All discussion of Indian Philosophy should start with the philosophy of The Vedas. From the times of the Vedas, Indian Philosophy's evolution has been extensive and multi-faceted. A large number of systems have developed, become the centre of attraction of the people, some of them flourishing and some reeling back the memory of the masses. However, there is no doubt in the fact that the Vedas are the source of all Indian knowledge whether in the field of metaphysics, ethics or social advancement. Tradition divides Indian Philosophy into two groups - one the orthodox group (āstika darshan) e.g. the Nyāya, Vaisesika, Samkhya, Yoga, Mimāṃsā, and Vedant systems. They believe in the authority of Vedas. In this group of six systems, the Mimansa and the Vedanta base themselves directly on the teachings of Vedas and accept nothing that goes contrary to them. The second group comprehends Buddhism, Jainism and the Charvaka school. They do not owe any allegiance to the Vedas, hence these systems are described as the nāstika darshana. Whereas the Astika darshanas make use of reasons to explain the truths of revelation i.e. the body of the spiritual experience of the Rishies, the latter are not content merely to swear by the scriptures. They want to reassure and confirm the contents of scriptures through reasoning. The Vedas are four in number i.e. the Rig, the Sāma, the Yajur and the Atharvana. The Rig Veda is the first and ancient of
all. It is regarded as the highest, the most sacred and the most ancient of the Shastra. The Hindus claim for it divine revelation, and in its very substance revere it as a portion of the Divine essence, perfect, infallible and containing the primitive truth.

Antiquity of the Rig Veda, has given it a place of honour along with the Parsi worship and the Chinese philosophy. The Sama Veda consists of extracts from the Rig and Yajura also borrows much of its material from the Rig. The Atharvana, otherwise known as Brahma is of a considerably later date, and furnishes directions for performing the sacred rites in which the priestly families sing the hymns and give explanations to different points. Hence, the supremacy of the Rig Veda is unquestionable.

(a) Rig Veda's Thought of Blissful Existence of Purusha.

The Rig Veda, literally meaning 'fount of knowledge' or 'fount of vision' is a collection of hymns, metrical prayers and invocations. They are entitled Mantras, 1017 in number. In its collective form it is called Samhita, or a collection of poems. It contains 10,580 verses, all addressed to gods, such as - Indra, the God of rain, Agni, the God of fire, Surya, the God of Sun, Soma, the God of moon, and the Gods of air, water, earth, the atmosphere and spirits. The elements and planets are personified. Indra is invoked to raise up the souls of the warriors, to fight against the
black skin, and in this way to establish the supremacy of the Aryan race. Varuna, is the God of the life-giving water which springs from heavens. Agni warmed everything with a glance. The Vedas teach belief in 'One Supreme Power', 'The Self-existing Power', "He whom the mind alone can perceive." (1)

Dr. G.N. Joshi rightly remarks: "The Vedic thinkers also suspected the existence of such an 'energising principle' (Purusha) in the sun, moon, rivers, fire etc., and which being different from those things was responsible for movements of them." (2) Max Muller also views: "that above the great multitude of gods there must be one Supreme personality, and after a time, they declared that there was behind all the gods that one (Tad Ekam) of which the gods were but various names." (3) The word Brahman occurs in the Rig Veda, two hundred times. (4)

Thus, it is clear that the Mantras of the Rig Veda are bubbling with the zeal of the Aryan race, whose sole aim is to lead a happy, comfortable and contented life. All the deities are invoked with a view to receive their blessings which may result in the enrichment of life in all its aspects. Bumper crops, milchy cows, waters for irrigation and oxen for agriculture. All these boons add to the happiness and comforts of life, for which thanks are given to deities and the Almighty. Calling the Vedas as the source of all philosophy,
Dhirendra Nath Paul rightly observes: 'What is Philosophy, but speculations about the origin and creation of the world, the nature and final end of man, and the way in which that man can be made perfectly happy both here and hereafter? All these speculations are to be found in the Vedas. The questions are there - the speculations, arguments and reasoning are there - and perhaps the answers are also to be found there and there only, though in an undeveloped way.'

In the mantras of the Rig Veda, we find the idea of happiness, treated elaborately. Different words have been used to express the term on different planes. Invocations to the over-seeing power have been made to grant the man all the boons of life. God has been portrayed as the store-house of all happiness and as such the human-beings are shown as the beggars, always seeking favours from Him. It has also been made clear that our demands are ceaseless and limitless. Therefore, we are not fully satiated in our desires. It is, therefore, desirable to abandon all our vain efforts and try earnestly to seek unification with Him, who is the Ocean of Bliss, or Supreme happiness.

See the following excerpt of the Aittreya Brahmana, which is associated with the Rig Veda:

"The pleasure,

A father has in his own son exceeds

All other pleasures. Food is life, apparel is a protection, gold an ornament, a loving wife the best of friends, a daughter an object of compassion, but a son is like a light sent from the highest heaven."
N.K. Devaraja says that the singers of the Rig Veda know fully that the worshippers of gods are favoured by them with wealth... This faith in the generosity of gods sometimes expresses itself in the form of an expectation. The poets and priests praising the gods expect them to bestow wealth on them. (7)

In the very opening part of the Rig Veda, the blissful existence of the Supreme Power has been mentioned with great reverence. (8) It is said that Almighty, who knows everything, who is neither perishable, nor devoid of knowledge, is guiding the fate of the entire universe, and in the process has a blissful existence. His followers will also attain the same supreme state of bliss. Not only this, God wishes His creation to enjoy all the facilities in life, and thus be happy. He exhorts the mankind to develop industry and in this way make his journeys comfortable. (9) He advises that the mankind should employ the power of water and fire in the development of industry and in this way attain happiness and get rid of the miseries of life. (10) God orders the scholars that they should impart knowledge to the ignorant human-beings, because knowledge shows the path to pious and spiritual living which is the source of eternal happiness. (11)

At another place, it is said that when men get rid of jealousy for others and start thinking for the betterment of all, then even severest enemies become friends and by the
grace of God, all men get highest kind of happiness. (12)

God blesses those who acquire knowledge and render selfless service for the benefit of the all mankind. Only such self-less people enjoy lasting happiness. (13) One of the greatest poets-sages in the Rig Veda asks the God Varuna what his Sin (Snas) was for which he is suffering. Another great poet, named Sunahsepa, makes constant references to the deviations from the Law, to 'ropes' and to 'Bondages'. Still another poet, named Dirghatamas, speaks about "Ignorance" and the dawn of 'Light' and the 'Happiness and Immortality', arising from such 'Light'. (14)

C. Kunhanraja remarks: "As between the elements of suffering on one side and the elements of happiness on the other side, the ratio is such that the element of suffering may even be ignored: such is the true philosophy of the Vedas. The real suffering, the philosopher's suffering, is only for the few, and even for them the remedy is readily available. As for the people at large, the element of suffering bears only a very negligible proportion to the element of happiness. Such is the real nature of the World, as reflected in the Vedas, including both the Rig Veda and the Upanishads." (15) In Vedic Suktas, it is frequently said that God may give happiness to my body. (16) Let happiness come to our parents. (17) Let air may give us happiness. (18)

From all these and many other quotations which
may be scanned from the texts of the Rig Veda, one thing emerges very clearly, that is the idea of happiness has found considerable elaboration and discussion. There cannot be a denial of the fact that the pursuit of happiness is the axis of the whole human-activity in this world. We want relief, we want comfort, we want pleasure, we want enjoyment. We hate pain, we hate misery. We hate want, we hate poverty. The Rig Veda is just the expression of human desire which is deep and intense, aimed at the attainment of the real happiness. Happiness on earth, happiness in our inner world, happiness in our relations with our fellow-beings and happiness in our life, which is beyond the present one. All the Karam Kâdâs have singular objective, that is the happiness. (19) Rig Veda exhorts human-beings again and again that they should work for the welfare of the society and in this way add to the happiness of their fellow-beings. All deities stand as the symbols of man's desire for the better and happy life.

To be precise, we can say that the Rig Veda, which has been regarded the source book of human-knowledge, deals with the problem of happiness and pleasure in all its aspects. It has been dealt with not only, but at the spiritual level also. Whereas, we find a detailed version of man's activity on this earth, aimed at the achievement of happy life, we find a varied mention of Godly power also, which is synonymous of complete happiness,
or eternal bliss, beyond which no aspiration for the achievement is needed. Thus, the seed of the idea of Bliss, Ānād, Mahāsukha, Sukha, Parmanand, is preserved here, in all its grace and vigour. There is no doubt, as Dasgupta points out that 'the conception of Brahma which has been the glory for the Vedānta philosophy of later days had hardly emerged in the Rig Veda from the associations of the sacrificial mind ... But it is only in the Satpatha Brahmaṇa that the conception of Brahma has acquired a great significance as the supreme principle which is the moving force behind the gods. (20) At the same time, it may be noted that the gods, venerated in the Rig Veda do point towards the existence of a celestial force, which is the source of bliss. That force is the Purusha of the Vedānta.

(b) The Upanishadic View-Point:

Before going into the details, what Upanishadas, have to say on the ideal of Bliss, it is imperative to say a few words about the Upanishadas, as it will help to follow the succeeding discussion more clearly. As we have already pointed out the Vedas are four in number, though in importance Rig Veda stands aloft of all. The scholars have divided each Veda in four parts called Mantras, Brāhmanas, Āryakas and Upanishāts. As already explained, Mantras are hymns, addressed to various deities. As for Brahmans, they form that section of the Vedas which lays down the rules
and directions concerning the performance of sacrifices. They are prose passages and hardly carry any philosophical undertone. The Aranyakas form the transitional phase between the Brahmnas and the Upanishadas. They give us allegorical and mystic interpretation of some of the sacrifices. They also suggest certain forms of meditation.

The last part of the Vedas is known as Upanishadas. They constitute the philosophy of the Vedic Scriptures, and being the last part of the Vedas are known as Vedanta, also.

