CHAPTER - I

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

Materialism:

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

It lays stress on logical analysis and verifiable scientific methods for knowing the phenomena of external nature.

Pragmatism:

It lays stress on the relativity of ethical values such as self-interest and hedonism.

Consumerism:

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

Empiricism:

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

**Human Life: Meaning**

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

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

Philosophy and Goals of Life:

Indian philosophy occupies a unique position. It has not only
permeated the entire cultural life of India, but has even filtrated to the
lowest strata of its society. Its origin is not in the thinking consideration
of things but in the attempt at reaching the summum bonum of life. It is
to be admitted that philosophy rationalizes truths gained in the form of
experience belonging either to the sense plane or to the higher domain of
spiritual vision. The task of philosophy in the widest sense, is
undoubtedly the rationalization of experience. The Hindu term 'darshna'
suggests this close connection between philosophy and experience. It
indicates as Prof. Radha Krishnan rightly remarks, "a thought system is
acquired by intuitive experience and sustained by logical thought". The
truth, that is acquired in the first instance, by perception, sensuous or
spiritual, when elaborated and conceptualized by means of logical
categories, becomes fit for acceptance and use by all people.
Philosophy is the be-all and end-all of life; it relieves man of the three fold miseries of life, bestows on him the richest wealth of salvation and thus emancipates him from fearful bondage. The intellectual discussions embodied in Indian philosophy are intended not merely to satisfy the need of the intellect alone, but to serve the more ultimate and fundamental need of the life of the individual, viz., the need of salvation. In India, philosophy originates when the need for emancipation is felt, when not merely the leisured intellect or reason wants something to be occupied with, but when the entire man, with all his faculties, seeks something other than the objects of ordinary interest for the realization of his true being. Hindu philosophy thus, has its origin not merely in the love of wisdom or the desires to know (Jigyasa), but in the desire for emancipation (mumuksa). The highest end of philosophy, in the west, however, is generally to acquire wisdom for its own sake and not for any practical purpose. But in India, the theoretical character of philosophy has been entirely subordinated to its practical aspect, and philosophy is of value not merely because it increases knowledge but also because it bestows salvation. The aim of the Nyaya and Vaisesika, of the Samkhya and the Yoga, of the Vedanta and the Mimamsa, of the Buddhist and the Jaina is the same, viz. the attainment of the highest end and complete emancipation from all types of misery.
Philosophy, in the West, is the thinking consideration of things; it is the rational explanation of the universal as a whole, or in the words of Herbert Spencer, "it is completely a unified knowledge". Philosophy, in the west, is, therefore, something purely intellectual. As Prof. Radha Krishnan rightly observes, "In many other countries of the world, reflection on the nature of existence is a luxury of life. In India, philosophy stood on its own legs and all other studies looked to it for inspiration and support".

Role of Philosophy, Science and Religion in Life:

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

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

It may be safely asserted that in India, philosophy and religion are the theoretical and practical aspects of one and the same, attempting at realizing (and not merely knowing) the highest end of life. We must have the experience to start with and then to build upon, since without the foundation of experience, philosophy cannot perform any fruitful task. The institution which belongs to the individual experience alone, when elaborated and justified by thought-concepts, is brought down to
the level of the intellect (in the sense of spiritual intuition) or elevated to
the same (in the case of sense of intuition) as the case may be and thus
extended to the use of all human beings. In this sense, thinking is the
resolution of private, individual experience, in terms of universal logical
concepts, the de-individuation of the private intuitions into over-
individual, common thought moulds whereby they become accessible to
all minds and become the public property that we call by name of
science. As Whitehead puts it "what is known is secret, must be enjoyed
in common and must be verified in common".

With the advent of science, which started with the findings of
Galileo, some of the beliefs having the authority of religion were proved
false. As scientific knowledge increased, many religious beliefs were
brought into question. In the beginning the guardians of religion reacted
vehemently to the findings of science. But the scientific ideas were
backed by concrete evidence, which could not be denied for long. The
interaction of religion and science resulted in a completely changed
attitude towards many of the earlier beliefs. The superiority of the
scientific method was established beyond doubt, and the influence of
religion began to wane. This gave rise to a new situation. With many of
earlier religious beliefs shattered, the power of religion to act as break on
the human mind was also gone. Unfortunately, science did not take up
the task of training the human mind which religion had all along performed. It only removed the authority of religion from many fields. The checks and balances which religion exercised on the human mind were no longer available easily. This situation has aggravated in recent years by technological advances which bestowed upon man tremendous powers not only of creation but also of destruction, together with an ever increasing speed and an hitherto for unknown richness and variety of objects of enjoyment.

