrit for joy, happiness, bliss'. Ernest Wood in his 'Yoga Dictionary' define Ananda in these words:

"Bliss or Joy. A characteristic of the pure consciousness which is the basic reality or substance of everything, called Brahman. The term is also used to designate the bliss which is enjoyable in the Anandamaya-Kosha, when the Yogi's consciousness is raised into that."

It is evident from all these dictionary meanings that the word 'Anand' is a comprehensive word which has been used in senses, more than one. It has been used for ordinary enjoyment at worldly planes, it has been used to indicate the state of mind in its hillarious experiences, it has been used to express the negation of all pain and suffering and above all, it stands for some divine or celestial life and for God, itself. It is clear that the scope of the word is limitless. It has limits when discussed on earthly planes, it transcends all limits when discussed on heavenly planes.
It is, therefore, desirable that before discussing the philosophy of Ananda, with special reference to the Indian Philosophical Tradition, and Sri Guru Granth Sahib with more particular emphasis, we should be clear about the problem of pleasure and sorrow, happiness and grief, enjoyment and suffering, in human life. We must also be clear how mankind's yearning for happiness, after starting with achievements on earth, has found its perfection in the eternal happiness. There is no denying of the fact that all human activity is aimed at the achievement of some sort of happiness, contentment or satisfaction. All advancement, may it be in the field of science, religion or social sciences, its chief objective is man's happiness and welfare.

(b) Problem of Pleasure and Sorrow in Life-

The problem of pleasure and sorrow or happiness and suffering is decidedly the chief problem of human-life. It is the problem of problems. Mother gives birth to a child. It is a painful experience at both the ends. The child has to undergo an ordeal in mother's womb, and then suffer the pangs of birth. As he appears on worldly scene, it is the beginning of an eventful drama, which is full of tears and smiles, failures and successes. From birth till death all human endeavour is for the achievement of happiness, though it is rarely accomplished. The reason for it is that the human-desire is unlimited. When we get a thing, we start looking at another, and when we get that also, we wish to go further. Thus, our all achievement fails in providing permanent satisfaction. And when we are not satisfied, we are not happy. I want to be a rich man because I
think that wealth brings happiness. But ask a millionaire how much happy he is? He would surely say that he is the most unhappy man in the world. His worries are boundless. When, there is worry, there is no happiness. I am unhappy because I do not possess I palatial house to live in, a precious car to ride on and dazzling wears to put on. But, consult a man who is lucky to have all these boons of life. He will have to relate his own tale of woe. May be, he is unhappy because he is not enjoying good health. May be, he is not satisfied with his children. May be, he is suffering from some acute business worries. Go to a hospital, you will feel that everybody is suffering from some disease. Go to a railway station or a bus-stand, you will feel that everyone is worried to reach a destination. Talk to a normal man, in any walk of life, you will realise that he is not contented with his present lot and is expecting some good days to come. Everybody is in search of happiness, contentment, peace of mind and satisfaction. But, it is a sad experience that in spite of vigorous efforts, no man has ever been able to say that he has no desires, left unfulfilled. You will not collect radiance of fulfillment from the face of man, who is leaving the scene of the world.

However, there are undoubtedly many moments in our lives, when we say that we are happy. For example, a poor man living a life of hardship hits a jack-pot and wins a lottery of Rs. one lac. He would say that he is happy, he feels excited, his joy is limitless. But it does not take much time when he realizes that this achievement has its own worries. How to spend money and how to make the most out of it? Again
a problem. Suppose, he invests the amount in some business and suffers a loss. He is again dejected. Take another example. A student works very hard, appears in the examination and gets first class. He is happy. But another worry still awaits him. He wants employment, but he is not successful. He is frustrated. He gets mentally unbalanced. Happiness has vanished. A young man is happy that he is married to a most beautiful girl, but this marriage does not prove to be successful. His happiness is gone. His dejection and worries make him pass sleepless nights. Failure in love proves sometimes suicidal.

To be brief, human life is a strange combination of sweet and bitter experiences. One does not know what is in store for him, the next moment. The richest man may be the most unhappy and miserable being on this earth, whereas a poor man may be living a happier life. Happiness and sorrow are inter-linked. One gives rise to the other and this is an un-ending process. Man runs after happiness and pleasure, but they always evade him. He wants to gain materially, he wants to enjoy mentally and in some cases derive satisfaction from spiritual meditations. The objective of all the activity of man is to achieve some sort of complete happiness, satisfaction and peace of mind, but it is a bitter fact that no one can say that he has achieved his objective.

From the foregoing discussion, two definite points emerge. Firstly, all happiness achieved in our worldly
pursuits is transitory and short-lived. Secondly, the entire man-kind has an intense desire to get at some sort of permanent happiness, eternal contentment and an unshakable peace of mind. Human life is full of miserable and agonising experiences. We develop attachment towards worldly objects, but it never gives satisfaction and permanent peace of mind.

(c) Material, Physical, Mental and Spiritual Happiness—

Broadly speaking, there are two types of thinkers who have contributed to the human-thought in their own way. The first category of philosophers believe that life on earth is not the only thing. There is a life beyond earth also. They believe in soul, its trans-migration and an Almighty Eternal Being. They have a spiritual philosophy which has dimensions beyond human logic and experience. They say that the human soul is just a micro-cosmic part of the Eternal Being, i.e. God. The perfection of human soul is in its blending with the Super-soul. In simple words, this type of philosophers have deep faith in the existence of Super-soul. The second category is of those thinkers who believe that matter is everything and that there is no life beyond it. They don't believe in God. They call the conception of God just a creation of imagination. Accordingly, there have been mainly two philosophies about happiness also. The first set of philosophers is of the view that real happiness or perfection of desires is achieved only with the attainment of God, or heavenly life, whereas, the latter gives the idea that real happiness is to be experienced only through
materialistic advancement and achievement. Billy Graham, the well-known Christian thinker has given a beautiful and vivid picture of both these streams of thoughts in the following words:

"A French philosopher recently said, "The whole world is on a mad quest for security and happiness."
The president of Harvard University has said, "The world is searching for a creed to believe and a song to sing."
A Texas millionaire confided, "I thought money could buy happiness — I have been miserably disillusioned."
A famous film star broke down, "I have money, beauty, glamour and popularity. I should be the happiest woman in the world, but I am miserable. Why?"
One of Britain's top social leaders said, "I have lost all desire to live, yet I have everything to live for. What is the matter?"
A man went to see a psychiatrist. He said, "Doctor, I am lonely, despondent and miserable. Can you help me?"
The psychiatrist suggested that he go to the Circus and see a famous clown who was said to make even the most despondent laugh with merriment."
His patient said, "I am that clown."
A College senior said, "I am twenty three. I have lived through enough experience to be old, and I am already fed up with life."
A famous Grecian dancer of yesterday once said, "I have never been alone but what my hands trembled, my eyes filled with tears, and my heart ached for a peace and happiness I have never found."
One of the world's great statesmen said to me, "I am an old man. Life has lost all meaning. I am ready to take a fateful leap into the unknown. Young man, can you give me a ray of hope."
After citing all these examples of discontentment, unhappiness, pessimistic attitude towards life and despondency amongst all the walks of modern life, the famous thinker expresses his own view in an extremely magnificent way:

"Our materialistic world rushes on with its eternal quest for the Fountain of Happiness! The more knowledge we acquire, the less wisdom we seem to have. The more economic security we gain, the more boredom we generate. The more worldly pleasure we enjoy, the less satisfied and contented we are with life. We are like a restless sea, finding a little peace here and a little pleasure there, but nothing permanent and satisfying. So the search continues! Men will kill, lie, cheat, steal, and war to satisfy their quest for power, pleasure, and wealth, thinking thereby to gain for themselves and their particular group peace, security, contentment, and happiness."

By all this, Billy Graham has tried to emphasise that worldly achievements are never a source of real happiness. In spite of the fact that man on earth is busy and striving hard to accomplish the goal of happiness, he always realises in the long run that all his efforts are futile. As Billy Graham presents it:

"... yet inside us a little voice keeps saying, we were not meant to be this way - we were meant for better things. We have mysterious feeling that there is a fountain some-where that contains the happiness which makes life worth-while. We keep saying to ourselves that some-where,
some-time, we will stumble onto the secret. Some times we feel that we have obtained it - only to find it illusive, leaving us disillusioned, bewildered and unhappy. " (19).

He goes on further to say: -

"The happiness which brings enduring worth to life is not the superficial happiness that is dependent on circumstances. It is the happiness and contentment that fills the soul even in the midst of the most distressing of circumstances and the most bitter environment. It is the kind of happiness that grins when things go wrong and smiles through the tears. The happiness for which our souls ache is one undisturbed by success or failure, one which will root deeply inside us and give inward relaxation, peace, and contentment, no matter what the surface problems may be. That kind of happiness stands in need of no outward stimulus. " (20)

How beautifully he sums up the idea of eternal happiness -

"Near my home is a spring that never varies its flow at any season of the year. Floods may rage nearby, but it will not increase its flow. A long summer's drought may come, but it will not decrease. It is perennially and always the same. Such is the type of happiness for which we yearn. " (21)

Montaigne, the noted French thinker has his own view of happiness when he says that happiness can only be judged after death. To quote his own words: -

"Till man's last day is come we should not dare. Of happiness to say what was his share, Since of no man can it be truely said That he is happy till he first be dead. " (22)
Nietzsche also denounces material gains as the source of happiness. His ethics does not preach self-indulgence or regard suffering as an evil. It demands fearlessness, not love of pleasure. It prefers the dangerous life to the comfortable one. (23)

According to 'Encyclopaedia of Religion and Ethics' the term happiness "belongs to the ethical rather than to the psychological sphere, though referring to a condition of mental life. In Ethics, its use has been almost universal, yet in such varying senses that the substitution for it or its more definite equivalents is much to be desired. A formal and material meaning may be distinguished, the latter subject to a three-fold division..." (24)

Here, 'happiness' has been specifically divided into two parts. In formal sense, this means 'practical human good, the ultimate end of action. In this sense 'happiness' is a more abstract term for the desirable in life' implying nothing as to its concrete constituents." (25)

The other part as indicated above is material meaning of 'happiness'. A common man uses this word generally in this very sense. It becomes clearer when explained in its three-fold dimensions, i.e. (i) Pleasure, or the absence of pain, (ii) The feeling accompanying the systematic activity of the whole self, the feeling of self-activity or self realization... (iii) Welfare, the right condition of activity, the harmonious life itself." (26)
While talking of Christ's happiness, Billy Graham says: -

"If by happiness we mean serenity, confidence, contentment, peace, joy and soul-satisfaction, then Jesus was supremely happy. We never read of His laughing, though I am sure He did. He was not given to pleasure-seeking, hilariousness, jokes or poking fun at others. Nor was His happiness dependent on outward circumstances. He did not have to have an outward stimulus to make Him happy. He had learned a secret that allowed Him to live above the circumstances of life and fear of future. He moved with calmness, certainty and serenity through the most trying circumstances - even death!" (27)

According to J.S. Mackenzie 'happiness is the form of feeling which accompanies the harmonious adjustments of the various elements in our lives within an ideal unity. (28)

J.S. Seth says 'happiness' is not the sum or aggregate of pleasures, it is their harmony or system - or rather the feeling of this harmony.' (29)

Now, let us try to analyze all these viewpoints.

First thing which comes to the surface is that the real happiness is not an earthly experience. It is something divine, celestial, sublime and heavenly. It is internal, introspective and deep. It is meditative and serene. It is not at all an outward product.