The term 'Upanishada' has been interpreted in many ways, but etymologically it means 'to acquire knowledge by sitting close-by devotedly' (sad-upa-ni). Thus, it is knowledge that a disciple acquires with a sense of devotion from his Guru, by sitting near him. According to Sankara, Upanishada is that which destroys ignorance and leads to Brahma. According to Encyclopaedia of Religion and Ethics' originally it implied the sitting down at the feet of the teacher, the attitude of the pupil who respectfully listens to his master's words. In ordinary usage, however, the word is employed to express the doctrine itself which the teacher inculcates, and, finally, mystical or secret doctrine in general. (21) The number of the Upanishadas is very considerable. Scholars have counted the number beyond 200, but generally speaking, twelve Upanishadas have been given importance and called the Principal Upanishadas. Shankra has written his commentary on ten Upanishadas only.
They are, namely: Ishwarya, Aitareya, Katha, Chhandogya, Taittiriya, Prashna, Mandukya, Mundak, Brahmanayaka and Kena. Accordingly, these Upanishadas have been regarded as the most important and the Principal Upanishads. Dr. Hume has written his commentary on thirteen Upanishadas, whereas Dowsen has divided all the Upanishadas into three different sections. However, we need not involve ourselves in this controversy of number. Our main concern is what do Upanishadas have to say.

As already stated Upanishadas are that part of the Vedas, which propound the philosophy scattered in the Ved Mantras. As Dhirendra Nath Paul says: 'The religious ideas and thoughts of the Hindus flowed from the Rig Veda in two distinct streams - one proceeded to the direction of religious philosophy and other to that of the Religious Science. The Brahmanas treated of the religious science namely, the rituals and rites - Yagmas and sacrifices - a system of science that was intended to bestow on man all religious merits as well as final salvation, - particularly they promised all sorts of extraordinary powers to human beings. The Aranyakas and Upanishadas discussed the origin of the Universe, the nature of Brahman, the Supreme One, the character of human soul, and the way in which that soul can attain to the final everlasting bliss. Therefore, the developments of Hindu Philosophy which was in the Vedas, are to be found in the Upanishadas.
To quote the same author again: "Thus the philosophy of the Upanishadas is but the development of the Philosophy of the holy Vedas. The professed object of the Sacred Vedas as well as of all the Schools of the Hindu Philosophy is to teach the means by which Eternal Beatitude may be attained after death and happiness in this world. The Vedas say: - Soul is to be known. It is to be discriminated from nature: so that it does not come again! it does not come again. This is the final Eternal Beatitude." (23)

A.G. Krishna Warrier observes that 'the central theme of the Upanisads and presumably of the Brahmasutras and the Bhagavadgita is Spirit or Purusha, beyond the space-time continuum and, therefore, non-dual or one without a second. (24)

The Upanishadas say Brahman is the omniscient and omnipotent because of the existence, continuance and dissolution of the Universe. Creation is an act of His will. He is both efficient and material cause of the world. He is the creator, and nature, framer and frame, doer and deed. At the consummation of things, all are resolved unto Him. The Supreme Being is one, sole, existent, secondless, entire, without parts, sempiternal, infinite, ineffable, invariable rules of all, universal soul, truth, wisdom, intelligence and happiness.

Individual souls emanating from the Supreme One are linked to innumerable sparks issuing from a blazing fire. From Him they return, being of the same essence. The soul which governs the body together with its organs, neither is
born, nor does it die. It is a portion of the divine substance and as such infinite, immortal, intelligent, sentient, true. It is governed by the Supreme One, who causes it to do in one state as it had purposed in a former condition. According to its pre-disposition for good or evil, for enjoined or forbidden deeds, it is made to do good or evil, and thus it has retribution for previous works. Yet Brahman is not the author of evil, for so it has been from eternity; the series of preceding forms and of dispositions manifested in them has been infinite.

The soul is encased as in a sheath. In death, it absolutely quits this gross corporeal frame. Subject to future transmigration, it visits other worlds to receive there the recompense of good works or suffer the penalty of misdeeds. Thus it travels in lower and higher regions. The wise, liberated from all worldly trammels, ascend yet higher to the abode of Brahman or if their attainment of knowledge be complete, they at once pass into a reunion with the Divine Essence. Thus they attain Brahm-Nirvana and final Moksha (Salvation); which is eternal beatitude and Everlasting Bliss.

When we go through the Upanishadic Thought, we can easily come to the conclusion that the central point of discussion is Atma and Brahma, their relationship, their identification the final goal Moksha and the means of realization of this Supreme State. In a way, the Brahman is the Pivot of the entire Upanishadic Thought. That is why,
Shanker has defined the Upanishads as Brahm Vidya (The knowledge of Brahman). Gauri Nath Shastri rightly points out that the main purpose of Upanishadic study should be the realization of the Absolute and unless this realization dawns upon the individual soul, there is little justification for entering into polemics which often lures him away from the pursuit of the ultimate end. According to Rajagopalachari, "In the Upanishads, we have a scripture which, among all the holy scriptures of the world displays the most scientific spirit in connection with spiritual enquiry. Our aim here is not to go into the extensive details of the entire Upanishadic Thought. Therefore, we will concentrate our discussion upon the Anand philosophy of the Upanishads.

Theory of Sat-Chit-Anand:— According to the Upanishadic Thought Sat (Being), Chit (Consciousness) and Anand (Bliss) are the real self (the Atman or Brahman). The three words are combined into one in the form of Sachchidananda. Earnest Wood describes this term in detail and says, 'A distinction is drawn between pleasure of the body and happiness of the mind (taken together) and the true undiluted joy of the Self. Pleasure and happiness (Sukha) are felt by the false self when it feels enhancement of body or of mind. But joy or bliss (Ananda) is of the very nature of being and consciousness, so that it cannot be said that consciousness has joy, but only that it is joy. Similarly it cannot be said that being has consciousness, but being is
consciousness, To be being is to be conscious and happy. They are one, not three-in-one, as each implies the other two; (28) To be more precise, we can say that Sat-Chit and Anand are not the attributes of Brahman or Atma, but they are Brahman itself. Brahman is referred to as Anand at several places in the Upanishadas. Sri Aurobindo remarks very beautifully:

"The Supreme is, finally, Pure Ecstasy, Absolute Bliss, Ananda. Now, just as sat and cit are same, so are sat and cit not different from Ananda; just as Existence is consciousness and cannot be separated from consciousness, so conscious Existence is Bliss and cannot be separated from Bliss. (29)

According to Brahdarnayaka Upanishad the word 'Anand' is used for 'Sukha' in the ordinary life, but in Brahmvidyā it stands in the form of an adjective for Brahman itself. (30) Taittīrya Upanishada also refers to Brahman as Anand. (31) According to Chhandogya also 'Sukh' is a great entity. (32) To quote Brahdarnayaka again Anand is an all-pervading sensibility. (33)

While elaborating the discussion held between the Brahmnas and Yagadīkāya, Shankra says that the origin of this Universe is Brahma and He is what is known in Shruti as Vīryāna and the sense being is Anand. He is a state in which there is no Dukha, at all. This Anand is continuous, immeasurable, complete happiness and the very synonym of welfare and contentment. Brahdarnayaka beautifully explains
As we go through the text of different Upanishadas, we find elaborate discussion of Ānād in the context of Self or the Absolute, i.e. Atmān or Brahma. It is agreed that the supreme state of achievement of the self is the state of Ānād. This is the Ānād of perfect nature, beyond which no further attainment is longed for. Swami Yatiswarananda names the state of Ānād as the state of inner-poise. (35)

Krishna Warrier, writing on "The Spirit of The Upanisads", rightly remarks: "Not only is the Upanisadic Spirit Sat and Cit, it is Ānād or Bliss, too. The emendation that ananta in 'T.J.2.1' should be read as Ānād was suggested by Deussen. Even retaining the text un-amended, Brahman may be understood as Bliss in the light. (37) Teaching - 'Prānô, Brahma Kāmbrāhma Khām-brahma- Brahma is life, is joy, is space. Empirically joy is brief and fugitive while space is inert. How then can either of them be identified with Brahman? Sankara explains that the terms Kam and Kham may be taken as mutually qualifying each other. Joy as qualified by space ceases to belong to the class of brief sense-pleasures; the infinitude of space now distinguishes it. Similarly space qualified by joy is no longer inert, elemental, space; it becomes vibrant and living. The sense of this teaching is that Brahman which is existence and consciousness, at the same time, infinite joy also."

In the Brahadrnayaka Upanishad, the discourse of
Yagwalkya addressed to Maitreyi throws light on how Brahman is Bliss. He exhorts that all objects which carry attachment for human heart, such as husband, wife, children, wealth, etc., are not loved for what they are themselves, but because they are a part of Ātma. (38) Thus, Ātma, subservience to which makes all other objects full of joy should essentially be joyful or bliss. As Krishna Warrier puts it: "While these yield contingent joy, the Self, dear for its own sake, felt and accepted as the Supreme end of all possessions, must be unconditioned bliss and the final goal of life. Self's blissful nature also follows from the fact of Universal Carving for self-persistance, for immortality. Attempts at suicide due to abnormal circumstances are aimed, not at the Self, but at the body that conditions and imprisons it." (39)

As all true existence and consciousness is Brahman all true bliss is also Brahman. On a small fraction of this Brahmic bliss subsist all living being. (40) It is autonomous, necessary, and eternal, whereas joys born of self-contacts with objects, being contingent and ephemeral, are petty and miserable, Kṛta. The wholly transcendental and transfiguring character of Brahmic bliss forms the content of certain eloquent Upanishadic passages. No breath of desire ruffles the hallowed joy; in it the self is the sole object of desire and it is lifted above all good and evil.