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

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

Pleasure is an agreeable feeling (Prasastpad, 400 AD). Pleasure arises from the cognition of desirable objects (Kanaad, 300 BC). In the presence of desirable objects such as tasty food, sweet music, beautiful women and the like, pleasure arises from the conjunction of the mind with the self, the intercourse of the sense organs with the objects, the perception of desirable objects. Hence, it is the nature of agreeableness that produces an experience of it. Agreeableness is the cause of attraction towards its objects and the experience of pleasure to organic expression like brightness in eyes, cheerfulness on face, frolicksoness in movement etc.

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

(i) Proximity of desirable objects.
(ii) Intercourse of objects with appropriate sense organs.

(iii) Attention- the conjunction of the self (eye) with the mind.

(iv) Perception of the desirable objects (istopalabdhi)

(v) Merit- the peculiar moral trait of character (of person) acquired by the self, by virtue of its past moral deeds.

(vi) Health of the organism or mind-physiological or mental condition.

**Pleasure and Pain in Ayurveda:**

Charaka (C.S.1, 9.4) traces pleasure and pain to the harmony and disharmony of the elements and humors of the body, viz. flatulence (vata), bile (Pitta) and phlegm (kapha), and to the equipoise or disequilibrium of purity (sattva), energy (rajas) and inertia (tamas) of the mind respectively. The body endowed with sense organs, and the mind both are the abodes of pleasure and pain (C.S., IV, I. 136). The mind is the source of mental pleasure and pain. The proper adjustment of the mind and the sense organs to their objects is the cause of pleasure. The improper adjustment of the internal and external organs to their objects is the cause of pain. Improper adjustment contributes to the over functioning (Atiyoga), under functioning (Hina-yoga), and non functioning (Ayoga) of the organs in relation to their objects. Neither
the sense organs nor their objects are the causes of pleasure and pain. But the four kinds of adjustments: a proper adjustment (pleasure) and three improper adjustments (pain) to their objects are the causes of pleasure and pain. Merits and demerits are the subjective causes of pleasure and pain respectively (C.S. IV, 1,129-32).

Charak maintains that there is a reciprocal relation between feeling (pleasure and pain) and desire. Pleasure is the cause of desire. Pain is the cause of aversion. Desire also is a cause of pleasure. Aversion also is a cause of pain. When a desire is fulfilled, it gives rise to pleasure. When a desire is not fulfilled, it gives rise to pain. Both desire and aversion are different kinds of desire i.e.-Trishna (C.S. IV, 1, 134).

Pleasure and pain are mental modes. The self which is free from all modes of mind (manas) appears to experience them owing to its (self's) association and its false identification with manas. When the mind is concentrated on the self and acquires a pure vision (sattva darshan perception), pleasure and pain are no longer experienced (C.S. IV, 1,138-139). Pleasure, pain and delusion are the effects of purity (sattva), energy (rajas), and inertia (tamas) over the other two constituents of the mind. They are not the modification of self, which is inimitable, but of the mind (CPV. C.S.IV, 4,34,37). Thus, Charak follows the Samkhya to this extent. This adds to the physiological theory
of pleasure and pain of Samkhya. Voluntary actions (Pravritti) always seek sentient pleasure and lead to pain in our empirical life. Renunciation of voluntary actions (Nivritti) leads to the cessation of desires and consequently, to happiness. Here, Charak agrees with the Nyaya and Samkhya (C.S. IV, 5,8). Sentient pleasure experienced out of desire and voluntary action is not real happiness. The real happiness springs from desirelessness. So Charak distinguishes between sentient pleasure and supersensuous happiness-the bliss.