Secondly, a common man in general and an atheist in particular, has every right to proclaim that happiness is
materialistic. It comes out of our achievement in worldly sphere, though there can be no denial of the fact that no achievement causes cessation of desires and thus result in complete happiness. Happiness and sorrow are inter-linked. One follows the other in an endless circle. That is why Buddha has declared that the cessation of desire is the only way to achieve salvation, which is nothing but eternal happiness.

Thirdly, there are two distinctive kinds of happiness - one is divine and the other is materialistic or physical. The first type of happiness has been dealt with on a spiritual plane, whereas the second one has found its expression, interpretation and elaboration from purely materialistic attitude. To be precise, we find that the idea of happiness is the nerve-centre of all human activity, though with a difference of emphasis.

Every political thinker says that his chief objective is to establish the happiness of mankind. May it be Marxism or Capitalism - they proclaim to be the champions of the cause of prosperity and happiness of man. All economic reforms, during all the ages are aimed at the promotion of happiness of the masses. All religions of the world show the path of happiness, a permanent peace within. All ethics, all art and all sciences have the same objective, a celebrated goal.

If we go through our scriptures, we will not find
it hard to locate that the chief and ultimate theme, there, is happiness. Upanishads talk of Ānand, which is nothing but a state of supreme joy and by evolution Brahm Himself. Moksha (30) represents the same spirit of Ānand. Buddha and Mahavira speak of Nirvan, which is also the same. Gita speaks of happiness of man. Islam, Christianity, Sikhism—all religions of the world have made the idea of happiness their main theme. As such, happiness, as a common term has universal application.

As we have to focus our study upon the theme of Ānand, as propounded in the different systems of Indian Philosophy and Adi Granth, in particular, it is needed that an appropriate word may be chosen to express the sense which the word Ānand, embodies. No doubt, dictionary meanings of the word Ānand are comprehensive, our aim is to particularise it with the use of a single word, conveying its essence.

(d) Ānand as Equivalent of 'BLISS'

We have already seen that English-Sanskrit dictionaries have equated the word Ānand with different English words such as—Happiness, Joy, pleasure, delight, gladness, bliss, State of blessedness, and so on. If we probe all these words, it would seem that bliss or blessedness are the words which are expressive of happiness on spiritual planes whereas other words have associations with happiness on earthly planes. The former is exalted or sublime, whereas the latter are ordinary and common. As we go through our scriptures, we will find that Ānand is not ordinary, it is exalted, it is supreme,
it is sublime. Hence, Bliss is the right substitute for

According to 'Crabb's English Synonymous',

'Pleasure is a term of most extensive use, it embraces one

large class of outfeelings and sensations, and opposed to

nothing but pain, which embraces the second class of division,

joy and delight are but modes of modification of pleasure,

differing as to the degree and as to the objects or sources.

Pleasure, in its peculiar acceptations, is smaller in degree

than either joy or delight, but in its universal acceptation,

it defines no degree, the term is indifferently employed

for the highest as well as the lowest degree, whereas joy

and delight can be employed only to express a positively

high degree. Pleasure is produced by any or every object,

everything by which we are surrounded acts upon us more or

less to produce it, we may have pleasure either from the

gratification of our senses, from the exercise of our

affections, or the exercise of our understandings, pleasure

from our own selves or pleasure from others; but joy is

derived from the exercise of affections, and delight either

from the emotions or the understanding. In this manner, we

distinguish the pleasure of the table, social pleasures, or

intellectual pleasures, the joy of meeting an old friend,

or the delight of pursuing a favorite object.'

" Pleasures are either transitory or otherwise; joy is in its nature commonly short of duration; it springs
from particular events, it is pleasure at high tide, but it may come and go as suddenly as the events which caused it, one's joy may be awakened, and destroyed in quick succession. Delight is more fleeting even than joy, and much more intensive than simple pleasure; delight arises from a state of outward circumstances which is naturally less durable than of joy, but it is a state seldomer attainable and not so much at one's command as either pleasure or joy. (32)

"Pleasure, joy and delight are likewise employed for the things which give pleasure, joy or delight, charm is used only in the sense of what charms or gives a high degree of pleasure, but not a degree equal to that of joy or delight, though grater than of ordinary pleasure, the pleasure intoxicates, the joys of heaven are objects of Christian's pursuit, the delight of matrimony are lasting to those who are susceptible of true affection, the charms of rural scenery never fail of their effect whenever they offer themselves to eye." (33)

About 'happiness' it has the following interpretation to put forth:

"Happiness- Felicity, Blessedness, Beatitude, Bliss. Happiness signifies the state of being happy. Felicity comes from Latin felicitas, happiness. Bliss is in Anglo-saxon blithes, happiness, literally blitheness, from Anglo-saxon blithe, English blithe. The original sense of blessedness may have been to consecrate with blood, either by sacrifice or the sprinkling of blood, as the word can be"
clearly traced back to blood, hence it may have meant to be consecrated, holy, than simply happiness. It retains a religious suggestion still. Beatitude, from the Latin beatus, signified the property of being happy in a superior degree."