The Taittirīya Upanishad says Brahman is essence, the same as bliss. (41) He is not just a supreme abstract.
As identical with Brahman, rasa is the most concrete of realities, determination of which by contingent factors being the particular instances of empirical joy. All activities of life are aimed at satisfaction of varied kinds, these being the modes of the inner organ in which the bliss of Brahman shines forth. To quote Krishna Warrier again, "In fact, the greater the detachment from objects, the purer and more durable is the inner joy. The hidden source of this inexhaustible joy is Brahman that is rasa or ūnanda. So unshakable is the seer's intuition of Brahman as bliss that he exclaims, 'ko hyevanyat kāhpranyat yadesa śaksā ūnanda na syāt?' This inexhaustible spring of bliss keeps all the world in Unfailing joy, esa hyevānandyat." M.N. Dwivedi rightly concludes: 'Pain and pleasure, good and evil, virtue and vice, merit and sin, are all conventions based on this variety of experience, and admitted for the sake of that experience. But in the Absolute no such distinctions are possible, and the highest bliss which cannot be described in words other than those implying negation of everything positive known to us, consists in forgetting the source of separateness and realising that unity which is the very being and nature of the cosmos.'

Swami Sharvananda in his 'Commentary On The Taittṛīya Upanishad', writes beautifully, "That the Atman-Brahman Reality is not an inert principle is asserted by the clause that He is the intelligent, infinite, Being, and is further supported by the argument that the world has been
willed by Him and that He is the essence of Bliss that initiates and supports all life. The chapter then ends with a lesson which discloses in a solemn strain that all joy experienced by beings of different grades are but fractions or reflections of the Supreme Bliss, expressing in various measures." (44)

The Theory of Five Koshas:

In Taittriya Upanishad, the theory of Five Koshas is very significant. A Kosha is a vessel in which something is stored or contained, and is often thought of in terms of a sword and its scabbard or sheath. (45) Man has been described as having five koshas as follows:

1. Ānāmaya Kosha, literally, the vessel or sheath composed of food—the dense physical body.
2. Prāhmaya Kosha, literally, the vessel or sheath composed of Prāna.
3. Manomaya Kosha, literally, the vessel or sheath composed of Prāna, mind, both higher and lower which includes manas, chita and karma.
4. Vīgyana maya Kosha, literally, the vessel or sheath composed of wisdom (the buddhi).
5. Ānāmaya Kosha, literally the vessel or sheath composed of Joy (Vedantically speaking the Ahankāra, the living being, self-expression of unity.

Swami Sharva Nanda explains the theory of Five Koshas
The third chapter is an appendage to the second, expounding in some detail, through the anecdote of Bhrigu and Varuna, the doctrine of the Koshas or Sheaths. Bhrigu, eager to know Brahman, was advised by his father Varuna to know first food, life, seeing, hearing, speaking and thinking, and was then instructed that that alone might be regarded as the Ultimate Reality of things, from which all beings are born, to which they repair, and into which, they are finally resolved. Through devout austerity, and concentration of thought Bhrigu, after investigation, came step by step, to the knowledge of Bliss established in the highest heaven. (46)

Dr. S. Radha Krishnan, while discussing the Five Koshas, writes of the final stage: "The son finally arrives at the truth that spiritual freedom or delight (Ānanda), the ecstasy of fulfilled existence is the ultimate principle. Here, the search ends, not simply because, the pupil's doubts are satisfied but because the pupil's doubts are stilled by the vision of Self-evident Reality." (47)

Thus, it is evident the highest state of achievement in the journey of the soul is the state of Ānand. It is, in fact, the goal, the destination and the supreme ideal. This is not the Ānand which a layman may interpret in ordinary understanding, it is rather the result of deep spiritual pursuits, it is the very identification of the
self with the Absolute. It may be called Brahmananda or Paramananda or Mahananda. Taittiriya explains it in an extremely beautiful manner. The second Valli of the Taittiriya Upanishad is devoted predominantly to the Bliss of Brahman. Paul Deussen correctly remarks that the chief passage treating of Brahman as bliss is the Anandavalli, Taitt. In the Eighth Anuvaka, it is explained as follows:

"Now this is an examination of (what is meant by) Bliss (Ananda)"

"Let there be a noble young man, who is well read (in the Veda), very swift, firm, and strong, and let the whole world be full of wealth for him, that is one measure of human bliss."

"One hundred times that human bliss (→) is one measure of the bliss of human Gandharvas (Genii), and likewise of a great sage (learned in the Vedas) who is free from desires."

"One hundred times that bliss of human Gandharvas is one measure of the bliss of divine Gandharvas (genii), and likewise of a great sage who is free from desires."

"One hundred times that bliss of divine Gandharvas is one measure of the bliss of the Fathers, enjoying their long estate, and likewise of a great sage who is free from desires."

"One hundred times that bliss of the Fathers is one measure of the bliss of the Devas, born in the Agna heaven (through the merit of their lawful works, (3) and likewise
of a great sage who is free from desires."

"One hundred times that bliss of the Devas born in the Agna heaven is one measure of the bliss of the Sacrificial Devas, who go to the Devas by means of their Vaidik sacrifices, and likewise of a great sage who is free from desires."

"One hundred times that bliss of the sacrificial Devas is one measure of the bliss of the (thirty three) Devas, and likewise of a great sage who is free from desires."

"One hundred times that bliss of Indra is one measure of the bliss of Brihaspati, and likewise of a great sage who is free from desires."

"One hundred times that bliss of Brihaspati is one measure of the bliss of Prajapati, and likewise of a great sage who is free from desires."

"One hundred times that bliss of Prajapati is one measure of the bliss of Brahman, and likewise of a great sage who is free from desires."

"He who is this (Brahman) in man, and he who is that (Brahman) in the sun, both are one."

"He who knows this, when he has departed from this world, reaches and comprehends the Self which consists of Food, the Self which consists of breath, the Self which consists of mind, the Self which consists of Understanding,
the Self which consists of bliss."

This section is known as Ananda mimansa or inquiry into bliss. The idea of Supremacy of the bliss, that is Brahman is thought to be established. Deussen has calculated that a human bliss is just a hundred billionth part of Brahman's bliss- a vivid way of affirming that Brahmic bliss is beyond all human grasp. Nevertheless, it is not beyond human experience. Through right discipline man may realise within himself the bliss that is Brahman, for Brahman is the Self of the World." (50)

"The significance of Brahman as bliss is far-reaching. The entire world of experience with its infinite variety is declared to be an overflow, an expression, Brahman's immutable bliss. This provokes the question: How, if so, pain and suffering occur empirically. The Vedanta contends that one who knows Brahman as bliss vanquishes all fear and is lifted above all Self-reproach." (51)

"The question whether Brahman is bliss or only has it in abundant measures has assumed great importance in Vedantic discussions. Samkara states the Advaitic doctrine in his comment on the Anandamayadhikaranam. His conclusion, reached after a critical review, is that the non-composite is not a transformation of bliss or Anandamaya; Brahman is the ground or puccha of all forms of joy." (52)

Here, it is clear, that Upanisads discuss the bliss at all its stages and the bliss of Brahman is regarded
as the supreme one. At the same time Anandmaya Kosha gets the place of pride amongst all the Five Koshas, that the Self, which is a miniature of Brahman embodies.

And the realization of this bliss brings to the stage where all doubts, and worries cease to be. In the Ninth Anuvaka of the II Valli, the Taittriya declares this truth in unambiguous words:

"He who knows the bliss of that Brahman, from whence all speech, with the mind, turns away unable to reach it, he fears nothing." (53)

Now, another doubt comes to our mind. Suppose, after the knowledge of the self and Brahman is attained and consequently there, no fear of anything remains, a thought may come to mind that the fear can again arise from the commission of evil deeds and the commission of good deeds. To this, the clarification is put forth in continuance of the Ninth Anuvaka quoted above, in these words:

"He does not distress himself with the thought, why did I not do. What is Good? Why did I do what is bad? He who thus knows these two (good and bad), frees himself. He who knows both, frees himself." (54)

As it comes out to be, the realization of the Anand of Brahman is the state of Moksha, the salvation. It is a state of highest attainment of human soul, in the philosophy of the Unpanishadas.

In the Fifth Anuvaka of the Second Valli of the
Taittiriya Upanisads, the description of the Ānandmaya Kosha is superb:

"... Different from this, which consists of understanding, is the other inner Self which consists of Bliss. The former is filled by this. It also has the shape of man. Like the human shape of the former is the human shape of the latter. Joy is its head. Satisfaction its right arm. Great satisfaction is its left arm. Bliss is its trunk. Brahman is the seat (the support)." (55)

To conclude, we can say that as we go through the texts of the Upanishads, we find Ānand, or specifically, the Ānand as Brahman, elaborately discussed. Here, the ultimate bliss is the bliss of Brahman, and thus the Brahman has been understood as Ānand, itself. All other types of Anand stand far below in degree to the supreme Ānand of Brahman. Deussen has explained it in very simple language: "The view that the gods, in contrast to the suffering world of men, enjoy an untroubled felicity, is probably common to all peoples. But in the Upanishads bliss appears not as an attribute or a state of Brahman, but as his peculiar essence. Brahman is not Ānandin possessing bliss, but Ānanda, bliss itself." (56) It may seem to us that the realization of this supreme bliss, is the final goal of all our spiritual quests, but it is decidedly difficult to explain what that state of achievement, really is. It is beyond explanation, it is a matter of realization. As such, it is not physical, mental or
sensuous; it is spiritual and that also of the highest degree.

It will not be out of place to indicate here that the description of Brahman as Supreme Bliss in Section 6(13-19) of the Brahmsutra is based chiefly on the Upanishdic Anuvakas. As Dr. S. Radha Krishnan points out, "From this section onwards to the end of the chapter, we find a discussion of certain terms used in the Upanishads, whether they refer to the Supreme Lord, the individual soul or un-intelligent matter. The first topic considered is the meaning of ananda or bliss in relation to the Supreme Reality." (57)

Before starting our discussion of the six systems of Indian Philosophy, we must have the idea that all these systems are based on the Vedas and hence, they spring from the same source. Consequently, it is obvious that they have certain essentials which are to be found in any one of them. As Dr. S. Radha Krishnan points out: "The six systems agree on certain essentials. The acceptance of the Veda implies that all the systems have drawn from a common reservoir of thought. The Hindu teachers were obliged to use the heritage they received from the past, in order to make their views readily understood. While the use of terms avidya, maya, pursha, siva, shows that the dialect of speculation is common to the different systems, it is to be noted that the systems are distinguished by the different significations assigned to
those terms in the different schools. (58)

Here, however, we propose to keep ourselves close to the idea of happiness as propounded in these different systems.