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

**Pleasure and Pain in Samkhya Yoga:**

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

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

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

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

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

Yoga also regards pain as a disagreeable feeling which makes the self-endeavor to get rid of it. It (pain) is the agitation of the mind due to the thwarting of a desire (YBh, 31; TV, IV, 24). Pain is the cause of aversion. Pleasure and pain, the effects of sattva and rajas, are mental-modes and do not belong to the self which is eternally neutral (TV; IV, 24 Y.Bh, ii, 18). The Bhagavad Gita (xiv, 16,20) and Samkhya (Sk, 12; STK, 13, SSV. I, 127) support the above mentioned views of yoga. Samkhya further points out that pain is a feeling opposite to pleasure. It is not the negation of pleasure. Pleasure and pain both are positive feelings. They are not negative to each other. They are experienced as positive feelings (STK', 12). The self is detached (Nihsanga) and free from them. The self (ego), experiences pleasure and pain, which are modes of buddhi and effects of merits and demerits, because of its erroneous identification with them. Non-discrimination is the cause of its enjoyment and sufferings (SPS, SSV, V, 25; SPB, I, 105; VI, 11).
Neutral Feeling:

The Samkhya-yoga regards the pure self (Purusa) as neutral or indifferent in itself, unperturbed by feelings and emotions which are mental modes, when it acquires an intuition of itself as entirely different from prakriti and its modifications—the mind, and body-complex. It realizes its intrinsic neutrality. But, the Samkhya yoga does not regard neutrality as a feeling. It regards pleasure, pain and dejection as the effects of sattva, rajas and tamas. It regards delusion (moha) or ignorance also as an effect of tamas. But delusion is not neutral feeling. Neutrality (Madhyastha) is an essential attribute of the pure self, which is due to the absence of attachment for prakriti and its evaluates, the mind body complex.

Kinds of Pain:

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

The pursuit of sentient pleasure entails bodily, verbal and mental actions, which cause pleasure or pain to others and produce merit (punya) or demerit (papa). These cognitive dispositions (Karmasaya) are produced by aversion, greed and delusion and bring about mental agony called tapa dukha (Ybh, ii, 15). Attachment for sentient pleasures involves aversion to the person who thwarts the desire for attainment of them. Aversion or anger is painful. It produces mental agony (Ybh, ii, 15). The apprehensions of pleasure and pain produce affective dispositions. They produce recollections of pleasure and pain. They generate attachment and aversion and in turn, bring about actions. Actions produce merits and demerits. When they are ripen, they again produce pleasure and pain. The pleasure itself involves pain.

The effective dispositions (Samskara) which produce pain are called samskara dukha (TV, ii, 15; YU, ii, 15). The mind, by its very nature suffers from pain. Sattva, rajas and tamas, which are the constituents of mind (chitta), produce pleasure, pain and delusion. The three gunas are always in conflict with one another and tend to over power one another. The mind is constantly active and restless and always undergoes modifications, which are appended with pain. Avidya
(false knowledge) is the root cause of all these kinds of pain, which can be terminated by right discriminative knowledge of the self as distinct from prakriti and its evaluates-the mind body complex. The three kinds of pain described by Patanjali’s Yoga are subtler than those described by the Samkhya (Ybh, II, 15). Buddhism profoundly influenced both. However, yoga also recognizes Adhyatmik, Adhibhautik and Adhidaivika pains mentioned by the Samkhya (Ybh, I, 31).

The kinds of pain and pleasure can be summarized as under-

**Pain:**

1. Sensory, retrospective, prospective (Vaikarika)

2. Adhyatmika, Adhibhautika, Adhidaivika-Physical, Mental (Nyaya, Vaishesika, Yoga) Agitations, Emotions, Passions, Desire, Anger, Greed, Delusion, Fear, Envy, Dejection, Non-perception (Doubt)

3. Parinama, Tapa, Samskara (Yoga-Positive, Negative, Intrinsic, External).


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

1. Relative or empirical. Absolute or transcendental bliss.
2. Bliss, (Imperishable happiness) sentient, supersensible.
3. Rational happiness, empirical, transcendental.
4. According to Buddha, person consists of five aggregates:-
   (a) Body, (b) feeling, (c) Perception, (d) disposition, (e) Self consciousness

   And pain is related to life, birth, decay, disease and death. It produces gloom and paleness of face, depression etc. Feeling of pleasure produces:-
   (a) Brightness of the eyes.
   (b) Beaming of face etc.

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

Pleasure and its means as pain:

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

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

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

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

**Formulation of Philosophy of Life and Goals : Temporal and Transcendental**

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

Health:

To have an adequate understanding of health and finesse in right perspective, one needs to turn to fundamental philosophical concepts and the practical side of particular forms of sadhanas imbibed in Indian classical approaches. These sadhanas actually deal with the evolutionary process, which is the process of the development of consciousness. The natural evolutionary process is discernable in the form of minerals, plants, animals and man. Natural or unconscious
evolution ends with man. Man is the link between matter (unconscious) and Buddha (a totally conscious personality). He has the choice either to evolve to a higher level of consciousness like many of the Indian seers or to regress like those who return to unconsciousness seeking it through alcohol and drugs, through work, through sex, through sensory stimulation, etc.