"Happiness comprehends that aggregate of pleasurable sensations which we derive from external objects. It is the ordinary term which is employed alike in the colloquial or the philosophical style, felicity is a higher expression, comprehending inward enjoyment, or an aggregate of inward pleasure, without regard to source whence either is derived; bliss is a still higher term, expressing more than either happiness or felicity, both as to the degree and nature of enjoyment. Happiness is the thing adapted to our present condition and to the nature of our being, as a compound of body and soul, it is impure in its nature and variable in degree; it is sought for by various means and with great eagerness, but it often lies much more within our reach than we are apt to imagine; it is not to be found in the possession of great wealth, of great power, of great dominions, of great splendors, or the unbounded indulgences of any one attitude or desire, but in moderate possessions, with a heart tempered by religion and virtue for the enjoyment of that which God has bestowed upon us; it is, therefore, not so unequally distributed as some have been led to conclude." (35)
Hence, a beautiful comparison follows to demarcate the frontiers of happiness and bliss or blessedness -

"Happiness admits of degrees, since every individual is placed in different circumstances, either of body or of mind, which fit him to be more or less happy.... Bliss is that which is purely spiritual; it has its source in the imagination and rises above the ordinary level of human enjoyments, of earthly bliss little is known but in poetry, of heavenly bliss we form but an imperfect conception from the utmost stretch of our powers. Blessedness is a term of spiritual import, which refers to the happy condition of those who enjoy the divine favour, and are permitted to have a fore-taste of heavenly bliss by the exaltation of their minds above earth by happiness. Beatitude denotes the quality of happiness, heavenly happiness." (36)

According to 'Webster's Dictionary of Synonymous' (37) the word 'Bliss' can be analysed thus:


T. Northcote Toller has the following explanation for the word: (39)

"Bliss: Add - Blisse, jubilations.
Blissian: - I-Absolute, II- to rejoice at
Blissigend: - Adj. joyous."
J.I. Rodale, while putting forth an explanation of the word 'Blissful' has chosen to equate it with certain imaginative things such as Vaikuntha, Olympian, Lala Rukh, Elysian, Eden. It will, therefore, be interesting to explain these words also:

1. **Vaikuntha:** Vaikuntha in the late Hindu Mythology, is the heaven of Vishnu and is located either in the northern ocean or on the eastern peak of Mount Maru. The name is, therefore, a type of celestial paradise.

2. **Olympian:** Olympian is from Mount Olympus, the home of the gods who seem endowed with a power, a happiness and delight...

3. **Lala Rukh:** Lala Rukh, in Thomas Moore's Poem of the same name is the daughter of the emperor of Delhi, who on her splendid wedding journey to Kashmir to meet her husband to be, Aliris, the Sultan of Bucharia, is escorted and entertained by a young Persian poet, named Feramoz. To amuse and divert her royal progress he relates to her the four poetical tales that make the bulk of the work. She falls intensely in love with him, and by the time she reaches the glittering towers and places of lovely vale of Kashmir, she would prefer to fly to the desert with the romantic bard. He, however, has disappeared, as heartbroken she is ushered into
the presence of her betrothal. Agreeably surprised, she discovers him to be her younger lover, who had assumed the gallant disguise of escort in order to win her love without any aid of royal rank. " (43)

Rodale's conclusion from this story is that the love of Lala Rukh denotes perfection which is nothing but blissful. That is why, he says in end: - " as perfect as ending as the love of Lala Rukh." (44)

4. Elysian: - Elysian is from Elisium, sometimes called the Elysian fields, the abiding place of the blessed. Hence, it indicates any ideally blissful state. (45)

5. Eden: - Eden refers to the Garden of Eden, home of our parents, but it has since broadened to mean any region of consummate beauty and freshness, utter innocence, and ineffable bliss. (46)

Whereas Rodale has chosen to discuss the imaginative lands and places like Vaikuntha and Olympics and Eden, under the banner of 'blissful state', Roget chooses to associate all these with the word 'pleasure'. We have already seen that the word 'pleasure' is not heavenly, it is 'bliss' that occupies the supreme place. Then, why these heavenly things are discussed under the same heading as for earthly objects, indicative of pleasure. Before, coming to the conclusion, let us first quote from Roget's " Thesaurus of
Words and Phrases. It explains the word 'pleasure', in the following words:

"Pleasures—N. Pleasure, gratification, enjoyment, relish, zest, gusts, satisfaction, complacency, wellbeing, snugness, comfort, ease, mind and ease, joy, gladness, delight, glee, cheer, sunshine, cheerfulness, refreshment, merry-making, amusement, luxury, hedonism, happiness, felicity, bliss, beatitude, enchantment, transport, rapture, ravishment, ecstasy, paradise, elysium, honeymoon, Eden, Arcadia, happy valley, Agapemone, Cockaigne." (47)

In Indian Scriptures also, 'Vaikuntha', or Swarga have also been portrayed as places which are abodes of immense joy or happiness, which undoubtedly is spiritual. That is why, main emphasis is laid on the achievement of heavenly life, throughout the discussions in this context. Guru Nanak has also desired to depict 'Sachkhand' as a state of perfect bliss. (48) It has also been described as "Begampura", i.e. a city where there is no sorrow." (49)

It is not difficult to resolve the problem given above. The words, in themselves have no meaning. It is their use or association that gives them definite meanings. It is, therefore, not in any way objectionable if one uses the word happiness, felicity, joy, pleasure or bliss in the same sense. Common usage of the words has to be tolerated. But, at the same time, it must be remembered that in any
serious discussion, a particular word has to be used in a particular context of meanings. From the pre-going analysis it is clear the 'bliss' is the right substitute in English of the Sanskrit word 'Ānand.' Though in the common usage, both have been used as synonymous of happiness or pleasure, yet in spiritual world, their status is higher, sublime and sacred. Henceforth, we will use these words with full precaution and not in the ordinary sense of 'happiness' as we had been doing so far. We have to avoid the colloquial use of the word 'Bliss', if we have to do justice with our subject, under discussion. To be more clear, if we use the word happiness, it is ordinary happiness, and if we choose the word 'Bliss', it stands for higher and spiritual happiness. It is not appropriate to fix limits for the use of a particular word, but it has to be done to avoid confusion and misunderstanding.