(d) Nyāya - Vaisheshika.

Among the orthodox systems of Indian Philosophy the Nyāya and Vaisheshika systems hold a place of pride. During the course of history, they have always been discussed as one system and their exponents have also amalgamated them. The justification of dealing them in unison is due to the realistic and pessimistic outlook that both of them have. The underlying idea of the system is that all knowledge by its very nature points to an object and is independent of it. And these objects, it is added, are independent not only of knowledge, but also of one another, whence the doctrine may be described as pluralistic realism.

So far as the idea of God is concerned, we may find that there are no references to it in the Śūtras of Kanāda, though some commentators hold the view otherwise. Gautama makes only a casual mention of God in his Nyāya Śāstras and some have expressed doubts vis-à-vis that the Nyāya was originally a theistic doctrine. Vātsyāyana and some other thinkers have tried their best to prove the existence of God. The God that is recognized is classed under ātmān and described as paramatmān to distinguish Him from the Jivatmān or the individual self. His knowledge is not only eternal but also universal and perfect. He can
desire and will, but unlike the Jiva has no pain or pleasures and is devoid of evil desire or hate.

According to Nyaya - Vaisheshika viewpoint the nature of the goal is determined by the pessimistic attitude of the doctrine towards life as a whole. The doctrine does not deny the reality of pleasure as a positive experience, but pain is equally real and the two, in its view, are so inextricably connected with each other that avoiding pain necessitates avoiding pleasure as well. Further, it believes that pleasure in life is so uncertain and pain so much predominates over it that it is not worth one's while to strive to secure it. All pleasures again being transient-lasting only for two instants, like Jananasi continuous pleasure means perpetual effort. Hence the ideal of life is represented as apavarga or escape. It is negative and consists not in the attainment of happiness, but in the removal of pain. The removal, being a dhvamsa or 'Posterior negation', will endure afterwards and no lapse from that condition will take place. Such an ideal is quite operative for according to the Nyaya-Vaisheshika, conative activity is prompted as much by a desire to shun pain as by a desire to obtain happiness, and the prospect of rising above all pain once for all is strong enough to impel a person convinced of misery of empirical existence to do his utmost for reaching that end. But the air of life should not only be desirable; it should also be possible of attainment and the doctrine holds, as we know, that evil though real can be avoided.
Pain, like pleasure is only an adventitious feature of the self and its removal means no loss to its intrinsic character. For instance, in deep sleep, the self remains without either which may be taken to indicate the possibility of moksha being a similar but permanent condition. It is not only pain and pleasure that are adventitious, but also knowledge, desire, volition, etc., so that the state of moksha is one in which the self is able to cast off all its nine specific qualities. Accordingly, the self then not merely transcends empirical life, but also ceases to be the subject of experience in all its forms.

A comparison between this and that of Buddhistic thought is of great interest. Buddha opined that avoiding pleasure and pain or eliminating selfishness is not possible until we cease to believe in the self as a persisting entity. The Nyaya-Vaishesika differs in admitting an enduring self; but it insists that ideal of life is not reached until we feel convinced that the self in reality is beyond all experiences. Thus the source of evil in this system lies not in our belief that there is a permanent self, but in the belief that it must needs have pain or pleasure while in its intrinsic nature it is devoid of both. Such a wrong view of the self gives rise to love and hate; and the rest of life's selfish activities follow from them. The theory which is implicit in the Vaisheshika analysis of the springs of action into desire for pleasure (rāga) and aversion from pain (dvesha), the Nyāya makes explicit by resolving them into something more ultimate,
Accordingly, Nyāya-Vaisheshika exhorts that our aim should be to free ourselves from the tyranny of this wrong conviction by realizing the true nature of the self. This initial folly of moha is not merely due to lack of right knowledge but positive error or wrong knowledge. In brief, there is nothing which the self can or has to obtain for itself, and it is the knowledge of this truth that is the immediate means of release. Hiryanna, while comparing Buddhistic ideal with that of the Nyāya-Vaisheshika beautifully sums up the difference of approach and belief. He says: "In this conceiving of the goal of life, the Nyāya-Vaisheshika is tacitly denying that there is any difference between soul and matter. The self that has reached it is divested of all experience and it is not even conscious of itself then. Such an ideal is surely repugnant to the common mind, whatever justification it may or may not have in theory. It may successfully avoid evil, but it is a success which is worse than defeat. The straightforward attempt of the Buddhist to secure annihilation is far better than this formal admission of a self in unconscious moksha. But it is moksha only in the eschatological sense. The complete elimination from the self of all its specific qualities in the case of an enlightened person is supposed to take place only after death. So far as the present life is concerned, such elimination is not only not aimed at but is impossible." (59)

He further says that if we try to determine the Nyāya-Vaisheshika ideal of life from the positivistic side, much of what is undesirable disappears from it. Jīvan-mukti
no doubt, is not formally recognized here as in some other systems; but a stage corresponding to it, when a person has succeeded in obtaining enlightenment though he has not yet become free in the technical sense is admitted both by Vatasyāna and Uddhotakara.

(e) Samkhya and Yoga:

Among the six systems of Indian Philosophy, Samkhya is the oldest. It is regarded as old as the Vedas, because its description is found in the Vedas and the Upanishadas. The founder of this system is known as Kapila, but there is no writing of him available as the Yog-Sutra of Patanjali is found even today. There are so many other scholars who have written their discourses on Samkhya. Panch-Sāikha, Ishwarya Krishna, Godpad and Madhva are prominent among them. Samkhya, as the name implies is the philosophy of Shudh Gyana. Samkhya accepts only three Pramanas i.e. Partaksh, Anuman and Shabad. On the basis of them, it tries to prove the evolution of twenty five Padarthas and Prakriti.

The idea of Purusha and Prakriti is the centre of discussion in Samkhya. It considers Purusha as conscious and Prakriti as unconscious and seeks to establish the view that the evolution of Samsara is through the mixing of Purusha and Prakriti. It puts forth the principle of three qualities. They are called Trai Gunas, namely Raj, Tam and Satva Guna. Samkhya does not accept the existence of Ishwarya, it rather, rejects it. Samkhya calls Purusha to be pure consciousness (Shudh chetan sarup), but not blissful (Anahdmaya). It
talks of Moksha but it is obvious, there is no place for bliss in the state of Moksha. Samkhya has discussed the human problem of suffering and according to it Moksha is the right cure of all types of sufferings. Originally, Samkhya proposes to suggest theoretical knowledge only but Ishwarya Krishna, in the first Shaloka of Samkhya Kārika gives an indication to the effect that the prime subject of the Samkhya is to suggest ways to alleviate suffering. He tells us that there are three types of Dukha, i.e. (i) Adhātīmic, (ii) Adhi-bhautic and (iii) Adhīdevic.

Samkhya accepts two stages of Purusha. One is that of bondage and the other is that of Mukti. It gets into bondage when it comes into contact with Prakriti. Ahankara causes suffering. When, it discards Ahankāra, the light of knowledge dawns upon him and reaches the state of Kaivalya. According to Samkhya, the nature of Moksha is pure consciousness, detachedness and being away from happiness and sorrow. Samkhya says bliss is a kind of happiness and it can be found only in the state of bondage. In the state of Moksha, there is no place for Ānãnd. It does not seek to differentiate Ānand and Sukh. As Shankara does, Ānãnd is metaphysical whereas sukh is the product of senses.

That is to say, so far the bliss of Samkhya is concerned, it does not transcend the normal experience of human life.

The yoga philosophy of Patanjali forms a combination with Samkhya. The only difference is that the Yoga seeks to give a practical shape to the theory of Samkhya. The difference
between the two is that whereas Samkhya accepts 25 elements, Yoga adds to them 26th also, which is Ishwarya. That is why sometimes, Yoga is called as "Saishwara Samkhya."

Patanjali has divided his Yog-sutra in four parts, i.e. Samadhi Pad, Sadhna Pad, Vibhuti Pad and finally the Kaivalya Pad. The ultimate goal of a yogi is to reach the stage of Kaivalya, which may be equated to the state of Moksha. In the stage of Kaivalya, the yogi enjoys the bliss of the Lord. Patanjali says that the nirodha of chit-vrities means yoga. When, the yogi gets control over his senses and sees inward, he comes to realize the truth of Kaivalya.

Patanjali says that there are five types of Kaleshas, due to which Jiva is in a state of bondage. They are Ignorance, Ego, Attachment, Hatred and the Bondage of birth and death. To get the true happiness, the jiva should try to achieve the state of samadhi which is full of bliss.

Patanjali emphasises eight levels of Yoga-realization, which are known as Ashtang Yoga. The final stage of the Ashtāṅg Yoga is Samādhi. There are two types of Samadhi, i.e. (1) Sampragyat Samādhi and (2) Asampragyat Samādhi. It is said that in the second type of Samadhi, there is a mystical feeling of bliss.