**Modern Views on Health:**

Health is perceived as a multidimensional process involving the well being of the whole person in the context of the environment. The definition of health, which confines itself to physio-psycho-socio fields (dimensions), is incomplete and inadequate. Health is an integral concept, which comprehends the totality of our being. True health must include not only physical fitness but also the simultaneous psychological and spiritual well being. In a broader perspective, the physical body of the human being is not important as emotional, intellectual and spiritual aspects. Mind draws its power from the spirit, transmits it to all the body organs, and ensures their rhythmic and coordinated functions. Qualitative (spiritual) values of life like non-attachment etc do possess health, enduring capacity in eliminating symptoms of mental and physical stress and strain.
The ‘perfect functioning’ approach to health conceptualizes health:

(i) Biological - As a state in which every cell and every organ functions at optimum capacity and in perfect harmony with the rest of the body.

(ii) Psychologically - As a state in which the individual feels a sense of subjective well being and of mastery over his environment.

(iii) Socially - As a state in which the individual’s capacities for participation in the social system are optimal, and

(iv) Spiritually - As a state, in which an individual human being has an inherent urge for the search of conscious qualitative values of life, which makes him transcend animal instinct behavior for the realization of higher truths of life and existence.

The Phenomena of Spiritualism- an Explanation:

Spiritualism today is considered to be a luxury or non-essential entity in the sense, that either it is for the well-to-do who can afford or it is not at all compulsory that everybody should pay attention to it, as it seems that it does not serve any substantial purpose because the vast
majority of the world's population have literally to scrape with their nails for bare subsistence, spiritual values are hardly to attract their attention. Spiritualism is for them irrelevant and insignificant. Hence, it is thought that material well being is a must for developing spiritual values. However, our inner voice of unconscious mind seems to be occasionally telling us that it is material well being that is essentially a superstructure on spiritual values.

Most of the misconceptions emanate from a lack of understanding of the basic question: what is spiritualism? Spiritualism is a belief-system that maintains that the duality of spirit and matter (empirical objects) is an illusion (Maya), that they are non-dual or one, that spirit is matter and matter is spirit (inter-convertible), or a manifestation of spirit. Ancient mystics, seers, sages, rishis and prophets arrived at this understanding of the essential unity of spirit and matter through contemplation, meditation and samadhi that led to increased powers of intuition and in some cases revelation. These higher processes simply could not be understood except through personal experience.

**Spiritual Age Ahead:**

Some 2,500 years ago humanity gave another direction to the faculty called “Reason”. It used another technique for understanding the universe, that of verifiable experiments. This was called science and it
became a separate branch of knowledge (other than the spiritual called Atma-Vidya). Now the wonderful and exciting news for most spiritualists, already fairly known, is that the modern science has finally caught up with mysticism. It has discovered the essentially incorporeal nature of matter. Scientists have found out that, the visible world is the invisible organization of energy. We all know of Einstein's discovery, \( E = mc^2 \). Mass and energy are simply different manifestations of the same thing. All the mass (the so called, material things) we see around us, is a form of bound (condensed) energy. Release of bound energy under special physical conditions results in catastrophic explosion, like that of a nuclear bomb.

But science has gone beyond Einstein in the last decades. Extending human consciousness into the farthest reaches of space and time, deep into the structure of matter, scientists have found that beyond the molecule and atom lies a new realm. They have discovered a new set of particles, called hardens, and these in turn are made out of yet more fundamental particles called quarks and other quantum particles. These are forms of matter never seen before. Having reached the core of the so-called 'solid' corporeal matter, physicists have found that it is no more substantial than units of light (Praksha). Grasping quantum reality requires changing from a reality that can be seen and felt to an
instrumentally detected reality that can only be perceived intellectually. Conversion to spiritualism (Adhyatma) starts from this basic realization.

When one takes to spiritualism, whether through personal experience of the invisible forces that run the universe, a not so common happening, or sheer faith in the statements of the sages and prophets (aptavachan) or through knowledge of modern science, it affects our day-to-day living. A change should take place in the outlook and gradually in the values and one should understand or rather become aware of the primacy of spirit, soul, mind, consciousness, energy, intelligence and all that is incorporeal, abstract over whatever appears to be solid (physical body etc.) and corporal, and stop perceiving all solid matter as bundles of enormous energy.