One thing more, which deserves attention and precaution is that, while discussing the word 'Ānand' with special reference to different systems of Indian Philosophy, we must be clear about the two streams of thought that primarily flow in it. One is Vedic and the other Non-Vedic. The former has its source in the philosophy of Vedas, whereas the latter is independent of Vedas or opposed to the basic characteristics of the philosophy of Vedas. The former has used the very word 'Ānand' frequently, whereas the latter has used other substitutes for it. In the former, 'Ānand'
has gained association with Super-Soul, or God, whereas in the latter, there is no such elevation. Non-Vedic tradition has nothing to do with God or in some cases, is silent about it.

(f) Idea of Pain, Suffering, Grief, Sorrow.

The ideas of grief or sorrow are opposed to the ideas of happiness and joy. The negation of sorrow is the emergence of happiness and the elimination of happiness is the occurrence of sorrow. As we have seen, there are countless words to denote happiness. Similarly, there is no dearth of words to express the idea of grief and sorrow. Before discussing some words with the help of dictionary, it will be appropriate to understand what grief or sorrow means. What is pain and what is suffering?

Even a common man understands what pain means. We feel pain when we develop some disorder in our body or mind. For example, we get involved in an accident as a result of which we get injuries. These injuries cause pain in our body. Similarly, we hear a news of death of some dear one. It gives us a mental pain. We get enveloped in a state of sorrow and grief. As it seems to be, physical feeling has mental repercussions also. In fact, physical and mental activities are inter-related and inter-dependent. A sound mind is the result of a sound body.

Suffering is a constant feeling of pain-physical
or mental, till the cause of the pain is not removed. Grief and sorrow express the state of mental anguish under painful circumstances.

Carl Darling Buck, has given the following meanings to all these words, connected with the negation of 'happiness'.

"Pain, Suffering: Pain, Suffering is understood here as primarily physical, though most of the words may be used also for mental suffering." (50)

He has equated these words with the Sanskrit words Dukha, Pida, Vedna. Similarly, he explains the words 'grief and sorrow' in the following manner.

"Grief, Sorrow: Several of the words for 'grief, Sorrow' are the same as those for physical pain, suffering, and some belong to groups discussed under 'care'.... others are from a great variety of emotions mostly physical." (51)

These words have also found equation with the Sanskrit 'Dukha'.

What emerges from the foregoing discussion is that a human-being has to face different kinds of circumstances, while he lives in this world. Some happenings in life give him satisfaction, contentment and happiness, while others cause dissatisfaction, pain, sorrow and suffering. He has a wish for the situations in which he can become happy whereas he always avoids the situations which cause unhappiness. Whatever he feels, is a mental process. Feeling of happiness or unhappiness is also mental, not withstanding the fact
whether its origin is in the physical set-up or directly in the mental sphere. Had there been no mind, physical pains might not have been felt. That is why, whenever we talk of happiness or contentment we lay emphasis on "peace of mind". All luxuries of life are means to some sort of mental satisfaction and never an end in themselves. When we talk of worldly happiness, we generally mean the satisfaction drawn from worldly objects.

This satisfaction is the only aim of all human activities according to thinkers who have no faith in God and a life beyond this life. On the contrary, those who believe in God and a life beyond this life, they consider this satisfaction or happiness to belong to a lower order. They aspire for a lasting happiness which is called Bliss. The state of bliss is the state of supreme and superb happiness. After the attainment of this happiness, no further desire for any happiness remains. They call this happiness as true and all other kinds of happiness fake and transitory. They aspire for a higher goal as compared to those who have no faith in any Bliss, beyond the contentment attained through the worldly objects and outward experiences. Bentham, the eminent 19th century philosopher, has discussed beautifully the 'Four Sources of Pleasure and Pain', in the context of social welfare and advancement. He says that the happiness of the individuals, of whom a community is composed, that is their
pleasures and their security, is the end and the sole end which the legislator ought to have in view: the sole standard, in conformity to which each individual ought, as far as depends upon the legislator, to be made to fashion his behaviour. But whether it be this or anything else that is to be done, there is nothing by which he can ultimately be made to do it, but either pain or pleasure. Having taken a general view of these two grand objects (viz. pleasure and what comes to be the same thing, immunity from pain) in the character of final causes; it will be necessary to take a view of pleasure and pain itself, in the character of efficient causes or means. (52)

He goes on to say that there are four distinguished sources from which pleasure and pain are in use to flow; considered separately, they may be termed the physical, the political, the moral, and the religious: and in as much as the pleasures and pains belonging to each of them are capable of giving a binding force to any law or rule of conduct, they may all of them be termed as sanctions. (53)

Though Bentham's views represent purely the view of a social philosopher, these have undoubtedly a bigger scope. We can, at least, draw one specific result from this and that is that spheres of pleasure and pain can never be delimited. Their relationship is close and deep. As Gurbani says, "Pleasure and pain are but two pairs of clothes, which man has to wear, alternatively." (54)
What we have sought to establish here is that life is a strange mixture of happy and painful experiences. The occurrence of the former is always welcome while the emergence of the latter is always detested. Man has an unsatisfiable innate longing to be supremely happy and free from all pain and suffering. All his actions are directed towards the goal of happiness and ultimately supreme blissful state. He takes care of his body to be happy, he tries to amass wealth to be happy and he acquires property to be happy. But, it is a hard fact that in spite of all these attainments, he continues to feel that the real goal is not achieved as yet. Desires find no ending. He gets involved in a vicious circle of 'earning and spending', but no satisfaction is achieved. At last, all activities cease with a single stroke of death. Man on this earth is never happy, because he always remains in the grip of desires, which have no ending. This is the story of a common man, whether rich or poor, a story which is woven with the threads of tears and smiles. If they get any permanent peace, that is death, the mystery of which remains unfolded.