There are some who try to attain samadhi, through Asna and Pranayam, two of the eight parts of the Ashtāṅg Yoga. This is known as Hath Yoga. It is suggested when Prānvayū reaches the state of Dasam Duar, the yogi tastes the nectar
of the Lord which gives him immense joy. He hears Anahad
Nad, which is again a source of bliss. Thus, the state of
Kaivalya, is the state of bliss. This is both metaphysical
and physical when yogi draws back the pran-vayu, he ushers
in ordinary worldly plane. V.R. Gandhi, writing on the
state of Kaivalya, states: "When such knowledge arises
and supreme non-attachment is at its highest there arises
in the yogi entire cessation of the effects of three gunas,...
This is the power of soul centred in itself. Kaivalya is
not any stage of negation or annihilation as some are misled
to think. The soul in Kaivalya has his sphere of action
transferred to a higher plane limited by a limitless horizon.
This, our limited minds cannot hope to understand." (61)

The yoga system is thus a practical system. Practice
and vairagya have been greatly stressed by Patanjali. Thus,
Kaivalya in Yoga is different as compared to Kaivalya in
Samkhya. Here, the state of bliss finds divine colour.

In the end, we can say that Samkhya and Yoga systems
have discussed the question of bliss in an important manner and
the state of Kaivalya has been equated with the state of bliss.
(f) Mīmāṃsā’s View:–

Originally 'Mīmāṃsā' meant the 'holy thought'
because it is associated with the Vedas, but later on it came
to be known as a term for explanatory and critical study. The
Mīmāṃsā Shastra achieved great importance for its noble aim
to establish the logic of the Karam Kand of the Vedas in
opposition to the onslaught of the Buddhist and Jain monks.
It has been divided into two parts, i.e. Purva-Mīmāṃsa and
Uttar-Mīmāṃsa. The former is also known as merely 'Mimansa',
because the latter is better understood and known by the
term Vedānta. So, here, we have to see the Purva-Mīmāṃsa
system only. Jaimini is said to be founder of this system.

According to Mīmāṃsa, there are numberless atoms
and jivas in this world. Besides, there are many souls who
are free from the mortal frames. The jagat is nīt, anadi
and avinasi. The Mimansic does not believe in the theories
of creation and destruction. They are of the view that the
Universe is a permanent reality in which different objects
and souls continue to take birth and die. The early
Mimansic reject the idea of God. It holds belief in the
matter. Prabhākar and Kumārī have given different views
on matter itself.

Jaimini does not discuss the Ātman and Moksha
as he thinks they are beyond his purview, although later
Mimansic describe the nature of Ātman and Moksha as well.
In the elementary stage, the concern of the Mimansa is
religion, duty, virtue, the result of action etc. According
to Prabhakar, Moksha is that stage of Atman in which it is
set is a state of Achetan dravta. There is no feeling of
happiness or suffering in it. It is a bliss-less state.
Freedom from the cycle of birth and death is only the Mukti.
Kumaril, though accepts Ātman Chetan-sarūp, yet he does not
consider it Ānand-sarūp. Therefore, the state of Moksha,
is the state of Nihilism. Kumaril, rejects the Ānāēdvād of the Vedantis, emphatically. Thus, it is clear that the meta-physics of the Mīmāṁśa does not have much difference from that of Vaisheshika or Samkhya.

Dr. S.S. Kohli writes about Mīmāṁśā: "The Purva Mīmāṁśā holds that the Universe does not require any creator. Moreover, dharma and Adharma are related to the performer and thus God cannot know of them." (62)

It is obvious from the statement that the Anand of spiritual planes has nothing to do with this system.

(g) Vedānta's View Point.

Dr. S.S. Kohli, while summing up the philosophy of Vedanta remarks:

"Vedānta interprets Upanishadas. There are different interpretations of Vedant Sutra of Badrayana. These interpretations have given rise to different schools, i.e. Advaitism of Shankara, Vishishtadvaitism of Ramanuja, and Dvaitism of Madhva. All the Vedanta schools have faith in the existing of God. God is omnipotent and omniscient. According to Shankara, He can be viewed from two stand points i.e. empirical and transcendental. From the former point of view, He is called Saguna and from the latter Nirguna. The two aspects of God have been accepted in Adi Granth. According to Ramanuja, the only existent reality is God. The conscious and unconscious world and the individual souls live within Him. Mādhva holds that God, Jiva, and the world are eternally distinct." (63)
From the foregoing statement, it becomes clear that Brahm is the nerve centre of all the discussions of Vedanta. There has always been an attempt to establish a relationship between Brahm, Jiva and Sansara. As the system of Vedanta is based on the Upanishadic thought, there is but natural it is the exponent of Gyan marga as compared to the Karma Marga of the Purva-Mimansa. Brahm-Sutra or Vedant-Sutra of Badrayana is the celebrated book of the Vedantic philosophy in which a study of Brahm has been done in a systematic way. It seeks to establish the truthfulness of the idea of Brahm.

Swami Abhedananda writes: "The Vedanta philosophy does not say that a soul is born a sinner, but on the contrary, it teaches that each soul is a child of immortal Bliss. One of the ancient seers, after realizing the eternal Being, said in a thundering voice before the world: 'Oh ye children, Immortal Bliss! listen to me. I have discovered the Eternal Truth and by knowing that alone one can cross the ocean of life." (64)

Shankara tries to establish logically that Atman is nit, shudh chetan sarup and Anandmai. He has rejected all the opposite views such as the views of Jaina and Buddhist saints. He says that there is no need of proving the existence of Atman as it is self-proved. Establishing the fact that Atman is Sat, chit, he goes on to prove that it is limitless and perfect. Now, because, it is perfect, it knows
no want, it is not in action, it is free from suffering and hence, it is Anand sarup. Anand is not any quality or attribute of Atman, it is rather the nature of Atman. Shankara says that Atman is Anand and Anand is Atman. Shankara, by proving that Atman is Anand-sarup, condemns the Purush-siddhant of the Samkhya.

One reason that Samkhya does not accept that Purusha is blissful is that it has a belief in the multiplicity of the Purusha. That is why it is not perfect, omnipresent and pure consciousness. Shankara believes in one, omnipresent and unlimited pure consciousness. That is why, it is blissful. The description of Atman is the same as Brahman. Therefore, they are one and the same thing. Both of them are sat, chit and Anand.

Shankara believes in Brahman and seeks to establish the relationship between Atman and Brahman on the one side and Atman and the World on the other. This philosophical problem on a later stage, seems to be singular in nature and the Vedantis call it Bhed-bhava. Shankara's Brahman is one, beyond approach and that which cannot be touched. He calls it Nirgun Brahman. Shankara's Brahman cannot be defined or analyzed. Silence about Him is the only description that could be given of Him. Shankara reaches the conclusion after all the discussions and says that "Atman is Brahman". And as Atman is Sat-chit-Anand, so is the Brahman.

Now, let us see what Shankara says in his famous doctrine of Maya. He regards Brahman as the ultimate truth.
and sees no difference between Brahman and Atman, he comes to conclusion that no other truth can be possible. He says that without Brahman there is no existence of the world. "Eka Brahman Dutia Nasti," is his famous dictum. He compares the world with the state of dream which is unrealistic. So, the worldly pleasures and comforts have no meaning in the Vedantic Philosophy. That is why, a true Vedanti loves Vairagaya and renounces the worldly achievements.

The Vedanta considers that the jiva atman falls a prey to suffering and agony only when it is separated from Brahman and the pure Atman. To get rid of suffering, the Jiva-atman seeks Moksha, but for a Vedanti, there is no difference between Moksha and Brahman. Shankara uses the words Moksha, Brahman and Atman for the same meaning. He accepts the idea of 'Jivan-muktI' and emphasizes that there is only a curtain of falsehood and ignorance that separates the Jiva-atman from Brahman or the pure state of Atman. The need is only of self-realization and knowing the true-self. This realization after death is called "Videh-Mukti."

Ramanuja believes in Saguna Brahman and says that there are only three elements, i.e. (i) Ishwarya, (ii) Chit (Jiva) and (iii) Achit (Jagat). Ishwarya is the prominent of all and the other two are subservient to the first. He says Brahman is vishishit and He is Sat, Chit, Anand. Ramanuja talks of two stages of Jiva-atman. They are the states of bondage and the state of Mukti. He lists
four reasons, i.e. Avidiyā, Karam, Vāsna and Ruchīe which cause bondage. This state can be reversed to the state of Moksha, through knowledge. Ramanuja does not accept the view that the state of Moksha is the state of merger with the Brahman. He feels that in the state of Moksha also Jīva has a separate existence from Brahman. The Jīva enjoys the bliss of Brahman and takes birth again when Brahman desires.

Madhav's dvaitvad also accepts the nature of Brahman as sat, chit and ānanda, though it seems Brahman and jagat separately and does not accept the synthesis theory of Shankara.

Nimbarka and Vallabha also give their different interpretations of the relation of Brahman, Jīve and Jagat, but they all accept the nature of Brahman as sat-chit and ānanda.

To conclude, we can say that the Upanishadic ānadvad finds elaboration in the Vedanta. And, it is the sum-total of the Vedanta's view that true bliss is Brahman Himself.

(h) Brahm-Nirvāṇa of the Bhagwad Gītā.

The Bhagvad Gītā is the most sacred book of the Hindus. Although considered as an independant book, it is in fact, a part of the Bhisham Parva of the Mahabharata. That is why, some scholars ascribe its authorship to Ved Vyasa. There are many controversies about its authorship, its original structure and its historicity, yet, it is generally accepted as the wisdom of Lord Krishan in the battle-field of Kuru-kshetra. Finding Arjuna, wavering in mind to fight against
his relatives, Lord Krishna exhorts him to show courage and fight for the cause of truth and justice. He tells him that every human-being is supposed to do his duty and running away from duty is just cowardice. Thus ethics of Duty is the basis of the Philosophy of the Bhagwad Gītā or the Bhagwat Dharma which is based on it. This is also known as the philosophy of action, i.e., Karma.

Through Arjuna, Lord Krishna tells the whole of mankind what the duty of man on earth is. What is the highest goal of life and what are the means of achieving it. The Bhagwad Gītā is opposed to the idea of escaping the hard realities of life. That is why, it has been venerated as the Scripture of Man.

Dr. Radha Krishnan says of the Bhagwad Gītā: "It gives utterance to the aspirations of the pilgrims of all sects who seek to tread the inner way to the city of God." R. Krishna Swami says: "There is a charm about the Bhagwad Gītā, none can deny it. But as with other charms, the Gītā also has an attractive side as well as a mysterious side. The beginner who wants to get acquainted with the teachings of the Gītā feels attracted towards it by its apparent simplicity but when he tries to understand it he finds himself confounded by the variety of conflicting teachings which it seems to convey..." Vinobha Bhave says as a devout soul: "My heart and mind have both received more nourishment from the Gītā than my body has from my
mother's milk.** Pandit Murli Dhar says: "The Gems of the Bhagwad Gita are the precious legacy of ancient wisdom." Swami Viveka Nand calls it the garland of selected flowers.

The Bhagwad Gita accept God as the ultimate reality and the highest goal of the human-soul. It suggests that the human-endeavour should be directed towards getting attunement and affinity with the Super-Soul. To achieve this end, The Bhagwad Gita talks of different margas, analyses them and gives their logical interpretations. Gyāna Mārga, Bhaṭṭi Mārga, Karam Marga, Sanyās Yoga and Samtav Yoga find elaborate discussion.

The Bhagwad Gītā says that all the Mārgas direct the human soul towards the highest state of union with the Lord, but the path of Karama or the right action is the most celebrated one. When we get self-control in ourselves while doing all the normal duties of life, we come nearer to our goal. It names the ultimate goal of life with the word Param Gati. There are many other words such as Moksha, Mukti, Sukha, Nirvāna, Param Dhāma, Param Śhānti and Brahmanirvāna etc., which carry the same meaning. This highest state of attainment stands for the union of human-soul with God, in the philosophy of the Bhagwad Gītā.

The Bhagwad Gita accepts the truth that there are problems in life. There is sorrow and suffering. There is pain and grief. But it does not favour human beings to escape them. Rather, it advises us to be Karam-yogiś, fight with the hardships of life bravely and keep in mind that our
ultimate goal is to seek union with God, which will result in eternal and lasting happiness. Like Upanishadas, the Bhagwat Gītā also talks of God as the Omnipresent, Omniscient and Omnipotent. He is the giver of all the boons of life. He is blissful. Only in union with Him, the human-soul can claim true and permanent joy. Through Nishkām Karma, Karam Yogi reaches the highest state of the bliss of Brahman.

Pandit Murli Dhar remarks:

"Mundane enjoyment, however great, has an end. A man under the spell of pleasure, blinded by pride, arrogance, prowess and wealth, may ignore the spiritual truth but the resulting suffering, turns his thoughts to the hidden side of life. If spiritual truth remains unrealized, the physical body ends in pain and sorrow. But the Bhagwad Gītā makes one's life sublime. The blessed Lord awakens us. We then KNOW." (70) Acharyā Rajnīsh says that God cannot be achieved without effort... He who gets, feels, it is His grace. And he who does not get, if he feels His grace would come without effort, then he will not be receptient of grace also. (71)

As we go through the text of the Bhagwad-Gītā, we find that Brahm-Nirvāṇa has been venerated time and again as the highest goal of the human-soul. That is the state in which no desires occur and full contentment is achieved. A Karam Yogi achieves this state of spiritual glorification through self-effort. There is no need of running towards forests and leading the life of a recluse. Right action and truthful living is basis of ever-lasting happiness.
As Arjuna finds himself face to face with his kith and kin in the battle-field, he feels himself discouraged, demoralized and shaky. He starts brooding on the question what happiness would come to him if he murders his own nears and dears. He is in a fix what to do. He raises an interesting question by saying that the soldiers want victory for the sake of pleasure, but as they fight for victory, they have to shun all the hopes of attaining happiness as death starts hovering on their heads. Then, what is the use of all these adventures? He puts a question to the Lord that how he can be happy if he kills the members of his own family.

Lord Krishna has a beautiful reply to this. He says that Arjuna is being swayed by a torrent of Moha which is not advisable. It will not lead to any satisfaction or achievement. Rather, it is a sign of weakness and impotence. He does not think that complete victory and consequent upon that the achievement of all power and pelf can lend real peace of mind which is most longed for. Lord Krishna therein upon tells Arjuna that the real scholar is he who is not shocked at the thought of death. He advises Arjuna that sensuous pleasures are not lasting, they are perishable and short-lived. Therefore, it is no use worrying about them. The real happiness is Moksha, which falls to the lot of those detached human beings who are not worried about the sensual comforts or sufferings. It is only this permanent and eternal peace for which one should have ambition. Then elaborating the idea the Atman is the real entity in this universe and it is
only the body which is destructible, the Lord exhorts that we should not feel sorrow at the destruction of the body. He cautions him that if he leaves the field, his torturers will be there, because nobody would praise him. If he wants to be a Karam Yogi in real sense, he should see no difference between Sukha and Dukha. He goes on to establish the ultimate goal of a Karam Yogi, which is Mukta Pad, i.e. the stage of spiritual achievement which is devoid of Bandha and the fruit of Karma. He, who controls all his worldly desires, and creates a balance of mind and action, finds equation with the Supreme Power which lends him the real happiness, i.e. the peace of internal Self. The climax of the whole story is that after attaining internal happiness, the Karam Yogi gets free of all pains and sorrows and all his intellectual pursuits concentrate only on the Almighty. This attunement with the Almighty results from the steadfastness of mind of the Karam Yogi, anyone who lacks in steadfastness in the spiritual pursuits can never hope for the achievement of the true peace or happiness.

In the end of the second chapter of the Bhagwad Gita, a great emphasis is laid upon the idea of eternal peace or happiness, which emerges out of the affinity of the Karam Yogi with God. It is said that this eternal peace gives enlightenment to the Karam Yogi and all other pleasures of life seem to him, just darkness. Similarly, to an ordinary man, the eternal peace of the Karam Yogi stands
wrapped in mystery. When all the worldly attractions become meaningless and the Karam Yogi ushers in an era of enlightenment, he is said to have reached his cherished goal of Brahm-Nirvana. (85)

Thus, we find the core of the philosophy of the Bhagwad Gītā is the intense desire of mankind to find eternal happiness or a lasting peace of mind. The Karam Yogi, as projected in this sacred scripture, is the man who can call himself the happiest man in the real sense of the word.

It is evident that the real happiness as propounded in the Bhagwad Gītā is not just the outcome of Karam Kānda. Lord Krishna has, on the other hand created a fine synthesis of Karam, Bhaktī and Gyan. The main emphasis is on Bhawna. In the eleventh shaloka of the third chapter, Lord Krishna clearly says that 'Param Awastha' through Karam Kānda is based on the intention. (86) The Lord explains in a very simple and clear cut manner that the sensual pleasures seem to be giving happiness to the man who indulges in them, but in fact they are not doing this. They are perishable and that is why an enlightened person has no longing for them. And, again the definition of a happy man. He, who is able to face the forceful torrent of the Kāma and Krodha, before the destruction of this bodily frame, is the man who can call himself happy. He is the Yogi. (88) He, who has attained internal peace, lives spiritually and whose spirit is led by knowledge, finds
a state of mingling in the supreme happiness, the Brahm-Nirvana, which is the very essence of Brahm. Such a man is beyond all sins, beyond all doubts, he always thinks in terms of the happiness and betterment of all and remains in a state of summum bonum, i.e. the bliss.

The Bhagwad Gītā has not only shown path to the abode of supreme happiness, it has given a vivid picture of the same, also. Param Dham or Param Pad is the stage, after attaining which man frees himself from the circle of creative process, i.e. Āvāgaman. He finds a permanent seat of existence. This is the very cause of lasting peace and happiness. Param Pad is the seat of the Lord, Himself. It is self-illuminated. The sum or the fire do not lend light to it.

Thus, The Bhagwad Gītā discusses in all its details and all its aspects the yearning of the human soul to attain complete happiness. We start from worldly plane and reach the highest plane. This highest plane is the stage of the Bliss of Brahm. It may be named Moksha, Paramdhāma, the Param Pad, the Brahm-Nirvāna or the Nirvāna, itself. All words indicate the same thing. Therefore, it will not be the negation of the truth to say that the discussion of Bliss, finds echo, though the pages of this great Scripture. Seth Ram Lal rightly observes that the Bhagwad Gītā is practical Vedānta and he who follows its discipline gets into the state of deliverance, Jīvan-muktī and blissful state of divinity.
(1) Shaiva Siddhanta.

Shaiva Mat is an important part of the Hindu Thought, but it is equally important to note that we do not find any systematic or historical discussion of it. Many reasons can be assigned in this regard, but the real fact is that the Shaivism is a complicated study with many paradoxes. The seeds of this ancient way of thought may be traced as back as in the Rig Veda. 'Rudar Upāsanā' as enunciated in the Vedic Sūtra is considered the very basis of the Shaivism. Although, the Shaivites are proud of their ultra-ancient history, yet there is no doubt that the Shaiv Siddhant came to be recognized in the mainstream of the philosophical discussion only in the beginning of the thirteenth century. Its origin is ascribed to the southern India. Makander, Tirugyan and Shivacharya are the celebrated Shaivite thinkers whose works seek to systematize the Shaiv Siddhant.

According to Shaiv Siddhanta, there are only three realities, i.e. Pashū (Jivatma), Pasham (Bandhan) and Patī (Īshwara). Pashū is in the grip of Pasham and his salvation can come only through the achievement of patī, i.e. Ishwara, which is nothing else but Shiv. Shiv is the final and ultimate reality. He is endowed with eight faculties, i.e. Self-existence, complete sacredness, unlimited knowledge, free of all bondages, full of limitless pity, full of love, having all the powers as omnipotent, and decorated with supreme bliss.
Thus, in the Shaiv Siddhant, we find the Shiv is the central figure of all the discussions and practices. For a Shaivite, to attain Shivtav is the celebrated goal of spiritual endeavour. And, Shiv, for him is the very symbol of Almighty, rather Almighty Himself.