Swami Prabhavanand has discussed the problem in a very simple manner. It will be worthwhile to quote his views here. He says, "I think we can safely assume that man, whether he is Christian, Hindu, Buddhist, Jewish, Moslem, or even agnostic, is in search of a common goal? What might that goal be?" Kapila, the great philosopher who lived perhaps fourteen centuries before Christ, described it as the complete cessation
of suffering and misery. What causes suffering and misery? Although Kapila admitted a great number of causes, he classified them under three headings. The first is 'Adhyatmika', which refers to suffering that is closely related to one's self. For instance, suffering from sickness and disease that attack the body; and fears or worries that attack the mind. A second cause of suffering is known as Adhibhautika, caused by extra-neous circumstances either involving one's own family and friends or strangers. Something unfortunate happens to your family, or somebody hurts you, talks harshly to you, is jealous of you, envious of you, and so on. The third cause of suffering is Abhidivaika, which might be termed supernatural, which insurance companies refer to as 'acts of God', for example, Flood, Fire, Earthquake etc.," (55).

He continues to elaborate the point.

"All these are different sources of misery to mankind; and everyone, whether he believes in God or not, wants to be freed from them. It is true there are persons who remind us that if we get sick we usually get healed; and there undoubtedly exist temporary means and methods by which we can free ourselves from pain. Yet, is this really adequate? One gets sick and is healed; but he gets sick again. And then, inevitably, there is death. 'Nobody', Buddha said, "can escape death". And so the ideal which, it must be admitted, seems utopian, is a complete cessation of suffering and misery. And Kapila says it can be done. " (56)

He goes still further and says, "Now I am not such a pessimist as to believe that there is only misery in life.
Life is not merely suffering. It also has its joys, pleasures and happiness. In the Upanishads we read: 'Who could live and breathe a moment if there were no happiness at all?'

Yes, there is happiness. One gets thirsty or hungry; he drinks or eats, and he is happy. He has passions and appetites; he satisfies them, and he is happy. But a spiritually discriminating soul wisely points out: 'Yes there is happiness; but it is not lasting.' In the Bhagavad Gita, we read: 'Senses also have joy in their marriage with things of the senses, sweet at first but at last how bitter! Steeped in rajas that pleasure is poison.'

What Swamiji has said as quoted above, is the same which we have already discussed. There can be no denial of the fact that an ordinary man has the feeling of suffering and happiness, only in the limited sphere of worldliness. At the same time, we have to keep in mind that the happiness achieved thus is never permanent and lasting. Why Buddha renounced the world? Only, because he was in search of some lasting happiness. Swamiji has also not ignored the fact and he says, 'Why do spiritual aspirants regard pleasures in such a way?' Because their very fulfilment suggests an inadequacy. Somehow, no matter that we gain, it is not enough. As one mystic said: 'The terrible thing is that we can never make ourselves drunk enough.' The fact is that man is so constituted that his hunger cannot be satisfied by anything that is finite. Lower animals do not have man's cravings; they have a few
fundamental wants and with the satisfaction of these, they are quite happy. However, man is so constituted that nothing of the finite can satisfy him completely, because in him dwells the infinite God; self-consciousness has evolved in him, and it is only in the infinite that man will find complete happiness."

And this happiness which is in the infinite is the same which is appropriately described by the word 'Bliss' and discussed in the Upanishads with the word Anand. And now arises another question, that how attunement with the infinite can be achieved. Will it come automatically after death or can it be attained before death also, with self-control, penance or meditation. The answer to this is not simple and brief. In fact, an unlimited number of theories exist. Hedonistic view is that with death, the entire story of human existence finishes. As such, there is no value of any transcendental joy, or sorrow after death. The Yoga system of Indian Philosophy emphasises the self-effort and strict-discipline of nerves and hard penance to achieve 'Kaivlya' - the state of supreme happiness. Buddhist and Jain philosophies have termed death as 'Nirvana' - the state of cessation of all desires and thus a state of complete contentment.

A common man generally puts a question: "No doubt, there is pain and suffering in life, there is happiness also; but the concept of God and the infinite are idealistic. Therefore, let us make the most of our life. Religion only
gives a post-mortem happiness. Therefore, let us fully enjoy ourselves while living on earth. Hedonistic view is nothing but the development of this view. The exponents of this view think that life is to enjoy its pleasures and these pleasures are the be-all and end-all of all human-effort.

There is however, the other side of the picture. To quote Swami Prabhavanand again, "Kapila, as well as the great spiritual teachers - Buddha, Krishna, Ramakrishna - were aware of this attitude. But they thought that we can completely end suffering and misery in this life. The sages declared that there is a positive experience which can be realized: 'From joy springs this universe, in joy dwells this universe, unto joy goes back this universe." (59)

"Still, you might ask, have the great ones really gone beyond pain? Christ was crucified and apparently suffered on the cross, so much so that he cried out: My God, my God, why hast thou forsaken me?" However, it is not wise to judge a divine incarnation by external experiences. Christ knew he was not the body, and he was capable of withdrawing his mind from the physical plane." (60)

An incident from the life of Sri Ramakrishna deserves attention, in this context. Swamiji was suffering from cancer of the throat. A disciple came to enquire of his health. Swamiji said, "Oh, look, how I am suffering!" The disciple retorted quickly, 'Holy Sir, you say that you are
suffering, but it seems to me that you are dipped in the ocean of bliss." Swamiji replied with smile, "This rascal has found me out."

All these great men were examples in themselves. One can hardly believe that Guru Arjan Dev, the fifth guru of the Sikh faith sat smilingly on the red-hot iron plate and bore casually the hot sand on his head. Guru Teg Bahadur, the ninth Guru also faced death smilingly. The reason is very obvious. These great masters had acquired that state of mental elevation where pain means nothing. They were Brahm Gianis, as related in the Adi Granth. They were the embodiments of victory over pain.