There is no doubt that the Shaiv Siddhant has talked of Bliss in a limited manner as one of the many faculties of the Shiv, but it is equally important to note that it has discussed the problem of yearning of the soul for a permanent happiness, in all its details. While talking of Pasham, it clearly states that due to Pasham, the inherent faculties of Atman remain unawakened. The result is that the human beings suffer from different sufferings. Ignorance, action and temptations cause misfortunes. When we get emancipated from all these, we can claim to have achieved our goal. Shaiv Siddhant stands for purification of soul and disciplining of behaviour which is the way to salvation.

Thus, we see that Shaiv Siddhant also considers the achievement of the Bliss as the celebrated goal of human soul and gives substantial importance to its discussion.

As we go through the history of different phases of the development of the Shaivite Siddhanta, we find that this stream of thought has undertaken several transformations. In the time of the Guptas, this siddhant was at the zenith of popularity, but as the times changed several perversions took place. Especially, the Sidhas in the eleventh and twelfth century decidedly trod the different paths. Later
Buddhistic Schools, though originated from Buddhism, accepted the influence of Shaivism considerably. Mahātrayāna and Vajrayān cults demand special attention in this connection. The Sadhus of these cults were obsessed with the love of sex and wealth, which caused degeneration of the earlier philosophy.

As tradition goes, the Vajrayāni Sadhiks used to select a dame from the low castes and taking her to their respected Gurus, adopted them as 'Maha Madura.' After this, they undertook Sadhna in the communion of the Maha Mudra. They propounded the theory that what we cannot attain even through the most difficult sadhna, can be attained through the medium of indulgence in sex. The 'Kamal-Kulish' Sadhna of the Vajaryāns regards the male organ as the symbol of Vajra and the female organ, that of the Padma. There were extremists as well as moderates. The moderates tried to link the symbols of the sex-actions with spiritual meanings and thus gave birth to the idea of 'Sehaj'.

Thus, we see that the Shaiva Siddhanta has passed through many ups and downs, but it is doubtlessly in search of some celebrated goal of Bliss. It is Shīvāv which is nothing but a symbol of complete freedom from suffering. At some stages, this Siddhant touches the highest spiritual skies, whereas at certain stages it treads in the darkness of fleshy or physical satisfaction.

While we talk of Yoga and the stage of Kaivlya propounded in the yogic system, we should be cautious to note
that the Yoga System of Indian Philosophy is related to the Shaiva Siddhant in certain high spiritual planes. The Yogis also regard Shiva as the supreme power. They call it Ad Yogi, meaning the first Yogi. Their goal is to seek attunement with Shiva.

S.S. Raghvachar has very beautifully tried to compare the Shaiva Siddhanta with the Vishistadvaita and Dwaita Philosophies. Theos Bernard in his book "Philosophical Foundations of India." finds much similarity in the Shaiva Siddhanta and the Vedanta so far as the idea of bliss is concerned. Ruth Reyna views that there is much similarity in Ramanuja's Qualified Non-Dualism and Saiva Siddhanta. Charles Eliot calls Shaivism a philosophy of truth and force. Jadunath Sinha has discussed in detail the concept of God as adopted in the Shaiv Siddhanta and comes to the conclusion: "He is of the nature of bliss. It may be objected that if He is of the nature of bliss, He is made of sattva which produces pleasure, and thus possessed of a guna, and undergoes modifications. To this objection Sri Kumara replies that God's bliss is not pleasure produced by sattva, but always uniform, eternal, and supreme essence of the self, while pleasure is produced by the intercourse of the sense-organs with their objects, noneternal, various and limited. So he is not endowed with sattva, and so unmodifiable. Pleasure is a reflection
of God's bliss in sattva, and a false conceit of bliss...." (97).

(j) Bhagti Movement and Concept of Bliss:

In the annals of Indian religious movements, the place of Bhagti Movement is very important. Although the concept of Bhagti dates back to the Vedic period, the movement which came to be known with the name belongs to the beginning of the thirteenth century. It was at its climax during the fifteenth and sixteenth century and there is hardly any doubt in the fact that the impact of the Bhagti movement stands even today. The Hindi scholars have given the name of "Sant Mat" to the Bhagti Movement. Dr. Parushuram Chaturvedi has counted about 67 saints who have enriched the Bhagti Movement greatly through their poetic expression. He starts with Jaidev and ends with Swami Nam Tirtha. Among them stand the great saints like Kabirji, Namdevji, Ravidasji, Guru Nanak Devji and other Sikh Gurus, also.

The philosophy of the Bhagti Movement is based on the tendency of the saint-poets to reject the dogmatism and ritualism of the Brahmanism. The Bhagtas were great reformers. They were opposed to the exploitation of the society by the priestly class. They did not believe in conventional ritualism to achieve God. Theirs was the path of love and devotion. They were frank to reject all Brahmanic superstitions and preached with utmost force the truthful and good living and dedication to Lord.
As such, it should be clear that the Bhagtas were not opposed to the authority of the Vedas, they were opposed only to wrong interpretation of the Scriptures by the Clergymen. Their attitude was similar to that of the soofis who rebelled against Maulvis and gave a new meaning to the Philosophy of Quran. That is why, sometimes Soofi Poets and Bhagtas are put into the same category. Guru Arjan Dev, while compiling the Ādi Granth, gave the pride of place to Kabirji and Sheikh Farid ji, without making any distinction.

The Bhagtas talk of human suffering and longing for the true happiness, again and again. They understand the yearning of the soul towards its goal of achieving union with the Lord. They put forth the ideal that true happiness is tasted only in the company of the Almighty. They emphasise the need of Nām-Simran, (99) taking the shelter of the guru, (100) remembering his Word, (101) living according to His will, (102) killing of ego and adopting the noblest possible way of living. (103) Only then, the human-soul gets attunement with the Lord. They call the state of attunement with the Lord Param Pad or Chauthā pad. (105)

The Bhagat poets name the Lord as Parmānānd, i.e. the Ultimate Bliss. (106) Kabir says that the human mind is frustrated and only self realization can give solace and lasting happiness. That is the Gift of the Lord, who is Parmānānd. (107) He talks of Sehaj also. (108) The state of total happiness is the state of Brahm-gyān. (109) He
emphasises the Sadh-sangat and says that Sadh-sangat is the abode of the Lord. (110) True bliss dawns upon the soul when it gets out of the clutches of Kama, Karodha and Trishna. (111) Bhagat Ravidās, while giving the attributes of the Lord, uses the word Ānād for Him, also. He talks of Parmātattva and true happiness also. (113) The Bhagatas are vehemently critical of the practices of Hath Yogīs. Their path is the path of Sehaj. However they use the terminology of the Yoga systems such as Anhad Sabad, Panch sabad, Kiṁgrī, ḍasm āuar, sun mandal, etc., But they give all these terms new meanings. Bhagat Kabīr speaks of Jog Jāgta at so many places.

To be brief, we can say that the philosophy of the Bhagti Movement is very much concerned with the idea of ultimate happiness and it is suggested that God Himself is the source of real happiness or eternal bliss. To get attunement with the Lord, the path of Sehaj has been considered most appropriate.

(k) Bliss in Contemporary Indian Thought.

The Bhagti Movement was at its climax during fifteenth and sixteenth centuries. In seventeenth century also, it was the centre of attraction throughout the Indian sub-continent. Its impact however stretched beyond eighteenth century and it will not be a negation of truth if we say even now in the twentieth century, the ideals of the Bhagti Movement find a grat favour among the religious-
minded Indian masses. The Bhagat poets are given high respect even today and the Adi Granth has been venerated throughout the world as a representative book of the famous Bhagti Movement.

In spite of the deep impact of the Bhagti Movement, we see that some new horizons dawned on the Indian Philosophical scene, during the nineteenth and twentieth century. So, it will be appropriate to take note of these trends also. These trends have great religious significance as they gave birth to different sects in the mainstream of the Hindu religion. Although, these trends are not much important from the philosophical viewpoint, their importance, however, cannot be neglected keeping in view the social consciousness they gave to the Indian people.

Swami Daya Nand and Raja Ram Mohan Roy are known as the great thinkers of the previous century. Swami Daya Nand is known as the new interpreter of the Vedas. His views are contained in his book 'Sahitiarth Parkash', which are based on the Vedic Philosophy. He believed in oneness of God and was opposed to the theory of bahu-dev-vad. His belief was in Formless God. He preached dhyana and pranayama, through which, he thought, human soul realizes its real self and the light of truth spreads. To realize the self and to make it a part of the normal life is the state of Mukti. It was the state of real bliss for him.

Raja Ram Mohan Roy was first attracted by Islamic literature and he spoke very highly of the mono-theistic theory
of God. However, later on, he was impressed by the Vedic and Upanishadic Philosophies. He also drew great inspiration from the Bhagwad Gita. In his famous book 'Vedant Sar', he spoke for the Vedantic Brahmvad. In the year 1828, he founded Brahmo Samaj which came to be known as a new religion based on mono-theism, secularism, liberalism and intellectualism. This religion was also a great reformatory movement. He preached the pure Nirguna Brahma and rejected all the dogmas of the Brahmanic cult. He believed in the immortality of soul. For him, the true happiness for the human-soul was in getting attuned to the Almighty and living a pure life.

Dev Atma is also a great religious leader of the last century. He founded the Dev Samaj in 1887, and wrote his views in his autobiography. He was not impressed by the orthodox systems of Indian Philosophy. Like Buddha, for him also, the problems of man and life were important. He does not believe in any other reality beyond this perceivable world. For him, the Prakriti is the only and ultimate truth. Dev Atma concentrated on these questions:

1. What is the nature of the human-soul?
2. What is its evolution and how it gets deliverance?
3. What is its relation with the world?
4. What are the values of life?

His moralistic viewpoint and realism resemble that of the Buddhism. He did not believe in God. He says that the state of Moksha is the state of detachment from the bad attachment and inclination. When, man gets detachment in life, he gets true happiness or bliss. Thus Dev Atma's concept of Moksha
is not the attunement with the Brahma, it is the concept based on moral living.

During the beginning of the twentieth century, Rabindera Nath Tagore shot into prominence as a great poet and modern thinker of India. His poetry exhibits his philosophical views at large but in his books 'Religion of Man', "Personality," "Sādhna", "Creative Unity" and "Gitanjali", his philosophy stands exposed in a more compact manner. He was greatly impressed by the Upanishadic thought and his study of the modern western thinkers was also very vast. He has full faith in the existence of God and gives Him the name of the Eternal Man. His views confirm the Upanishadic thought in all its essence. He believed in Saguna Brahm and like vaishnavas emphasised the need of devotion to the Lord. For him, the eternal Existence is blissful and all the human sins and sorrows result from its forgetfulness of the source of perfect bliss. He says that the bliss of the Lord can be felt through normal values like kindness, love, fellow-feeling and selflessness. Tagore combines the thought of love and bliss. He accepts this world as real, though it is not perfect. He says that our feeling of bliss is related to this world, then, how can we reject it as unreal. Thus Tagore's philosophy of bliss is much in consonance with the Upanishadic tradition.

Swami Viveka Nand is known as one of the greatest modern thinkers of India. He was greatly impressed by the views of Swami Rama Krishna Parmahansa and travelled round the
globe to propagate the philosophy of Advait Vedanta. He gives social meanings to the philosophy of the Vedanta and preaches it as a way of life to the whole of the mankind. His faith in Non-dualistic ultimate Reality, clearly exhibits his view of bliss. He admits that the human-soul gets true bliss when gets merged in Brahm.

Aurobindo Ghosh is also a celebrated soul in the galaxy of India's modern philosophy. He seems greatly impressed by the Vedas and the Vedanta. He has studied the western thought also in an elaborate manner. He tries to synthesize the materialism an mysticism, dvaita and advaita and idealism and realism in a single system. He was also a great Yogi and regave the idea of "Eki-krit yogi," to the world. He says that his philosophy is the last ladder of the evolution of the thought of the Vedanta, the Shaivism and the Shaktism. He says that as a Tantric he believes the origin of the world is from Anand, it lives in Anand and continues to revolve from Anand to Anand. Anand and Shakti are the only two padas of existence. He talks of Shiva as Anand also.

He accepts three stages beyond mind. They are Uchman, Atiman and Sachidanand. The last is the Ultimate stage, where advaita is realized. Aurobindo recommends Eki-krit Yoga to reach Sachidanand from the stage of Man. He says that the Ultimate reality is beyond description and feeling. He says that this world is the expression of the blissful nature of the Brahman. He does not believe that there is any suffering in this world. According to him, the feeling of suffering due to the limited and imperfect understanding of the human-beings.
Thus we see that the theory of Sachidanand of Aurobindo is based on Taittrya Upanishad's view in which Brahma is named as Anand.

Thus we see that even in modern Indian Thought, the idea of Anand or bliss finds great attention.

(e) Transcendental Meditation.

Mahesh Yogi, some years back, became the centre of interest in India and abroad. He earned great reputation as a Yogi in America and other European countries. He gave the idea of transcendental meditation, through which the agony of the human mind could be eliminated. He founded many ashramas and taught himself in his ashrama at Rishikesh.

His thesis is nothing new. It refershto Yog-asnas which have been the celebrated instruments of Yoga-philosophy of India. As Patanjali talks of Samadhi as the ultimate state of perfection, so does this modern yogi. In the modern age of human frustration, such a yogi is bound to be the cause of attraction. His thesis contains nothing new.

Transcendentalism in theology means the position that God's knowledge and character are perfect, absolute as distinct from man's knowledge, which is imperfect, and from man's virtue which is immature, as such it is a part of the very essence of theology and the unmoveable conviction of religious Meditation means concentrating one's attention on a certain thing, which in Transcendentalism is the Almighty. This is obviously what Yoga stands for.
1. History of India, Latif, Preface.
3. The Six Systems of Indian Philosophy, PP.39.
5. The Hindu Philosophy, PP.2.
7. The Mind and Spirit of India, PP.97.
8. Rig Veda, 1-1-1.
9. Rig Veda, 1-1-3.
10. Rig Veda, 1-1-3.
11. Rig Veda, 1-1-3.
12. Rig Veda, 1-3-4.
14. Cf. Fundamental Problems in Indian Philosophy, PP.370
15. Ibid, PP.376-77.
17. Ibid.
18. Ibid.
19. Rig Veda, 1/2/6.
27. Upanishadas for the Lay Reader, Intro.
29. The Upanishadas, PP.19.
31. Taittriya Upanishad, 2-8-1, 3-6-1, 2-4-1.
32. "Yo vai bhuma tatt sukham" (7-23-1).
33. "Esh param ananda."
34. B.U., Shankar Bhashya, (3/9/7/28).
36. See his article in "Vedanta For Modern Man".
37. God in Advaita, PP.34.
38. "Atmanastu kamaya sarvam priyam bhavti".
40. B.U., 4-3-32.
41. "ras vai sa" (2-7).
42. God in Advaita, PP.36.
43. The Twelve Principal Upanishadas, Vol.III, Preface.
44. Taittiriyopanisad, PP.13.
46. Taittiriyopanisad, PP.14.
47. The Principle Upanishadas, Intro. PP.59.
48. The Philosophy of the Upanishadas, PP.144.
49. Taittiriya Upanishad, Second Valli, Eighth Anuvaka.
50. God in Advaita, PP.37.
51. Ibid.
52. Ibid.
54. Ibid.
55. The Upanisads, F., Max Muller. Part II, PP.57.
56. The Philosophy of the Upanishadas, P.141.
57. The Bhagm Sutra, P.256.257.
59. Outlines of Indian Philosophy, P.265-66.
60. Ibid,
61. The Systems of Indian Philosophy, P.60-61.
63. Ibid, P.334-35.
64. Attitude of Vedanta Towards Religion, P.5.
65. The Bhagwad Gītā, P.11.
66. Thoughts from the Gītā, P.1.
68. Gems of Bhagat Gītā, P.1.
69. Vireka Naḥd Saṁchāyan, P.283.
70. Gems of Bhagwad Gītā, P.1.
71. Gītā Darshan, P.3.
72. B. G., 1-32.
73. B.G., 1-33.
74. B.G., 2-37.
75. B.G., 2-2.
76. B.G., 2-3.
77. B.G., 2-9.
78. B.G., 2-11.
79. B.G., 2-14,15.
80. B.G., 2-33. ( Sukh dukha same kritva labha labhau jaya jayo ).
81. B.G., 2-51.
82. B.G., 2-64.
83. B.G., 2-65.
84. B.G., 2-66.
85. B.G., 2-72.
86. B.G., 3-11.
87. B.G., 5-21.
88. B.G., 5-22,23.
89. B.G., 5-24.
90. B.G., 5-25.
92. Gita Ka Vaivhar Darshan, PP. 59.
93. Indian Thought, Bishop, PP. 304-313.

"... The one supreme God is named Siva in Saiva-Siddhanta and Vishnu in the other two. This sectarian difference is due to different mythological traditions, symbols and modes of ritual worship. But the Siva of Saiva-Siddhanta is no longer the terror-God of the Rig Veda and is sublimated beyond recognition...."

94. "..... The transcendental aspect of Nature is called Parasamvit. The term is derived from the root vid, "to know" and means Pure Consciousness, the Supreme Experience. Another term commonly used is Paramasiva, the Supreme Siva, "in whom all things lie"; therefore the deity that personifies the ultimate form of consciousness..... The transcendental aspect of pure consciousness exists as a logical necessity, for there must be a condition beyond which further analysis
cannot go in order to evade the logical fallacy of regressus ad infinitum.... Therefore, in order to account for feeling, it must be Universal Consciousness (it), in order to account for joy, it must be Universal Bliss (Ananda). .... This does not mean the Being is consciousness of Bliss, but that Being is conscious and Bliss as such." (PP. 107).

95. Introduction to Indian Philosophy, PP. 230.
96. See Introduction to Indian Philosophy, Ruth Kenya, PP. 230.
98. See his book Sañt Kā́yā (Sangrah).
100. " Mai nāhi baura rām kīo baura satgur jār gaio bhram morā." (Kabirji).
103. "Maināhi kachhu hau nāhi, Kichh ahi nā morā." (Sadhaṇa jī).
104. "Kahai Kaâr chañchal mat tiāgī, tab keval rām nām liv lāgī." (Kabirji).
105. "Chauthai pad ko jo jan chīnai tinhai param pad pāīā (Kabirji).
106. "Rāmā bhagat rāmā nañd janaī, puran parmānāñd bakhānai, madan murtī haitar goviṇḍā, Sain bhjai bhaj parmānāñde." (Kabirji)
107. "Man thir rahai, na ghar havai merā,
in man ghar jāre bahu terā.....
Kahai Kabīr charan tohi bandā.
ghar mai ghar de parmānandā." (Kabirji).

108. "Man kā bharam man hi thain bhāɡā
Sehajrūp hari khelan lāɡā." (Kabirji).

Sehaj samadhen sukh mai rahiyo
kot kalp vishrām." (Kabirji).

110. "Sādh sangat Baikunthai āhi."

111. "Jan kau kām krodh biāpāi bāhi, trishna na
jarāvai. prafulit ānand mai, gobīnd gun gāvai."

112. "Nishchal nirākār, aj anupam nirohāi gati govinda,
Agam agochar achchhar atrak nīgun ant ānandā."

113. "Chhādai ās nirās parampad tab sukh sat kar hoi;
kahai Ravidās jason aur karat hai, parmtatt ab soi."

114. "Bantahu man pavnai sukh baniā,
Kichhu jeg prāapat ḫaniā.
Sur dikhlāi mōri. Jit mirag parhat hai chori,
Mund lie darvājē. Bajialai anhat bājai."