Renowned western philosopher Spinoza has analysed the cause of suffering and the attainment of infinite joy and blessedness, in the following words:

"For the things which men, to judge by their actions, deem the higher good, are riches, fame or sensual pleasure. Of these, the last is followed by satiety and repentance, the other two are never satiated; the more we have, the more we want; while the love of fame compels us to order our lives by the opinions of others. But if a thing is not loved, no quarrels will arise concerning it, no sadness will be felt if it perishes, no envy if another has it; in short, no disturbances of the mind. All these spring from the love of that which passes away, but the love of a thing eternal and infinite fills the mind wholly with joy, and is unmingled with sadness. Therefore, it is greatly to be desired and to be
From the preceding discussion, it is clear that wherever happiness or Bliss is talked about, the mention of 'Desire' is obvious. Desires are the root-cause of all misery and pain, and all actions aimed at happiness are also desires. It, therefore, becomes necessary to discuss what desire is and what role it plays in the human-life.

(61)

What is Desire?

James Drover, in his 'Dictionary of Psychology' has elaborated the term 'Desire' in these words: 'General term for appetite with clear consciousness of its object.' And about the term 'appetite', he says: "Immediate desire; used also of an insistent impulse, inherited or acquired originating usually in organic conditions, and, when congenial, frequently classes as an instinctive impulse." Even a common man knows what desire is. In this world, we are in possession of certain amenities which provides us satisfaction, physically as well as mentally. But there are others who are better placed as compared with us. For example, I have a house of my own to live in. This is a great solace to my mind when I see that many of my friends live in rented houses. But when I see there are others who have palatial buildings as compared to my small house, my heart starts burning. I wish I had also been able to own a big and grand house. This longing for the things which we donot have is called desire. I want to live better, eat better. This longing continues like an endless stream, which results in dis-satisfaction. When desires are fulfilled man feels happy, but this happiness
proves to be transitory, futile and short-lived, because after the fulfilment of one desire, we fall victim to another. Soul cries for the attainment of a state of complete happiness, satisfaction, contentment, or what we may call a state of desirelessness. In mysticism, desire is a widely discussed subject and it is agreed that the state of supreme happiness can only be achieved if desires are completely controlled or put under strict discipline. Buddha feels that the root cause of all suffering is man's submission to desires. In Yoga system also the desires are considered to be inimical to the achievement of Yoga, when they are vāsanās or habits of desires arising from the past. (64)

"What grief springs of itself and springs not of desire?" was Buddha's rhetorical question showing that this is a matter seriously to be considered by the man who proposes to guide his life by reason towards happiness and then he will see the folly of allowing his automatic responses to the challenge of the world to be governed by these impulses." (65)

To be more clear, we can say that the memories of pleasures and pains previously experienced in connection with various objects arise as feelings of liking and disliking. When those objects are brought into view in fact and in thought, and these engender emotions of desire and
aversion. Now, an interesting question arises. The human soul yearns for unification with the supreme soul. Is it not desire? Is it painful or not? If blissful state is also the resultant of a solemn desire, then how can we crush it? The answer to all these doubts is very simple and unambiguous. Desire or emotion is not to be crushed out, but to be strengthened, purified and used selectively. The two undesirable department of desire and emotion are mentioned in Bhagwad Gita, under the names Bhoga (sensuous enjoyment) and Aishwarya (the enjoyment of personal self-satisfaction), and the same book speaks of Kama, as divine when it is not contrary to Dharma, which is the proper way of life, worthy of human being destined by his own efforts to have union with God and thus to receive that grace and consciously share that nature.

(h) Kama Sutra and Ras Siddhanta

Kama Sutra, or the science of sex, describes in detail how enjoyment through sex relations can be obtained to the fullest degree. Vatsyana, the famous sage, in his treatise, known as Kama Sutra, has described in detail the different Asanas, which add to the pleasure of different sexes, when enjoying inter-course. Not only this, he gives his views on the art of embracing, the art of kissing and in extension, the ideal way of enjoying a married life. His views have been appreciated and adhered to for centuries. Thus, Kama Sutra is an important book which speaks with
authority in the realm of physical enjoyment. There is hardly any difference on the point that sex is one of the biggest forces or desires in human life, which tend to add to the happiness and satisfaction of human mind. This desire, when sublimated towards higher objectives can lead to the ideal of Ānād, Bliss or permanent happiness in soul. The journey from the fleshy satisfaction to spiritual contentment is long and hard one.

In Indian Poetics, one finds that the theory of Rasa or Ras-Siddhant has been highly celebrated theory. It is agreed that the main objective of all literary creations is to impart Rasa or Ānād. Acharya Vīshāc Nath in his famous book 'Sahitya Darpan', says that only the utterance, imbued with Rasa, has the right to be called Kāvyā. (66) All the famous Sanskrit Scholars have acknowledged the supremacy of the Ras-Siddhanta. Aristotle's theory of Catharsis, to some extent, also signifies the role of mental satisfaction for the reader or the audience. K. Bhattacharya, while discussing the concept of Rasa, refers to artistic enjoyment and says: "Rasa means either aesthetic enjoyment or that which is aesthetically enjoyed." (67)

Thus, it is clear that the idea of Ānād is prevalent in almost every sphere of human-activity. Starting from the earthly regions, it touches the highest regions of spirituality. Ānād is the be-all and end-all of the yearning human-soul.
It will not be out of place to make a mention of Four Values or the Purusharthas, described in Indian Ethics. These values, in effect, signify the entire human longing for the attainment of happiness or Anand in its final form. These four purusharthas are known as Dharma, Artha, Kama and Moksha. Karl H. Potter remarks: "Before we turn to the final 'aim of man' we would do well to examine the evidence for my contention that artha, kama and dharma are best considered as attitudes and that this conception does justice to Indian ideas... The route to the superior control to the fourth and most worthwhile kind of attitude, Moksha, or complete freedom lies in the mastery of attitudes of greater and greater concern coupled with less and less attachment of possessiveness." (68) This ideal of four-fold values rests on the four-fold needs of the human-personality. These needs are: (1) Food and Sex, (2) Power and Property, (3) Social relations with others, and (4) the communion with God. Kama is the enjoyment of pleasures - sexual as well as sensuous. Artha is the ordering of one's worldly concerns so as to lead to happiness. Dharma is the discharge of one's duties rationally conceived. Moksha is the disentangling of oneself from transitory pleasures and enjoyments to obtain the higher and more permanent forms of pleasure. In Moksha, man aspires after bliss or Anand, rather than sensual or intellectual pleasures. With the development of personality, the worldly
ends of Artha and Kāma become means for the higher ends of Dharma and Moksha.

These four values of life give pleasure in one way or the other at one stage of life or the other. Kāma is sense gratification and implies the pleasures obtained through sensual and sensuous gratification of the desires of the body and the mind. Artha is the pleasure that one feels in obtaining wealth and power. Dharma also affords us pleasure. It satisfies the moral or the social self, and we feel the pleasure of doing good to others and we feel pleasure in doing our duties towards others. Similarly, Moksha satisfies our soul's desire. In Moksha one feels bliss or Anand which cannot be described adequately but can only be realised and experienced by one who is fortunately able to attain it. Thus, Kāma satisfies the bodily self, Artha, the material self, the Dharma, the social self and the Moksha, the spiritual self or soul.

Shankara accords the Moksha the status of Mukhya Purushartha or the highest value and other three are called Saun Purushartha or the secondary values. For him, Moksha has intrinsic value and the other three have extrinsic value. Moksha is thus the highest end of life. It consists of bliss or Anand, enjoyed in communion with God.

Thus, we see that these four values correspond to different types of happiness or pleasures for which a man can desire. These different types can easily be categorised
as (i) Physical, (ii) Material, (iii) Mental and (iv) Spiritual. While, living on this earth, human-beings have to long for all these, in different proportions and at different stages. And there is hardly any doubt when longing for a particular type of satisfaction, we attempt to acquire and enjoy it to the highest degree, which may be termed as the state of Ānand. Ānand is the highest stage of contentment, in whatever sphere of fulfilment of desires, it occurs. Thus, we can say that the state of Ānand or Bliss has not only the spiritual status, but it has physical, material or mental planes also. In meta-physics, it is decidedly the highest spiritual achievement.

(i) Five Kalesha:

After discussing the different types of happiness, it is appropriate to say a few words about the different types of suffering also. Although, we can have the division on the same lines as: - Physical suffering, material suffering, and mental suffering etc., but it is more appropriate to refer to the theory of five types of human-suffering, known as five Kaleshas in Indian Philosophical thought. According to Ernest-wood the Five Kaleshas are the five sources of trouble, which are avidya (ignorance), asmita (self-personality), rāga (desire), devesha (aversion), abhinivesha (possessiveness). They are all due to the first of them, namely error or mistaken idea. They can be at different times, dormant, slight, obstructed, or vigorous. They are
weakened by Kirya-Yoga, (daily-life Virtues) and destroyed by dhyāna (Meditation). They are the root cause of embodiment and its status and conditions with their pleasures and pains resulting from virtues and vices, or merits and demerits.

It clearly shows that Indian Thought is predominantly occupied with the problem of pain and suffering in all the aspects of human-activity. Pain and suffering is the creation of man's own follies, and he can liberate himself from all these only through the spiritual path. He can get rid of these at the earthly level also, but this liberation will not a lasting one. Our earnest endeavour should be to achieve the stage of lasting and permanent happiness, where these Kaleshas do not occur, again. This is the state of Bliss or Ānand.

(k) Conclusion.

Thus, we find that the word Ānand has very wider implications so far as the course of human-life on this earth and beyond this earth, is concerned. Ānand is the basic urge of human-mind and it is the ultimate goal of all our human endeavour. We will see in the ensuing chapters, how the idea of happiness has been elevated to divinity, by the philosophers and seers of ancient wisdom.
NOTES, EXPLANATIONS AND REFERENCES

1. PP. 54.
2. PP. 331.
3. PP. 230.
4. PP. 600.
5. PP. 333.
6. PP. 22.
7. PP. 241.
8. PP. 145.
9. PP. 267.
10. PP. 95.
11. PP. 289.
13. PP. 11.
18. Ibid.
20. Ibid.
21. Ibid.
22. Treasury of World Philosophy, PP. 830.
25. Ibid.
29. Ethical Principles, PP. 203.
32. Ibid, PP. 559-60.
33. Ibid.
34. Ibid, PP. 399.
35. Ibid.
36. Ibid, PP. 399.
37. PP. 121.
40. Phrase Finder, PP. 43.
41. Ibid, PP. 857.
42. Ibid, PP. 678.
43. Ibid, PP. 589.
44. Ibid.
46. Ibid, PP. 461.
47. Thesaurus of Words and Phrases, PP. 309.
48. "Sach khand vassai Nirankar,
Kar kar dekhai nadar nihal" (Japuji).
49. "Begampurā sahar ko nāu.
dukh andohu nahī tih thau." (Kabirji).

50. A Dictionary of Selected Synonyms in the
Principal Indo-European Languages, PP. 1115.

52. Ibid, PP. 1118.
52. Cf. Treasury of World Philosophy, PP. 132.
53. Ibid.
54. "Sukh dukh dui dar kaprhai pahiri jāi manukh."
55. Religion in Practice, PP. 79.
56. Ibid.
57. Ibid, PP. 80.
53. Ibid.
59. Ibid.
60. Ibid, PP. 81.
61. Ibid, PP. 81.
62. A Dictionary of Psychology, PP. 64.
63. Ibid, PP. 18.
64. Yoga Dictionary, PP. 40.
65. Ibid.
66. "Vakyam rasatamkam kavyam."
68. Presuppositions of India's Philosophies, PP. 9-10.
69. Yoga Dictionary, PP. 77.